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Events in the Holy Land Past, Present and Future.

IN all the references to events in the Holy Land, it should be understood that we are thinking not only of the locality known as Israel or Palestine, but have in mind the larger area, also, which at the present time surrounds Palestine, and which we believe in the future will certainly be incorporated in the State of Israel, as the Central State, so to speak, of the Kingdom of God on earth.

The first important event in the Holy Land, so far as humanity is concerned, was the creation of our first parents in the perfect conditions of the Garden of Eden. That God chose that locality on the earth's surface, at once impresses all thoughtful students of His Word that it must have been the most suitable for the purpose of commencing the habitation of this world. It has been suggested that Palestine and surrounding country is about the geographical centre of the earth's surface, and not only was it appropriate for our first parents to be established there in the first place, but also that same locality will be the most appropriate world centre from which "the word of the Lord will go forth from Jerusalem," in the glorious earthly Kingdom to come. (Micah 4:2).

Be that as it may, the fact is that Adam and Eve were created and dwelt in that perfect garden paradise while they were obedient to their loving Creator. But disobedience came in, as is well known, and we read in Genesis 3:23, 24—"Therefore the Lord God sent him (Adam) forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

While we cannot be sure of the exact location of the Garden of Eden, it is interesting to note that Adam and Eve were driven out eastward in the direction of Babylonia, Persia, and further off, India. This is of interest, because after the recording of the families of Noah, in Genesis 10, following the Flood in Noah's day, we read in Gen. 11:2—"And it came to pass, as they journeyed from the east (rather eastward—margin), that they found a plain in the land of Shinar; and they dwelt there." Shinar, we are told, was a province in Babylonia and thought by some writers to be the plain between the Euphrates and Tigris rivers, and afterwards called Mesopotamia.

Reading on in Genesis 11, we are informed about the building of the Tower of Babel, and how the Lord put a stop to that building by confounding their language, and we read in verse 11—"From thence did the

Lord scatter them abroad upon the face of all the earth.” In the following verses[^] of this chapter we find the generations of Shem listed, until we come to Terah, the father of Abram, and we read in verse 31—”And Terah took Abram his son, and Lot the son of Haran his son’s son, and Sarai his daughter-in-law, his son Abram’s wife; and they went forth from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.”

It has been suggested that Ur of the Chaldees was as far off as India. Terah, Abram’s father, apparently moved by some good impulse, took Abram and other family members in the direction of the land of Canaan, to Haran; Terah died and then in chapter 12 of Genesis we find a direct call from the Lord to Abram, as follows—”Now the Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will show thee; and I will make of thee a great nation . . . And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed.” Surely this was a very important event in the Holy Land, and we have Stephen’s record in the New Testament giving further testimony. (See Acts 7:2-4; also Joshua 24:1-3.)

To demonstrate that it was a voluntary act on the part of Abraham (God changing his name from Abram—Gen. 17:5), we have Paul’s words in Hebrews 11:15—”If they had been mindful of that country from whence they came out, they might have had opportunity to have returned.” Yes, God leaves His servants a free will in all their service and devotion to Him. “If they had been mindful” —if they looked back longingly for the life that was past they could easily have returned to it, and the Lord would have found others to serve His plans and purposes, and receive His blessing in their hearts.

We remember on one occasion in the ministry of Jesus after He had been speaking of the deep truths necessary for His true followers to understand, it is recorded—”From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away?” Had they been mindful, they also may have gone away, and forsaken the Lord and His cause! But how grandly and encouragingly did Peter respond—”Lord, to whom shall we go? Thou hast the words of eternal life.” (John 6:66-69.) So, with all the Lord’s people; they have a free will, and if they are mindful of the former, worldly life, they have the opportunity to return, if they do not value the privilege of service in the steps of Christ.

As with Abram the call or invitation was—”Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will show thee,”—so, the invitation to the Lord’s people of the Gospel Age to walk in the Christian way is beautifully presented by the Psalmist—”Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father’s house; so shall the king greatly desire thy beauty; for he is thy Lord; and worship thou him.” (Psa. 45:10,11.) “Forget also thine own people, and thy father’s house”—Adam’s house, the world in general; human hopes, aims and ambitions.

In Abraham’s case, how beautifully he responded to the call of the Lord; what an example of faith, trust and confidence in God we have in his readiness to offer his son Isaac on the altar of sacrifice, as shown by Paul in Heb. 11:17-19. The outcome was the wonderful covenant promise of God recorded in Gen. 22:15-18,—”And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son. That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.”

A further detailed outline of events in the Holy Land from Abraham’s time to his own day is given by Joshua, the faithful leader of Israel into Canaan, and this is most informative. (See Joshua 24:2-25.) Again, from the Apostle Paul, we have a brief review of events from the time of Israel’s deliverance from

Egypt to our Lord's first advent, in Acts 13:16-24. Referring to David and the Lord's declaration that he was a man after His own heart, we read in verse 23 of this 13th chapter of Acts—"Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus." And what an event in the Holy Land was the coming of Jesus, the Messiah of Israel, the Saviour of the world! How fitting also, that the Redeemer should come, and pay the sacrifice for the sins of the world of mankind in the very place where disobedience brought condemnation upon all.

We call to mind also, that as Israel was God's chosen nation, the Messiah was sent first of all to that people, as we read from the Apostle John—"He came unto his own, and his own received him not (as a nation); but as many as received him, to them gave he power (privilege) to become the sons of God." (John 1:11, 12.) So, not only were the first human beings created in the Holy Land, but also the first members for the heavenly New Creation, Christ, Himself, of course, being the first and foremost One of these first-fruits unto God of His creatures.

How wonderfully Jesus encouraged and taught His devoted little band as He walked the roads and dwelt in the towns of Palestine—to think that the Lord of Glory spent 34 years sojourning in that dusty land, calling, teaching, blessing and comforting His people for the heavenly kingdom, surely fills us with admiration and thankfulness beyond description. As Paul declared—"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (2 Cor. 8:9.) We think also of the loving words of comfort and cheer the Lord gave to His little band of followers in Jerusalem, just previous to His death. (See John 14:1-3, 27; also John 16:7, 20, 22, 26, 27, 32, 33.)

Then, of course, Jesus had to declare some sad things respecting Israel, and prophesy concerning the destruction of Jerusalem, when, with the rejection of Himself, He declared—"Your house is left unto you desolate." (See Luke 19:41-44, and Luke 21:23, 24.) "They shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Students of history well know that the Jewish people have been scattered throughout all nations since about A.D.70, and Jerusalem was truly "trodden down" of the Gentiles until the ending of "Gentile times"-1914-1918. The Apostle Paul also made mention in his day of the making desolate of the Jewish nation, when he commended the Thessalonian brethren for their faithfulness under persecution, just as the Jewish Christians had to endure similarly from their own Jewish people. (See 1 Thes. 2:14-16.)

In the closing days of the Apostles' lives the witness of the gospel passed from Palestine to Asia Minor, and gradually, during the Gospel Age, extended from country to country throughout Europe, Britain, America, etc., and Palestine was truly left desolate, literally and spiritually. Truly did Paul declare in Romans 11:25—"Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." That is, until the Bride of Christ is complete, and the members gathered into the heavenly kingdom.

Then, as the end of the Gospel Age approached, and the last members of the "fulness of the Gentiles" were being found in every nation, kindred and tongue, with Israel still blind in part—blind to the fact that Jesus was their Messiah—a wonderful event took place in the Holy Land as a result of the 1914-18 war. Jerusalem was delivered from the domination of the Turks! Truly this was a fulfilment of prophecy in a remarkable manner! The following quotation from the booklet, "Zionism in Prophecy" is of special interest in this respect:-

"When Jerusalem was captured from the Turks in 1917, not merely Jewry but the whole wide world thrilled to the news of the event. Everybody seemed to sense that here was some unusual history in the making—as if some strange spiritual current had sent a wave of wonder around the entire earth. Even the British troops themselves were peculiarly affected as on no other battlefield, said Sir Arthur Wingate; all being eager for information as to the history of each town or hill as it was taken. And so keenly interested

was the reading public the world over, concerning this sector of the Allied campaign, that the army of newspaper correspondents were kept busy for days thumbing through Bibles, fitting Old Testament records to current events, and cabling column after column of dispatches filled with narrations of things that occurred on this same battlefield far back in the great days of the Jewish kingdom.

“If the capture of Jerusalem thus excited the attention of all Gentile people throughout the earth, how indeed must it have thrilled every Jew—especially he who is filled with a traditional passion for the land of his fathers, so great that he instinctively turns his face toward Jerusalem when he prays; who buries his dead facing east; and who purposely leaves partly unfinished every house that he builds for his dwelling, as mute testimony to the fact that he is but a sojourner, a wanderer, a pilgrim in a strange land not his own.

“How Jerusalem was taken on December 9, 1917, without bombs or gunfire, seems nothing short of a divine miracle. Jerusalem is almost impregnable as a natural fortress or stronghold. The Turkish army could have held out for quite a long time, inflicting many casualties upon the allies. In the end, the city might have been destroyed, even as it was laid low by Nebuchadnezzar at the beginning of the ‘seven times’, and by Titus following our Lord’s first advent. But the time had come for God to deal ‘comfortably’ with Jerusalem; for ‘her warfare is accomplished, her iniquity is pardoned; for she hath received of the Lord’s hand double for all her sins.’ (Isa. 40:1, 2.) Hence, in divine providence, not only was the city spared from destruction, but it was actually taken without a single shot being fired, though it was being held by fierce and modernly equipped Turkish troops.

“It was not until after the armistice that the full story behind Jerusalem’s easy capture came to light. As General Allenby approached with his army, he wondered how he could best take the city without too much damage. He had no desire to destroy it, and in fact abhorred the thought of devastation and bloodshed within its sacred walls. But war is war, and he had a duty to perform. While he was thus trying to formulate plans for capturing yet sparing the city, an enemy runner reached his Turkish commandant, and reported that a strong army was approaching, led by a powerful general named Allah-Bey (Allenby). The news quickly spread among the superstitious Moslem troops, and the magic name Allenby was understood by all of them to be AllahBey—which meant, ‘The Prophet of Allah’. Terrified by what to them was a sacred name, they refused to fight against a ‘prophet of Allah’, fearing Allah’s displeasure; and the commandant finally gave orders to hastily evacuate the holy city ere ‘Allah-Bey’ arrived.”

What amazing progress has taken place in the Holy Land since 1917. Hundreds of thousands of refugees have returned to the Promised Land, and Israel has become a State with its own President, and Parliament, as yet manmade, but all in fulfilment of prophecies of long ago, as well as fulfilling the words of Christ and the Apostles. (See Matt. 24:32, 33; Luke 21:29-31.) The words also of the Apostle Paul in Romans 11:25-32 are most revealing. After describing the condition of Israel during the Gospel Age when the number of the Church of Christ are “come in” from the Gentiles, and with “Jacob’s trouble” at the end of this age all passed, the Apostle declares—“And so all Israel shall be saved; as it is written, There shall come out of Zion (the spiritual phase of the kingdom) the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins, etc.”

The new covenant which the Lord will then make with Israel and through which His blessings will flow out to them when the Kingdom of Christ is operating, is clearly shown by the prophet Jeremiah 31:31-34. What a wonderful time it will be for Israel, and through Israel for “all the families of the earth” when “all shall know the Lord, from the least unto the greatest,” and have opportunity of gaining lasting life by obedience to the laws of Christ’s kingdom. (See also Acts 15:14-18; compare with Amos 9:11-15.)

How wonderfully also have the prophet’s words been fulfilled respecting the methods used to encourage the return of the Israelites to the Holy Land since 1917. We read—“Therefore, behold, the days come,

saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt. But, the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them;

and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain (kingdom) and from every hill, and out of the holes of the rocks.” (Jer. 16:14-16.)

There can be no doubt that the “fishing” and “hunting” experiences upon the Jewish people have been going on for many years, with the results that would have been thought impossible forty years ago. Of course there are yet further extreme difficulties through which Israel must pass, as revealed in Jeremiah 30:3-7—”Alas! for that day is great, so that none is like it; it is even the time of Jacob’s trouble; but he shall be saved out of it.” Yes, and the Lord speaks with comfort and assurance to Israel in verses 10 and 11 of this chapter 30 of Jeremiah—”Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel; for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished.”

The reference in this wonderful prophecy from Jeremiah that “Jacob shall return, and shall be in rest, and none shall make him afraid,” is one of many assurances of the resurrection of all the ancient worthies of Israel, and indeed, of all mankind, as “all that are in the graves shall hear his (Christ’s) voice, and shall come forth.” (John 5:28.) Truly, what a wonderful future is in store for Israel, as revealed again from the prophet Ezekiel—”Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves. And shall put my spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.” (Ezek. 37:12-14.)

From the prophet Hosea we have additional encouraging words, revealing the response of Israel to all their past experiences and their hope for the future as they obey the Lord in spirit and in truth—”Come, let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days (after the 5th and 6th 1000 year days of the Gospel Age) will he revive us; in the third day (the 7th 1000 year day of Christ’s Kingdom) he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.” (Hosea 6:1-3.) (See also Micah 4:1-4; Isa. 25:6-9; Isa. 35.)

Who of the Lord’s people today cannot rejoice as they see the fulfilment of prophecies relating to Israel, and which give confirmation that all that has been spoken by the mouth of all God’s prophets shall be accomplished in the Lord’s good time and way. The time is surely at hand for further startling events in the Holy Land, and all who have their hopes set on things above will delight also in every evidence of the near approach of the earthly kingdom, which shall prove to be “the desire of all nations.” (Haggai 2:6, 7.)

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Diversity Amongst God's People.

“Who maketh thee to differ from another? And what hast thou that thou didst not receive?”-1 Cor 4:7.

WHILE it is true that all men are born with inalienable rights and privileges, yet no man is born without sin. The Scriptures very properly declare that the race in Adam was sold under sin six thousand years ago. In this sense, then, we are not born free, but slaves of sin. Neither are we born equal. No two persons are exactly alike in opportunity, talent and ability. We differ from one another. God did not create some better and some worse—some more richly endowed and some less richly endowed.

We are to take the Bible statement of the origin of humanity, and understand that God made Adam perfect. All the imperfections which encumber the human race are the results of the dying process. Sin has made us all to differ, then, from the original image and likeness of God. Satan brought that difference through Mother Eve.

In our text, however, the Apostle Paul has in mind a New Creation in Jesus Christ—a new order—amongst whose members there is a difference. Some in the Church have many talents, others have few talents; some have special talents, others ordinary talents. The Apostle says that it is God who has set the various members in the Body as it has pleased Him; and that both this setting, or apportioning, of the different members of the Body and the bringing forth of the different degrees of fruitage are manifestations of God's grace in our hearts. Thus we are made to differ from each other.

The matter of growth in the holy spirit is one that is dependent in large measure upon each one's zeal to know, to do the will of God. We are put into the school of Christ to learn of Him. Some learn more rapidly, others less rapidly. In proportion as they learn they have greater opportunities and blessings. All are granted a measure of the holy spirit—all granted some blessing. Those who are anxious to know the will of the Lord and to study it grow the more rapidly, and thus have more of the holy spirit. These are zealous to do the Lord's will; their progress is not attributable wholly to themselves, but especially to the favour of God.

The Apostle goes on to say, “Ye are God's workmanship. It is God which worketh in you both to will and to do of His good pleasure.” We could not do this work ourselves. The power that is working in us is of God. He is preparing a glorious Temple. He has provided who shall be the chief corner-stone of this Temple, and who shall be the members of this Temple class. We could not choose the place for ourselves, but in God's providence we each responded to the call to be a living stone. The stones were first cut out of the dark quarry, and now are being shaped and prepared for places in the glorious building.

The great Master-Workman is doing a work upon us; He is chiselling and fashioning us; He is making us what we are. Consequently, there is to be no boasting. There is a certain amount of personality connected with each one, however, and if there is too much cross-grain in the stone it will be abandoned. As the Apostle Peter exhorts, we are to humble ourselves under the mighty hand of God, that He may exalt us in due time. The same Apostle also reminds us that we should look up to God and give Him praise for all that we have and are.-1 Pet. 5:6; 4:11.

We are co-labourers with God. We give God the praise that He has made us to differ from our former selves; that He is making us thus to differ more every day, and that He will continue the good work as the days go by and as we seek to do His will. What have we of ourselves? Nothing! We were wholly dead through Adam's disobedience; we were born in this condition, having no right to everlasting life. But God has a plan which is world-wide in its scheme of blessing. He has offered the blessings of the highest feature of this Plan to us, and invited us to come to Him in advance of the world; and this we receive

through His grace.

Tracts Available.

The article—"When Christ is King"—which appeared in August "Peoples Paper" is expected to be available in tract form shortly. Friends who can use these tracts to advantage are invited to procure a supply without delay.

Bible Student's Hymnal (Music).—A supply of these music hymnals is now available. Containing 462 hymns with appropriate tunes, and well bound, these books are priced at 25/- post paid.

The Tabernacle which the Lord Pitched.

(Convention Address)

AS we contemplate the doings of God's people, Israel, both in The individual experiences of men like Jacob and others, and in the experiences of the people collectively as they journeyed through the wilderness, we find innumerable lessons of helpfulness. Time and again as they are brought to our mind in God's Word, certain incidents serve as a strengthening and refreshing influence.

"Search we may for many years, Still some new, rich gem appears."

How wise indeed has been our God in so ordering and overruling the affairs of this people, Israel, that His spiritual, antitypical Israel should be so warned, admonished, exhorted and strengthened all down through the age to this day.

While we would question the manner in which some earnest, but sometimes misinformed folk confront men in meeting halls, and even in the street with the question, Are you saved? we would acknowledge that it is the question of greatest moment to every man's real welfare.

Man has fallen; he is a sinner and is condemned to death—extinction of life. The man is never found who will dispute the fact that death is universal; it comes to all, and none expect to escape it. But if there is a way to be saved out of it, who will be foolish enough to ignore it. The majority of men today remain unconvinced that there is any hope of escape; to them death ends all. But if a glimmer of hope appears, wise indeed is the man who takes his stand alongside Paul's jailer and asks, What must I do to be saved? The answer today is just as simple as was Paul's—"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:30, 31)—and as uncompromising as was Peter's—"Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12).

Adam, as the leader into transgression, was the first one to feel the bands of death taking hold. It must have been a frightening experience for one who, up to that time, had not even to think of death, for he had dwelt in the security of eternal life as he lived in obedience. Adam would be quick to sense the change that had come, and we can assume that he would immediately reflect as to how the damage could be repaired, and he be restored to harmony again with his Creator. Of course it was too late, and he and all mankind were compelled to taste the transgression to the full.

One has commented that Adam instinctively would know the principle of justice and that sacrifice would be needed for redemption and atonement. Genesis 3:21 could have intimated it to him; previously, (verse 7) Adam and Eve had attempted to provide a covering for themselves, apparently unsuccessfully. The animals that were slain to provide the skins for a covering for them would in all probability be the first of

God's creation to be slaughtered and suffer death. The verse is brief and the very omissions are significant.

Adam, a wonderful being physically, mentally and morally, far superior to all other earthly creation, had under his dominion the lower animals; he called them all by name, implying that they responded to his will and word. In the perfections of paradise Adam would love them and they him. What a sacrifice must have been involved in the necessity that had arisen for taking their lives, all because of Adam's transgression.

We have witnessed the grief of children who have lost in death a little dog, cat, bird or other pet animal that had become endeared to them as a companion. Well, Adam's grief must have been accentuated greatly as the blood of these, his faithful companions, was shed. A little later Adam was to witness the actual death of one of his sons, as the result of murder at the hands of another son. Truly the draught has been a bitter one that he, and all his posterity have had to drink because of disobedience to the Creator.

Time went by, and in a tabernacle in the wilderness (a temporary building erected by man's hands under God's direction) was shown forth in type and ritual the method by which God would accept offerings for sacrifice to temporarily offset the results of sin. While this arrangement by God for the shedding of the blood of animals in sacrifice continued as a typical covering for sin, it never removed the condemnation, and fresh offerings had to be made from year to year. All this pointed forth to the great antitypical sacrifices which would forever release Adam and his progeny from the thralldom of sin and death, and restore the harmony and perfection Adam had enjoyed before, and had craved again ever since his fall.

What a happy day it will be for Adam when he finds himself restored to the harmony, perfection and glory of paradise again. What lessons he will have learned, and what adoration he will have for God who provided the substitute, and for the Redeemer who made the sacrifice to make it all possible. With what profound interest he and his posterity will follow the story of history, as they trace it through the arrangements of a tabernacle set up in a wilderness, and discern blossoming out from that, the real sacrifice enacted in the true tabernacle which the Lord pitched and not man.

It is not possible to attempt to trace every feature of the tabernacle in the wilderness that had bearing on the great sacrifice made for sins by our dear Redeemer. The ceremonial sacrifices, seen and carried out in the tabernacle, were the pictures or "shadows" of the real sacrifices that took place in the true tabernacle without ocular demonstration to men.

The words of another serve here, and we quote—"When He (Christ) came, He undertook to carry out the provisions of the Law, not to offer the blood of animals, but to offer Himself. That is why when He came into the world He said, 'Sacrifice and offering Thou hast not desired, but a body hast Thou prepared for me. In whole burnt offerings Thou hast taken no pleasure. Then I said, I have come; in the roll of the book it is written of me, to do Thy will, O God.' (Heb. 10:8, 9) . . . Consider the nature of His humility and sacrifice. It was not necessary for Him to offer anything for Himself, for He was the perfect Son of God . . . All the circumstances of His life were ordained by God and any resistance thereto would have constituted sin. He said, 'The cup which my Father hath poured out, shall I not drink it'? It left no room for the exercise of his own will; therein lay the completeness of His sacrifice . . . Unlike the offerings of Israel, His were done in the heart, in the spirit, and could be seen only with the eye of faith. He did not enter a visible tabernacle, but the one the Lord pitched—the Divine purpose itself. (Heb. 9:11, 12) . He humbled Himself even to death on the cross and the Father who seeth in secret' understood and approved—it ascended to Him as a sweet smelling savor and His approval was demonstrated by raising Christ from the dead . . . Thus, by His sacrificial life He went to the Father and asked' for the redemption of His people. He broke down the barrier of sin so that thereafter they could go to the Father clothed in His righteousness. God's justice was satisfied and there was no further need to offer tokens."

The point desired to be especially impressed from this quotation is the secretiveness of our Lord's sacrifice within the true tabernacle. The deepest sufferings of our Lord were within. A few only of our Saviour's sufferings throughout the 3 years of His consecrated life are recorded in Holy Writ; innumerable others were not mentioned. It would seem that His mental agonies on the cross were more keenly felt than even the physical. What must He have endured when one of His own chosen disciples turned against Him and betrayed Him. The incident of Matt. 12:46-50 might well contain more than we think. Jesus' tender love for His mother could well have caused severe tugs at His heart strings, as He quietly demonstrated that His Father's business must come first just then, and did not allow Him at the time even to enquire the nature of their request; as also the incident of Jesus discerning His mother in the crowd as He was about to die, and His commending of her to John's care. The half has never been told of the mental anguish that our Master must have endured.

The disciples of Jesus are said to "fill up that which is behind" of Christ's afflictions in „their earthly experiences, and in these they need the assistance of their High Priest who ministers to them in the true tabernacle. Many are the proofs that the Apostles endured such experiences, and every one of God's true people down the age have had, or are having them. Despite the fact that Paul, like his leader and Lord, was a man of sorrows and acquainted with grief, he was ever rejoicing (calmly happy) in the Lord, so that he could say, "I would to God that all that hear me this day were both altogether such as I am . . . except these bonds". (Acts 26:29) . The "bonds" were very real and he felt them keenly, and he could not find it in his heart to wish that others should have them; but he knew, nevertheless, that all who took their stand beside the same Lord would have "bonds" of some kind, so he admonishes in other places to regard them as but light in comparison with the glory to be theirs later on.

With Paul it was often prison thongs that fettered him, but though our "bonds" be not so, they can be just as real. Opposition of wife or husband, son or daughter, mother or father, or any other in a home, employer or employee at work, or any such like, can be a severe and continual "bond" keenly felt and giving rise to innumerable incidents that cause extreme mental anguish and suffering. But, dear friends, we are in the true tabernacle which the Lord pitched, or has prepared, and every incident is witnessed by Him—every hidden sorrow of heart is known to Him. True, the world may know little of our real anguish, and even the brethren be scantily apprised of it, but the Lord knows it all. He who "seest in secret" understands and approves, and it ascends to Him as a sweet smelling savor; and in due time His approval will be openly demonstrated as He raises us in resurrection to participate in our Lord's glory.

Sometimes I almost wonder if my Lord doth know
About the many little things that wound my poor heart so;
I can but wonder if He knows the anguish of my soul

When tempests beat upon my head, and surging billows roll.
Ah; No I do not wonder; I am sure my Lord doth know
About the many, many things that wound my poor heart so.

We may even, at times, when assisting others to a knowledge of God's truth, become apprehensive for fear that one may also receive our "bond". Every Christian may feel like Paul, and could say, My friend, I wish you most earnestly the truth that I enjoy, but not my bond. But we should not falter, for though every Christian will have their bonds, they will also receive the same consolatory joys that has enabled every Christian to continue in the way rejoicing.

Some of you may even have read a letter of recent time, telling of a Brother who had long time diligently searched the truth while still connected to his denomination of the nominal church. Just occasionally he would meet with a little group of Bible Students who did what they could to assist him. At last convinced,

he knew he must take his stand.

He had not pursued his studies secretly from his wife, and she knew something of his struggles to get things straight. Now, in his decision, he was open too, and frankly confessed that he was through with his previous connections, and in future intended only to meet with the little band of Bible Students. His wife replied in the words of Ruth to Naomi in Ruth 1:16—"Whither thou goest I will go." How lovely! That dear Brother and Sister would receive their "bonds" also, we know; but He who (symbolically speaking) walks amid the golden candlesticks of His sanctuary has a faithful oversight of each individual member, and what wonderful things He has in store for each one that "overcometh".

O sacred union with the Perfect Mind!
Transcendent bliss, which Thou alone canst give,
How blest are they this Pearl of price who find,
And, dead to earth, have learned in Thee to live.

And thus, while dead to human hopes I lie,
Lost, and forever lost, to all but Thee,
My happy soul, since it has learned to die,
Has found new life in Thine infinity.

With joy we learn this lesson of the cross,
And tread the toilsome way which Jesus trod;
And counting present life and all things loss,
We find in death to self the life of God.

Yes, the life that is ministered to us by our great High Priest, the minister of the sanctuary—all hidden within the true tabernacle.

Melbourne Christmas Convention.

The brethren of the Melbourne Class wish to announce that their Annual Christmas Convention is to be held this year over the four days at the Christmas period D.V., in Masonic Hall, 254 Swan Street, Richmond. The exact dates for the gatherings will be announced in later issues of "Peoples Paper". This early notification is for the benefit of brethren at a distance who may be assisted in their arrangements by knowing of the gatherings at this time. All able to attend this Convention are cordially invited to be present.

To Be Thine.

“Oh, to be clean, to be pure, to be true!
Cost what it may, to be Thine through and through;
Purged from the promptings of evil within,
Freed by Thy grace from the thralldom of sin!

“Oh, to be simple to that which is ill,
Wise with a wisdom alert to Thy will;
Earnest of purpose and single of eye,
Eager to live and unfeared to die!

“Oh, to be fair, to be just, to be kind,
Sober in spirit, and humble in mind;
Patient, unselfish, regardful of all,
Thinking no evil, though evil befall!

“Oh, to be fervent, unceasing in prayer,
Watching thereunto Thy praise to declare!
Living or dying, this blessing be mine—
Always, in all things, to wholly be Thine!”

—Selected.

Bible Study Meetings.

Assemblies for undenominational Bible Study are to be found in the various States, and all earnest truth seekers will be very welcome.

Melbourne.—Masonic Hall, 254 Swan Street, Richmond (near Church Street)—Sundays, 3 p.m. and 6 p.m. Geelong, Vic.—Sons of Temperance Hall, Ryrie Street—Sundays, 3 p.m.

Adelaide.—Builders and Contractors Rooms, 17 Way-mouth Street.—Sundays, 3 p.m. and 6.15 p.m.

Perth.—No. 7 Harvest Terrace (opposite Parliament House).—Sundays, 3 p.m. and 5.30 p.m.

“Hymns of Dawn Music Book.”--Containing the original 333 hymns, 27 additional in an Appendix, well bound in strong cloth, with silver lettering, this new edition is priced at 10/- post paid.

A very good Oxford Bible, with References, India paper, thumb index, Brevier clear type, Persian Morocco binding, is now available at 57/6.

FRANK & ERNEST TALKS Geelong, 3GL, 222 M. Sundays 10 a.m.
Sydney, 2KY, 294 M. , 8.15 a.m.
Brisbane, 4KQ, 435 M. , 9 a.m.
Perth, 6KY, 227 M. , 4.45 p.m.

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