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Why did Jesus Not Speak in Tongues?

THIS subject has been prompted by the claim, very prevalent today, that the Lord's people should be able to show outwardly by speaking in tongues and receiving physical healing in their bodies that they are real Christians, that they have received the Lord's spirit in large measure because of these happenings. If speaking in tongues is really a mark of Christian development today, then it is of very great importance to examine our Lord's life and ministry and seek to determine if He spoke in tongues, and if not, why not.

We have a record of Jesus' ministry in Matt. 9:35, which is of much importance,—”And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.” It is not to be understood that our Lord healed everyone who was sick in the cities and villages He visited, but rather that He healed **every kind** of sickness and every kind of disease. In other words, no sickness or disease could withstand the healing touch of our Lord, because He had God's mighty power at His disposal to demonstrate how completely He will heal and restore all the afflicted, and even raise all that are in the death condition, in His wonderful kingdom to come.

In John chapter 2 we have a record of an occasion when Jesus attended a wedding, and the wine became exhausted, and when our Lord was appealed to, we read that He turned the water into wine. Verse 11 reads,—”This beginning of miracles did Jesus in Cana of Gallilee, and manifested forth his glory; and his disciples believed on him.” It is evident that our Lord's miracles were performed for two main reasons—to convince His disciples that He was the true Messiah, sent of God to save Israel and the world from the death penalty, and also to show forth His glory, to demonstrate the glory of His kingdom time, when, after providing the sacrifice for sin by His death, the actual salvation from sin and death would be put into effect in the “restitution of all things” promised by God through the mouths of all His holy prophets since the world began. (Acts 3:20, 21.)

Someone may ask, Why did not Jesus speak in tongues? Wouldn't that have made a great impression on the people, and shown that He was God's favoured Son, sent from heaven? Inasmuch as our Lord did not speak in tongues to give His message of the kingdom, we must conclude that He was not interested in merely making an outward show. All His hearers could grasp His message from the language He spoke. So speaking in tongues would have been outward show, without any benefit being gained by the hearers. Right throughout the Bible we find the Lord is against outward show for show's sake. His spirit: works quietly, effectively and deeply in the hearts. of His people without any outward demonstrations to attract

or convince worldly-minded people... On the other hand, His healing of the people did give temporary relief and benefit by relieving pain and suffering. All those healed, of course, died later; the healings by Jesus were not intended to be permanent. Those people did not go on living forever, but when the Kingdom of Christ comes, and the restitution work is operating, **people will live forever**. So Jesus made a lovely picture in His miraculous healings, showing that there is no disease, no opposition to health and strength in the whole wide world that cannot be swept away when His kingdom of restitution comes into operation.

The raising of Lazarus after he had been dead for four days, as recorded in John 11, is a wonderful example of the power of God in the hands of Christ to ultimately raise all mankind from the death condition. In verses 25, 26 we read,—”Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead (though he die) yet shall he live. And whosoever liveth (attains to life in the Millennial Age) shall never die.” Our Lord gave a guide to this wonderful miracle of raising Lazarus in verse 4 of this chapter when He declared—”This sickness is not unto death, but for the glory of God, that the Son of God might be honored thereby,”—meaning, this sickness is not unto death to continue. Our Lord knew He would return some days later, and by the power of God restore Lazarus to life, and it would be to the glory of God.

Seeing that there is no indication whatever that our Lord spoke in tongues to deliver His message to the people, why did God give the outward sign of speaking in tongues on the day of Pentecost, and for some time following? We remember that the day of Pentecost fell on the fiftieth day from the time of Christ’s resurrection. During those fifty days He appeared to His disciples in various forms to establish their faith that He was the real, risen Jesus. He did not appear to them with His original human body; while He was the same Jesus, He was different, because He used to come and go in most unusual circumstances. He used to come into the room where His disciples were assembled when the door was locked, and disappear again. He had the power of angels to materialise and dematerialise. On the day of Pentecost God poured out His blessing of the holy spirit to show that our Lord’s sacrifice had been acceptable in the Father’s sight in the heavenly propitiatory.

From Acts 2:1-8 we have a wonderful manifestation of God’s acceptance of Christ’s sacrifice in the heavenly courts, with the outpouring of the holy spirit upon the apostles and others gathered together, so that they would, from this time onward, go forward in the power of the Lord according as God would direct. When Jesus was baptized and came up out of the water, the symbol illustrating the holy spirit was in the form of a dove. Now, on the day of Pentecost, the fiery tongues, indicating God’s power, came upon the disciples, showing the strength and vitality which was to be operative in the disciples from that time onward.

In verse 5 of this chapter we read that there were dwelling at Jerusalem Jews, devoted men out of various other nations. These were Jews who had migrated to these countries and apparently spoke in the language of the country in which they lived. They had come, no doubt, to Jerusalem at the Passover season, and then God gave them His message in their own tongue so that they could return to their own country and take the real message of the Gospel with them, and be able to pass it on to others there. All these different nationalities are mentioned in verses 9-11, and verses 12 and 13 read, “And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine.” They could not understand what it was all about. From verse 14 we have Peter’s explanation which is most important,—”This is that which was spoken by the prophet Joel.” Verse 17 is out of order in this chapter, for verse 18 should follow verse 16, and reads,—”On my servants and on my handmaidens I will pour out in those days of my spirit, and they shall prophesy.” That was what happened on the day of Pentecost. God poured out His spirit upon his servants and handmaidens from that time forward throughout the Gospel Age. God gave the message of the Gospel through the tongues to all those nationalities for the express purpose that they would distribute the message, as well as being blessed by it

themselves—they would return to their own countries and give to others the glad news of the Gospel from these servants of God.

Again, we have the same sign given in the case of Cornelius and his house, he being the first Gentile to receive the opportunity of gaining the heavenly kingdom. It was fitting that the outward sign of speaking in tongues be given at that time also, to show that the Gentiles were to have the same favor as the Jews from that time onward, as we see in Acts 10:44-48. The whole 10th chapter is a wonderful record, very interesting and enlightening. We know what a wonderful message Peter would give at that time. Those outward signs were called “gifts” of the spirit; they were special miraculous gifts. They were given because there was no Bible, and very few scrolls of the Old Testament; indeed very few people could read, and they needed the outward signs to demonstrate who were the true servants of God. This was God’s way of establishing the early church. How favoured we are today! Everyone can have the Word of God, everybody can read it for themselves, and by study and asking God to guide by His spirit, it is possible to understand the Lord’s Truth from His word. But in those early days it was so different.

When the Apostle Paul wrote to the church at Corinth, he told them about the various gifts God gave to the Church, as presented in 1 Cor. 12:27-31. Verse 31 reads,—“But covet earnestly the best gifts; and yet show I unto you a more excellent way.” The “more excellent way” is wonderfully revealed in chapter 13, wherein the Apostle describes the **fruits of the spirit** to be a **more excellent way** than the best of the gifts of the spirit. Undoubtedly the Apostle’s object in this presentation to the church at Corinth was to wean them away from the gifts of the spirit, which the Lord used as a help and blessing in the early church when no New Testament was available.

Examining verse 8 of the 13th chapter, we read, —“Charity (love) never faileth; but whether there be prophecies, **they shall fail.**” What kind of prophecies is the Apostle referring to? Undoubtedly the **gift** of prophecy, the miraculous understanding of events to come. But the fulfilment of prophecy was not to fail, or pass away. We have prophecy fulfilled before our eyes today, but the gift of prophecy was to pass, and the Apostle in his day sought to wean the Corinthians from the outward show of the gifts, to the development of the fruits of the spirit.

The verse continues,—“Whether there be tongues, **they shall cease.**” What kind of tongues? Without doubt the **gift** of speaking in tongues. We have no record of Jesus speaking in tongues, and surely, if tongues were a sign of God’s favour, our Lord would have used that means of reaching the people. But not so! Those to whom Jesus preached understood His words, but how different it was on the day of Pentecost, when many people of various languages were present to hear the Gospel. We ask, Would the Lord *use* tongues today, to make a show, when everyone may have the Word of God in his possession in his own language? Certainly not!

We do well to recognise the source of this longing for outward show. Some people desire something to give them excitement in their religion. But the Lord’s holy spirit is satisfying; it is the “oil of gladness.” The Lord was anointed with the oil of gladness “above his fellows,” but His followers also have the blessing of the holy spirit to soothe and enlighten, to comfort and support them in their Christian life.

Continuing with verse 8, we read,—“Whether there be knowledge, **it shall vanish away.**” What kind of knowledge? Surely not the knowledge of God and His truth. No, but the **gift** of knowledge, the miraculous understanding or gift of knowledge, given only to the early church. Then follow verses 9 and 10, which are stated in some circles to refer to the Lord’s second advent, and that the gifts of the spirit would continue until then. How strange to think that a period of 2,000 years would pass before the “more excellent way” of development of the fruits of the spirit was operative! Paul said, “I show you (you Corinthians) a more excellent way” than the best of the gifts of the spirit. We see no indication that the

Apostle had in mind the return of Christ. Rather, he is giving a helpful illustration of the progress necessary with the followers of the Lord. Those who had made some progress in developing the fruits of the spirit, having followed Paul's advice in the more excellent way, would still "know in part" in comparison with the perfection of the first resurrection.

Verses 9 and 10 are used in illustrating the progress from the "in part" to the "perfect" state beyond the veil, to impress the Apostle's teaching, that progress should be made at that time in the Corinthian church from the "gifts" to the "fruits" of the spirit. Verses 11 and 12 bear out this interpretation,— "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." Paul is speaking of his own development here. Can there be anything clearer than that the Apostle is saying he had already become a man in Christ by cultivating the fruits of the spirit?

So he put away the "gifts of the spirit"—things which were childish in comparison with the "fruits of the spirit." He was seeking to wean the Corinthians from the childish desires, that they may become men in Christ. Having become a man, after putting away childish things, Paul still saw through a glass darkly. He still saw "in part" in comparison with the state beyond the veil, as stated in verse 12,— "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." Then follows verse 13,— "And now abideth faith, hope, love, these three; but the greatest of these is love." All the fruits of the spirit of God and of Christ are comprehended in this one virtue, love.

How, then shall we account for the claims made in some circles, particularly in these last days of the age, that there are some speaking in tongues today? In answer to this question, have we ever wondered why the Apostle Paul was the only Apostle who mentioned the gifts of the spirit in all the epistles in the New Testament, and his was made only to the church at Corinth? We find in his epistles to the Romans, Galatians, Ephesians, Philippians, Colossians, Thessalonians, and to Timothy, Titus and the Hebrews, not one mention is made of the gifts of the spirit, but much is written in all these epistles about the fruits of the spirit. Surely Paul would have failed greatly in his ministry by so much omission, if the gifts of the spirit were to continue throughout the Gospel Age to the Lord's second advent. Then, in the epistles from Peter, James and John and in the wonderful Revelation, we have no reference to the gifts of the spirit.

We might ask, Why did Paul choose the Corinthian church to mention the gift of speaking in tongues, etc.? Why not the Ephesians, Philippians, and other churches that were spiritually-minded and progressing in the Christian way? From 1 Cor. 3 we find the reason why the Apostle mentioned this matter especially to the Corinthian church. "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men." (1 Cor. 3:1-3.) We see in these verses, and this 3rd chapter as a whole, that many in the Corinthian church were of the carnal disposition. Paul told them of their privileges and opportunities as God's children, but as a whole they had not developed; they were clinging more to the outward signs, the gifts of the spirit, whereas in the other churches there was progress in appreciation of the fruits of the spirit.

We have the answer to the deception of our day in 2 Cor. 11:7-15. From verses 13-15 we read,— "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." We see how Paul is explaining that Satan would appear as an angel of light, and be allowed temporary power to heal and enable some to speak in tongues, thus deceiving those who are not seeking the more excellent way.

In Matt. 24:24 we have a verse assuring us that there would be deceptions in the last days of the age particularly,— "There shall arise false Christs, and false prophets, and shall show great signs and

wonders; insomuch that, if it were possible, they shall deceive the very elect.” Yes, there are signs and wonders, but it is not possible to deceive those whose minds are stayed on God and who are rejoicing in Paul’s exhortation respecting the more excellent way. They are not attracted by the outward signs of the gifts of the spirit, which at best, even in the Apostle’s day, were transitory. God, in His wonderful plan of the ages, will complete the restoration of the human family to full favour throughout the Kingdom age, and not use a temporary gift of healing, etc., which was given in the early church to establish their faith at that time.

From the 8th chapter of Acts we have a passage which helps us to see when these gifts of the spirit were to pass away. Philip had been in Samaria preaching the gospel and manifesting the power of God in miracles, verses 5, 6. Philip was able to perform these signs and miracles because he had received the gifts of the spirit, verse 13. From verses 14-17, we read,—”Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the holy spirit. . . . Then laid their hands on them, and they received the holy spirit.” From this record we see that while Philip was able to perform the miracles himself, not being an apostle, he was not able to impart those gifts to others. It was necessary to send two apostles, Peter and John. So in this early period of the Gospel Age the gifts were bestowed in establishing the Church, but after the apostles finished their course and fell asleep in the Lord, there was no further bestowment of these gifts of the spirit. Hence, they automatically passed away, as Paul stated they would in 1 Cor. 13:8.

How important it is for us to remember our Lord’s example—He was the lowly, meek Jesus;

He did not make any outward demonstration. He did not cry in the streets, or make a great show before the people.

In quietness and confidence was His strength. All down the Gospel Age this quietness and confidence has been operating in the lives of God’s people, without outward show. We have a list of the fruits of the spirit given to us in Gal. 5. When we meditate on these lovely qualities we see what is required of those who will be Christ’s faithful followers throughout this life and on into the wonderful kingdom time. This is the list of fruits of the spirit mentioned in 1 Cor. 13, which Paul says is the “more excellent way” than even the best of the miraculous gifts of the spirit. From Gal. 5:22, 23, we read,—”For the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.” With these lovely qualities operating in the hearts and minds of God’s people there is nothing to excite or cause commotion, but a rich indwelling of quietness and rest and peace in the holy spirit.

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While it is our intention that these columns be used for teachxngs 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.

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The Truth in Australia

ABOUT three years ago, the following information respecting the progress of the message of truth in Australia was published in these columns, and it is thought well to repeat it at this time for the benefit of new readers as well as for our brethren generally. Our elderly Sister Fisher, who finished the pilgrim way recently, had related that over 70 years ago, when a child, and living in one of Melbourne's suburbs, her parents, who were then attending the Methodist Church, became interested in the preaching of one, a Mr. Miles Grant. This was about the year 1893, when Mr. Grant, an elderly man, had come from U.S.A., and made a special effort in preaching the truth concerning hell and the trinity. He had undoubtedly received the Bible truth on these subjects, possibly from the teachings of the author of "The Divine plan of the Ages" whose messages were proclaimed throughout U.S.A., and other lands from some time prior to and since 1880.

The preaching of Mr. Grant was quite effective, as some families were expelled from the churches because they also attended his meetings where the light of truth was to be found. Those who thus left the churches were also openly declared as "heretics" by those still lulled to sleep by the church creeds. Mr. Grant did not stay long in Melbourne, apparently being on a travelling mission, but the impressions he made and the benefits received by those who thought and studied for themselves were appreciated.

Some years after Mr. Grant's mission in Melbourne, about the years 1903-4, some of the overseas brethren came to Australia with supplies of "The Divine Plan of the Ages" and succeeding volumes, and distributed these helpful "Studies in the Scriptures" throughout the main cities of this land. Amongst these colporteurs was the late Brother Nicholson, well known to many of the brethren in Australia. This worthy effort undoubtedly laid the foundation for the undenominational work in Australia, for in succeeding years those books found their way into the hands of many sincere folks who were longing for the light of truth—all overruled of the Lord then, and since, in this harvest period of the Gospel Age.

Shortly after the visit of the colporteurs an office was established in Melbourne, and in the year 1909 Brother Nicholson was requested by Brother Russell in U.S.A., to return to Australia and take over the work with the assistance of other willing helpers. Meetings were established in each of the Australian States, and helpful gatherings for the study of the Bible from an undenominational standpoint were conducted, in similar manner to our gatherings today. Periodical conventions were commenced, which have also continued with great benefit to our time. In 1914-15 the Photo-Drama of Creation, a beautifully arranged film covering the whole plan of the ages, comprising four two-hour parts was received from U.S.A., and shown throughout Australia and New Zealand, creating much interest. A number of friends were brought into the truth by this wonderful presentation for those days.

With the change in the teachings and spirit of the work in U.S.A., following the passing of Brother Russell in October 1916, those who appreciated the benefits of the undenominational movement up to that stage found it necessary to withdraw if their liberty in Christ was to be preserved; the outcome being, that movements were set up in U.S.A., England, Australia and other lands, to continue the work which had been such a blessing to many for a number of years. The Berean Bible Institute was commenced in Melbourne in 1918, with the same mission which previously had prompted those who appreciated the truths of the Bible very truly, the work in Melbourne being continued by Brother Nicholson with other helpers up to early 1929. Since then, it has been our privilege to assist in the work from the Institute, by the Lord's grace, and in association with others of the Lord's people who truly appreciate the truths of God's Word in sincerity.

It is fitting to mention that the undenominational teachings of the Bible embrace all the subjects contained

in the Word of God. While Mr. Grant had the light respecting hell and the trinity, and specialized in these, so to speak, about 1893 here in Melbourne, the understanding of so many perplexing subjects is gained from the Bible with the help of the studies, foremost of which is “The Divine Plan of the Ages.” Following a clear understanding that the Bible hell is really the condition of death, comes the truth respecting the resurrection and the “restitution of all things” in the Millennial Age, for all in the Bible hell are to be raised from death and given the opportunity to obey the laws of Christ’s kingdom on earth, and live forever. Surely, the gospel will be “good tidings of great joy, which shall be to all people”—in due time. (Luke 2;10.)

Likewise, a clear understanding of the doctrine of the trinity that our Heavenly Father is the great Eternal One, Jesus

Christ being His Son, and the holy spirit is the power or influence emanating from both, enables one to progress and grasp the spiritual side of the truths of the Bible. Accepting the Lord Jesus by faith as Saviour and becoming justified by faith, the opportunity for discipleship is discerned; one may then respond to the invitation and consecrate their lives a living sacrifice, becoming spiritual children of God, in hope of the heavenly kingdom. Such also are prompted to investigate and learn about the manner of Christ’s return, grasping the fact that we are now living in the “days of the Son of man”—the days of His presence, during which He is conducting the harvest of this Gospel Age, as our Lord declared—”the harvest is the end of the age.” (Rev. 14:1316; Matt. 13:39.)

The doctrines of the Ransom and the Sin Offering are also appreciated and discerned as being part of the wonderful truths due for those who shall be heirs of salvation, the former referring to the valuable corresponding price paid by our Redeemer, and the latter showing how that price is made applicable for the salvation of the world—first for the Church and later for the world at large. The latter doctrine also reveals how the members of the Church class participate in sacrifice with their Head, as members of His Body, as explained by the Apostle—”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.” (Col. 1:24.)

How thankful we should be that the undenominational movements have been in our midst, by the Lord’s overruling, for more than our own life time in Australia, as well as in other lands. Thus we are enabled to hear and appreciate the truths of God’s Word which alone can free us from all bondage to creeds and systems of men, which hinder rather than assist the true followers of the Master. We can well understand why the Lord is calling His people out from the systems of Babylon (mother and daughter systems), in these closing days of the Gospel Age, the harvest of the age, (Rev. 18:15). While those being called are described as “My people,” they are exhorted to “come out of her” —to be worthy to grasp the truth, and become “sealed in their foreheads” in preparation for the kingdom inheritance, by the Lord’s grace.

(The study “Divine Plan of the Ages” is highly recommended to all who appreciate the truths of the Bible.)

BIBLE STUDENTS MANUAL

Copies of these Manuals, otherwise known as Berean Comments, have been published recently by brethren in Chicago, and are now in stock for the benefit of our friends. With nice appearance, bound in strong cloth, with gold lettering, the price is \$4.00, plus 15 cents postage.

Yield up the soul to Him, and place it in His hands, and you shall at once begin to have the delightful experience of His power in sanctifying.

Goulburn.

The Heart, the Eye, the Ear and the Lips.

(Proverbs 23:12, 16, 26) (Convention Address)

IN reference to spiritual things the Bible uses much pictorial language to reveal and impress truth to those who seek it. We all know that the heart is the most vital organ of the human body. It is surprising these days what can be removed surgically from the body, and yet life continues; but there can be no life without the heart—verily from it **issues life**.

The writer of Proverbs knew that and used that truth pictorially, when he wrote in chapter 4:23, “Keep thy heart with all diligence for out of it are the issues of life.” When one runs through the many Scriptures listed in a concordance where the word “heart” occurs it becomes evident that it refers to a person’s innermost being; it denotes what he **is**.

One nice little comment reads—”To keep the heart signifies keeping guard over our sentiments. It signifies a critical inspection **of every motive of life**, why we say and do this and that, etc....”

Paul tells us in 1 Cor. 2:9, that there hath not entered into the heart of man the things that God hath prepared for them that love him. He refers to the natural heart, the unregenerate person who has not accepted Christ. When one becomes a true Christian he has what we call a change of heart, new sentiments, new motives; and it is this new heart that we are to guard and keep with diligence.

The new sentiments that begin with justification and are established with consecration, the new outlook upon life, the new “heart,” have to be guarded. If we do not nourish the new life it can pine away and die and we will find ourselves like the swine that were washed turning to wallowing in the mire again. (2 Pet. 2:20-22.) We have to keep “setting our affections” on the things above. How do we do this? One suggestion is, by pondering or habitually keeping our minds upon them. We find several references in Luke’s Gospel about “laying up these things in their hearts.” Mary did that as a result of the instruction she received sitting at the Lord’s feet—she went away and pondered these things in her heart. Our Lord charged His disciples on the other hand, with the danger of allowing too much thought or pondering on wrong things,—hearts overcharged with the things of the world during this life. We don’t want to be like those of whom our Lord spoke—”the hearts of this people are waxed gross.” We are to love the Lord with “all our heart”; if it is only partial we become what James calls “double minded” and unstable Christians (James 1:8). So further on in his epistle (chap. 4:8), he says “purify your **hearts** ye double minded.”

So we could go on citing many texts that prove the “heart” to represent the seat of our affections. As a man thinketh in his heart, so is he, is a great truth. What a man is **at heart** is sure to come out; it may be camouflaged for a time, even for years sometimes, but the true character will stand revealed at last. Recently *we* read an article, a portion of which gave some thought. The writer expressed the opinion that the true character of a person will manifest itself when one becomes old. We have sometimes been surprised to find certain characteristics in elderly folk that we had never observed in their younger days. In the health and vigor of youth and middle life, we seem to find it possible to cover up defects of character, but when we become old we are revealed for what we are. The undesirable traits have been there all the time and were merely concealed—the natural heart of man is deceitful and very wicked. Right now is the time to get to work if our hearts need cleansing,—”Today, if ye hear his voice, harden not your heart.” “My son, give me thine heart.” “This is the first and greatest commandment, that thou shalt love the Lord thy God with **all** thine heart.”

In Proverbs 23:26 we find that the “eye” comes into it too. “. . . and let thine eyes observe my ways.” There are occasions in the Bible when the eye is mentioned in connection with literal sight, but by far the

greater number of occasions it is used pictorially to represent the intellect, the discernment of certain things. The Apostle Paul tells us that the “eye” of man hath not seen the things that God has in store—the reference is to the natural man, who though with the natural sight can see some of God’s handiwork in the earth, and the universe about him, cannot discern or understand God’s purposes or plans for the future as they are revealed by His spirit. But to the Christian—’Blessed are your eyes for they see.”

In Eph. 1:18-23 we find recorded some of the mighty things we know because “the eyes of our understanding” have been enlightened. Many seem to give the Lord their hearts, but fail to carry out the second part of this verse 26 in Prov. 23—”My son, give me thine heart, and let thine eyes observe my ways.” What are the Lord’s “ways”? Are they not incorporated in a great plan of the ages? Has He planned to convert the world during this age? While He decreed that **both** wheat and tares were to grow **together** until the harvest, did He plan that they should continue to do so when a time feature should be unfolded to show that the harvest was here? How many good folk we find who give evidence of having given their “hearts” to the Lord—they do really love Him, and yet they seem not to let their “eyes” behold His ways. The “milk” of the Word seems still to be appreciated, but they have no desire for the “strong meat.”

In Matt. 6:22 we read that the light of the body is the “eye” and that if the “eye” is single (Diaglott, “clear”; i.e., to God’s glory) then the whole body will be **full of light**; but if the eye be evil (deficient, Weymouth “diseased”) the body will be full of darkness. Diaglott—”If thine eye be **dim**, thy whole body will be darkened.” “My son give me thine heart, **and** let thine eyes observe my ways.” To fail in the second part must bring a measure of darkness. If the eye is not kept clear, but grows dim, the spiritual life will not go on unto perfection, but will stagnate, with a strong inclination to deteriorate into total darkness again. The measure of light in which we walk depends upon the clearness of our “eye.” If the eye be dim our Christian walk will be deficient; we will give a poor witness. This is true both of the individual and the whole ecclesia. The “eye” of Christendom is dim, therefore she is filled with confusion, and seems approaching a condition of total darkness.

Eph. 5:8 tells us that we were all one time in darkness, but when we believed we became light (enlightened) in or by the Lord,—”Walk as children of light.” In other words keep the eye clear, observe the Lord’s ways and walk in accord therewith. Verse 15—”See then that ye walk circumspectly, not as fools, but as wise.” We can do this only if we keep our “eye” clear to the Lord’s ways in everything.

In Prov. 23:12 we find mention of the “ear” also in connection with the heart,—”Apply thine heart unto instruction, and thine ears to the words of knowledge.” In the Old Testament in many places we read exhortations about “inclining the ear” to the voice of the Lord. There is much truth in the saying—There are none so blind as they who **will not** see, and none so deaf as they who **will not** hear. We have our Lord’s words in Matthew that some have “ears” that are dull of hearing, and that His message generally is for the profit of those who have “ears **to hear**.” As we found with the heart and the eye, the apostle also includes that there has not entered into the “*ear*” of man the things that God has prepared for His people. It is not that the gospel is not preached, for it has gone out into all the world; it has fallen upon the literal “ear” of practically all throughout Christendom, but the vast majority have not had “ears” trained for these things; they do not understand. It is like instruction, as we say, “going in one ear and out the other,” but as Christians we are not to allow that; as our verse in Proverbs says —we are to “apply . . . thine ears to the words of knowledge.” When we apply our ears to instruction our reasoning faculties are developed, even as the Lord does not expect His people to rush hastily to conclusions, or to adopt His counsels without due reflection and consideration.

In Rom. 10:17 we read that “faith cometh by hearing, and hearing by the Word of God.” This, then, is how we apply ourselves to the word of instruction—by studying God’s Word. This does not mean that we

close our “ears” to what others tell us; we should pay good attention to instruction from any quarter, especially if it comes from a source where we might expect to hear instruction as from the Lord, but we should always “prove” what we hear by comparing it alongside the Scriptures.

In Job 42:5 we read Job’s words—“I have heard of thee by the hearing of the ear, but now mine eye seeth thee.”

Job had always done his best to live his life according to God’s instruction and now (quoting the words of another), “through his trials and by virtue of the Lord’s message to him . . . he now felt that he really knew God, that he could ‘see’ or understand the glorious attributes of His character.” Job was assisted finally to this clarified understanding of God through a long line of reasoning presented to him by God. It seems strongly suggested then that if our “eyes” are to be clear and able to “observe” the ways of the Lord we shall have to use our “ears” aright. He that bath ears to hear, let him hear.

Finally a word concerning the “lips” in connection with the “heart.” In Proverbs 23:15, 16, we read, “My son, if **thine** heart be wise, my heart shall rejoice ... when thy lips speak right things.” The point to make here is that

only when the heart is right will the lips speak right things, and in order to bring to, and keep the heart in the right condition, we have to keep the “ears” open to the Lord’s instruction, so that with a clear “eye” we can properly observe His ways.

The last thing the Lord wants us to do in His programme for us, is to speak. Give Him our hearts first, then train our ears to all His instructions, and thus observe with a clear eye all His ways, and then we can speak. The Apostle James must have realised the Lord’s methods when he said, “Let every man be swift to hear, but slow to speak.” First, be sure you are qualified to speak; then you will be able to bring much blessing to others. Far too often, as Christians, we speak before we are qualified; we are often over anxious in being about to teach others, when we ought to be concentrating a little more upon disciplining ourselves.

When the heart is right, when we have really made the Lord and His truth our own, then we ought not to hold our peace but preach the gospel on every suitable occasion. Then it is that we can say, “The Lord hath put a new song in my mouth” (Psa. 40:3). In the same Psalm we read -“I delight to do Thy will of God. . . . Lo I have not refrained my lips O Lord. . . . I have declared thy faithfulness and thy salvation.” Verily out of the abundance of the heart the mouth speaketh, either evil or good; so when the heart is right the lips will speak to make the heart of the Lord rejoice. With the heart man believeth **unto righteousness** (the first essential), then with the mouth confession is made unto salvation (Rom. 10:10). Do others want to know the true gospel; well how shall they hear without a preacher? Yes, there is plenty of room for preachers who really have their hearts right by training their ear to the instruction of the Lord (and not to the organizations of men) and who observe with the eyes the ways or methods of the Lord in preparing His temple and establishing His Kingdom upon earth.

Pilgrim Ways Ended

TWO of our dear Sisters in Christ finished the earthly pilgrimage early in July, our Sister Fisher in Melbourne, and Sister Hurworth in Perth, W.A. On the 2nd July our elderly Sister Fisher finished the earthly way after a prolonged illness. Our dear Sister had been brought up from childhood to love the Lord, and over the years sought to understand the truths of God's Word for herself, thus developing a mature individual Christian character. Over 15 years ago our Sister Fisher was pleased to join us in fellowship at the Melbourne Class through the Frank and Ernest Broadcasts, and had endeared herself to our members generally.

Of a most refined and gentle nature, our dear Sister rejoiced fully in the harvest truths, and sought to encourage others also to appreciate the glad message of the truth. Throughout a long and trying illness our Sister Fisher was always bright and cheerful; her faith in the Lord and His overruling care never wavered. This state of mind was encouraged greatly by the loving care and nursing skill of a devoted sister-in-law all of which our dear Sister acknowledged with gratitude, and also with thankfulness to the Lord.

Sincere sympathy is extended to those who cared for and watched over our dear Sister, as well as other relatives, and while we shall all miss from our circle one who was dearly loved, we are thankful that all trials and weariness are past, and by the Lord's grace, our dear Sister Fisher shall have entered into the joys of the Lord. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." (Mal. 3:17.)

From Perth the following has been received:

"On July 4th, our beloved Sister Florence Hurworth, of the Perth Ecclesia, passed beyond the veil to be forever with her Lord. She was a member of the Perth Class since coming to Australia in 1928. Having naturally high ideals, the wonderful wisdom and love and far-reaching, all-encompassing Plan of God had been her joy and theme of life. She held fast to the Lord's will in full assurance of faith through her checkered pathway, even to the end.

"Possessing a fine contralto voice she rejoiced to glorify God with this gift, and will be remembered for her making melody in her heart and singing praises unto God. Our loving sympathy goes out to her two daughters and their families who will miss her very much."

REVELATION VOLUME 1

As the Vol. 1 of "The Revelation of Jesus Christ" by R. E. Streeter is not now available from the publishers, should any of our friends have copies for disposal they are invited to contact this office, stating the price desired. We can place these volumes to good advantage, and would appreciate hearing from any of the friends with copies to offer.

A very good Oxford Bible, with References, India paper, thumb index, Brevier clear type, Persian Morocco binding, is now available at \$9.00. Same Bible with Concordance and Subject Index at \$10 .00.

Books Available.

“Most Holy Faith”—\$2.20.

“God’s Promises Come True”—\$2.20.

“Emphatic Diaglott,” New Testament—\$1.90.

“Daily Heavenly Manna,” birthday pages-51.10

“Tabernacle Shadows”-68c.

“The Book of Books,” Reviewing the Bible as a whole—\$1.10.

“The Divine Plan of the Ages,” Cloth bound-80c; Palms covers-55c.

“Our Lord’s Great Prophecy”-15c.

“Manner of Christ’s Return”-15c.

“Christ’s Return”-15c.

“Some of the Parables”-15c.

“Hope Beyond the Grave”-15c.

“God and Reason”-15c.

“Where Are the Dead?”-10c.

BEREAN BIBLE INSTITUTE 19 Ermington Place, Kew, E.4,

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