



Volume XXXVII No. 8 MELBOURNE, AUGUST, 1954 Price— Fourpence Halfpenny

Is there a Second Chance for Salvation After Death?

THE subject of salvation is really the most important presented and explained to us in God's Word, because however true and beautiful other features of the plan of God may be, without salvation none of the human family would be able to enjoy and benefit from them for more than the few years of this present life. The Apostle Paul had this thought in mind when he stated—"If in this life only we have hope in Christ, we are of all men most miserable." (1 Cor. 15:19.) Paul would reason—If there is not real, lasting salvation, which continues in the hereafter, then we have cause to be most miserable.

Then the question may be presented to our minds—What do we mean by salvation? The main meaning of the Greek and Hebrew words, from which our English word "salvation" is translated, is—"rescue or safety." And someone may ask—Rescue or safety from what? Our Lord's words give us the answer—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.) The Greek word which is translated by our English word "perish" means—"to destroy fully." In other words, it means death, lasting death, with no thought at all of consciousness. So, the salvation mentioned in the Bible means, to be rescued or made safe from death, from destruction.

Inasmuch as every member of the human race has been condemned to death in Adam, the matter of salvation will have to be faced, sooner or later, by every man, woman and child who has ever lived; and the Lord be praised that it is in this way, because every human being will thus have an opportunity for salvation—to be rescued, made safe from destruction; as the Apostle Paul so clearly declared—"For as in Adam all die, even so in Christ shall all be made alive." And "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man." (1 Cor. 15:22; Heb. 2:9.)

The majority of our readers will remember one of Sankey's hymns—"Rescue the Perishing,"— and this title really gives the correct thought behind the word "salvation," so long as we remember that perishing means destruction. Probably the compiler of the hymn had the thought that if people were not rescued in this present life they were lost, condemned to eternal torment. This idea is both unscriptural and unreasonable, as any school child can prove from the Bible.

Quoting from the words of Jesus, when He was speaking with the woman of Samaria, we read in John 4:22—

”Ye worship ye know not what; we know what we worship; for salvation is of the Jews.” Someone may say, That seems strange, why was salvation, or rescue from death, destruction, only for the Jews at the time Jesus spoke?

The instructions which our Lord gave to His twelve disciples may assist; He declared--”Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel.” (Matt. 10:5, 6.) Also Jesus’ reference to Himself is enlightening, as found in Matt. 15:24—”I am not sent but unto the lost sheep of the house of Israel.”

The Apostle Paul, looking back to the time of Jesus’ first advent and before, stated—”What advantage then bath the Jew? or what profit is there of circumcision? Much every way; chiefly, because unto them were committed the oracles (utterances) of God.” (Rom. 3:1, 2.) Again, in speaking of his kinsmen according to the flesh, Paul declared—”Who are the Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever.” (Rom. 9:4, 5.)

The above quotations help us to understand what John meant in John 1:11—”He came unto his own (Israel) and his own received him not.” The nation of Israel had been God’s chosen people for centuries, and Christ was sent to them, as their Messiah, to give them the opportunity for salvation to the heavenly kingdom, prior to all other nations. This was surely a great privilege which the Israelites as a whole did not appreciate, as shown again by the statement of Acts 13:45, 46 —”When the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the Word of God should first have been spoken to you; but seeing ye have put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.” (See also Eph. 2:11-13.)

A further statement by the Apostle Paul is most enlightening in connection with our subject, as found in Rom.

1:16—”For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek”—Gentiles generally. How clear it is that God determined to give the Jewish people the first opportunity for the heavenly calling, but seeing that sufficient were not worthy of that “so great salvation,” the invitation to believers in Christ from all nations was made operative 31 years after our Lord’s sacrifice unto death, so that the full number of the Bride of Christ may be called, chosen and proven faithful to, reign with Christ in His heavenly kingdom.

Now, it may be asked, What happens to those Jews who rejected Jesus at His first advent, who had the opportunity to hear the “gracious words which proceeded out of his mouth”? Following the words of advice which our Lord gave to His disciples in Matt. 10:6, where He directed them to preach the message to the “lost sheep of the house of Israel” only, we read in verses 14 and 15 “And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.” It will be seen that the Israelites would be rejecting the light and truth of the Lord in rejecting the disciples of Christ, and so would not be worthy of any special consideration from the Lord as respects the heavenly calling—they had shown their lack of appreciation for such a high honour. Yet, Jesus implied that it would be a tolerable time for Israel in the day of judgment, but more tolerable for the inhabitants of Sodom and Gomorrha, because the people of those cities had sinned against much less light and truth.

Through the prophet Ezekiel we have a wonderful account of how God will deal with Israel, Samaria,

Sodom and all other nations in the day of judgment—the thousand years of Christ’s reign, when He will judge the world in righteousness. (See Acts 17:31.) In Ezekiel 16, the prophet, speaking for the Lord, after revealing the sins of Sodom and her daughters and declares that God “took them away as He saw good” (verses 48-50) , then continues, speaking prophetically to Israel—”Neither bath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done . . . When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them. That thou mayest bear thine own shame, and mayest be confounded in all that thou has done, in that thou art a comfort unto them. When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.” (Verses 51-55.)

The declaration that the Lord would “bring again the captivity” of Sodom, Samaria and Israel, is more clearly revealed in the Revised Standard Version, which translates verse 53 as follows :—”I will restore their fortunes, both the fortunes of Sodom and her daughters, and the fortunes of Samaria and her daughters, and I will restore your own fortunes in the midst of them.” Thus, God’s prophet was speaking of the great resurrection day in restoring the fortunes of these nations. They shall all “return to their former estate--come again from the land of the enemy, death— that they may profit from past experiences, for “when the Lord’s judgments are in the earth, the inhabitants of the world will learn righteousness.” (Isa. 26:9.) (See also Ezek. 16:60-63.)

The Apostle Paul confirms the words of the prophet in Roman 11:1, 2—”I say then, Hath God cast away his people? (Since they had rejected the high calling for the heavenly kingdom.) God forbid . . . God hath not cast away his people which he foreknew.” No, indeed, after showing that “blindness in part is happened to Israel, until the fulness of the Gentiles be come in”—to make up the full number of Christ’s Bride --Paul goes on to state—”And so all Israel shall be saved (shall be resurrected from the death condition) ; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob (natural Israel) ; for this is my covenant unto them (the New Covenant which the Lord will make with Israel at that time) , when I shall take away their sins. As concerning the gospel (the high calling for heaven) , they are enemies for your sakes (you Gentiles) ; but as touching the election (by which they were promised, through Abraham, that they should be the earthly seed to bless all other nations) , they are beloved for the fathers’ sakes. For the gifts and calling of God are without repentance.” (Rom. 11:25-29.)

Does this mean that Israel and all the Gentile nations will have a second chance for salvation? No; all who will be dealt with in the Kingdom Age will really be having their first, full chance. They were not really touched by the message of the gospel previously (even if they heard the words of Jesus or His disciples; the majority, of course, ‘having never heard Christ’s name) , hence were not called for the heavenly kingdom. Our Lord very clearly explained, even respecting those who heard Him — “No man can come to me, except the Father which bath sent me draw him.” (John 6:44.) By meditating-on this statement of our Master’s we are able to see, as never before, that during the Gospel Age (between Christ’s first and second advents) , God is drawing to Jesus only those in the right heart condition. If these accept Christ as their personal Saviour they may be prompted by the spirit of God to present themselves in full consecration. It is an individual matter as to who accepts the invitation for the heavenly salvation, but one must first be invited, and having answered the call, all must then be proved faithful unto death to gain the inheritance.

Truly an understanding of the drawing and calling of the members who will make up the Bride of Christ helps us to be sympathetic towards all who now do not show interest in spiritual things; for if God draws only a very limited number to Jesus during the Gospel Age, and the Scriptures affirm that this is so, then the majority of mankind cannot be having any chance for salvation in this life. Their first, full and only

chance will be in the Kingdom Age. Our Lord indicated this when He said, "I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, bath one that judgeth him; the words that I have spoken, the same shall judge him in the last day." (John 12:46-48.) The "last day" here mentioned by Jesus will be the judgment day of a thousand years on earth, and how reasonable it is to note that the words (truths, principles) spoken by Jesus at His first advent, will be the standards by which all mankind will be judged in this "last day" prior to the handing back of the kingdom to God, even the Father, when all the obedient will be able to stand before God's justice, as was the case with Adam and Eve in the Garden of Eden before sin entered. (1 Cor. 15:24-26.)

Another statement by the Apostle Paul which agrees so fully with the foregoing, is found in 1 Tim. 2:4-6, where we read—"God will have all men to be saved, and to come to a knowledge of the truth." Strange as it may seem to some people, Paul here states that all men will be saved first, and then brought to a knowledge of the truth. Yes, indeed, they could not be brought to a knowledge of anything while in the death condition; hence, they are saved from death in Adam by a resurrection, and then instructed during the Millennial Age concerning the wonderful truth that "the man Christ Jesus gave himself a ransom (corresponding price) for all, to be testified in due time." All who then receive this testimony into good and honest hearts, (it not having been their "due time" to hear it previously) will progress up the highway of holiness to human perfection, with life everlasting on the restored earth.

Of course some texts of Scripture are misunderstood and misapplied in connection with this subject of an opportunity for salvation after death. As an example is the passage in 2 Cor. 6:1, 2—"We, then, as workers together with him, beseech you also that ye receive not the grace of God in vain. For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee; behold, now is the accepted time; behold, now is the day of salvation." The Apostle is here referring to the day of salvation for the heavenly calling, and of course the Gospel Age is the only "day" for this; but to imply from this text that there is no hope of salvation beyond the present life for mankind in general is quite erroneous. The Apostle was not dealing with mankind in general, but writing to those who had already received the favour of God, and exhorting them not to receive this favour in vain, for truly, now is the only accepted time for the heavenly calling—during this present Gospel Age, and during the present lifetime of each one called of God and who has responded to that call to walk in the steps of Christ.

How important it is to keep the salvation for the heavenly calling—to the Jew first and also to the Gentiles — separate and distinct from the general salvation for mankind in general on the earth. By so doing, there is no confusion as to whether there is a second chance for salvation after death. It is hoped that the Scriptures used in this article clearly reveal that there is one full chance for salvation for every member of the human family, and no second chance for anyone.

Also that the consecrated followers of Christ receive their full chance for the heavenly salvation in this present life, whereas the world of mankind will receive their full chance for the earthly salvation in the resurrection day. Should any of the consecrated followers of the Lord reject the favour of God, and wilfully despise the blood of Christ there would be no further opportunity for salvation for them; they would die the second death. (Heb. 10:26-29.) Likewise with the world of mankind in the judgment day to come: if they refuse to obey the laws of that kingdom, under the favourable conditions of that time with Satan bound and no outside hindrances (Rev. 20:1-3), they must be destroyed in the second death also. (Acts 3:20-23.) Thus God will have perfect and obedient beings in heaven and earth following the kingdom reign of Christ, and even death will then be no more, because all then living will be worthy of lasting life, to God's praise. (1 Cor. 15:25, 26.)

How favoured are the Lord's true people during this "acceptable time" of the Gospel Age, having been

drawn of God to accept Christ as their personal Saviour, and then called further to present themselves in full consecration, to walk in the way of sacrifice in the steps of their Master, in hope of the heavenly inheritance, as' they prove faithful unto death. While the blessings upon all mankind in the kingdom of Christ on earth will be gracious and perfectly satisfying, even "the desire of all nations" to all in that earthly sphere who have no aspirations for spiritual things, yet the heavenly inheritance will be the glory that excelleth, for the Lord's faithful people now, as expressed by the Apostle—"Eye bath not seen, nor ear heard, neither have entered into the heart of man (the naturally minded), the things which God bath prepared for them that love him. But God hath revealed them unto us (the followers of Christ) by his spirit; for the spirit searcheth all things, yea, the deep things of God." (1 Cor. 1:9, 10.) It is when we see clearly the two salvations which God provided through Christ, that our hearts surely long to serve such a loving Heavenly Father, and the language of the Psalmist expresses the desire of all who are now yielding their hearts and lives to God in spirit and in truth —"What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people. Precious in the sight of the Lord is the death of his saints." (Psa. 116:12.15.)

Love feels no burden, thinks nothing of trouble, attempts what is above its strength, pleads no excuse of impossibility.... It is therefore able to undertake all things, and it completes many things, and brings them to a conclusion, where he who does not love, faints and lies down.—Thomas Kempis.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

(Monthly) 4/6 (85 cents) per annum, post paid.

Published by the Berean Bible Institute, 19 Ermington Place, Kew, E.4, Melbourne, Victoria, Australia

While it is our intention that these column be used for teachings strictly in accord with the Lord's Word, we cannot accept responsibility for every expression used, either in the correspondence or in the sermons reported.

A Cross (x) on the wrapper indicates that the Subscription to "Peoples Paper- is overdue,

To Put You in Remembrance.

“Though ye know and be established in the present truth.--2 Pet. 1:12.

WHILE the matter of being able to appreciate that we are living “in the days of the Son of Man” or the second presence of Christ, also of how we understand the “changed in a moment,” is not so fundamental as the decidedly anti - ransom theory of Universalism, yet it is important to know the present truth, and there is the blessing promised in the appreciation of our Lord, as a glorious spirit being, in the “express image of the Father’s person.” The gathering of His elect from the four winds of heaven and dealing with His people—the Church—is in accord with the two parables— the Ten Virgins, which indicates the condition of the watchers at the time of arrival, and the Talents, showing the work of Christ among His people, prior to the time when He will manifest His great power and control the poor “groaning creation.”—Rom. 8:19-22.

The Greek word “parousia” occurs in the following references:—Matt. 24:3, 27, 37, 39;

1 Cor. 15:23; 1 Cor. 16:17; 2 Cor. 7:6, 7; 2 Cor. 10:10; Phil. 1:26; Phil. 2:12; 1 Thess. 2:19; 1 Thess. 3:13; 1 Thess. 4:15; 1 Thess. 5:23; 2 Thess. 2:1, 8, 9; Jas. 5:7, 8; 2 Pet. 1:16; 2 Pet. 3:4, 12; 1 John 2:28. It is badly translated “coming” in the King James’ Version in all but two instances (2 Cor. 10:10 and Phil. 2:12), where it is translated “presence,” as it could hardly be translated by any other English word. In fact, every occurrence of the word parousia can be reasonably rendered “presence,” which seems to be the only English word that will express the meaning. All Greek scholars seem to agree that “presence” is the English equivalent of the Greek word “parousia.”

Then read Matt. 24:37-39: “As the days of Noah were so shall, also the ‘presence’ of the Son of Man be.” “For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage until the day that Noah entered the ark, and knew not until the flood came and took them all away; so shall the presence of the Son of Man be.”

In the preceding verses our Lord said it would not be possible to locate Him in any one place, for His presence would not be like that of a man to be seen face to face, but like the sunshine—the rising of the “Sun of Righteousness with healing in His wings.” It is unreasonable to say that the “bright shining” out of the east unto the west refers to lightning and “so shall the presence of the Son of Man be.- How could a flash of lightning symbolise “presence” or “the days of the Son of Man”?

After the breaking of the persecuting powers of Papal Rome there was to occur just what has taken place—the darkening of the sun, the dimming of the Gospel message -by Evolution and Higher Criticism, in the pulpits; and the “moon”—the Law—does not give its light. Its ceremonies are not understood and its sacrifices, ‘shadows of good things to come,’ are referred to as old pagan institutions. Then comes the “sign of the Son of Man in the heavens.” Satan is referred to as the “prince of the power of the air”; he has been ruling in the religious or ecclesiastical heavens. Now Christ has come to take control of religious matters, first dealing with those who look for His appearing and kingdom. He is surely judging among His people and rewarding them according to the use of talents entrusted to them.

If Christ were to be visible to all, there would be no need of a “sign” that He had come, that He was there “in the heavens.” The sign in the heavens appears to be the gathering of the elect from the four winds of heaven, a harvesting work, in the Christian world. For He shall send His angels (messengers) with a great sound of a trumpet (not for the world to hear) to attract, to gather His elect. The voice of the trumpet is the present truth proclamation. “One shall be taken, one shall be left,” and in Luke 17:34-37 the disciples asked, “Where, Lord?” And He said unto them, “Wheresoever the body is there will the eagles be gathered together.” (See also Matt. 24:28.) So it is, “blessed are they that hunger after righteousness for

they shall be filled.” It is the feast of Luke 12:37 and Rev. 3:20 to which the messengers have invited those who are watching for Him.

So the trumpet sounds “in the days of the Son of Man,” and in Rev. 10:7 we read “in the days of the seventh (trumpet) messenger, when he shall begin to sound.” It is not just a blast of a trumpet, any more than it is a flash of lightning, that symbolises the Lord’s presence; it is, “in the days” of the sounding of this trumpet by the seventh messenger that the mystery is to be finished. The plan is to be made plain and the Church completed, for during this time when the trump of God shall sound the dead in Christ shall rise first, and during the same time those that still remain in the flesh shall be caught away, as they finish their course, to be together with the Lord in the air. All who are baptised into Christ are baptised into His death. Just as the first veil to enter the Tabernacle signified our consecration to death as human beings, so the passing under the second veil indicates the actual death of the human being. The “new creature,” like the great High Priest, Christ, must leave behind the human nature. Flesh and blood cannot inherit the kingdom, and the bodies of those beasts, whose blood was brought into the sanctuary by the high priest for sin, are burned without the camp. “. . . Let us go forth therefore unto him without the camp.” “As many as are baptised into Jesus Christ are baptised into His death.” “But blessed are the dead who die in the Lord from henceforth. . . “ —Rev. 14:13.

But “behold I show you a mystery, we shall not all sleep (be in a state of sleep, though we must all die), but we shall all be changed in a moment, in a twinkling of the eye at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed.”-1 Cor. 15:52, 54. In verse 54 “corruptible” seems to refer to the dead who are raised “incorruptible,” and mortal to those still alive who are to be changed to be immortal.

Concordances

Some copies of Strong’s Exhaustive Concordance are now on hand with strong cloth binding. While the price is greatly increased, these Concordances contain such a wealth of information with the meanings of all Hebrew and Greek words used in the Bible, and are really essential for detailed study of the Scriptures. The present price is 1/12/6.

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Teach Me to Live.

“Teach me to live, ‘tis easier far to die,
Gently and silently to pass away,
On earth’s long night to close the heavy eye,
And waken in the realms of Glorious days.”

“Teach me that harder lesson—how to live :
To serve Thee in the darkest paths of life,
Arm me for conflict now, fresh vigour give,
And make me more than conqueror in the strife.”

“Teach me to live Thy purpose to fulfil.
Bright for thy glory, let my taper shine,,
Each day renew, remould my stubborn will.
Closer round Thee my heart’s affections twine.”

—Selected.

The Zeal of the Lord’s House.

(This Article Contributed.)

“The zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.” (Psa. 69:9:)

FIRST of all let us note what “zeal” means. Professor Strong gives the meaning of the word—“in a favourable sense ardour, in an unfavourable sense jealousy.” Sometimes in the Bible this word is translated “jealous” where it would be better translated zeal. For instance in 2 Cor. 11:2 the Authorised Version reads, “I am jealous over you with a godly jealousy,” but a better translation would be, “I am ardently devoted to you with a godly zeal.” We see, then, that to have zeal indicates that one is ardently devoted to a certain work, or one can be ardently devoted against a certain work.

So our text, spoken by David, would refer to himself in a sense, because David, like all the ancient worthies, was zealous. David had a great desire to do some work for God. He had a zeal for the Lord’s house—the tabernacle first, and subsequently for the temple, which he desired to build, but the Lord would not permit him.

This text was spoken prophetically of our Lord also. We can see this by referring to John 2:17, where the same text is referred to by our Lord. We remember that at this time our Lord had gone to Jerusalem at the Passover season, and coming to the temple, found the outer court filled with oxen and sheep etc., which were sold in great numbers at this time, because of the many visitors at Jerusalem. This filled our Lord with righteous indignation, to see the place which was supposed to be a place of worship used in this way. He decided to rid the temple of these things. He made a whip of cords, and drove out all the animals and those that sold them. He also overturned the tables of the moneychangers, leaving them in disaster, and said to those that sold doves, “Take these things hence; make not my Father’s house a house of merchandise.” The temple was supposed to be a place of worship, but part of it had become more like a shamble, so our Lord was justified in such an action. His disciples, referring to our Lord’s act, quoted the Psalm— “The zeal of thine house hath eaten me up.”

Our Lord's zeal in the temple showed His earnest desire to serve God. But there is a still deeper meaning to our text. We understand that the Church in this Gospel Age is the House of God. (Heb. 3:5, 6.) We see there are two houses of God, a house of servants and a house of sons; and Christ is head over the house of sons, which is also the true Church.

The same thought is expressed in I Pet. 2:5—"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up sacrifices, acceptable to God by Jesus Christ." And in 1 Cor. 3:16—"Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?"

So we see the real house of God over which Jesus had zeal was the house of sons. We have no better example of zeal displayed in the Bible than that of our Lord Jesus. When He came at His first advent, He came to give His life for us—Mark 10:45. Our Lord's life was a willing sacrifice, and with this thought before our minds we can understand how it was that the zeal for this house of sons did eat Him up or consume Him. For the whole of His earthly life, from Jordan to Calvary, Was one of service—loving service, zealous service, so much so that it gradually ate him up.

It may do us good to note particularly to whom our Lord's energy and zeal were extended. Throughout His ministry His great theme in preaching was to gather together a little company of believers. His own words in Luke 4:18, 19 show this. Although ,our Lord expended much of His energy in healing, the purpose was to gather the wheat out of the chaff during that harvest time. How often Jesus went aside to pray for those, and how He used to watch those who accepted Him. At the close of His earthly ministry our Lord's zeal was devoted almost entirely to His disciples. Jesus said Himself, "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." (John 15:13,14.)

We who have become members of this same House are likewise invited to preach the Gospel as our Lord did, to lay down our lives as He did, for the brethren. Let us do good unto all men as we have opportunity, especially unto the Household of Faith. If we, then, have the spirit of Christ. we will have the spirit of service. It will be like a fire within us, an energy permeating us, driving us to serve the House of God.

The Apostle Paul was also a great example of a zealous Christian. We see it all through his writings, and the text in 2 Cor. 11:2 indicates that he had a great desire to serve the Church at Corinth, and this was so toward all the Churches. He said, "I am ardently devoted to you with a godly zeal." In the 28th verse of that same chapter he said, "Beside those things that are without, that which cometh upon me daily, the care of all the churches." So it would seem that the Apostle's time was mainly for those who had accepted our Lord and become members of the House of Sons.

It would seem important, then, that we have a rightly-balanced zeal. That is, that we should see to it that our desire to serve God is exercised in the right direction. The Apostle Paul speaks of some in Rom. 10:2 who had a zeal, but not according to knowledge. The ones referred to were holding to the old Law. Their time and energy was exercised so that they were still trying to gain righteousness by serving the Law, so that their zeal was misdirected. We see this same spirit about us to-day among nominal Christians. Some devote all their energy in social life and many other ways, and expect to gain righteousness in this way, but this is not the work of the House of sons to be done during this age. We all need to search our hearts diligently, to see that our zeal is not for outward show to appear obedient in the sight of our fellow-creatures.

That this is possible is illustrated by a sermon delivered some years ago. The preacher dreamed that his zeal was wrapped in a package of considerable size, and some angels came and weighed it, and assured him that it was a full weight, 100 pounds—all that was possible. In his dream he was greatly pleased with this report. They next determined to analyse it. They put it in a crucible and tested it in various ways, and

then reported the result: 14 parts selfishness;

15 parts sectarianism; 22 parts ambition; 23 parts love for men; 26 parts love for God.

Wakening, he realised it was but a dream, but he felt greatly humbled, and doubtless was profited by it for the remainder of his life. That dream may be profitable to each of us in leading us to a close examination of the motives which lie beyond all our words and thoughts and doings, especially the service for the brethren. There would seem to be a lesson for us all here. Love for God and for our fellow-men are the only elements of real zeal in the above analysis. It would show us that the zeal to serve God should come from the heart. These other elements mentioned are satisfying only the old nature, and would be zeal used, but not according to knowledge.

It is possible then, as we see in this result, that we can use our energy in a wrong way and yet think that we are serving God, and as we saw, that zeal could be used in a favourable or unfavourable sense. We do well to search our hearts to see if it is used in the wrong way. The lesson we should take from this result is, that love should prompt us to serve God and our fellow-men, and it is our zeal to serve God and the brethren that measures our love for the Lord.

Again, our Lord was a great example. We remember in John 13:1-14, shortly before our Lord's crucifixion, before He had eaten the Passover, He performed the manual service of washing the disciples' feet. While there are many good lessons to learn from this incident, one would be that we should be willing to render loving service to our brethren. Jesus said, "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."

Our Lord had great love for His disciples, and here He wished to show them that while they were afraid to perform this small duty for each other, He, in performing it, had humbled Himself to serve them all, and had rebuked their lack of humility, and at the same time set them an example that would help them in every affair in life.

We see from this, too, that our zeal to serve does not necessarily mean that great works must be done to be seen of men in order to be acceptable to God, but even the little duties of life, performed faithfully and with love, have Divine approval. It is the little daily sacrifices which we are privileged to perform that make up the sacrifices which we have covenanted to make.

We remember, too, in the typical picture of the Atonement Day sacrifices, Leviticus 16, that the bullock represented our Lord Jesus, and the goat the Church, His body members, and we are told that the bullock was killed and atonement made for the High Priest and his house. The blood was used for atonement, but the carcass was burned with fire, and the vital parts of the bullock were burned on the brazen altar in the Court. Then there was also the fire on the golden altar in the Holy. The Three fires were burning at the same time, representing different phases of the consuming of our Lord's sacrifice.

Fire here would seem to represent destructive influences that came against Him and caused His death, as viewed from the different standpoints. To those outside in the camp, in the world, the burning of the flesh and the skin etc., had a very bad odour. To them our Lord's life was foolish, wasted; but to those inside the Court, justified believers, the burning of the fat was not a bad odour, but acceptable to God as a sweet odour. It was the burning of these vital parts of the bullock which seemed to represent the devotion and love and zeal of the Lord, and it was the love and zeal of the Lord to serve God and His brethren that brought Him up against such experiences as represented by the fire which led to His death. The incense sprinkled on the fire before the Mercy Seat represented our Lord's acceptable sacrifice in God's sight.

So in line with this, our text says, "The zeal of thine house hath eaten me up." Yes, it was our Lord's love and zeal for His house for the 3 years of His earthly ministry that gradually used up His strength. His life, and rose as an acceptable incense to God.

In the type, everything that was done to the bullock (representing Christ) was done to the goat, which represented His footstep followers. So it should be the love and zeal to serve God and His

House of Sons which should rise as an acceptable sacrifice to God, and just as it was with our Lord, it should use up our strength and life. So then, let us take our Lord as an example of zeal, and let us endeavour to serve God and lay down our lives for the brethren more and more as the days go by.

Things Worth Striving For.

(From Bro. B. H. Barton's Note Book) .

THE PATIENT PERSEVERANCE which defeat cannot discourage nor discouragement defeat.

THE IMPARTIALITY which delights as much in a grand work another has done, as if you had done it yourself.

THE SPIRIT which finds a more ready excuse for your brother than for yourself.

THE RIGHTEOUSNESS which would rather right a wrong than conceal your share in it.

THE CHASTITY which always looks for some good intention, even where a slight or injury are seemingly intended

THE CHRISTIANITY which is as careful how we live in our homes as how we act before the brethren.

THE LOYALTY which even your stumblings and failures cannot dishearten.

THE LOWLINESS which will sorrow when your enemy falls and rejoice when you are humbled.

THE WISDOM which knows when to speak and when to be silent.

THE ZEAL which can never do enough and yet asks no credit and encourages no compliments.

THE FORGIVENESS which not only pardons in words, but proves its reality by never referring to the matter again.

THE HUMILITY which would choose the meaner and more undesirable part of a service, to leave the nobler and more honourable part for another brother.

Used Postage Stamps.

Used postage stamps of all varieties can be sold to 84 port the truth work. Friends willing to assist may forward all, the Australian stamps they can procure, as well as other stamps, leaving at least a quarter of an inch of paper around the stamps; that is, do not remove stamps from the paper.

No Rudder to Noah's Ark

And Noah went into the ark; and the Lord shut him in.—Gen. 7.7, 16

There was no rudder to Noah's ark. He had obeyed God and now was shut in, with God only to steer; for he was on God's errand. The man who could endure what he endured for more than a century, while preaching the word amidst a hostile people, did not have any fears as to where he was going. And what an experience it is when we believe that God is steering our little barque over life's tempestuous sea.

—S. D. Gordon.

Prayer Brings Peace.

"Being in agony, He prayed," is the record of our Saviour's Gethsemane experience. The lesson stands for all time. Like a bright lamp, the little sentence shines amid the olive trees in the garden. It shows us the path to comfort in our time of sorrow. Never before nor since was there such grief as the Redeemer's that night, but in His prayer He found comfort. As we watch Him the hour through, we see the agony changing as He prayed, until at last its bitterness was all gone, and sweet, blessed peace took its place. The gate of prayer is always the gate to comfort. There is no other place to go. We may learn also from our Lord's Gethsemane how to pray in our Gethsemanes. God will never blame us for asking to have the cup removed nor for the intensity of our supplication; but we must pray with submission. It is when we say in our deepest intensity, "Not my will, but Thine," that comfort comes, that peace comes.

Perfect loyalty to Christ brings perfect peace into the heart. The secret of Christ's own peace was His absolute devotion to His Father's will. Any resistance to God's will, any disobedience of His law, any wrenching of our lives out of His hand must break the peace of our hearts. No lesson that He gives ever mars our peace, if we receive it with willing, teachable spirit, and strive to learn it just as He has written it out for us. If we take the lessons just as they are given to us, we shall make our life music, and we shall find peace.—T. R. Miller, D.D.

Chosen Lessons.

“He shall teach Him in the way that He shall choose.”—Psalm 25 :1 2.

In the way that He shall choose
He will teach us :
Not a lesson we shall lose,
All shall reach us.
Strange and difficult indeed
We may find it.

But the blessing that we need
Is behind it.
All the lessons He shall send
Are the sweetest,
And His training in the end
Is completest.

—F. R. H.

FRANK & ERNEST TALKS Geelong, 3GL, 222 M. Sundays 10 a.m.

Sydney, 2KY, 294 M. ,, 8.15 a.m.

Brisbane, 4KQ, 435 M. ,, 9 a.m.

Perth, 6KY, 227 M. ,, 4.45 p.m.