



Volume XXIV No. 12 MELBOURNE, 1st DECEMBER, 1941 Price—Twopence Halfpenny

Why do the Nations War?

Is God Indifferent to Earth's Troubles? When will the promise "Peace on Earth" be fulfilled?

"Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:14.

THE above words from the heavenly messengers are an apparent contradiction of what we are to-day experiencing on the earth, but in regard to the subject as to why the nations war, and whether God is indifferent to present happenings in the world, it is hoped that a general review, in the light of God's Word, of a particular period of time, which has to do with our day and extending back over some considerable time, will help in clarifying any difficulties and assist to a clear understanding and appreciation of God's Word as the only true guide respecting the future welfare of the whole human family.

This period of the world's history which takes in our own day is called in Daniel 12, "the time of the end." In reading through this chapter it will be noticed that the information to Daniel is given by a heavenly messenger, and that the words were not understood by Daniel himself. (See Dan. 12:8-10, 4.) It will be readily seen that the meaning of the message was intended for the "wise," the Lord's people only, who would be living during this "time of the end."

To determine when this particular period would commence, it is necessary to investigate when the contents of this chapter (Daniel 12) were revealed to the Lord's people, together with the more general sign as to when the "running to and fro and increase of knowledge" were first evident. Many students of the Bible are agreed that about the year 1800 this period "the time of the end" commenced, and in reviewing particularly the 140 years up to the present time, it should be evident why the world, after being blessed with such a great increase of knowledge, should use this to such purpose that we have before us to-day the greatest blot upon the pages of human history, in the destruction of fellow human beings, on a scale, which puts wars of the past into insignificance.

Describing the Gospel Age as a whole we have our Lord's words in Matt. 24:6-8, and surely the history of his 1900 years is clearly revealed in this passage. Then in verse 14 we read: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The fulfilment of this promise is very closely connected with our subject, as it is on account of the increase of knowledge that the witness has been possible. We ask, then, has there been a world-wide witness of the gospel of the kingdom? It is a well established fact that between the years 1803 and 1817 five large Bible Societies were set up, beginning with the British and Foreign Bible Society, and the extent of the work done by these societies over more than a century has been wonderful. Bibles by the million are published and sold at low prices and many thousands are given away to the poor. While much is doubtless lost (it is not claimed that the world is to become Christian by these efforts) the result in general is to break the bonds of slavery and superstition, political and ecclesiastical. The Bible's quiet teaching — that popes, priests and laity, as well as kings, generals and beggars, must all render an account to one Lord — is the greatest of all levelers and equalizers.

The point to impress is the fact that the witness of the gospel to all nations, irrespective of how that witness has been received, has been accomplished, and our Lord's words: "then shall the end come" have special significance.

And what of the prophet Daniel's words, that at the time of the end, many would run to and fro, and knowledge shall be

increased? As we view the world to-day and look back over our own life-time even, without taking into account the marvellous advancement of last century, who can doubt that this Scripture has been in process of fulfilment for many years. Consider what our grandparents would think if they were brought back to world conditions to-day, with all the increased means of locomotion; they would certainly think they had come back to another planet altogether. The prophet Nahum (Nahum 2:3, 4) refers to this very time as follows:—"The chariots shall be with flaming torches in the day of His preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one another in the broad ways; they shall seem like torches; they shall run like the lightnings." How descriptive this is of the motor cars, trains, etc., we have to-day, and the term "the day of His (the Lord's) preparation" has reference to much the same period, especially the latter part of "the time of the end."

Then the great "increase of knowledge" which has made the "running to and fro" possible, has extended into all avenues of life, so that the average person to-day has home comforts and luxuries that even nobles could not have in past times. It is fitting to enquire: What has been the effect of the increased knowledge, which undoubtedly the Lord has permitted to come in the last century or little more, when for hundreds of years previously, mankind went on mainly in their primitive ways? Has the world of mankind made good use of the knowledge? In some ways, some good has been done that is commendable. On the other hand, has not a great amount of inventive knowledge been turned to wicked purposes? Truly we must admit that this has been the case, even as Daniel was informed — "the wicked shall do wickedly, none of the wicked shall understand" — that is, understand the truths hidden from Daniel at that time, but revealed to the "wise" the Lord's people, during this "time of the end."

What an opportunity there has been for humanity as a whole to do good with all the labor-saving devices, cures for dread diseases and the alleviation of so much of suffering in this world of sin and death. It is not implied that man could, of himself, bring in the Millennial blessings, promised by the Lord, but how different the world would be today if man had done reasonably well, had used most of his increased knowledge for the good of fellow creatures. The past thirty years is an outstanding example — how selfishness and ambition brought the world war in 1914 with the introduction of mechanical weapons, the result of the increased knowledge. Then, with that war over, it seemed like an opportunity for mankind to do better; the League of Nations was formed, and war was to be a thing of the past. The outcome is well known. Again the increased knowledge in the possession of selfish and ambitious men has brought about such a state of affairs unheard of amongst the uncivilized portions of the world. What inventive skill has been put into the war of machines to-day! On the land, in the air, on the water, and under the water, weapons of destruction are being produced as fast as mankind can turn them out, and we might well ask what will be the result of all this misdirected knowledge?

There can be but one answer to this question, and that is, that man is bringing upon himself the greatest time of trouble this world has ever known. Turning again to Daniel, 12th chapter, we find that the prophet links together the increase of knowledge and the time of trouble. The knowledge causes the trouble, because of the depravity of the race. Had the knowledge come sooner, the trouble would have come sooner; hence, we can see the great wisdom of God in arranging that the knowledge should be withheld until the time purposed in His plan. It is evident that the Lord had purposed that 6000 years should be the appointed time in which to populate the earth, and provide the necessary lessons in the sinfulness of sin to each generation brought forth, for as man in the first place disobeyed God, and brought the death sentence upon himself, the Lord saw that man's free-will must be trained in evil, so that good may result in the age to come.

Is it not evident, then, why the nations war? Ambition, selfishness and greed always produce strife, but greatly increased knowledge in the hands of such men will bring this present order of things down in ruins. What do we think would happen if the present conflict was to end similarly to that of the last war? Have we any guarantee that mankind would do better than they did twenty odd years ago? Indeed, if the increase in deadly weapons since the last war up till this one, is taken as a guide, this world would not be a fit place to live in, if it were allowed to continue under the present reign of evil.

But what does the Lord intend to do in such a state of affairs? Is He interested in the terrible suffering going on at this very time? Those who study the Word of the Lord have no doubt that He is vitally concerned in the human family; so much so, that our very faith and hope in all things is based upon the truth of St. John's words: "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." Yet, it may be said, the Lord Jesus died about 1900 years ago, and what benefits do we see in the world from His death for mankind? This is a matter that has hindered many in the past. Because of the erroneous thought that the followers of Christ were expected to convert the world during this Gospel Age, and sincere people seeing this failing, have concluded that Christianity has failed; whereas the truth is, as noted previously, that the Gospel has been preached, up to the present time, only as a witness to all nations, to take out the elect company to be the Bride of Christ.

The Lord has been carrying out His plan to the full since Jesus died "the just for the unjust that He might bring us to

God” and He, in His great wisdom, sees it is best to permit mankind to become involved in such an immense difficulty, that they will be ready to cry unto Him for assistance. And the promise is, that man’s extremity will be God’s opportunity, and he will bring in His great kingdom and uplift the fallen race. This is very clearly shown in Zephaniah 3:8, 9. The “gathering the nations” and “assembling the kingdoms” has been accomplished by the increase of knowledge generally, and the promise of verse 9 shows the glorious outcome that is to follow in the Lord’s kingdom.

Another Scripture (Jer. 25:31,32) shows that it is the nations and systems of the present time with which the Lord is displeased. Then in Joel 2:11, we find the great armies of the nations in opposition, to each other are called “the Lord’s army.” This shows that the great conflict is to work out the Lord’s purposes, in that it will prove a lasting lesson to humanity, for they will realise their utter dependence upon Him. So He will gain the victory for them through their armies breaking down all the systems of unrighteousness in every sphere of life — political, financial, social and ecclesiastical. Further, in Joel 3:9, 10, the prophet describes just what we realise is going on in most lands to-day, and while it is all such a sad spectacle, yet we are assured that even such things can be so well overruled of God that it is recorded — “Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain.” (Psa. 76:10.)

Surely it is very evident that God is not indifferent to earth’s present troubles. He is taking note of all the wicked ambitions of great men, as well as the sufferings of mankind in subjection to a cruel oppression. The Psalmist informs us that the Lord, “looked down from the height of His sanctuary; from heaven did the Lord behold the earth, to hear the groanings of the prisoners, to loose those that are appointed to death.” Psa. 102:9, 20. How well the words of St. Paul agree when he says: “For we know that the whole creation groaneth and travaileth in pain together.” The prison referred to by the Psalmist is of course the great prison house of death, which has already claimed many billions of prisoners, but the Lord determines “to loose those that are appointed to death.”

In Isa. 61:1, we have a prophecy respecting the mission of Christ and which will be fulfilled completely in His Millennial kingdom: — “The spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.” It has been the privilege of God’s people to be associated with their Lord during this Gospel Age in “preaching glad tidings unto the meek” and “binding up the broken hearted,” just as they will also have part with Christ in opening the great prison house of death in the age ahead.

How favored, however, are the meek of the present time, to whom the glad tidings have been preached. How different the next few years would be if mankind could only see the error of their present course. If all hearts could be humbled, broken, there would be no need of the great trouble impending. But to those amongst mankind who are humble before God, who recognise their own unworthiness and need of the saving grace of the Lord, there is much consolation, even amidst any affliction. The prophet Zephaniah gives words of comfort for all such when he said: “Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord’s anger.” The lesson from these words is, that the meek and humble of mankind will not be involved in the present-day systems of this world; they will stand free from the entanglements that will more and more crowd in upon others who are endeavoring to prop up their organisations, to keep the present order going. These meek ones, even if permitted to go through much of the trouble ahead, will be like the Israelites to whom Moses gave the assuring message as they beheld the Egyptians coming after them — “Stand still and see the salvation of our God.” Yes, He who parted the Red Sea and brought Israel safely over to the other side, has promised and is abundantly able to deliver mankind out of their troubles, and those who “stand still” and do not get in the way of the chariots of this present order, shall be blessed indeed.

It will take, however, the great work of the Millennial Age to bring about “the opening of the prison to them that are bound.” In Ezek. 37, we have a wonderful picture of Israel being restored from the death condition. In the early verses the desolation of Israel’s hopes are shown, as indicating their cast-off condition since our Lord’s first advent in particular. They are pictured as a valley of dry bones, but the Lord has sent the message through His prophet, saying: “Thus saith the Lord God; Behold, O my people I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel . . . then shall ye know that I the Lord hath spoken it, and performed it, saith the Lord.”

And what state do we think the world will be in when Israel and ultimately all mankind are being restored from death? Can we think of wars and the accompanying sorrows also existing at that time? Surely not, we are definitely informed by the Psalmist: “He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.” And the command to mankind as a whole will be — “Be still, and know that I am God, I will be exalted among the heathen, I will be exalted in the earth.” (Psa. 46:9, 10.) Again in Psa. 22:2, 7, 28, we are told — “All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before Thee. For the kingdom is the Lord’s and He is the governor among the nations.” See also Isa. 26:9; 11:2-9.

Is it not clear that when these Scriptures are fulfilled, the time of which the angels sang: “Peace on earth, good will towards men” — will be fully ushered in? If “nothing shall hurt nor destroy in all the Lord’s holy kingdom” then, as the Psalmist again informs us, “there shall be abundance of peace, so long as the moon endureth,” and that of course means forever.

But the days of peace are not yet; many severe judgments are yet to come to this poor world, and the experiences of Israel, as described by the prophet Ezekiel are a good guide respecting how the closing scenes will witness the Lord’s control being exercised on behalf of Israel and ultimately on behalf of all mankind. While Israel as a nation has been persecuted for hundreds of years, yet one more wave of anguish must pass over that chastened people; for, according to the prophet, the final conflict of the battle of the great day will be in the land of Palestine. The comparative quiet and prosperity of regathered Israel near the end of this day of trouble, as well as their apparent defenceless condition, will invite their plunder by other people. And Israel will be besieged by hosts of Gog and Magog, and great will be the distress of defenceless Israel. “Alas,” says the prophet Jeremiah, “for that day is great, so that none is like it, it is even the time of Jacob’s trouble, but he shall be saved out of it.”—Jer. 30:7.

In the midst of the trouble God will reveal Himself as Israel’s defender, as in ancient times, when the favor was with them nationally. Their extremity will be His opportunity and their blindness will be removed. Of this time Isaiah says of Israel— “And it shall be said in that day, Lo, this is our God, we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation.” (Isa. 25:9.). Then, in chapter 52:9, 10, the same prophet says —”Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted His people, He hath redeemed Jerusalem. The Lord hath made bare His holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.” Yes, indeed, the “ends of the earth,” — all mankind — shall see the salvation of God. Could language be more expressive of the grand time that will then be ushered in, for the blessing of the whole human family.

In Isa. 66:1, we read: “Heaven is my throne, and the earth is my footstool,” and in Chapter 60:13, we have the words: “I will make the place of my feet glorious.” That which would be glorious to the Lord, we know will surpass the highest expectations of any of the human family. So, the prophet Haggai tells us, “The desire of all nations shall come.” Just to think of it, the desire of all nations — no more discontent, no more armies, no more navies, no more weapons of destruction, for “they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.” (Isa. 2:4.) “Glory to God in the highest, and on earth peace, and good will toward men.”

Christian Service.

WHILE the followers of Christ are ever mindful of the life and sacrifice of our Lord while on earth, and desire to have His spirit actuating their thoughts, words, and deeds, the special season, drawing near again, will be profitable and an added time of blessing for all if it serves to further impress the spirit of love and faithful obedience to the heavenly Father's will, exhibited by our Lord Jesus in taking upon Himself "the form of a servant," His loving sympathy and devotion to "His own," and compassion on the multitudes, as He laid down His life "for every man," commencing at thirty years of age.

How good it is to think of the days when Jesus came to earth and was proclaimed by the angel as a Saviour, Christ the Lord; how that throughout His ministry He "spake as never man spake," "words of grace and truth," which drew to himself a little band of loyal disciples, and which shall yet be indeed "good tidings of great joy to all people."

The following extracts from an address given some years ago should serve to impress upon us the privilege of serving the Lord, in spirit and truth, through His people, as truly as did the early disciples, though the nominal church and state are in much the same condition now as when Christ came in the flesh:

"What, in fact, should we do if Jesus appeared in our society with any claim to anything but the right to console us, to heal our personal ills, and to make us all comfortable again? I wonder. As a revealer of the art • of actual living, as the master of the craft of life — for that is what He is and was — should we recognise Him, or would Church and State combine against Him as a dangerous fellow, one to be dealt with in the old Judean way, to be bullied, to be betrayed, to be crucified? I wonder.

"I suggest that for many of us who are here there is, after all, one thing in particular that actually makes known the Gospel, and that is the goodness of the individual. If only when we got home to-night they knew at home because we were rather different, that we had been trying to draw near to our Lord; if only they could see that we were a little more thoughtful, courteous, kindly and understanding, then, 'Oh, my!' they would say 'there is something in this more than we thought there was.'"

"I think it might well be the ambition of all our lives that one day, possibly, most lovely of all, wife or brother, or sister, or mother, or grannie, might say after we had left: 'It seems as if Jesus of Nazareth had passed by.' So when we talk, as we often do, a great deal about reform, and all the rest, things that sometimes mean little to some of the people, let them please remember that these will count in an amazing way if they can take Jesus Christ back in their homes or their places of business."

Such is the happy position of all who seek to cultivate the graces and fruits of the spirit in their own lives — of being used of the Lord to impart His sweet spirit of comfort, hope and encouragement to others. Who can estimate the joy, the uplifting influence from those- -Where only Christ is heard to speak,

Where Jesus reigns alone.

Many will be the opportunities for all to demonstrate their love for the Lord and their brethren, in the little acts of service and encouragement along the narrow way in all the days ahead, at the convention gatherings, at the regular class meetings, and more often in the homes "As some rare perfume in a vase of clay,

Pervades it with a perfume not its own.—
So when Thou dwellest in a mortal soul,
All heaven's own sweetness seems around it thrown."

And so, as another has said: "Our alabaster boxes are our hearts, which should be full of the richest and sweetest perfumes of good wishes, kindness and love toward all, but especially toward the Christ — toward the Head, our Lord Jesus, and toward all the members of His Body, the Church; and especially on our part toward the feet members who are now with us, and on whom we now have the privilege of pouring out the sweet odours of love and devotion in the name of the Lord because we are His."

Approaching Conventions.

Melbourne.

The arrangements for the Annual Convention in Melbourne are well advanced, and the brethren extend a cordial invitation to all friends able to join them in these gatherings to be held over the holiday season.

The meetings are to be held (D.V.) over the four days—Thursday, December 25th, to Sunday, December 28th), inclusive—with afternoon and evening sessions. The meeting place for the Convention will be Excelsior House, 17

Elizabeth Street (near Flinders Street).

All friends able to attend this Convention are asked to communicate with the secretary, Mr. J. B. Hiam, 44 Heath Avenue, Oakleigh, S.E.12, Victoria, from whom programmes and other information may be obtained.

Canberra.

Our brethren at Canberra advise that they are holding a Convention again this year over the New Year week-end, and they extend a very warm welcome to any of the Lord's people to spend this season with them.

The days of the gatherings are (D.V.) Friday to Sunday, January 2nd, 3rd and 4th, 1942, and those able to attend are asked to communicate as soon as possible with Mr. H. A. Charlton, Banks Street, Yarralumla, A.C.T.

Special Issue of "The Dawn."

Our U.S.A. brethren have prepared a special issue of "The Dawn" for witness work, and a supply of these is on hand for the benefit of the friends in Australasia. This is a very appropriate and helpful number for general use, and also to pass to other brethren. It is priced at 9d. per copy, post paid.

God's Call to Holiness.

(1 Peter 1:15, 16; 1 Thess. 4:3.)

THESE words of the Apostles Peter and Paul are addressed to the consecrated Christians. They are an exhortation to full development as God's children, to their full setting apart for God.

We are reminded that it is not sufficient to make a profession of consecration, to promise to live a sanctified life merely; but that it is of utmost importance to fulfil our vows to the Lord, to day by day fulfil our vow of consecration.

It is not sufficient that we become branches in the true Vine; we must bear the fruitage of the spirit. Having come into Christ through faith and consecration we must allow His spirit to dwell in us and cause us to become fully set apart for the Master's use. The word sanctification means a setting apart to holy service. God is holy; and any instrument that He would use and recognize must also be holy. So He says to us: "Be ye holy, for I am holy."

But how can we who were sinful by nature be holy? It is through faith in Christ as our Saviour that we are justified as Paul says, in 1 Cor. 6:11: "Ye are washed ye are sanctified, ye are justified in the name of the Lord Jesus, and by the spirit of our God." It is faith in Christ that brings us into a condition of peace with God, as we read in Rom. 5:1.

Then, to the justified believer comes the call of consecration to God. This means to devote ourselves and all our talents and powers of mind and body to the Lord, as we have it expressed in Rom. 12:1. The only way to attain to holiness of character now is to become footstep followers of our Lord Jesus Christ. We must take up our cross daily and renounce the world and all its attractions; we must give up our own will, lay aside our own preferences and accept heartily the will and way of the Lord as set before us in His Word and exemplified in the life of Christ.

God purposes to use the Church in a special way in the Age to come. The Scriptures tell us that the overcoming Church of this Gospel Age will be kings and priests and they will, with Christ their Lord and Head, reign over the earth for 1000 years, for the purpose of blessing mankind, and bringing the willing and obedient back into harmony with God. The world will then be called to holiness. They will be required to become holy before they can be pleasing to the Father or have fellowship with Him.

The setting apart of the Church during the Gospel Age is different from the setting apart to righteousness which will be the world's experience during the Millennial Age. The Church's setting apart, or sanctification, requires the grace of God in large measure, for they are called to a sacrificial death. That they may be able to sacrifice themselves, a special provision for the covering of their blemishes is necessary. The righteousness of Christ is imputed to the believers. We are made acceptable in the Beloved. We have no righteousness, no perfection apart from Christ. Only as we abide in Him by living faith and active obedience can our sanctification progress. We must trust our Lord not only for grace and mercy to make us acceptable to the Father at the commencement of our consecration, but we must also trust God to supply us with the help of His spirit which comes to us through our union with Christ, and which will enable us to finish our course and become wholly sanctified.

The words of the Apostle (1 Pet. 1:2) state the means whereby our sanctification is effected. It is through the sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ. We need first of all the imputation of Christ's righteousness to make our sacrifice acceptable to God; next, we need the help of the holy spirit by which we are begotten to newness of life and hope; then we need to nourish the new mind by feeding upon the Word of God, and we need the application of the blood of Christ daily to cleanse us from the defilement of the world, and the shortcomings and failures of thought, word and deed which come upon us because of the weakness of our flesh. (1 John 1:7, 9.)

Our perfection at the present time is a reckoned one, not actual. Before we reach that condition of actual perfection of holiness in the resurrection we must be tested as to our loyalty to God. There are certain difficulties to overcome. The difficulty with our setting apart at this time lies in the fact that it means to go contrary to our own preferences, because of the present disordered condition of things in the world in which we live, a condition which is manifested in ourselves as human beings.

Hence, the sanctification for which God now calls is the doing of His will under unfavourable circumstances, within and without. Those who do His will under these unfavourable circumstances have set before them the high reward of becoming joined in heirship with Christ in His Kingdom, sharers of His glory and power.

Our sanctification begins at the time when we consecrate ourselves to the Lord. Having accepted us through Christ,

God imparts to us His spirit and brings us into the anointed Body. (2 Cor. 1:21, 22.)

The sanctification is to progress more and more. It is for this that Paul prays:—"The very God of peace sanctify you wholly." (2 Thess. 5:23.) As we progress, our sanctification should take in a broader and deeper scope. We are to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." Day by day the Lord shows us more fully His will, and so we want to manifest more of that earnest desire of heart that longs to know and do His will.

The Christian way leads onwards to fullness of character development. Our daily experiences are testing our hearts; and this is by the will of the Lord. He knows that if our hearts are loyal we will do the best we can to control our flesh; and it is our earnest endeavour to walk faithfully in the narrow way, that He is watching to see. After we have been set apart, sanctified, as a babe in Christ, we gradually become sanctified on a larger scale. We become developed in this process of sanctification, growing more and more like our Lord.

As we come in daily contact with the world of mankind we should seek to do them good. Our Lord always endeavoured to do good and bless those with whom He came in contact. So also the Apostle says: "Do good to all men as you have opportunity, especially to the household of faith." We are to "lay down our lives for the brethren"; seeking to build one another up in our most holy faith; and to encourage each other along in the narrow way.

As followers of Christ, our greatest work is in ourselves—subduing our own flesh, conquering and uprooting the earthward tendencies, and resolutely training them heavenward. This is a matter that requires great patience and perseverance. Only in the Lord's strength can we hope to succeed in this great work of ruling our own spirit—of mortifying the earthly tendencies of our flesh and setting our minds, our affections, on the heavenly things. (Col. 3:1, 2.)

Two Parts to Sanctification.

The words "sanctification" and "consecration" may be used interchangeably. Both refer to a devotion of both heart and life to the Lord and His service. This devotion, this setting apart, is a continuous matter, which ends only when our sacrifice is consumed in death.

There are two parts to sanctification. The first part is our own, and the second part belongs to God. He sanctifies only those who sanctify themselves—"Sanctify yourselves and I will sanctify you." We must first give up our own will and accept His will, setting ourselves apart for the Lord. In such He is pleased to do a great work. The initial part of that work is the begetting of the holy spirit. This makes of us New Creatures in Christ, members of the Anointed Body. Our sanctification is then begun.

When our Lord in His closing prayer with His disciples prayed for those "who should believe on Him through their word," He evidently had in mind those who would manifest their faith in Him by a consecration, dedication, of themselves to God.

When the work of sanctification has commenced in us, we are then prepared to grow, and not until then; for before that time there is no embryo New Creature, the new life has not even begun. But after we receive the new will, the will to do God's will, we are ready to make progress, both in grace and in knowledge.

Having now come into the family of God, we are to learn of Him as obedient children. We are to study the Word of God that thus we may know what is the will of God for us. The Lord's people must be inducted into a knowledge of God's glorious character and of His will concerning us, His children. Through this knowledge we shall be enabled to grow up into the likeness of our Lord and Head—the Pattern furnished us by the Father. Thus the work of development leads into all the avenues of our being. "This is the will of God, even your sanctification"—your complete setting apart for God's use and service. The spirit of the Lord is to abound in us. The influence of the precious promises and of words of counsel have more and more a sanctifying effect upon our hearts and lives. This leads us to a still deeper appreciation of God and His love and of those who are His. Thus we grow in grace, in further knowledge, and in all the precious fruits of the holy spirit—"Love, joy, peace, long suffering, gentleness, goodness, faith, meekness, self-control. Against such there is no law." (Gal. 5:22, 23.) This is the complete sanctification which God purposes to accomplish in all those who set themselves apart for Him, providing that they keep their sacrifice firmly bound to the altar until it is wholly consumed.

All this preparation is necessary, that the children of the Lord may make their "calling and election sure." It is not sufficient that at the beginning they say, "Here, Lord, I give myself to Thee." But it is absolutely essential that they develop a strong, enduring Christian character which cannot be injured by the teachings of error, or by the winds of adversity. Thus only can we be fitted for the great work which the Lord has for this anointed class in the future—

beyond the veil. We see clearly that unless the work of sanctification progresses to its completion we shall not enter into the Kingdom.

In connection with the Word of Truth, which has such sanctifying power and without which we cannot attain the position of joint-heirs with Christ, the Lord gives us disciplinary experiences. When we fully consecrate ourselves to the Lord, we become disciples of Christ; we are in the school of Christ—the condition represented in the tabernacle by the Holy. We have the enlightenment of the holy spirit and we are able to see and appreciate the spiritual things. Gradually we come to appreciate more fully the great hope of our calling, and we come to love and appreciate the great attributes of God—His wisdom and justice and love. We learn also of our own frailties and shortcomings, we see where we are lacking and this causes us to seek for mercy and grace to enable us to overcome our weaknesses and to put on more and more of the Lord's character-likeness.

The Lord's disciplines are also necessary to assist in keeping us in the "narrow way," that we turn not aside into a wrong course. They are to develop us, to prove us, to establish us in righteousness. These experiences cause us to realize more fully our need of the power of the Word and of the power of prayer. Thus they drive us to the Source, from whence all our help comes. (2 Pet. 1:2, 3.)

The more we absorb and assimilate the Word of God, the stronger we shall be in character. To the faithful, the Apostle Peter assures us, the Lord will minister "an abundant entrance into the everlasting Kingdom of our Lord and Saviour Jesus Christ." Whoever neglects to use the means provided for his development cannot progress properly. The sanctifying power of the Word and of prayer must accomplish their designed work in us; otherwise, we shall never gain the promised reward of the faithful overcomer.

All the instruction which we receive from the Lord comes to us through the written Word. "The Word of God is sufficient," declares the Apostle, "that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:15-17.) Again declares the same Apostle: "Christ loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word." (Eph. 5:25, 26.) Let us keep close to the written Word "which is able to make us wise unto salvation."

We are told that God sanctifies the Church, and that the spirit of God does this work in us. Both are true. It is the holy spirit, or power of God operating through His Word that He has designed shall do this work in our hearts, in our characters. (2 Cor. 3:18.)

As we contemplate the things that are lovely as embodied in Christ, and the things that are pure and holy and beautiful as shown in the Bible, we are changed little by little into the same blessed likeness, from glory to glory. Let this good work of sanctification go on until every grace adorns the spotless robe of imputed righteousness given us by our Father through Christ. Let us mark well the love of the Master. Let us consider Christ, His gentleness, His patience, His meekness, His zeal, His self-sacrificing spirit. Keeping the example of Christ and the great hope of our calling well before our minds will greatly assist us in our progress toward the mark for the prize. (Col. 1:23; 2:6, 7.)

It is by carefully considering Christ that we are sealed, impressed, with His image and likeness. This seal, this impression, is to grow deeper as the days go by, until it has become so indelible that nothing can remove it. Let us take diligent heed that we do not by any means mar or blur this precious seal, but that it may remain clear and bright. Let us be very careful not to do anything that will bring smiting of conscience, nothing to wound our new mind. Let us not grieve the holy spirit of Christ in us. Let us keep close to the Heavenly Father by prayer and study of the Word. Thus shall we be wholly sanctified, and made meet for the inheritance of the saints in light."

"Here at the cross where flows the blood
That bought my dying soul for God,
Thee, my dear Master, now I call,
And consecrate to Thee my all.

Do Thou assist Thy feeble one
The great engagement to perform;
Thy grace can full assistance lend,
And on that grace I dare depend."

Cards, Desolation—Restoration.

This poem is now available in post card size, in a variety of colours. Many of our friends will know the very helpful message it contains for the bereaved. It is also very useful in conveying the hope of salvation in a general way. It is supplied at 3 for 6d., 1/8 per dozen; or 1/6 per dozen in 3-dozen lots.

Love Divine.

He loves me! Oh, how much the thought entails!
Love that is perfect, love that never fails;
That strengthens me in sorrow and in strife;
Soothes all the trials and the cares of life.
Higher than highest heaven, so sublime
This love that lifts me up to heights Divine;
Enfolds me, fills my grateful heart with praise
And lights my pathway with its golden rays.

So high it overlooks man's awful sin
And plans the human race to save and win
Mankind for righteousness; to give them life
And free them from the bonds of sin and strife.
A love so deep that nothing can molest
The calm and stillness of its perfect rest ;
So deep the very lowest of our race
In time can feel its power and know His grace.

Not e'en the silent shadows of the grave
Can hide from Him the soul He seeks to save
For, in due time, He'll call them back again,
Reveal His love; mankind shall serve Him then.
Its length? It reaches out through endless ages,
This love that's sung by prophets and by sages,
The love that never fails, knows no cessation,
Eternity its limit of duration.

So broad this love it takes the whole world in.
It sees the vast extent of human sin;
Yet knows no barriers of blood or race
But reaches all with its unfailing grace.
It fills the universe, it lights the stars,
No selfishness its perfect beauty mars.
Increasing as the need for it increases,
It knows no limits, varies not, nor ceases.

Lord, let me lose myself in that great love
Knowing Thou watchest o'er me from above,
Oh let me feel the everlasting arms
That shield from all that threatens or alarms.
Then shall the earthborn shadows flee away
And self shall be absorbed in love's pure ray.

Thine image on this faulty tablet trace
And every earth stain from my heart efface.
Till love like Thine I may—in measure—know
And daily like Thy perfect image grow.
Then, by Thy grace I'll hear Thy sweet "Well done!"
Life lost in love, Eternity begun.

—L.K.P.

God's Best Gift.

A new supply of this little book for children is now on hand. It is nicely illustrated, and conveys the truth of God's Plan of the Ages in an interesting manner. Containing 30 pages, it is a nice addition to the larger book, "The Ten Camels." With bright paper covers, title in gold, at 1/- per copy, and special rates for quantities.

The same story, in smaller size without illustrations, at 4d. each, and four for 1/-.

"THE TEN CAMELS"

BIBLE STORIES FOR CHILDREN. 137 PAGES A most helpful collection of Bible Stories by a Sister in Canada, covering the whole of the Divine Plan. It is highly recommended as a means of extending the truth of God's Word to young people; suitable for all ages.

In strong cloth binding, bright appearance, Price 1/9 (40 Cents) per copy.

BEREAN BIBLE INSTITUTE Ermington Place, Kew, E.4, Melbourne, Vic., Aus.

Paradise in Eden.

How Lost and How Redeemed.

(A Poetic Outline of The Redemption Plan.)

A very helpful poem booklet is now in stock for the benefit of our readers. It was announced in a truth paper in U.S.A., as follows:—"This beautiful poem may be briefly described as 'The Divine Plan of the Ages in Verse.' Its rhythm is superb and its message worthy of the cardinal features of the Divine purpose concerning human salvation.

It contains 73 pages; four 8-line verse to each page; nearly 200 Scripture citations are given in footnote form, besides many pertinent quotations—withal giving a clear and beautiful significance to the poetic message as it unfolds, page after page.

"This booklet is sent out by the author with the express purpose of awakening an interest in the word of God in the minds of some who may not have heard its wonderful, old 'Story of Redeeming Love.' "

Written by a Sister in U.S.A., this poem booklet is supplied at 1/9 per copy, post paid.

The Lost Coin.

This is a 34-page booklet of poems by the author of "The Ten Camels" and based on the parable given by the Lord in Luke 15:8, 9.

It is a beautiful explanation of the truths of God's Word in poem form, and would be much appreciated by all who love and rejoice in the outworking of God's Plan

With heavy paper covers, it is supplied at 8d. (15 cents) per copy, post paid.

The Divine Plan of the Ages.

This book of 350 pages has been recognised as a veritable Bible key by earnest students of the Scriptures for many years. It is still as highly appreciated by the advanced student as by those coming to a knowledge of the truths of God's Word.

All who can make use of this book should consider it a privilege to be able to pass out under one cover so much of explanation of the Bible, covering the whole history of man, revealing present-day events and what the outcome will be in the ages to follow.

In handy pocket size, bound in blue cloth, a very nice book for a present, at 2/6 per copy, or 3 at 2/4 per copy, post paid. In full book size, with strong red cloth cover, supplied at 1/3 per copy, post paid.

New Booklets.

Two booklets from England are now available as follows:

“The Beauty of Holiness” is a 60 page booklet explain-ling the development of God’s plans to make the world holy and showing how the call to consecration is a part of that greater plan. Its principal use is for passing on to Christian friends. Price, 8d. post paid.

“The Golden Future” is a 36 page booklet describing man’s hope and the Millennial conditions. Specially prepared for witness work. Price, 4d. each, or 3 for 10d., post paid.

Printed by Hickling & Powell Pty. Ltd., Lygon St., East Brunswick for Berean Bible Institute, Ermington Place. Kew. Melb. E4.