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## The Books of the Bible.

(Convention Address.)

THE Bible is the most wonderful book in the world—it is the most important book. It is so important that all the forces of evil and darkness have sought to destroy it; no book has had such enemies. Other books have been similarly treated by the enemies of truth, but that has been generally because of their connection with the Bible. Its worst enemies have been those, who, while professing to be Christians, have used their positions as ministers and leaders of religious thought to undermine faith in the inspiration of prophets, evangelists and apostles.

The prince of darkness has done his utmost to hinder the glorious light of the gospel of Christ from shining into the hearts of the people. He has had great success, working through the great Antichrist—the Roman Catholic Church.

In the fifteenth century the Pope thought he had quietened every protesting voice that could proclaim the message of truth, liberty and salvation; the two witnesses, the Old and New Testaments appeared to be slain, but even then the Lord declared “Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with Me in White, for they are worthy.” (Rev. 3:4.)

Our thought at this time is to speak of the “Books” in which these names are recorded. We read in Mal. 3:16, 17. “Then they that feared the Lord spake often one to another, and a book of remembrance was written before Him for them that feared the Lord and that thought upon His name; and they shall be Mine saith the Lord, in that day when I make up my jewels.”

The thought of such Books of Life runs all through the Bible. In Rev. 17:8, mention is made of a book of life in which some names are written “from the foundation of the world.” Of course, it does not mean that God has literal books in which are written in some language or human writing, such names. It does indicate, however, that God has a record of the faithful in all ages and that His great purpose in respect of a selection of certain persons and classes is working out in an orderly way and the outcome is all foreknown to Him.

When man was created Adam’s name was in a Book of Life, and the whole human race was represented in him.

He had access to the trees of life, the fruits of which would sustain him in health and lasting human life on

earth.

His name was not written in the Lamb's book of life; not written among the names of the firstborn, whose names are written in heaven. He was, as Paul says, "Of the earth, earthy" (1 Cor. 15:47, 48), not spiritual but human, not immortal but mortal. (Psa. 8, Leeser.)

By sin Adam forfeited the privilege of partaking of the trees of life—he was compelled to leave the garden, otherwise the sentence of death might not have operated as it has upon himself and his progeny. In other words, his name was removed from the Book of Life; he was sentenced to- death. "So death passed upon all."

Satan had said they would not die, and by that same lie he has been deceiving mankind ever since. He has led men to think that when they seem to die they are simply entering a fuller life in the spirit world, an evolution. So the deceived poet has written, "Call it not death, 'tis but transition," as though the names of the human family were still written in the Book of Life. The majority of church people are still labouring under this great deception; it is embodied in the creeds under the caption of the "Immortality of the soul."

It is, however, very few of earth's millions who will. become spirit beings at all—"whose names are written in heaven." "The heaven of heavens is the Lord's, but the earth hath He given to the children of men." That is, man was made to live on the earth. The names of all the willing and 'obedient who prove worthy ,during the Messianic reign of Christ will be written in "another book of life," which is to be opened before the Great White Throne at the end of the Millennial Age (Rev. 20:12), when all must be judged by Jehovah as to whether they are worthy of life everlasting. That will be a trial corresponding to that under which Adam failed and brought death upon all.

Life on any Plane is ordained only for the Righteous.

Man was created to live in harmony with the righteous laws of his Creator. Sin entered, death passed upon all men (Rom. 5:12), but God in His mercy has made provision by the sacrifice of Christ for paying the penalty and providing an opportunity for each to have an individual trial, and of having their names re-written in the Book of Life.

While mankind generally is "dead in trespass and sins," there have been some in all ages who have felt after God and who have been justified by faith and their names have been entered in a Book of Life. This is indicated in Rom.

7, where Paul, speaking of himself as representing the Israelites under the Law Covenant, says: "I was alive without the law once (being children of the covenant made with Abraham—Acts 3:25), but when the commandment came, sin revived, and I died"—the law which was ordained unto life slew me. (Rom. 7:9-1 I.)

We find that there were some prior to the flood, who, because of their faith, and in view of the Ransom, to be paid by Jesus, had their names recorded in a Book of Life—Abel, Seth, Enoch, Noah, and others. In the Patriarchal Age there were Abraham, Melchisedec, Isaac and Jacob, and on through the Law Dispensation there were those, who, unable to keep the Law perfectly, trusted in the great promise to Abraham which the Law did not disannul. (Gal. 3:15.) When the Law Covenant was inaugurated the nation promised to keep its instructions, and by their Atonement Day sacrifices pointing to Christ, Israel became alive towards God, their names were written, as it were, in the mediator's Book of Life. Had any been able to keep that Law perfectly they could have gained everlasting life on earth, and thus be able to appear before the Great White Throne of God, just as the world of mankind will, when led up the highway of holiness under the better Mediator than Moses, in the next age.

However, the Law having been accepted, the failure to keep it brought once -again upon them the sentence of death, as Paul puts it—"Sin revived, and I died." So, by the deeds of the Law no flesh was justified—"none righteous, no, not one." No names remained written in the Law Book of Life excepting that of the Son of Man, who was "born under the Law (that He could keep it, and give His life) to redeem them that were under the Law." .

The world of mankind are still under the sentence of death; they are not on trial for life or death, being "condemned already." However, any endeavours towards righteousness will be rewarded by thus having a better character to begin with when raised from the dead and given an opportunity of having their names written in the Book of Life in that restitution age. Those who now act wickedly bring punishment upon themselves, both in the present time and in the time of the resurrection, for they deprave their characters and will have- so much the more to overcome, in order to gain life at that time.

It would seem that God has always had a Book of Life open, in which the names of the faithful could be recorded. Many of these are mentioned in the eleventh chapter of Hebrews. Moses's name was written in a Book of Life.

(Exod. 32:32.) It was when Israel had sinned by making the golden calf, God had said to Moses, "Let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation." Moses pleaded, "If thou wilt not forgive their sin, blot me, I pray thee, out of thy book which thou hast written." The Lord replied, "Whosoever bath sinned against me, him will I blot out of my book."

When the Lord came to Israel nineteen hundred years ago, He offered to release them from the condemnation of the Law Covenant. "He made an end of the Law, nailing it to the cross." He opened up "a new and living way"—a new Book of Life was opened. He came to His own, and "to as many as received Him to them gave He power (privilege) to become sons of God." (John:12.) Israel as a nation rejected Christ—only a remnant believed. The Law Covenant ended, the Book of Life under that Covenant was closed, as God no longer recognised Israel as alive toward Him. That nation became like all other nations, "dead in trespasses and sins," and must wait until another Book of Life will be opened under the New Covenant and greater Mediator.

The indictment and curse of Israel are strongly expressed by the prophetic Psalm 69:17-28: "Let their table become a snare, and that which should have been for their welfare let it become a trap .... pour out thine indignation upon them.... Let their habitation be desolate, for they persecute him whom thou bast smitten. . . . Let them not come into thy righteousness. Let them be blotted out of the book of the living ,and not be written with the righteous." Thus it was that the Book of Life under the Law Covenant was closed; because of unbelief that nation was rejected. Only a remnant was saved and obtained the privilege of having their names recorded in the wonderful Book of Life, as, sons of God, on the spiritual plane, as the church of the firstborn whose names are written in heaven. (Heb. 12:23.) However, the Apostle (Rom. IT:25-27) assures us that when the Book containing the names of the heavenly company is full, "when the fullness from the gentiles be come in," then all Israel shall be saved and have opportunity of having their names written in the further Book of Life—receiving human life on earth.

The New and Living Way.

A new Book was opened at Pentecost for the church of the firstborn. Paul refers. to this particular class as being divinely "blessed with all spiritual blessings in heavenly places in Christ, according as He hath chosen us in Him before the foundation of the world that we should be holy and without blame before Him, having predestinated us unto the adoption of children," etc. This Book is to contain the names of the

“New Creation,” of whom Jesus said, “I go to prepare a place for you, and if I go I will come again and receive you unto Myself, that where I am there ye may be also.”

Prior to Jesus there were no names in this Book. Jesus said, “Of all that have been born. there hath not arisen a greater than John (the Baptist), but he that is least in the Kingdom of Heaven is greater than he” (Luke 7:28.) When we think of the noble characters such as Abraham, Job, Jacob, Moses, Daniel, Isaiah, Jeremiah and others, it seems strange. that we should have such a wonderful hope so much greater than theirs; yet, there it is. In Hebrews 11:38-40, Paul speaks of these: “Of whom the world was not worthy . . . these all having obtained a good report through faith received not the promise; God having provided some better thing for us.” Their names are in the Book of Life which will be opened in the Messianic Age, when Christ and the Church reign for the blessing of all the families of the earth, under the New Covenant. These ancient worthies will then be “princes in all the earth,” the earthly representatives of the new heavenly government. Satan and the evil spirits will be bound and Christ and His saints will rule instead.

It is important that we should realise more and more deeply our privilege in Christ of having our names in the same Book of Life, as “joint heirs with Him”—as His Bride, associate members of the Abrahamic Seed. (Gal. 3:16, 29.) We note that all do not have this opportunity; it is only such as “the Lord our God shall call”—only those who are invited by the Heavenly Father. This is seen in the parable of the Great Supper. The invitation was first confined to Israel.

Jesus said: “I am not sent but to the lost sheep of the House of Israel,” go not into the way of the Gentiles. When, however, Israel stumbled into blindness, through unbelief, the gospel invitation went out to the nations, not with the object of converting all nations, but to “take out a people” (Acts 15:14-17), to fill up the vacant places at the table. When the full number of this elect class is complete and the members are all recorded in the heavenly Book of Life, as the spiritual Seed of Abraham, then a wider invitation will go out. (Rev. 22:17.)

However, “many are called (invited) but few are chosen,” Many seem to come so far and have their names written in the heavenly Book, but fail to make their calling and election sure. Their names would seem to be removed from the place allotted to them and others take their places. “Take heed that no man take thy crown.” The failure comes about through allowing earthly, fleshly interests and, selfish desires to quench the spiritual life. They cling to the natural, human things, while still also wishing to serve God; this appears to be the case with most of those who start in the Christian way. The result is that they fail to gain “the prize of the high calling of God in Christ Jesus.” While their names may still be maintained in the Book of Life if they are corrected by the “great tribulation” permitted to come upon them, yet it is that instead of sitting with Christ in His throne, they are to serve before the throne—a great multitude. (Rev 7:13, 14.)

How wonderful is the inheritance of the hundred and forty-four thousand overcomers. If we could grasp the glorious thought of it, how earnest it would make us. How anxious we should be to learn and to do everything possible in order to qualify for such honour. It is well that we remember what it cost our Lord, so that we might be eligible to receive the Divine invitation, that our names might be written in heaven as members of the Church of the Firstborn. Seeing that our Lord first loved us and gave Himself for us, our hearts must respond in love to Him and desire to follow His steps and conform our characters to His.

The Lord had chosen seventy disciples and sent them forth to proclaim, the opening up of the new Book of Life-- “the kingdom of heaven is at hand.” These returned rejoicing in the great works that they had been able to perform. Jesus answered, “Rejoice not that the spirits are subject to you, hut rejoice that your names are written in heaven,”

How may we know that our names are written in heaven? There are definite steps that must be taken and definite promises to such as take these steps. First, there must be a clear turning away from sin and earnest seeking the Lord and righteousness. "Repent and be converted," says Peter. The Heavenly Father is represented in the father of the prodigal son; He is ready to receive and clothe with righteousness, and more than that. If, after being justified by faith in the precious blood of Christ, we realise that we are not our own, that we are bought with a price and that it is only our reasonable service to present our bodies a living sacrifice to God—a full surrender of self, selfish aims and objects turning entirely to God—saying, "Thy holy will be done, howe'er it cross my own," then it is that the Lord grants the gift of the holy spirit, Which is the spirit of sonship, and we are "accepted in the beloved," as, "sons of God." God has sealed us as His, and, as it were, puts a ring .en our finger; we are betrothed to His Son—our names are written in heaven, among the "Church of the Firstborn." Then there is a great feast provided; we feed upon the "Bread from heaven," and the good hopes and rich promises of the Word. In this way grace and strength are provided so that we may make our calling and election sure, and prove overcomers and receive the reward of Rev. 3:21, and Rev. 3:5.

"He that overcometh shall be clothed in white raiment, and I will not blot out his name from the Book of Life."

How separate from the world this class has been all down the age—"Ye are not of the world." The line of demarkation must be kept clear. The Christian who affiliates with the world cannot be an overcomer. The distinct separation is seen in Rev. 13. 8, where all the world are seen worshipping the great beast—the Roman Catholic Church, the anti-christ. "All that dwell upon the earth shall worship him whose names are not written in the Book of Life of the Lamb slain from the foundation of:the world. Then in Rev. 17:8, it is interesting to note that this great beast which had been wounded arises again and is then cast into destruction and that the whole world will be astonished, excepting those whose names • are written in the Book of Life.

When this Book of Life is completed—the full number of God's elect being recorded — then another Book of Life will be opened and all the Willing and obedient of mankind will have opportunity of having their names written therein. That will be during the thousand years' reign of Christ, the object of which .is "the restitution of all things which God has spoken by the mouth of all the holy prophets since the world began." (Acts 3:20-22.) All will be assisted to go up the highway of holiness; with the way made easy. There will be no devil to deceive or entice and the stumbling stones will be taken out of the way. (Isa. 35.)

Then at the end of that age all must appear before the Great White Throne of Jehovah—a corresponding trial to that of our first parents in Eden. "And another Book was opened which is the Book of Life." All who by that time are not found worthy of being written in the Book of Life will be destroyed in the second death. The sentence of Eden was. to the first death, Adamic death—this is the second sentence of Jehovah and the second death from which there is no recovery. (Rev. 20:7-15; 21:23-27; 22: I, 2; Dan. 7:9, to.) "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14.)

## Sydney Bible Class.

The friends in Sydney have sent the following information respecting change of address:—"The Class unanimously decided to move from our present room in Rawson Chambers, to the Child Study Rooms, 75 Liverpool Street. The rooms are on the left side of Liverpool Street, a few doors down from George Street. On entering the door, turn to the left. and walk up the stairway.

"Trusting the change will prove profitable to the Class spiritually, as the position will lend itself to quietude."

## A Night of Weeping. Joy comes in the Morning

THE following, which has recently reached us, by circular, from the Campaign Director of The United Electors of Australia, reveals the viewpoint of many towards world events at the present time:

“It is generally accepted that the world is in a very critical state—there are grave fears that the time is fast arriving for the collapse or another civilisation. Portents are more than alarming—the situation is desperate. It has become palpably evident that the men conducting the destinies of the world are leading it to destruction. We can no longer place reliance in them to look after our National affairs. The peoples of every country express in no mean way their abhorrence of war, and yet in defiance of the wishes of the people the main activity in the world to-day is preparation for war.

“Definitely the time has arrived when the peoples of the earth have to arise and take action to stop the approaching cataclysm and shape a course in their National affairs that will lead to Peace and Prosperity.

“We, in Australia, are fortunate in having a form of Government which permits us, if we will, to decide our destiny. The principle of Democratic Government is sound. We, as a people, have to put that principle into practice, and do so at once before it is too late. The machine to do so is in operation, and to speed it up we need every assistance available. On that account we apply to you for your co-operation in that you will call your members together as early as is convenient and permit a trained speaker from our class to place the matter before them. We would like you to treat this matter as one of extreme urgency.”

There is no doubt that the minds of thinking people are now alert to the dread possibilities of the present world outlook. Truly we have reached the time of which our Lord spoke—“Upon the earth distress of nations, with perplexity. . . . Men’s hearts failing them for fear. . . .” (Luke 21:25, 26.) In Isaiah 24:19, 20, we read: “The earth is utterly broken down. . . . The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again.” The Psalmist also speaks of this same time, but indicates as well the great remedy that the Lord will provide when mankind are ready to “cry unto Him.” We quote: “They reel to and fro and stagger like a drunken man, and are at their wit’s end. Then they cry unto the Lord in their trouble and He bringeth them out of their distress. He maketh the storm a calm, so that the waves thereof are still.” (Psa. 107:27-29.)

These Scriptures show that all man’s efforts to preserve the present order of things will fail, but’ what consolation there is in knowing that at the height of “the time of trouble such as never was,” the Lord will speak peace to the nations, and “turn to the people a pure language that they may call upon His name.” (Matt. 24:21; Zeph. 3:8, 9.) So, instead of endeavouring to prop up the existing earthly order, the Lord’s people, guided by His Word, will be found in harmony with His will, seeking first the Kingdom and assisting others in the same way, and ever rejoicing that the time is at hand for the new order “wherein dwelleth righteousness.” “Wherefore, beloved, seeing that we look for such things, be diligent that we may be found of Him in peace, without spot, and blameless.” (2 Pet. 3:10-4.)

“Only a few more years to learn our part,  
Just a few more miles the race to run,  
So gather courage fresh, ‘O fainting heart,’  
O weary feet ‘thy journey soon is done.’

“Only a few more months, but full of toil,  
For in the field are hungry souls to feed;  
Then struggle on, O weary, burdened one,  
For thou shalt find a strength in time of need.

“Only a few more days to fill with love,  
Love for all God’s creatures, friend and foe;  
Love which shall cover every human fault,  
And bring a balm for every earthly woe.

“Only a few more hours we know for some  
Who in this life have fought a goodly fight; .  
Henceforth for them remains a glorious crown,  
A rest within the radius of God’s light.

“Only a few more clays of willing sacrifice,  
Of patient standing when our work is done;  
Soon in his radiant presence we will rejoice,  
And praise him in our everlasting home.”

—Selected.

## Forever with the Lord

SOME of our readers will remember our elderly Sister Keisewetter who passed peacefully away on Sunday, 18th July, after a comparatively short illness.

For quite a number of years our late Sister had been attending the Adelaide Class; and was much loved and appreciated by the friends generally. Much sympathy is felt for the members of her household in their loss of such a true and devoted mother. At the same time we do not sorrow as those who have no hope; because we have learned from our heavenly Father's Word of the blessed resurrection hope which is ours through Christ.

As we see one and another of the Lord's people passing from us, we are led to look forward more expectantly to the glad day when the whole Body of Christ will be changed and united with the Head in resurrection glory and power.

In the meantime we each have our lessons to learn, lessons of patience, faith, meekness and submission to the will of God.

Our Sister had learned these lessons and was one who deeply appreciated the great love of God manifested in the giving of His only-begotten Son to be our Saviour. We like to think of our dear Sister's loyalty to what she believed to be the truth-of God's Word; also her loyalty to the Class with which she met. It is good to realize that "the Lord knoweth them that are His," and "Precious in the sight of the Lord is the death of His saints."

"A-little while! 'Tis ever drawing nearer  
The brighter clowning of that glorious clay.  
Blest Saviour, make our spirit's vision clearer,  
And guide, O guide us in the shining way."

## QUESTION BOX.

Question.—Heb. 13: Jo: “We have an altar whereof they have no right to eat which serve the tabernacle.” What is the thought of this verse?

Answer.—There are those who have thought that Paul was here referring to the Levites as those that served the tabernacle but did not have the same privileges as the priests, but there would be difficulty in taking the passage that way. Neither priests nor Levites were allowed to eat of the sin-offerings which Paul had in mind, as shown by the following verses.

The altar of which the consecrated have the privilege to eat would seem to be Christ. “Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you.” (John 6:53; 1 Cor.18.) These have the privilege of first being redeemed by the sacrifice of Jesus, “the great High Priest of our profession” (Heb. 9:24; 3:1), and become partakers of the altar as underpriests, and as represented in the body of the High Priest enter into the holiest, “by the blood of Jesus, by a new and living way which He hath consecrated for us .... that is to say, His flesh.” (Heb. 10:19, 20.)

Paul had to combat the Judaizing spirit of those days. He was writing to Hebrews and so expresses the thought here as elsewhere, that it was not possible to be under grace and under the Law at the same time. Those who were still wanting to serve the Tabernacle — the Law Covenant — could not eat of this Altar (Christ) and have life. Jesus fulfilled the Law, and made an end of the Law, “nailing it to the cross.” (Col. 2:9-14.)

Question.- -Acts 15:16. What is meant by the. “tabernacle of David” which is to be. again set up.. Some have suggested that it means the setting up of Ezekiel’s temple.

Answer.—Such a solution seems entirely out of the question. How could Ezekiel’s temple of which David never heard be called “the tabernacle of David”?

It would seem that this passage is one of those clear Scriptures showing the development of the Divine Plan of the Ages. Those who have creeds and theories that are not in accord with the Divine Plan and purposes have to try and explain the passage to correspond, but that will not do—there the Scripture stands. It is in harmony with all the other Scriptures which show that the crown was removed from Zedekiah and would not be restored “until he (David’s greater Son) comes, whose right it is,” and “I will give it him.” (Ezek. 21:25-27.)

The tabernacle of David is the House of David as the King of Israel, and when the Church is complete—the people for God’s name taken out of the Gentiles—then God’s favour returns to Israel at the second advent of Christ. See also Rom. , particularly verses 25-27.

Question.—Would it not be good that brethren visiting other Classes should have letters of introduction from those with whom they have been associated?

Answer.—This would seem to be quite a proper course, for which we have precedents of Apostolic times. To receive such introductory letters would at once give confidence and no doubt acquaint the Elders of any ability the brother might possess which could be used for the benefit of the Class.

It is the duty of Elders to protect the flock and to guard against erroneous teachings. We are admonished, “to lay hands suddenly on no man,” that is, not to be in a hurry to appoint to any responsibility or hand over the charge of a meeting to any not proved true and faithful and clear in doctrine. Yet sometimes strangers may come along who have no opportunity of bringing letters of commendation and we are also exhorted, “Be not forgetful to entertain strangers, for some have entertained angels unawares.”

We are not to be suspicious, but it is necessary to see some evidences of faith and consecration and of the holy spirit, and clearness of the understanding of the truth before offering any great opportunity of service. There need be no fear of offending any one who possesses true Christian spirit, by not requesting any service, or even to offer prayer.

Question.—Isaiah testifies that the sinner an hundred years old shall be accursed. If then men have already stood the test after one hundred years, why the trial at the end of the Millennium? Or, to put it another way: If those surviving to the end of the Millennium have successfully passed the purging processes (each, no doubt, a severe test to the individual) of the Millennium, why should they have to pass another trial at the end of the Millennium, or how could it be possible for them to fall then?

Answer.—In harmony with Psa. 72:1, we read in John 5:22-27, that the Father hath committed all judgment (krisis) unto the Son, . . . “and hath given Him authority to execute judgment also because He is the Son of Man.” Then see Acts. 3:22, 23—“Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you, like unto me .... and every soul that will not hear (obey) that prophet shall be cut off from’ among the people.”

The purpose of Moses under the Law Covenant was by a course of judgment and disciplines to lift that people up to perfection so that they could be judged by the Lord to be worthy of everlasting life. Because of the weakness of man the Law did not accomplish this. That which was ordained unto life, brought death. “By the deeds of the Law shall no flesh be justified.” So, in the Divine Plan a New Covenant has been arranged, under a greater Mediator, who will lift all the willing and obedient of mankind out of sin and death up to perfection and ability to stand the final judgment (krima) of God, before the Great White Throne at the end of the Millennium, when the great Mediator will “deliver up the Kingdom to God.” I. Cor. 15:23, 24.

There has been only one way of life during the Gospel Age—the Narrow Way. There will be only one way of life for the residue of mankind in the coming age—the Highway of Holiness.—Isa. 35<sup>^</sup> Only such As will try to do right by complying as far as possible with the favourable requirements of that time would have any possibility of passing the judgment of God before the Great White Throne of absolute justice. Christ has authority to execute judgment, and according to Isaiah 65:20 (Leeser Translation) the incorrigible sinner after one hundred years’ trial will be cut off.

During the thousand years of the Mediatorial Kingdom all who comply with the rules of righteousness and peace will receive rewards of blessing—“Then shall the righteous flourish.” It will be easier; it will pay to do right, for any disobedience and failure to comply with righteousness will be punished. It is to be

a resurrection by judgment, a lifting up by a course of disciplines (John 5:21-30; R.V.) The way will be made easy, for there shall be “no lion in the way,” — the stones of stumbling will be all gathered out. Possibly some who may obey righteousness under these conditions may not have attained the true principle of loving righteousness and hating iniquity. The purpose at the end of the Millennium will be to prove whether the heart is truly loyal to God and faithful to the principles of justice and love under the more difficult circumstances of temptation and seeming loss or hardship or suffering.

The judgment of the Great White Throne will correspond to the judgment of Adam in Eden. As Satan was there to tempt our first parents, so while he is to be bound during the Mediatorial Age, he is to be let loose for a little season at the end of that time. As a result of the first judgment man lost the privilege of eating of the tree of life, by which he could have lived for ever. Those who pass the judgment of God at the end of the Millennial Age, having demonstrated their trueness to the principles of righteousness and love, will hear the glad sentence — “Come, inherit the Kingdom prepared for you from the foundation of the world” (in Eden). “Blessed are they that do. His commandments, that they may have right to the tree of life and enter in through the gates into the city.”—Rev. 22:14.

## Living and Walking in Spirit.

(Continued from last issue.)

THE Apostle Paul says, “Ye were once darkness, but now are ye light in the Lord; walk as children of light.” In God is light in its fullness, and this light coming from Him makes known to us His being and nature. True light is incapable of adulteration or contamination; it has no admixture of anything foreign to it. We see our Lord Jesus manifested God’s purity in His walk among men. Passing through the haunts of sin in sympathetic contact with the sorrow of human life He emerged sinless and stainless. What an example of the purity that must characterise all those who hope to become partakers of the divine nature.

Light enters the smallest opening accessible to it. It searches out the recesses that would otherwise remain dismal and dark, thus penetrating the gloom. It is a fact disclosed by science that it lays hold of the lurking germs of disease whether in the home or in the human system. Of Him who came as the world’s light, such is His ministry. Instead of sin fastening upon Him it could not even stand in His presence. We read how that His searching insight penetrated into the hearts of men and in many cases brought about a change of thought and conduct. Sensitiveness to sin is one of the signs of His illuminating, self-revealing presence. Hence, it is according to record that some of the most godly saints, those walking in closest fellowship with Christ, are the most conscious of their own weakness. They are living in the light that makes evident the contrast between themselves and Him, and they realise that it is only by being in Christ that they are acceptable to the Father.

We must always remember that the ministry of light does not terminate in us. The blessing of light upon us is given that it may shine through us. Every sunbeam calls attention to the mighty source from whence it springs; every moment that it shines the sun is magnified. In every place that it penetrates it calls attention to the glories of the sun. So, our Lord called Himself “the light of the world,” and calls us to a life in Him that we in turn may minister light to others. His words define our responsibility—“Ye are the light of the world”; “Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.”

The human eye cannot look directly at the glaring sun, neither can any man look upon God and live, but His glory was manifested by Jesus while He was here on earth. When we beheld that glory He shined in our hearts to give the light of the knowledge of God in the face of Jesus Christ, and we are to reflect this light. “He that saith he is in the light and hateth his brother is in darkness even until now ... and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.”

If we live in the spirit we must have some of its power, and one of the principal methods of gaining this strength from above is through the exercise of the great privilege of prayer — the inestimable privilege of personal contact and communion with God. We can confidently affirm that patient, persevering prayer, secret communion of the soul in His presence, where alone we can arrive at a true estimate of ourselves and things around us has a tremendous influence upon our spiritual progress, and not only so but for our gaining spiritual power to act for God amongst our brethren or toward the world without.

We may all know the power of the spirit of prayer. Truly we may say, it is good to wait upon God; it not only leads to happy results as seen in God’s answer to it, but there is also much sweetness and comfort in the exercise itself. How blessed for one to allow his spirit to flow out and ascend to God who alone is able to lift him above the present things into the calmness and light of His presence. Let us all be found waiting more upon God, making the difficulties of our day an occasion for drawing near to the mercy seat, and then we shall not only exert a good influence in our respective spheres but our own hearts will be comforted by such a procedure. “They that wait upon the Lord shall renew their strength.”

We want to be more in the presence of God in the real sense. If we felt our need more we would have more of the spirit of prayer, and it is this spirit that exalts God in our minds as Giver, and keeps us in our proper place as receivers. It is necessary also to take care that our prayers are the natural outflow of the spirit within us.

It is the teaching of the Scriptures that “strengthening with might in the inner man” is accomplished gradually throughout the years, as the heart responds obediently to the Divine Word of instruction and to the providences of the Lord. One of the figures used in the Scriptures to illustrate the life of faith and the process of gradual development, is that of “new born babes.” Though many of the Lord’s people may be persons of mature years in the natural life, yet in the spiritual life they may be babes, little ones, though very precious in the Lord’s sight. It was of similar ones that the Lord spoke when He said to the Apostle, “Feed my lambs.” Again, under the figure of a tender shepherd caring for a weak and straying lamb, our Lord showed His earnest solicitude for these, saying, “It is not the will of your Father which is in heaven that one of these little ones should perish.” But while these newly formed ones in Christ have much special care bestowed upon them, it is not the will of God that they should always remain so. There should come a time in the experience of every healthy, growing child of God, when he would be able to leave the first principles, the foundation doctrines, having them firmly fixed; established and settled in his mind, and go on growing in spiritual strength, grace and knowledge of the truth unto perfection.

However, it is most essential that the Lord’s people shall be on guard against accepting as strong meat, as deep spiritual truths, that which is more or less contaminated, mixed with error, human theory and speculation. There are many professed teachers of spiritual things endeavouring to impart their beliefs and doctrines to others, and not all of these are sound. Various theories and much that is purely speculation, not sufficiently established on the Divine Word, is published and publicly announced by those, whom the Apostle affirms would seek to draw away disciples after them, whose ministry therefore does not have the wholesome effect of building up the saints in the spiritual qualities of the new creature in Christ Jesus. The Apostle therefore calls upon all the faithful to be of humble mind, to exercise great care and much spiritual discernment that they may distinguish between that which is good and that which is not so good. If some of those not yet strong in Christ are fed on adulterated food, a mixture of truth and error, the result will be that they may sicken and die, unless the unwholesome diet is speedily removed and the pure food sought after and used. The same would apply to those in advanced stages of the Christian life. It behoves all who are truly the Lord’s, to bear in mind the Apostolic advice, to desire and seek after only that which is pure and uncontaminated, whether it relates to the milk or the strong meat of the Word.

In the words of another it has been written, “If we are feeding upon God’s reality we shall unhesitatingly reject Satan’s counterfeit. This is the best possible way in which to escape the entanglements of error in every shape and character. His sheep hear His voice and follow Him, for they know His call, and a stranger will they not follow, but will flee from him, for they know not the voice of strangers.” (John 10:4, 5.) It is not by any means needful to be acquainted with the voice of a stranger in order to turn away from it; all we require is to know the voice of the Good Shepherd. This will secure us against the ensnaring influence of every strange sound. While therefore one would feel called upon to warn against strange sounds, it is not needful to discuss these in detail, but rather seek to arm any against them by unfolding the Scriptures on the particular subjects.

We need to continually keep in mind the thought of the Apostle in his prayer for the church at Ephesus, “That Christ may dwell in your hearts by faith (speaking in a figure, that He may sit as king or ruler and direct all thoughts, words, and deeds) that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height; and to know the love of Christ, which passeth knowledge, that ye may be filled with all the fullness of God.” When, therefore, we pray to be filled with the Lord’s spirit, we are to look about us and find the provision which He has made for the answer to these prayers which He has thus inspired and directed. We find this provision in the

Word of Truth, but it is not enough to find where it is; if we desire to be filled we must eat, we must partake of the feast, or we will not experience the satisfaction which the eating is designed to give. The asking of a blessing upon the food will not fill us; we must partake of it. So, the possession of the Word of God and the offering of our petition to be filled with the spirit will not suffice us; we must eat the Word of God if we would derive His spirit from it.

Our Master declared, "The words that I speak unto you, they are spirit and they are life." (John 6:63.) The prophet also says, "Thy words were found and I did eat them." (Jer. 15:16.) It is absolutely useless to pray for the spirit if we neglect to walk in the spirit, not using the proper means to obtain the spirit of truth. The Apostle Peter admonishes the brethren to receive pure, spiritual truths, and to grow thereby, and indicates what will be some of the manifestations of strength which they derive from being spiritually nourished and built up. The spirit of submission and resignation to His will and providences will be in evidence in these growing ones, hence it remains that to live in the spirit we must walk and keep walking in it, otherwise the light will become dim and may eventually flicker out. "If we live in the spirit, let us also walk in the spirit."

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