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Applying the Truth to One's Self.

TO be established in the present truth signifies that I have carefully studied and thoroughly proved it by the law and the testimony (Isa. 8:20) , and that as a consequence I am convinced of its verity, so that my faith is stedfast and immovable.-1 Peter 5:9; 1 Cor. 15:58.

That I know in whom I have believed.-2 Tim. 1:12.

That I have tasted and seen that the Lord is good. —Psa. 34:8.

That I have partaken of the sweets of fellowship with Him.-1 John 1:3-7.

That I have partaken of His spirit of meekness, faith and godliness to such an extent as to be led into a joyful realisation of the fullness of His grace as manifested in the wonderful divine “plan of the ages.”—John 14:26; 16:12-15; 1 Cor. 2:10-16.

That I have been permitted to see not only the various features of that plan—the Worlds and Ages, Permission of Evil, Restitution, Kingdom of God with its Human and Divine Phases, Second Death, Great Time of Trouble, Times and Seasons, the Days of the Son of Man, Harvest and Its Work, etc., but also the necessity and reasonableness of its various measures in order to the full accomplishment of its glorious outcome in the fullness of the appointed times.

This is what it is to be established in the present Truth. It is indeed a most blessed condition, bringing with it such peace and joy as the world can neither give nor take away.

But though I be thus established in the present truth, there are quite a number of

THINGS WHICH I MUST REMEMBER.

That my election to the high position to which I am called is not yet made sure—the race for the prize of my high calling is still before me.

That I am yet in the enemy's country, surrounded by many subtle and powerful foes.

That if I would be successful I must fight the good fight of faith.

That the weapons of my warfare are not carnal, but (God's truth is) mighty to the pulling down of the strongholds of error, superstition and inbred sin. —2 Cor. 10:4.

That I wrestle not (merely) with flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.—Eph. 6:12.

That it is in view of the warfare before me—the subtlety of my temptations, the weaknesses of the flesh—that the faithful Peter urges all diligence in the cultivation of the Christian graces, and a continual calling to remembrance of the precious truths I have learned—that I may be strengthened for the conflict, and thereby able to make my calling and election sure.

That faith is a good thing (without which I cannot please God, I cannot be justified, I cannot maintain my justification or have access into the additional favour, I cannot be an overcomer) ; yet faith without virtuous works is dead; and to hold the truth in unrighteousness is worse than never to have received it.

That the truth is given to me for its sanctifying effect upon my heart and life—it should have free course and be glorified its precious fruits should appear more and more from day to day.

That I must add to my faith, virtue—true excellence of character that will mark me as separated from the world and its spirit.

That in me the world should see those moral qualities which they must approve—however they may oppose (the objects of) my faith.

That I must add sterling honesty, truth, and fair dealing in all business relations; moral integrity in all social relations, manifestly clean hands, and a pure heart, and a bridled tongue that works no ill to a neighbour.

That all of these the world has a right to expect from me and all others who call themselves Christians; and that all of these are indispensable features of that virtuous character which must be added to my faith.

That if my hands be clean, they will not dabble in anything that is not virtuous—they will have nothing to do with unrighteous schemes or projects in business.

That if my heart be pure, it will not devise evil things, or harbour evil thoughts, or plot mischief.

That if my tongue be bridled, it will not be given to evil-speaking, but will hold its peace when it cannot speak well and wisely.

That the promptings of virtue go further than merely these negative features which refuse to do anything which would work ill to a neighbour—they incite not only to passive, but also to active, goodness—in benevolent charity which seeks to alleviate suffering; to sympathise with sorrow, to comfort those in distress, and to elevate and bless others; to assist “all men as ‘I’ have opportunity.”

That I must gain a knowledge of God's character in order that I may the more thoroughly imitate it, and of His truth, that I may more fully conform to its teachings.

That I must exercise temperance—or self-control—in all things, letting my moderation be known unto all men, and taking care not to be hasty, hot tempered, rash or thoughtless; but endeavouring to be evenly balanced, thoughtful and considerate.

That my whole manner should be characterised by that carefulness which would indicate that I am ever mindful of the Lord's pleasure, of my responsibility to Him as His representative, and of my influence upon my fellow-men to see that it always be for good, never for evil.

That I must let "patience have her perfect work, that I may be perfect and entire, wanting nothing."

That this grace smooths the way for every other because all must be acquired under the process of patient and continuous self-discipline; and that not a step of progress can be gained without the exercise of this grace.

That not one of the graces more beautifully adorns the Christian character, wins the approval of the world's conscience or glorifies the God of all grace, whose truth inspires it.

That it is long-suffering meekness earnestly striving to stem the tide of human imperfection and weakness, and endeavouring with painstaking care to regain the Divine likeness.

That it is slow to wrath and plenteous in mercy; quick to perceive the paths of truth and righteousness, and prompt to walk in them; mindful of its own imperfections and sympathetic with the imperfections and shortcomings of others.

That I must add to "patience, godliness." I must carefully study and imitate the divine character as presented in the Word.

That I must exercise brotherly kindness towards my fellowman.

That I must add to brotherly kindness, love.

That kindness may be manifested where but little love exists toward the subject of such kindness; but I cannot long persevere in such acts of kindness before a sympathetic interest is awakened; and by and by that interest, continually exercised, deepens into love, and even though the subject may be unlovely in character the love of sympathy for the fallen and the degraded grows, until it becomes tender and solicitous and akin to that of a parent for an erring son.

That Peter describes a most amiable character—one which cannot be acquired in a day, nor a year, but the whole life must be devoted to it.

That day by day, if I am faithful, I will be able to realise a measure of growth in grace and development of Christian character. I must see to it that the truth is having its legitimate and designed effect upon my character.

That if I receive the truth into a good and honest heart, I have the assurance of the Apostle that I shall never fall, and that in due time I shall be received into the kingdom of Jesus Christ.

That I should see the necessity of ever keeping the instructions and precepts of the Lord fresh in my mind, and of drinking deep into their inspiring spirit —although I am already established in the faith.

That to be established in the faith is one thing, and to be established in Christian character and in all the graces of the spirit is quite another.

In claiming to be a divinely recognised child- of God and a follower of His dear Son, I stand before the

world as God's representative; and, presumably, all my words and actions are in harmony with His indwelling spirit.

I stand as a guide-post in the midst of the world's dark and uncertain way; and if I am not true to my profession, I am a deceitful sign-board, causing the inquirer to lose the right way and to stumble into many a snare. Therefore, to take the name of God, claiming to be His son, a Christian, a follower of Christ, without a fixed determination, and careful effort to fairly represent Him, is a sin against God of which I will not be held guiltless!

I realise that to undertake the Christian life is to engage in a great warfare against iniquity; for, though the grace of God abounds to me through Christ to such an extent that my imperfections and short-comings are not imputed to me, but robed in Christ's imputed righteousness I am reckoned holy and acceptable to God, I am not, says the Apostle (Rom. 6:1, 2) to continue in sin that grace may abound; for by my covenant with God I have dedicated myself dead to sin, and that I have no longer any desire to live therein. But having made such a covenant with God, and having taken upon myself His holy name, if I continue in sin, or cease to strive against sin, I am proving false to my profession (Rom. 6:1, 2, 11, 12). This means a great deal. It means a constant warfare against the besetting sins of my old nature; and the struggle will be long and constant until the power of sin is broken; and then only constant vigilance will keep it down.

If I be true to my profession, I will daily strive to realise an increasing mastery over sin in myself, and will be able from time to time to distinguish some degree of advancement in this direction. I will grow more like Christ — more self-possessed, more meek and gentle, more disciplined and refined, more temperate in all things, and more fully possessed of the mind that was in Christ Jesus. My old temper and unlovely disposition will disappear, and my new mind will assert its presence and power. And thus the silent example of a holy life will reflect honour upon that holy name which it is my privilege to bear and to represent before the world, as a living epistle, known and read of all men with whom I come in contact. I realise that the formation of such a noble and pure character is the legitimate result of the reception of divine truth into a good and honest heart. or, rather, such is the transforming power of divine truth upon the whole character, when it is heartily received and fully submitted to. "Sanctify them through thy truth: thy Word is truth," was the Lord's petition on the Church's behalf; and may I not fall into the error of some, of presuming that the sanctifying work can go on better without the truth than with it?—2 Pet. 1:4; 1 John 3:3; John 15:3; 17:17; Eph. 5:26; Rom. 12:2; 2 Cor. 3:18; 7:1; Psa. 19:7-14; 1 Tim. 4:16.

I need the instruction and guidance and inspiration of the truth for holy living, and our Lord's words imply that all the truth that is necessary to this end is in the Word of God, and that, consequently, I am not to look for any further revelations through visions or dreams or imaginations of myself or others. The Word of God, says the Apostle (2 Tim. 3; 16, 17), is profitable for doctrine, for reproof, for correction, for instruction in righteousness (Heb. 4:10), that the man of God may be perfect, thoroughly furnished unto all good works. It reveals to me the spirit, mind or disposition of God, and exhorts me to let the same mind dwell richly in me; and in conjunction with the study of the mind of God as revealed in His Word and communion with Him in prayer, I receive the blessed influences of His spirit, which brings me more and more into conformity with His perfect will. I realise that to live a holy life is not to do some great and wonderful things; it is to live from day to day a life of quiet unostentatious conformity to the will of God — of secret communion with Him in my closet, devotions, and daily work, and of zealous activity to the extent of my ability and opportunity in His service. As I have named the name of Christ (2 Tim. 2:19), it is my determination—God helping me—to depart (more and more) from iniquity and apply my heart unto instruction, confident that I shall be led of God into green pastures and beside still waters; my table will be richly and bountifully spread, and my cup of blessing and joy and gladness will overflow; while the wrath of God will in due time be revealed against all who take His hallowed name in vain, however they

may band themselves together, and however loudly they may proclaim themselves heaven's appointed messengers.

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Fear—Man's Worst Enemy

THE following thoughts, under the above heading, were sent in by one of our friends recently. They are by Mr. W.

E. Roberts, N.D., President of the Australian Vegetarian Society, and appeared in a recent number of the Australian Vegetarian journal.

All life upon earth that has a brain is more or less guided by fear, but in bird, animal or fish it is rendered harmless by the instinctive "Fight or Flight" action that it causes.

When fear grips the body it causes the endocrine glands to secrete larger quantities of their particular secretion, and this acts as a powerful stimulant, thus giving extra strength for fight or flight.

If the natural fight or flight action is not carried out, then the gland secretion acts as a poison which does considerable harm, and can even kill.

Man, who has developed the power of individual thought, has in the main dropped the instinct of fight or flight, but fear has become a major cause of disease and early death.

Out of fear worry had developed.

Few of the worrying type of persons realise that while they are worrying they are not only poisoning themselves, but they are sending out very harmful, negative vibrations that have a bad effect upon all life around them, helping to worsen the minds of other people.

Remember always that fear and worry are based upon ignorance and selfishness. You, reader, may not agree, but just think a little right now. Has worry ever done you any good, has it solved any of your problems? Is it not a fact that some time after, you have looked back and realised that all your worry and fear was not needed? It was really a soul-destroying weakness on your part, that did only harm.

Many people have told me that they just can't help it. Worry just gets them down. They admit that their mind gets out of control at any untoward happening, or at any fear of something happening. What a poor excuse, what a poor use of the wonderful powers of thought, what a lack of intelligent thinking, what a waste of man's greatest possession, what a tragic condition to allow oneself to get into. It is really worse than the tram or bus driver who lets the controls go at every sign of danger. The good driver controls the engine, thus guarding the lives of himself and others, and the safety of the thing he is in control of. His controls are just the same as the mind—it has to be controlled at all times or there is trouble.

Some additional facts, in harmony with the above, were noted recently in a publication of many years ago which should prove helpful to our readers. The following appeared under the heading "Mental Toxin and Anti-toxin."

That thoughts may poison is a well-proven fact. Depressing thoughts interfere with the cerebral circulation, impairing the nutrition of the cells and nerve centres. The result is that the organs and tissues manifest lost or impaired function—loss of general nutrition follows—and a break-down is inevitable. Fear, worry, anger, envy, jealousy, and other negative thoughts reflect themselves most disastrously in the human system. Fear has paralyzed nerve-centres and turned hair white over night. A mother's milk has been poisoned by a fit of anger. Fear and hate—father and son—have produced insanity, paralysis,

cholera, jaundice, sudden decay of the teeth, fatal anaemia, skin disease, erysipelas and eczema. Epidemics owe their rapid death and heavy death rate to fear and ignorance. Epidemics may kill their dozens—fear kills its thousands. All the brood of negative, fearful, selfish, hateful thoughts manifest themselves in physical conditions. Stigmata or marks upon the body, caused by fear or desire, are quite common in the annals of medical science and psychology.

Bad and unpleasant feelings create harmful chemical products in the body, which are physically injurious. Good, pleasant, benevolent feelings create beneficial chemical products which are physically healthful. These products may be detected by chemical analysis in the perspiration and secretions of the individual. More than forty of the good, and as many of the bad, have been detected. Suppose half a dozen men are in a room; one feels depressed, another remorseful, another ill-tempered, another jealous, another cheerful, another benevolent. Samples of their perspiration are placed in the hands of the psycho-physicist. Under his examination they reveal all these emotional conditions distinctly and unmistakably.

Remember this is not “the airy fancy of some enthusiastic mental scientist,” but is the testimony of a leading scientific investigator in the laboratories of one of the best known scientific institutions of the world. “Chemical analysis,” mind you—not “transcendental imaginings.”

Now, enough has been said about the toxin and a little about the anti-toxin of the mind. We might go on for hours, stating example after example, illustration after illustration; but the tale would be just the same. Now, what are you going to do about it? Are you going to keep on poisoning yourself and those about you with vile, malignant thoughts reeking with the miasmatic effluvia of hate—emitting the noxious exhalation of fear and worry? Or will you cease being a psychic pest-house, and begin to fumigate and disinfect your mind? And after getting rid of all the microbes of fear and worry and the bacilli of hate, jealousy and envy, open wide the windows of the mind and admit the bright sunshine of love, and the bracing air of confidence and fearlessness.

Come, friends, let us get out of this habit of poisoning, the air with fear, worry and hate thought. Let us join the ranks of the Don't Worry company—the fearless brigade, the invincible, conquering army of Love. Let us be bright, cheerful and happy—the other things are not worth while. Let us be confident, expectant, hopeful and cheerful—these things are winners. Let us be filled with love for all men and God, and we will find that life is one sweet song. Love, faith and fearlessness are the ingredients of life's great anti-toxin. Try it and be blessed.

From our Lord and the Apostles we have definite instructions how we may overcome the fear and worry which besets so many who have not the help of His truth and spirit, without which victory in this matter would be impossible. For those who would seek to walk in the Divine path, which God has marked out for the Gospel Church, fear and anxiety are special hindrances. The Saviour had this fact in mind when He said to His disciples, “Consider the lilies of the field, how they grow.” (Matt. 6:28.) He would have His followers to be without worry, to be restful of heart. But He would not have them be without carefulness. There is a carefulness which is entirely proper, yea, necessary, on our part, but not this extreme worry—this inability to enjoy the blessings of the present moment because of thoughts, fears, respecting to-morrow. When the Apostle said (Phil. 4:6) “Be careful for nothing,” he was not referring to a proper care and sense of responsibility, but to an anxiety which would rob the soul of rest and peace, and which would indicate a lack of faith in the Lord and in His care for His people. The word rendered “careful” here is from a Greek word meaning over anxious.

In giving a forceful lesson to His disciples on trustfulness in God, the Master used the illustration of the lilies of the field. The lilies of Palestine are quite common—rather a small flower, many of them red. They persist, live, grow, notwithstanding that no special provision is made for their cultivation, and that they are trodden down by those who pass through the fields. Yet they develop and mature and blossom,

and have an exquisite organism, which microscopic examination shows is very beautiful. Jesus declared that even Solomon in all his glory was not arrayed like one of these. There is a perfection in the texture of a flower that is wonderful. The finest clothing cannot approximate the delicate structure of the flower, created by an Infinite Hand.

The lesson seems to be that although the flowers may be in an unfavourable environment, unable to do for themselves or to take any anxious thought in the matter, nevertheless, God's providence has so arranged for them that they thrive and become very beautiful. These lilies did not look up and wish that they might become great trees, nor wish that they might climb up higher in the world and nearer the sun, as do the vines. On the contrary, they were content with the lot chosen for them by their Infinite Creator.—Matt. 6:30.

And so God's people are to take a lesson from the lilies. They too are to be content with the Lord's arrangement for them--as the poet expresses it:

“Content whatever lot I see,

Since 'tis my God that leadeth me.”

In proportion as we approximate this condition it will give us peace and rest of mind. We are not to worry, and not to be slothful, but are to be diligent, “fervent in spirit serving the Lord,” doing with our might what our hands find to do. When doing this, we are to be content and trustful that He will work out all things for our good. He wishes us to learn this important lesson of trust.

Those who neglect to learn this lesson will be unprepared for the great work God has in mind for our suture under Messiah's Kingdom. God will not have any in that Kingdom, we are sure, who are not full of trust. As the flowers flourish under God's providential care, so are all of His people to flourish --to grow in knowledge and beauty of spirit, in beauty of character. And this is not accomplished by some great things that they do, but by the spirit in which they meet the little things, the every day experiences of life. God's people are to grow steadily, though unobtrusively.

The lily would always have a humble place; it would never be great like a tree. So it is with us here in the flesh. And the Lord puts each one in the place He designs for him. We shall learn better the lessons for the future by being placed under humble conditions now, where we may grow, where our entire loyalty to the Father's will may be fully tested, where all the beauties of our character may be the most fully developed.

Tracts Available.

The article “Is Communism a Danger to Christianity ?” which appeared in July “Peoples Paper” is now available in tract form. Friends desiring copies are asked to state the number they can use to advantage ; these, tracts are supplied free from the General Tract Fund.

Labourers in the Vineyard.

Matt. 20:1-16.

UNLESS this parable be correctly located respecting the time of its application and of whom it is spoken it would indeed be difficult to explain. If we were to apply the different intervals mentioned to different epochs in this Age, we would have difficulty, for the Apostles and others, called early in the Age, did not live and labour throughout the entire period. Again, in so applying it, we would face the proposition that only those at 'the beginning of the Age had definite promises respecting a reward—that all others got merely the assurance that they would receive what would be right.

Another difficulty which we encounter in interpreting the parable is how to apply the murmuring of those who were first called and last rewarded. Other Scriptures show us that the Apostles and others first called in the Gospel Age will experience their resurrection change before those who will be living at the Second Coming of Christ. St. Paul declares that the dead in Christ shall rise first, and that then those of us who are alive and remain shall be changed. Furthermore, it would be unthinkable that the Apostles and others of the early Church would murmur at the reward to be given them.

All of these difficulties must be borne in mind when we attempt to find a solution of this parable that would fit the experiences of the Church as a whole during the Gospel Age.

If we attempt to apply the parable to the individual experiences of God's people, we have trouble also. Applying it thus, we might say that those who begin a Christian life early, and are found faithful in the Lord's service at the evening-time of life, would be the ones first called and promised a reward. Others coming in later, and serving the Lord's cause with only a portion of their time, strength and talent, would correspond to those who heard the later call—some even at the eleventh hour. If we interpret the parable as meaning that all these will get a similar reward regardless of the time spent in the Master's service, we would still have difficulty with the fact that those called earliest murmured, complained, were dissatisfied.

On the contrary, we are surely convinced that any who would murmur against the Lord's will and His just and loving arrangements for His people, will never obtain the Kingdom reward beyond the veil. We may feel assured that any who receive the Master's "Well done" and the resurrection change will be far from murmuring. They will rejoice and be glad, and feel more than rewarded for every little service and sacrifice. How, then, can we apply this parable consistently, in harmony with the teachings of other Scriptures respecting the reward of the Kingdom class?

For about sixteen hundred years the Jews waited for the First Coming of Messiah and the blessed opportunities which then would come. When Jesus began His ministry, He preached, "The Kingdom of Heaven is at hand," and gave the Jews the privilege of entering into it. That privilege was a "penny," or a reward for their faithful endeavour to keep the Law all their lives. But when the offer of the Kingdom was promulgated, some publicans and sinners were attracted—some who had previously neglected God's service and labours in the vineyard. These new labourers were received by the Lord Jesus and given an opportunity to become His disciples.

The privilege of discipleship was the penny, or reward. The Scribes and the Pharisees, who had been faithful to the Lord God all their lives, considered that they should have had some pre-eminence or preference over the publicans and sinners; and they murmured at any arrangement as unfair which would not give them preference respecting the Kingdom. If publicans and sinners were to obtain the blessed privilege or discipleship with Messiah, then surely, they thought, some still higher favour should come to

them. They murmured that Jesus received publicans and sinners and ate with them.

One of the Master's parables was intended as a special reproof, to the Pharisees along this line. The prodigal son represented a class of Jews not living up to their privileges, while the elder brother represented those who had continuously sought to be earnestly and actively engaged in the Father's business. When some of this prodigal class received the Message of God's Love from the lips of Jesus and His disciples, and returned to the Father's House and were treated graciously and given the same privilege of sonship as those who had not gone astray, but who had laboured faithfully, the elder-brother class was offended. They murmured, and refused to participate in the feast. Thus there were some who were first in opportunity, but who were last so far as the blessing was concerned, and others who were last and least found opportunity for receiving the Divine blessing sooner and more effectively.

Applicable to the Jews.

It would appear to be clear that the intention of the Lord in giving this parable was in connection with the Jews.

It was given in those days when the Scribes and Pharisees realised that the parables He was speaking were directed against them. For instance, in regard to the Parable of the Vineyard (Luke 20:19). The chief priests and scribes . . . perceived that He had spoken this parable against them. All will admit that certain parables apply only to that time, while others apply all down the Age, and again some apply only to the end of the

Age. It would seem necessary that we rightly divide the word of truth in this way, and thus place each interpretation in its appropriate season. This would not, however, hinder us from using the same as an illustration or as a correspondency.

Among other parables which can only apply at the time they were spoken would be the following:--The Rich Man in Hell and Lazarus in Abraham's Bosom, The Unjust Steward, The Prodigal Son, The Vineyard and Wicked Husbandmen, and The Great Supper.

We find, then, that the Parable of the Penny has had its fulfilment. First the priests and scribes had the opportunity of entering the Service. Those who responded were rewarded with the penny or the privilege of entering into the Kingdom Class, "the Law and the Prophets were until John, since then the kingdom of heaven is preached." "To as many as believed gave He power (or privilege) to become the sons of God." The "penny" was handed to the labourers by the Steward who would represent the Lord, and when the Law was satisfied the Steward could hand the penny, which might then represent Justification. This opened up the way for the Kingdom.

After the first call to the priests, Scribes and Pharisees, the Lord turned to the publicans and sinners. Then the Scribes and Pharisees did the murmuring. (See Luke 15:2;19:7.) The offer of the Kingdom later went to the Gentiles, and even among the disciples there were those who could hardly accept the thought that Gentiles might also be fellow-heirs of the Kingdom and they would anyway insist that they should be bound under the Law. On this question the conference was called at Jerusalem, and the Lord made the matter plain through the Apostles. While, as stated, there may be a correspondency in conditions which now exist in Christendom, it would appear certain that the Lord's intention in connection with the parable of the penny was to reprove a wrong condition of heart in the Scribes and Pharisees of that time.

The "Vineyard" of the Householder would be in accord with Isaiah 5:7—"For the vineyard of the Lord of Hosts is the house of Israel, and the men of Judah His pleasant plant," and the Lord uses the same word in the Parable of the "Wicked Husbandmen." (See also Psalm 80:8, etc.)

We find a similar expression in the Parable of the Good Shepherd, where the word “Porter” is used in the same way. By the death of Jesus the Law was satisfied and the “Door” was opened to allow the sheep to pass out in response to the voice of the Good Shepherd, who was “an end to the Law to them that believe.” “That the righteousness of the Law might be fulfilled in us who walk not after the flesh, but after the spirit” (Rom. 8:4).

Lessons to Christians.

The general lesson of the parable would seem -to be that we should appreciate the fact that whatever God has to offer is a gift. We should enter His service with loving loyalty to principle, to righteousness. If we have served for many years, that privilege of service should be esteemed; and our interest in the Lord’s cause should make us happy. From such a standpoint of appreciation of the privilege of service we should be glad to see the Lord’s work going on, glad to see others enter the service and glad to see them get the same reward that we hope for ourselves. Only those who have such a broad spirit, such an appreciation of the privileges of the vineyard, such a sympathy for “as many as the Lord our God shall call”—only these will be fit for the Kingdom proper and in readiness to receive the special privileges of knowledge and opportunity when the Kingdom is ready to be announced.

As the typical kingdom was offered to the Jews in Jesus’ day, and as those who were newest in Divine service received the same opportunities for a share in the Kingdom with those who had been long engaged, so apparently it is to be in the end, or Harvest time, of the Gospel Age. Those who have all their lives been seeking to be faithful to the Lord and to serve His cause should remember that they have had that much more of privilege and blessing. If some shall enter the Divine service later, they should be rejoiced with as fellow-servants.

Let us rather rejoice in the Lord’s ways. Let not our hearts be angry because of His graciousness to those who have come into the service even during the eleventh hour. Are they not brethren? Under the terms of the Golden Rule should we not wish them to have the same blessings that we enjoy? Any aloofness on the part of those who have been longer in the Lord’s service—any feeling on the part of such that they must have more manifestation of the Lord’s favour now— is evidently wrong.

More and more we are learning that in a very large and important sense our forefathers during the Dark Ages lost the proper conception of God’s character and of His Plan for human salvation. Instead of picturing Him in the creeds as loving and gracious, they portrayed Him in very different colours. The creeds of the Dark Ages, which have been handed down to us, have given us coloured and distorted views of the teachings of the Bible. Only in recent years are Bible students beginning to discern this fact. Nearly all people of intelligence have now cast away the creeds as irrational in the general trend of their teaching—in their representation that God from the beginning purposed a Hell of fire and everlasting torture for nearly all His human creatures, numbering thousands of millions, and a Paradise of bliss for only a saintly handful, an elect few.

But, alas, while we have been realising the errancy of our creeds, and have been discarding them, many of us have failed to notice how different their teachings are from the teachings of the Bible! But the Bible is being sought after again. The coloured creed-spectacles which distorted our view are being broken to pieces. We are learning to read the Bible in its own clear light, and a blessing proportionately is coming to us.

Notice, for instance, this text: “That ye may be the children of your Father which is in Heaven.” Many during the Dark Ages committed horrible atrocities in the name of religion, in the name of Jesus, in the name of the Father, thinking that they were copying God, being like their Father in Heaven. But, alas,

they knew Him not aright! They had been following demon-drawn pictures which represented the almighty, gracious God, the Father of mercies, as most devilish in His plans and arrangements for His human creatures. Now we are seeing what Jesus really means when He said, “That ye may be the children of your Father which is in Heaven.” Now we are including the remainder of His statement: “for He is kind to the unthankful”; and “He maketh His sun to rise on the evil and the good, and sendeth rain on the just and on the unjust.”

Two of the very noblest of Jesus’ disciples caught the wrong thought, even though they were for awhile personally present with the Master. How much more should we excuse those who, during a long period of energetic creed-making and of neglect of Bible study, lost all proper conception of the Divine character!

The two disciples referred to were James and John, the sons of Zebedee. When the Lord and His disciples had run short of food, James and John went to a city of Samaria to purchase bread. The Samaritans inquired why Jesus did not come to their city to heal the Samaritan sick, as well as the Jews. When they learned that His mission for the time was exclusively for the Jews, they were offended and said: Buy your bread from the Jews, then; we will sell you nothing. Then it was that James and John, indignant that their Master, the Heir of all things, should be thus dishonoured, asked permission of Jesus to call down fire upon the Samaritans, to consume their city. These disciples thought that they had the spirit of God. But Jesus said: “Ye know not what manner of spirit ye are of; for the Son of Man came not to destroy men’s lives, but to save them.”

And if these two dear disciples needed to be corrected—needed to be shown that they had a wrong spirit in wishing to destroy the Samaritans—how much more would Jesus’ reproof be appropriate to those who in the name of God would consign all opponents to an eternity of torture!

But such were some of us in our ignorance, in our superstition, in our creed-intoxication—as a result of drinking the wine of false doctrine (Revelation 17:1-5 ; 18:3). Thank God for the deliverance! Praise His name for the saner views coming to His people. The dawning of the Morning of a New Dispensation is giving enlightenment! “Tell the whole world these blessed tidings.”

Take Thine Own way with me, dear Lord,

Thou cannot otherwise than bless.

I launch me forth upon a sea
Of boundless love and tenderness.

Every Day Cheer.

We have nothing to fear
Though the journey be long;
Though our weakness be great
And our enemies strong.

There is nothing to fear ;
Perfect love claims the right
To direct or by day,
And defend us by night.

He knoweth our frame,
Counts it nothing but dust ;
And He calls us by name,
And delights in our trust.

He sees all that's future,
Understands all that's past,
And knows how much longer
The journey will last.

For our comfort He'll care
Every step of the road,
Till His glory we share
In the house of our God.

Though some of His ways
May seem past finding out,
The thought of His love
Must exclude every doubt.

These myst'ries when solved
In His presence above,
Will but add further charms
To the story of Love.
—Geo. C.

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