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Refrain Thine Voice from Weeping and Thine Eyes From Tears.

THE Lord through the prophet Jeremiah sends a message of consolation for the heart of every bereaved parent trusting in Him. We read, "A voice was heard in Ramah, lamentation and bitter weeping; Rahel weeping for her children, refusing to be comforted for her children, because they were not. Thus saith the Lord: Refrain thy voice from weeping and thine eyes from tears, for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy."—Jeremiah 31:15-17.

Five items in our text are worthy of 'attention:

First. Sorrow for the dead, which is universal, as the Apostle declares, "The whole creation groaneth and travaileth in pain together."

Second. The nature of the comfort described—the hope of a resurrection, the hope of the recovery of the dead— "They shall come again," they shall be restored to life.

Third. That in death our dear ones are in "the land of the enemy," in harmony with the Apostles declaration, "The last enemy that shall be destroyed is death."—1 Cor. 15:26.

Fourth. That the labors of the parents in endeavoring to properly rear their children are not lost, "Thy work shall be rewarded."

Fifth. Last but not least in importance in this text is the declaration that this is the Word of the Lord, which cannot be broken—the Word which is sure of fulfilment, however different it may be from the word of man on this subject.

Tears Not Weakness—'Jesus Wept.'

Sorrow for the dead is not a sign of weakness, but rather the reverse—a sign of love and sympathy, of something more than selfishness. If any demonstration of this thought were necessary it is furnished us in the statement of the shortest verse in the Bible—"Jesus wept." Our Lord's tears were shed on a funeral occasion, too; Lazarus, his friend, the brother of Martha and Mary, was dead. Our Lord entered fully into the spirit of the occasion, with a deeper appreciation of the awful meaning of the word death than could possibly be entertained by those about Him. He appreciated more than any of the fallen, dying race the great blessing and privilege of living, and what a terrible affliction was death—destruction, annihilation.

On the other hand, however, He understood more clearly than any of His hearers the gracious plan of God for the rescue of the race from annihilation. He realized that for this purpose He had come into the world, that He might give His life as the ransom price for Father Adam, and thus incidentally for every member of the Adamic race involved in death through the first transgression in Eden. The Master realized from the standpoint of faith in the Father's plan, and His confident intention to carry out His own part in that plan and to lay down His life as our redemption price, that thus resurrection blessings would come to every member of the race.

Not Dead Eternally, But Sleeping.

Let us note carefully the nature of the consolation which our Lord tendered to the sorrowing ones about Him on this occasion. Let us be assured that “He who spake as never man spake” gave the soundest and best comfort. The consolation which He gave was that Lazarus is not dead for all time. He neither spake of him nor thought of him as being dead in the sense of annihilation, because He had full confidence in the divine plan of redemption and in the resurrection blessings resulting. Hence the interim of death He spoke of as sleep, quiet, restful, waiting sleep.

What wonderful figure is this, so frequently used throughout the Scriptures by all those who trusted in the divine plan of a resurrection morning. In the old Testament Scriptures we read frequently of sleep. Abraham slept with his fathers, so did Isaac, so did Jacob, so did all the Prophets, so did all Israel.

In the New Testament it is the same. Not only did our Lord speak of Lazarus sleeping, but the Apostles frequently used this same figure of sleep to represent their hope in a resurrection—that the dear ones who went down into death were not annihilated, but, as our text declares, “Will come again from the land of the enemy” — will awaken in the resurrection morning.

Thus too, of Stephen, the first Christian martyr, it is written that though stoned to death, he “fell asleep,” sweetly, restfully, trusting in Jesus and the great power which He ultimately would exercise to call forth from the power of death all redeemed by the precious blood. This, too, we remember, was the comfort the Apostle set before the early church, saying, “Comfort one another with these words”—“They that sleep in Jesus shall God bring from the dead by Him.”—(1 Thes. 4:14-18.) Referring to the matter on one occasion the Apostle remarked, “We shall not all sleep, but we must all be changed.” He referred to those who would be living at the second coming of Christ, whose resurrection “change” will not be preceded by a period of unconsciousness in death.

Let us go back to Jesus and the sorrowing sisters at Bethany, and hearken to the words of comfort extended to the bereaved on that occasion. We cannot improve upon the great Teacher and the lessons which He presented. Let us hearken to His conversation with Martha. He says: “Thy brother shall live again.” He does not say thy brother is living now. He did not say, as some erroneously teach today, thy brother is more alive in death than he was before he died. No, No! The Lord would not thus mock the common sense and reason of His hearer, nor could He thus violate the truth and declare the dead not dead.

Hearken! The Lord admits that a calamity has befallen the household. He says not a word about His friend Lazarus having gone to heaven—not an intimation of the sort. On the contrary, He has tears of, sympathy, and holds out as the strongest and only truthful solution of the sorrow, the hope of a resurrection—“Thy brother shall live again.” “I am the resurrection and the life!” The hope of all the dead centres in Me. My death will effect the cancellation of the original Adamic condemnation, and I shall have the right then in harmony with the Father’s plan to call forth all the dead from the great prison house of death, from the tomb. “Marvel not at this, for the hour is coming in the which all who are in their graves shall hear the voice of the Son of Man and shall come forth.”—John 5:28.

The Resurrection Morning.

At the close of His conversation with Martha, explaining that her hope must centre in a resurrection of the dead and that He was the centre of that resurrection hope, our Lord asked for the tomb, intent upon giving an illustration of the power which by and by in the resurrection morning will be exercised toward the whole world of mankind. Standing at the door of the tomb our Lord cried in a loud voice, “Lazarus, come forth” and the dead came forth—he had been dead, he was quickened by our Lord’s power and authority.

This, like other miracles performed by our dear Redeemer at His first advent, we are particularly told, was a fore-manifestation of His coming glory and power, an advance exhibit of what He will do at His second advent, only that the work at the second advent will be universal, higher, deeper, broader every way, “All the blind eyes shall be opened and all the deaf ears shall be unstopped;” all that are in their graves shall come forth, not merely to relapse again into blindness and death, but a permanent recovery—not only recovery from the loss of natural sight

and hearing, but the eyes and ears of their understanding will be opened also; not merely aroused from a sleep of death to a few years more under present conditions, but aroused to the intent that by obedience of the divine arrangement of the Millennial Age all the awakened ones may attain to all the glorious perfections, mental, moral and physical, lost by Adam’s disobedience.

“Times Of Refreshing Shall Come.”

Glorious hope of a glorious time. What wonder that the Apostle speaks of it as “times of refreshing from the presence of the Lord when He shall send Jesus Christ.” What wonder that He speaks of those years of the Millennial Age as “times of restitution of all things which God hath spoken by the mouth of all the holy Prophets since the world began.”—Acts 3:19-21.

Lazarus died again, Jairus’ daughter died again, the son of the widow of Nain died again. Their awakening from the tomb was merely a temporary matter, merely an illustration of the Lord’s power, as it is written. “These things did Jesus and manifested forth His glory.” These were merely foregleams of the coming power and glory and blessed work of the gracious Prophet, Priest and King whom God has appointed not only to redeem the world, but in due time to grant to all the opportunities secured by that redemption sacrifice.

We cannot go into more details, but we here endeavour to show amongst other things that the great blessing which will ultimately be for the world of mankind, as well as for the church, centres in the coming of our Lord and Master, our Redeemer and King, and that the great blessings centering in Him are not merely temporary, but designed of God to be everlasting and eternal to those who accept divine favors in the right spirit, reverently, thankfully, obediently.

Death “The Land Of The Enemy.”

Why should death be called “The land of the enemy?” Why should it be written, “The last enemy that shall be destroyed is death?” All because, disguise the facts as we may, death is an enemy. The suggestion that it is a friend comes not from the Word of God, but from heathen philosophies. The suggestion that it is unreal comes not from the Scriptures, but from heathendom. The suggestion that the dead are more alive than they were before they died is totally out of harmony with the Scriptural declaration. “The dead know not anything—their sons come to honor and they know it not, and to dishonor and they perceive it not of them,” because “there is neither wisdom nor knowledge nor device in the grave whither thou goest.” (Job 14:21; Eccl. 9:10.) The suggestion that we deceive ourselves and imagine without reason that the moment of death is the moment of greater life is of the adversary, who contradicted the Lord’s statement in Eden to our first parents, and when the Lord had declared “Ye shall surely die” for your sin, declared in contradiction, “Ye shall not surely die.”—Gen. 3:2-4.

The adversary has kept up this false teaching for 6,000 years, and at last not only heathendom is deceived by his misrepresentation of facts, but very, very many of Christendom likewise trust to the word of Satan, “Ye shall not surely die,” and believe that the dead are not dead, and reject the testimony of God’s Word that “the wages of sin is death,” that “the soul that sinneth, it shall die,” that “death has passed upon all men because all are sinners,” and that the hope of the Church as well as the hope for the world lies in the fact that Christ died for our sins and redeemed us from the death sentence, and in the Father’s due time is to effect a resurrection of the dead.

The Key Of Death’s Prison.

Let us comfort our hearts with the true comfort, the substantial comfort of the Word of God—there shall be a resurrection of the dead, both of the just and of the unjust. All that are in their graves shall hear the voice of the Son of Man and shall come forth. The thousands of millions who have gone down into the great prison-house of death shall be released, because the Great Redeemer has the “key,” the power, the authority, to bid the prisoners come forth, even as the Scriptures declare.

What a glorious resurrection morning that will be! What a glorious reunion! We understand the scriptural teaching to be that the awakening processes will continue throughout a considerable portion of the Millennial Age, the thousand-year day of resurrection and restitution. First will come the resurrection of the Church, the “Bride,” the “Lamb’s Wife,” the “Body of Christ.” These, as the Scriptures declare, will constitute the first resurrection—not only first in order of time, but first in the sense of chief. In that company will be none except the saints, as it is written, “Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.” (Rev. 20:6.) Nevertheless that will be but a little flock, as the Scriptures declare, including “not many wise, not many great, not many learned, but chiefly the poor of this world, rich in faith, heirs of the Kingdom.”—1 Cor. 1:26, 27; Jas. 2:5.

Not long after the First Resurrection, the glorification of the Church, will come the resurrection of the ancient worthies—the overcomers of olden times prior to the Gospel Age. The assurance is that Abraham, Isaac and Jacob and all the holy prophets—yes, all who were approved to God by their faith and their efforts to obedience — will come forth from the tomb to human conditions, glorious, grand, earthly illustrations of the heavenly Creator, to constitute the earthly representatives of the Kingdom, the instructors of mankind.

The instruction of the world will forthwith proceed. We are assured that “the knowledge of the Lord shall fill the whole earth as the waters cover the great deep”—to such an extent that “They shall teach no more every man his neighbor and every man his brother, saying, know the Lord: for they shall all know Me, from the least of ‘them unto the greatest of them, saith the Lord.” We cannot stop to describe that glorious time and the grand opportunities it will give to every creature to know the Lord, to obey Him, to attain to resurrection in its full significance—a raising up to mental, moral and physical perfection.

The Last First, The First Last.

After the Kingdom of God shall have been fully established in the earth, and Satan shall have been bound, after the darkness shall have rolled away and the true light shall have lightened every creature, the time will come for the awakening of all the families of the earth—not all at once, but gradually, “they shall come again from the land of the enemy.” The Scriptures do not go into details on this subject, they leave much to faith; but give us a firm foundation for that faith, nevertheless, in the positive promise of the Lord’s Word.

To our understanding those who have fallen asleep last, will be among the first to be called back from the land of the enemy, to be awakened, and thus the work of awakening the sleeping ones will progress backward, as we might express it; the living ones will prepare for their brothers and sisters and parents, and they in turn for their brothers and sisters and parents, and so on all the way back, until finally father Adam and Mother Eve shall come forth to see the world filled with their progeny, in accord with the Lord’s original commission that they multiply and fill the earth.

They will behold with astonishment the showers of blessing that have come upon the race from the Heavenly Father and through the Heavenly Saviour; they will see what havoc was wrought by their disobedience, but that God in His wisdom and power was both able and willing to overrule the matter and to bring order out of confusion and resurrection out of death. They and all will realize something of the lengths and breadths and heights and depths of the Love of God. The grand plan of salvation shall loom up before them; they will see how Abel, their son, who suffered for righteousness, was a type and picture of the great Son of God who suffered for righteousness and for our deliverance, and they will see how His blood speaks peace for all for whom it is shed, speaks forgiveness and renewed harmony with God.

The Tragedy Of Sin And Death.

They will learn, too, of the terrible degradation which came upon their race subsequently to their death; they will read with appalled hearts and bated breath of the terrible famines and pestilences which came upon the race as a part of the original sentence or death curse; they will learn about the mental aberrations which afflicted the world, so that men thought they were doing God service in persecuting one another because of religious differences of opinion, and how others, more or less consumed with selfishness, land hunger, etc., warred and fought and devised engines of destruction against each other, and killed one another by the thousands in battle. They will wonder at the patience of God in so long permitting the evil.

Then truly they will see what God has wrought: First, His justice, which provided the great redemption price and would not otherwise clear the guilty. Second, His love, manifested in the same connection in the giving of His Son. Third, they will come to understand how that during this Gospel Age God has been selecting His Church to be the Bride of Christ and joint-heir with Him in the Kingdom; Fourth, they will perceive that when this election was complete and the members of the glorified company had all been tried and polished and tested and glorified, then the blessing of the world through the glorified Christ, Head and Body, came upon all mankind in the restitution of all things spoken by the mouth of all the holy prophets since the world began.—Acts 3:20, 21.

O, how they and all of their posterity would naturally be prompted to say, glory, honor, dominion, majesty, power and might be unto Him who sitteth on the throne, and to the Lamb, forever.

O, how glad they will be to see the glorious outcome which the power of God will thus have wrought! How glad they will be that the divine plan is that ultimately all imperfection shall be eradicated and that all of the race that will may live eternally under divine favor and blessing, while those otherwise minded will be destroyed from among the people in the Second Death. They will surely cry, Great and marvellous are Thy works, Lord God almighty! Who shall not come and worship before Thee; Thy righteous acts are made manifest?—Rev. 15:3.

“Thy Work Shall Be Rewarded.”

Finally, consider the Lord’s word to us all as a race, and particularly His word to parents, “Thy work shall be rewarded.” What a blessing and comfort, what a consolation and encouragement are in these words to those parents who, seeking to train up their children in the way they should go, are sadly wounded and discouraged when the arrow of death smites down upon the dear ones they had so loved and cherished. They are disposed at first to say, Ah, my love, my counsel, my motherly care, my fatherly provision, were wasted. But not so, saith the Lord; thy works shall be rewarded.

How Rewarded?

You shall see the fruit of your labor in the future; we shall know as we are known, by and by. Our dear ones will be with us, and to whatever extent time and effort will have been expended upon them to mould and fashion them along the lines of righteousness and truth, uprightness and godliness, these surely have not been spent in vain. The child shall come forth that much more advanced in its mental and moral development; to that much more easy attainment of the grand heights which the Lord will then open up before it.

On the other hand, the parent who has been careless of his children, neglectful of his privileges and obligations as a parent, will undoubtedly have his negligence rewarded in the future as he shall see what he might have done for his children but did not.

And more than this. By a divine law of reaction, every parent who is faithful in the discharge of his parental duties shall have his work rewarded in himself, and likewise every parent neglectful of his duties shall have his work rewarded in himself. For who does not realize that there is no greater privilege or opportunity for self-development than comes to the parent in his endeavor to train up his children in the way they should go, in the reverence and admonition of the Lord.

Character Building Is Included.

Undoubtedly it is true, too, that every effort to do good unto others, especially to your own children has its compensating blessings upon your own hearts. May this blessing deepen as the years go on.

In conclusion we say to you, not only for today, but for the future days, “Comfort one another with these words” of our Lord to the effect that your little ones shall come again from the land of the enemy, and that their return shall even be much more blessed, under much more favorable conditions than at present. Then, the great King reigning, all evil will be in subjection, all evil doers will be under restraint, all the influences of righteousness will be let loose, and the whole earth shall be filled with the knowledge of the Lord as the waters cover the great deep. Blessed prospects are these before us, and to Him who loved us and bought us, and to the Heavenly Father who designed the great plan, we give everlasting thanks and praises, and show this by our daily lives!

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

A Cross (s) on the wrapper indicates that the Subscription to “Peoples Paper” is overdue.

Atom Workers “League of Frightened Men.”

Melbourne “Herald” Special Service.

WASHINGTON, Friday, 15th February—The “League of Frightened Men”—all of whom worked on the atomic bomb—has joined with 60 other organisations to rouse the public to the dangers of atomic energy.

They will form a national committee of atomic information.

Members of the League say that security regulations prevent their disclosing all the horrors facing mankind, but they describe atomic bombs as “the cheapest and most destructive weapon -of warfare ever invented.

“Even a small nation may soon possess the means of obliterating a large one at will.”

They consider that there is no real defence against the bomb and never likely to be.

“Already it is impossible to smuggle an atomic bomb into a large city and detonate it at any time, even decades later by means of a radio signal from another country,” says a League statement.

It deplores the fact that atom bomb factories are still producing bombs, 24 hours a day.

A Nobel prizeman, Dr. Urey, one of America’s leading atomic scientists, is chairman of the new organisation, whose headquarters are established in Washington.

The above news report gives some idea of the feelings of those people who are engaged in the manufacture of the most destructive weapon ever produced on the earth. It will certainly come as a surprise to most people to know that while the global war has been brought to a close and peace has been proclaimed throughout the world the production of atomic bombs goes on 24 hours a day in U.S.A.

The members of the abovementioned League apparently have very good reason for their fears, from the human standpoint. It was our Lord who declared respecting the great tribulation which brings this “present evil world” to a close, that “except those days should be shortened, there should no flesh be saved.” (Matt. 24:21, 22.) With the present terrible weapon, which it has been reported has been developed to one thousand times the power of the bombs dropped on Japan last year, we can now, as never before, understand these words of Christ’s. Whereas millions of mankind were killed over years in the war just concluded, in atomic bomb warfare millions of humanity could be killed every day. The dread prospect surely fills all thinking people with awe. As one has said:—”There is no human force able to control present-day influences. It seems almost as easy to resist the ebb and flow of the mighty ocean; mankind, like the mighty torrent of Niagara, sweeps on to the great fall, the precipice.”

How vivid are the descriptions given in the Scriptures concerning the passing of the present “heavens and earth”

—the ecclesiastical, social, financial and political elements that make up this “present evil world.” As the prophet Joel declares “all faces shall gather blackness.” And Isaiah states concerning the transition period—”The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.” (Isa. 24:19, 20.)

Apart from the Lord’s plan of salvation how dark, indeed, would be the outlook for the future. Speaking for the David class, the sincere followers of the Lord, the Psalmist declares with assurance—”God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth (social order) be removed, and though the mountains (kingdoms) be carried into the midst of the sea (lawless masses of mankind); Though the waters thereof roar and be troubled, though the mountains (kingdoms) shake with the swelling thereof.” (Psalm 46:1-3.)

The reason that God’s people can view the tumults of earth with restful confidence in the Lord is because they know of the glorious outcome for all humanity, as well as the fact that, “Here have they no continuing city, but seek one to come,” the heavenly inheritance with Christ. When our Lord predicted present day happenings, due for fulfilment just prior to the setting up of His Kingdom—”Upon the earth distress of nations, with perplexity; the sea and the waves (lawless humanity) roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth,”—He added some special words of comfort to His own true disciples—”And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.” (Luke 21:25, 26, 28.)

Easter Convention at Adelaide.

The brethren in Adelaide, S.A., wish to announce that they are arranging for their usual Convention to be held over the Easter period, Good Friday to Easter Monday, April 19th to 22nd inclusive. These gatherings will be held (D.V.) in Druids Hall, Flinders Street, Adelaide, with continuous sessions afternoons and evenings. A hearty welcome is extended to all who desire to attend these gatherings in sincerity. Further information is obtainable from the Class secretary—Mrs. H. Bartel, 10 Winston Avenue, Clarence Gardens, Adelaide, South Australia.

Passover Memorial, 1946.

The date for the Memorial Supper, according to the Jewish Calendar this year is Sunday Evening April 14th.

Services for the Lord's Supper in commemoration of Christ's death will be held as follows, and all consecrated followers of Christ will be welcome.

Melbourne.—Sunday evening, April 14th, at 7 p.m., in Masonic Hall, 254 Swan Street, Richmond.

Adelaide.—Sunday evening, April 14th, at 7 p.m., in Druids Hall, Flinders Street, Adelaide.

The New Creature and its Obligations.

(Convention Address.) (Romans 12.)

IN this twelfth chapter of Romans the Apostle Paul deals largely with the requirements of the New Creation, impressing on believers the holy obligations which their new understanding and love in Christ Jesus impose upon them. To this extent, this chapter should be regarded as one of the choice chapters of the Bible, and should arouse the honest, sincere devotion of every true follower of Jesus Christ.

It begins, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." All the gracious actions and principles of believers reveal themselves in the outward life, so that every act promoted by the love of Christ, wholly yielded to God by those who are alive from the dead, is itself a sacrifice to God. The reasonable service would be, the presentation of our bodies a living holy sacrifice. The old Levitical sacrifices were dead sacrifices, while all the sacrifices of believers are now living sacrifices. They are all in self-consecration to the service of God, and are holy and acceptable to God.

"And be not conformed to this world," which means we are to avoid and dissociate ourselves from those who are out of sympathy with spiritual things, Present Truth, etc. The children of the world mind the things of the world that passeth away, and the lusts thereof. So believers are charged not to be conformed to these. If we do, we lose the keynote of our spiritual life and it lays us open to temptation, to slide into its ways. But "be ye transformed by the renewing of your minds." This inward transformation makes our outward actions entirely new, even though otherwise we differ nothing from those of the world. We are wholly new, and will prove what is that well-pleasing, perfect will of God by our experiences under a transformed mind.

Next come our gifts, and how they should be appreciated and exercised! "Not to think of self more highly than he ought to think, but to think soberly." He who is highminded displays undue self-elevation, the very opposite to a sober mind. "As we have many members in one body, and all members have not the same office, so also are we, one body in Christ and members one of another."

Now we have gifts differing according to the grace that is given to us. "To some the gift of prophecy," but this gift belongs to past ages, not being necessary since Apostolic times. The gift of ministry is any kind of Christian service, from the dispensing of the Word of Life to any work in the temporal affairs of the Church and the Household of Faith. "He that teacheth," by teaching the pure gospel of the doctrine of Jesus Christ. "He that exhorteth, on exhortation." No true minister of the Truth can dispense with exhortation, such as "I beseech you therefore brethren" that ye remember your consecrated vow to God, and particularly so if we believe there is evidence of a conforming to the world by some. "He that giveth, with simplicity"; without duplicity or limelight-seeking, quietly, privately and cheerfully. Rule with diligence and earnest purpose, whether in the Church or in one's own household.

Show mercy with cheerfulness, not grudgingly or just because we think we ought to, or thinking "he hardly deserves it." No, but in that spirit where "it is more blessed to give than to receive" "Let love be without 'hypocrisy,' mere pretension. "Abhor that which is evil, cleave to that which is good." In this, there is no room for half measures. Just

declaring dislike for evil is not enough. To abhor evil means a dread of it and sincere avoidance of it, and alternately pursuing, cleaving to that which is good.

“Be kindly affectioned one to another, in honour preferring one another.” It is only those who have the love of Christ, constrained to live not unto themselves, who are capable of always acting in the spirit mentioned here. There is a far different meaning in these verses than many can grasp and appreciate, hence at times there is a lack of honour and preference for one another. The difficulty seems to lie in failure to always realise complete humiliation. Having left behind the habits and conditions of the first creation, we have failed to realise that in the New Creation God has made everything new, and so different from that of the world that the world calls it madness, and laughs it to scorn.

“Not slothful in business; fervent in spirit.” The zeal of our business must not claim our main care and concern, for our heart, the seat of this new mind, should be burning with love and service in excess of all other things we are engaged in. Many wax cold, and abandon their first love, and eventually lose the great hope they once had. “Serving the Lord,” this should ever be present and uppermost as the ruling spirit in all we do as Christians.

“Rejoicing in hope, patient in tribulation, continuing instant in prayer.” If our hope of glory is an assured hope, it is a rejoicing hope, making the spirit of endurance in tribulation more natural and easy, and prayer strengthens the faith that begets love and begets hope. The Apostle here now presents further obligations of the New Creature. “Distributing to the necessity of the saints.” “Given to hospitality.” All the saints, the elect of God, have spiritual necessities; many have material necessities also. Those who are sincere as followers of Christ, the freely giving to those in need is the most natural thing they would do, realizing again, “it is more blessed to give than to receive,” and besides it is often a clear test of sincerity of heart and purpose. “Bless them that curse you, bless and curse not. Rejoice with them that rejoice, and weep with them that weep. Be of the same mind one toward another.” It is a beautiful spirit of love that enters into the joys and sorrows about us. It is found in some measure in the world, but only perfectly in the New Creation. “Mind not high things,” knowing these spring from selfish serving of our own interests and are the very opposite to those of our brethren. Moreover, it is the first step of conforming to the world. “Condescend to men of low estate” The world loves to move among the ruling classes of people, but the Master made His friends among the poor, and said, “Blessed are the poor, for they shall inherit the kingdom of heaven.” Though poor in this world’s goods, they are rich in heavenly treasures.

“Be not wise in your own conceits,” such as pride and personal exaltation. “Return to no man evil for evil.” “Provide necessities honestly before all men.” Do not take even small advantages. Make a loss rather than a gain.

“If it be possible, live peaceably with all men.” Always keep this in mind, it rests with us who are justified as to whether peace can be attained and kept. Bear and forbear in all things material, but compromise nothing in the doctrine of the Ransom. Present Truth, the Second Advent is an established fact. These things we strongly hold.

“Dearly beloved, avenge not yourselves.” Though sorely hit, do not hit back. Bear it rather than grow angry. “If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head.” Not literal coals, but your good action shown to him may subdue him to repentance. “Be not yourselves overcome of evil, but overcome evil with good.”

What a world this would be if filled with Christians holding to one body, who sincerely love the Lord, and putting into service all the things mentioned in this chapter. We feel and confess even the living Church falls far short in accepting that spirit so beautifully portrayed in the latter verses of this chapter. We cannot read this twelfth chapter too often in conjunction with our own vow of consecration, so that the whole Church may be built up in full harmony of the spirit.

Christian Way Ended.

On January 22nd Brother R. Owen of Murray Bridge, S.A., passed (suddenly) to his reward. Although we had the pleasure of our late brother’s acquaintance only during the last two years, yet he was one who had been rejoicing in the truths as contained in the 6 Volumes of Scripture Studies for some twenty years past. He was a sincere, wholehearted Christian, and found pleasure in sacrificing his worldly possession to assist in spreading the Good News of the Kingdom. Our late brother will be missed especially by the brethren at Murray Bridge; we treasure his memory, and trust he has now received the visitor’s crown. “Blessed are the dead which die in the Lord from henceforth; Yea, saith the spirit, that they may rest from their labors; and their works do follow them.” (Rev. 14:13.)

Out of the Miry Clay.

Down in the dust of the earth I lay, covered with mud and grime,
When the Lord, in His search for jewels came, urged on by His love sublime,
He lifted me from the miry clay,
He washed all the slime of sin away

And He said "I can use this gem some day, I will keep it and make it mine."
It has not the hardness of diamonds, It has not their glowing light.
It has not the warmth of rubies, nor even their colour bright.
Yet I see in its heart a gleam of blue,
In my crown I can use that colour too.

If only the grain is straight and true I can trim away the blight.
Encased in His love He held me fast while the wheels of life He turned
And oh, the grinding oft left me sore and the constant friction burned
But He trimmed me here and He smoothed me there
As He ground each facet with tender care
But He used no force that I could not bear
Tho' fair respite oft I yearned.

He ground down my selfishness and my pride, impatience
He smoothed away
He cut away malice and greed and spite, and discarded it with the clay.
Then He polished my faith and made it bright,

Brought love and peace out into the light
Till each facet reflected His image bright
And sent back ray for ray.
Whatever I have that is good or true, whatever I am that is fair
Should you see in me anything fine or great it was His hand placed it there.
For "in my flesh there dwelt no good thing"

The mire of earth to my soul would cling
Until He took me under His wing
My life was stark and bare.
So to Him be the praise for
Whatever I am, whatever I say or do
For any word that my pen indites that is worthy or good or true.
No strength of my own, no goodness I claim I want no honour, no wealth, no fame
But just to bring glory to His dear Name
Who maketh all things new.

L.K.P.

Correspondence.

Northern Territory.

Dear Brother—No doubt you will be pleased to have some news from Darwin. First of all Brother is here and his address is the same as mine. He still stands firm in the faith and has kept himself separated from Babylon and its dark-age doctrine, and I feel sure that he will join in the Bible Class which I hope to start soon.

As regards the good prospects here, I have much to thank God for; more in fact than I had dared to hope. I have had more splendid letters from both Bro. and . Bro. speaks very enthusiastically of the time when he returns to Darwin and our work together will really start. . . . I had told that I had been invited to join the Sunday School in the Methodist Church (claimed to be undenominational) I quote his reply :—"I do hope that you do not do so, because you have convinced me that your—and now my—belief is right."

He refers of course to belief in the errors of the divided church.

I am planning to open a Class for boys and girls in a fortnight's time. A family by the name of is expected here soon, and the father and son have assured me of their support.

While at I met a large family of Chinese on their way to Darwin; I have renewed my acquaintance with them since I arrived here. The father, Mr. , is keen to have his children taught the Christian way of life, and has promised to send his family along to our little gatherings. Furthermore, he said, "If you wish to have a building erected for work among the Chinese, just let me know." This shows his splendid nature, but I am not contemplating taking advantage of the offer, at least at the present time, as I do not favour spending money on wood and iron, or other buildings, when buildings are already available.

Last Thursday week I attended a fellowship meeting at the Y.M.C.A., and was able to arouse a little interest among those present by certain remarks I made. I also distributed some literature ; last Thursday night I attended again and one man came to me and said, "My word, I found that booklet, 'Hope Beyond the Grave,' very helpful." . . . A noticeable feature was the hungering and thirsting for the truth by several of the number, and also a frank and full condemnation of sectarianism in all its branches by all present. The chairman, who is an army Chaplain, frankly confessed that the greatest hindrance to a united church is the "parson," the "so-called theologian," and all were in earnest to do the right thing, though they still could not see my point in stressing the Scriptural way out ; they cannot see that the systems are unchristian. How - ever, I had a conversation with two of the young men, yesterday, one of whom is especially anxious to attend a Bible Class with me.

At last Thursday's meeting one young man raised the question as to whether Jesus at His resurrection was clothed in His original earthly body or not, and I would like to give him the best answer. . There is another matter of teaching I'd like to be enlightened on. The "P. Paper" of October 1944 contains an address on "Why God gave a Bible hard to understand," and in the Dialogue "Facts Versus Superstition" Frank answers the first question with the statement that the Bible is not difficult to understand. This little matter may cause some difficulty in the minds of many, even though the Dialogue does offer an explanation as to why the Bible is so misunderstood. I have always felt that the Bible is hard to understand and that it was the will of God that it should be so, at least up to the present time when more and more light is being thrown on the sacred writings.

The young people I have met here seem keen to learn something of the Divine Plan, and I had thought of ordering 3 copies of the "Plan of God in Brief" . . . I must close this letter now with a prayer in my heart that God will continue to use you and all the brethren in the glorious work of spreading truth and enlightenment. And to Him I give all praise and glory for my own great privilege of labouring in this corner of the vineyard. Yours in Christian love and service.

(A leaflet on the subject "The Resurrection Body of the Lord and His Saints" is available free to all. The apparent contradiction respecting the understanding of the Bible, as stated above, is explained by viewing this matter from different standpoints. The Bible is hard to understand, generally, yet to the sincere-hearted whom God "draws" (See John 6:44, 65) the precious truths are revealed clearly, as they give heart and mind to the study of God's Word. It is not necessary to attend a theological college to understand the Bible ; very often such colleges are a hindrance to Biblical knowledge. Our Lord's words are explanatory and very beautiful—"I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father : for so it seemed good in Thy sight."—Matt. 11:25, 26.—B.B. Institute.)

Victoria.

Frank and Ernest, Dear Sirs—I must write to thank you very much for your kind thought in continuing to send me the “Peoples Paper” which I do enjoy reading and then passing on to friends. There is very much to learn from its pages and very valuable and encouraging and good to be able to understand so much of God’s Holy Word and above all to know we are His children and belong to His family, being bought by His precious blood. . . .

My prayer daily is that we shall all live as though each day was our last and then go to be with Him forever. May God abundantly bless and prosper you in your good work. Again thanking you. Yours faithfully in His service.

Dear Frank and Ernest—Please forward to me at above address your leaflet on the subject of your session this morning, “Where are the Dead?” Also tell me how I can procure book “Hope Beyond the Grave.” I enjoy your Talks very much, so please continue them to bring help and inspiration to many listening folk. Thanking you ; Yours truly.

(One copy of “Hope Beyond the Grave” is supplied free to all applicants; others at 8d. each, post paid.—B.B. Institute.)

Dear Sirs—Will you please send me a copy of your Talk “Where are the Dead ?” given over station 3GL last Sunday morning. I had a letter from a friend in England asking me if I thought we would ever converse with our parents and friends again after death. I think your Talk will answer him much better than I could. Yours truly.

Dear Frank and Ernest—In your Talks from 3GL Geelong on the last two Sundays in January you made reference to Christ’s Kingdom on earth, and I am not sure whether you said that Christ would be in person or in spirit. I thought that you said He would be in spirit, but am not sure, so could you clear me on this point please? And if He came in spirit, or His Kingdom came upon earth, then how do you account for the Bible saying that He would come as He went. If it were possible I would like these two Talks given by you on the Sundays mentioned. Thanking you in anticipation ; Yours sincerely. (Protestant ; no denomination; His alone.)

(Literature explaining the manner of Christ’s return, in harmony with all Scriptures on the subject, is available free to all desiring same.—B.B. Institute.)

Dear Brother—Would you kindly post me a copy of “Daily Heavenly Manna” also the booklet on “British Israelism.”

As there appears to be considerable divergence of opinion as regards the time of partaking of the Lord’s Supper, I would be pleased to know if you have any literature on the subject.

Would it be asking too much to have a copy of the Weekly Dialogue enclosed with the “Peoples Paper” each month? P.N. enclosed; any balance please put to your General Fund. Yours sincerely.

(Literature respecting the Lord’s Supper, the Memorial of Christ’s death, being held each year on the anniversary of His sacrifice, and taking the place of the annual Jewish Passover, as revealed by our Lord, is available for all. The weekly radio Dialogues are also supplied to all making personal application.—B.B. Institute.)

N. S. Wales.

Frank and Ernest, Dear Sirs—I have enjoyed very much your addresses in the past, and find great enlightenment and comfort from them. I thought today’s was really beautiful for it warms my heart to know that Jesus’ coming is nigh when all sickness and death will be abolished forever.

I would like very much a copy of today’s address, “Good News.” Wishing you both every success in the near future, and may God richly bless you. Yours most sincerely.

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