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Streams of Living Waters

“A river, the streams whereof shall make glad the city of God”—Psa. 46:4.

“Therefore with joy shall ye draw water out of the wells of salvation”—Isa. 12:3.

NEXT to the breath of life we breathe, pure water is the chief essential of our existence. Foods are also necessary to sustain our lives but we can live quite a while as human beings, if able to drink pure water.

Thirst is a terrible thing, which perhaps only those fully know, who have traversed the hot parched lands of blazing sunshine with water all gone and no shelter. Unless relief soon comes death quickly results and the poor body falls to the hot earth. Sometimes such tragedies have occurred even when the needed water was close at hand, but was unknown. Such persons died because they “knew not.”

The poor world today is perishing for lack of the water of life—yet there is a mighty Rock in this weary land and there are wells of water; but they know not—“My people perish for lack of knowledge.” “I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD”—Amos 8:11. “Yet there is a river, the streams whereof make glad the city of God.” “Light is sown for the righteous and gladness (the joy of the truth) for the upright in heart.” “Thou preparest a table before me in the presence of mine enemies: Thou leadest me beside the still waters.” See also Isa. 55:1.

The streams that gladden the hearts of the people of God had their commencement even in the utterance of the curse on Satan by whom our first parents had been decoyed into sin, with its consequence that “death passed upon all.” It was only the beginning of a stream, the small spring which ultimately gained such wideness and fulness, such soul reviving power. However, it was a beginning—“The seed of the woman shall bruise the serpent’s head.”

It gave hope to such as sought righteousness, and there was doubtless some good understanding as to what Justice required in order that reconciliation with God might be achieved. Abel evidently had the correct thought in bringing the sacrificed lamb—a type of the Lamb of God that should take away the sins of the world—“The Lamb slain from the foundation of the world”—the promised Redeemer. Cain failed to perceive the principle of Justice involved in the sentence of death, as though God could be appeased by the pleasantness of the beautiful production of the earth—his own works. He failed to drink of the stream of truth and promise, but Abel drank of it and so is reckoned among the justified—“Righteous Abel”—said Jesus—Matt. 23:35. See also Heb. 11:4.

Throughout that age the stream of hope was such as to sustain faith and out of that corrupt time a few names are recorded of those who “walked with God” and looked forward to a day when right would triumph over evil and when “the Lord would descend with ten thousand of his saints to execute judgment and to convince the ungodly of all their ungodly deeds”—Jude 14, 15.

The stream grew clearer and deeper when God dealt with Abraham and made a great covenant with him, promising that all the families of the earth would be blessed and that this should be through his seed. Abraham drank of that good promise against all odds, and was sustained by its refreshing draught and so proved his faith in God and His

Advertising Booklets

The response to the advertising of booklets in February and March has been most encouraging. Hundreds of people have sent for the booklets and some have followed on in appreciation. All these new friends will be supplied with this issue of “Peoples Paper” and the booklet—“The Fig Tree (Israel) and All the Trees.” We hope to hear further from all who are really interested in God’s Plan of the Ages.

promise, that he ever stands out as "the father of the faithful." So with Isaac and particularly with Jacob, who counted everything else as secondary that he might inherit the promise, and God emphasized the promise to him.

That Abrahamic promise has sustained and refreshed God's people ever since and is the "anchor of our souls" says Paul. As we read through the Bible we find all along the way reference to this river, the streams whereof make glad the city of God. Joseph drank of that stream and was strengthened to maintain his faith and loyalty to God under the most trying circumstances of slavery, false accusation and unjust imprisonment.

The children of Israel were sustained by the same stream, in those two hundred years of oppression and slavery; they were still looking for the promised deliverer—Messiah. Moses had been taught of his parents and drank deeply of the same stream and grew strong in faith so that he "chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ (Messiah) greater riches than the treasures in Egypt"—Heb. 11:25, 26.

With the deliverance from Egypt by such miraculous means, the plagues of Egypt, the slaying of the firstborn, the Passover of Israel's firstborn and crossing the Red Sea, the stream of hope seemed to run deeper and fresher. All through the days of the Law and the prophets it was that same refreshing stream that gave hope. How often is the fountain referred to. In times of trial or calamity, prayer is addressed to the God of Abraham, of Isaac and of Jacob and claim made upon that promise to them. Also when God spoke to them, as to Moses, it was—"I am the God of Abraham, of Isaac and of Jacob."

How the stream clarified and widened and deepened as new messages came through the prophets. While some messages were so deep as to be hidden, like "the mystery hid from ages" there was much that plainly spoke of happy days to come when the great covenant with Abraham would have fulfilment. For instance Isa. 61, and Jer. 31, and so many portions full of promise of Divine providence and blessing.

Time would fail to speak of the faithful in all ages who drank deeply of this stream. How David rejoiced in it and loved to dwell in the courts of the Lord's house. The 110th Psalm is full of the hope of the fulfilment of the promise of Messiah—the Melchisedec King and Priest—"He shall drink of the brook in the way, therefore shall he lift up the head." It is at the brook we get the refreshment and it is the place to find the pebbles for the sling

to slay the giants that oppose the people of God. How Psalms 119 abounds in appreciation of the stream of truth, the Lord's words of promise, of the Law and of testimonies—"O how I love thy law, it is my meditation all the day", etc—verses 97-103. Also Psalms 42:1—"As the hart panteth after the water brooks, son panteth my soul after thee, O God."

So it was that David was sustained all through those days of trial, chased as an outcast by Saul seeking his life. So much did David drink of the stream of God's good promises not only to Abraham, but also the personal promises—"the sure mercies of David"—that he would not lift up his hand against Saul. He simply used his diligence to keep safely out of Saul's way, in beautiful confidence sparing Saul's life when he could have slain him, although tempted by his faithful adherents, who argued that surely it was the Lord who had put his enemy into his hands on two occasions. See 1 Sam. 26:8-10.

Drinking of the stream that makes glad the city of God gives confidence and trust in God and sustains faith in the hour of need. This stream of truth and Divine promises continued to flow, always fresh with truths appropriate for each day, present truth for every age, as also a fountain of living water for every one who like a "hart panting for the water brooks" longs for God and the knowledge of His way and will, and to understand His purposes. It was this stream that supported those of whom Paul speaks in Heb. 11—"Of whom the world was not worthy." See verses 36-38.

How good were the expressions of Psalmists and prophets declaring God's good providences, protection and blessing upon Israel and those who put their trust in the Lord. While there is the deeper and wider meaning to many of these prophetic expressions, they undoubtedly were intended to be an encouragement to the Lord's suffering people in the days of old. "The Word of the Lord endureth forever" and is ever fresh—present truth in every age.

How the songs of the Psalmists and words of the prophets would cheer and support the faithful in their days, and yet those same songs and messages contain for us deeper truths and are "meat in due season" to the household of faith all along the way, even to us at the present time.

Paul tells us that Israel drank of the water of the rock which was a symbol of Christ. The faithful then drank of that spiritual rock, which rock was Messiah—that was their hope. We drink of that same spiritual rock in a deeper, fuller sense, for our hope is to be members of that Messianic company—members in Christ.

That privilege was reserved for Israel but as a nation they had failed to drink deep

enough of that Messianic stream; they saw human glory, national exaltation and thought God was bound to protect them and give them such prominence and establish His Kingdom through them. There were others, however, who were better able to perceive the Divine promises and provisions and like old Simeon and Anna could rejoice in the Babe of Bethlehem who was "set for the fall and rising again of many in Israel"—Luke 2:34.

For some four hundred years or more from Malachi to John the Baptist, the stream of Divine light and truth and promise was not increased. There was however sufficient to sustain the faithful through those trying years of Gentile oppression and to make strong the brave Maccabeans who by their faith were able to overcome their enemies.

Then came John the Baptist preparing the way for Christ and many were refreshed and made ready for the further development of truth by Him who spoke as never man spake. That was the time of the harvest of the Jewish Age; the Lord of the harvest was present and the "present truth" was the sickle used to find the "Israelites indeed", the true wheat that had to be separated from the chaff and garnered into the Kingdom of Heaven.

How the stream flowed in splendour as the Gospel sun began to shine in the place of the Law age moon. As the moon gives only reflected light from the sun, so the Law and its types and ceremonies were but shadows of better things. "The law was given by Moses, but grace and truth came by Jesus Christ." "God who . . . spake in time past . . . hath in these last days spoken unto us by his Son"—John 1:17; Heb. 1:1, 2.

No wonder Mary loved to listen to the gracious words of Jesus; no wonder the common people heard Him gladly. The Law was a yoke on them which they were unable to bear, but Jesus cried—"Come unto me, all ye that labour and are heavy laden, and I will give you rest"—Matt. 11:28. Yes, a new and living way was opening up. The stream began to flow into deep waters bringing refreshment, joy and peace to those who had ears to hear. How beautiful is the incident of Jesus and the woman of Samaria at the well. See John 4:10-14; also John 7:37, 38.

Certainly there were trials and testings and many went back when they could not understand some of the deep truths which Jesus uttered, but the faithful were helped and strengthened and said—"To whom shall we go? thou hast the words of eternal life"—John 6:68. Then, after the great trial of the crucifixion, how their hearts "burned within them" when He talked with them by the way and opened to them the Scriptures—"Beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concern-

ing himself"—Luke 24:27. Then, later they began to see that just what they had deemed the great defeat of the Gospel movement was the greatest victory ever won and that Jesus was crowned as conqueror over sin and death; and that the great Divine Plan was not hindered but progressed a most important step.

Then, after the ascension came the promise of the Father—the holy spirit—in fulfilment of the Lord's words—"When the spirit of truth is come, it will guide you into all truth: . . . and will show you things to come"—John 16:13—things which Jesus could not tell them, while He was with them, for they had only natural minds and could not comprehend heavenly truths. Then the purpose was revealed—the choosing of a "little flock" that should share the throne with Jesus and be the Abrahamic seed that would bless all the families of the earth. See Peter's words in Acts 15:14-17.

How wonderful are the truths that opened up at that time and they are handed down to us in Paul's beautiful letters, and the writings of Peter and John. The Church, as the flock of the good Shepherd has been led "beside the still waters"—deep and refreshing. Well did the Master say—"Whosoever drinketh of the water that I shall give him shall never thirst." "If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of him shall flow rivers of living water. But this spake he of the spirit, which they that believe on him should receive: for the holy spirit was not yet given; because Jesus was not yet glorified"—John 4:14; 7:37-39.

But oh, how that stream of truth has been polluted. It was so foretold by the Lord in His parables that this would be the case, particularly the parable of the three measures of meal into which a woman placed the leaven. See Matt. 13:33. So the apostate church, the wicked shepherds, bishops and clergy introduced so much error and polluted the stream. What a severe indictment of these "shepherds" we find in Ezek. 34:2, 3, 18, 19. So in Revelation the Word of God is represented as being clothed in sackcloth, as lying in the street—neglected. It has revived and the purifying of the stream of truth has been going on since the Reformation. Various movements under one reformer or another have been instrumental in removing the errors of the dark ages—pagan-papal doctrines that beclouded the truths of God's Word.

Then came the great movement of later years first under Miller, stirring the whole Christian Church to expectation of Christ's return and then about 100 years ago came the glad message revealing the Divine Plan, not

(Continued on page 8.)

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"The Lord is Risen Indeed"

"The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread"—Luke 24:34, 35.

ALTHOUGH the disciples had been informed concerning our Lord's resurrection, they seem to have but imperfectly comprehended His words. At all events, they evidently were not expecting Him to rise from the dead, and hence, when He appeared in their midst, they were greatly affrighted and troubled. Our Lord foreknew how they would regard the matter, and had chosen the most favourable manner for manifesting Himself, and communicating to them the wonderful fact of His resurrection. He could have appeared to them as the angel appeared to Moses in the burning bush. They would then have seen a flame, as Moses did, and could have heard His voice, and could have been impressed with the dignity of His presence by being commanded, as Moses was commanded, to take off their shoes because the ground was holy. This would have made a deep impression upon their minds, but it would not have made the kind of impression the Lord desired to make. It would not have convinced them that their Master, whom they had seen crucified and buried three days before, was no longer dead, but risen and alive.

Our Lord could have chosen another method. He could have appeared as a glorious angel and have manifested something of His spiritual glory, as He did later to the Apostle John on the Isle of Patmos—Rev. 1:13-18—and as He did to Saul of Tarsus on the way to Damascus. He was just as truly a glorious spirit being all this time as He was afterward, and as He will be to all eternity. He had been put to death in the flesh, but, as the Apostle assures us He had been quickened (made alive) in spirit—1 Pet. 3:18. This change had come to Him in His resurrection, just as it is promised that a similar change will come to His faithful church—"sown in dishonour, raised in glory, sown in weakness, raised in power; sown a natural body, raised a spiritual body"—1 Cor. 15:43, 44. But had He appeared to the disciples a glorious, shining being, as He appeared to Saul, the effect upon them no doubt would have been similar to the

effect upon Saul. They would have fallen before Him, and perhaps also have lost their sight as Saul lost his. This might have impressed them powerfully, but it would not have led their inexperienced judgments to accurately connect this glorious being with the man Christ Jesus whom they had followed for three years.

The manner chosen by our Lord for revealing Himself was much more favourable for the disciples. He wished to gain their attention, and to avoid anything that would unnecessarily excite them, and hinder them from learning the lessons which He wished to impart. Hence He appeared as a man on several occasions—once as a gardener to Mary, again as a stranger to the two who went to Emmaus, and on another occasion; and in each case, He revealed His identity by His conversation or by His manner so that they recognized Him as their crucified Master—Jesus. But on the occasion mentioned in our text He appeared in a body of flesh and bones, similar to that which had been crucified. The body which they saw was a materialized body, for He had been "changed" in His resurrection and was now a spirit being with a glorious body such as John and Saul saw. But He appeared to them in a body of flesh and in ordinary garments specially prepared for the occasion, just as angels (using the same power) had appeared as men previously. He appeared as a **man** because this was the best means of communicating to the disciples the grand truths which He wished to communicate. Hence also He assured them, to allay their fears, that **what they saw** was not a spirit. He at that time was a spirit—1 Cor. 15:45; 1 Pet. 3:18; 2 Cor. 3:17—but they did not see **Him**, but merely the body of flesh which veiled yet represented Him; and which, as He intended, helped their imperfect faith and knowledge to grasp the important lesson that He was no longer dead but alive for evermore.

Then He reminded them of His own previous utterances on the subject of His resurrection; He quoted to them and expounded the prophecies which bore the same testimony, and showed them the necessity for the great transaction which He had accomplished, saying, "Thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day." All of this discourse probably is not given, but we may presume reasonably, that He explained to them particularly the necessity for the ransom-sacrifice, and something concerning the wonderful results which must yet flow therefrom to all the families of the earth.

He was present with them for forty days before His ascension, yet was **invisible** to the "brethren," except during the few times of His manifestation; and these manifestations were

brief; during all this period of forty days none except the "brethren" saw Him, and, as we have seen, they saw Him only by reason of the miracle which He performed, appearing in their sight **as a man**; because human beings cannot see spirit beings. In this our Lord fulfilled His statement made before His death—"Yet a little while and the world seeth me no more."

Those who hold the view that the flesh of our dear Redeemer **given** for us—John 6:51—was resumed by Him, and constitutes His resurrection body, miss the real lesson taught the disciples during those forty days preceding His ascension. The lesson of the occasional appearances, and then in different forms or bodily appearances, and of His **vanishing** after each manifestation was (1) that He was no longer dead but risen; (2) that His resurrection conditions were **totally** different from those of the **man** Christ Jesus.

To imagine the care-worn, thorn-marked features and the wounded hands and feet, of "flesh and bone," to be Christ's resurrection body would be thoroughly inconsistent every way. If His marred, fleshy body is His resurrection body, why did the Apostle so carefully explain that "there is an animal body and there is a spiritual body"?—1 Cor. 15:44. And why tell the saints that "it doth not yet appear what we shall be" in the resurrection?—1 John 3:2. If we shall be like we are now, with all of our present blemishes and scars, then it doth appear and surely would be very disappointing to those who have believed the Lord's word that flesh and blood (human nature) cannot inherit or enter the kingdom of God, and that therefore we, who are alive and remain unto the second coming of our Lord, must be "changed"—that we may "be like him and see him **as he is**." Originally a spirit being, our Lord humbled Himself and was **changed** to our nature and was "made flesh" "for the suffering of death" as our ransom price. He then was "made like unto his brethren;" but now, having redeemed us, He has been glorified with the glory which He had with the Father before the world was created, and now His promise is that the "brethren" shall be "changed" and made **like unto Him** and share His glory—1 John 3:2; 1 Cor. 15:41.

Eleven Appearances at Most

For forty days our Lord was with His disciples before His ascension, yet He revealed Himself to them, according to the records, not more than eleven times in all—and some of these instances are probably duplications. His interviews with the disciples lasted but for a few moments each, and were surrounded by circumstances and conditions which said to them very clearly that a great change had occurred to Him—that He was no longer the same being, although He evidently had the

same loving interest in them as before. He was still their Lord and Master, this same Jesus, although no longer Jesus in the flesh. He was "the Lord, that spirit," a "quickening spirit." To bring the matter more clearly before our minds let us note the records covering these manifestations or appearances, as follows:

On the Day of Resurrection

(1) Sunday morning early—to Mary Magdalene—near the sepulchre at Jerusalem—Mark 16:9; John 20:11-18.

(2) Sunday morning—to the women returning from the sepulchre—near Jerusalem—Matt. 28:9, 10.

(3) Sunday—to Simon Peter alone—near Jerusalem—Luke 24:34.

(4) Sunday afternoon—to the two disciples going to Emmaus—between Jerusalem and Emmaus—Luke 24:13-21.

(5) Sunday evening—to the apostles excepting Thomas—at Jerusalem—John 20:19-25.

All five of these were on the first day, the resurrection day, the remaining six appearances being scattered through the remaining thirty-nine days of our Lord's presence, as follows:

The Next Sunday—the Eighth Day

(6) Sunday evening, a week after the resurrection—to the apostles, Thomas being present—at Jerusalem—John 20:26-29.

Following this was a long interval apparently in which there was no appearance whatever, and the disciples, discouraged, perplexed, resolved to go back to their homes in Galilee and there to re-engage in the fishing business, considering that the Lord and His mission had been a failure. Our Lord evidently expected just such a process of reasoning on their part, and His delay was undoubtedly to help them over the difficulty and to start them afresh as servants of the kingdom of God on a higher and still grander plane than their previous ministries had been—under the ministration of the holy spirit.

Appearances in Galilee

Quite probably three weeks intervened without the slightest communication. Meantime the apostles had re-engaged in the fishing business, when our Lord appeared to them on the shores of Galilee.

(7) As a stranger on the shore Jesus called to seven of His disciples who were fishing—John 21:1-13.

(8) Shortly after the manifestation on the shores of Galilee Jesus appeared to the eleven disciples on a mountain in Galilee—Matt. 28:16-20.

(9) Very shortly after this He again appeared to a general company of His followers

gathered together by previous appointment, "above 500 brethren at once"—in Galilee—1 Cor. 15:6.

Last Appearances in Jerusalem

(10) At the close of the forty days our Lord appeared to the Apostle James only, probably at Jerusalem—1 Cor. 15:7.

(11) At the end of the forty days our Lord appeared to all of the apostles at the time of His ascension. This was at the Mount of Olives—Luke 24:50, 51; Acts 1:6-9.

It was years after this that Paul wrote, "Last of all he was seen by me also, as of one born before the time." He was seen of the other apostles as the gardener, as a stranger, as the Crucified One, etc., but when Paul, the last of the apostles, saw Him it was not so, but as we shall see Him by and by when we are changed to His likeness—he saw Him as one of premature birth. The church of the first-born are at the resurrection changed to be like their Lord and see Him as He is. Any special revelation of the Lord might have been withheld from the Apostle Paul until the same time except that it was necessary that the apostles should be "witnesses," testifiers to the fact that Christ had not only died but had also risen from the dead; and in order that Paul as an Apostle might thus testify he was granted the vision of the glorified One. He saw Him as we shall see Him in that he saw Him in the brightness of His excellent glory and not as the others, veiled in the flesh. Thank God that the time is not far distant when, those who sleep in Jesus having been changed to His image, we who are alive and remain shall also be changed, in a moment, in the twinkling of an eye, to be made like Him, to see Him as He is, to share His glory. Not all in the same moment, but each of his own moment, changed instantly—until gradually, thus being changed by passing from death to life, the full number of the very elect shall be completed and the reign of glory shall begin.

To Serve, Not to be Served

"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many"—Matt. 20:28.

THE Master was impressing upon His hearers the difference between Himself and other great kings. He had come to be King of Israel, in fulfilment of Scripture prophecy. Unlike earthly rulers, He was not seeking how much He could get out of the people, but how much He could do for the people. He was not selfish. He was not trying to see how little He could serve and how much others could serve Him; but on the contrary, how little others might do for Him and how much He could do for others. And this is His expecta-

tion in respect of His followers. He and His disciples, called with a Heavenly Calling, called to a Heavenly Kingdom, are not called to be selfish or to appropriate honours to themselves for their own gratification; but they are called to service—especially to the service of the people of God. This is the true meaning of the word minister; namely, one who serves.

It is especially appropriate that all who are followers of the Lord Jesus should remember that we have each been called to service; and those who are ministering in spiritual things, those who are especially known by the name of "minister", should bear in mind that theirs is an office which calls for service, not to themselves, but to others; and that they have consecrated their lives thus to serve. Our Lord entered upon His ministry at His consecration. Of His life previous to His baptism at Jordan, the Scriptures say very little, so that the more attention may be attracted to His three and a half years of ministry in the Truth, when He was laying down His life for others—for His friends and also for His foes.

The same is true of all His followers. Our ministry begins at the time of our consecration. We are not authorized to minister, to serve, in holy things until we have entered upon the way which the Lord has pointed out to us. We are not today, however, obliged to wait until we have reached the age of thirty before we begin our ministry; but at as early an age as we can comprehend what we are engaging to perform, we may give our lives to the Lord and to the service of Truth and of the brethren. This is because we are not under the Law covenant—Rom. 3:19.

Our Lord speaks of Himself as the Son of man, who came to "minister, and to give his life a ransom for many". He was indeed the Son of God, even while He was the Son of man. The perfect man Adam, before his fall into sin, was a son of God. Our Lord, in calling Himself the Son of man as emphasizing the fact that He was no longer on the spirit plane, but on the human plane. He came to earth for a specific purpose—as He explained, to minister, to serve. He could not have done the necessary service for man as a spirit being. The requirement was that He should become a man in order to ransom mankind. He could ransom man only by becoming man. He could purchase life for the perfect Adam and the race who lost life in him only by becoming a perfect man.

"An eye for an eye, a tooth for a tooth, a man's life for a man's life", was the demand of the Divine Law. Adam had sinned, and must be redeemed before he could be restored, either physically, mentally, or morally, or could be returned to God's favour. Jesus had come to make possible this restoration. His life was devoted to the service of others, and He completed this great service on the cross.

Throughout His earthly sojourn He gave us a noble example of the proper life of those who would be followers in His footsteps.

Many misunderstand the Bible and think that now is the time to save the world. Hence they are spending all their time and energies to comfort and uplift humanity. They are indeed engaged in laudable efforts; for every good work or effort is to be commended. But to those who are rightly informed respecting the Divine Plan there is another, a far higher work, to be done now. The work of God in the present Age has not been the reformation of the world, but the development of the New Creation. This work is not yet fully completed. If we would work the work of God, our works must relate to the New Creation pre-eminently. We may do good unto all men as we have opportunity, as the Apostle says, but especially are we to serve the Household of Faith.

Jesus was in line for this work of ministry. Although there were no New Creatures as yet, while He was here in the flesh, His work was to prepare for these New Creatures. His work was the gathering out of some who would be faithful footstep followers of Himself, and the laying down of His life on their behalf and on behalf of the whole world.

In the context we note the fact that two of Jesus' disciples were especially desirous at that time of sitting upon the Throne with the Master in His Kingdom, one upon His right and the other upon His left. Jesus did not condemn them for this desire, but pointed out to them how difficult were the conditions, and asked them whether they were able to comply with these conditions. They replied "We are able." They were willing, at least. That their answer was pleasing to Jesus was manifested by His words—"Ye shall indeed drink of my cup, and be baptized with my baptism." They asked for places in the Kingdom very near to Him. Jesus informed them that He was not Himself able to give them such places—that the places would not be given according to favour, but according to justice; and that the Father would dispense these.

The place that we occupy in the Kingdom will depend much upon the extent to which we become ministers, or servants. And if we simply try to get as much as possible out of others and to give as little as possible, we shall not be such characters as the Lord is seeking for rulership in the Kingdom; in fact, we would not gain the Kingdom at all. He is seeking a very choice class. This class will all be servants, willing and glad to serve, esteeming it a great privilege to lay down their lives in the service of the brethren, to the extent of their ability and opportunity; for the service of the brethren is the service of God, to whom they have rendered themselves in consecration,

to whom they have professed to devote their lives.

"It takes great love to stir a human heart
To live beyond the others, and apart;
A love that is not shallow—is not small;
Is not for one or two, but for them all.
Love that can wound love, for its highest need;
Love that can leave love, though the heart may bleed;
Love that can lose love, family and friend,
Yet steadfastly live, loving to the end.
A love that asks no answer, that can live,
Moved by one burning, deathless force—to give!
Love, strength and courage; courage, strength and
love—
The heroes of all times are built thereof."

Convention Item from 1911

THE following item was recorded during a Convention tour in 1911 amongst the truth friends in U.S.A.—"At one of these meetings, by request, we had a service for the consecration of children. A number of parents formally presented their children in consecration to the Lord. We made clear to all that there is no Scriptural command governing this matter. The basis of our innovation is the fact that the Jews in general were accustomed to consecrate their male children to the Lord by circumcision, and the parents of Samuel the Prophet made consecration of him to the Divine service.

"We reminded the friends that when certain parents brought their children to Jesus, He said, 'Permit little children to come unto me, and forbid them not, for of such like is the Kingdom.' That is to say, those acceptable to the Lord as joint-heirs of Messiah's Kingdom will all be childlike, simple, trustful, obedient children of God.

"We suggested further that as the children grow to years of discernment, it may be helpful to them to know that their parents had thus devoted them to God and His service of righteousness. We recalled our own experience, that when about seven years of age our mother told us—'Charles, I want you to know that I gave you to the Lord, as Samuel's mother gave him. It is my hope and prayer that in God's providence you may become a minister of the Gospel.' We recall the impression made upon us, and our reply at the time, 'Ma, I think that when I grow up I shall prefer to be a missionary to the poor heathen. The people here have many preachers, have many churches, while the poor heathen have few.'

"Our mother made no remark, but as we look at the matter now, her prayer is being fulfilled in our present opportunity for ministering to the 'household of faith,' and our own proposition to help the heathen will also have realization in the blessed Messianic Kingdom. About fifteen children were consecrated, by prayer, laying on of the hand and the invocation of Divine blessing. We made clear that

none should think of this matter as an obligation, merely as an opportunity for such as desire to avail themselves of it."

Continued from page 3

only of selecting a "little flock" but of using that little company—the completed Church—to assist our Lord, as His joint-heirs of the Abrahamic promise in blessing all the families of the earth. More than this, prophecies were understood and seen in fulfilment in events of our day, and all the signs of the presence of Christ were observed and it was seen that we were actually living in "the days of the Son of Man"—the second presence of Christ.

Now we realize the fulfilment of Luke 12:37—"The feast is spread." The blessing promised at the end of the 1335 days of Daniel is realized—Dan. 12:12. The invitation of our present Lord—Rev. 3:20—is heard and accepted by those "whose lamps are trimmed and burning." Truths are revealed showing that we are at the end of the age, the harvest time is well advanced, soon all the wheat will be garnered and the tares are being bound in bundles. Soon the burning up in the great time of trouble will take place—"The sea and waves roaring; mountains are being cast into the sea", and this river "the streams whereof make glad the city of God" is refreshing, gladdening and strengthening the hearts of God's people, the City of God—the city of God's people—the holy of the Tabernacle of the Most High; yes, "God is in the midst of her, she shall not be moved: God shall help her right early"—Psa. 46:2-5.

Surely the Lord has "descended from heaven with a shout, with the voice of the archangel and with the trump of God." "Blessed are the people who know the joyful sound." Soon now the City of God—this "New Jerusalem"—will be complete and then will come the new government of earth—the great antitypical temple as figured in Ezek. 47:1-12, where the waters are seen to flow from under the threshold of the door, flowing deeper and deeper. Then verses 7-9—"Behold at the bank of the river were very many trees on the one side and on the other . . . These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass that every thing that liveth, which moveth, withersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh."

During the Gospel Age there have been a few only who have tasted of this living water. Only a net full of fish taken in the Gospel

Age and then "some taken, and some cast again into the sea"—the world. But then (in the next age) will be fulfilled Isa. 6:5—"The abundance of the sea shall be converted unto thee"—unto Israel which will then be God's favoured nation to pass on the Kingdom blessings to all other people.

It has been by the "wells of water" that the Bride class has been found and chosen; soon now that class will be complete and then "the spirit and the Bride shall say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will let him take the water of life freely"—Rev. 22:17. See also Rev. 22:1-5.

"The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech, there are no words, their voice is not heard; but their melody extendeth through all the earth, and to the end of the world their words"—Psa. 19:1-4. Leeser.

The magnificent pageantry of the heavens daily and nightly should elicit our praise and adoration, and should inspire in our hearts holy and reverent devotion. Let the noiseless activity, the perfect obedience to divine law, and the blessed shining of the heavenly hosts, impress their wholesome lessons upon us—of zealous activity without commotion or ostentation; of perfect obedience to the will of Him who doeth all things well, who is too wise to err and too good to be unkind; and of letting the glory of the Lord which has illuminated us shine from us in turn upon every beholder. Z. '95-121.

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