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Come, Let Us Adore Him.

ONE of the most helpful records given in the Scripture in connection with the birth of our Lord is that concerning the wise men of the East, who came seeking the new-born Jesus, the King of the Jews, with presents of myrrh, frankincense and gold, and we should be able to gather from this incident some valuable suggestions respecting cur obligations to the great Messiah, and the propriety of renewing these and increasing them now as we approach the opening of another year.

The wise men—according to tradition, three in number—arrived in Jerusalem and began making inquiries respecting the newly-born Jewish King. The news soon spread, and the holy city was in commotion because, according to the prophets, Messiah, promised for centuries, was due to appear about that time; and we read again, "All men were in expectation of Him." This expectancy naturally would be heightened by the coming of the wise men or magi from a far country—supposedly Persia— to show homage to Messiah. Furthermore, there were Jews scattered abroad throughout that country who still more or less kept alive the thought of Israel's hope for the great Messiah so long promised of God, prophesied of as the bringer of blessings not only to Israel but through them to all the families of the earth.

God chose as messengers of His good tidings not only wise men but reverential men, men of faith; and His choice of these messengers from the East to arouse the people of Judea and Jerusalem and to be heralds of the great King was not an exception to the rule. Although heathen men, in the sense of not being of the nation with which God had thus far dealt and to whom He had thus far confined His gracious promises, they were, nevertheless, good men, reverential men, who delighted to know of the coming blessing of peace on earth and good will amongst men through whatever channel or nationality the Lord should be pleased to find His representative and messenger.

In one respect many of Christendom could learn numerous important lessons from these wise Gentiles. No false patriotism stood in their way to hinder their appreciation of any manifestation of divine favour to the children of men. And when they found the Saviour they were nothing daunted by the fact that His home surroundings were of the humbler sort. They worshipped Him in three senses of the word :— (1) They fell before Him, prostrated themselves, thus physically expressing their reverence. (2) They worshipped Him in their hearts and with the tongue gave expression to their rejoicing and confidence. (3) They opened their treasure-box and presented to Him three gifts appropriate to royalty; the myrrh representing submission, frankincense representing praise, gold representing obedience.

The reverent spirit of these noble heathen men who had so little light, so little knowledge respecting the great Messiah and His work, will bring to our cheeks the blush of shame as we reflect that, favoured with still brighter light to guide us to the Lamb of God, having seen His star in a still better and truer sense, having been guided to Him by the prophecies, having found Him not only a babe, but one that in prospect would bear our sorrows and carry our griefs and make His soul an offering for sin, that we by His stripes might be healed, what manner of oblation should we pour at the feet of Him who loved us and bought us with His precious blood? With what deep reverence have we bowed the knee, prostrated ourselves, given outward evidence through our bodies of full submission to our great King, of whom we not only know but of whose gracious provisions for us and for the world of mankind we have heard, not uncertainly, but with the voice of Him who speaketh from heaven? Have we offered our myrrh? Have we shown a willingness for service even to the extent of bitterness, a joy to honour the King to the extent of suffering with Him? Have we worshipped Him in heart, not with an outward form of godliness without the power—in other words, have we offered Him the frankincense of heart, adoration, appreciation and gratitude?

Have we laid at His feet our earthly substance —our gold? Have we realised that all that we have and all that we are constitute offerings far too small to be worthy of acceptance by the great King Emmanuel? Is this our present attitude? And will it be our attitude through coming days even until the end of the present pilgrimage?

The Apostle's words, "Present your bodies living sacrifices, holy and acceptable unto God, your reasonable service," apply not only to the primary consecration of our hearts to the Lord, but are, as the Scriptures express it, a covenant of sacrifice, an agreement to die daily to self and to be alive daily more and more in the Lord's service to glorify Him in our bodies and spirits which are His. If this has not been our attitude in the past, shall it not be our future course? Shall we not in any event continue to grow in knowledge, to grow in love, in service, in worship and in the privilege of having our little all at the feet of Him who is our gracious heavenly King, whose kingdom is so soon to be established, and who has invited us to sit with Him in His throne, to share His glory, to be participants as spiritual Israel in the great work of pouring out blessings upon the world of mankind, every kindred, people, nation and tongue?

When we give our hearts it includes all that we have and are in the highest and noblest and fullest sense that which was illustrated by the three gifts of the wise men is all represented in the brief statement, "My son, give me thine heart." Whoever gives his heart to the Lord fully and unreservedly, gives his body, gives his worship and reverence and praise, and gives his earthly treasure, time, talents, influence, money—all—to be used in joyful service for the glory of the King.

To those who have never taken this step a prompt acceptance is urged upon them, irrespective of the gracious hope we have of a transcendant reward of glory, honour and immortality. As the Apostle declares, it is our reasonable service. Reasonable people ought to be glad of the knowledge that God is willing to accept our service, and of the opportunity to present themselves under the covering of the merit of the dear Redeemer's robe of righteousness.

To those who have already accepted the Lord's favour, who have already presented their bodies living sacrifices, who have already given the Lord their hearts, we urge a remembrance of the fact that the sacrifice once put upon the altar must remain there, and that the longer it remains the more joyful should be the service, the more appreciated every opportunity for sacrifice, the more thankful should be the heart and the more rich should be the experience in the peace of God which passeth all understanding, ruling in our hearts and preparing us more and more through the graces of the spirit for the glorious things which God bath in reservation for them that so love Him and so reverence His Son. "What shall I render unto Thee What praise sufficient could there be For all Thy benefits toward me,

O Thou Most Holy?
“I’ll drink Salvation’s cup to-day
Which Thou hast poured.
Be Thou my stay !
Assist me as Thy saint to pay
My vows to Thee.

“Remembering Thy Heavenly call,
I’ll strive to be sincere to all.
O pray for grace lest I should fall
From Thine own way.

“In thought, in word, in all my ways
Thy holy standard I would raise,
Nor please nor honour self, but praise
My Worthy King.

“To-day in matters small or great,
I’ll serve with faithfulness and wait
For further joys. Oh, blessed state,
Thus serving Thee!

“I’ll strive to ‘choose things that excel’;
All anxious cares I’ll seek to quell,
And all discouragements repel,
And be content.

“I’ll neither murmer nor repine!
I’ll trust my heart to care Divine
To make of it a sacred shrine
Where Thou canst dwell.”

—V.N.S.

Baptism Service.

OF all the assemblies of the Lord's people those at which fellow Christians symbolize their consecration to God are truly amongst the most stimulating and encouraging experiences in which it is the privilege of Christ's followers to participate.

Our Lord Jesus no doubt knew that His own example of water immersion in the River Jordan, picturing His death baptism—the pouring out of His perfect humanity in death on behalf of all mankind — would have a most beneficial effect upon all His true followers as they likewise are "planted together in the likeness of His death," throughout the whole of their pilgrimage on earth.

One of these blessed occasions was experienced in Melbourne on November 10th when four dear friends gladly symbolized their consecration to God by water immersion, and we were sorry that another dear member in the country was hindered by family sickness from taking the same symbol at this service.

It is very evident that Christian baptism is not generally understood, being often confused with the baptism which John the Baptist used to symbolize repentance and remission of sins for Israel in preparing as many as were in the right heart condition to receive the Messiah at His first advent. The words of John the Baptist, when Jesus came to him for the symbol of water immersion (Matt. 3:13, 14), show clearly the great difference between John's baptism and Christian baptism which our Lord was then introducing and of which He was the first to partake. John was amazed that the sinless, perfect Lord should come to him for baptism, inasmuch as his baptism pictured remission of sins, but Jesus wished to take the water immersion for quite a different purpose, to picture His death baptism which He had just previously undertaken by complete surrender of His perfect human life to God, as a sacrifice on behalf of the dying human race.

Likewise, the true followers of Christ take the water baptism to picture their death baptism, the full surrender of their humanity to God, reckoned perfect through the merit of Christ. The Apostle Paul so beautifully presents this matter in Romans 6, where he declares—"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death." Paul here refers not to the symbol of water baptism, but to the reality itself, death baptism, which is entered into by a covenant of sacrifice by each consecrated follower of the Master. Having presented their bodies a living sacrifice, such a covenant to be consummated in actual death, all who have entered into this privilege and are seeking faithfully to fulfil their vows daily may take courage in the Apostle's assurance—"For if we have been planted together in the likeness of Christ's death, we shall be also in the likeness of his resurrection." (Rom. 6:5.) Blessed assurance indeed!

We rejoice with and pray for our dear brethren who have thus recently demonstrated outwardly the desires of their inmost hearts, the sentiments of each no doubt being represented in the words of the Psalmist—"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 (sacrificial dying) of his saints." (Psa. 116:12-15.)

Gathering at Geelong, Vic.

It was a great pleasure for the majority of the Melbourne friends to journey to Geelong, 45 miles from Melbourne, on Saturday, 24th November, and join the brethren in that city in gatherings which were very edifying and refreshing.

Commencing at 2.30 in the afternoon with a Bible study on selected questions and continuing with addresses and general fellowship up till 8 p.m., the occasion proved how good and how pleasant it is for brethren to dwell together in unity.

A question of particular interest was that of explaining from the Scriptures the difference between the terms “Mediator” and “Advocate as these are used to define the work of Christ on behalf of mankind following His sacrifice at Calvary. The meaning of these words in the Greek was shown to be most important; mediator meaning a go- between or middle man, to reconcile two opposing parties; while advocate means one called alongside, to help. It was seen that the term mediator is never used to describe the particular work of Christ on behalf of the saints, but refers to the “go-between” for mankind in general as they will be dealt with in the Millennial Age, when the New Covenant begins to operate. (See Heb. 8:6; 9:15; 12:24.) The term advocate, however, was shown to apply to our Lord during the whole of the Gospel Age, as He stands alongside His people as they approach God and delight to serve Him all their lives. Thus God recognises and accepts the perfection of Christ to make up for the imperfections of His followers, as John declares—”If any man sin, we have an advocate with the Father, Jesus Christ the righteous.” (1 John 2:1.) Again we read—”He is a merciful and faithful high priest . . . touched with a feeling of our infirmities.” (Heb. 2:1618; 4:15, 16.) Then, in John 16:26, 27, we have the words of Jesus—”I say not unto you that I will pray the Father for you (inasmuch as you are not opposed to God) ; for the Father himself loveth you.” From this standpoint it was realised how precious is the relationship between God and Christ and His true people who delight to do His will; there is no opposition to require a mediator, but there is the necessity of the advocate to supply the deficiency of merit required until these dear members shall be perfected in the first resurrection. God is bringing many sons unto glory, and “both he that sanctifieth (Christ) and they who are sanctified, are all of one (one mind, one spirit) ; for which cause he is not ashamed to call them brethren.” (Heb. 2:11.)

Addresses on “The Sphere of Prayer,” “That by These Things” and “How Our Bible Reached Us,” provided many helpful and encouraging thoughts for our instruction and edification in the everyday Chrisitan life. The gatherings concluded with a Love Feast and appropriate hymns, and prayer for God’s blessing and keeping of all His dear people in every place.

“Peace Desired—War Continues.”--

In this booklet of 24 pages the present world outlook is reviewed, and the only hope for peace set forth in the light of God’s Word. Price 5d. per copy; 6 copies for 2/-, posted.

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While it is our intention that these columns 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.

“Thou Crownest the Year with Thy Goodness.

IT is fitting that the Lord’s people should continually keep in mind the mercies and blessings they enjoy, otherwise the pressure of the cares of this life and the deceitfulness of riches would so crowd in upon our minds and hearts as to cover from our observation and ultimately choke up completely the springs of divine grace, which, kept open, minister continually to our joy and refreshment in the holy spirit.

To this end it is appropriate that we have a daily review of the blessings we enjoy—that every evening we call to mind the privileges enjoyed, the providences which have guided our way, and the blessings, both temporal and spiritual, which have come to us; some of them in common with the world in general and others of a special kind known to and appreciated by those only who know the Shepherd and are known of Him.

It is appropriate, too, that we take weekly reviews, looking at the same mercies and blessings from a still broader standpoint of observations, reminding us of the rest into which we have entered through faith in the precious blood, and also of the rest that remains for the people of God, whereof God has given us assurance in that on the first day of the week He raised up Jesus from the dead.—Heb. 4:3, 9.

But it is with special appropriateness that at the close of the still larger cycle of a year we should take a still broader and more comprehensive view of our experiences, looking circumspectly at the way we have travelled and considering well which have been steps which have hindered progress, and which have been proper steps in the footprints of Jesus, bringing us nearer to the goal—the “mark” which we must surely attain if we would be accounted worthy of a share in the promised Kingdom. ,

Such an advanced Christian looks back through the year and recalls life’s storms as well as its sunshine, its sorrows as well as its joys, its tears as well as its smiles, and sorrows not as others who have no hope. His troubles have been divested of their fearful features, and minimised by the spirit of a sound mind, and the instruction of God’s Word, which assures all such that the trials, difficulties and adversities of life, rightly accepted as lessons, are blessings in disguise—which will work out “a far more exceeding and eternal weight of glory” in the life to come.-2 Cor. 4:16, 17.

He will perceive, too, that his joys have been of a purer and a more solid kind than any he ever knew before he was begotten of the holy spirit. They have not had commingled with them the bitterness of envy, malice and hatred, but have been unalloyed; because they have not been rejoicing in iniquity, but rejoicing in the truth. Moreover, they have been much more numerous than ever before; because he not only is able to joy in the Lord, joy in His Word, joy in the holy spirit, joy in the fellowship with brethren of like precious faith, but by the grace of God he has been enabled additionally to joy in tribulation also—not because he loved tribulation, but because he loved the patience, the experience, the character, which God assures us are a fruitage which all tribulations must yield us under His providence, if we are rightly exercised thereby—James 1:3, 4; Rom. 5:3.

Of whom are all these things true? Not of everyone, surely, for we know many who have no such experience—the world that lieth in darkness knows not God. Nor are these experiences true of all people of intelligence—nominally Christians. Comparatively few of those who profess the name of Christ enjoy these precious experiences, or will be able to look back upon the year with satisfaction of this kind, realising that God has crowned the year with His goodness. This is so, because they have not taken the necessary step of full consecration to the Lord, to bring them under His protecting care and under the enlightening influence of His Word through His spirit; or, having taken the step of consecration, they

have not been performing their vows, but seeking to serve both God and Mammon, without pleasing either, and without receiving satisfactory blessings from either.

The class which can and does look back through the year from the standpoint that we have desscribed—’the class which looking back can see that God’s goodness has crowned every feature of life throughout the year, is the “little flock,” the true Church, whose names are written in heaven—the body of Christ, the Bride class. They are the true Zion, which shall shortly be set up, filled with divine glory, the joy of the whole earth, and the divine channel of blessing to all the families of mankind; “For out of Zion shall go the Law, and the word of the Lord from Jerusalem.” These are of the elect Church, of which Christ is the Head, and are the faithful “feet” members who, now fulfilling their vows of sacrifice, are companions in the sufferings of Christ, as by and by they shall be His companions also in the glory that shall be revealed. (Rom. 8:17, 18.) They are God’s choice, or His “elect,” for, as the Apostle informs us, God has predestinated that this class whom He is selecting shall all be copies of His Son. (Rom. 8:29.) They shall dwell in His house — they will be members of the great Temple which the Lord God is building of spiritual stones, in and through which He will bless the world with a knowledge of Himself and His grace.-1 Pet. 2:48.

Is it any wonder that these can rejoice in spirit saying, “Praise the Lord, 0 my soul, and forget not all His benefits”? “He hath put a new song into my mouth, even the loving kindness of our God.” Surely, then, it is that these, in looking back, can see in the year that is past that that which has blessed and rejoiced them in every sense of the word has been of divine goodness, and that thus God has crowned the whole year with His favour toward them through Christ Jesus, and they thus appreciate it to the full.

Booklet for January’s “Peoples Paper.”

The booklet “What is the Christian’s’ Sabbath?” is taking the place of January’s issue of “Peoples Paper,” and is being posted out with this issue of the “Paper.” In past times some of our friends have failed to realise that for some years a booklet has been used for January issue, and they write saying their January copy has not reached them, so it is hoped the matter will be clear now. Also will our friends please note that the next mailing of our journal will be February and March, 1952, issues together.

Melbourne Christmas Convention.

Arrangements are now well in hand for the Annual Convention in Melbourne to be held (D.V.) on December 23rd, 25th, 26th and 27th, with additional gatherings on the 29th and 30th. These assemblies will be held in the Masonic Hall, 254 Swan Street Richmond, to which all are invited. Programmes are now available from the secretary, Mr. J. 13. Hiam, 44 Heath Avenue, Oakleigh, S.E.12, Victoria.

A Recipe for Harmony.

When the spirit of discord or dissention, or the desire to busybody afflicts us with its soul-destroying presence, let us make a mixture after the following formula and partake of it freely:

Patience . .. ‘ . . . . 4 parts
Consideration..... 2 parts
Universal Love ..... 4 parts
Silence .. . .. . 12 parts

Take a tablespoonful in a glass of milk of human kindness every time you feel that dissatisfied feeling coming on. More if necessary. Even excessive use can produce no injurious effects. On the contrary, large doses are exceedingly exhilarating and beneficial.

(Extract from a Tract by P.R.)

God’s Messengers.

“He shall give His angels (messengers) a charge concerning thee, to guard thee in all thy ways.”—Psalm 9 1 :11.

EVIDENTLY the person referred to in our text as giving a charge, or message, is Jehovah, the Heavenly Father.

The Prophet David is prophesying in respect of some person, then future. That person was primarily, we believe, the Lord Jesus Christ, and secondarily, all those whom He has accepted as members of His Body throughout this Gospel Age — the Messiah class, Head and members. The words imply a special care of God over this class. All through the Scriptures they are referred to as those whom God specially loves and specially cares for. Our Lord Jesus is the Only- Begotten, the well-beloved Son, and all those who are His members are peculiarly loved. Jesus said to some of His faithful disciples, “The Father Himself loveth you.”

The charge given to the angels we would understand to have a very broad application. The Apostle Paul assures us that the angels of God are ministering spirits sent forth to minister unto and to serve those who shall be heirs of salvation, the saved ones of this Gospel Age. Yes, all of these, because believers in Christ, because at heart faithful, because fully consecrated to the Lord and begotten of His spirit, are the special and happy objects of His grace, ministered to and served by the invisible messengers. Our Lord Jesus sets forth practically the same thought in His declaration, “their angels do always behold (have access to) the face of My Father.” The Master’s words seem to imply that one or more of these angels have charge over the consecrated ones, the Very Elect.

Our Lord uses a different figure of speech from that of the Apostle, as though He would assure us that these messengers would not be delayed in caring for our interests. They would not be hindered by more important Heavenly business. but would at once have direct access to the Divine presence and attention, so that our interests would have all needed consideration. Our Lord would have us realise that we are of the House of Sons, under Himself the chief Son, hence no time is lost in bringing our interests to the Father. Our interests have first place, our angels have always access to the Father. Before we speak, He knows our minds. Before we realise our own necessities, He has made provision for them. A wonderful watch-care has been arranged. It is hard for us to understand how the Almighty God can give such

particular care and attention to our needs. Instead of being puffed up that God has manifested such loving consideration towards us, it should make us feel how little we are, how unworthy of such blessings.

Although the Father makes such use of Heavenly messengers, this by no means invalidates the thought that the Lord's earthly children are frequently used of Him as ministers, servants, the one of another. Indeed, we may be assured that the invisible messengers are required generally to act through human instrumentalities. Of this we have illustrations in the Harvest work, supervised by our present Lord and His Heavenly hosts, yet in the main carried on by members of His Body in the flesh.

The Apostle Paul has stated that the Lord makes His ministers, or servants, a flaming fire, and intimates to us that any and every agency and power that Divine providence uses is a part of that care over His people. (Heb. 1:7.) In other words, every agency used of God—whether it be fire or electricity or man, or whatever—would be a messenger of God. And whatever would not be to His praise and work out what He chooses, He is able to restrain—as He tells us (Psalm 76:10.)

Overcomers Developed by Trial.

These angels are to "keep thee in all thy ways"—not only in all the affairs of the Church, both individually and collectively, but also in all times; they were kept during the Dark Ages as well as at other times. But this care will not keep us from temptation. None can be of this elect Church unless they have trials. In order to have the overcoming qualities of heart they must have the tests. But the Lord's promised grace is to be with them for their assistance—not to overcome for them, but to sustain them. His grace is sufficient for us. He does not make up for a poor will; but He does make up for imperfect bodies. If the will is poor, He does not want such in His elect Church. He wants His people to be strong in will-nothing doubting—overcorners.

The next verse of the Psalm from which our text is taken proceeds to say that these messengers which have a charge over the affairs of the Church, Head and Body, will keep the feet from stumbling. In a general way we might apply the term "feet" to some members of the Body all down, in all times of the Age; as we might say, for instance, one member is a hand, and one a foot, etc. The Church, resting on these "feet" members all the way down, throughout the Gospel Age, will be guided aright; they will not be allowed to stumble; for, "Thy Word is a lamp unto my feet and a light unto my pathway." Thus they would be enabled to surmount the difficulties in their path.

So all down through the Gospel Age the messengers of the Lord have helped His people over all of their trials. But this reference to the "feet" seems especially applicable to the last members of the Body of Christ. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." (Rom. 10:15.)

Christ's Presence a Stumbling Stone.

The text seems to imply that the feet members at this time would be in a position of special trial. This calls to our remembrance that the Lord foretold this, saying, "He shall be . . . for a stone of stumbling and for a rock of offence to both the houses of Israel" (Isa. 8:14.) This stone was stumbled over in the end of the Jewish Age (1 Peter 2:8). The Scriptures set forth that Jesus is the Way, but the Lord is a Stumbling-Stone in the pathway of many. These passages do not refer to the world. It was not the Gentile nations that stumbled over Jesus at His First Advent, but it was some of the Israelites who were there stumbled. And the text implies the stumbling of some Spiritual Israelites because of the coming of the Lord in a way totally different from what they had imagined. So we believe that there are very many good Christian people to-day who are stumbling over Christ's presence. They thought so and so; they imagined so and so. And all is so different from what they had imagined or expected that it is just as it was in the end of

the Jewish Age, when the rabbis stumbled.

The question is, why should not the angels have charge over all good people, so that they would not stumble? Is not this the promise? We answer that the promise is made to all who are of the elect class. But in order to remain members of this Body, they must all stand the trial. It will be a test. Are they willing to have the assistance of the angels— messengers? Are they willing to surmount these difficulties and to remain in the way?

One class will be in a condition to receive the trials in the proper manner; another class will be so self-confident, so overcharged with the cares of this life, and so lacking in spiritual development, that they will not be ready to avail themselves of the services of the angels. This is because God uses as His messengers some whom they will not be ready to receive.

Parallelism Between Jewish and Gospel Ages.

In the Jewish Age the Lord used some whom the scribes, the doctors of the Law and the chief priests could not accept at all. If He wanted to use agents, or channels, or messengers, to teach the people, why did He not choose the learned scribes or the pompous Pharisees of that day? Why did the Lord use as His messengers men who had been fishermen, tax-gatherers — persons whom the' learned would think entirely unfit as instructors, or teachers? We recall that in the end of the Jewish Age it was written of two of them (and perhaps of them all) that the people perceived that they were unlearned and ignorant men (Acts 4:13). How could it be that God would pass by some of the most learned of that day? "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so,

Father: for so it seemed good in Thy sight" (Matt. 11:25, 26).

So to-day the Lord is using agencies, messengers, that are not acceptable to many whom they approach. And while these are making up their minds to believe, slow in this because overcharged with the cares of this life, the elect company will be made up. Then the others will say, "Lord, Lord, open unto us." But the Lord will declare that He cannot recognise them as members of His Body, the Elect. They will not have shown the spirit of meekness, gentleness, patience, love necessary to give them a place in this Body. So it will be only the Body members who will be lifted up by the messengers and carried safely through the trials and difficulties which will be permitted to test the love, loyalty and obedience to the will of God, of all who have made with Him a Covenant of Sacrifice—even unto death.

The Best Order.

A man of high character but ordinary education was addressing a roomful of school children, and he said to them: “All of you know the verb which says ‘I am, thou art, he is,’ and all of you know that verbs in English, French, German, Italian, and Latin run in that way. But do you know that it is a very bad way for a verb to run? Do you know that the old Hebrew people arranged their verbs the other way round—’He is, thou art, I am’?”

Then he added: “That is the way to look at life. Say to yourself, looking up to God, ‘He is.’ Then look at your neighbour, and say, ‘Thou art.’ Last of all think of yourself and say, ‘I am. One who heard this story was so struck by it that he sought out a Hebrew scholar and asked him if it were true that the Hebrew verbs were conjugated in that way.

“Yes,” said the Scholar. “But why do you ask?” And when told what the man had said to the children, he exclaimed: “Well, I have been studying Hebrew for forty years, and it never once occurred to me that Hebrew verbs have that wonderful and beautiful significance.”

That is the way to think and to live. First God, then your neighbour, then yourself.

Spurious Passages of the New Testament.

IN the address given at Geelong recently on the subject “How Our Bible Reached Us,” it was pointed out that numerous portions of the Scriptures are really additions to the Word of God, and should be deleted. It has been thought well to present the following at this time for the benefit of all our readers.

On Authority of Prof. C. Tischendorf’s Notes on the Readings of the Two Oldest Greek MSS—The Sinaitic and the Vatican 1209.

The following words, found in our Common Version, are not found in the oldest MSS. and are evidently no part of the Divine Word. Let each Berean go through his Bible and mark out these words; then read the passages affected and note the improvement. This list comprises all the important interpolations discovered to date.

The compiler has condensed this list time and again until what remains represents about all there is of value to us in the Tischendorf work. From the compiler’s point of view there exist very good reasons why everything in this list should be crossed out of our Bibles. Thus: when the interpolations are eliminated from Mark 14:30, 68, 72, the account agrees exactly with that given by the other evangelists. Or take Luke 23:34 ; history shows that the Jews as a race have been obliged to expiate their crime. Or take John 4:9 ; it does not agree at all with Luke 9:52, which shows that even the Lord Himself did have such dealings. Omitted from this list are the dozens of interpolations made by early copyists with the aim of making all the narratives uniform, and the hundreds of non-essential words, the addition of which did not (in the opinion of the compiler) affect the purity of the message.

Matt. 5:22 without a cause
Matt. 6:13 For thine is the Kingdom, and the power, and the glory for ever. Amen.
Matt. 6:25 or what ye shall drink*
Matt. 16:2 When it is evening, ye say, it will be fair weather; for the sky is red.
Matt. 16:3 This entire verse.
Matt. 17:21 and fasting
Matt. 18:12 into the mountains*
Matt. 20:7 and whatsoever is right, that shall ye receive
Matt. 22:13 and take him away
Matt. 23:35 son of Barachias*
Matt. 24:10 and shall hate one another*
Matt. 24:31 sound of a*
Matt. 24:41 women shall be Matt. 25:6 cometh
Matt. 27:52 And the graves were opened*
Matt. 27:53 and went*
Matt. 28:19 therefore

Mark 4:37 so that it was now full*
Mark 6:51 beyond measure, and wondered
Mark 7:8 For as the washing of pots and cups; and many other such like things as ye do
Mark 7:14 unto me every one of you*
Mark 9:24 with tears
Mark 9:29 and fasting
Mark 9:44 This entire verse.
Mark 9:45 into the fire that never shall be quenched
Mark 9:46 This entire verse.
Mark 9:47 fire
Mark 9:49 and every sacrifice shall be salted with salt
Mark 10:24 for them that trust in riches
Mark 10:30 houses and brethren and sisters and mothers and children and lands with persecutions*
Mark 14:30 twice*
Mark 14:68 and the cock crew
Mark 14:72 the second time* twice*
Mark 16:9-20 All these verses.

Luke 2:40 in spirit
Luke 8:45 and sayest thou, Who touched me?
Luke 16:16 and every man presseth into it*
Luke 17:12 which stood afar off*
Luke 17:35 women
Luke 18:11 with himself*
Luke 22:43 This entire verse.
Luke 22:44 This entire verse.
Luke 22:68 me, nor let me go
Luke 23:5 teaching*
Luke 23:34 Then said Jesus, Father forgive them ; they know not what they do
Luke 24:42 and of an honeycomb

John 1:25 asked him, and*
John 3:13 which is in heaven
John 4:9 for the Jews have no dealings with the Samaritans
John 5:3 waiting for the moving of the water
John 5:4 This entire verse.
John 5:25 and now is*
John 8:1-11 All these verses.
John 8:59 going through the midst of them, and so passed by
John 16:16 because I go to the Father
John 19:23 and also his coat*
John 21:25 This entire verse.

Acts 6:3 Holy Ghost and (should read—spirit of) *
Acts 6:8 faith (should read—grace) *'
Acts 8:37 This entire verse.
Acts 9:31 churches (should read—church) were (should read—was)
Acts 15:32 and confirmed them*
Acts 18:5 pressed in the spirit (should read—earnestly occupied with the Word)
Acts 18:21 I must by all means keep this feast that cometh in Jerusalem ; but

Rom. 3:22 and upon all
Rom 6:12 it in
Rom. 7:6 that being dead (should read—being dead to that)
Rom. 8:26 for us
Rom. 11:6 But if it be of works, then it is no more grace : otherwise work is no more work
Rom. 14:6 and he that regardeth not the day, to the Lord he doth not regard it

1 Cor. 2:1 testimony (should read—mystery) *
1 Cor. 6:20 and in your spirit, which are God's
1 Cor. 7:5 fasting and
1 Cor. 10:28 for the earth is the Lord's and the fulness thereof
1 Cor. 15:24 cometh

2 Cor. 4:14 by (should read—with)

Gal. 3:1 that we should not obey the truth
Gal. 3:17 in Christ
Gal. 5:19 adultery
Gal. 5:21 murders

Eph 5:9 Spirit (should read—light)
Eph. 5:30 of his flesh, and of his bones

2 Thes 2:9 Even him

1 Tim. 3:16 God (should read—who) *
1 Tim. 4:12 in spirit*
1 Tim. 6:5 from such withdraw thyself*

2 Tim. 3:3 without natural affection*

Heb. 12:18 mount that might be touched and that burned with fire (should read—fire that might be touched and burned) *
Heb. 12:20 or thrust through with a dart*

James 5:16 Confess your faults (should read—Therefore confess your sins) *

1 Pet. 2:5 spiritual (before the word “sacrifices”) *
1 Pet 3:8 courteous (should read—humble)

2 Pet. 1:1 God and our (should read—our Lord and) *

1 John 3:16 of God
1 John 5:7 in heaven, the Father, the Word and the Holy Ghost ; and these three are one
1 John 5:8 And there are three that bear witness in. earth
1 John 5:13 and that ye may believe on the name of the Son of God

Rev. 1:17 unto me, Fear not*
Rev. 2:22 their (should read—her) *
Rev. 5:3 neither under the earth*
Rev. 5:9 us (omitted by Alexandrian MS., one of the three oldest MSS. known)
Rev. 5:10 us (should read—them) * we (should read—they) *
Rev 5:13 and under the earth*
Rev. 6:2 to conquer (should read—he conquered) *
Rev. 9:4 neither any green thing*
Rev. 9:13 the four horns of*
Rev. 10:6 and the sea, and the things which are therein*
Rev. 11:17 and art to come*
Rev. 12:12 inhabiters of* of (before the words “the sea”) *
Rev. 14:5 before the throne of God*
Rev. 14:12 here are they*
Rev. 16:5 and shalt be (should read—the holy) *
Rev. 16:7 another out of*
Rev. 16:11 and their sores* of their deeds*
Rev. 16:17 from the throne*
Rev. 18:22 of whatsoever craft he be* and the sound of a millstone shall be heard no more at all in thee*
Rev. 20:5 But the rest of the dead lived not again until the thousand years were finished*
Rev. 21:24 of them which are saved* and honour*
Rev. 21:26 and honour*
Rev. 22:3 more*

*Omitted by Sinaitic MS. Those not thus marked are omitted by both the Sinaitic and Vatican MSS. The Epistles to Timothy, the latter part of Hebrews, and all of Revelation, are missing from the Vatican MS. No. 1209 having been lost during the fifteen or more centuries since it was written. The Sinaitic MS. is perfect and complete and is the oldest known copy of the Scriptures, having been written (it is believed) in the year 331 A.D.

Love is sweet

“Love is sweet in any guise,
But its best is sacrifice;
He who, giving, does not crave
Likest is to Him who gave

Life itself the loved to save.
Love that self-forgetful gives,
Sows surprise of ripened sheaves
Late or soon its own receives.”

—Whittier.

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