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Beware of Deception.

(Convention Address).

“This know also, that in the last days perilous times shall come. Evil men and seducers shall wax worse and worse, deceiving, and being deceived. Having a form of godliness, but denying the power thereof: from such turn away.”—2 Tim.. 3: 1, 13, 5.

HOW many times are we exhorted in the Scriptures to beware of various dispositions of character, to be not deceived, to take heed unto ourselves, to watch and be sober, to examine ourselves, to walk worthy of God and to fight the good fight? What a contract we have before us to do all these things properly; our hands would be so fully occupied that there would be very little time left to reprove others. With what carefulness we need to beware of deceptions in ourselves. The Scriptures reveal that there is grave danger of some of the Lord's people being deceived unless they are very humble minded and able to realise their own deficiencies.

Considering the vast multitude of professed Christians, how few realise to what extent they form their own characters, to what extent their minds, their affections are gardens in which they may plant either thorns and thistles of sin, or the merely moral and practical qualities corresponding to the useful vegetation, or those seeds which produce the fragrant and beautiful flowers and fruit 'which more particularly represent the heavenly and spiritual graces. "Whatsoever a man soweth he shall also reap," whether he sow to the flesh or the spirit.

Whoever, therefore, seeks for the heavenly things, joint-heirship in the kingdom, must plant, or set out in his mind. in his affections, those qualities and graces which the Lord, marks out as essential to the development of characters such as will be "meet for the inherit-alike of the saints in light." Thus the Father throws upon '41 those whom He calls to this "high calling"—those who accept the call and make a covenant thereunder—the responsibility of their success or failure in attaining the prize. Through His Word He tells them of their own natural Weaknesses and imperfections and shows them how He has provided full offset or counter-balance for their imperfections 'in the merit and sacrifice of the Redeemer: He shows also what are the fruits and graces of the 'spirit which they 'must possess, in heart at least, if they would be joint-heirs with Christ, Our heavenly Father reveals also in the Redeemer's life as well as in His teachings, the copy which all must follow who would reach the same glorious station. We might look at this matter from the standpoint merely of the responsibility which it throws upon us, and might well feel overawed thereby; rather; however, we should view it from the standpoint of Divine grace and consider what, a blessed privilege has been granted us of being transformed by the ^renewing. of our minds that we may come, more and more .to know and to strive .for the good and acceptable and perfect will of God. In addition to all this, God has set before us the grandest reward imaginable for that which is.. merely our duty. and 'our reasonable service, the doing :of that 'which would bring us the largest measure of joy and peace aside from a future reward. 2. Pet., 1.: 3, 4.

For all mankind there is a natural attraction, toward earthly things, even though the earthly things are blemished and in many respects distasteful 'to those who love righteousness and hate . evil. Like weeds, earthly affections and desires spring spontaneously from seeds which come we know not whence. The Christian who would keep his heart in the love of , God, must, therefore, not only keep planting good seeds, keep setting his affections on heavenly things, but he must keep rooting out the weeds of. earthly attraction.

Our new .life is not manifest to all; this the Apostle intimates when he says, "Your life is hid with Christ in God." Even the brethren may not be able to appreciate, the progress of the new life, in us, and we ourselves may be perplexed at

times respecting the rapidity and strength of its growth. We may need to look back over months or years perhaps in order to determine unquestionably that it is growing. Our new life represented 'by our endeavours to follow the will of God is thus hidden in Christ.

In harmony with this thought the Apostle in one place declares that neither the world nor the brethren were capable of judging him, that only the Lord who could read the heart and know all the conditions, testings and weaknesses to be striven against, could properly -judge him. He even declares, "Yea, I judge not mine own self." It is no doubt a good thing neither to

- condemn others who claim to be walking conscientiously, or ourselves if we are sincerely striving to do the Lord's will. We need to beware of the deception of the Adversary that we be not discouraged when not measuring up to what we would wish. We must simply press along, doing the best we can to cultivate the heavenly graces, leaving all the results with the Lord. He careth for us, and so long as our hopes and aims and objects of life are centred in the heavenly things and our lives hid with Christ in God we need fear no evil, present or future.

Coming down to a description of the change which. takes place in those who have consecrated themselves wholly to the Lord, the Apostle enumerates certain alterations of disposition which should be attempted, and so far as possible accomplished; namely, the putting away of all the following—anger, wrath, malice, evil-speaking, impurity of language and falsehood in its every form. To mention such correction of life, might, at first thought seem to 'be unnecessary, such evil traits 'being coarse and entirely opposed to every true Christian principle. As we scrutinise the matter, however, we find that the Apostle has really taken into his list nearly all the weaknesses of the flesh which beset those who have become "new creatures in Christ." How many Christian people there are who may become angry? How many there are who have named the name of Christ, but have malicious or at least unkind thoughts respecting others and who harbour them, permitting them at times to influence their conduct. How many are there who indulge in -evil speaking that is slander. This is often done in such a manner as to deceive not only the hearer but the speaker himself as to his real intention in speaking of others discreditably, unkindly. Every Christian should see to it that, henceforth, every word which proceeds from his mouth shall be such as will minister grace to the hearers, such words as will do only good and 'be edifying. How much need there is not only of having good intentions in the heart, but also a expressing them truthfully one to another without deception. The heart must be very pure and full of love, otherwise it would lead to trouble continually. If the unloving and ungenerous hearts imbued with evil surmisings were to express such thoughts it would add immensely to the trouble in the world. The Apostle, therefore, urges first the purifying of the heart and then general candor.

With the thought in mind of the oneness and spiritual development of those who have been accepted into the body of Christ, the Apostle shows the necessity of putting off the evil dispositions of our fallen flesh, and the putting on and cultivating of the various graces of the spirit. These are specified in Col. 3: 12-14:—(1) Compassionate sentiments; a disposition of largeness and generosity of heart toward everybody and everything, toward the saints, toward our neighbors, toward our enemies and toward the brute creation. (2) Humbleness of mind; the reverse of boastfulness, headiness and arrogance. (3) Meekness or gentleness of disposition. (4) Long suffering or patient-endurance with the faults and weaknesses of others. These imply that we should hear with one another's peculiarities of temperament, freely forgiving one another if there he found: cause of offense, learning the meanwhile to correct ourselves as we see our blemishes mirrored in others. And the standard for all this course of conduct is found in the Lord's course toward us.

The Apostle Paul says in Gal. 6: 7, "Be not deceived" ; and the question is suggested : Is there danger that some may not know whether they are sowing to the spirit or the flesh? There certainly is a danger of being deceived along this line. The Scriptures indicate that the flesh is very crafty, that the natural mind is deceitful above all things and desperately wicked, and that the new mind needs to be on guard continually lest it fall into a trap of the old nature. If one is living according to the flesh he may expect to reap accordingly. Though others may be deceived, God cannot be mocked 'by any outward service of Him and His truth, while we inwardly live according to the flesh. Whatever seed we plant we must realise that we shall reap the same kind. In all the affairs of our lives we are either building up the old nature that we agreed should 'be destroyed, or faithfully seeing to it that the deeds of the flesh are mortified or killed that we may prosper as new creatures.

How then is the Christian to guard against the deceptions prevailing in this period of darkness? It is for such to put off everything that would 'be displeasing to the Lord, everything that is contrary to the light of the new day; the light, which, though unperceived by the world, is seen and appreciated by' the Lord's people. An important factor in guarding against deception is to walk honestly. As we look about us we find that dishonesty is very prevalent not 'only in the world where we expect a certain amount of misrepresentation, deception and hypocrisy, but even- among professing Christians. Everyone naming the name of Christ should see to it that he is honest in his treatment of all. Honesty is a basis of character, a very valuable foundation for character. Where there is little honesty there is little

character, so we see that this quality embraces the thoughts and intents of , our hearts as well as our words. Many deceive themselves in thinking they are honest when they may be still- a long way from the real mark. How subtle is the depth of deception! How deceiving is the depth' of selfishness ! How many do not really realise how much selfishness is still ingrained in themselves while observing the selfishness of others I It would seem that we need. to be more careful in not deceiving ourselves than in being deceived by others. We are reminded of. the, saying—take care of the minutes and the hours will take care of themselves; take care of the pence and the pounds will take care of themselves. Give attention to those small deceptions in ourselves, then we shall be in a better position to discern 'the deceptions from without.

How careful we need to be in our opinions of others, that we are not deceived by misjudgment and wrong surmisings; how many times we may be deceived in our thoughts though these may not be expressed. The more we have of the spirit of a sound mind the more able we are to' exercise sound judgment; on the other hand if we allow any stubborn, self-opinions to come in, we shall be hindered from discerning the true and correct understanding. How much need there is for a sincerely humble mind in each and all; to fully appreciate the Apostle's words, "When I am weak, then am I strong." Further, we may imagine that we have a humble mind; but have we? Are we sure that we are not here deceived by the inherited trait of lurking pride, which waits for the least opportunity of manifesting itself when there is an unguarded moment. How necessary is the Apostle's injunction, "Be not deceived." These. words are very short in expression, hut very long in meaning. Though we may deceive ourselves and others, we cannot deceive God, for everything is manifest and open before Him. We should truly always endeavour to do to others as we would that they should do to us.

At the first advent of our Lord the principal charge which He made against the religious teachers of His day was that they made great professions of holiness, when, as a matter of fact, they were not holy. Probably our Lord would denounce a great deal of the wisdom of to-day as He did then, but we have not the ability to read the heart, and, therefore, cannot speak as He did. All this is to be left to Him who judges righteously. With respect to the religious teachers of to-day, it would seem that many hold their positions under false pretences, but to give some the benefit of the doubt we would say that they are deceived in thinking they arc doing God service while fighting against His Word.

The Apostle says, "Let us walk honestly." What meaning is contained in these words. Let us take a proper stand for truth. While we should always speak the truth in love, whether it be to our friends or enemies, and should always have consideration for the opinions of others, yet we should take our stand firmly. Some who have high positions are "deceiving and being deceived." There is such a thing, as deceiving one's self by 'repeating a sentiment until one believes it himself—an imaginative force, propelled by the power of Satan to deceive. Let us remember that God has promised to keep and guide the minds of those whose hearts are loyal and true to Him. We must co-operate, however, giving heed unto ourselves—our first responsibility. Then, having a sound footing on which to stand, we shall probably be- able to lend a help to others. None are able to sound forth the right notes upon the trumpet if they' have not taken heed to learn them themselves.

Let us remember the words of Scripture : "A thousand shall fall at thy side," and why? Because they have not made the Lord their habitation, but have been deceived with the theories of man. We should, therefore, conclude that if the Lord is thrusting any out of the light as unworthy of it; if He is' permitting unfaithful ones to be seduced by the great enemy, it is not our mission to follow them into the outer darkness and converse and read their error. We are to remain with the Lord and those who are walking in the light. Neither are we to waste sympathy on those who depart, after. having done our best to help them. We can neither persuade nor pull them out of the fire, we must let them go and should turn and render aid to others more worthy. We would not here refer to slight differences of understanding which should .be patiently dealt with, and explained, or overlooked, as all children in the school of Christ have not attained to the same step or degree of knowledge, but would refer to more radical differences which do not square with' the Word. Let us more and more be of one mind with the Lord; His friends must be our friends; His enemies our enemies. If any affiliate with the Lord's enemies, they shall at least get into a luke-warm condition with Him and His friends, and the Lord will restrain their mouth, that is, He will not speak through them..

As regards self-deception we need to remember that the mind of the flesh will seek to enter into partnership with the new mind, and will be very ready to accept love as the rule of life under certain conditions. The mind of the flesh would prefer to recognise love in words, in profession, in manners only, a form of godliness without the power. Gentle manners such as love would manifest may be exercised by a selfish heart, deceiving itself and seeking to deceive others. 'On the lips may be the smile, the word of praise, of kindness, of gentleness, while in the heart may be feelings of selfishness, of grudge or bitterness. Under favourable conditions these hidden motions of sin in the flesh may manifest themselves in more or less carefully worded reproaches. Or these. continuing to rankle in the heart, may, when opportunity affords, bring forth words of the flesh and the devil, contrary to the course of a pure heart and at variance with the commandment of the law of the new creation. The Apostle says, "Walk in the spirit and ye shall not fulfil the lust of the flesh." This admonition means that. we should guard all the actions of life as well as our words, for

these are a source of either blessing, or ill to ourselves and to others. 'As .a man thinketh in his heart so is he.'—Prov. 23: 7. Some may deceive others for a time, some may deceive themselves, but the Lord knows whether we are seeking to please Him. We must endeavour to please the Lord in all things, and to watch the outward conduct so that our walk in life may lie circumspect. Even though we know that the world will take our very best thoughts and endeavours for hypocrisy, nevertheless, our way is clearly marked out, and the way of the Lord is the way of wisdom.

Further, in guarding against deception, we need to take heed to the Apostle's words to the Ephesians, chap. 5, verse 6: "Let no man deceive you with vain words." Those of good understanding realise that there is a vast difference between the principles of faith and superstition, but this is not always clearly discerned even among the children of God. A superstition based upon an error of doctrine often passes in some for superior and wonderful faith. . Such persons may be highly esteemed among their brethren as Saints' of remarkable attainment, while the more logical and thoughtful who exercise. a more real faith ate often far less esteemed among the brethren, though, doubtless, more approved of God. Real faith always has a good, sound, reasonable basis. It is simply an established confidence. Take an illustration: You have faith in a friend because you say you have known him for Many, years; you have observed and mentally noted his principles of action, and have found them uniformly the same; he has always been just, true, benevolent and kind for Many years, and under many tests you have observed his steady faithfulness to these principles; and so your confidence or faith has been so established that you never think of doubting him. Just snit is with those who have become acquainted God through His Word and His providences. From year to year their confidence or faith has grown and taken deeper arid deeper root until every promise of God is now to them yea and amen in Christ Jesus. 'They know that what He has promised He is able to perform, and that He Will do it. So these make all calculations accordingly, and live in this confident hope. Such a faith is a real faith, without .deception; it has been real from the beginning, and has matured and strengthened with the proofs of passing years. Such a faith is not mere surmise, imagination, or guesswork ; it has a sound logical basis. You have drawn positive conclusions from a, logical argument based upon an infallible and undeniable promise, and consequently you. have full faith in those conclusions. Superstition, however, unlike faith, has no substantial basis, nor are its conclusions reached by logical deductions. Superstitions originate in the minds of fallible men, and are more prevalent upon religious subjects than any others. Superstition is in direct opposition to faith,, and should be carefully avoided by every sincere child of God.

May we always take heed and not be led away thinking that the Lord .or spirit deals with any independently of His Word. "To the law and to the testimony, if they speak not according to this word it is because there is no, light in them." The careful Christian who has a true faith and is carefully instructed in the Word, sees this supposed or claimed teaching of the Lord' or the Holy Spirit, put forth with the stamp of divinity upon it,.to be a dangerous deception. Let us not be so sure that the Lord has shown us this or that item of doctrine or course of conduct unless we are able to put our finger on the testimony of His Word, which has borne this witness to us, so that our faith and that of our friends may stand; not in the questionable wisdom of fallible humanity, but in the power of God's own sure testimony.

Let us do all things with n view to edifying and not in a manner, ,to darken counsel by words without knowledge (Job 38: 2). And, further, let us not aspire to" he a Man or woman' of so-called wonderful faith; let us just be content' with a simple, childlike faith that believes everything God says and refuses to believe what

He does not say on matters of Divine. revelation. On the common principles of reasoning, we ought to have full confidence in every item of. God's. Word, and should continually act upon it. Let the rejoicing be in the testimony of our conscience, that with the greatest simplicity and sincerity (not with, fleshly wisdom but by the grace of God) we have spent our lives in this world. Especially should we be sincere toward the household of faith whose development and perfecting should be our deepest concern.

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CONVENTION NEWS.

WITH the passing of the recent Christmas Convention in Melbourne, we render heartfelt praise and . grateful thanks to our loving heavenly Father for the many blessings bestowed throughout the gatherings at that time especially, and send out this brief report trusting that, it may be. of interest and some encouragement to our dear friends in other parts.

Those who have attended -similar gatherings of the Lord's People, realise to the full just how helpful and refreshing such occasions -are when the Lord's spirit dwells richly in the hearts of all assembled, and they are "seated together in heavenly places in Christ Jesus." We agree with the numerous expressions of the brethren, that the Christmas Convention, 1933, was no exception in this :respect ; at the same time much sympathy was felt by all in attendance for a dear Sister who was seriously ill throughout the Convention days, and who has since finished her earthly course.

It was a pleasure indeed to have the visiting (brethren with us,. for though fewer in numbers than on previous occasions, there was the same zeal. and earnestness manifest that is always characteristic of the true child of God. We thank the clear brethren who so willingly sacrifice time and means to attend in Convention whenever possible, and so ably assist in the program for the benefit of all. Others would. have attended had the way 'been open, and in their absence sent along loving 'greetings with :the intimation that they would be present in spirit and these were much appreciated.

Sunday afternoon, December 24th, found all assembled together in oneness of spirit for the opening of the three- day season of 'praise, prayer, study and fellowship before the Lord, 'and each session seemed to pass all too quickly with the feast of good things derived from the selected studies and addresses given by the brethren. The following passages of Scripture proved very helpful studies for ' the three days :—Rev. ' 3: 14-22; 1 Cor. 1: 1-9 ; Phil. 2: 1-5; and will give some idea of the lessons brought to mind and the encouragement received from the sure Word of Truth. The addresses by various brethren were on the subjects :—'Beware of Deception," "The Bride of -Christ," "Gladness in Heart (Psa. 4: 7), "Faith," "Trustful Endurance"- (Dan. 3: 16-18), "Working 'Out Our Salvation," and "The Gospel of Peace" - (Rom. 10: 15). Each in turn brought' out many timely and necessary truths, exhorting the 'brethren to fully appreciate their' privilege of sonship to 'be glad in the Lord, and press on in full faith and patient endurance, working out their salvation through a knowledge of the gospel of glad tidings and all dependent upon the loving sacrifice of Christ.

In addition to the profitable sessions at the meeting rooms, there was a further very helpful service on the Tuesday morning as the friends gathered to witness the beautiful symbol of baptism performed by two Sisters and one Brother as they thus outwardly manifested their previous consecration to the. Lord, to be dead with Christ. (Rom. 6: 3). All were reminded of the deep significance of Christian Baptism, and exhorted to give all diligence to make their calling and 'election sure. We rejoice with the dear Sisters and Brother, and pray that they may daily seek and thus find the necessary grace and strength from the Lord to fulfil their vow of consecration faithful unto death.

The greetings contained in some very fine and encouraging. Scriptures, together with Christian love from various classes and individual brethren were appreciated very much, and the message chosen by the Convention assembly as' a general greeting is found in 1 Cor. 1: 4-9. The thoughts contained in these verses, along with sincere Christian love, were sent by the visiting members to their own classes and homes, and it is desired that all dear friends accept the same to themselves from the Melbourne Class.

The closing scenes came on the Tuesday evening, with the pleasing Love Feast and singing of the beautiful hymn, "God be With You Till We. Meet Again," and concluding in prayer for God's blessing to attend each and all of His people throughout the days ahead.

IT is a great pleasure also to report having heard of a very profitable 'Convention being held at Rulla, Tasmania, on December 26th, and we truly rejoice with our dear brethren there, in the many blessings received. A message to hand is as follows :—"You will rejoice to know that we had a very happy time of fellowship together, and I am sure by the messages- since received from the other friends, all received much blessing from our gathering together, which we' count a great privilege. I understand that this was the first Convention gathering in Tasmania, but we trust that if it is God's will it may not be the last. 'There were thirteen Brethren and Sisters present, all of whom professed consecration, and at the testimony meeting at 5.30 p.m. each one gave testimony of God's wonderful love .and care, and a very noticeable feature of each was the feeling of greater faith as the end of the year approached, thus fulfilling the Scripture that we should grow in grace and the knowledge of our Lord and Saviour Jests Christ.

It is pleasing, too, to 'be able to report that each of the Brothers present took advantage of the privilege of giving us a little talk, and some very fine thoughts were expressed. 'Oh, what a privileged people we are, to be

able to thus gather together in the liberty of our Lord and Saviour, free from all bondage of sectarian creeds.

Correspondence.

Victoria, 11/1/34. Dear Friend.

I am writing to thank you for sending the books I ordered at Christmas, namely, "The Divine Plan of the Ages" and "Some of the Parables."

Being a farmer, this is a very busy period of the year for me, and 'I have not yet read "The Divine Plan of the Ages," but "Some of the Parables" I am reading now a second time. I have never had the Parables taught so before, and it is with great wonder that I read.

I hope at some future time to read more of the pamphlets you offer in "People's 'Paper:'"

Please accept the thanks of one who, by the grace of God, earnestly desires to be His disciple.—Yours faithfully,
S.A.W.

N.S. Wales, 15/1/34.

Dear Brother.

Allow me to wish you much blessing from the Lord during the year we have entered. I trust what is past of it has brought gladness to your heart, and that the Xmas season also brought you its own special cheer.

I am writing you now with regard to the "Herald" and "P.P." and renewal of subscriptions for the year. Meantime,

I do not find myself in a position to renew these subscriptions, as with increasing age and heavy expenditure of my resources recently, I have to curtail every possible outlay. It is hard' to do so, as both in coming to me have often brought me comfort and encouragement, and will miss them. Times are difficult, and no doubt you and the "Herald" people are finding the burden of things very trying. So, rather than add to their and your troubles, I think it wise to ask' that they cease coming. I have the old issues to fall back upon, and they are always interesting and helpful. With kindest' Christian love.—Yours in Him, M.W.

[From time to time expressions such as above are received from one and another of our brethren, and we assure all that the "People's Paper" is gladly' forwarded free, when its visits are desired and the subscription cannot be provided on account of, difficult circumstances. A word informing us of the desire and position is all that is necessary.]

N.S.W., 26/1/34.

Dear Brother in the Lord.

In answer to your kind letter of 2nd January, you might put the amount to Tract Fund. I trust will be in a better position when the' year is up, should I still be in the flesh;. 1935 seems such a long way' off.

I was pleased to hear you had such a time of refreshing. Yes, God is good indeed. I do enjoy reading the "People's Paper," and hope to pass them on to others. I have not been able to get among folks lately where I can give them away, and posting is slow work at the best of times for, me. It is marvellous to see and know how God is working in our midst, and I trust I shall be thankful and grateful to Him. May God bless you in His works always.-

Queensland, 24/1/34.

Dear Brother.

I received the booklet, "Voice from Switzerland," and thank you very much for sending' it; it is going on to Bro.

— tomorrow, as directed. The amount — you may use according to your discretion.' This little book contains a very great deal in few words, and it would seem as if the truth on the matter lies in that direction. That the Lord will make manifest the true character of the present governments and their religious systems before the great millstone falls, there is no doubt.

by God's grace.

Berean Biblical Institute.

The Manager,—

Dear Sir,—I am enclosing postal note for , 2/6 for a year's subscription to the Christian "Peoples Paper," also a copy of the booklet, "Some of the Parables." With the remainder of the nioney please send any small booklets of interest to Christian student, and oblige,

Yours PPR.

The Berean Institute.

Dear Sir,

Would you please send me the little "Paper." I think it was called "The Voice"; you sent two or three to me;' 2/6 a year. They are very good.

Enclosing 2/6 'postal note for same.

"Yours truly, G.W.G.

What Mankind Needs Most To-day.

"If now," said Dr. H. E. Fosdick, in a recent sermon in New York, "the desperate need of being saved from an utter breakdown of our social order can weigh heavily upon our consciences, so that our intelligence is conscripted for social uses, so that the same kind of scientific and business brain power which solved the problem of production is set to solve the problem of distribution, until wealth becomes common wealth and all the people share in the goods which they help to create, then a hundred years from now there will be no economic problem."

"Yet, this does not finish the matter unless we add a final thing. If we are going to be saved from our present humiliating and perilous estate, we must as persons and as a nation be borne again into a better spirit. You may confront us with all the new science, the new philosophy, the modern world's changing circumstances, but we know that mankind still needs nothing quite so much as to be saved into the spirit of Christ."

—'Christian World.'

SAYING.

"One personal struggle and conquest over self will be of more 'benefit than listening to a hundred sermons or singing a hundred hymns. It is not so much what we learn as what we practice that benefits us.'" "Love is a great thing, yea, a great and thorough good; by itself it makes everything that is bitter, sweet and tasteful; and it bears evenly all that ' is uneven. For it carries a burden which is no burden."—Thomas A. Kempis.

Close of the Pilgrim Way.

WHEN we realise that the full that the earthly life ,of God's people,, since their consecration to Him, is for the development of character like unto our Lord's in preparation for the glorious inheritance and privileges of service with Him in His heavenly Kingdom, we are then enabled to view matters from the Divine standpoint- and are comforted when one or another of our dear members complete the pilgrim journey in full faith and confidence. It was from this viewpoint that the Apostle wrote .the 'words. of comfort and hope in 1 'Thess.4 13-18, would' not have you to be ignorant,, brethren; concerning them which are asleep, that ye. sorrow not even. as others which have no hope; for if we believe that Jesus died and rose again, even, so them also which sleep in Jesus will God bring with Him." And not only so, for the Apostle goes on to show that at the second presence of our Lord (the time in which we believe we are now living) after the sleeping saints were raised, the faithful, "feet"" members of His Body do not sleep in death when the earthly life is closed, but are changed in a moment to be with their Lord and Head, and are so soon to enter upon the grand work of the Millennial. Age when the last- member has been glorified' and 'the Marriage of the Lamb has taken place.

With these thoughts in mind 'we refer to the passing of a, very dear member of the Lord's people, Mrs. J. H.

Clayton, of Brunswick, Victoria. Since being blessed with a knowledge of the wondrous plan of redemption quite a number of years ago, our Sister Clayton has walked the narrow way in service of her Lord and His cause continually. For some years past our dear Sister has been closely associated with the Melbourne Ecclesia, and was dearly loved by all the friends, particularly those who were in closer 'touch in recent times, and during the last trying illness. Loyal to the truth, of a quiet disposition, and, yet with zealous care for the highest welfare of others, never sparing herself when very often so weak and frail, our dear member was a fine example in our midst of a true disciple of the Master.

Our sincere sympathy goes out to the bereaved ones in the home circle where the dear wife and mother will be sadly missed, but the influence of her life will remain with them, and we trust may lead them to endeavour to follow her faith and life. Our own grief at the loss of one so dear is great, but we thank God for the faithful and loving sacrificial life, and rejoice to know that, "precious in the sight of 'the Lord is the death of His saints."

The end came at about' 6. a.m. on New Year's morning, after some "days of almost unconsciousness, during which the words of some beautiful hymns were repeated, and such sayings as, "Dare to be a Daniel" could be heard, indicating that though the body was so weak and worn out, the mind was on heavenly things.

On Wednesday' morning, January 3rd, "after a short service 'in the home of Our departed Sister, the earthly tabernacle was laid to rest in the quietness of Fawkner, in the presence of a goodly number of relatives, friends and members of the 'Melbourne 'Class. The gospel message of hope in Christ for the redemption of the elect, and also for the world of mankind in due time, in which our dear Sister rejoiced was reviewed, the service closing with prayer to our heavenly Father for His blessing on the bereaved, and that the solemn occasion may be a further incentive. to all • His dear people to be faithful to their covenant of sacrifice, even unto death.

"Blessed are the dead which die in the Lord from henceforth :
Yea, saith the Spirit, that they may rest from their labours ;
and their works do follow them."

"They shall be mine, saith the Lord of hosts,
in that day when I make up my jewels."
"Though earth-born shadows now may shroud
Thy thorny path awhile,

God's blessed Word can part each cloud,
And 'bid the sunshine smile.
"Only 'believe, in living faith,
His love and power divine,

And in each trial, e'en in death,
His light shall round thee shine.
"I-Told on thy way, with hope unchilled By faith and not by sight,
And thou-shalt own His Word fulfilled—
'At eve it shall be light.'

What Mankind Needs Most To-day.

“If now,” said Dr. H. E. Fosdick, in a recent sermon in New York, “the desperate need of being saved from an utter breakdown of our social order can weigh heavily upon our consciences, so that our intelligence is conscripted for social uses, so that the same kind of scientific and business brain power which solved the problem of production is set to solve the’ problem of distribution, until wealth becomes common wealth and all the people share in the goods which they help to create, then a hundred years from now there will lie no economic problem.”

“Yet, this does not finish the matter unless we add a final thing. If we are going to be saved from our present humiliating and perilous estate, we must as persons and as a nation be borne again into a better spirit. You may confront us with all the new science, the new philosophy, the modern world’s changing circumstances, but we know that mankind still needs nothing quite so much as to be saved into the spirit of Christ.”

—’Christian ‘World.’

SAYING.

“One personal struggle and conquest over self will be of more benefit than listening to a hundred sermons or singing a hundred hymns. It is, not so much what we learn as what we practice that benefits us.”

“Love is a great thing, yea, a great and thorough good; by itself it makes everything that is bitter, sweet and tasteful; and it bears evenly all that ’ is uneven. ‘For it carries a burden which is no burden.’—Thomas A. Kempis.

Manuscript of Bible.

Britain. to Buy From Soviet. - Price, £100,000.

THE British. Museum Trust will pay £100,000 to the Soviet for a fourth century manuscript of the, Bible. This is the largest price 'ever paid 'by the Museum for a manuscript.

The manuscript is the Codex Sinaiticus, Which formerly was in the possession of the Czar of Russia. It is one of the oldest manuscripts of the Bible, and is regarded as of ' paramount importance to the establishment of its text. , - • The Prime Minister (Mr.' MacDonald) stated in the House of Commons that the Government had undertaken to make a special contribution toward the purchase price of one pound for every 1:1 subscribed by the' public.

Mr. R. Flower, Deputy Keeper of Manuscripts at the British Museum, says that the purchase is the most important that the 'Museum has ever made.

Monks Ignorant of Value.

The Codex, which is written in Greek, is one of the most important manuscripts in the world. Forty-three leaves of -it were discovered in 1844 by the German Biblical scholar, Tischendorf, in a rubbish basket at the monastery of St. : Catherine, on Mount Sinai. These were presented to the Leipzig Library.

Tischendorf, in 1853, returned to Mount Sinai, and was shown additional manuscripts 'which he recognised as the main bulk of that formerly obtained, and which were sent to the Czar Alexander. ' .

The Codex consists of a very large portion of the Old Testament a translation of the Hebrew Septuagint, -although some books are fragmentary, and also a complete: New Testament Epistle of Barnabas and a treatise 'known as "The Shepherd' of Hennes," which was so popular in the early Church that ,it was nearly included in the Canon of Scripture.

This Codex, dating from the second half of the fourth century, and the Codex Vaticanus at Rome, constitute the two earliest, great Biblical manuscripts.

The third is the Codex Alexandrinus, dating from the second half of the fifth-century, which is already in the British Museum.. ..

Wrapped in a Napkin.
(Published in "The Times"),

The announcement that the British Museum has • an opportunity of acquiring the Codex will thrill everybody' interested in the history of the Bible, writes Sir Frederick Kenyon, Director and Principal Librarian of the British Museum, in "The Times." ' , • , -

Its intrinsic value is ,heightened ..by the glamor of its romantic discovery.

Tischendorf, in 1844, found -several leaves of the Codex that had been, consigned . to the furnace. He was informed that much similar material had- already:, -been destroyed,

Inquiry elicited that other portions of the manuscript existed. .

Tischeridorf's eagerness was aroused, but he was not permitted to take more although he warned the monks that such treasures were too valuable to feed to the furnaces.

When he returned to the.:monastery in 1853, his enquiries met with blank negatives, but these 'were changed later because he was under the powerful patronage, of Alexander II., Protector Of the Greek Church.

On his last evening visit he showed a steward of the monastery his recently published Septuagint version of the Old Testament whereupon the steward produced, the remainder of the Codex, wrapped in a napkin.

Written on Vellum:

The Codex was written by four scribes on fine vellum leaves, measuring 15in. by 13Y2in. 'The text is arranged four columns to a page, except for the poetical 'books of the Old Testament, Which are,giVerr-lin 'tw6-COIUmns to a page.

Thus it recalls' the papyrus rats from' Which the text was copied. Generally, it is more impressive than the Codex Vaticanus.—(Melbourne "Herald,")

Archbishop of Sinai Demands Its Return.

Cairo, 29th January.

The Archbishop of Sinai has telegraphed to the authorities of the British Museum requesting the, return of-the Codex Sinaiticus. He says the British public Must know that the manuscript belongs to the monastery of Mount Sinai.

[The Codex Sinaiticus, the oldest 'Biblical manuscript in the world, was bought from the Soviet Government in December for the British Museum, -the- price paid being £100,000. The Archbishop's claim raises an interesting situation.—(Melbourne "Age..')

“Go Ye Out to Meet Him.

Out of the past, with its death-haunting shadows,
Out of the dread what to-morrow may bring;
Out of the doubt that has hindered our service,
Out of self's winter and into His spring.
Out of the keenness that notes others' failure,
Blind to the pain of the path they have trod:.

Out of ourselves and our own fancied goodness,
Into the life that is hidden in God.
Out of the fear of what others will think of us,
Out of the longing that others should praise:
Out of all questioning why He thus deals with us,
Into the life of content with His ways.

Out of the life that is always expecting
Sympathy, love, all that' friendship can' give:
Into the life where the joy is in sharing,
Poured out in service that others may live.
Out of all giving that lacks love's. sweet graciousness,
Out of all judging with earth-eyes so dim;
Out of the Natural into the Heavenly,
Church of the living God rise to meet him!

Minnie Hardwick.

“While outwardly busy, let us be more occupied with
God than with everything else.”—Fenelon.

Prayer Brings Peace.

“Being in an agony, He prayed,” is the record of our Saviour's Gethsemane experience. The lesson stands for all time. Like a bright lamp, the little sentence shines amid the olive trees of the garden. It shows us the path to comfort in our, time of sorrow. .Never before or since was there such grief as the Redeemer's that night, but in His prayer He found comfort. As we watch Him the hour through, we see the agony changing as He prayed, until at last its 'bitterness was all gone, and sweet, blessed peace took its place. The gate of prayer is always the gate to comfort.

There is no other place to go. We may learn also from our Lord's Gethsemane how to pray in our Gethsemanes. God will never blame us for asking to have the cup removed nor for the intensity of our supplication; but we must pray with submission. It is when we say in our deepest intensity, “Not my will, but Thine,” that comfort comes, that peace comes.

Perfect loyalty to Christ brings perfect peace into the heart. The secret of Christ's own peace was His absolute devotion to His Father's will. We can find peace in no other way. Any resistance to God's will, any disobedience of His law, any wrenching of our lives out of His hand must break the peace of our hearts. No lesson that He gives ever mars our peace, if we receive it with willing, teachable spirit, and strive to learn it just as He has written it out for us.

If we take the lessons just as they are given to us, we shall make our life music, and we shall find peace.—T. R. Miller, H.D.

“A Voice From Switzerland.”

In last November's issue of the "People's Paper" extracts were given from the above-mentioned booklet with the intimation that a supply was expected to be available for all desiring them. We are sorry to say that only five could be procured. These are now being loaned around amongst the good number of brethren who ordered copies, and we ask those who have not had Word to that effect, to accept this notice that they have not been overlooked, but shall receive a copy as soon as possible. It has been impossible to write all personally about the matter. Should a further edition be printed all will be supplied as originally intended. It is to be understood that we are not necessarily endorsing all that is stated in this booklet, but think many of the thoughts very interesting and probable.

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