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“And Jesus Saith

(Convention Address)

TO be able to listen to advice is a good thing; a reasonable person will generally weigh advice given ; he may accept or reject it finally, but it is only the fool who does not consider advice. Most of us can recall varied experiences concerning advice tendered to us. Some we did not accept and in time to come wished we had ; other advice we did esteem and act upon, but later came to doubt the wisdom of so doing. There are times when we do better by acting upon our own initiative, and there are other occasions when we do better to allow ourselves to be guided by advice from others.

A person with self-confidence and arrogance has no desire to be advised ; the humble and meek are more likely to seek it. Knowledge is a factor largely determining the desire for advice. A man who has been a life-long farmer in one locality can often hide a good-humored smile at the lectures of some young government expert fresh from his college training. Long, practical experience has taught the farmer more along some lines than the young college student has learned from his theory classes. On the other hand, science plays its part today in aiding the man on the land, and so the wise farmer listens intelligently to his young college cousin. To still further improve his returns it pays the farmer to heed well all modern increase of scientific knowledge from his more youthful theoretical companion. On the other hand if the young student, on leaving his college surroundings, intends to take up practical farming, he would be wise and benefited to listen to advice from one who has had long experience on the practical side, in extremes of climatic conditions, etc. Similar application can be made to all walks of life; a business man of long standing will not be as likely to need or seek advice along that line, but if a man should come off the land and go into business, there will naturally be some desire for advice.

The known qualifications of a person govern the value of his advice to us; that is why we are so selective in our choosing of a medical doctor or a legal adviser.

Probably no one is more conscious of need of advice than a true Christian ; the more mature, the deeper the realization of need. Perhaps Christians have never felt in greater need of it than they do at this end of the age, though at all times it has been needed. That is why the Lord has so miraculously preserved the Bible, both Old and New Testaments. He knew what His people would. need.

The Bible is full of advice; indeed, it can furnish the Christian with all he needs ; the pity is that we forget that so often. (2 Tim. 3:16,17). It would take many sermons to expound even a portion of all the advice we could, glean from God's Word. The advice given in the book of Proverbs alone is colossal, but it is our intention now to dwell on just a little that came from the very best source imaginable—the lips of our Lord Jesus Christ. The scope is great but brevity is necessary, so we shall choose what may seem of special importance.

Today, Christians are often perplexed regarding doctrine. There are so many theories abroad; there are so many churches, and sects standing apart from the churches that some exclaim, Where shall we begin in our search for Truth? It is interesting to look at John 14:1-10. Jesus was addressing His disciples clustered about Him, just before His arrest that led to His crucifixion. The disciples were perplexed at events happening about them, and doubly' perplexed at some of the things Jesus was teaching them concerning it all. A few verses earlier, in the precious chapter, Peter was remonstrating with Jesus because He said He was going to leave them, and Peter could not go with Him. Then in chapter 14 He tells them that in His Father's house are many mansions and that He was going to prepare a special place for them, also that they should know where He was going and the way to get there themselves. This was too much for

them, and the role of spokesman transfers from Peter to Thomas, (Read verse 5) “*And Jesus saith, unto them,*” see verses 6 and 7. For any in doubt it is still the same wonderful, powerful answer—“I am the *Way*, the *Truth*, and the *Life*.”

Life is the essential thing, but the natural man’s conception of it and methods of seeking it are extremely sad. It all ends in vanity of vanities because he does not know the truth. The truth alone can lead to life and only so if truth is obeyed. Merely to assent to truth is not enough, but acted upon it opens up the Way. Jesus is the complete answer—“In Me ye shall have life.” “Jesus saith unto them . . . he that followeth me . . . shall have the light of life.” (John 8:12). There is a difference between recognition of Jesus as the bread of life or the light of the world, and appropriation. (Read John 6:51-55.)

Referring back to John 14:6,7, we note the effect of Jesus’ further words upon the disciples —“If ye had known me, ye should have known the Father also.” This prompted still another spokesman in the little company of unconvinced and still dissatisfied disciples. (Read verse 8.) “*And Jesus saith unto him.*” — See verse 9. How many have there been, who, like these disciples, have sought God, the great supreme Being, yet have overlooked the means of His manifestation and revelation to them. Has Jesus been known and taught so well, so long, and yet His true mission has been unperceived?

In the 8th chapter of John we have some pertinent verses spoken to Jewish unbelievers in Jesus, yet they claimed to know God—Read verses 19, 42, 47 and first half of 59. According to 1 John 5:11,12 the divine record is set that God gives life to men only through His Son, and that he who knows not the Son as his personal Saviour, Exemplar and Sustainer does not yet know the true God, His character or power.

We know that many other salient points of doctrine are defined and clarified by what Jesus said, but we content ourselves with these first essentials. The main thing is to follow Jesus, to hearken to what He says — it will prove a light that shines more and more. Next we shall consider something helpful in relation to the bustling times in which we live. In all the situations that meet us, no doubt we would often be calmed by reflecting and asking ourselves the question, What would Jesus do? In

Luke 10:38-42 we have one of the best-known stories of the New Testament, that of Martha and Mary. We all get the picture in mental vision—Mary sitting quietly at the Lord’s feet listening to His teaching (perhaps it would not be wrong to substitute “advice”), while Martha rushed about attending to the temporal needs of the home. Disgruntled, she appeals to the Lord for what seems to her to be justice —that Mary arise and help her. “*And Jesus saith unto her, Martha, thou art troubled and anxious about many things*”; we know the rest. According to the concordance the word “troubled” carries the thought of “tumultuous.” Martha was not merely moving about quickly and thinking quietly about any preparation that could have been legitimate, but she was as we say “getting in a stew” about it. Commotion never does any good anywhere, anytime. The word has the same meaning when it is used in reference to the end of the age. “When ye hear of wars and rumors of wars, be not troubled,”—be not tumultuous. In other words, keep calm and continue to live orderly lives. Despite the fact that we are aware of the abnormal times in which we live, it is still true that there is no need for all the unrest, haste and anxiety which we exhibit. Haste and anxiety are foreign to the Creator’s character, and we ought to seek divine assistance to quieten and restrain our lives—to seek to live orderly lives, to be calm.

Sometimes we have exasperating experiences but in them there are often lessons of helpfulness. Though folk may act in kindness and desire to help, they can sometimes hinder and obstruct. In one such personal experience, during momentary impatience, the thought flashed through my mind—I wonder if we ever get in God’s road? Later in the evening, when I had time for quieter meditation, I recalled incidents where I believe I could have done so; not purposely ; no, but so anxious to serve, so sure we must get things done and said for God.

It is a beautiful trait of Christian character —waiting upon the Lord. In Isa. 64:4 is a text which in the Revised Standard Version reads—“From of old no one has heard or perceived by the ear, no eye has seen a God besides thee, *who works for those who wait for him.*” “*And Jesus saith, Mary has chosen the good part.*” In our haste for bread of material needs, let us be on guard that we do not miss out on the better part. Our Lord knows we need these things, and if we seek the things pertaining to His kingdom, whilst an opportunity presents, we shall not be the loser.

How many of the beautiful things that “Jesus saith unto them” were spoken to people rushing about? All we can think of were in quiet scenes—to Mary sitting at His feet; a woman at the well-side ; to folk on quiet mountain slopes, etc. It is no fault to consider well our modern “assembling together” in conventions and the like. Let us do what *we* can to try and keep the tumultuous strain out; if we can cut out needless rushing about during convention days we will be the better for it. Even when we meet for the programme proper, let it be as orderly as possible. All can contribute ; the programme preparation committee has a responsibility to see that too much is not crowded into the allotted time; to see that there are the proper interim breaks, while speakers should pay good attention to frame addresses to the point, and

within time limits, so that another's time is not encroached upon, causing them to hustle unduly.

One could go on, for Jesus touched upon so much in His sayings, but we must be brief. However, there is another subject that concerns everyone—death. Periodically, some of our friends and relatives pass away ; every day, somewhere, the sorrow of parting from loved ones goes on. As Christians, what can we do ; what should we say in our condolences. We think of Martha and Mary again, when they lost their brother. The record is in John 11, —"*And Jesus saith, Thy brother shall rise again.*" Simple words and outspoken truth. It is still the main message we can take to the bereaved. The condolence card, no matter how nicely framed and worded, seems to carry about it an air of formality these days. If the atmosphere is right, some try to console with thoughts of heaven's bliss, and even if remembrances of the departed, would urge caution here; most everyone will try and comfort the sorrowing by recalling all the good points of the character of the departed. But all are fallen humans and tainted with sin, and those who have known the deceased best will remember also the faults displayed. True, they will not speak about it, but in their minds it balances against the good recalled, so that our best efforts to comfort along such lines are measurably nullified.. But the words of Jesus, how beautiful—Thy brother, sister, father, mother, wife, husband, son, daughter, very good friend, esteemed or casual neighbor, or whoever it be that is mourned—"*shall rise again.*" Probation has not ceased. The mourners will

see their loved ones, and behold again those traits of character they had particularly admired; and during the times of restitution there will be opportunity for overcoming the blemishes still unconquered. Dear friend, sound this message forth on every suitable occasion, for it is the truth for the circumstance. A few written lines setting forth resurrection truth will accomplish more in God's providence, now and in time to come, than the mass produced condolence cards of the day.

We could go on, but leave a parting thought —How shall we face each day? The majority of mankind commend the practise of the Law —"An eye for an eye, and a tooth for a tooth." *But Jesus saith— "Love your enemies . . . do good to those who ill-use you . . . Be ye perfect, as your Father in heaven is perfect."* To what extent are we taking this advice?

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Shaking the Earth

THE collapse of the Summit Conference last month before it began came as a great shock to world leaders and the common people alike. Many had thought that this proposed conference may be the means of easing tension in international affairs ; indeed, church leaders throughout the world had publicly declared that special prayers were being offered to God for the success of this Conference. One minister of religion was reported as saying that the holy spirit may even guide the world leaders to a conciliatory attitude toward world problems, and thus establish peace on earth in this enlightened twentieth century civilisation.

What a strange outlook it would be if we should expect the Almighty God to be willing and waiting to bestow His holy spirit upon political leaders of the nations in order to preserve the peace of “this present evil world!” Bible students are well aware that even if there had been full agreement on all the outstanding problems of the world at the Summit Conference, the peace of the world, as it now exists, could not be maintained. Even if there had been a declaration of “peace for our time,” it would be like the proclamation in 1939 after the Munich Conference, for the Scriptures declare—“When they shall say, Peace and safety; then sudden (unexpected) destruction cometh upon them.” How glad we are that the Lord has provided in His Plan for the reorganization of world affairs when mankind has learned the necessary experiences that “the way of the transgressors is hard.” (Prov. 13:15.) Yes, Christ’s Kingdom shall indeed be, “the desire of all nations” when the Lord’s mighty shaking has done its work, in preparation for making “all things new.” (Haggai 2:6,7; Rev. 21:3-5.)

The literal great shaking that has taken place recently with the disastrous earthquakes and tidal waves throughout the Pacific area may be taken as a pointer to the world-wide symbolic earthquakes which will shake this “present evil world” to its foundations. We sympathise with the thousands affected by such upheavals of nature, but we are glad to know that all shall be abundantly compensated when the blessings of Christ’s Kingdom are being distributed throughout the world in the glad new day, the resurrection day of the Lord. Maybe the permission of these earthquakes and raising up of great volcanoes is all part of the freeing of the explosive forces which need to be expended prior to the Millennial reign of Christ, when we know that nothing “shall hurt nor destroy in all God’s holy kingdom.”

Lectures on Israel.

IN the February issue of "Peoples Paper" reference was made to the proposed series of lectures expected to be given in New Zealand and Australia by Brother Lanowick, of U.S.A., following his visit to these parts with Sister Lanowick after spending fifteen months in Israel up to last December.

A letter from Brother Lanowick, while still in New Zealand, appeared in the April issue of "Peoples Paper," from which our friends would see the interest shown in the Israel lectures in that land. It was quite an encouraging time to have reached so many people with the message of the restoration of Israel going on in these days, by the Lord's overruling, in preparation for their lasting establishment in the Land of Promise when they are fully delivered through their "Jacob's trouble" in the not far distant future.

Brother and Sister Lanowick returned to Australia the first week in April, to engage in the same lecture work in this land as seemed good. While it was stated in the February "P.Paper" that it was hoped to give a general outline of the proposed lectures in the Eastern States in later issues, we are sorry that this proved impossible, for the reason that the arranging of halls, etc., was carried out often just a few days prior to the lectures being given. However, as many as possible of our friends were advised by- circulars and letters, giving the locations and dates for the lectures on Israel.

It is now a pleasure to report that the Israel lectures in Australia by Brother Lanowick, with Sister Lanowick assisting with the films and slides, were warmly appreciated by the brethren, with good interest also being manifest by the public, particularly the Jewish people in some cities. After attending the Adelaide Easter Convention with the brethren in that city, during which the Israel programme was much enjoyed by all present, a public lecture and film showing was presented to about 275 persons, with good interest being manifest.

Returning to Melbourne, arrangements were made for the lectures to be given in both Melbourne and Geelong. A good, comfortable hall was procured in the main city area of Melbourne, and with reasonable advertising a crowd of about 400 or more attended, thoroughly enjoying the presentation, at the close of which 119 names were handed in for literature. Of this gathering it was evident that a good proportion were Jews, and they greatly appreciated hearing and seeing the progress going on in their Homeland. Maybe these lectures will assist to encourage some of Israel's posterity to migrate to the Land of Promise in the days ahead.

The lecture in Geelong was also encouraging, especially to the friends in that area, and also because on a cold and showery night upwards of 100 listened appreciatively to the Israel message, after which 16 copies of "The Divine Plan of the Ages" were gladly purchased by those attending.

Two lectures were also arranged in Queensland, at Toowoomba and Brisbane. At the former, the number attending was similar to the Geelong gathering, in the vicinity of 100, while at Brisbane about 150 attended and showed very good interest, purchasing quickly the 9 copies of "Divine Plan of the Ages" on hand, and ordering more to be supplied.

Lastly, Brother and Sister Lanowick came to Sydney, and conducted the last lecture presentation of their Australian tour, at which we understand about 75 or more attended, though details are not yet to hand. The following day, May 26th, our Brother and Sister left Sydney on their homeward way to U.S.A., expecting to remain for a period at Hawaii, as seems good in the service of the Lord.

We feel sure that the visit of Brother and Sister Lanowick has added encouragement to the Australian and New Zealand friends in the Christian way, and certainly has provided a wonderful witness to God's dealings with the present generation of Israel's posterity in preparation for the time when "all Israel shall be saved,"—not only the living of Israel, but all the past generations that shall come up in the resurrection day. Not only all Israel, either, with the "building again of the tabernacle of David," but also—"that the residue of men might seek after the Lord, and all Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." (Rom. 11:26; Acts 15:16,17.)

While the message of Israel's restoration to their Homeland, now well under way in this preparation for God to use them as the principal nation of earth in the Kingdom Age, is part of the Bible truth respecting the "restitution of all things," yet it does God's spiritual children good also to be reminded of this feature of God's plan fulfilling before our eyes. The spiritual hopes of the Lord's people are increased as we "Behold the *fig* tree (Jewish nation) and all the trees" (nations of the world) fulfilling prophecy in our day. (Luke 21:29-31.) We are thankful, then, to the Lord, and to Brother and Sister Lanowick and others who have made this visit to Australia and New Zealand possible, feeling sure that the words spoken and the films and slides shown have contributed helpfully for the benefit of the brethren, and will continue to do so also to a goodly number of the public, if not at present, then later "in the day of visitation."

Christ's Kingdom at Hand.

IN studying the matter of the establishment of Christ's Kingdom on earth, of which so much is stated in the Scriptures, it is well that an understanding of Biblical predictions be first of all gained, and then the events transpiring in the world may be viewed in the light of such Scriptural authority. That we are at present, and have been for some time, living in a period of extraordinary happenings throughout the whole world, most people will admit, but the Lord's people are not dependent only upon worldly conditions—"men's hearts failing them for fear, and for looking after those things which are coming on the earth" — in arriving at right conclusions, for they have "a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place until the day dawn." The fact that "men's hearts are failing them," at the present time, is merely a confirmation of our faith in the sure Word of Prophecy.

Taking, then, "Thy word as a lamp unto our feet and a light unto our pathway," we are led to see at least four or five important and clearly marked signs or indications which would necessarily need to be in evidence and completed before the Lord's Kingdom would be established on earth. One of the first of these signs, given us by the prophet Daniel, is the increase of knowledge. "Many shall run to and fro, and knowledge shall be increased . . . in the time of the end." Dan. 12:4. It is needless to elaborate upon these words; our daily papers testify to their fulfilment. The fact to be noted is that it would be in "the time of the end" when this fulfilment would take place, and the record of many being "lovers of pleasures more than lovers of God" — "in the last days." (2 Tim. 3:1-5) — seems so closely linked with "running to and fro."

A second sign revealed from God's Word is to be found in Christendom, nominal Christianity, indicating the Lord's favour withdrawn. The message in Rev. 3:14-22, to the Laodicean Church, undoubtedly refers in its historical application to the days in which we are living—the last or seventh period of the church's history. How sad a state is revealed by the words —"These things, saith the Amen, the faithful and true witness (the Lord Himself who sees all things) . . . I know thy works that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Christendom as a whole, Roman Catholic and Protestant, is surely rich in wealth of this world, possessing beautiful cathedrals, churches and institutions, but yet she is poor indeed concerning the real riches of Christ—"The light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee." Rev. 18:23, 1-3.

Another sign to be observed and one of great importance, closely connected with the previous one is that of the presence of the Lord and harvest work—the calling out of the Lord's people from the various systems and their testing as to faithfulness and loyalty, even unto death. Our Lord's parable (Matt. 13:30) clearly explains the position—"Let all grow together until the harvest" and as "the harvest is the end of the age" (Matt. 13:39), that is the time for the separating of the wheat from the tares. Our Lord indicated that this important work would take place "in the days of the Son of Man" (Luke 19:12-15; Rev. 3:20), so that He could supervise the gathering of the "wheat" into His bam, by His angels—messengers— (Matt. 24:31), who are exhorted to "gather My saints together unto Me, those that have made a covenant with Me by sacrifice." (Psa. 50:5). Other Scriptures, such as Luke 17:33-37, explain the harvest work at the close of this Gospel Age and which must all be accomplished before the Kingdom can be established on earth. The question was asked, "Where, Lord"?—where are these taken who are divided from others — "and He said unto them, 'Wheresoever the body is, thither will the eagles be gathered together.' " In other words, those desiring the truth of God's Word, those who hunger and thirst for it, shall be truly supplied with meat in due season, as they assemble together with others of like precious faith or through the printed page. (Luke 12:37). See also Rev. 18:4; Acts 15:14, etc.

Further signs clearly in evidence and pointing to the closing down of the present order may be summed up in the distress of nations, mentioned previously, and the progress of natural restoration in Israel. With regard to the former, there never was known a time of such instability in worldly affairs as today. Luke 21:25, 26 explains this very condition, which will culminate in the "great tribulation such as was not since the beginning of the world to this time," and to which our Lord added, "No, nor ever shall be." (Matt. 24:21). It is grand to know that this severe trouble will never need to be repeated, for "the day of the Lord will come . . . in the which the heavens (ecclesiastical systems) shall pass away . . . the earth also (social and financial order) and the works that are therein shall be burned up." (2 Pet. 3:10). Then the Lord's Kingdom shall be established, for we read—"Nevertheless we, according to His promise, look for new heavens (Christ's reign begun) and a new earth (new order of society), wherein dwelleth righteousness." (2 Pet. 3:13).

Concerning the latter of these two signs, that our Lord intended us to understand the restoration of Israel to be of importance preparatory to His Kingdom reign, is shown in Matt. 24:32. The term "summer" is used to denote the time of God's favour, which will be manifest so fully towards Israel under the New Covenant and extend to "all families of

the earth,” just as the term “winter” gives the opposite thought, representing the dark, troublous times with which this Age will close, before the “summer” (Matt. 24:20). While, then, the Lord’s people recognise that God’s time of favour is near at hand, as demonstrated by the “*fig tree*” (Jewish nation), “putting forth leaves” (restoration progressing), there is also to be “a time of Jacob’s trouble” first, corresponding to the “great tribulation” upon the world. The prophet Jeremiah assures us, however, that “he shall be saved out of it” (Jer. 30:7), and other Scriptures, such as Zech. 14:1-3, show that Jehovah will mightily deliver Israel from the hands of their enemies, as He did in past ages. See also Rom. 11:26, 27, etc. Then all Israel will recognise the Lord in control of earth’s affairs, their summer-time of favour will have fully come with Christ’s Kingdom established and which shall gradually extend throughout the whole world, “that the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, who doeth all these things.” (Acts 15:16, 17). “Thy Kingdom Come, Thy :will be done on earth, as it is in heaven.”

Faithful Daniel

(Daniel 6.)

AT the time of this event, we are to consider Daniel was an old man. He had been long in service, wise and faithful in his administration of the government entrusted to him. He had seen the Babylonian Dynasty perish. In its place came the empire of the Medes and Persians. By these also Daniel’s grand character was recognised — his loyalty to principle, his faithfulness as a public servant, his obedience to God and the principles of righteousness. The new Universal Empire was divided into one hundred and twenty provinces with one hundred and twenty governors. Over these there were three presidents. Over these presidents was King Darius, above whom, as chief emperor, Was Cyrus. Daniel was one of the three presidents, made such because of his recognised integrity and ability.

What a compliment was thus paid to this noble, consecrated Jew, and how the recognition of his ability marks the breadth of mind of some of the rulers of the past! Their desire to have such a man in high repute and authority seems to evidence their good intentions in respect of the governing of the world. Indeed, we believe that this is true also of many noble-minded, modern monarchs — that they *give* to their subjects the best government of which they are capable, according to their own imperfect judgments.

That which will specially mark Messiah’s Kingdom will be that it will not only have perfect ideals in respect of human government, but that it will be backed by Divine power, before which every knee shall bow and every tongue shall eventually confess.—Phil. 2:10,11.

From all that we know of the governments of the Orient, present and past, they have been full of dishonesty, of what in our day is designated “graft.” A man like Daniel, in so important a place as that which he occupied as one of the three presidents or supervisors of a great empire, was sure to be in the way of grafters—a hinderer of their schemes. Realising that he could not be deposed, the first step was to find some fault with him which would secure his removal; but the man’s integrity and uprightness in general gave no hope in this direction.

Finally a scheme was conceived. They knew that Daniel’s religion lay at the foundation of his entire course in life. They must involve him along the line of his devotion to God or not at all. King Darius, like every other man, was approachable through flattery. It was a custom of the East to closely associate the *king* with religion. He was supposedly a favourite with his god, else he would not enjoy so high a station.

Working upon this theory, the conspirators, high in office, approached the king with a project which they assured him would help to make strong and united the various parts of his empire. It was this : that the king should be recognised for a month as the only channel of mediation between his subjects and their god or gods. The claim was that such a recognition would elevate the dignity of the throne in the minds of the people. King Darius, of course, felt flattered and at once agreed to the arrangement and issued an order to that effect—never for a moment thinking of what might be the result in the case of Daniel; and never for a moment suspecting that his counsellors were seeking to entrap him and to legally accomplish the death of his most trusted officer.

Daniel heard of the decree, but altered not his usual custom of praying three times every day before a window of his house which looked out towards Jerusalem. Morning, noon and night he remembered his God and remembered his vows of faithfulness to Him and called to mind the gracious promises respecting the Holy Land, that it would yet be the centre of the whole earth and of God’s holy people ; that eventually, through these, Divine blessings would be extended to every nation, people, kindred and tongue.

Some one has remarked that, as the sharpening of scythes in harvest time does not mean lost time or energy, so also time spent in prayer is not lost as respects the affairs of life. Unquestionably the best men and women in the world are

those who pray, and pray regularly, who bow the knee, as did Daniel. Unquestionably the moments thus taken from earthly affairs are well spent and bring more than commensurate blessings upon the worshipper and all with which he has to do. Unquestionably it is impossible to live a consecrated life in neglect of prayer. What would Daniel have been without his praying time? How would his faith in God have persisted in that heathen land? How would his loyalty to principle have maintained itself in the midst of corruption had it not been for his communion with his Maker? To the Christian this privilege is still further enhanced by a realisation that “We have an Advocate with the Father, Jesus Christ, the Righteous,” in whose all-prevailing Name we may approach with courage the throne of heavenly grace, and obtain mercy and find grace to help in every time of need. — Heb. 4:16.

The conspirators were on the lookout for Daniel. They had witnesses ready to testify, not that they had seen Daniel do anything wrong, but that he had violated the edict which the king had been entrapped into making and signing.

The matter was laid before the king and he was reminded that it was one of the principles of the empire that even the king himself could not change or alter an edict once sent forth. King Darius felt himself bound hand and foot and ensnared—trapped. All day he sought means whereby he could avert the consequences of his royal mandate, but he found none. He explained the matter to Daniel, assuring him that he believed that his God was able to deliver him. What a beautiful testimony to the uprightness of Daniel’s life!

Daniel was cast into the lions’ den and the stone for a door was secured with thongs, the knots of which were sealed with the king’s signet, a safeguard against it being tampered with. That night, we are told, was one of great distress to the king. He could think only of his faithful officer, the noble man so unrighteously treated. He was ashamed of the part which he felt compelled to take in the matter. He was abroad early in the morning, after a sleepless night, to call to Daniel, to learn whether or not he were still alive. His joy of heart was great when he learned that he was still safe, that his God had sent His angel to stop the lions’ mouths. Daniel was soon lifted from the pit! Daniel was vindicated! His God was vindicated! And the king now made another decree — that those counsellors who had thus sought the life of a faithful man should themselves be put to the test by being cast into the same den of lions; and this, in their case, meant destruction, as the result proved.

Oh, that every Christian could and would live as high above the world’s standards as did Daniel, so that their enemies might see clearly that they have no ground for charges except those to their credit ; that their God whom they serve is indeed the true God.

Convention Notes.

Notes covering the 1960 Adelaide Easter Convention have been prepared by one of our brethren, and are available free upon application to this office.

“Daily Heavenly Manna.”—A new supply of this helpful book is in stock. In good, strong binding, with birthday recording pages, this one dollar edition is priced at 10/6

“Israel in History and Prophecy” is the title of a very interesting and informative 64-page booklet now in stock, priced at 1/- per copy, 1/3 post paid.

Thankfulness.

A THANKFUL spirit pervaded the entire life of Jesus, and surrounded with a heavenly halo His otherwise darkened path. In moments we least expect to find it, this beautiful ray breaks through the gloom. In instituting the memorial of His *death*, He “*gave thanks!*” Even in crossing the Kedron to Gethsemane, “He sang an hymn !”

We know in seasons of deep sorrow and trial that everything wears a gloomy aspect. Dumb nature herself to the burdened spirit seems as if she partook in the hues of sadness. The life of Jesus was one continuous experience of privation and woe—a “valley of Baca,” from first to last; yet, amid accents of plaintive sorrow, there are ever heard subdued undertones of *thankfulness* and joy!

Ah, if He, the suffering “Man of Sorrows,” could, during a life of unparalleled woe, lift up His heart in grateful acknowledgment to His Father in heaven, how ought the lives of those to be one perpetual “hymn of thankfulness,” who are from day to day and hour to hour (for all they have, both temporarily and spiritually) dependent on God’s bounty and love!

Do let us cultivate the thankful spirit; to those who do so it becomes a perpetual feast. There is, or ought to be, with us no such thing as *small* mercies; all are great, because the least are undeserved. Indeed, a really thankful heart will extract motive for gratitude from everything, making the most even of scanty blessings. Paul, when in his dungeon at Rome, a prisoner in chains, *is* heard to say, “I have all, and abound!”

Let us guard, on the other hand, against that spirit of continual fretting and moping over fancied ills; that temptation to exaggerate the real or supposed disadvantages of our condition, magnifying the trifling inconveniences of everyday life into enormous evils. Think rather how much we have for which to be thankful. The world in which we live, in spite of all the scars of sin and suffering upon it, is a happy world. It is not as many would morbidly paint it, flooded with tears and strewn with wrecks, plaintive with a perpetual dirge of sorrow. True, the “Everlasting Hills” are in glory, but there are numberless eminences of grace, and love, and mercy below; many green spots in the lower valley, many *more than we deserve!*

God will reward a thankful spirit. Just as on earth, when a man receives with gratitude what is given, the donor is more disposed to give again; so also, “the *Lord* loveth” a cheerful “receiver,” as well as a cheerful “giver.”

Let ours, moreover, be a *Gospel* thankfulness. Let the incense of a grateful spirit rise not only to the Great Giver of all good, but also to His blessed Son our dear Redeemer. Let it be the spirit of the child exulting in the bounty and beneficence of His Father’s house and home! “Giving *thanks* always for all things unto God the Father, in the name of our Lord Jesus Christ !”

While the sweet melody of gratitude vibrates through every successive moment of our daily being, let love to our adorable Redeemer show for *Whom* and for what it is we reserve our notes of loftiest and most fervent praise. “Thanks be unto God for His unspeakable Gift !”—Selected.

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