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The Necessity of Prayer.

(Convention Address).

“Praying in every season with all prayer and supplication in spirit, keeping watch with all perseverance and entreaty for all saints.” Eph. 6: T (Diaglott).

What is the full definition of prayer? We know very well how the poet defines it, as “the soul’s sincere desire, uttered or unexpressed.” The translators define it, to request, beseech, supplicate, petition, entreat and ask. Among the Old Testament Prophets the thought is given as “cry unto”—expressed by the Psalmist, 30:15, “Call upon Me in the day of trouble; I will deliver thee and thou shalt glorify Me.”

All, therefore, who have come unto the Father through Christ have the opportunity and privilege to appeal unto God for help in every time of need. We are continually in need of His aid to keep us in all our ways, and our Lord told His disciples to ask the Father in His name that they might receive and that their joy might be full.

We read, however, of some who pray without watching; surely we would think they could not be very zealous prayers. Then the Apostle James speaks of a class that ask amiss; we would think these would be selfish prayers, because he says that they wish to bestow it upon their desires.

We realise that this great advantage of having access to the throne of grace is only for those who have devoted themselves to God—to those who have accepted the call, according to His purpose. Such may come boldly to the throne of grace and find consolation in Him. Others have no Advocate through whom to approach unto God.

The Scriptures inform us that no man can come unto Christ except the Father draw him, and can we think the Father will draw any one except there be an affinity for Him? The Apostle James, 4:8, says, “Draw nigh to God and He will draw nigh to you.” The original Greek for “draw” gives the thought “to coil and wrap,” and the word “nigh” means to “approach” and “come near.” So we get the thought that the closer we approach and wrap ourselves in God, the closer will He draw us unto Himself. We have the words of our Lord in Luke 18: “That men ought always to pray and not to faint;” that we are not to become weary or faint in heart.

Our Lord tells us also how we are to approach unto God, as we read John 14:6:--“No man cometh unto the Father but by Me . . . I am the way.” Then He gave an illustration of the manner in which we should address the Father, in that which is known as “the Lord’s prayer”—Matt. 6:9-13. This teaches that all true believers in Christ, having consecrated themselves to God, may consider that they are reinstated through faith in Christ, as sons of God, and may confidently address Him, “Our Father.” It indicates on our part worshipful adoration of the high and lofty One whose name is Holy.

“Hallowed be Thy Name.” This would signify holy and sanctified is His name, and as such it should be esteemed and revered.

“Thy Kingdom come; Thy will be done on earth as it is in heaven.” This would express a full appreciation of His coming Kingdom of righteousness, which will be according to His will. It shows the attitude of heart to be toward righteousness and fully submitted to the Divine will and purpose, that God may work in it to will and to do His good pleasure.

The necessity of praying—"Give us this day our daily bread," shows in simple expression our dependence upon God for all daily needs and our confidence in Him to supply every good thing out His abundant fullness. It embraces also our daily need for the "bread" which came down from heaven—the ample and all-sustaining "food" for all our requirements. Our Lord said, "I am that bread of life. This is that bread which cometh down from heaven, that a man may eat thereof and not die." How necessary, therefore, for us to pray for this daily bread.

It is necessary, further, for us to pray for forgiveness for our trespasses, and we must also recognise our obligation to do the same to those who trespass against us. We pray, "Forgive us our debts, as we forgive our debtors: Abandon us not to trial, but preserve us from evil." We truly need to seek aid to be guarded against temptations; how we need the abounding grace of God to protect us from all the insidious wiles of the Adversary. One of the "Daily Manna" comments expresses our position in this matter as follows

"In brief, our prayers, to be acceptable to God, "must express confident faith, loving esteem and "reverence, full sympathy with the divine plan and "submission to the divine will; childlike dependance "upon God, acknowledgment of sins and short-comings and desire for forgiveness, with humble "craving for the divine guidance and protection. "These may not always all be expressed in words, "but such must at least be the attitude of the soul."

We would believe that all coming to God in this manner would be specially privileged, to have their interests considered at the throne of grace. If we were not thus assured, we might well hesitate to come before His mighty throne, but the Apostle says, "Let us come boldly (with confidence) unto the throne of grace, that we may obtain mercy and find grace to help in time of need."

The Lord knew how necessary to our spiritual life would be this communion with Himself; how much we would need the Father's care and the comfort and consolation which His presence and sympathy imparts. Have not all the meek and contrite in heart the promise not merely, of an occasional attentive hearing, but of the abiding presence of both the Father and the Son? Our Lord said:—"If a man love Me, he will keep My words, and My Father will love him, and we will come unto him and make our abode with him." The thought which this abiding presence of the Father and Son conveys to our minds is that their thought and care and interest will be constantly upon us.

The Apostle Peter gives us the same encouragement—"For the eyes of the Lord are over the righteous and His ears are open unto their prayers." (1 Pet. 3:12). How consoling then, are the exhortations to be "instant in prayer"; "to pray always, and not to faint"; "to pray without ceasing." "Like as a father pitieth his children, so the Lord pitieth them that reverence Him; for He knoweth our frame; He remembereth that we are (lust . . . As the heaven is high above the earth, so great is His mercy toward them that reverence Him." (Psa. 103:13, 14,

So necessary is genuine prayer, that we cannot come too often to the throne of grace, if we are of those who keep His Word. And if any be "overtaken in a fault," so that from the outward conduct he might be judged as not loving the Lord, yet if he repent, let him remember that we have an Advocate with the Father, Jesus Christ, the righteous, who maketh intercession for us. It is our privilege to do as our Lord indicated—"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

Further, our Lord says:--"But when ye pray, use not vain repetitions." This would be praying mechanically, as do nominal Christians and the heathen. Many seem to think that prayer should be conducted after the manner of oratory, and some have been known to remark that one had the gift of prayer. What a jarring sense of formality ! How could we think of the Lord accepting a prayer of "words," when everything must be truly humble and sincere. At any instant, in the midst of cares and perplexities, we may turn our prayerful thoughts to Him for wisdom, strength (Christian fortitude), comfort and consolation, to be guided aright, both for others and ourselves.

Our Lord at one time used a parable concerning a certain woman continually coming to the judge until her request was granted, thus showing that though the answer might tarry long, we are to manifest patience and hope, demonstrating our faith in His willingness to help us whenever it is according to His will, which we know is always best for us, though we may not always realise this at the time.

Jacob wrestled all night until the break of day in prayer, saying, "T will not let thee go unless thou bless me," and St. Paul informs us that he besought the Lord three times until he was assured His grace would be sufficient for him. According to record, the Lord Himself spent whole nights in prayer—"earnestly with strong crying and tears." Heb. 5:7.

The Apostle says, "In everything by prayer and supplication (earnest pleading) with thanksgiving, let your requests be made known to God." He acted on this principle himself when he urged in Rom. 15:28-32, that the saints "strive together (Gr. agonize) with me in prayers to God for me," that he might safely accomplish a certain work which seemed to be of the spirit's leading. When he says "in everything," this signifies that God is deeply interested in everything that relates to His people. What thing is too small for His notice when even the hairs of our heads are numbered? Matt. 10:30.

In the daily routine, if cares of various kinds seem to annoy and perplex us, we have His caution to "be not overcharged with the cares of this life." Let us watch and make straight paths for our feet, that we may have His loving sympathy and helpfulness to restrain and guide aright any wayward course of impetuosity in the world's temptations. His wisdom and providence may be invoked to shape circumstances and surroundings to show us the sure and safe way, and the foolishness of pursuing any other.

Remembering these things, let us come to the throne of heavenly grace for wisdom and direction as to how to adjust all our affairs. It is right to be charged with affairs of this life to the extent of diligence (Rom. 1:2: I t) and the utilisation of such diligence in the Lord's service, but it is the over-plus, the corroding cares that interfere with peace of mind and communion with God that are to be avoided. Let us live in the presence of the Father and the Son who have promised to abide with us. So doing, it will brighten our days, comfort our nights, ease our burdens, lighten our cares, encourage our hopes, and it will lift us up above the world into a higher and purer atmosphere. Let us appreciate and avail ourselves of the privilege which is His will concerning us.

By all the encouragements received, we are assured that "the fervent prayer of a righteous man availeth much."

At the same time, it must be understood that all petitions are subject to divine wisdom, and therefore the answers to prayers, though always sure, might not always be in the way expected, but will be answered in some way for our highest good.

Let us also view the prophet Daniel and his method of approach to God; see Dan. 9:20-23. On another occasion, we see the patience and persistency of Daniel when he had mourned three weeks, fasting and praying because of his inability to understand, and the angel of the Lord came and said:—"Fear not, Daniel, for from the first day that thou didst set thine heart to understand and chasten thyself before thy God, thy words were heard, and I am come for thy words." Even so shall it be with all the beloved of the Lord. At the beginning of our supplications, God begins to set in operation the influences to form the circumstances which are designed to work out the intended blessing for us if we faint not. But we must continue instant in prayer, thereby showing, forth our continued earnestness of desire, as we confess our sins and set our hearts to understand and chasten ourselves before Him.

How many prayers are not heard, or are hindered because the one who asks does not first purify himself of evil in his own heart? The person who does the proper amount of watching will have very little difficulty in determining when he ought to pray. If he watches properly, he will continually see something about which to pray. The Lord's people are to watch in every direction.

We are to watch our own temptations and to seek to control self and guard against our own weaknesses, as well as those of others—no one may know where the small temptations may lead. The Scriptures warn us to take heed, for what may seem a small matter, may lead to something great.

May we always realise the necessity of praying for that "fervency of spirit, serving the Lord"; watching against the world and its temptations, against our own flesh and its weaknesses, against the Adversary and his delusions. All of us must know from experience that of ourselves we are not wise enough to guide our matters aright.

The Apostle James, 1:5, advises us:—"If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not; and it shall be given him." How specially necessary then, is this wisdom, that the words of our mouths and the meditations of our hearts may be acceptable in the sight of the Lord. We may pray for guidance from the Lord as may be best in His sight and in accordance with His will, but we may not tell Him what to do, for we cannot tell exactly what is His will for us. If we are truly submissive, our prayers will be more and more messages of thanksgiving and indicating an increasing desire on our part to walk in the Master's footsteps. We can understand that everything will be according to His plan, and therefore we could not ask Him to alter His plan for us, but we are to humbly submit to whatever may come to pass, without murmuring.

We are also not to ask the Lord to do things in a miraculous manner, but must co-operate in, working, as well as praying, realising that He works in an ordinary manner—using the natural course of things. The Lord may present

opportunities to us for our general welfare, and it is for us to watch and grasp these, lest they be removed from us and given to others, for we cannot expect that any amount of prayer will bring them back. On the other hand we must not run before the Lord and think we must put our efforts in to help Him before His due time. We need to bear in mind Zeph. 3:8:—"Wait ye upon Me, saith the Lord, until the day that I rise up." Therefore, let our prayers always be like the Master's—"Nevertheless not My will be done, but Thine."

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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 need, either in the correspondence or in the sermons reported.

Another Berean Biblical Institute Year

IT is with grateful thanks to God that another year for the Berean Biblical Institute is reviewed at this time. At the end of April each year the twelve months' term closes, and an outline of the work, together with the Tract Fund Account, is presented so that our readers may know of the general position. •

The past year, again, has brought much of blessing from the Lord in connection with the efforts from the centre here in Melbourne. We realise daily the many privileges granted of serving the cause of Him who is "the way, the truth and the life," along with the dear friends everywhere. In addition, then, to expressing thankfulness to God, "the Giver of every good and perfect gift," there has been due appreciation of all the co-operation and loving assistance of the brethren in every way, which has been encouraging indeed by the Lord's overruling providence.

The work undertaken has been similar to past years—mainly in the interest of the brethren appreciating present truth, through the literature and correspondence; and also endeavouring to assist others who are drawn by the message of truth, if haply they also may enter fully into the Christian way.

Visits of the monthly "People's Paper" have continued throughout the past year to about the same number of subscribers, and free copies go to those desiring it who are unable to provide the subscription. This latter arrangement will be gladly continued so long as we hear from these friends at least annually. The efforts of the brethren to obtain new subscribers are appreciated, as also the action of some who subscribe for their friends, and others may like to co-operate along these lines. New names on our list have made up for those dropping off from one cause or another from time to time. Extra copies of the "Paper" are always available to pass on wherever there may be a receptive mind and heart, and our readers may also feel at liberty to forward lists of names and addresses where they would like the "People's Paper" sent free for a few Months.

The quantity of free literature sent out has not been as great as in some past years; nevertheless, some thousands of tracts have been placed in the hands of the people, resulting, in some cases, of interest being found. The free literature is made available from the Tract Fund, which is supported by the brethren generally, so all who have a talent of time and desire to co-operate in this work may feel free to send for tracts to be used as wisely as possible in the Master's service. Undoubtedly it is far better to place a few tracts with the message, wisely, than to engage in wholesale distribution without knowing who receives them.

Coupons in suitable newspapers, offering free literature on various topics, have again been used throughout the year with profit; in fact, this method of reaching those who may still be longing for the glad message of truth has brought very good results over a number of years. Among the enquiries from this source, quite a few have appreciated deeply the Bible truths and continue in touch with us. The brethren in Adelaide have continued the use of coupons in their State, in addition to our efforts in Victoria, and other friends may like to co-operate similarly in their localities.

The financial assistance received towards the work from the brethren in all parts is shown by the Tract Fund Account. We are grateful for this help, which undoubtedly represents much sacrifice of the good things of this world, and which enables the Institute's work to continue by the Lord's providence. The expenses met are those that we feel have been incurred to best advantage, and a small balance is added to the previous credit, as a little standby for use in the service of our Master.

During the past year a pocket edition of the "Daily Heavenly Manna" has been published, and these books are apparently supplying a need amongst the brethren, both in this land and overseas. A further edition of the booklet, "Hell, Death, Spiritism," was also published early this year. Should any of the brethren have opportunities of doing colporteur work with such as the "Daily Heavenly Manna," "Divine Plan of the Ages," "Foregleams of the Golden Age" and "Some of the Parables," etc., they are invited to communicate with us.

It has been encouraging to know that we have the prayers of the brethren for guidance and blessing on the work, and ask for a continuance of same that all may be done to the praise and glory of our Father in heaven. In conclusion, we desire to express sincere Christian love to the Lord's people everywhere, and assure each and all of deep interest in and desire to assist to their highest welfare. "Let us consider one another to provoke unto love and to good works: Let us hold fast the profession of our faith without wavering; for He is faithful that promised."

TRACT FUND ACCOUNT.

A Wonderful Promise of Jesus.

(Convention Address.)

“He that hath My commandments and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and I will manifest Myself to him.”—John 14:21.

The narratives of our Saviour’s life, words and works are provided by four worthy evangelists. While being guided by the holy spirit to bring matters to their remembrance according to promise, yet each had their own personal ways of expression.

When we remember that John was peculiarly the “disciple whom Jesus loved” and seemed to be favoured by such tender nearness to his Lord, it is but natural that in his record of the acts and words of Jesus he should seem, perhaps, to reveal more really the sublimity of His manner, and of His doings and the graciousness of His words.

Neither the Apostle nor our Lord attempted any flowery language by which to work upon the feelings of the hearers, which method is so often used to-day by evangelists. They spoke in simple language to those who had ears to hear. They spoke in a direct way—not going round about the issue for “fear of man.” Facts are clearly stated, conditions faced and logical conclusions demonstrated in such firmness, yet gentleness, as the occasions demanded.

How clear are the statements of our text. “He that hath my commandments and keepeth them, he it is that loveth Me: He that loveth Me shall be loved of My Father, and I will manifest Myself to him.” Surely this is one of the most precious promises of God’s Word. What more could be desired than that we have an assurance of God’s love and of the love of our Lord Jesus. And evidence of this is here promised—“I will manifest Myself to him.”

It depends upon ourselves whether we have this manifestation, for the promise is sure if the conditions are met.

What joy, what peace such assurance brings; just to realise that “the Father Himself loveth us”; that His sheltering wings are over us, and underneath are the everlasting arms; that He careth for us. How it lightens our burdens of sorrow, our troubles, our cares and throws a sunshine gleam upon our path, for we know “that all things work together for good to them that love God, to the called according to His purpose.”

“Blessed are the people who have heard the joyful sound” that gives such refreshing streams in the desert and makes it possible to sing the songs of Zion in a strange land. And it rests with each one of us as to whether we are to have this fullness of joy and assurance. The condition is simply that we have and that we keep the commandments of Jesus. If we keep our part we are certain God will keep His part; we shall be “kept by the power of God unto salvation.” I Peter: 1:5.

What are the commandments of Jesus? There are those who seem to think that every time the word “commandment” is used in the Bible it must refer to the Ten Commandments given to Israel at Sinai. This is quite a mistake. “The law came by Moses but grace and truth came by Jesus Christ.” The Law Covenant was given to Israel and is suitable for human beings in an endeavour to gain a standard of living worthy of eternal life on earth. Paul in Galatians 4 informs us that the Law was suitable for a house of servants, and it was therefore couched in such language as “thou shalt” and “thou shalt not.”

When Jesus came it was that He would select a very favoured class; “As many as received Him to them gave He the privilege to become sons of God.” Paul in Hebrews says, “Moses was faithful in all his house (as a house of servants) but Christ as a son over His own house (a house of sons whose house are we)” So it was that Jesus, in John (5:15), said, “Henceforth I call you not servants, for the servant knoweth not what his lord doeth.”

Again referring to Galatians 4, Paul says that those under the Law Covenant were prefigured by Abraham’s son Ishmael, the child of the bondwoman Hagar, i.e., the house of servants, those in Christ, the Israel of God, was typified by Isaac, the child of Sarah, the freewoman.

Jesus Himself contrasts the commandments of Moses with His own commandments or instructions in Matthew 23-24 and Luke 6:27-38. It is such instructions or commandments to which our Lord refers in our text, and they are fairly well comprehended in His words: “A new commandment give I unto you, that ye love one another; as I have loved you . . . By this shall all know that ye are my disciples if ye have love one to another.” John 13:34, 35. Also John 15:12, “That ye love one another as I have loved you.”

Thus the matter is before us. We have His commandments, i.e., we understand His will; are we keeping His commandments, are we living out His instructions? Do we love one another as Jesus has loved us? He so loved us that He gave 'Himself for us—He died for us,—bore our sins on the tree. He who was rich in glory with the Father left His glorious abode, became poor that we through His poverty might be made rich. 'He ransomed us that we might be brought to God and made sharers with Himself in His Kingdom—as His Bride—to be joint-heirs with Him in the glories and service of His throne.

That is a great love: one cannot conceive of a greater. We cannot do all that for one another, but We can have the same love that will seek to lay down our lives for the brethren. Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends"; yet He demonstrated a greater love—a love like the Father's love. "God commendeth His love toward us in that while we were yet sinners (enemies) Christ died for us."

The Apostle, in 1 John 4:7-13, exhorts us to develop the same love as Jesus manifested, and says further, "Hereby perceive we the love of God (Christ) because He laid down His life for us and we ought to lay down our lives for the brethren." 1 John 3:16. "And he that keepeth His commandments dwelleth in Him and He in him, and hereby we know that He abideth in us by the spirit which He hath given us." 1 John:24. That is the spirit of love, willingness to sacrifice self for the good of other members in Christ and for the service of the truth, the proclaiming of the glad tidings of the kingdom.

Another of God's commandments is mentioned in 1 John 3:23—"That we should believe on the name of I His Son," and "Blessed are they who do His commandments." Another commandment^ of Jesus is in John 1 2:26—"If any man serve Me, let Him follow Me." The Law came by Moses, but grace and truth by Jesus Christ. The words and 'instructions of Jesus are more to us than the commands of the Law. We learn to love God because He has so manifested His love to us, and to love Jesus because He too first loved us and gave Himself for us. That spirit of love urges us to try and please Him, and to do God's will—to do those things pleasing in His sight.

The Sermon on the Mount contains what we may term the will of Jesus for His followers—His instructions, His commandments or words of counsel for our guidance, and concludes (Matt. 7; 15-27) warning us against false teachers who may be recognised by their fruits—their results. Not every one who says Lord, Lord, we have done this and that—great works according to their own estimation—will be recognised by the Lord; but he that heareth and doeth these sayings of His. He that heareth these sayings of the Lord and doeth them not, is likened to a foolish man who built his house without a proper foundation.

One cannot help feeling that there are many of this foolish class, many who have heard the message of the truth and the commands of Jesus: "Go ye and teach all nations, baptising them in the name of the Father and of the Son and of the holy spirit. Teaching them to observe all things whatsoever I have commanded you," who have been unable to stand the time of trial. The winds and storms of false teachings, theories and fancies and vain imaginations have carried them away—they have lost the clear perception of the great Divine Plan, have become confused respecting the time of harvest—they know not the time of their visitation and fail to recognise the presence of the Lord of the harvest. They fail to hear the knock of the Lord at the door--deaf to His voice, they open not the door of their hearts and fail then to enjoy the feast that has been prepared.

Our text intimates that it is no use professing to love the Lord unless we endeavour to keep His commandments.

If we love God we will keep His commandments; if we love Christ we will keep His words, and we realise "His commandments are not grievous." If we love God, we will also love those who are begotten of God. Our love for Christ will involve our love to all whom He loves and for whom He especially those now called and chosen to be joint-heirs with Him in His throne.

Do we find difficulty in this matter? It is no doubt because of looking on the outward appearances. Let us do as the Lord did when choosing a king for Israel—try and see the heart, the new creature, the real will and intention.

Where should we be if the Lord looked upon us by just outward appearances or even took our acts and faulty words into account? How glad we are that He is selecting the members in the anti-typical David class, as indicated when He chose David—"The Lord looketh on the heart." We cannot afford to judge by outward appearances. Some noble members in Christ have very peculiar make-ups and are apt to be misunderstood. We need patience to understand each other, to see the real desire the heart—then we will pay less attention to the rough exterior.

The promise of our text is: "He that loveth Me shall be loved of My Father and I will love him and will manifest Myself to him." Jesus requires a manifestation of our love to Him by our keeping His commandments, and promises

then, to manifest Himself to us. This is indeed a wonderful promise. To realise its fulfilment will bring to us a power of realise its fulfilment will bring to us a power of way—to endure hardness as good soldiers of Jesus Christ, to hear the many trials which are sure to come and to suffer with Him that we may reign with Him. Here is the source of power to enable us to be overcomers.

To what extent are we fulfilling the conditions of this promise and enjoying this wonderful promised blessing?

We have certainly the words of Jesus; are we keeping them, living them out? If so, we must have the manifestation promised. We have the experience of God's love (John 3:16 and Rom. 5:8), and we also realise the love of Jesus in that He died for our sins and is our advocate on high.

The first step in the Christian way could not be taken without appreciation of such love, drawing us away from the world and sin and bringing to us the opportunity of becoming a member in Christ, However; our Lord is here speaking of a further experience--"I will manifest Myself to him." What does manifest mean? Some seem to think that "manifestation". always means "appearance," but that is not so. This manifestation is not to the human eye but to the eye of faith the spiritual sight of the new creature. Likewise, when the Apostle in Romans 8: to speaks of "the manifestation of the sons of God," to the world in the Kingdom Age, he does not mean that the world of mankind will see the Church in glory, by human eyesight, but the work and effect of the reign of Christ (I-lead and Body) will be manifest to all.

How does the Lord manifest Himself to us? John 14:16, 17—"I will pray the Father and He will give you another comforter that he may abide with you for ever, even the spirit of truth, whom the world cannot receive because it seeth him not, but ye know him, for he dwelleth with you and shall be in you." It is, then, by the holy spirit in our hearts and. enlightening our minds through the Word that the Lord manifests Himself to His people and has been with them throughout the age. Verse 26: "The comforter which is the holy spirit whom the Father will send in My name, he shall reach you all things and bring all things to your remembrance whatsoever I. have said unto you.- How good it is to have this manifestation, this witness of God's spirit -ivith our spirit whereby we are assured that we arc His. "As many as are led by the spirit of God, they are the sons of God." (Rom. 8:16) "Hereby we know that we that we dwell in Hm and He in us, because He bath given us of His spirit." (1 John 4: ;3.)

So again, John says: "Hereby we know that we are of the truth and shall assure our hearts." (I John 3:19) That is, if we have that spirit of love deed and in truth, then we have the manifestation of Jesus in:the fact of having His spirit and in hearing much fruit. We cannot bear the fruits of the the spirit. unless we abide in the vine; so Christ is manifest in His people.

How happy the fellowship where Christ's sweet spirit pervades all heads and directs all thoughts and words and deeds

"O blessed they and greatly blessed,
Where Christ is Ruler and confessed;
O happy heart s and happy homes,
To whom this King of triumph comes

Mere we find fulfilment of the promise, "where two or three are gathered in My name, there am I in the midst." In this way the Lord has manifested I himself to His people in little companies, as well as to each personally.

"The more we develop the fruits of the spirit, the more assured we are of the indwelling of the Father and the Son in our hearts by the holy Jesus is thus manifestly in us, we have received of His spirit and need not for any one to tell us, for we all know it. "He that keepeth His commandments dwelleth in Him and He in him, and hereby we know that He abideth in us, by the spirit which He hath given us." John 3:24. Also John 15:7-12.

Redeemer come I open wide .my heart to Thee,
Here Lord abide ;
Let nut Thy constant presence feel,
Thy grace and love in me reveal.
"I am with thee He hath said it,
In His truth and tender grace;
Sealed the promise grandly spoken
Of His love and faithfulness."

FR.H

By doing my own work, poor as it may seem to some,. I shall better fulfil God's end in making me what I am, and more truly glorify His Name, than it I were either going out of -my own sphere to do the work of another, or calling in another into my sphere to do my proper work for me. —Ruskin.

Correspondence.

Canada,

Berean Biblical Institute. March, 1935.

Dear Brethren,—

Greetings in His Name. Thanks for your letter with enclosure of various tracts. I just received the four leather "Manilas" last week. They are very nice and attractively bound, and are just the thing for slipping in the pocket when going to the testimony meetings.

Enclosed please find money order for which please send by return mail six copies of the leather-bound "Manilas."

During the month of April we expect to have the visit of three travelling speakers, viz., Bros. L. F. Zink, J. J. Blackburn and Emil Herscher, so are looking forward to a feast of fat things, and realise also the Memorial comes on Tuesday, April 16th.

May the Lord bless you in your efforts to serve Him and His.

Yours by grace, B.H.C.

Canada,

Dear Brethren,— April 16th., 1935.

Loving greetings in the name of our precious Redeemer. We want to thank you for your kindness in mailing us samples of your literature and which we have read with much enjoyment and refreshment. • We certainly appreciate the little pocket "Manna Books," and we enjoyed the little paper, "The People's Paper."

Would you kindly mail me three more copies of the pocket edition of the "Heavenly Manna" in leather, and, in addition, I would like you to send me your little paper, "The People's Paper," for twelve months, and would be glad if you will kindly send this little paper for twelve months to the following dear brother, who is confined to his bed and has been for the past 15 years.

I am enclosing you herewith money order to cover; if this is not sufficient, kindly let me know. I wonder if you could also spare me a few more copies of your free literature, which would be greatly appreciated, as they are 50¢ handy and the message so clearly, yet concisely presented.

Thanking you for 'Your kindness and praying that our Heavenly Father may bless you in your labours of love in His vineyard, and remembering you dear ones as we meet to celebrate our blessed Lord's Memorial. With much Christian love, I am, by His kind favour,.

Your brother in Christ, P.H.

Dear Brother, Tasmania.

Warmest of loving greetings in the name of our Lord and Redeemer.

I am writing just to tell you how I appreciate the little paper and assure you that you are often in my prayers that the good Lord will bless you abundantly in the privilege you have of its production.

We are living in the time when “they will not endure sound doctrine,” except one here and there; yet is that sufficient reason to lower our standard of truth? To eliminate doctrine and controversial subjects is in effect to compromise the truth (by which alone we are sanctified), and to that extent following in the footsteps of modern Babylon, living peaceably with all men at any price, forgetting the “if possible.”

The Prophet of old said, “My people are destroyed through lack of knowledge,” and the Master: “This is life eternal to know Thee the only true God and Jesus Christ whom Thou hast sent.” Bro. Paul stated he had not shunned to declare all the counsel of God, saying he was not ashamed of the Gospel of Christ which was so controversial a subject at that time, that it was the cause of his persecution even unto death.

Possibly there never was a time when sound doctrine was more needed and controversial subjects, so called, dealt with, for they indeed do the shaking work.

Away back, our Lord at the end of His ministry gave out some deep truths and some walked with Him no more. It is good to see the little paper boldly upholding the truth and judiciously combining doctrine, exhortation and the subjects that have become controversial through lack of once for all being persuaded in their truth or error.

Will conclude now, dear brother, with Christian love to yourself and sister, and by God’s grace may you, as Paul admonished Timothy, “continue in the things thou hast learned and hast been assured of, knowing of whom thou hast learned them.”

Your brother, by His grace, B.H.C.

New South Wales, 20/5/’35.

Dear Brother,

Your kind letters of the 9th and 15th inst. have arrived, for which many thanks.

I am glad and thankful, dear brother, for the assistance and encouragement you are giving me in the work I am attempting to do. I feel sure you are sympathetic and will be patient with me. It is not about myself I wish to speak, but about that which lies nearest to our hearts —our Master’s service. I need guidance and help; I find have a lot to learn yet. You understand; you sympathise. My consecration vow is ever before me, and I wish it to become a yet greater spur in my life.

Now I find that my activities are divided under three heads—(1) Character development; (2) duty towards the brethren and my family (3) duty towards my fellow men. In my situation the two first headings must naturally take up the greatest part of my time; but about once every three weeks I find time to go out with the literature. I want to do this as effectively as possible and already I have had an idea, When I can engage anyone in conversation and I find interest I shall make it my business to look them up again with more literature. I have already one; it is the preacher I told you about. Anytime you have something interesting to send him, I think he will be pleased to receive it. I have come to the conclusion that it is not the amount of literature distributed that matters, but the manner in which this is done. The more earnest the effort, the surer the Lord’s blessing.

With best Christian love and greetings,

I am, your brother by His grace, B.F..

“A Cup of Cold Water.”

“The Lord of the Harvest walked forth one day,
Where the fields were white with the ripening wheat,
Where those He had sent in the early morn
Were reaping the grain in the noonday heat.

He had chosen a place for every one,
And bidden them work till the day was done.
“Apart from the others, with troubled voice,
Spake one who had gathered no golden grain:

‘The Master hath given no work to me,
And my coming hither hath been in vain;
The reapers with gladness and song will come,
But no sheaves will be mine in the harvest home.’

“He heard the complaint, and He called her name:
‘Dear child, why standest thou idle here?
Go fill the cup from the hillside stream,
And bring it to those who are toiling near;

I will bless thy labour, and it shall be
Kept in remembrance as done for Me.’
“ ‘Twas a little service, but grateful hearts
Thanked God for the water so cold and clear;

And some who were fainting with thirst and heat,
Went forth with new strength to the work so dear;
And many a weary soul looked up,
Revived and cheered by the little cup.”

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