



Volume XX. No. 12 MELBOURNE, 1st DECEMBER, 1937. Price—Twopence Halfpenny

The Time of the End. Christ's Kingdom. The Days of the Son of Man.

THE following thoughts were called forth in response to a paper received from London "While agreeing that it is absurd to claim, as some do, that Christ's Kingdom was set up and the millennial reign begun over 60 years ago, we must dissent from some of the conclusions which the writer of the paper expresses.

"Because of the expectations based upon some supposed time features, which were not supported by Scriptures, not eventuating, we must not go to an extreme and throw aside Scriptural Time prophecies, which have undoubtedly had fulfilment in this Time of the end,' nor the very evident facts of our Lord's 'parousia,' of the Harvest period and of the end of the Age.

"Regarding what Bro. Russell said about if 1915 passed and the world's affairs continued serenely to go on that it would prove the Chronology wrong and work irreparable wreck to the Parallel Dispensations, Israel's Double and the Jubilee calculations and "the Gentile Times" ; this has been unreasonably made an excuse for throwing aside all his works and teachings and starting other publications and going into various theories. The fact is that, aside from the Parallelisms, Jubilee Calculations and Chronology, his writings are just as beautiful and helpful as ever to Bible study and the development of Christian character. It is still true, we believe, that no other works in the world have thrown so much light upon the Bible and led to an intelligent understanding of the Divine purpose respecting our poor sin-cursed race.

"There were always man worshippers and those who looked upon Bro. Russell as infallible and inspired like the prophets of old, and so when some of our expectations did not come about, they either jumped to other extremes or settled their faith on some other leader, and some seem to fall back to views of writers 150-200 years ago when the light was dim, and some lost faith entirely and fell back into the world, fulfilling the parable of the drag net in respect of the fish not desired being thrown back into the sea.

"The facts are that the world's affairs did not go serenely on after 1915. Bro. Russell lived to see some expectations fulfilled, but not all. His expectations as to all that should happen at the completion of the Gentile Times (to happen immediately) were based on human reasoning rather than any clear Scriptures. They appeared reasonable in anticipation in conjunction with the supposed parallelisms, etc.

"The 'Gentile Times' is a period not of any divine favour or covenant with the nations; it was simply the period of time during which God punished Israel, by not protecting them from the 'beastly' powers of

Daniel's prophecy. There is nothing to say that immediately that time was fulfilled Christ's Kingdom would be in control of the world's concerns. There is no statement in the Bible to say that all the Church would be glorified by that time, nor that the image of Gentile powers would be smitten by the stone and scattered to the four winds right away. All this seemed possible as we looked forward (nearly fifty years ago), but it was not a correct view. We are learning more and more that our thoughts are not always God's thoughts, His ways are so much higher and greater than ours, and Peter (2 Pet. 3) seems to warn us against having too limited views, particularly in connection with dispensational truths and the ending of this Age. Our Lord said: 'Jerusalem shall be trodden down of the Gentiles until the "Time of the Gentiles be fulfilled."' Jerusalem is now no longer trodden, but is being built up and protected by the nations and the land of Palestine is again flourishing under Israel. The fig tree is blossoming again. So the world did not go on serenely and all the expectations did not fail. In fact, all the time features of prophecy concerning the 'time of the end' of this Age have been fulfilled. The 1260 days ending in 1798-9, when the persecuting power of Rome was broken. The 1290 days ending 1828-9, when the Millerite movement announced the coming of Christ. The 2300 days ending 1846 with the cleansing of the sanctuary class, and the 1335 days brought us the promised blessing of the feast prepared by our present Lord, 1.874. (Luke 12:36, 37; Rev. 3:20.) These time features are not dependent upon any system of Bible Chronology. The 'Gentile Times' would seem to be the only time feature requiring secular ancient history and its fulfilment confirms Ptolemy's Canon.

"As far as Chronology is concerned, we do not believe that we have yet reached the 6000 years since the creation of man. We think the period of the Kings is uncertain and accept 1 Kings 6:1 as correct along with Tischendorf's note from Sinaitic MSS. re Acts 13:20.

"We believe that Christ's reign will begin when the Seventh thousand year period begins and that the Church must be all glorified and begin the reign with Him and that Satan will be bound during the same time. We do not know when the 6000 years will be reached, but are assured that it will be in the lifetime of this generation, for all the signs of the presence of the Son of Man and of the end of the Age, which Christ gave to His disciples, are before us to-day, and He said, "This generation shall not pass till all these things be fulfilled." Matt. 24, etc.

"There can be no doubt but that Daniel's prophecy about the 'Time of the end' refers to quite a lengthy period of time and that the 'running to and fro' and the increase of knowledge had its beginning at the commencement of last century. Our Lord also clearly indicates a certain time of Harvest—'The Harvest is at the end of the Age.' He also spoke of the work of Harvest of the Jewish Age; in His own day. Then it was wheat being separated from chaff, the Harvest was followed by the burning up of the chaff; now it is separating the wheat from the bundles of tares and the tares are to be burned. He surely spoke of being present again to conduct this Harvest work, for He said that the Lord of the Harvest will first say to the reapers, 'Bind the tares in bundles,' etc. This work has been proceeding all our lives. Indeed, it had its commencement with the Millerite movement, since when there has always been a separated class. Bro. Russell, in Volume III, recognises that a separation work began in Miller's day. The trouble has been that we expected everything to culminate too quickly. It would seem to have been his thoughts about the Parallelisms and Jubilee calculations that misled Bro. Russell to conclude that the Harvest would be a period of forty years, and that the times of restitution and the setting up of the Kingdom would date from 1878. The Parallelisms are not intimated in the Bible nor the Jubilee cycle, and there is no mention of any seventy jubilees at all. It seems strange how we took the land Sabbath of 2 Chron. 34:21 to mean jubilees. These seventy Sabbaths are the same period as Daniel's seventy weeks, and had fulfilment in our Lord's day and three and a half years later.

"Instead of comparing, the ending of the present evil world with that of the Jewish Age, both our Lord and Peter refer to the ending of 'the world that was before the flood' and to Noah's day as being comparable to the second presence of the Son of Man. When we consider the matter, does it not seem to

be reasonable that there should be as long a period of probation or warning or preparation or of separating of the godly from the wicked at the end of this present evil world, before its final destruction, as there was in the days of Noah prior to the flood? When the Lord announced the end of that Age to Noah, he said that it would not be for 120 years—'yet man's days shall be 120 years.' That Age was of comparative short duration and of meagre population compared with the present. It would seem that 'the days of the Son of Man,' the presence of Christ prior to the great time of trouble, searching out and dealing with His people and preparing for the establishment of His Kingdom, may correspond as in other respects to the time of probation. Also that the saints will be gathered home to be with Christ to commence the reign of blessing, just as Noah and his family entered the ark some days before the deluge came down.

"The question arises as to when 'the days of the Son of Man' began and there is the following suggestion:-

"In Daniel 12 we read of a period of 1290 days, but as the verses stand there is no mention as to what was to happen at the end of that time. When, however, the verses are placed in their proper sequence, it is seen that 'at that time Michael shall stand up.' Our Lord is represented as seated at the right hand of God, until the time comes to put down His enemies. This standing up seems to indicate a return and commencing a work of preparation for His Kingdom.

That may then be the time when the 'parousia' had its beginning. One hundred and twenty years is not a long time in God's sight with whom 'one thousand years are but as yesterday.' Nor is it long even from a human viewpoint as the 'Day of Preparation,' including the resurrection of the Church, first those who have fallen asleep in Christ and then those who remain alive are to be 'changed in a moment at death'—'caught away' to be together with the Lord at the same time, 'the time of the end,' the Harvest time. After the Lord's discourse in Matt. 24, respecting 'the signs of His presence and the end of the Age,' He gave three parables as illustrating the procedure at that time. The Ten Virgins indicated the condition of the Church at His coming and the separation work to follow. Some who had sufficient light to be awakened in expectation, failed through lack of oil in their vessels (hearts). It also emphasised what He had said in His discourse—the necessity of watching, for some say, 'The Lord delayeth His coming.' 2 Pet. 3:4 also indicates a class who would say, 'Where is the promise of His presence.' This parable has been in course of fulfilment since the Millerite movement, as also the next parable of the Talents. The sleeping saints were to be raised and receive rewards; according to the use of their talents they would be given responsibilities in the coming Kingdom. No doubt they are being instructed respecting their relative positions, etc., while at the same time those alive and remaining are being dealt with in the same way as they are 'caught away to be with the Lord in the air.' There is also another parable that speaks of the inspection of the guests by the King, and some may be found who have taken off the 'Wedding Garment.' These go out of the light of truth and it seems evident that this parable is also in operation. Then when the 'Harvest is ended and the summer is past,' when the Church is complete and with her Lord, the winter time of trouble will prepare poor humanity for the Age of blessing and the Parable of the Sheep and Goats will proceed and take 1000 years to accomplish.

"Though we have seen matters in this way for many years, it all seems to grow clearer as the days go by. They seem to be working out that way. There has been no attempt to force these views nor any thought that all must see alike on such outworkings of prophecy; at the same time one could not feel the free happy fellowship with those who once rejoiced in the 'parousia' truths and now deny them—the fellowship was broken between the wise and the foolish virgins, and it appears just like that.

"The blessedness at the end of the 1335 days (1874-5) was the feast of present truth then provided by our Lord who had then been present quite a time, engaged regarding the cleansing of the 'sanctuary, etc., but by this time He had girded Himself and prepared the promised blessing of truth, that gladdened all our hearts.

“It is clearly evident that a Harvest work has been proceeding—the sound of the trumpet called us from the four winds of Heaven (Matt. 24:31) from all sects and the bundles of tares have become more and more bound up in errors. Harvest ‘siftings have been frequent, many have fallen out, lost the light of present Truth. Some, like the Fish, returned to the Sea, some like the one talented man gone into outer darkness, some like the foolish virgins who failed to enter the Marriage Chamber, and some like the man that took off the wedding garment .denying the necessity and efficacy of the Cross, the Ransom for all, by adopting theories such as Universal Reconciliation, etc. The false prophets are many (Matt. 24:23,25). The testings such as might, if it were possible, deceive the elect, must be along the lines of teachings, and what we see about us confirms our faith that we are living ‘in the days of the Son of Man,’ (His parousia) and that ere long all the saints will have been glorified and the Kingdom will be inaugurated for which we have so long prayed and still do, ‘Thy Kingdom Come, Thy will’ be done on earth as in heaven.’

“It may just be added that the correct order of the verses in Daniel’s 12th chapter is to begin with what in our Bibles is verse 5 read on to verse 11, then read verse 1, then verse 12, then 4, 3, and 2, then verse 13. There are many instances of verses, also of chapters not being in proper sequence in the Scriptures. For instance Matt. 24:28 ought to come after verse 41, as can be seen by comparing Luke 17:34 to 37. Daniel’s prophecy had to be sealed unto the time of the end and may be this mixture of the verses was for that purpose.

“The message to the church of Philadelphia was Hold fast that which thou hast that no man take thy crown.’ The intimation appears to be that a time was approaching when the particular danger would be to let slip the things that had been received, which had stirred so much joy and zeal in the service of Christ. The prevailing spirit and temptation of the day would be lukewarmness—a compromising of truth and principle—doctrine as well as practice. This spirit is quite evident to-day among those who did rejoice in present truth and must be overcome by those who are to be granted the wonderful reward. Rev. 3:14-21.”

Melbourne Convention.

Arrangements are now well in hand for the forthcoming gatherings to be held (D.V.) over the four days 25th to the 28th December, inclusive.

The Melbourne friends are looking forward to this Convention, together with brethren from other parts, whose presence will add greatly to the helpfulness of this season of refreshing by the Lord’s overruling providence. A warm welcome will await all able to participate in these meetings.

The address for the Convention gatherings is Clyde House (First Floor, Rooms 5 and 7), 182 Collins Street, Melbourne, and the sessions will be continuous from 2,30 p.m. each day.

Programmes will be available shortly, and accommodation can be secured as desired for visiting brethren.

The Bible Teachings on the Covenants, Mediator, Ransom, Sin-Offering, Atonement,

This book in duplicated form was completed last month, and copies have been despatched to all who have ordered. Most of our readers will know that this work is a reprint of the helpful matter published years ago on these important truths.

In its present form the book contains 265 pages, made up of 222 pages of closely printed articles, a Topical Index of 38 pages, and an Index of Scripture Citations. The binding is in dark imitation leather with the title gold stamped.

A careful study of this book is recommended for all who delight to become more and more at one with the Lord- sanctified by His truth. The price is 2/9 (65 cents) per copy, post paid. It will also be gladly loaned to those desiring, who are unable to purchase.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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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 (a) on the wrapper indicates that the Subscription to "Peoples Paper" is overdue.

At the Feet of Christ.

One of the most helpful records given in the Scripture in connection with the birth of our Lord is that concerning the wise men of the East, who came seeking the new-born Jesus, the King of the Jews, with presents of myrrh, frankincense and gold, and we should be able to gather from this incident some valuable suggestions respecting our obligations to the great Messiah, and the propriety of renewing these and increasing them now as we approach the opening of another year.

The wise men—according to tradition, three in number—arrived in Jerusalem and began making inquiries respecting the newly-born Jewish King. The news soon spread, and the holy city was in commotion because, according to the prophets, Messiah, promised for centuries, was due to appear about that time;; and we read again,

“All men were in expectation of Him.” This expectancy naturally would be heightened by the coming of the wise men or magi from a far country—supposedly Persia—to show homage to Messiah. Furthermore, there were Jews scattered abroad throughout that country who still more or less kept alive the thought of Israel’s hope for the great Messiah so long promised of God, prophesied of as the bringer of blessings not only to Israel but through them to all the families of the earth.

God chose as messengers of His good tidings not only wise men but reverential men, men of faith; and His choice of these messengers from the east to arouse the people of Judea and Jerusalem and to be heralds of the great King was not an exception to the rule. Although heathen men, in the sense of not being of the nation with which God had thus far dealt and to whom He had thus far confined His gracious promises, they were, nevertheless, good men, reverential men, who delighted to know of the coming blessing of peace on earth and good will amongst men through whatever channel or nationality the Lord should be pleased to find His representative and messenger.

In one respect many of Christendom could learn numerous important lessons from these wise Gentiles. No false patriotism stood in their way to hinder their appreciation of any manifestation of divine favour to the children of men. And when they found the Saviour they were nothing daunted by the fact that His home surroundings were oft the humbler sort. They worshipped Him in three senses of the word:—(1) They fell before Him, prostrated themselves, thus physically expressing their reverence. (2) They worshipped Him in their hearts and with the tongue gave expression to their rejoicing and confidence. (3) They opened their treasure-box and presented to Him three gifts appropriate to royalty: the myrrh representing submission, frankincense representing praise, gold representing obedience.

The reverent spirit of these noble heathen men who had so little light, so little knowledge respecting the great Messiah and His work, will bring to our cheeks the blush of shame as we reflect that, favoured with still brighter light to guide us to the Lamb of God, having seen His star in a still better and truer sense, having been guided to Him by the prophecies, having found Him not only a babe, but one that in prospect would bear our sorrows and carry our griefs and make His soul an offering for sin, that we by His stripes might be healed, what manner of oblation should we pour at the feet of Him who loved us and bought us with His precious blood? With what deep reverence have we bowed the knee, prostrated ourselves, given outward evidence through our bodies of full submission to our great King, of whom we not only know but of whose gracious provisions for us and for the world of mankind we have heard, not uncertainly, but with the voice of Him who speaketh from heaven? Have we offered our myrrh? Have we shown a willingness for service even to the extent of bitterness, a joy to honour the King to the extent of suffering with Him? Have we worshipped Him in heart, not with an outward form of godliness without the power—in other words, have we offered Him the frankincense of heart, adoration, appreciation and

gratitude?

Have we laid at His feet our earthly substance —our gold ? Have we realised that all that we have and all that we are are offerings far too small to be worthy of acceptance by the great King Emmanuel? Is this our present attitude? And will it be our attitude through coming days even until the end of the present pilgrimage ?

The Apostle's words, "Present your bodies living sacrifices, holy and acceptable unto God, your reasonable service," apply not only to the primary consecration of our hearts to the Lord, but are, as the Scriptures express it, a covenant of sacrifice, an agreement to die daily to self and to be alive daily more and more in the Lord's service to glorify Him in our bodies and spirits which are His. If this has not been our attitude in the past, shall it not be our future course? Shall we not in any event continue to grow in knowledge, to grow in love, in service, in worship and in the privilege of having our little all at the feet of Him who is our gracious heavenly King, whose kingdom is so soon to be established, and who has invited us to sit with Him in His throne, to share His glory, to be participants as spiritual Israel in the great work of pouring out blessings upon the world of mankind, every kindred, people, nation and tongue?

When we give our hearts it includes all that we have and are in the highest and noblest and fullest sense—that which was illustrated by the three gifts of the wise men is all represented in the brief statement, "My son, give me thine heart." Whoever gives his heart to the Lord fully and unreservedly, gives his body, gives his worship and reverence and praise, and gives his earthly treasure, time, talents, influence, money—all—to be used in joyful service for the glory of the King.

To those who have never taken this step a prompt acceptance is urged upon them, irrespective of the gracious hope we have of a transcendent reward of glory, honour and immortality. As the Apostle declares, it is our reasonable service. Reasonable people ought to be glad of the knowledge that God is willing to accept our service, and of the opportunity to present themselves under the covering of the merit of the dear Redeemer's robe of righteousness.

To those who have already accepted the Lord's favour, who have already presented their bodies living sacrifices, who have already given the Lord their hearts, we urge a remembrance of the fact that the sacrifice once put upon the altar must remain there, and that the longer it remains the more joyful should be the service, the more appreciated every opportunity for sacrifice, the more thankful should be the heart and the more rich should be the experience in the peace of God which passeth all understanding, ruling in our hearts and preparing us more and more through the graces of the Spirit for the glorious things which God hath in reservation for them that so love Him and so reverence His Son. "What shall I render unto Thee What praise sufficient could there be For all Thy benefits toward me,

O Thou Most Holy?

“I’ll drink Salvation’s cup to-day
Which Thou hast poured.
Be Thou my stay!
Assist me as Thy saint to pay
My vows to Thee.

“Remembering Thy Heavenly call,
I’ll strive to be sincere to all.
O pray for grace lest I, should fall
From Thine own way.

“In thought, in word, in all my ways
Thy holy standard I would raise,
Nor please nor honor self, but praise
My Worthy King.

“Today in matters small or great,
I’ll serve with faithfulness and wait
For further joys. Oh, blessed state,
Thus serving Thee!

“I’ll strive to ‘choose things that excel ‘
All anxious cares I’ll seek to quell,
And all discouragements repel,
And be content.

“I’ll neither murmur nor repine!
I’ll trust my heart to care Divine
To make of it a sacred shrine
Where Thou canst dwell.”

VNS

The Miracle Book.

The following article on The Bible has been received from one of our brethren. The writer is unknown to us, but many of the thoughts will no doubt be appreciated by our readers.

I WANT to speak to you to-night on the Bible—a miracle of diversity in unity. The Bible is its own greatest evidence to its Divine origin and authority and we cannot consider these two great facts without being tremendously impressed with the fact of the diversity of Holy Scripture and the fact of its unity.

Thinking of the diversity of the Bible I would remind you that there is diversity of language. The Old Testament was written in Hebrew, and portion of it in Chaldean. The New Testament was written in Greek. There is a diversity of authorship. These Scriptures were not written by any one man, neither by a company of men collaborating with one another. Men with greatly diversified mental calibre and training and occupation were employed in writing the Bible. Moses was a shepherd, Joshua was a soldier, Samuel was a seer, David was a King, Solomon was a philosopher, Amos a herdsman, Daniel a statesman, Ezra a scribe, Matthew was a tax gatherer, Luke a doctor, John a fisherman, Paul was a scholar. Men of such diverse temperaments and training were employed in the writing of these sacred Books. But there is a further diversity of place in which these Scriptures were produced. They have come to us from the desert of Sinai, from the wilderness of Judea, from the banks of Chebar, from the city of Zion, from the public prison of Rome, from the Isle of Patmos. There is no literary phenomenon in the world to be compared with it; not only so, but there is diversity of form. In Genesis there are stories, in Leviticus there is ritual, in Deuteronomy there is oratory, in Ruth there is romance, in Samuel and Kings there is national history, in Job there is drama, the Psalms are sacred hymns, in Proverbs we have ethics, in Ecclesiastics we have philosophy, in the Canticles we have a love song, in Joel and Habakkuk we have rhapsody, in Isaiah and Jeremiah we have prophecy, in the Gospels we have biography, in Acts we have church history, in the Epistles we have doctrines, in Revelation we have the Apocalypse. These and other literature have place in this great spiritual classic. But not only here have we diversity of language, of authorship, of place, of forms, and of writing, but also of subject matter. Is there any other book in the world to be, compared with it from this standpoint? In the Bible we read of God, men, of angels and demons, of Jews and Gentiles, of Christians and pagans, of saints and sinners, of the church and the world, of peace and war, of friends and foes, of blessings and curses, of holiness and sin, of honour and shame, of faith and unbelief, of time and eternity, of life and death, of love and rage, of heaven and hades. These and countless other subjects are brought to our notice within the covers of this extraordinary volume.

But we are not impressed with any sense of incongruity. There is an eminent fitness in the revelation of these Tremendous Themes to one another. Nor were these writings produced at any one time; they do not belong to any one age; they have come to us as the growth of some 1,500 to 1,600 years. Is there any other book in the world that can be compared with this as to its diversity? Were the number of subjects treated or their equivalent brought together in any other book no publisher would take the risk of publishing it and no purchaser would ever buy it and yet the Bible is the most widely circulated book in all the world. Other books have a season, they have a run and then we hear of them no more. But this book lives on through the ages, and outlives all other literature and is the Queen of all literature. But I think our astonishment is infinitely greater when we come to realise that notwithstanding all this diversity the Bible is nevertheless A Sublime Unity. We take the fact of this unity, then its nature. There are laws that govern organic unity. There are two kinds of unity which we may speak of as mechanic and organic, Mechanic unity is the unity of a building and is lifeless. Organic unity is the unity of a body and is alive, Scripture in its unity is not mechanic, it is organic. 'What are these laws? I only know of three. First, each and every part is essential to the whole. A famous Hebrew scholar once heard a sermon and criticised it, and said that the sermon was twice too long, it should be cut in half, it does not matter which half. It is quite evident that sermon was not a unity. It cannot be said of the Bible that it is twice too long; that we

could well do without one half and it does not matter which half. The Bible is a whole in order to the perfection of the body. Every member is necessary. It does not follow that every member is vital.

If you gave me the choice of having the top of my finger cut off or my heart taken out, I should not take long to decide, but when the top of my finger is cut off the body is no longer perfect. We are not going to claim that every part of Holy Scripture is of equal value, but we claim that every part is essential to the whole, and that it all originates in the will and revelation of God. The two Testaments are essential to one another. They brood over the mercy seat as the cherubim of gold did of old, each answering to the other. "The New is in the, Old contained, the Old is in the New Explained." Genesis and Revelation are essential to one another. Genesis is the book of commencement, Revelation the book of consummation. There can be nothing before the commencement, there can be nothing after the consummation and so Genesis anticipates Revelation and Revelation consummates Genesis. Each and every part is essential to the whole. The second law that governs organic unity is this, that each part is related to and corresponds with every other part, Genesis with Matthew, the two great beginnings. The books that introduce the two covenants, Leviticus and Hebrews—Leviticus giving all that is essential to Judaism and Hebrews all that is essential to Christianity. Exodus with Acts—Exodus telling of the nationalisation of the people of God and Acts of the beginning of the Christian Church and the first generation of her history. Joshua with Ephesians of the Inheritance of the heavenly people. Daniel the Old Testament Apocalypse with Revelation the New Testament Apocalypse, pointing beyond the rise and fall of the world's empires to the coming of Him who is King of kings and Lord of lords. Each other is related to every other part, corresponds with every other part.

There is an extraordinary illustration of such correspondence. You take the first three chapters of Genesis and the last three of Revelation and you will find that each of these three chapters of Genesis and last three of Revelation treats of the same subjects but in the reverse order. In Genesis we have the first Heaven and Earth, in Revelation 22 the last heaven and earth. in Genesis 2 we have husband and wife, in Revelation 21 the Lamb and the Bride. In Genesis 3 the sentence is pronounced upon Satan, and in Revelation 20, the sentence is executed. It is little wonder that the devil attempts to get us to believe that the one book is all myth and the other all mystery. We claim that where there is organic unity every part is pervaded with the spirit of life. Hebrews speaks of the Word of God being alive and Peter speaks of the Word of God which liveth and abideth for ever. The Word of God is not a dead letter. We can no more leave the Bible alone or leave it out of our reckoning than we can leave Christ alone. Christ does not derive His value from the Bible; the Bible derives its value from Christ. Only through the Bible can we get to Christ; our eternal knowledge of Christ comes through the Bible.

There can be no question as to the fact of organic unity in the Scripture. The nature of that unity—structural unity: The Bible is built up in an extraordinary way not to be accounted for by accident or chance and in both Testaments we find some sequence. For instance in the Old Testament from Genesis to Esther we have history and further back we cannot go. But begin that first verse of the first of Genesis and interest is aroused, we are led on through all these Books right to the sublime end in the Apocalypse of John. We are impressed as we read with the amazing diversity of which we have spoken. The thing unfolding presents-itself as a sublime story. All these stories are one story, all these revelations are one revelation and all these records are one record. Across the whole of the Old Testament you may write the word expectation and across the whole of the New you may write the word realisation. In Genesis there are Origins, in the Revelation there are issues and all the way between from Exodus to Jude there are processes leading from those origins to those issues. The revelation of God to man has been made in history and everywhere in Holy Scripture there is historical continuity and "sequence. There is historical unity everywhere in Scripture; there is further Prophetic Unity. Here there is opportunity for the wildest confusion and multiplied contradiction, as witness modern prophecies. But although there was not and could not have been any collusion among the writers of Holy Scripture there is no contradiction.

There are four great themes of prophecies—the Messiah, the Jews the Gentiles and the Church. Some treat of one and some of another and not a few touch upon them all. But there is an amazing harmony everywhere, there is no contradiction among the voices. In the Old Testament there are predictions, in the New there are fulfilments. In the Old we get types, in the New anti-types. The whole of the Old is leading up to the First Advent and the whole of the New is leading up to the Second Advent. There is prophetic unity as well as structural unity, and historical unity everywhere in Scripture. Let me remind you further that we have here doctrinal unity. Now, were men left to themselves how utterly impossible it would be to have synthesis of doctrine and harmony of teaching. But these many writers across the Ages were riot left to themselves. It is a wonderful Book and if it is not inspired it is much more wonderful !

Everywhere in Scripture Jehovah is God. To take one doctrine, we are told in some quarters that Jehovah was the tribal Deity of the Hebrews placing Him much on a level with Ashtoreth of the Old Testament and in the New declared that Jehovah was the God of all the earth, the creator of the universe and its sustainer. The Jehovah of the Hebrews is no tribal Deity, He is the God of all men. God so loved—not the Hebrews, nor the Church—but the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life.

Everywhere in Scripture man is a sinner. The Old Testament does not present man as half a beast on his way up to morality and the New as a man made like God; both Testaments agree in saying that man has sinned and come short of the Glory of God. There is perfect harmony of doctrine. Both Testaments teach that Christ is the One and only Redeemer and His Cross our only hope. Redemption in the Old Testament anticipated, is in the New accomplished and it is from the Actsto the Apocalypse applied. It is the One Great Theme which runs through all the Scriptures. It is the note that dominates in this Orchestra from start to finish.

We also have spiritual unity. Think of the level of thought in the Bible. Think of its range, of its vision. Think of the sublimity of its themes. Think of the loftiness of its ideals. Think of the power of its appeals. The horizons of the Bible are infinitudes and immensities. The current coin of this realm is Faith, Love and Hope. Think what the Bible has done for the individual. Think of the countless millions who, were they with us still would say, “this and thing I know—that whereas I was blind now I see.” No man ever came to say that by studying philosophy or science, but many have through an acquaintance with the Word of God. Think of what the Bible has done for society. Think what it has done for the Church of God throughout the world and in all ages and for national life especially for our own and for the whole wide world and where the Word of God goes it is accepted and believed. There is’ emancipation, there is deliverance from the degradation and from cruelty. The Bible has brought release and relief to men and women and safe guarding of children. It has turned the demons out of cruel hearts and made men sober and kind. If the Bible is to be judged by what it has accomplished then verily it is the Book of Books and the Word of God: It could have no other origin than God’ Himself. And if of Divine origin then it is of Divine authority. It does not need our apology or our special pleading. Give it a chance, it will demonstrate its own character and its own Power.

This is the staff upon which multitudes of Pilgrims have found their way to the shining home far away up among the delectable mountains. This is the star that has guided mariners on the storm tossed oceans through the ages. This is the weapon with which Christian soldiers have fought their battles to glorious victory. This the compass that has guided men in darkness and distress. This is the Book on which your sainted: mother and father laid down their heads as upon a pillow in the last moments of life and passed away crooning some Old Testament Psalm such as “The Lord is my Shepherd I shall not want” etc. This is the Book of all ages and they who build upon it are as eternal as God.

“A Review of the Doctrines.”

A supply of the above book in unbound form has been kindly sent to us by the author, Bro. H. J. Shearn, of England, and sufficient will be bound from time to time to meet the requirements of our readers.

This little book of 92 pages makes an ideal textbook for Class study; it is being used in this way at present by the Melbourne Class. We would be pleased to hear of other Classes or individual brethren desiring copies. The price will be low—just to cover the binding and postage.

That I May Know Him.

(Phil. 3: .8-10.)

“Lord, let me talk with Thee of all I do,
All that I care for, all I wish for, too.
Lord, let me prove Thy sympathy, Thy power,
Thy loving oversight from hour to hour!

When I need counsel, let me ask of Thee:
Whatever my perplexity may be,
It cannot be too trivial to bring
To One who marks the sparrow’s drooping wing,

Nor too terrestrial since Thou hast said
The very hairs are numbered on our head.
‘Tis through such loop-holes that the foe takes aim,
And sparks, unheeded, burst into flame.

Do money troubles press? Thou canst resolve
The doubts and dangers such concerns involve,
Are those I love the cause of anxious care?
Thou canst unbind the burdens they may bear.

Before the mysteries of Thy Word or will,
Thy voice can gently bid my heart be still,
Since all that now is hard to understand
Shall be unravelled in yon heavenly land.

Or do I mourn the oft-besetting sin,
The tempter’s wiles, that mar the peace within?
Present Thyself, Lord, as the absolving priest,
To whom confessing, I go forth released.

Do weakness, weariness, disease, invade
This earthly house, which Thou, Thyself, hast made?
Thou, only Lord, canst touch the hidden spring
Of mischief and attune the jarring string.

Would I be taught what Thou wouldst have me give,
The needs of those less favored to relieve?
Thou canst so guide my hand that it shall be
A liberal ‘cheerful giver,’ Lord, like Thee,
Of my life’s mission do I stand in doubt,
Thou knowst and canst clearly point it out.
Whither I go, do Thou Thyself decide

And choose the friends and servants at my side.
The books I read, I would submit to Thee,
Let them refresh, instruct and solace me.
I would converse with Thee from day to day

With heart intent on what Thou hast to say;
And through my pilgrim walk, whate’er befall,
Consult with Thee, O Lord, about it all.
Since Thou art willing thus to condescend

To be my intimate familiar friend,
Oh, let me to the great occasion rise,
And count Thy friendship
life’s most glorious prize.”
—Selected.

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19 Ermington Place, Kew, E4, Melbourne, Vic., Aust.

Published by Berean Bible Institute, 19 Ermington Place, Kew, E4 Printed by Hickling & Powell, Brunswick Victoria.