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Does God Perform Miracles of Healing Today?

THIS subject is truly exercising the minds of a great number of people to-day. Most people in the world have physical pains and disabilities of some kind, and a great number have very severe physical afflictions with which to contend. When these people hear that there may be some hope of having their ills removed, it is only natural that they wish to investigate if that hope can be actually realised, not only for their own benefit, but also for the relief of relatives or friends. Now, when the claim is, made that the Lord has no pleasure in the pains and aches of people, and that if they exercise sufficient faith in Him, He will heal their sicknesses and diseases, many people, especially those of a religious mind, are drawn to those making the claims of assisting in this healing work, which is declared to be of the Lord.

One text of Scripture which is, used: in this connection is found in Hebrews 13:8—"-Jesus Christ the same yesterday, to-day, and for ever." But do these words of the Apostle Paul imply that what the Lord did ,at His first advent, for example, would always be His good will and plan for all time? Certainly not; there can be nothing binding upon the Lord, that can be rightly taken from the words of Paul in this passage from Hebrews. What the Apostle meant was that the great principles which make up the character of God, and which were demonstrated by Christ at His first advent, would always be adhered to for all time. In other words, Paul implied that .Jesus Christ is unchangeable. This does not mean, of course, that what was God's plan at Christ's first advent—yesterday—would necessarily be His plan now—to-day—and for the future—for evens:

However, in examining this subject carefully, we need to have clearly in mind why there are physical sufferings amongst the whole human family, which continue throughout our lives, until finally, each member finishes the earthly life in death. The reason is very apparent in the Bible, as every one who investigates well knows that all physical suffering is part of the dying process—"the wages of sin"—as the Apostle declares in Rom. 6:23. All who understand that the death penalty was a just sentence for the disobedience of our first parents, know that God had a perfect right to enforce this penalty, that it should take effect upon every human being. Further, when we understand that all mankind would have remained dead forever, but for God's plan to redeem the willing and Obedient, then our hearts go out in thankfulness to God that He has provided Christ to be ,our Saviour from death—from the just penalty for disobedience.

We see the just penalty of death revealed by the Apostle Paul in Rom. 5:12—'Wherefore, as by one man (Adam) sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned." And we see God's great, love revealed in providing Christ for our salvation from death in Paul's words—"For when we were yet without strength, in due time Christ died for the ungodly.. For scarcely for a righteous man will one die ; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. .. . Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." (Rom. 5:6-8, 18, 19.)

Our subject, then, has to do with the working out of this wonderful salvation from death, and we might ask, Is God really revealing this salvation from death to-day by miraculous healings of people's sicknesses for a few years, and then allowing them to grow weakly and sick a little later on, and die just the same? Would this seem like the wise and all-powerful Creator to arrange His plan of salvation in this way? Also, we may ask, What was the reason for the miracles of our Lord at His first advent? Further, what was the reason for God's miracles previous to our Lord's first advent? We remember the case of Elijah and the prophets of Baal, recorded in 1 Kings 18:21-39. Undoubtedly this miracle was to demonstrate the true God.

Coming to our Lord's first advent, we find His first miracle was the turning of water into wine, and we read in John 2:11—"This beginning of miracles did Jesus . . . and manifested forth his glory; and his disciples believed on him." We see, then, the main purpose of this miracle was to demonstrate the power of God in the hands of Christ, and illustrate beforehand what would be possible of Christ in His kingdom. "He manifested forth"—showed beforehand His glory. Our Lord had no glory while on earth, as shown by His words to His disciples—"Ought not Christ to have suffered these things, and to enter into his glory?" (Luke 24 :26.)

In addition to our Lord curing many afflicted with sicknesses, and performing miracles of feeding the multitudes, etc., there were isolated cases of Christ even raising the dead to life. One of these incidents is recorded in Luke 7:1117, and it will be noticed in this case that there is no reference to the belief or faith of the mother, but simply—"The Lord had compassion on her." But did not the Lord have compassion on all the other mothers and fathers who were also losing their sons and daughters in death? He surely did ; why then did He not raise the multitudes of Israel from the dead ? Because it was not the due time to start the resurrection of the dead ; neither was it the due time to start a general healing and restoring campaign in Israel. But it was the time to demonstrate the power of the true Lord, and assure His followers that when the proper time did arrive, Christ would heal, restore and raise from the dead all mankind, and give them an opportunity to live forever.

This demonstration of the power of God, manifest by Christ, was referred to by the Master when He said--"Believe me that I am in the Father, and the Father in me ; or else believe me for the very works' sake." (John 14:11.) This power was also manifest by the acts of the Apostles and others in the early church, a notable example being found .in Acts 9:36-42, where it is recorded that Peter had raised Dorcas from the dead. If it were true that the Lord is "the same yesterday, to-day, and forever," as respects miracles amongst His people, then it would be in order to have people raised from the dead to-day, as at our Lord's first advent, and in the days of the Apostles. But who amongst the "faith healers" of to-day would attempt to raise the dead, in their claims that the power of the Lord is available in the same way as in the days of Christ and His apostles?

The Apostle Paul also performed miracles, and received the Lord's protection in a very marked way, as shown from Acts 28:1-6, 7-9. There can be no doubt that these occasions were for the establishment of the early church, this being confirmed by Paul when he declared —"God also bearing them (the early Christians) witness, both with signs and wonders, and gifts of the holy spirit, according to his own will." (Heb. 2 :4.)

It is very evident, also, that the Apostles were the main witnesses of the signs, wonders and miracles in the early church ; indeed, they were the only ones commissioned by the Lord to impart the gifts to others. This is an important truth, as revealed from Acts 8:5-17. An examination of this passage shows that while Philip was able to work miracles, in addition to preaching the gospel, as he was not one of the Apostles he did not possess the power to impart the gifts of the spirit to others ; therefore, it required Peter and John (two apostles) to be sent from Jerusalem to Samaria to convey the gifts of the spirit to others in that region.

It may be asked, What happened amongst the Lord's people in the period passing on from the days of the Apostles? It is evident that after the Apostles died no more could have the gifts of the spirit imparted to them, and these gifts automatically ceased in the churches, as the Lord intended. While Paul was still ministering, he wrote to the Corinthian church and sought to wean them away from the desire for outward show in the performing of the gifts of the spirit. The Apostle, while revealing that there were some gifts more desirable than others, would show this church "a more excellent way" than even the best gifts. (1 Cor. 12 :31.) This, Paul proceeded to do in his wonderful 13th chapter, showing that the development of the fruits of the spirit in the hearts of the Lord's followers was the allimportant work for this Gospel Age.

What shall we say, then, of the claims that healings are done to-day in the Lord's name? Let it be understood that claims to do "wonderful works" in the Lord's name is not sufficient proof of the Lord's sanction for such things. (See Matt. 7:21-23.) Many quote the passage used by Peter on the Day of Pentecost, in Acts 2:16-18, and claim that the spirit is being poured out to-day upon all flesh. But not so ; verse 18 is the only part of this prophecy yet being fulfilled. Only God's servants and handmaidens have as yet received the holy spirit, during this Gospel Age, but in the Kingdom Age "all flesh" worthy of God's blessing will receive His spirit to assist them to attain human perfection ; this of course will not be a begetting of the spirit, as is the case now with God's true people during this Gospel Age.

It may surprise some people, also, to know that an amount of healing is going on to-day in various parts of the world by people who make no claim of being devoted to the Lord at all. Some noted cases were brought to the attention of readers of an English periodical some little time ago, which reported the Archbishops of Canterbury and York having appointed a commission to enquire into what is called "Divine Healing." A number of the most prominent healers are mentioned, and the article quotes at length about the work of one, Mr. Harry Edwards, who said it was not he who did the healing, but the "spirit power." There were no prayers offered by Mr. Edwards, which showed that he did not claim

to be a Christian. The article states further that most of Mr. Edwards' work is "absent healing." People all over the world have been healed ; they merely write to him, whereupon he "intercedes with the spirits." He never uses the word "faith" to describe his work, but calls it "spiritual healing." One churchman mentioned in the article as also doing healing work is Dr. Leslie Weatherhead, who visited Melbourne some time ago.

Our Lord gave a guide to the understanding of this "spirit power," mentioned by Mr. Edwards, in Matt. 12:22-27. Satan brought about all the suffering, sickness, sorrow and death into the world by deceiving our first parents, and if he adopts a course to partially remove some of these things for deception, it just fulfils our Lord's words—"If Satan cast out Satan, he is divided against himself." The Apostle Paul also gave us this warning when he declared—"There are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of lights Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness ; whose end shall be according to their works." (2 Cor. 11 :13-15.) Apparently the Lord permits Satan a limited amount of power to test and prove His true people during this Gospel Age. All the deceptions in spiritism, Christian Science, and other forms of "faith healing" are no doubt permitted to test the devotion of those who have consecrated their lives to the service of God.

If it were the Lord's good pleasure to heal the physical weaknesses of His true followers, then surely the Apostle Paul would have been healed ; but not so. The Apostle had "a thorn in the flesh," and he declared—"I besought the Lord thrice, that it might depart from me." However, the Lord's answer was—"My grace is sufficient for thee ; for my strength is made perfect in weakness." How beautifully the Apostle accepted the Lord's good pleasure in response—"Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake ; for when I am weak, then am I strong." (2 Cor. 12 :7-10) . We notice also that Paul, knowing the Lord's will, did not attempt to heal Timothy of a physical disability, but advised—"Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." (1 Tim. 5 :23.) How clear it is that the Christian's course is one of sacrifice of the human life and strength, while at the same time using the spirit of a sound mind to keep as healthy as possible, but never to expect or seek healing of the body by miracles. (See Rom. 12 :1 ; 8 :36.)

Quite often the words of James, in chapter 5:13-16, are quoted in support of healings today. A careful examination of this passage reveals that the Apostle was referring to sin-sickness and not bodily sickness at all.

There can be no doubt that the "gifts" of the spirit were given to the Apostles and other early Christians for the express purpose of establishing the Church in its infancy—to demonstrate the true teachings and teachers of the Lord. With the completion of the ministries of the Apostles, their Epistles being available, as also the Gospels, there was no need to continue the outward evidence of the Lord's power through His servants. So the Apostle Paul declared— "Love never faileth ; but whether there be (gifts of) prophecies, they shall fail ; whether there be (gifts of) tongues, they shall cease; whether there be (gifts of) knowledge, it shall vanish away. . . . When I was a child, I spake as a child, I understood as a child, I thought as a child; but when. I became a man, I put away childish things." (1 Cor. 13:8, 11.) How clear it is that the "gifts of the spirit" were for the church in its infancy, but with the development and progress by the indwelling of God's holy spirit, acquirement of the "fruits of the spirit" was the "more excellent way" which the Apostle Paul sought to encourage in all the churches. A point of special interest also is the fact that in writing to those churches which had shown considerable progress in the Christian way the Apostle did not even mention the "gifts" of the spirit ; they had apparently progressed from the "childish" condition which Paul sought to discourage in the Corinthian church.

How strange it would be, then, to expect the Lord to use methods amongst His people in the end of the Gospel Age, which His Apostles sought to discourage after the churches were established in the early period of the Gospel Age. Now we have the Bible so freely at our, disposal, which was not the case when the "gifts" were used to impress the Lord's true message. How important, then, are the words of Paul—"All scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness ; that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16, 17.) Seeing that God's Word supplies everything that the man of God may be perfect, thoroughly furnished unto all good works, let all who love the Lord beware of the claims of those who now seek to attract and deceive by additional outward forms and demonstrations to appeal to the flesh, to deceive if be possible the very elect.

Tracts Available.

Copies of the tract with the article "God's Solution for the Formosa Problem," are now available for all who can use them to advantage where good may be done. The following letter 'from U.S.A., is of interest in this respect

Dear Brethren, — The March issue of "Peoples Paper" was read on the day of arrival by my husband and, myself.

I am enclosing with this letter a postal Money Order for — for which mail me as many copies of this issue as it will cover. My husband does a lot of letter writing and wants to include the copies in his correspondence. We both. feel that the message contained in this March issue ("God's Solution for the Formosa Problem") will be of great help in our witness work in preaching the Gospel of the Kingdom. Trusting that you will attend to this promptly, and praying God's blessing upon you.

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The Institute's Work.

WITH much thankfulness to the Lord this brief review of another year's work for the Berean Bible Institute is presented at this time. It is realised very fully that without the Lord's blessing anything undertaken would be vain indeed, and so we give thanks unto God for His, favors and the privilege of service together with our dear brethren throughout another year just completed.

Our readers generally will know that the Institute exists for the purpose of sounding forth the truths of God's Word to all who have ears to hear, with the main object of assisting those who are seeking to walk in the steps of Christ in these last days of the Gospel Age.

The publication of our monthly "Peoples Paper and Herald of Christ's Kingdom" has continued as in past years, and from reports received is appreciated by our brethren throughout this land and overseas. The contributions to the columns of the "Peoples Paper" by various friends are of much assistance the desire being that the "Paper" contain just those things that will build up in the Christian way, with special emphasis on the 'truths pertaining to the present harvest time for the Gospel church.

Printing costs for the "Peoples Paper," at present day rates, have not been covered by subscriptions, so the deficiency is made up from the General Tract Fund, as in former years. As considerable numbers of the "Paper" are distributed free of charge to interested friends over a wide area, it is felt that the indebtedness to the Tract Fund is well used in the service of the truth. The same applies to tracts supplied from the Tract Fund and distributed throughout the year. Free sample copies of "Peoples Paper" and quantities of tracts are always available to our readers for passing on where good may be done, and the assistance in the checking of proofs, folding, wrapping and despatching of the monthly "Paper" by some helpers has continued., with our sincere appreciation of this work. Friends who provide subscriptions for interested readers, and others who introduce the "Paper" to prospective subscribers are all helping in the work, in the service of the Lord.

Quantities of helps to Bible study have been despatched throughout the year to those appreciating spiritual things.

It is encouraging also to have the co-operation of our friends in supplying the literature where it will be appreciated ; and the continued mailing of the Consolation Cards to the bereaved, by some Classes of friends, has been a means of blessing to a number in sorrow.

Lectures for the public have been arranged regularly throughout the year, and with the message prepared for the brethren as well as for new friends attending, it is felt that these occasions are well worth while when hearing of the appreciation of the messages presented. In this way also, new friends are encouraged to attend the regular Bible classes.

The General Tract Fund below shows the financial position for the general work over the past year (the radio witness being separate) and all the generous assistance to the work, by the Lord's providence, has been voluntarily supplied through the brethren, with warm appreciation. It is encouraging indeed to receive the loving co-operation in the efforts, as unto the Lord Himself.

As we look forward to the days ahead, there is surely cause for continued thanksgiving for the Lord's blessings upon His people in these times of uncertainty. How favored are God's people who know and rejoice in the joyful sound of His truth, and look forward with expectancy to the kingdom, which will fulfil all their desires, as well as bring blessings to all the families of the earth. It is requested that the brethren join with us in prayer for the blessing and guidance of the Lord upon the work, that His will may be accomplished in the hearts of all who are worthy to receive His message in the days ahead. "Therefore, beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord,

forasmuch as ye know that your labour is not in vain in the Lord.” (1 Cor..15 :58.)

GENERAL TRACT FUND.

	To Credit Balance,	£26	6
	Donations ..	525	0
		8	6
By	Free Tracts and Deficiency “Peoples		
		£88	**0**
	Allowance Printing Paper ..	25 0	0
„	Hall Rents, Advertising Circulars, etc.	39	0
	General Expenses (Office, etc.) ..	52	6
	Towards Personal and House Expenses	275 0	**0**
	Postage ..	38	9
„	Free Books and Booklets ..	8 5	0
	Credit Balance, 1/5/’55	24	3

8 6

The Radio Work.

ANOTHER year’s witness to the truths of God’s Word has been continued over the radio, and we thank the Lord also for this further privilege of service in His name, in which a number of our brethren have been associated, and whose co-operation is sincerely appreciated.

It has been encouraging to realise the good interest in the witness over the air on the part of a considerable number of people, and no doubt the Lord’s blessing has been upon the message as it has gone forth to those who have hearts to appreciate it. The same radio stations have continued with the broadcasts, namely, 3GL, 2KY, 4KQ, 6KY NA, with an additional six months’ sessions on 4LG Long-reach, Queensland. However, the response from this inland witness in Queensland was not sufficient to warrant continuing for more than the six months.

To the considerable number who have responded to the radio over the year, free copies of the broadcasts have been gladly supplied, also other literature, and some months’ issues of “Peoples Paper,” to encourage the interest. We are glad to know that the Lord grants the increase in the hearts of those really desirous of following Him in spirit and in truth at the present time, and will give the full fruitage in the age to come. All our friends within range of any of the radio stations are invited to make the broadcasts known, by advertising slips or other means at their disposal.

The costs of the broadcasting have been fully covered, in the Lord’s providence, by the voluntary contributions of the brethren, as shown by the Radio Fund, and this assistance is most encouraging. The prayers of our brethren are also requested upon this branch of the work, that God’s blessing may attend the efforts, and direct the outcome, in harmony with His good will.

RADIO FUND.

To Credit Balance, 1/5/’54		9
„ Donations ..		**6**
By Radio Stations:3GL, 2KY, 4KQ, 4LG	46 7	0
„ Additional Recordings for 3GL, 2KY, 4KQ, 4LG, 6KY, and Record Tester Dialogues, etc. ..	20 9 1	**6**
„ Travel and Sundries ..	85	9
Bank Charges ..		9
„ Credit Balance, 1/5/’55		

Meditation.

(Convention Address)

THERE are many forms of meditation, I although unconsciously, we are meditating upon something mostly all the day long. We make plans to do this or that, or we change plans once made because of circumstances ; we have to adjust ourselves ; we are forever “working things out” in our minds or “chewing it over” to use a modern slang expression, and it is all a form of meditation. With all of us, at some time or other, physical and mental health problems, work problems, business and financial problems, domestic problems, etc., cause us much thought, reflection and planning — in other words, meditation.

In secular life our meditations do not bring us all to the same conclusions in any given problem ; the condition of a man’s heart will influence his reasonings, his meditations. Two men may have business or domestic problems very similar. One man is honorable, upright in heart ; the other is selfish, mean, grasping. The honorable man tackles his business problem with desire to acquit himself nobly, to extricate himself from any difficult position by fair means, without exploiting another in the process — his noble aspirations lead him to honorable meditations, as to how this could be done. Whereas the selfish, mean man thinks only of himself ; by fair means or foul he will seek to extricate himself from difficulty ; exploitation of others for his own advantage will not give him a qualm of conscience — his meditations are merciless. One man may tackle a domestic problem from the point of view as to what is just, honorable and fair to all parties. Misunderstanding on the part of others concerned may make his position extremely difficult, may even make the problem impossible to solve, but at least all his meditations will be along just lines, prompting him to honorable, just and loving methods of seeking appeasement. Another man with a similar problem will think only of himself and how he can get the best of the argument ; his meditations resolve cunning and sophistry, he pauses not to consider the other party, as to whether they are getting a fair deal. One could go on soliloquising concerning meditations of men generally, but we leave it there, and look rather to find what should constitute the meditation of Christians.

Here, again, we find that there are many forms of meditation. The Christian has many tasks to attend to daily, the same as other folk, and these all call for time, thought and energy. Although those who live closest to the Lord are often called “dreamers” by the worldly, it is not because of lack of diligence in applying themselves to necessary tasks, but they seem “dreamers” to others because, in mind, they are actually living above the sordid level of those around them. The Christian is desirous of touching as lightly as possible the things of this earth, and to use the words of the Psalmist 1:2—”His delight is in the law of his God, and in it doth he meditate day and night.” Every possible moment, when it is feasible at all, his mind revolves round some aspect of God’s eternal truth. There may be times when duties in hand demand all the concentration of which his mind is capable, but immediately there is relaxation again, the mind reverts to and delights itself in “the law of his God.”

In Luke 14:25-33 Jesus suggested what kind of first meditations a follower of His should have ; He explained that when men of the world contemplated great building schemes — “to build a tower” — they first sat down and considered the cost, meditated, both in money and labor to see if they had the wherewithal to complete the work, and so on. So, likewise, whosoever he be of you that cannot forsake all that he hath, he will never make good as My disciple, and He explained that even such intimate loves as that for father, mother, wife and children could not be allowed to come between. Many other passages also show the narrowness of the road and the difficulties that can be expected. Our Lord did not mention these (nor would we) with any thought of intimidating those who were seeking after Him. He merely wished to state facts clearly and He knew that those who really loved Him would not find such facts a deterrent to their coming to Him. Only the “half and half’ Christians would falter, and these would better meditate well at the outset, for to enter the race and not be able to finish it would be a tragedy indeed.

From Matt. 8:28-34 we see the result of the meditations of some people concerning Jesus during His earthly ministry. Two men possessed with devils — madmen — met Him, to whom all in that vicinity gave a wide berth.

Jesus allowed the request of the devils to enter a herd of swine feeding nearby, and the two men were presented sane; but the swine, becoming demented, rushed down the slope and were drowned in the sea. As a result, the whole city came out to meet Jesus — to “chew it over” — and the result of their meditation was “they besought Jesus to depart out of their coasts.” It was nice to have the two demented men amongst them sane and happy again, but the cost was evidently too great —after all, think of the material gain that a whole herd of swine would bring. “Foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head.” Can you follow Me this way? Can you drink of the cup that I shall drink of ? Yes, let there be proper meditation upon such utterances at the outset, and all along the Christian way.

Now, having “counted the cost” and entered the way, resolved with God’s help to be faithful unto death, what blessed meditations are ours. Some of them will be sweeter than others but all will be good as we learn to put right values upon everything. There are wonderful meditations to be had whilst perusing the words of the Psalmist, tracing through the

wonderful deliverances of God when in difficult circumstances ; contemplating too the wonderful effect of God's blessings on the earth and the children of men during the "times of restitution." We may be carried away in our meditations (as dreamers, the unregenerated style us) from all the woes of the present earth or order of things, to a contemplation of the time when the inhabitants of the earth will no more say, I am sick, or sad, or lonely, or "fed up" with life, but shall have a full sufficiency of all good things really needful for happiness, and none shall sorrow any more. Such meditations may well call forth the exclamation of the Psalmist — "Bless the Lord, 0 my soul."

However, such time is not yet; we are still in this present evil world, and if we did not face up to that fact we would be "dreamers" indeed ; but our meditations may still be sweet, good and helpful all the way along. The stresses and strains of this "evil day" through which the world and the church have been passing for some years have resulted in a tragic state of restlessness and irritability on the part of nearly all mankind. The Lord's people are not free from these influences. It seems difficult for many even to listen attentively to what others are saying. Frequently, people seem stirred to sudden "fits of temper" as we are wont to term it, and when anger takes control of the mind, reason is set aside. In these situations things are said and done which unduly injure others, and often wounds the conscience of the one who allows himself, or herself, to indulge in such fits of unreason.

The Lord's people are often put to severe tests in circumstances like this—circumstances which annoy us to the point of exasperation. What meditations could we helpfully have at such times. Well, we could think of what Proverbs says in chapter 14:29 — "He that is slow to wrath is of great understanding ; but he that is hasty of spirit exalteth folly." Even if exasperated, does it do any good by ''flying off the handle?" Not at all — an outburst of temper does no good at all, except to "exalt folly." If we keep ourselves under control and take time to analyze the circumstances that annoy and irritate, we will usually find that the real facts are not what we at first supposed them to be. Our meditation would be set off in another cycle, as it were, if we asked ourselves — Is the situation such that the Lord would want me to become angry over it. Granted that it is such as to present a major problem, so that we do not know which way to turn, or what to say or do, our meditation might helpfully turn to some of the Old Testament worthies and their difficult experiences. What about Moses and the Israelites at the Red Sea ; the position looked about as hopeless as it possibly could, but they were told to "stand still and see the salvation of the Lord." (Exod. 14:13,14.) Job learned the lesson also; he was roused to anger by the reasonings of his would be "comforters", but at last he put his trust in the Lord, and quiet and peace was restored within his soul. Jeremiah too was often faced with situations that caused him to despair. In Lamentations (chapter 3) he recalls some of his miseries and what his meditations were while he was passing through them. "Surely against me is he (the Lord) turned ; he turneth his hand against me all the day . .

. . I was a derision to all my people . . . . He hath filled me with bitterness . . . . And I said, My strength and my hope is perished from the Lord." But the Lord eventually delivered him, and as he recalls the deliverances to mind, his meditations are of a different hue, saying, "Surely the Lord's mercies are new every morning ; great is thy faithfulness . . . . It is good that a man should both hope and quietly wait for the salvation of the Lord . . . . For the Lord does not afflict willingly, nor grieve the children of men (without purpose) . . . . For the Lord will not cast off forever."

The sweetest and most helpful meditation in sorrow, in "the flood of deep waters" experiences, however, are those when we turn our minds to the Saviour, our elder Brother. Sometimes the storms rise like sudden gusts upon the sea ; other times we can see the storm gathering up. We may put forth our best efforts to abate its fury, but unexplainable circumstances seem all against us and at last it breaks with all its apalling horror, and which is most repulsive to our sensitive nature and keen desire for God's abiding rest and quiet. What can we do? Often simply nothing! It is useless to remonstrate ; as stated before, when anger comes in, reason goes out. How can we close our ears to the tirade and keep our meditations helpful? By thinking of Jesus—"I will make his soul an offering for sin." What sufferings are implied by this statement respecting our dear Lord. "If we suffer with him . . . . The disciple is not above his Master, nor the servant before his Lord . . . . I fill up that which is behind of the afflictions of Christ . . . That I might know the fellowship of his sufferings . . . . Beloved, think it not strange concerning the fiery trial that shall try you ; but rejoice inasmuch as ye are partakers of Christ's sufferings."

Dear fellow traveller in the narrow way, next time you are pressed beyond measure of endurance, remember the words "I will make his soul an offering for sin," and such meditation will speak a quiet within, as you think of the privilege that is yours in tasting your dear Lord's sufferings. There is no merit in our suffering, but through Jesus' merit we are privileged to taste His sufferings that we may share His glory later on. Our Lord's experiences represent a full cup of sin-offering sufferings, and He drained it to the dregs. It is interesting to note that in 1 Pet. 4:13 the word "partakers" seems to have largely the thought of "share" and is so translated by Weymouth, — "In the degree that you share in the sufferings of Christ, rejoice." It is a privilege granted unto us that we should share in the sufferings of our Lord, and we should rejoice in such privilege, and later, when we are allowed to share His glory experiences, we will be glad, or rejoice with exceeding joy far above the present joys indeed.

Now, however, the Lord offers the cup to each member of His body to taste. It is merely a sip that each one takes, but as

an experience it is enough to impress upon us most realistically what it cost our Lord to have His soul (His human life) made an offering for sin. “Consider him that endured such contradiction of sinners against himself.” Such meditations in severe moments will help to keep you from growing weary and faint in your mind. (Heb. 12:2-4.)

It is the knowledge of these “deep things” of God’s Word that makes our private study of it so soul stirring and uplifting. Translator, commentator and concordance helps are eagerly scanned and compared, and rich new treasures do we find hidden away in the precious Word. How blessed indeed are the meditations of personal, detailed Bible study. It is listening while God speaks to us. We remember a sister stating how she loved to get into her favorite position and study the Bible, and how disappointed she felt when such periods- were interrupted with unexpected visitors, etc. In the midst of one such period of study so deeply engrossed as to be almost unconscious of anything else, a lady friend opened the door, and on catching sight of all the set-up hesitated about coming in, saying, Why, whatever are you doing? To which the sister replied, I am doing some Bible study, and you have “broken the spell,” so you may as well come right in now. How well we understood that sister’s remark — You have broken the spell. Precious threads of our uplifting meditation broken by non-understanding interruption. How often we wish that others could appreciate more the true value of much of our meditations and be less hasty to butt in to disturb.

Such rich counsel is given us in the Holy Word, and we are wise in following Paul’s advice to Timothy, —

“Meditate upon these things ; give thyself wholly to them.” (1 Tim. 4:15.) The sum total of all our meditation is that we may increase in Christ-like character. All that God has for us of richer and still richer meditation is bound up in this required development of being more submissive to the “sufferings of this present time,” considering Him whose soul was made “an offering for sin.” If we can appreciate that we are partakers or sharers in Christ’s sufferings we will not think it strange that we should be so severely tested. Not my will, 0 Lord, but Thine be done. May God grant to each of us grace sufficient in our times of need. “Let the words of my mouth, and the meditations of my heart, (at all times and in every experience) be acceptable in thy sight, 0 Lord, my strength and my Redeemer.”

Correspondence.

Space does not permit printing the many responses to the radio witness but the following sample gives an indication of the interest in the broadcasts on the part of listeners

Dear Frank and Ernest, Last Sunday we happened to tune into your broadcast accidentally, or was it a mere accident? I somehow feel something far more powerful gave us the opportunity of hearing your talk. Quite frankly, we laughed a little at first, but then the force and logic of your words quietened us, and the rest of your talk was heard in a stony silence; we all felt the atmosphere to be electric. This is how the Word of God and His only Son Jesus Christ came to us in —ward of this hospital.

We all now have faith, something which none of us possessed before; life has been given purpose, something which had troubled us before, for here in hospital we have much more time than most people to think about life and death and the reason for our existence here on earth. Would it he too much trouble to send us some of your previous talks, so that we may read and discuss them. Your admirers. (Three names listed).

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