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“Watch Ye, Stand Fast, Be Strong”

(1 Cor. 16:13.) (Convention Address.)

IN this exhortation of the Apostle's the necessity ' for watchfulness is mentioned first and is to be regarded as a matter of very great importance to every footstep follower of Christ. The watchful Christian is the one who is awake, alert and vigilant, and his standing fast in the faith will require careful, continual watchfulness.

That our Lord regarded watchfulness in His followers as a very important attitude of mind is evident from His frequent reference to this matter.

The questions arise: How are we to watch, for what must we watch ? and, what advantages are to be gained by watching? Looking through the 13th chapter of Mark's gospel it is noticed that Christ used the word “watch” three times, and another word rendered “take heed” is used four times in the same chapter. The word rendered “take heed” has the thought of “beware,” and is frequently used to warn us of dangers either present or likely to come upon us. In Mark 13:5, 6, 21-23 we find warnings to beware of being led astray by false teachings. The Lord expects us to “prove all things” and “hold fast to that which is good,” that which is clearly sustained in the Scripture.

The warnings in Mark, 13th chapter, were given by our Lord in answer to the question, “What shall be the sign of Thy presence?” (See Matt. 24:3, Diaglott). There has seemed to be need for watchfulness in regard to the matter of discerning the signs of the Master's presence. We have been tidily blessed in these days in having God's Word explained to us so clearly and harmoniously in the “Scripture Studies.” For instance, what a great help it has been to us to understand not only the “object” but also the “manner” of our Lord's return. (See Vol. 2.) Yet it would seem we are being tested in respect of our appreciation of the light of present truth. So we must watch and “continue in those things which we have learned and been assured of.” (2 Tim. 3:14.) It is sad to see - how some who once enjoyed the truth concerning the second presence of Christ, now seem to be losing ' their appreciation, and begin to question and deny the Lord's presence. Evidently the Lord is permitting the testings and it becomes us to take heed to ourselves. Writing to Timothy the Apostle says (1 Tim. 4:16), “Take heed unto thyself and unto the doctrine, continue in them; for in doing this thou shalt both save thyself, and them that hear thee.”

The deceptions of Satan are presented in such a subtle manner that only the humble, watchful ones will be able to detect them. Our Lord warned us that the deceptions would be such that they would “seduce the very elect,” if such a thing were possible. Only by the Lord's grace can we hope to resist the snares; and yet the Lord expects us to watch and we must each do our part to keep ourselves pure and to assist to keep each other clean and in harmony with the message of present truth. In this connection we must not overlook our responsibility 'in

the matter of our appointments of Elders. The Apostle lays down for us the necessary requirements of an Elder. Such should be found “holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers.” (Titus 1:9.) Writing to Timothy the Apostle says, “O Timothy, keep that which is committed to thy trust.” (1 Tim. 6:20.) And again, “That good thing which was committed unto thee keep by the holy spirit which dwelleth in us. (2 Tim. 1:14.)

If Paul had been living amongst us here to-day, do we think he would have us regard the present truth, i.e., the understanding of “Tabernacle Shadows,” the Church's part in the sin-offering; and the light concerning the “Parousia” of our Lord, as matters of minor importance? Would not the Apostle require that these important doctrines be firmly held and fearlessly presented, especially by Elders and representative brethren? The question arises: Can we have the

Lord's approval if we endorse and uphold brethren as teachers who do not affirm their loyalty to the harvest message of Present Truth? There seems to be much need for earnest watchfulness to keep ourselves from the tendency to lower the standard of truth for the sake of, gaining numbers. Unity is a good thing; but unity that is attained at the expense of loyalty to the truth is undesirable. "Look to yourselves," says the apostle John, "that we lose not those things which we have wrought, but that we receive a full reward." (2 John 8.) So we must watch against the subtle influence of false teachings.

Then, again, we are to watch ourselves in regard to the way in which we meet trials and persecutions; see Mark 13:9-13. These verses describe some of the tribulations which would come upon the Lord's followers because of their faithfulness to His cause and name. When persecution or opposition come upon us we must take heed to ourselves and seek for grace and wisdom from above that we may manifest the Lord's spirit and patiently endure The trial of our faith and love. Let us consider Him who, "when He was reviled, reviled not again, when He suffered He threatened not, but committed Himself to Him that judgeth righteously." We must seek for that spirit that will be ready to do good to those who may oppose and hinder us.

Then we need to watch ourselves and preserve the spirit of love and kindness toward brethren who may view certain truths of Scripture differently from us. While we may not be able to have the same degree of happy, helpful fellowship with brethren who do not esteem the message of present truth sufficiently to contend earnestly for it, yet love for them would hope that they may be recovered from their condition of indifference. But what is the best way to help brethren who are getting into the luke-warm condition respecting "present truth"? We think the best way is not to condone their lack and hide our light under a bushel, but rather to let the light shine out and demonstrate our loyalty to our Lord and to His message—the message of the "present truth."

The message of the Lord through the prophet Jeremiah says: "He that hath My word let him speak My word faithfully." (Jer. 23:28.) Loyalty to the truth requires that we let the light shine out. We are to speak the truth in love and in kindness but at the same time with fearlessness. We must not have that fear of man that brings a snare.

Another line along which we must watch is brought to our attention in Luke 21:34-36, which please read. Along with our watching and taking heed to ourselves there must be prayer. Watching and praying must be combined.

As another has said: "Whoever would make progress in the spiritual way must not only pray with the spirit and understanding, but he must also watch against the sinful tendencies of his own flesh—self-gratification and selfishness; also against the allurements of the world toward so-called pleasures, worldly ambitions, honour amongst men, the love of money, etc. Also he must watch against the wiles of the Adversary, —whose deceitful attacks usually come upon the Lord's people as 'an angel of light'—to deceive them into forms and ceremonies of churchianity substituting before the mind, affections and consecrated intentions, human sentiments, methods, works and objectives, instead of the 'hope set before us in the gospel' (Col. 1:23) and its various exceeding great and precious promises by which incentives the Lord has called us to walk and to run, by faith and not by sight, following in the footsteps of our Redeemer."

In thinking of this matter of watching we realize that all true watchers must also be prayers, and that all fervent prayers will also be watchers. Prayer represents the faith; watching represents the works which must accompany it, so long as it is a living faith; for as the Apostle declares, "Faith without works is dead"—it speedily loses its vitality, its value, its very existence.

In Luke 12:35-37 our Lord gave a parable to illustrate this lesson of the necessity for watchfulness. A wealthy householder is represented as absent for a considerable portion of the night at a wedding feast, and expecting on his return that the servants of his household would be awake and alert to receive him and any company he might bring with him. It was expected of such servants that they would not only not retire to bed, but that they would not even get drowsy. To give their master a proper reception they should be thoroughly awake, quick to hear and respond to his knock, and to "open unto him immediately." Hence, in the parable, such servants are represented as having their loins girt about and their lamps burning brightly. The custom of Orientals at that time was to wear long, loose, flowing robes. These, when they were resting, were loosened at the girdle, but when attending to business they were drawn tightly at the waist with a girdle or belt to prevent them from interfering with proper service. Lamps, which were the mode of illumination, were also necessary in the night, and should not be permitted to grow dim, but be trimmed as necessity required.

Our Lord points out that such faithful servants would be appreciated by their master, and that he would give them a reward—he would honour them by treating them as his friends, and bring forth to them of the good things of his pantry. He would indeed gird himself as a servant and serve these faithful ones; and for the master of the house to do this would imply the bringing forth of the very best that he possessed. But in order to fulfil the conditions and be thus acceptable to their master they must be ready in whatever hour of the night he might come.

The parable without question refers to the second coming of our Lord Jesus, and points out to all of His faithful servants the proper attitude of watchfulness and preparation to receive Him at whatever time His second advent should occur. It also indicates that it was the Lord's good pleasure not to reveal definitely and positively to His people when to expect His arrival, but rather that all the way down through this night-time which we designate the Gospel Age, and which must necessarily precede the morning of the Millennial Day, they should be continually awake, alert, waiting for Him, ready to receive Him at any moment. They should have the loins of their minds girt up and be active in thought, in word and in deed, in every matter pertaining to the Master's service, that they might be approved of Him. The lamp of the divine Word, so necessary to their enlightenment, should be with them, well supplied with the oil—the holy spirit—and well trimmed, in the sense of rightly dividing the Word of Truth, and seeking to understand through it their proper attitude of heart and conduct, to be pleasing to their Master.

The parable is a very simple one, and could scarcely be misapprehended by the class for whom parables are intended—the consecrated Church. These realize at once that the central thought with them, as the Lord's servants, must be such readiness of heart and mind and character as will be pleasing to the Master when He shall come to gather His "jewels,"—His watching, faithful servants. This thought of the return of the Lord, and of the blessings which He has promised to His faithful ones at that time, is the great incentive set before the called ones of this Gospel Age. It is for the Master's favour and the consequent exaltation with Him to a share in His kingdom, then to be established, and a share in the great work of blessing the world of mankind, then to be accomplished, that all of the saints are seeking, watching, praying, striving.

Well has the Apostle said, "He that hath this hope in him purifieth himself even as He (the looked-for Master) is pure." It is this hope that leads the faithful servants continually to the lamp of the divine Word, to trim it and to thereby keep themselves thoroughly awake, quick of ear and quick of eye in respect of any and every thing relating to the will of the expected Master, and such conditions of heart-purity and robes of righteousness as would be pleasing and acceptable in His sight at His arrival.

Addressing the church at Sardis (Rev. 3:3) our Lord shows what would be the result for those who grow careless and fail to watch. His words are: "Remember, therefore, how thou hast received and heard, and observe it, and reform. If, therefore, thou shouldst not watch, I may have come on thee as a thief, and thou mayest by no means know at what hour I may have come on thee." (Diaglott.)

There can be no mistake concerning the application of our Lord's parable. He applies it in a few words, saying,

"Be ye, therefore, ready also; for the Son of Man cometh at an hour that ye think not." That is to say, watchfulness for the great event of the King's return would be absolutely indispensable, and would constitute a mark or indication of those worthy to be called true servants or "brethren." We are not to make the mistake of supposing our Lord to mean, Watch incessantly, for you will not know when I do come. This would be an absurdity. The central thought of the parable is that the faithful servants, awake and watching, at the proper time will hear the knock, will recognize the Lord's presence, will open to Him, in the sense of believing and accepting His presence, and will be rewarded by Him with special knowledge respecting heavenly things which would be "meat in due season" to their comfort and joy. All who are faithfully watching shall know when the event occurs, as surely as those who do not watch shall not know.

The apostle Paul speaks of this same great event and of the same class of watchers, designating them brethren; and after explaining that the second coming of our Lord would be upon the world as a thief and a snare, and that the world will not escape certain trouble and overthrow of their systems and politics, he explains that on the contrary,

"Ye brethren, are not in darkness, that that day should overtake you as a thief"—you have your lamps trimmed and burning.

As he further explains, the brethren worthy to know and to escape the troubles incidental to that time do not sleep as do others; they are watchful; they are alert, and thus they know of the Bridegroom's arrival, of which the world knows not; and in the time of His presence these brethren are fed with special spiritual food. The Master Himself is sending forth, at the hands of His servants, the needed meat in due season, things new and old for the strengthening of His household for this present time of trial, and for the perfecting of the saints for the work of ministry to which He has called them. (1 Thess. 5:1-6.)

In verse 41 Peter says, "Lord, speakest Thou this parable unto us, or even to all?" He wondered whether or not the Lord meant that the specially chosen twelve apostles were these servants who must watch and wait for Him at His second coming, or whether the parable was of general application, and meant that everybody should watch. Our Lord's answer indicated that whoever was faithfully serving the household of faith and watching for his Lord would be greatly blessed

and rewarded.

Every child of God is a steward — a steward of his own talents, opportunities, privileges, abilities in the Lord's service—and each one is to recognize that his responsibilities as a steward in these respects is toward the Master who gave him the talents, ;and who will require at his hands an account thereof—an increase by reason of proper use. We are not therefore to understand our Lord's answer to Peter to imply that none of the household but the one are in any sense of the word regarded as stewards. Such an interpretation would be in conflict with numerous Scripture. We are to notice that the stewardship mentioned is a stewardship of spiritual food.

Neither does it imply that in the end of this Age, and at the time of our Lord's presence and the sending forth of meat in due season, that the special steward alone will have to do with the dispensing of the food for the household, for, as shown in Matthew's account of this parable (Matt. 24:45-51) there are "fellow-servants" whose duty and privilege it would be to co-operate with this steward in the dispensing of food to the household of faith. The thought would seem to be that in the interest of the household, and for its comfort and joy and blessing, the Master at an appropriate time would furnish to some one of his servants a key to the precious things of His Word, thus providing "things new and old" for the sustenance and joy of the household and minister these through numerous fellow-servants, as well as through the one to whom the key of this stewardship would be specially entrusted.

In this connection we are to remember that every stewardship brings with it weighty responsibilities, and while such responsibilities are not to be shirked, neither are any of them to be undertaken lightly, without appreciating the fact that everyone who becomes a servant of the household of faith has thereby a larger degree of responsibility, not only toward the household, but toward the Master of the house, from whom comes every commission. And every servant is to remember that unfaithfulness would surely lead to his removal, even as every manifestation of humble faithfulness on his part will endear him to the Master and to every faithful member of the household, and imply his continuance in the Master's service. So we are to "watch," to "take heed" to ourselves in respect of the stewardship now entrusted to us; and seek to be faithful and wise stewards.

(To be continued.)

The Lord bless you and keep you.

"In thy going out and coming in
May God protect thee,

When skies hang low and faith grows dim
May God direct thee,

When ways are long and hills are steep
May God uphold thee,

And all thy days safe in His love
May God enfold thee."

—Gertrude McDermaid.

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Christ our Passover Sacrificed for Us

THE observance of the Memorial of our Lord's death becomes increasingly sacred and precious to those who make progress in the knowledge and understanding of the full significance of His sacrificial death. Recognising our Lord Jesus as the centre of the Divine Plan and His death on Calvary as the basis of God's redemptive purpose, the Passover Supper becomes a holy reminder, not only of God's boundless grace, but also of our own sacred duties and responsibilities. Without doubt it is to the edification of Christ's followers that they earnestly and reverently heed the example of and listen to their Divine Master, in respect of the observance of the simple yet powerful Memorial,—“This do in remembrance of Me.”

Most of our friends are familiar with the Passover lesson found in the typical experiences of ancient Israel, centuries in advance of our Lord's first advent, but a further review will no doubt prove of benefit to all, and to this end the chapter in “The New Creation,” entitled “The Passover of the New Creation,” is highly recommended.

From experience, we gather that it is much more impressive and inspiring to celebrate an important matter on its anniversary, if possible; to recall the deeds and words and place ourselves with the chief actors of that greatest of all dramas which nineteen centuries ago ended at Calvary. It is always an inspiration to the devout follower of the Lord to bring before his vision the general picture of that first solemn Supper instituted by the Saviour. As one has written concerning that sacred evening: “It was towards the evening, probably when the gathering dusk would prevent all needless observation, that Jesus and His disciples walked from Bethany, by that old familiar road over the Mount of Olives, which His sacred feet were never again destined to traverse until after death. We catch no glimpse of the little company till we find them assembled in that ‘large upper room’—perhaps the very room where three days afterwards the sorrow-stricken apostles first saw their risen Saviour—perhaps the very room where, amid the sound of a rushing mighty wind, each received power from on high with Pentecostal blessing.”

Apparently it was just when the regular Jewish Passover Supper was ended that our Lord instituted the Memorial, as it is recorded: “When the hour had come they sat down to eat the Passover, and Jesus said unto His disciples, ‘With desire I have desired to eat this Passover with you before I suffer.’” Probably one reason He specially desired to eat this Passover with them was that He there designed breaking the truth of its significance to them, to the extent that they could receive it. See Matt, 26:26-28, We cannot doubt that the design of the Master was to call their minds from the typical lamb to Himself, the Antitype.

There seem to be little room for difference of opinion as to the significance of the emblems. Obviously, the bread and wine symbolized the body and blood of our Lord. As a man He was the living bread (literally, bread of life) which came down from heaven to give life to the world. The illustration is perfect: mankind is dying for want of life and needs some food so full of life-producing qualities that it will arrest the wasting of death and repair and restore to life.

Taking our Lord's words in their simple, obvious sense, how beautiful is their lesson. Unleavened (pure) bread, henceforth, would at this Memorial represent our Lord, the Bread from heaven, of which: we may eat and have everlasting life. But this. “bread” must be “broken” in order to be appropriated. So we see that it was necessary not only for our Lord to come from heaven as the “bread,” but necessary also that He be broken in death—sacrificed for our sins, ere we could appropriate His merit and enjoy everlasting life.

The “fruit of the vine” was also introduced as an important part of this Memorial of our Lord's loving sacrifice. He explained that it represented His blood—“The blood of the New Covenant shed for many for the remission of sins.” What a reminder this is of the ransom-price necessary; the broken bread taught a part of the lesson, the “cup” taught the remainder of it.

The Lord's disciples must by faith partake of (appropriate) both the “bread” and the “cup,” or they cannot be one with Him. More than this: the Apostle shows that there is another subsequent view of this Memorial. We who thus eat and drink—who thus partake of our Saviour's merits—are reckoned in with Him as His “members,” as His “Body,” being broken; and our lives sacrificed in His service, under His direction, are counted as a part of His sacrifice. The Apostle's words are found in 1 Cor, 10:16, 17.

The drinking of the Lord's cup by the Church represents our participation in the sufferings of Christ- in-the-present time. If we drink -not of His cup, neither shall we share with Him in His glory. He said, “Drink ye all of it.” All must drink, and the entire cup must be drained during this Age. And let us never forget what a great privilege it is to be permitted to have a share in the sufferings of Christ. We see that our beloved Lord drank of the bitter cup to its dregs, and did so, thankfully; and we are to remember that He gave the cup to us. “If we suffer (with Him) we shall also reign with Him.”

Through lack of proper appreciation of this Memorial which symbolizes both our justification and consecration, to be dead with 'Christ, the Apostle says, "Many are weak and sickly among you and many sleep." The truth of this remark is evident; a failure to appreciate and a losing sight of the truths represented in this Supper, are the cause of the weak, sickly and sleepy condition of many in the Church. Nothing so fully awakens and strengthens the saints as a clear appreciation of the atoning work of our Lord, and their share with Him in His sufferings and sacrifice in behalf of humanity.

"Let a man examine himself and so let him eat of that bread and drink of that cup." These words are not to be taken as a discouragement by any sincere follower of Christ, but rather to impress the solemnity and depth of meaning that should be always associated with partaking of the emblems. Let us then count all things of this earth as loss and dross that we may win Christ and be found in Him. As the experiences of the consecrated way come to us, let us not be afraid, nor "think it strange concerning the fiery trials that shalt try us," "for unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake"—to suffer for our beloved Master now, and by and by be glorified together with Him in the Kingdom eternal.

"Lord I would follow Thee
In all the way
Thy weary feet have trod;
Yes, if I may."

Ah, yes! How deep are the Lord's lessons! And the deeper we look, the more beauty we see, the eyes of our understanding opening more and more as we appreciate and heartily obey. "Let us keep the feast," in both senses, then: (1) Appropriating and feasting on the great work done for us by our Redeemer and the riches of grace granted us through Him; and (2) appreciating our privilege of joint-sacrifice with our Redeemer—laying down our lives in His service, for the brethren, and thus "filling up that which is behind of the afflictions of Christ." Left behind, not because our Lord could not suffer enough for all, nor because His sufferings were not sufficient for all, but because He wished to have us with Him, to share His nature and His glory, and only by suffering with Him as His members, could we be allowed to share. His glory, honour and immortality.

"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."

Memorial Services

MELBOURNE.—The Melbourne Class has arranged to celebrate the Memorial of our Lord's death on the evening of Wednesday the 24th of March, The Service will be held (D.V.) at 8 p.m. at the address of the Institute-19 Ermington Place; Kew, E.4, Melbourne.

All followers of Christ will be welcome, and those friends unacquainted with the locality should take the Deepdene or Mont Albert tram in Collins Street, City, which passes Ermington Place, near the junction of Cotham and Glen-ferric Roads. Write or 'phone this Office (Hawthorn 6251) for further information.

ADELAIDE.—The brethren in Adelaide will hold their Memorial Service on Thursday evening, the 25th of March, at Liverpool Buildings, Flinders Street, Adelaide. This is the evening prior to Good Friday when the Easter Convention commences. Further particulars from the Secretary; see Convention Notice.

SYDNEY.—Friends in Sydney advise that Sunday evening, 28th March, has been decided for their observance of the Memorial, to be held at Burns Anniversary Club Room, 525 Fifth Floor, Rawson Chambers, near Central Station, Sydney. Apply to Mr. J. H. Thompson, 11 Macquarie Street, Hurstville, Sydney, for further advice.

Adelaide Easter Convention

The friends of the Adelaide Class desire to make known to all interested that they are holding the usual Easter Convention again this year, and a hearty invitation is extended to all able to be present.

The four days from Good Friday to Easter Monday, 26th to 29th March inclusive, have been set aside for the gatherings (D.V.), and which will be held at Liverpool Buildings, Flinders Street, Adelaide, S.A.

Programmes and other information may be obtained from the Secretary, Mrs. H. H. Bartel, 10 Forest Avenue East, Clarence Gardens, Adelaide, S.A.

Do you believe

Do you believe that the whole of your affairs—trivial as well as great, irregular as well as the ordinary 1" 1 course—are under His absolute, daily, hourly supervision and control?—that nothing can possibly arise, to you or any other, which is not foreseen by Him, arranged for by Him, brought by Him within the circle of His great plan?—that the little incidents of each day, as well as the solemn crises of life, are His ordering? Here, then, lies the real remedy for the uneasiness of mind which is caused by interruptions. View them as part of God's loving and wise plan for your day, and try to make out His meaning in sending them. They are the good works, which God hath before ordained that thou shouldst walk in them. "I have created him for My glory."—Goulburn.

Convention Bible Study.

THE four Bible Studies at the Christmas Convention were much enjoyed, and the one in Heb. 12:18-24 is now reported for the benefit of our readers everywhere.

In the introduction it was pointed out, that in order to understand this epistle of Paul's, it was necessary to remember that it was written to Israelites, and was a book of comparisons between the types under the Law Covenant and the antitypes—that is, between shadows of good things to come and the realities which began with the commencement of the Gospel Age. (Col. 2:16, 17.) "The law and the prophets were until John, since then the kingdom of heaven is preached." (Luke 16:16.) Paul writes somewhat similarly to the Corinthians in 2 Cor. 3.

In the verses leading up to those selected for the study Paul had spoken of the necessity of "looking diligently," and of making straight paths for our feet if we were to inherit the "birthright," and had referred to the fact of Esau having sold his birthright for a mess of pottage. What Esau forfeited was an earthly blessing. "For ye are not come to Mount Sinai with all its smoke and burning, fire and blackness, - darkness and tempest, the sound of a trumpet and a voice of words . . . "so terrible was the sight." Such was the occasion of negotiating the Law Covenant with Israel, with its commandments and laws based on absolute justice. That arrangement came to an end at the Cross, when the temple veil was rent and no more typical sacrifices of bulls and calves were acceptable to God, for the real sacrifice, the Lamb of God, had died for the sin under which man was burdened. (Col. 2:14.1)

We are come to the beginning of the fulfilment of the antitype, which will ultimately mean the establishment of the New Covenant promised in Jer. 31:31-34. So we have come to Mount Zion, that is, the kingdom of heaven class is being chosen—the Church, the little flock to whom it is the Father's good pleasure to give the kingdom—as joint heirs with Christ. This' class is seen in Rev. 14:1, with the Lamb that stood on Mount Zion. This is "the city of the living God," "the heavenly Jerusalem." The "city" represents the new government of which Christ will be King. Paul speaks of it again in Gal. 4:25, 26, where he says Hagar represented the old Jerusalem under the bondage of the Law, but Sarah represents the Jerusalem which is above, "which is the mother of us all."

This will be the new government of earth when Satan and his angels are dethroned and bound so that they can deceive the nations no more. There will be Christ in His throne and the overcomers, the saints, are "to sit with Him in His throne," and an innumerable company of angels will serve them. There will be the general assembly of the church of the first born, whose names are written in heaven. It was understood that this referred to all who were saved out of all nations during the Gospel Age, including the "little flock" and the great multitude of Rev. 7:14, 15. The spirits (lives) of just men made perfect it was thought referred to the ancient worthies, some of whom Paul had mentioned in the previous chapter (Heb. 11).

We have come to Jesus the mediator of the New Covenant; not that He is operating under the New Covenant yet;

He is only negotiating or establishing it. The blood has been shed and the Church is being dealt with and prepared as "ministers of the New Covenant." The blood of Abel cried out for vengeance, but the blood of Jesus speaks of peace through the payment of the penalty of sin and the inauguration of a covenant by which all the willing and obedient will be reconciled to God. This New Jerusalem or Mount Zion must continue its rule until that is accomplished—"He must reign until all enemies are under His feet, and when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all." Cor. 15:25, 28.)

Several questions were considered and probably the following quotation from S.S., Vol. 4, pages 629-31, covers most of the points:—"That Moses the Mediator of the Law Covenant was a type of Christ the Mediator of the New Covenant is clearly taught in the Scriptures and generally recognised, but all have not recognised that Moses was a type of the entire Christ,—Head and Body—and that in this sense the entire Gospel Age has been the period of Christ's raising up. This, however, is the only application of the type which will fit in a number of cases; for instance, in Acts 3:22, 23.

"At the institution of the Law Covenant at Mount Sinai, Moses seems to have been a type of the complete Christ (Head and Body) at the introduction of the Millennial Age, when the New Covenant will be introduced to the world,—after the sound of the great trumpet and the black darkness and great earthquake, etc., of the day of vengeance shall have appalled mankind and made them ready to hear the voice of the great Teacher and glad to accept His New Covenant. This is distinctly pointed out in Heb. 12:18-22.

"After this Moses went up into the Mount (Kingdom) and was glorified in type; that is, the skin of his face did shine so that Israel could not look at him. This would seem to typify the completion of the Church (Christ, Head and Body) in glory. And the veil which Moses afterwards wore before the people, but laid off when with the Lord in the Mount,

would seem to typify the earthly phase of His kingdom, the ‘princes of all the earth; through whom the Christ will speak to the people and be represented, the glory being hidden. This seems to be a striking illustration of the intimate relationship which will exist between the earthly ‘princes’ and the heavenly Kings and Priests.

“As the first tables of the Law that were broken represented the failure of the Law Covenant, by reason of the ‘weakness of the flesh,’ so the second tables represent the New Covenant, of which Christ is the Mediator, and which will not fail. This New Covenant will become operative toward the world after the Body of Christ is complete; meantime the electing of the members of the great prophet like unto Moses continues. (Acts 3:23.) Now note the fact that it was when the second tables of the Law were delivered, that Moses was changed so that thereafter he wore a veil before the people, because his face shone.

“The inauguration of the Covenant will be accompanied with such awe-inspiring scenes as will cause the whole world to tremble with fear and to gladly recognise the Anointed of the Lord as King of the whole earth. As Israel intreated that the Lord would not speak to them any more—by the terrible sights and sounds witnessed at Sinai --so here, all peoples will desire to have the Lord Jehovah cease speaking to them in His wrath and vexing them in His hot displeasure and will be glad to hear instead the great Mediator, to recognise Him as the King whom Jehovah sets over them, the great antitype of Moses—the veiled (hidden) Prophet, Priest and King. Compare Heb. 12:19 and Psa. 2:5, 6.”

Bible Study Meetings.

Regular Class Meetings for Bible Study, etc, are held each Sunday afternoon and evening, also mid-week, in Melbourne and Adelaide, at the following addresses:-

Clyde House, 182 Collins Street, First Floor. Room 5, near Town Hall. Melbourne.

Liverpool Buildings, Flinders Street Adelaide, South Aust.

The gatherings are quite unsectarian, and all desiring to attend will be very welcome.

Correspondence.

[This letter from our Canadian Brother has been unavoidably held over till this issue.]

Canada,

December, 1936. Dear-Brethren,

Loving greetings in the name of our precious Redeemer!

Here we are at the close of another year—and what a ..year it has been—just overflowing with momentous events. Surely we are enabled to see more clearly the stately stepping of our God in the mighty upheavals of • the world's affairs.

Europe is again trembling with the tramp of mighty armies; factories are working day and night turning out new implements of death and destruction; chemical laboratories are creating diabolical gases for wholesale slaughter—and even while the nations bowed their heads for a two minutes silence in memory of the poor boys who fell in that terrible four years carnage to make the world “safe for democracy”—even in those moments, shots and shells „were shrieking through the air and creating a reign of terror in war-torn Spain.

The waste-paper baskets of the League of Nations are being filled with “scraps of paper” as one after another of the world's great treaty clauses are being torn up and violated. The rule of Dictators is becoming supreme—while Democracy weeps by the open grave of her forlorn hopes for world peace and safety. The talk of war is heard in all countries—and the mad rush for armaments is on; yet the fear of anarchy and revolution haunts all states-,men, even as Great Britain's Prime Minister said, “the inevitable end will be anarchy and revolution.” We are more and more convinced of the truth of that Scripture ‘Which says “the wisdom of their wise men shall perish.”

We have witnessed a world with over sixty millions of its ‘inhabitants unemployed—and hundreds of millions on -the verge of starvation—and we have heard the “powers ‘ that be” dolefully claiming that no money was available 'to create employment nor to relieve the intense sufferings Of the people. Loudly and sonorously they asserted that “all their money was gone and all their “assets were frozen.” Yet-, overnight as it were, we have observed them “give the lie” to their own solemn statements, by opening up their purse-strings and recklessly pouring out billions of dollars for the increase of navies, enlarged armies, additional submarines, augmented war planes, guns, ammunition, poison gases and all the many and varied devilish ‘machines for slaughter that could be invented by minds that were under Satanic influence. What a picture! Verily, it is a picture of a world gone mad. Truly did the prophet say: “Darkness covers the earth and gross darkness the people.”

With what indifference the people around us view these Colossal happenings. Football, baseball, horse-racing, dancing, anything at all—no matter how trivial (just as the Master said in Luke 17:26-30)—easily fills their foolish minds, while the greatest scene in the world's history is being enacted, namely, the close of this long night-time of sorrow, suffering and death—the ending of the present evil age and the absolute destruction of all its vaunted might and power by a terrific outburst of bloody revolution and fiery anarchy that will spread to every quarter of the globe. Truly a fitting climax to a reign of six thousand years of misery, injustice, hatred, starvation and oppression—where LOVE and JUSTICE had no place and where only MIGHT was considered RIGHT.

And how do WE feel as WE view these things in the light of the glorious truth of God's Word and perceive the ten kings arising to have their power for “one hour” with the beast? Why, our hearts go out in praise and thanksgiving to our Heavenly Father for all His manifold love and favour to us in drawing us out of darkness. into His marvellous LIGHT; and as we ponder over the momentous events of our day, we remember that “the nations are as a drop of a bucket and are counted as the small dust of the balance” (Isa. 40:15) in the sight of our great God, who is working out His wondrous Plan, and using these very nations for the accomplishment of His great purpose.

We bow our heads in humility and reverence as we recall that “known unto God are ALL His works from the beginning” and that our loving Heavenly Father planned it all for the one grand final outcome of BLESSING ALL THE FAMILIES OF THE EARTH—after they have learned the futility of their own folly and their need of a Saviour and a Mighty One.

As we take a survey of this chaotic scene—and then remember that our Master is indeed present and in full control of all of earth's affairs—we have absolute confidence and we look around with full assurance of faith for some tangible sign of His glorious Kingdom, and we recall His words: “Look at the fig tree and indeed all the trees.” (Luke 21; 19,

Moffatt.) Ah, yes, we have been closely watching “all the trees”—all the Gentile nations—and we see them in a state of chaos and decline preparatory to their final overthrow. We see the “night-time when no man can work” even now settling like a thick cloud over Russia, Germany and Italy. and rapidly spreading to other European countries as they become engulfed by fascism or communism.

Let us, however, take a look at the “fig tree”—the Jewish nation—and notice how it is putting forth its leaves.

The reports from Palestine in the last two decades give us great cause for rejoicing for we see the Jews returning and rebuilding their ancient home-land, and their progress is truly marvellous and worthy of our highest admiration.

True, the Jews are returning to Palestine in unbelief and have yet to experience another spasm of very severe trouble before they finally become the world’s foremost nation, nevertheless, the many prophecies concerning them are being rapidly fulfilled before our eyes; and now that the lease of power to the Gentile nations has expired we can trace God’s favour returning to His ancient people, and we see that their work of rebuilding Palestine is a preparatory work to God’s raising up their Ancient Worthies, and of their becoming the nucleus of God’s Kingdom on earth after the fire of anarchy has swept the present evil systems and governments out of the way.

Therefore, dear Brethren, we can discern more clearly than ever before not only “these things” BEGINNING to come to pass. BUT HURRYING ON TO THEIR FINAL CONSUMMATION, and we can, with added confidence, LOOK UP and LIFT UP our heads knowing that our DELIVERANCE is very nigh. And so, let us not cast away our confidence which has great recompense of reward, but let us continue to do with our- might whatever our hands find to do, running with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith. Let us take fresh courage—our pilgrimage is almost over—so let us see to it that “no man take our crown,” for we know that He is faithful who promised.

With much Christian love and Christian greetings to all you dear ones,

By His kind favour

Your Brother in Christ.

Bear, therefore, since God bears with thee: he that bears most with others, shows the greatest strength. He that sympathises most with the infirmities of others, approaches most nearly the spirit of his Master.—From “Golden Treasury.”

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