



Volume XVI. No. 10 MELBOURNE, 1st OCTOBER 1933. Price—Twopence Halfpenny

## Keep The Door of My Lips

“But the tongue can no man tame (of himself): it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father, and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.”—James 3:8-10.

THESE words of the inspired Apostle are addressed to the “brethren”—not to the world. Indeed, the entire Epistle is addressed to the church: the fact that in opening it James addresses “the twelve ...tribes, which are scattered abroad,” is not to the contrary of this. We are to remember that to the twelve tribes of Israel, the natural seed of Abraham, pertained originally the great promise of God made to Abraham. By natural heredity, then, God’s offer or proposition to bless the world belonged to fleshly Israel, as the divine instruments, if they would comply with the divine conditions. But one of the divine conditions was that they should have the faith of Abraham and should not be considered the promised seed of Abraham without that faith, since Abraham was to be the father of the faithful. Our

Lord and the Apostles, in the New Testament, set forth clearly how and why natural Israel, as a nation, was broken off from inheritance under that covenant: the Apostle representing the promise as an olive root, describes all Israelites as branches, growing up out of that root, and tells us that many of the natural branches were broken off; the vast majority, and that only a remnant at the first advent were found possessed of the faith of Abraham, and accepted by our Lord as members of the new house of sons (John 1:12).

The Apostle further explains that the rejection of the unbelieving of natural Israel left the way open to engraft in: the place of the broken-off branches some from amongst the Gentiles, possessed of the faith of Abraham. And this, we see, has been the work of this Gospel Age—grafting into the original root of promise believers from amongst the Gentiles, who were once without God and having no hope in the world, strangers from the Commonwealth of Israel, but are now brought nigh, united with Christ, and through Him united with the Abrahamic root of promise, and inheritors of all its richness and fatness (Eph. 2:12, 13; Rom. II).

Thus we see that these spiritual Israelites become, the Israelites indeed, from the divine standpoint, the actual inheritors of the Abrahamic promise; although we see also yet to be fulfilled certain gracious earthly promises to the natural seed of Abraham, they nevertheless have missed, have lost, as a nation, as a people, the great prize; as the Apostle declares, “Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded.”—Rom. 11:7.

So, then, the “twelve tribes” of Israel had promises made to them which apply, not merely to themselves, but also and specially to spiritual Israel, whom, they typified; while the original election or predestination of God, respecting the Abrahamic seed, that it should be 144,000, or 12,000 from each tribe, still stands; and consequently that each one accepted from amongst the Gentiles, and engrafted into this root of Abrahamic promise, is counted as taking the place of one of these broken-off branches of the various tribes. By the time the Gospel age shall have finished: its work, a spiritual Israel will have been found—“a royal priesthood, a holy nation, a peculiar people”—showing forth the praises of Him who called them out of darkness into His marvellous light—neither one more nor one less than the original, elect, predetermined number—each one from, the Gentiles having been “grafted in,” to take the place of each natural Israelite “broken-off.” The Church is thus referred to in Rev. 7:3-8; and the sealing is spoken of as being SO many from each of the tribes, with the intimation, that all of these will have been “sealed in their foreheads” before the great time of trouble shall come upon the world.

So, then, the Epistle of James is to be understood as addressed to these true Israelites, engrafted into the root of promise, and taking the place of the natural Israelites. And to this, agree the words of the Apostle Paul, "They are not all Israel which are of Israel." (Rom. 9:6, 7). And again, "He is not a Jew which is a Jew outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is 'that of the heart,'" (Rom. 2:28, 29).

Having thus definitely determined that the holy spirit through the Apostle is addressing the Church, let us consider the astounding statement of our text, and seek to ascertain in what sense it should be understood; resolving that, should we find that in any sense or degree it applies to us individually, we will assuredly quickly respond to the spirit's teaching, and correct so evil a condition.

#### BLESSING GOD WITH THE TONGUE.

We may readily see how the Apostle means that God's people bless or praise His name with their tongues. They do so in prayer; they do so in their hymns of praise; they do so in declaring His truth, and in witnessing to His providences on their behalf. In a word, we bless God with our tongues by showing forth His praises, who called us out of darkness into His marvellous light.

#### CHRISTIANS. WHO CURSE MEN WITH THEIR TONGUES.

But in what sense does the Apostle mean that spiritual Israelites curse men with their tongues?—and that so commonly, so generally prevalent as to require public reproof? Surely no Christian curses his fellowman by oaths and profane swearing. But, are there no other ways in which our tongues may 'be a curse and an injury to fellow-men? We are to remember that the meaning of our English word "curse" has somewhat altered in common usage within the last century, having very generally lost the sense of injury and assumed wholly the sense of swearing, profanity.

In the Greek language, different words are used when referring to a cursing oath (viz.. anathema and anathematiso, used ten times in the New Testament), and when referring to a spoken condemnation as a blight or curse (viz., hatara and kataraoimai, which signify condemnation—to speak against, to speak evil of, to injure). The latter is the word used 'by the Apostle James; hence his language really is—With the same tongue wherewith we praise and honor God, we do injury to fellow-men, by evil-speaking, slandering, etc. Thus our Lord, using the same word, said, "Bless them that curse (speak evil of) you." The Apostle Paul, using the same word, admonishes God's people to "Bless and curse not"—speak favourably of others, but do not speak injuriously of them. Again, we are told that our Lord cursed (the same Greek word) the fig tree, saying, "Let no fruit grow on thee henceforth"—He injured it, He made a declaration unfavourable to its future development. Thus also the Apostle declares that the Jews under the Law were under a curse—not that the Law was evil, but that, because of imperfections of the flesh, the Israelites came under the condemnation (curse) of the Law. He declares also that "Christ hath redeemed us (formerly Jews) from the curse (condemnation) of the Law, being made a curse for us having suffered for us the full condemnation or blight which the Law imposed upon the transgressor. Gal 3:10-13). He illustrated the same thought in connection with the word "curse," when he declares that garden land, which has been overgrown with thorns and briars, is "nigh unto cursing"—not ready for profanity, but for condemnation, as unfit for tillage, until burned over and its weeds exterminated.—Matt. 5:44; Rom. 12-14; Mark 11:21; Heb. 6:8.

Having thus before our minds the real word, and its signification as used by the Apostle, we see that while curse is a proper enough translation of the original, the whole difficulty is that present-day common usage and common education have largely hidden from sight this signification of the word. (Similarly the word evil has lost its original breadth of meaning and is almost invariably considered to signify immorality, badness, wickedness; whereas in its breadth of meaning, it may be used to refer to anything that is undesirable, not good, such as calamities, etc.).

Looking at the Apostle's statement from this standpoint, we see clearly that his charge is applicable, to Christian people of to-day to an alarming extent. How many there are who do injury with their tongues to their fellow-creatures, who use the same tongue in offering praise to God. We know of no evil to which God's consecrated people are more exposed than to this One. With many, it is as natural to gossip as to breathe; they do it unconsciously.

Many are the peculiar subterfuges which the fallen nature will use in its attempt to stifle the voice of conscience and yet maintain the use of this channel of evil—long after it has been driven from evil practices which are less common, less popular, more generally recognised as sinful.

(1) It will say, "I mean no harm to anybody; but I must have something to talk about, and nothing would be so interesting to friends and neighbors as something which has more or less of a gossipy flavor (scandal) connected with

it.” But is evil-speaking, slander, any the more proper on this account for the children of the light? By no means. Hence it is that the Scriptures instruct us, “Let your conversation be such as becometh saints;” “Let your speech be with grace, seasoned with salt, that ye may know how ye ought to answer every man;” “Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying, —that it may minister grace unto the hearers.”—Phil. 1:27; Col. 4:6; Eph. 4:29.

As for the point that there would be little else to talk about if scandals were thoroughly eliminated from Christian conversation, and were all to abide strictly by the Apostle’s injunction, “Speak evil of no man,” we answer: Is there not a wide scope for conversation amongst Christian people, on the subject of the riches of God’s grace in Christ Jesus, our Lord, expressed in the exceeding great and precious promises of the divine Word? In these things, we have indeed that which not only ministers grace to the hearer, but which adds also to the grace of the speaker. It showers blessing on every hand, so far as the “new creature” is concerned, and assists in deadening the old nature with its evil desires, tastes, appetites.

This is what the Apostle had in mind, evidently, when he said that the Lord’s people should “show forth the praises of Him who called us out of darkness into His marvellous light.” And a heart filled with the spirit of love, the spirit of God, the spirit of the truth and overflowing with the same at the mouth will be sure to overflow that which is within, for, “Out of the abundance of the heart, the mouth speaketh.” An evil mouth, therefore, a mouth which does injury to others, either to fellow-members of the “Body of Christ” or to those that are without, indicates an evil heart—implies that the heart is not pure. “Blessed are the pure- in heart, for they shall see God.”—4 Vet. 2:9; Matt. 12:34; 5:8.

(2) Another excuse for gossip about other men’s matters is offered by others, who say: I can talk about religious matters to those who are religiously inclined, but when I am with worldly people or with professors of religion who take no interest in religious themes, I must be agreeable and accommodating, and must at least.. hear their gossip and news; and if I do not share in such conversation, I would be considered very peculiar, and my company would not be desired. Yes, but this is to be one of the peculiarities of the “saints”; they are not only to be different from the world, but different also from the nominal professors of religion. Their religion is not merely to be on the surface, and on one day of the week, but is to be of the heart, related to all the affairs of life, for every day and every moment. To follow strictly the divine injunction will indeed separate you from some who are now your friends and who love such evil things—bidden us who have become sons of God and who have received of His spirit of sonship, the spirit of love.

And that the Lord understood and meant this is evident from the fact that He foretold to us that the way of discipleship would be a “narrow way.” If, therefore, your failure to be an entertaining visitor, neighbor, friend is ‘because of your fidelity as a “new creature” to the law of Christ, love—which “worketh no ill to his neighbor” either in word or deed, then indeed you have cause for rejoicing, because you are suffering a little, experiencing a loss, for Christ’s sake, for righteousness’ sake. The loss may at first seem heavy, ‘but if you endure it for Christ’s sake, in obedience to His righteous law of love, you will soon be able to say with the Apostle that such losses are “light afflictions,” not worthy to be compared with the offsetting blessings.—Phil. 3:7, 8; 2. Cor.4:17.

Your cause for rejoicing is that you have the Lord’s promise that such suffering shall work out for your good. Companionship with those who are not seeking to walk according to’ the mind of the spirit, but; according to the common “course of this world,” is injurious to the saints, to those who are seeking to walk in harmony with the new mind. They are far better off without such worldly companions and friends, and in proportion as they are separated from these will they find closer fellowship with the Lord Himself and with His Word, and with all who are true members of His Body and under the direction of His spirit. It is in harmony with this. that the Scriptures declare, in so many words, that the friendship of this world ‘signifies enmity against God. (James 4:4.) God has purposely placed’ the matter in such a position that His people must take their choice, and lose either the divine friendship and fellowship, or the worldly friendship and fellowship; because those things which the Lord loves are distasteful to the worldly, and those things which the worldly love, evil deeds and evil thoughts, evil-speaking, are an abomination in the sight of the Lord, and those who love and practise such things lose His fellowship—they are not of His spirit. “If any man have not the spirit of Christ, he is none of His.”—Rom. 8:9.

(3) Another way by which some otherwise good Christian people avoid this question, and justify themselves in this common fault of humanity, is by confining themselves (as they think) to the truth: though how frequently their gossip-loving natures pervert their judgments and lead them to accept as truth things respecting which they have little or no knowledge, they never know.

Such will say—“Oh, I never tell anything for truth until I positively know it to be true—of my own observation, my own personal knowledge. Anything that I do not ‘know of myself to be true, I am always careful to so state, and say, I have heard thus and so, or, I am told thus and so; I do not vouch for the truth of it myself. Thus I am sure that I always avoid speaking evil of anyone.” Perhaps there is no more common delusion on this subject than is thus expressed.

The depraved taste hedges itself behind conscience, and declares that it is always right to speak the truth, and hence God cannot have meant that speaking the truth would be slander, but that in condemning evil-speaking and slander as works of the flesh and the devil, He must have meant the speaking of that which is false, untrue.

This is a great mistake; a slander is equally a slander, whether it is true or whether it is false, and is so regarded, not only in the law of God, but also in the laws of civilised men. True, in human law, if a suit were brought for slander, if it were proven that the charges made by the slanderer had some basis of fact, that would probably be considered by the court and jury as extenuating circumstances, and would probably very much reduce the amount of the verdict for damages. A slander is anything which is uttered with the intention of injury to another, whether true or false, and the laws of men agree with the law of God, that such injury to another is wrong.

But the law of God, the law of Christ, goes much further and deeper into such matters, naturally, than do the laws of men, for it deals not with men, but with the “new creatures in Christ Jesus”—transformed by the renewing of their minds, under a special covenant relationship, and bound by the law of that covenant love—which “worketh no ill to his neighbor,” under any circumstances, under any provocation; which, on the contrary, returns “good for evil”—“blessing for cursing.”

The law of Christ, love, commands silence to all who acknowledge that law and the Law-Giver, saying, “Speak evil of no man” (Tit. 3:2) It goes further than this and declares against evil thoughts, evil suspicions, evil surmisings, against neighbours. It declares that love, filling our hearts, will not only hinder evil conduct and injurious words, but will prevent evil thoughts. “Love thinketh no evil”—can only be convinced of evil by indisputable proofs. Indeed, to impress this subject and its importance in His sight, the Great Teacher declares to the pupils in His school: “With what judgment ye judge others, I will judge you.” (Matt. 7:2.) And again He tells them to pray to the Father: “Forgive us our trespasses, as we forgive those who trespass against us.” (Matt. 6:12) Again He declares, “If at heart ye treasure up resentment against others, the Heavenly Father will not forgive you.” (Matt. 18:35) All! indeed, a Christian after the Lord’s pattern, a graduate of the school of Christ and prepared to teach others, is one who not only outwardly, but inwardly also, is clean, separated, washed by the water of divine instruction, from the meanness, the filthiness of the flesh. He is no longer the slave of sin, controlled by the desires and weaknesses of his fallen flesh and its spirit of the world, hearing fruits unto unrighteousness, anger, malice, hatred, strife, slander, evil-speaking. (Col. 3:8; I Pet.

2:1,2.) From his high standpoint of appreciation of the, divine law, the advanced Christian sees that the Lord’s sight hatred is murder, slander is assassination, and the destruction of a neighbour’s good name is robbery and rapine. And any of these things done in the Church, among the professed people of God, is doubly evil—The assassination and robbery of a brother.—Compare 1 John 3:15 and Matt. 5:21, 22.

Those who thus speak, and attempt to justify their misconduct, have either never entered the school of Christ, or are as yet only in the infant class, and do not know that theirs is the spirit of murder, and not the spirit of brotherly love. Oh! that all true Christians might learn the scope of this law of love, in its relationship, not only to God, but also to fellow-men; what a bridling of tongues it would mean, what a carefulness of speech! As David said, “I will take heed to my ways, that I sin not with my tongue.” And he who watches his tongue is putting a detective upon his deceitful heart and can the better know it and master it, for “out of the abundance of the heart, the mouth speaketh.”—Jer. 17:9; Psa. 39:1; Matt. 12:34.

The only exception to this rule, “Speak evil of no man,” would come in where we might know of an absolute necessity for making known an evil—where the relating of the evil would be contrary to our heart’s wishes and only mentioned because of necessity, because of love for others who, if not informed, might be injured. For instance, the law of the land demands that, if we know of murder having been committed, it shall not be considered slander, but on the contrary be considered duty, to make known to the proper officers of the law the facts (not suspicions) which have come under our observation. Likewise, if we knew of some weakness in a brother or sister, and realised that they were about to be placed in a dangerous position, because of some other brother or sister not knowing of that weakness, it might become our duty to make known, either to the individual or congregation liable to be injured, so much of our knowledge of facts (not suspicions) as might be necessary to guard them against injury through the weakness mentioned. And before anything should be said on the subject, we should most positively satisfy our own consciences that our motive in speaking is a good one, and not an evil one, that we are about to use our tongues to bless, and not to injure. And even then, prompted by the spirit of love and kindness toward the weak brother, as well as toward the others, we should avoid mentioning one solitary item that would not be necessary to the object in view.

With these thoughts before our minds, let us all, as brethren in the school of Christ, more earnestly than ever guard against the old nature, and its insidious attempts to gain control over our tongues. Let us, more and more, seek to appreciate, in ourselves and in others, the heavenly wisdom, the operation of which is so forcefully presented by the

Apostle. The more important our members, the more influential, the more earnestly ought we strive to keep them in full 'subjection to the Lord as His servants. Our feet are useful members, consecrated to the Lord; we may use them. in many errands of mercy, to the glory of His Name and to the profit of His people. Our hands are likewise useful thoroughly consecrated to the Lord's service. Our ears- are also useful 'in His service, to hear for Him, to refuse to hear the evil, and to set a good example to others. Our eyes .are a great blessing from. the Lord, and they also are to be kept from evil, from the lust of the eye\_ and the pride of life, and are to be instruments .or servants of righteousness, in seeing the good, in appreciating the good, and in assisting the good, and in helping us to know the will of our God.

But of all our members, the most influential is the tongue. The tongue's influence exceeds that of all our other members combined: to control it, therefore, 'in the Lord's service, is the most important work of the Lord's people in respect of their mortal bodies and the service of these rendered to the Lord. A few words of love, kindness, helpfulness—how often have such changed the entire course of a human life !—nay, how much they have had to do with moulding the destiny of nations! And how often have evil words, unkind words, slanderous words, done gross injustice, assassinated' reputations, etc., or, as the Apostle declares, "set on fire the course of nature"—awakening passions, strifes, enmities, at first unthought of. No wonder he declares such. tongues "set on fire of Genenna"—the second death.

The public servants of the church are to some extent specially its "tongues," and what an. influence they yield for good or for evil, in the blessing and upbuilding of the Lord's people, or for their injury—cursing! How necessary that all the tongue-servants of the Lord's Body be such, and such only, as are of His spirit! Their influence not only extends to those who are 'in the church, hut in considerable measure they are mouthpieces heard outside. And the same principle applies to every individual member of the 'Church, in his use of his member, his tongue. He may use it wisely or unwisely, with heavenly wisdom or with earthly wisdom. He may use it for strife, and tearing down the faith and character of the brethren, in overthrowing love and confidence, or he may use it in building up, these graces of the spirit. How few amongst the Lord's people have conquered -the tongue to the extent of 'bringing it into subjection to the will of God, that they may minister good, and only good, to all with whom they come in contact. Let us, dear brethren, be fully resolved that by divine grace (promised to assist us) the days 'ahead shall witness great progress in our control of this most important member of our bodies, bringing the same into full subjection and obedience and service to the Kings of kings and Lord of lords—to Him who bath. called us out of darkness into His marvellous light

PEOPLES PAPER.

Published by the Biblical Institute, at -National tank Chambers, 226 Glenferrie Hawthorn, Melbourne E 2. (Monthly) 2/6 per annum, post paid.

## From time to time

FROM time to time voices are raised in Christendom which show that some leaders in religious circles appreciate the sad conditions now prevailing not only in the “earth,” i.e., the social phase of society, but -also in the “heavens,” i.e., the religious portion of the community. (2 Pet. 3.) Dr. Henry Townsend, Principal of the Manchester Baptist College, is credited with the following statement:—

“It seems that present-day civilisation has put the Church into the dock, and the only way in which she can possibly hope to get out of the dock is by some solemn and dramatic act of penitence for the wrongs -done to the human race in the past. Matters have reached such a stage that the Church needs the forgiveness of men -as she does that of God. The Gospel is imperishable, but our organisations and cults cannot escape the disintegrating effects of ethical criticism. Until the Church has renounced the dark stains in her record and repented of her past ways, confessed that she has been the tool of militarists and used violence to serve her own -ends, acknowledged that she has resisted the true humanism and the political -and industrial emancipation of the peoples, it looks as though this age will scorn her appeals. We are not responsible for the history of the Church, but we are responsible for condoning much in her history which -this generation knows to be irreconcilable with the spirit of her Founder. The blood of the past is upon us.”

Though realising the sad history of the Church, especially as associated with the state—the wrongs done in joining in worldly, and national ambitions as the tool of militarists, etc., Dr. Townsend still hopes for recovery and that the churches may yet attain the spirit of -Christ and pureness of faith and conduct. He seems to forget that the Lord, and particularly the Apostles Paul and Peter, as also John in the Revelation, show very clearly that the condition among professing !Christians would wax worse and worse (1 Tim.. 4:1, 2 Tim. 3:1-5, 2 Pet. 2:1, 2; 3:3, 4), and reach the very condition of to-day, described by these passages, as -also in Rev. 3:16. This shows the Lord realised that recovery was not to be expected, and instead He would cast off and no- longer recognise such a Church as His representative.

The last few words of the quotation from Dr. Townsend are significant—“The blood of the past is upon us”—and remind us of the words of „the Jews clamouring for the death- of Jesus—“His blood be upon us and- on our children,” and it seems that they will have similar fulfilment. Of the Jewish nation the Lord said .(Matt. 23:35): “Upon you may come all the righteous blood shed upon the earth from the blood of righteous Abel unto the blood of Zacharias.” That generation walked in the same way as their murderous forefathers, even slaying the “prince -of life,” so the Lord in !closing that dispensation visited His judgments upon that generation. Likewise the Revelation to St. John pictures the church systems as the harlot (papacy) and her daughters and declares their destruction. Also- God’s true people are warned to “come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues.” (Rev. 18:4.) While the Roman Church is the mother -and has been the most terrible !in wickedness and corruption, yet undoubtedly the daughters represent the other churches and the Laodicean Church represents the whole system of nominal Christianity. (Rev. 3:14-17.)

These systems have left the Christian narrow way; they have departed from- “the faith once delivered to the saints” and gone after Balaam and wordliness and have been “spued out” of the Lord’s mouth—no longer recognised as followers of Christ. The Jewish house lingered some 37 years after our Lord had said, “Your house is left unto you desolate,” and Christendom is, as Dr. Townsend intimates, weighed in the balances and found wanting, and simply awaits her destruction. How important it is for all true Christians to give earnest heed to “what the spirit saith unto the churches.” It is time for all who still believe in the cross of Christ as the price.of sin and only means of salvation and who are seeking. to walk in the simplicity of faith, holding fast to the things they have heard—since having had ears to- hear—to separate themselves from such systems and like the “eagles” be gathered together around the “carcase,” (Luke 17:37) feeding together on the Word of God and encouraging each other in the wonderful unfoldment of prophecy and the prospect of early completion of the Church of Christ, and then the setting up of the Kingdom for the blessing of -all the families of the earth and the scattering of all the darkness of error and superstition and deceptions so prevalent in the world to-day.

Some verses -of the poem, under the title “The Nominal Church,” appear in another column of this issue, which aptly describe how the “falling away” has come about, thus emphasising how necessary it is for all the Lord’s people to be quite free from such systems, that they -may worship Him in spirit and in truth.-! John 2:15-17.

Saviour, I long to walk  
Closer with Thee:  
Led by Thy guiding hand  
Ever to be;

Constantly near Thy side,  
Quickened and purified,  
Living for Him Who died  
Freely for me.

—C. T. Robison.

## Correspondence.

Berean Biblical Institute, Hawthorn, Victoria, Aust.

Dear Brethren,

Your letter of May 23rd came duly to hand, but inasmuch as we were out of the 1932 Convention Reports, we found it necessary to send your order to the Dawn Publishers,, N.Y., and hope these reports have been received by this time.

We are pleased to inform you that we are contemplating another Annual Convention at Pittsburgh this year, which will be held on October 27th, 28th and 29th.

Noting that you publish a monthly paper, we would appreciate your giving due notice of this Convention in your publication. While we realise that our brethren on foreign shores can not be with us, we are anxious that as many as possible be acquainted with the activities of the brethren in America, and particularly in Pittsburgh.

We have a very nice class here, numbering nearly one hundred, and meet every Sunday in the old Bible House Chapel, in what was formerly known as Allegheny, Pennsylvania, now a part of the City of Pittsburgh.

We rejoice with you brethren in your activity and service, and sincerely trust the Lord will continue to bless your efforts.

With Christian love and best wishes, we are, your brethren in Christ,

Associated Bible Students.

[We are pleased to draw attention to the forthcoming Annual Convention of the brethren in Pittsburgh, U.S.A. Realising from our own Convention gatherings how helpful such occasions can be, with the Lord's blessing over all who love His truth and cause generally, it would be nice for all to remember the brethren gathered at Pittsburgh on the above dates before the throne of grace, to the end that they may be refreshed, strengthened and encouraged in their pilgrim way.]

South Australia, Sept. 17th, 1933. Dear Brother,—

I feel it my duty to drop you a few lines and at least thank you for those papers you sent me free of charge. They were very interesting indeed, and I very much missed the "People's Paper" when it did not come along last month. However, I thank you very much, and I will herewith send you a small offering for the same, for I know you cannot print them and send them out for nothing. I am a father of six children, and also times are hard, but we trust in the Lord and look forward to His kingdom as the only hope and salvation, for better times really can only come from the Almighty God, and let us hope that He soon may come into His Temple.

Yours truly, Brother in the Lord, K.H.H.

South Australia. Berean Biblical Institute.

Dear Friends,—

I am enclosing herewith subscription that I owe for the "People's Paper." Hoping this is right, and thanking you very much for still sending the "Paper" along, as I enjoy the reading and would not like to be without it.

Wishing you every success in your work for the Lord. Yours faithfully, A.A.

## THE CLOSE OF THE PILGRIM WAY.

The following letter, giving information of the death of a dear elderly Brother, was received early last month from the secretary of the Sydney class, meeting at Rawson Chambers.

Dear Brother,  
Greetings in His Name. •

I feel it my duty' to report the passing from this vale of tears of our dear Bro. G. Morris, of Bankstown, N.S.W. Through the good office of a Brother who lives in the same locality we were informed of his death, which took place suddenly on August 25th.

We did not see much of the Brother, for he was subject to -a considerable amount of sickness for the past year or so, but the Lord was very gracious to him, as he lived into his seventy-seventh year. He was with us at the last Memorial, and was with us at the Class once since. Our Brother was very zealous for the truth and rejoiced in the knowledge of the same. The last time I conversed with him—the last time he was able to attend the Class—in talking together of God's goodness to His children, so full was he that he had some difficulty in finding words to express himself.

Brother Muir and myself availed ourselves of the privilege of attending the funeral, and although the family of our departed Brother belonged to various nominal Churches the eldest son expressed his wish that the father be buried by representatives of the Church to which he belonged, the rest of the family also being quite willing. That,, of course, gave an opportunity to give a good witness for the truth. Brother Downey, of the St. Peter's Class arrived after the service had started, his train connections serving him badly. We were pleased to see that Brother present, for he had the privilege of immersing the dear Brother a little while ago.

In conversing with the family they all expressed the same sentiment of his sterling Christian character—"though dead yet he speaketh. ' Rev. 14:13 comes to mind—"Blessed are the dead which die in the Lord from henceforth; they rest from their labours and their works do follow them."

In conclusion, I may say we have great hope for our Brother, for he continued in well-doing till the end, therefore he could have expressed himself like the Apostle Paul—"I know there is laid up for me a crown of righteousness." May the calling away of a Brother here and a Brother there stimulate us with more zeal to make our calling and election sure.

"Oh, what are all our sufferings here,  
If Lord Thou count us meet,  
With that enraptured host to appear  
And worship at Thy feet."  
I close with Christian love to all the friends, and remain,  
Yours is the one hope,

J. H. T.

[The above sentiments respecting our late Brother G. Morris are truly endorsed. For some years past he has corresponded regularly with us and at all times manifested much zeal and sacrifice in the cause of truth. It was always his delight to speak of the Lord's goodness, and in harmony with his faith in the finished work of Christ was continually active in passing out the tracts or loaning the books to those having ears to hear, if haply they, too, may receive of the glad message in which he rejoiced. No discouragement was shown by the Brother when results from his efforts seemed small; on one occasion well remembered he remarked that if the message does not gather any "wheat" it may help some of the "sheep." In other words, while endeavouring chiefly to find those who would enter into the Christian way at this acceptable time, the help that others may gain and "glorify God in the day of visitation" was riot overlooked.

We rejoice to know that our dear Brother finished his course in full faith and joy, and so have every confidence that he has entered into his reward, as we are living in the close of the harvest of this age with our Lord present gathering His "jewels" to inherit with Himself the heavenly mansions so graciously provided and promised to the overcomers by our loving Heavenly Father.]

U.S.A., August 24th, 1933.

# The Ransom and its Application to Mankind

THE word “Ransom” is used in respect of the purchase-price of humanity and also in connection with the deliverance of mankind after having been purchased by that price. As an illustration of the two uses of the word, we give two texts of Scripture:— (1) “Who gave Himself a Ransom for all, to be testified in due time.” (1, Tim. 2:6.) (2) “I will Ransom them from the power of the grave.” (Hos.’ 13:14.) In these texts we see the two uses of the word

“Ransom.” The word Ransom. in the Scriptures is often used in a similar manner to the word “redeem.” The two words, indeed, have the thought of purchase connected with them. To redeem is to buy back; to ransom., as used in 1 Tim. 2:6, is to buy back, by giving a price to correspond.

The Bible sometimes speaks of the death of our Lord Jesus Christ as the giving of the price.. The Scripture says that our Lord Jesus gave Himself to be a Ransom-price. (Matt. 20:28, Mark 10 45.) He gave Himself at Jordan; He completed the giving of Himself at Calvary. In His death He laid down the ransom-price, the price necessary for redeeming Adam and all of his race from the sentence of death.

But there is a difference to be observed between the laying down of the Ransom-price and the application of that Ransom-price. The price was in our Lord Jesus Himself, but He must lay it down sacrificially before the benefits of it could be given to others. The Scriptures show us that, after He had laid down that price, God empowered Him to make use of it, permitting Him to enter into the Most Holy, even heaven itself, to do so. He makes use of that price, as outlined in the Scriptures, in a two-fold offering to God:—

First, He appropriated of that life which He had laid down—the merits of that Ransom-price—to those who would constitute His Body, the Church. He Himself had no sins to cleanse, but those who, according to God’s arrangement, were to be the members of His Body, had sins; and for these He applies His blood as a redemption price or merit on their behalf, securing for them, not only release from condemnation, but also the opportunity of becoming sharers with Him in the Ransom work. He has not applied the merit of that sacrifice as yet to Adam or his children, but merely to those who, in the type, were represented by the under-priests, and to the Levites, the brethren and servants of the priestly family.

Secondly, Christ will make use of His sacrifice on behalf of all the people. As was shown in the type, the sprinkling of the blood on the mercy-seat at the close of the Day of Atonement, which was the second sprinkling, was for all the people. The antitype of this act will constitute a full offset to the Adamic condemnation. Another Scripture, however, shows us that while all the people are to come under the direct control of the great Messiah, they are not to be turned over perfect, but as they are found—in a dying condition, the wrath of God, because of -imperfection, still being upon them. Then, under the New Covenant, of which our Lord is made the responsible Mediator, the Great Messiah will take charge of “all the people,” \_even while they are still subject to the weaknesses resulting from the sentence of death. Under this New Covenant, as many of them as will become obedient to the laws of Messiah’s Kingdom, will come into relationship to the Life-Giver, in harmony with the text, which. says, “he that bath the Son bath life, and he that bath not the Son shall not see life.” (1 John 5:12; John 3:36.) All of Adam’s posterity will have an opportunity to accept Jesus, either as His brethren at the present time, or as His children in the next Age.

Coming back, then, to the words Ransom ‘and Ransomed: They are used in respect of our Lord, to indicate, not that He completed the Ransom work when He died, but that He there provided the Ransom-price. During His Mediatorial reign the whole work of Christ will be that of delivering those for whom He gave the Ransom-price. In this last use of the word, it would be right to say that the Church shares with Christ in this Ransom work of delivering the world. This is the thought everywhere set before us in the Scriptures. But it would be wrong to say that the Church participates in the Ransom-price. The Ransom-price was the perfect Man, Jesus, who gave Himself to be a Ransom-price for all.

In that sacrifice there is a sufficiency of merit for all of Adam’s posterity. The Church, therefore, has no participation in the work of giving the Ransom-price, though it is to participate in the work of. Ransoming or recovering those for whom the Ransom-price is to be applied.

The sentence of death, passed upon Father Adam, was transmitted in a natural way to all of his children. At the end of this Gospel Age, the Great High Priest will have finished His atoning work. Then, by applying the Ransom-price on behalf of the world, He will become invested with all the rights and titles to humanity and to the earth. The full price having been paid over in behalf of mankind and their home, and having been accepted by the Almighty, the “world and the fulness thereof” will all be turned over to Christ, who will then ‘be King of kings and Lord of lords. Justice will then have no further claim upon mankind, all of whom will have been turned over to Christ. But He will not recognise those who. are in a rebellious attitude toward God’s arrangements.

Such, however, will be held in restraint and will still be under Divine Justice, for the Great Mediator will be a representative of Divine Justice, as well as of Divine Mercy. During His reign it will be His duty and privilege to teach mankind a great lesson. In one of the prophecies we read, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem." (Isa. 2:3, Micah 4:2.) And it shall come to pass that the nation that will not go up to Jerusalem will have no blessing.—Zech. 14:17-19.

In other words, while the Millennial Kingdom will be fully -established, its blessings will be operative only toward those who will seek to keep the Divine Law. But as the nations perceive that there is no blessing apart from the -keeping of the Divine Law, they will doubtless be influenced to do so. In due time, the light of the knowledge of the Lord will fill the whole earth, and ignorance and superstition will lie supplanted by Divine enlightenment.

The Scriptures assure us that this New Covenant will be made with Israel, and with all mankind, who will become Israelites; for God will also give the heathen to Messiah, who will be Ruler of all the earth, not merely of those who accept His Government. "Ask of Me and I will give thee the heathen for an inheritance." He will rule with the iron rod, to the intent that all mankind may learn the Divine Law and have- the Divine blessing.—Psalm 2:6-12.

## The Nominal Church

The Church and the World walked far apart  
On the changing shores of time;  
The World was singing a giddy song,  
And the Church a hymn sublime.

"Come give me your hand," said the merry World,  
"And walk with me this way";  
But the good Church hid her snowy hands  
And solemnly answered "Nay,

I will not give you my hand at all,  
And I will not walk with you;  
Your way is the way that leads to death;  
To my Lord I must be true."

"Nay, walk with me but a little space,"  
Said the World with a kindly air;  
"The road I walk is a pleasant road,  
And the sun shines always there;

Your path is thorny and rough and rude,  
But mine is broad and plain;  
My way is paved with flowers and dews,  
And yours with tears and pain;

The sky to me is always blue,  
No want, no toil I know;  
The sky above you is always dark,  
Your lot is a lot of woe;

The way you walk is a narrow way,  
But mine is amply wide."

"Your house is too plain," said the proud old World.  
"I'll build you one like mine;

Carpets of Brussels and curtains of lace,  
And furniture ever so fine."  
So he built her a costly and beautiful house;  
Most splendid it was to behold;

Her sons and her beautiful daughters dwelt there  
Gleaming in purple and gold;  
Rich fairs and shows in the halls were held,

And the World and his children were there.  
Laughter and music and feasting were heard  
In the place that was meant for prayer.  
There were cushioned pews for the rich and gay,

To sit in their pomp and pride;  
While the poor, who were clad in shabby array,  
But seldom came inside.  
Then the Church sat down at her ease 'and said,

"I am rich and my goods are increased,  
I have need of nothing or ought to do,  
But to laugh, and dance,- and feast."  
The sly World heard, and he laughed in his sleeve,

And mocking said aside  
"The Church is fallen, the beautiful Church,  
And her shame is her boast and pride."  
The angel drew near to the mercy-seat,

And whispered in sighs her name,  
Then the loud anthems of rapture were hushed,  
And heads were covered with shame.  
And a voice was heard at last by the Church

From Him who sat on the Throne,  
"I know thy works, and how thou hast said,  
'I am rich'; and hast not known

That thou art naked, poor and blind,  
And wretched before my face;  
Therefore, from my presence, I cast thee out,  
And blot thy name from its place."

## BE LIKE THE SPRING.

Up in the mountains there is a spring. Day and night, year in and year out, for years this spring has been running continuously. Long before there were homes about it, people came from afar to quench their thirst with its cool flow. The spring's waters are pure and health-giving, for nothing is allowed to accumulate in the waters. Sieved through rocks -and gravel for miles, all impurities are washed away before its sparkling waters are offered to whomsoever may take and drink.

About a mile from this spring is a pond. It is still and stagnant. If you were to chink from it you might die from its accumulated poison. It gives nothing.

Put the little spring is always giving. Always it made and kept clean by moving.

Let us keep our hearts like the little spring. Keep the kind and thoughtful deeds flowing all the time. The only satisfactory life is the one that is continually giving away and renewing itself by acts of service and devotion for others.

Published by Hereon Biblical Institute. National Bank Chambers, Hawthorn Printed by Hickling Powell, Brunsick, Victoria.