

Saved as Through Fire.

The ones who are upon the Rock Christ Jesus, the only true Foundation, are those who have accepted Jesus as their Ransom-sacrifice, and have consecrated themselves wholly to God through Him.. All these “have been called in one hope of their calling.” (Eph. 4:4). Many of these will fail to make their calling and election sure, and will suffer great loss. They (did not build properly upon this Foundation, Christ, a structure of gold, silver, and precious stones of Truth and of whole-hearted loyalty to the Lord. They will suffer the loss of the Kingdom, and through much tribulation will take a lower place, before the Throne—not rulers, but honourable servants of the ruling class. All who have been begotten of the holy spirit must either be born upon the spirit plane or lose life altogether. Those who prove wholly faithful will be born Divine beings. Those not wholly faithful and who miss the great “prize,” though not denying the Lord that bought them, will be born spirit beings of a lower order.

The tribulations which characterise the end of this Age will thoroughly awaken these careless ones. Certain special tribulations, we understand, have come to those who were of this class all through the Age. But apparently a large number of these are living now, at the close of the Age; and these must go through “the great tribulation,” and must wash their soiled robes and make them white in the blood of the Lamb. (Rev. 7:9-17). They will have a blessed portion after their purification, but far less glorious than that to which they were called.

The Apostle Paul in his writings lays special emphasis upon the fundamental importance of correct doctrinal teaching. It made no difference whether Paul or Apollos or even an angel from Heaven, taught anything, it must be in harmony with the foundation doctrines which had been given them by the Lord. (Gal. 1:6-12). He assured the Church that what he had taught them was from God; and that even if an angel should bring them another gospel, it would be a proof that such angel had deflected from loyalty to the Lord. That Jesus Christ died to secure the Redemption-price for, Adam and his race is the foundation doctrine of the Church, which was received from Jesus Himself and from His faithful mouthpiece and which was shown in the Divinely given types of the Law. Whoever taught this fundamental truth faithfully was a real help to the people of God. Yet even such a teacher might help them to build, even on this proper foundation, a faith and character structure which would not stand the tests of the great Day of the Lord.

Invulnerability of the Truth.

This prophecy of our text is still in process of fulfilment. The “refiner’s fire” is even now doing its work, and thousands and tens of thousands are falling all about us. The Prophet’s query is very pertinent at this time. We see that the false teachings which have come down during these many centuries since the Apostles fell asleep have made humanity incapable of reasoning correctly on religious subjects. In the past we have had our own experiences along this line. Whenever anything religious was mentioned we seemed to lose our common sense. Now we have lost our fear of the dread penalty of using our reason. We have come back to the teachings of Jesus and the Apostles, and we find them grand and beautiful.

Those who have been teaching errors will soon be ashamed (Isa. 66:6), while the fire of this Day will only manifest the Truth to all. No power, no tongue, no pen, can successfully contradict the Truth, It is strong before its enemies and before all who make assaults upon it, and ere long the folly of its foes shall be made known to the whole world. “There shall be weeping and gnashing of teeth.”

Significance of the Presence of the King.

The coming of the King to possess His Kingdom will mean a personal as well as a national and a church examination, judgment and treatment. It will mean, when the Kingdom is fully inaugurated, the

suppression of vice in a manner and- to a degree never attempted by any earthly reformer. There will be no license to do evil in any form. The only liberty granted will be liberty to do right. It is no wonder that so few experience joy at the proclamation of the return of earth's rightful King to reign! To many it will mean the loss of their present advantages over their fellow- men. To many it will mean the prohibition and cutting-off of sins now indulged in and enjoyed.

Nevertheless, the King is not only coming, but is here; and the present troubles -and -shakings in church and state and the general awakening of the people are the results of influences emanating from that King. Though men know it not, it is the work of the Lord that is even now preparing for the wreck of all the kingdoms of the earth, that the way may be opened for the establishment of righteousness in the world, that men's hearts may be humbled and prepared for the righteous Government which is to take control of earth. Worldly men cannot realise this; for this Kingdom cometh not with outward observation—with outward show and display. therefore they cannot say, "Lo, here," or "Lo, there."

In spite of the increasing trouble, socially and industrially., these continue to hope for peace, trying to convince themselves and others that the trouble must soon be brought to an end, and that matters will then go on as formerly. They blind themselves to the true conditions and refuse to believe that God has determined to permit this trouble to spread and involve the entire World, and., to bring about the utter overthrow of the Present Order of things. Selfishness, pride, and love of money have closed their eyes. We give here an extract from a poem written some years ago by a Christian minister, which forcefully describes present conditions and the judgment of God which is now to be visited upon the world for their lasting good:-

"Woe to the Age when gold is god, and law a solemn jest, That helps the boldly vile to crush the noblest and the best; When Mammon o'er cheap millions flings his gilded harness strong,

And drives them tame beneath his lash clown broad highways of wrong;
While Truth's shrill clarion down the sky peals faintly o'er the rout,
And dust and fumes of earth and sin shut Heaven's blest sunlight out!
When Mammon o'er cheap millions flings his gilded harness gloom,
In righteous wrath to purge the world in Sodom's fearful doom!"

But we are thankful that while the judgments of a righteous God against sin must come at this, time, yet the ultimate results will be glorious, when the world will come forth chastened, subdued, purified by the awful baptism of fire and blood when they shall come and see that sin, selfishness, and corruption have wrought their legitimate outcome. Then mankind will be ready to cry to the Lord and to long for His deliverance, and He will be entreated of them and will lift them up and bless them.

But the coming of the King means much trouble and the general overturning of the kingdoms of this world which, while professing to be kingdoms of God, are really under the control of the "prince of this world," Satan, "the prince of the power of the air, the spirit that now worketh in the children of disobedience." (John 14:30; 16:11; Eph. 2:2). It means the shaking of society in a manner and to an extent never before known, and so thoroughly that another shaking will never be necessary. (Heb. 12:26, 27). It means the breaking in pieces of the empires and governments of the world as a potter's vessel. It means the passing away of the present ecclesiastical "heavens," and the fall of many of its bright "stars." At present the sunlight of the true Gospel, and the moonlight of the Law with its types and shadows, are obscured by the thick clouds of worldly wisdom. "The sun shall be turned into darkness, the moon into blood."—Joel 2:30, 31.

While many would rejoice to see society relieved of many of its selfish, life-sapping ulcers, they seem to realise that so just and impartial a Judge as the Lord Himself might cut off certain long-cherished sins to

which they desire to cling; they fear to have their personal selfishness touched. And their fears are well-founded. He will bring to light all the hidden things of darkness, and correct and suppress private as well as public sin and selfishness. He will expose depths of corruption never before realised. He will make "Justice the line and righteousness the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." (R.V.). He will "bring down them that dwell on high, the lofty city. He layeth low . . . even to the dust." He will bring down them who have "made lies their refuge." Isa. 28:15, 17, 18; 26:5, 6.

Lift up Truth's Glorious Banner.

It is written that the Day of the Lord would come as a thief and a snare upon the whole world, and that only God's fully consecrated Church would be in the light and not be taken unawares. Many of the consecrated have been deceived by looking for the Heavenly King to come again in the flesh. They forget that the only reason for His coming in the flesh at His First Advent was "for the suffering of death" as man's corresponding-price; and that now He is highly exalted, a glorious spirit Being. "He was put to death in flesh, but made alive in Spirit." (1 Pet. 3:18). They forget that the Apostle Paul also said, "Though we have known Christ after the flesh, yet henceforth know we Him so) no more." (2 Cor. 5:16). The true children of God are coming more and more to see how the Master comes at His Second Advent, and not expecting to see Him in the flesh and with their natural eyes.

We who know that the King of Glory and His blessed Kingdom are the only remedy for the wrongs and woes of man should be pointing the' groaning creation to this Kingdom, rather than to the poultices of their own contriving, which can do no real good. Tell them the meaning of present world-wide conditions, and how, beyond the troubles now over-spreading the world, will come the glorious Times of Restitution foretold by all the holy prophets since the world began. Tell them that the death of Jesus was the Redemption-price for the entire race of Adam, and that His return is for the purpose not only of delivering His Church, but to bind Satan and set free all his captives, including all who are in the graves, giving all who will an opportunity to come into the liberty of sons of God, under the terms of the New Covenant, soon to be established.

Question Box.

Question.—What is the understanding of Matt. 27:52, 53.

Answer.—That these verses do not teach that some of the saints were resurrected at the time of the earthquake, etc., at our Lord's crucifixion, is evident from other Scriptures, such as Acts 26:23—"That Christ should suffer and that He should be the first that should rise from the dead." Also Col. 1:18, "The first-born from the dead, that in all things He might have the pre-eminence." The one or two, who, like Lazarus, were brought back from death, were not resurrected to life, but merely brought back to this dying condition and in course of time again passed away, and were buried to await the resurrection.

This passage in Matthew seems quite out of accord with other Scriptures. The oldest M.S.S., the Sinaitic, omits the words, "and the graves were opened," in verse 52, also "and went," in verse 53. It is possible that when the earthquake occurred at the time of our Lord's death that the rocks being rent some bodies were raised up and came to view, and yet were not noticed until after the resurrection of Jesus. The day following our Lord's death being the Jewish Sabbath, when all would be quiet, and Jesus being raised early the next morning, would seem to support this view of the matter.

If our Father seems distant, it is because we have taken our portion of goods and travelled into a far country to set up ourselves, that we may foolishly enjoy rather than reverently serve.

My Desire.

I would that my soul might love
Thee more;
I hunger and thirst to be
For ever at rest and satisfied,
O Jesus, my Lord, in Thee. --E.H.D.

—Martineau.

Christmastide.

It-; we draw on towards another Christmas season; it is surely good to' call to mind the many blessings, both spiritual and temporal, that have been bestowed upon us again over the past months by our loving Father in Heaven. "Every good and perfect gift is from above, and ,cometh down from the Father of Lights," and while we do praise God for them all, no doubt we cannot be thankful enough for the greatest Gift of all time, the. gift of God's dear Son, who, over nineteen hundred years ago, came into the world in the likeness of men, and "gave Himself for us that He might redeem us from all iniquity and purify unto Himself -a peculiar people, zealous of good works" this being the first portion of the great redemptive work on behalf of poor, fallen humanity. The words of the hymn seem so fully to express our thoughts:—

"O Lord of heaven and earth and sea,
To Thee all praise and glory be;
How shall we show our love to Thee,
Who givest all?

"Thou did'st not spare Thine only Son,
But gav'st Him for a world undone;
And freely with that Blessed One,
Thou givest all.

"To Thee, from whom we all derive,
Our life, our gifts, our power to give;
O may we ever with Thee live,
Who givest all."

Happy, then, are those whose hearts are thus in tune with praises and thanksgiving to God for His priceless Gift, even "in the midst of a crooked and perverse nation among whom ye shine as lights in the world, holding forth the word of life."

While at our Lord's first advent "many were in expectation of Him," how few really appreciated the angel's message, "Behold, I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Saviour which is Christ the Lord," for, thirty years later, when "He came unto His own (the Jewish people) His own received Him not"—only a remnant received Him. How similar is the position to-day; how few there are of those in expectation of Him, even at the present time of general enlightenment, who are receiving their Lord, now in the days of the Son of Man. This fact just bears out our Lord's own words, "When the Son of Man cometh, shall He find the faith on the earth?"—indicating that comparatively few would possess the true faith.

The Lord's people, however, instead of feeling discouraged with the general trend of conditions, amongst professed Christians and the world at large, should, surely, lift up their heads and rejoice as they discern the outworking of the various features of the plan in harmony with the written Word. "Lilt() you, therefore, which believe He is precious . . . the stone which the builders disallowed, the same is made the head of the corner . . . Ye are a chosen generation, a royal priesthoods, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." 1 Pet. 2:7, 9.

And how best may we show forth the praises of the Lord? Though He be not with us in the flesh, He is present in greater reality to His members than at His first advent, and His brethren are with us—the last

members of His Body, whom He recognizes as part of Himself. (Mark 9:41, 1 Cor. 12:12). These, it is our privilege and responsibility to assist along the way in every possible manner, bestowing our love and kindness upon them, laying down our lives as unto the Lord Himself, who thus set us this example (John 15:12). The following lines, under the heading "Alabaster Boxes," seem especially 'appropriate at this season of the year, calling to mind the beautiful incident recorded in Matt. 26:6-13, which surely comes down to us, "for a memorial of her." The words are as follow:—"Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering- words while their ears can hear them and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say them before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they .leave them. If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours and open them, that I may be refreshed and cheered by them when I need them. I would rather have a plain coffin, without a flower, a funeral without an eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand. Post-mortem kindnesses do not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way."

Victories of Faith

WE are living in a day when faith is greatly discounted—in a day when people seem disposed to say, “I care not what a man believes, if only his life be honourable.” And by this generally is meant that faith is of no consequence. Those who so hold usually put honour of men as the highest goal. Their sentiments, translated into plain English, would be, “With all your getting, get money and prosperity; for without these, no matter what you believe, or whom you worship, you will never prosper in the present life, success in which is the only goal now recognised by an increasing number.”

The Bible standpoint, however, is the very reverse of this. God’s Word puts faith first, and builds character upon that faith. God declares that no human being can do perfect works. Hence He has not made works the standard. Faith is God’s standard, and He assures us that whoever has the proper faith must of necessity have works which will correspond to his faith. In line with this principle, we note that God’s favourites of the Bible have all been men of faith. Their faith did not make them perfect, -nor were their works always acceptable in God’s sight, but He punished them for evil works and rewarded them for their great faith.

Thus we find in the Bible record that some of God’s favourites committed grievous sins and made serious mistakes, and still, for all that, maintained themselves in God’s favour, by reason of their faith.

God Loves Not the Wicked.

Of all religious books ever written or ever read, the Bible is perhaps the most candid. It tells of the mistakes and sins of the very characters which it holds up as models and examples of men after God’s own heart. Yet the Bible leaves no room for any one to assume that God loves wickedness, or that the friends of God are the depraved of mankind. Quite to the contrary, the highest possible standards of righteousness, in word, in deed and in thought, are inculcated, and we are distinctly told that full acceptance with God can be only along the lines- of truth and righteousness.

God tells us that we and all mankind are by nature sinners. He tells us that we could do nothing to clear away our own guilt and the sentence that stands against us as members of the fallen race. But He also tells us that He purposes to adjust that matter for us satisfactorily; and hence that our responsibility is not for what we cannot avoid, but for what we can avoid—not for what we cannot do, but for what we can do. He tells us that the foundation of all our noblest endeavours will lie along the lines of confidence in Him. This confidence He calls faith. He assures us that without faith it is impossible to please Him, and he has shown us this in all the lessons of the Bible.

Faith is not Credulity.

Many make the mistake of supposing that faith is credulity. Under this delusion they are ready to swallow any and everything of a religious kind, if they are told that God says so. But this- is not the faith which the Bible encourages. On the contrary, the Bible would have us know definitely the things that God has promised, and exercise a definite faith in those things and give no heed whatever to the seductive vagaries of Satan, of our fellow men, or of our own ,imagination.

It is not for us to quarrel with those who take a different view of matters and who in the. name of faith bind their followers with ignorance and superstition, and seek to prevent them from using their reasoning faculties. It is for us to address those who are feeling after God if haply they might find Him—those who are not content with superstitions, but whose hearts and minds cry out after the living God and His

definite Word, His solemn statement of His will respecting us, and of His Plan, and of the part which we may have therein. So Jesus and the Apostles attempted not to teach everybody, but merely those who hungered and thirsted after righteousness. In the language of Jesus, "He that hath an ear to hear, let him hear."

The Faith Before Christ Came.

Let us look into the past, and note the method by which God has all along sought His peculiar people. The first proclamation of God's purposes respecting our race was made to Abraham. God spake to Abraham, saying, "Walk as in My presence, and be thou perfect"—i.e., Do your best to be perfect. After Abraham had manifested some faith, God gave him further tests. When in obedience to those tests Abraham left his native land to live in Canaan, he manifested so great a faith that God called him His friend, and made to him the very first revelation of the Divine purposes in respect of humanity.

Abraham knew that there was a curse upon the race, under which the whole creation was groaning, going down to the tomb, and God's declaration to him was that the time would come when, instead of the curse, He would send a blessing. This meant to Abraham that, instead of men becoming more imperfect and wasting away in death, a change would come, by which they would be rescued from the dying condition, and resurrected from the power of the tomb.

This was a wonderful proposition, even for God to make; yet Abraham, with childlike faith, believed the Message. God declared to him that, because of his own faith, He would greatly bless him and his posterity, so that through him as a father eventually would come children who would accomplish the great work of blessing mankind, and would rescue all from the power of sin, Satan and death. The briefly epitomised statement of all this was in the words, "In thee and in thy Seed shall all the families of the earth be blessed."—Genesis 28:14.

What was it to have faith in that Promise? What did it mean to Abraham? Assuredly it meant that thenceforth Abraham's mind would take in a larger horizon—the world of humanity, instead of merely his own immediate family and flocks and herds, and his nearest neighbours. It meant that if God would—SO honour his posterity, Abraham would seek in everything to co-operate with God and that great Promise.

For years God tested Abraham's faith. Yet he still believed. "His faith staggered not." After Isaac had been born and as yet had no child, God directed that this son of promise, the one in whom the whole Promise centred, should be sacrificed. What a test of faith! What a grand development of faith Abraham had acquired when he was ready to obey the Voice Divine, accounting that God was able to raise Isaac up again from the dead! Oh, for such a trust in God! Oh, for such a faith! Oh, for such an appreciation of Divine Power! What could not be accomplished in the world through the Divine Message if such faith prevailed amongst God's children! What would God not do for children who would trust Him thus!

It was the same with Isaac and with Jacob. They trusted that same Promise. It influenced the whole course of their lives. It made them more like God. It shaped every interest of life. Although they understood practically nothing of how God would accomplish so great a blessing, their faith laid hold upon the fact. From their posterity God would raise up a holy people to be His agency, His channel, for instructing the world, ruling the world, uplifting the world, resurrecting the dead, bringing mankind back to all that was lost through Adam's disobedience.

Their faith might have had plenty of opportunities for stumbling, if it had been weaker. If they had been more worldly-wise, they might have said, How can God do this thing and yet be just? Having once pronounced a sentence, how can He clear the guilty? But their faith wavered not. In their hearts they said,

“God has promised; and what God has promised, He will do, and He will have His own way of accomplishing it.”

By and by, the nation of Israel as a whole was called the people of God. The nation as a whole entered into a

Covenant with God, and He with them, through Moses, the mediator of the Law Covenant. Israel was impulsed by faith—faith in the Promise made to Abraham that God would use his posterity and through it bless all people, all of Adam’s race—the living and the dead.

The Covenant of Sinai pledged the people of Israel that they would be a holy nation, that they would keep God’s Law blamelessly. God covenanted that in that event he would fulfil in them the Promise made to Abraham. God knew that imperfect human beings could not keep His .per-feet Law. • But He would let them try; He would let them learn the lesson; He would through that lesson -give instruction to the angels respecting His own righteousness. He would also through it give instruction to Spiritual Israel, who later He would develop and through whom the blessings actually would come. This St. Paul explains, saying, “The Law Covenant was added because of transgressions, until the promised Seed should come.”—Galatians 3:19.

In other words, God started this work with Israel, in a typical manner, long centuries before the real Spiritual Israel would be developed. But He did not thereby do injury to the people who had covenanted to keep the Law, but who were unable to do so. On the contrary, they as a people were blessed by their endeavours to keep that Law, and blessed also by the chastisements which came upon them because of their failures and lack of faith.

But God especially blessed all of that people who shared Abraham’s faith, so that the Apostle Paul could enumerate, in addition to Abraham, Isaac and Jacob, a considerable number who pleased God because of their faith, long centuries before Christ, the Spiritual Seed of Abraham came. Those Ancient Worthies, although they will not be the Seed of Abraham in the highest sense, on the spirit plane, will be the seed of blessing on the earthly plane—the channel through which the heavenly blessings will ultimately be extended to all nations.

What was it that impulsed the Jewish people during all those centuries past? Was it not faith in God—faith that He would fulfil the Promise made to Abraham? it surely was! And it is that Promise that still actuates such of the Jews as have not lost their faith such of them as are still Jews. Those who have lost the faith of Abraham are no longer in any sense of the word related to the Promise; for the Promise was according to faith.

St. Paul speaks sympathetically of the Jewish Nation, in respect of that original Promise which God made to them, saying: “Unto which Promise our twelve tribes, instantly serving God day and night, hope to come.” (Acts 26:7). And all the Jews, in proportion as they still maintain that hope, may still expect to come to a realisation of all and more than that of which they ever dreamed.

Faith Since Christ Came.

The coming of Christ did not change the Divine Purpose, and therefore did not change the faith of God’s people. Jesus and the Apostles believed and taught the very Gospel which, St. Paul says, God preached in the beginning to Abraham. (Galatians 3:8). The Apostolic Message also was that all the families of the earth were to be blessed through the Seed of Abraham. But there was an additional feature then to be proclaimed and to be believed;

viz., that God had begun the work of providing this Seed of Abraham, The Messiah—that God had sent the Logos, His Sun, into the world, that He might become the Seed of Abraham on the spirit plane, and eventually fulfil every feature of the original Promise.

All the Jews were in expectation of the Messiah, but they were not all Israelites indeed; they did not all have the proper faith. God preferred, therefore, to allow some of them to remain in a measure of blindness on the subject, while others were granted a special anointing of the eyes of their understanding, their eyes of faith. To this class Jesus said, “To you it is given to know the mysteries of the Kingdom of God” — the Messianic Kingdom, through which the Seed of Abraham to bless all the families of the earth.

Then came another step of faith. The early disciples said: We desire to believe that Jesus, the Son of God, is the foretold Seed of Abraham, but we do not see Him doing the work of blessing the world. Instead of reigning in triumph to dispense to the world the blessings secured by His sacrifice, He has gone to Heaven. How shall we understand this?

The Mystery — Christ in You.

The answer of God through the Apostles was that “the faith once delivered to the saints” was still the same, but that now, under the guidance of the holy spirit, they were to understand that The Messiah would not be one person, but many persons—not Jesus alone would be the Seed of Abraham, but Jesus as the Head and the Church as His members, or Body, would be that Seed. St. Paul says, “Ye, brethren, as Isaac was, are the children of Promise.”

Jesus was represented by the head of Isaac, the Church was represented by the body of Isaac, in that figure. It has taken the entire Gospel Age to develop, the Body of Christ, the Church.

Under another figure, Jesus was represented in Isaac, and the Church was represented in Rebecca, his bride. According to this figure, the antitypical Isaac has entered into glory, but waits for the development of the antitypical Rebecca. At the appointed and appropriate time the Seed of Abraham receives His Bride to Himself, and they twain will be one. And through the One, through the Kingdom of Glory, will come to all the families of the earth the blessing promised nearly four thousand years ago to Abraham.

This is “the faith once delivered to the saints,” the hope set before us in the Gospel—the faith that God will use the Seed of Abraham to bless all humanity, and the hope that we, by faithful perseverance and trust, may become joint-heirs with Jesus, the Redeemer, in all that glorious inheritance of the Messianic Kingdom.

Let us not doubt the Wisdom of God in the arrangement which He has made, and which He has caused to be set forth in the Scriptures, viz., that this faith, based upon the Abrahamic Promise, is the Power of God by which it is His will that all His people shall be sanctified—separated so far as possible from the world and from sin; sanctified to Himself in Christ Jesus, their Lord. This is “the faith once delivered to the saints.” This is the faith which enables us to gain the victory over the spirit of the world, and to be separate, sanctified to God, for service here and hereafter.

Desolation – Restoration

I miss them in the morning,
When the mist is on the hill;

When no busy hum is heard
And all the land is still.

Oh, the dear familiar faces,
Oh, the void and empty spaces and the
Longing for the voices that are still.
I miss them in the evening,

By the fireside's ruddy glow:
Its light and warmth seem only
The vacant chairs to show.
My heart then fills with sorrow

For the dawning of the morrow,
Without the loving voices that are still.

When I hear the joyous notes
That hail the coming Spring,
And all around the gladness
Makes wood and valleys ring;

Then I miss them even more
Than I ever did before, in the
Beauty and the fragrance of the Spring.
When the dreary cold and chill
Of the winter draweth nigh:
When the sobbing wind is heard,
And the pretty flowerets die,
Then I miss the in Most of all,
And I seem to hear. the call. of the
Dear and loving voices that are still.

Oh, the dear familiar faces!
Oh, the void and empty spaces, and the
Longing for the voices that are still.
You'll see them in the morning,

When the sun shines o'er the hill,
The ransomed hosts returning,
For 'tis God's unchanging will
That those dear familiar faces
Will refill the empty spaces, and praise
Will grace the voices that were still.

That bright and happy morning
All the prophets have foretold,
A glory so entrancing,
Every eye shall then behold;

When the bells of joy arc pealing,
And broken hearts-are healing, then love
Will cheer the voices that were still.
Now, come, behold the foregleams
Of that grand stupendous day,
When weeping, sorrow, dying,
Will forever pass away.
Weep not for desolation
But rejoice in restoration, for the
Blossoms that will greet us in the Spring:

Oh, sweet and joyous Springtime!
What glories overspread,
As health and strength and beauty
Adorn the risen dead.
Then you'll praise God most of all,
When you hear the welcome call of the
Dear and loving voices that were still.
Oh, the dear familiar faces!
Now thrice happy are the places with the
Music of the voices that were still.

-- Psalm 90:3-12. --Ezek. 36:33-38; Acts 3:20, 21;
Isa. 35.

Correspondence

Tasmania, 14/11/35. Dear Brother,

Loving Christian greetings in our dear Redeemer's Name. Thanks for cards; they are very good this year; enclose — for them.

Regarding the harvest; I quite think we have the same. thought. The harvest being the end of the age, I do not think it will be over till the last stone is permanently and quietly fitted into its respective place and the New Jerusalem is complete. In simple language, not until the last member has passed the veil.

Perhaps we cannot take the type too literally, as harvests differ in different countries, and again the harvest has its different phases; but always the wheat has to be in a fit condition to be harvested. "That faithful servant" was given power to send out the truth world-wide and the truth or sickle gathered out many. That the harvest was in full swing was obvious to the watchers, who were rearwarded by a bounteous repast, which has continued to the present by their girded and present Lord.

But have we not gone into another phase of the harvest? Is it not indicated by (1) The cessation of this world-wide dissemination of the truth, and cannot we envisage the result if once more it was sent out on a large scale, i.e., little or no interest; the Lord is in charge of this work we know. (2) The shaking, testing and polishing of those who have been reaped; in other words, the Bride making herself ready by gladly and joyously submitting to and learning the lessons intended by the great Master — learning to be the willing clay. (3) Do we not see now small scattered groups of God's children principally engaged in helping each other to make their calling and election sure, and thus truly assisting in the present phase of the harvest work.

How many have stood the tests to whom the truth at one time appealed. Few have heard and obeyed Rev. 18:4, except in a perfunctory manner, yet this separation, profound and complete, this coming out of the filthy, immoral thing, unto Christ, constitutes that which will distinguish the very elect from others. Rev. 14:9 15:2; 19:20; climax Rev. 20:4.

Perhaps concluding thoughts suggested by what has always surprised us, i.e., so few that we have seen have been sound on "the come out," but had apparently got only as far as resignation from their church. That they could not have fellowship or association directly or indirectly with what Christ calls harlots, seems to be unseen, missed, yet these will be counted as partakers of her sins, etc., going into her darkness.

With much warm Christian love to yourself and Sister.

Yours in Christ's Service, B.C.H.

New South Wales, 18/11/35. Dear Friend,

I am writing to thank you for the hook entitled "The Plan of God in Brief." I studied it with my Bible and found it very interesting. Also please find enclosed — for your "Peoples' Papers," September, October, November and December. I thought you may like to know how interesting I find them and look forward to them each month.

Yours faithfully, P.E.G.

Victoria,

14/11/35. The Secretary,

Dear Sir,

Find enclosed 2/6 for the "Peoples' Paper." Thank you very much for sending it on without pay. I do enjoy them, and look forward to them every month.

Yours gratefully, L.B.J.

South Australia, Nov. 10th, 1935.

The Secretary,

Berean Biblical Institute.

Dear Sir,

The pamphlets I received, also "Peoples' Paper," for which I thank you, and enjoy reading.

I would be thankful to you if you could send some more; I am enclosing some stamps to cover postage.

Yours truly,

W A R.

Bible Helps and Other Items in Stock

Special Xmas and New Year Offer.—For the months of December and January the following studies will be available to all desiring to take advantage of them for presents, etc.:—“Foregleams of the Golden Age,” at 2/- per copy. “Divine Plan of the Ages” (in red cloth binding) and “Some of the Parables,” for 1/8 the two, posted to any address.

“Divine Plan of the Ages.”—Bound in blue cloth, with gold lettering. One of the finest Bible Helps available. Price, 2/6 per copy. Other editions at cheaper rates. “Plan of God in Brief.”—Containing selections from the above book in handy form; very useful for passing on the message. 6d. each.

“God and Reason.”—A helpful booklet of 124 pages. Posted to any address for 10d. per copy, paper cover; 2/- per copy, nicely bound in cloth. Reduction for three or more.

“What Pastor Russell Said.”—His answer to hundreds of questions. 780 pages. A limited number available in cloth and leather binding at 7/- and 8/6 each, posted. “What Pastor Russell Taught.”—On the Covenants, Mediator, Ransom, Sin Offering, Atonement. Bound in strong cloth; 5/6 per copy.

Reprints of “Watch Towers,” 1879-1919.—In seven volumes, nicely bound in strong cloth. Sets of these fine Bible helps available now for less than the cost of two volumes previously. Further orders can be placed while they last.

“Emphatic Diaglott.” — New Testament; very helpful English and Greek translation. De luxe binding; 10/6 per copy.

“Leeser’s Translation.” — Old Testament; a useful translation; 8/3 per copy posted.

“The Revelation of Jesus Christ.”—Two helpful volumes on Revelation by the late Bro. Streeter.

“Daniel, the Beloved of Jehovah.”—A volume on Daniel’s prophecy; by the same author.

“The Desolations of the Sanctuary.”—A very useful book, with special reference to the tests upon the Lord’s people in these last days.

“Strong’s Exhaustive Concordance.”—1800 pages, second-hand, but newly hand-sewn right through at bookbinders. These Concordances, new, 45/-; this copy, 20/-, postage extra, according to distance.

Poem Books. — “Comforted of God” and “Call of the Bride”; two fine little hooks of helpful poems, 1/4 per copy.

Post Cards. — New selections of cards with helpful Scriptural verses, etc., recently arrived from England, and are well recommended for Christmas and New Year greetings, or general use. Real hand-tinted photo postcards, assorted, 2/4 per dozen; 1/3 per half-dozen. Different variety, very nice also, with encouraging words, assorted, 1/4 per dozen; 9d. per half-dozen. Others on hand at 1/- per dozen, or 1d. each. When ordering, please state clearly which kind is desired.

Bookmarks.—Assorted bookmarks at 1d., 3d., 4d., etc. Also wall-texts, including “My Morning Resolve,” at 4d. each.

Restitution Prints of Isaiah 11:6.—In three sizes, well worth framing; 3d., 6d. and 9d. each, posted.

Christian Hymns.—Bound in blue (cloth, words only, 10d. per copy. Also music books for practically the same hymns at 2/- each.

Published by Berean Biblical Institute, National Bank Chambers, Hawthorn

Printed by Hickling & Powell, B