



Volume XLIII. No. 4 MELBOURNE, APRIL, 1960

The Memorial Supper.

THE Jews will celebrate the Passover as a “feast” beginning April 12th (at 6 o’clock p.m., April 11th), the 15th of Nisan. For the Memorial Supper we do not celebrate the feast-week, but the day previous, the 14th of Nisan, beginning on the evening of April 10th, 1960, which is the anniversary of the proper date for killing and eating the Paschal lamb—the anniversary of the death of our Lord Jesus, the true Lamb of God, because of whose sacrifice the “church of the first-born” passes from death unto life—to be completed in the first resurrection. The antitype of the Passover Feast-week is found in the rejoicing of heart of all the first-born of true Israel—the seven days signifying the perfection or completeness of the joy and the salvation.

The Apostle Paul, in 1 Cor. 11:24-26, declared—”For I received from the Lord what I also delivered to you — that the Lord on the night in which he was delivered up took a loaf, and having given thanks, broke it and said, This is that body of mine, which is broken on your behalf ; this do ye in my remembrance.’ In like manner also, the cup, after the supper, saying, ‘This cup is the New Covenant in my blood; this do ye, as often as ye may drink, for my remembrance.’ For as often as you may eat this bread or drink this cup you declare the death of the Lord till he come.”

There is no necessity for discussing with honest minds what is and what is not meant by the expression—the Lord’s death. The Apostles declare that He spoke of the death which He should accomplish at Jerusalem. This one and only death of our Redeemer is what is symbolized by this remembrancer—His body, His flesh, broken for us, and of its merits and life all who would have life everlasting may partake.

But as water-baptism is not the important baptism, but only the symbol representing the real, so partaking of the emblematic bread and wine is only the symbol of the more important feast — our appropriation of the merit of Christ, which secures to us eternal life through His broken body and shed blood. Thus by faith accepting His finished sacrifice, and by similar faith, as instructed by Him, appropriating to ourselves all the merits and perfections and rights which the man Christ Jesus possessed and laid down in death for us, we really feed our hearts upon the Bread, of everlasting Life, the Bread which God sent to us from heaven. This is the true Bread, the eating of which gives everlasting life. This is, primarily, what the literal bread symbolizes and signifies to all who partake of it rightly and intelligently.

It is a memorial of the ransom of Adam and his family from the bondage of sin and death.

The Bread and the Cup

Another thought: the bread was unleavened. Leaven is corruption, an element of decay, hence a type of sin, and the decay and death which sin works in mankind. So, then, this symbol declares that our Lord Jesus was free from sin, a Lamb without spot or blemish, “holy, harmless, undefiled.” Had He been of Adamic stock, had He received His life in the usual way from an earthly father, He, too, would have been leavened with Adamic sin, as are all other men; but His life came unblemished from a higher, heavenly nature, changed to ‘earthly conditions; hence He is called “the Bread from heaven.” (John 6:41.) Let us then appreciate the pure, unleavened, undefiled bread which God has provided, and so let us eat of Him—by eating and digesting the truth, and especially His truth — appropriating to ourselves, by faith, His righteousness; and let us recognise Him as both the Way and the Life.

The Apostle, by divine revelation, communicates to us a further meaning in this remembrancer. He shows that not only did the loaf represent our Lord Jesus, individually, but that after we have partaken of Him (after we have been justified by appropriating His righteousness), we, by consecration, become associated with Him as part of the one, broken loaf—food for the world. (1 Cor. 10:16.) This suggests the thought of our privilege as justified believers to share now in the

sufferings and death of Christ, the condition upon which we may become joint-heirs with Him of future glories, and associates in the great work of blessing and giving life to all the families of the earth.

This same thought is expressed by the Apostle repeatedly and under various figures, but none of them more forceful than this, that the church (which is Christ's body, see Col. 1:24), with their Head, is the "one Loaf," being broken, during the Gospel Age. It is a striking illustration of our union and fellowship with our Head. We quote: "Because there is one loaf we, the many (persons), are one body; for we all partake of the one loaf. That loaf which we break, is it not the participation of the body of the Anointed One?"—1 Cor. 10:16,17.—Diaglott.

"The fruit of the vine" represents the sacrificed life given by our Lord. "This is my blood (symbol of life given up in death) of the New Covenant, shed for many, for the remission of sins." "Drink ye all of it."—Matt. 26:27,28.

It was by giving up of His life as a ransom for the life of the Adamic race, which sin had forfeited, that a right to life may come to men generally through faith and obedience, under the New Covenant in the Millennial Age. (Rom. 5:18,19.) The shed blood was the "ransom (price) for all," which was paid for all by our Redeemer Himself; but His act of handing the cup to the disciples, and asking them to drink of it, was an invitation to them to become partakers of His sufferings, or as St. Paul expresses it, to "fill up that which is behind of the afflictions of Christ." (Col. 1:24.) It was the offer to us that if we, after being justified by faith, voluntarily partake of the sufferings of Christ, by espousing His cause, we will be esteemed by God members of the body of Christ, as well as sharers in the sufferings of Jesus.

(2 Tim. 2:12, Acts 9:1-5.) "The cup of blessing, for which we bless God, is it not a participation of the blood (shed blood—death) of the Anointed One?" (1 Cor. 10:16—Diaglott.) Would that we all might realise the value of the "cup," and could praise God for an opportunity of sharing with Christ His "cup" of suffering and shame! All such may be assured that they will be glorified together with Him.—Rom. 8:17.

Our Lord also attached this significance to the "cup," indicating that it signified our participation in His dishonor, our share in His sacrifice—the death of our humanity. For instance, when asked by two of His disciples for a promise of future glory in His throne, He answered them: "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of?" On their hearty avowal He answered, "Ye shall indeed drink of my cup." The juice of the grape not only speaks of the crushing of the grape till blood comes forth, but it also speaks of an after refreshment; and so we who now share the "sufferings of Christ" shall shortly share also His glories, honors and immortality—when we drink the new wine with Him in the kingdom.

"Till He Come"

What is the full significance of this expression? Since our Lord who instituted the Memorial Supper placed no limit upon its observance, this expression by the Apostle is not to be understood as limiting the length of time in which it will be appropriate to commemorate the death of our Lord Jesus, our Ransom-sacrifice, and our consecration with Him to sacrifice. Rather, he is showing that it was not to be considered a limited arrangement, for a few years, but was to be continually observed until the Lord's second coming. Looking down to and speaking of the second coming of our Lord, the Apostle includes in his expression the gathering and exaltation with Christ of His church, or kingdom, to rule and bless the world. This is even yet a common and proper way of speaking of matters so closely identified and so dependent one upon the other. The Christ, Head and body is coming to rule the world in power and great glory.

The presence of the Lord or Head is necessary first; then comes the change of the sleeping members of His body, the sifting of the living members, and their gradual gathering together unto Him.

It is true that the kingdom will not be "set up," in the full sense of the word, until the last member of the kingdom has been changed or glorified—until the breaking of the Loaf, The Christ, Head and body, is completed. While one member suffers, the body suffers; while one member is unglorified, the kingdom is not fully come into power and dominion.

It is the coming of Christ, and including the full exaltation of His church or kingdom, that the Apostle evidently meant when He said, "As often as you may eat this (Passover) bread and drink this cup, you declare the death of the Lord (as your hope and confidence) till he come." The same thought of the kingdom glory being the end of the symbol may be gathered from our Lord's own words on the occasion of the institution of the Memorial—"I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom"—Matt. 26:29.

And surely, if it were ever proper and expedient for those who believe that our Lord's death was the Ransom-price to confess it—to show it forth as the basis of all their hopes—it is now, when this foundation doctrine of God's Word is being traduced and misrepresented.

Appreciating the Privilege

It is urged that none neglect this annual privilege, for any reason. There is a special blessing in its observance. If we are inclined to feel discouraged, we should partake of the broken loaf, asking the Lord for a fresh realisation of our justification, and a fresh appreciation of our consecration to be broken (sacrificed) with Him, as members of the one loaf—His church, His body.

Let us not forget that the Memorial is meaningless or worse unless accepted and appreciated. But let nothing hinder us—neither sins, nor coldness, nor feelings of unworthiness. We should go to our brethren, or any whom we have wronged — make full acknowledgment, whether they acknowledge faults towards us or not. Getting ourselves right with the Lord, and so far as possible with every man, we may then eat—yea, feast upon the rich provision the Lord has made for all who accept, now or at a later “due time.”

Such a heart-searching and cleansing, we remember, was shown in the Passover type given to the Jews. Before they gathered to eat their Passover lamb they searched everywhere throughout their habitations, for anything containing leaven or putrefaction, bones, crusts, everything. These all were burned—destroyed. So must we fulfil the antitype, and “put away the old leaven” of anger, malice, hatred, strife.— Cor. 5:7,8.

But remember that this kind of leaven of sin cannot be thoroughly put away unless it be burned; and only love can burn it out—heavenly love, the love of God. If we have that love shed abroad in our hearts, it will consume everything of the opposite character—jealousy, hatred, evil speaking, etc. Put off all these, urges the Apostle, and put on Christ and be filled with His spirit. Do not be discouraged. But learn the lesson and start again with fresh resolutions and increased appreciation of the fact that of yourself, without the Master’s aid, you could never gain the prize. He knows this better than do we, and says, “Without me, ye can do nothing.” It was because of our need that the Father thus arranged for us. “Be of good courage!” is the Master’s words to all who are longing and striving to be of the class called “conquerors.”

Passover Memorial, 1960

The anniversary of the Memorial of Christ’s death falls this year on the evening of Sunday, 10th April. This date will therefore be the appropriate time to observe the celebration in accord with our Lord’s request —”This do in remembrance of me.”

Memorial Services.

MELBOURNE.—Sunday, 10th April, at 6.30 p.m., at Masonic Hall, 254 Swan Street, Richmond (near Church Street.)

ADELAIDE.—Sunday, 10th April, 6.30 p.m., at Master Builders’ Rooms, 17 Waymouth Street, Adelaide.

SYDNEY.—Sunday, 10th April, 7 p.m., at 87 The Boulevarde, South Strathfield. (Visitors should leave Strathfield Station on the left side coming from the city, and 87 is on the right of Boulevarde, only 10 minutes walk, or the 4th bus stop from the station).

PERTH.—Sunday, 10th April, 6 p.m., at 7 Harvest Terrace (opposite Parliament House).

Adelaide Easter Convention.

The Adelaide brethren wish to advise that their Easter Convention is to be held this year (D.V.), from Good Friday to Easter Monday, April 15th to 18th, in the Master Builders' Rooms, 17 Waymouth Street, Adelaide. They extend a cordial invitation to all friends able to attend these gatherings in the Lord's name. Further particulars from the secretary, Mrs. H. Bartel, 10 Winston Avenue, Clarence Gardens, South Australia.

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The Abrahamic Covenant and the New Covenant.

THE Abrahamic Covenant is not the New Covenant, even as it is not the law Covenant. The New Covenant is the name of that arrangement which God will make with Israel and all mankind who, during the period of Messiah's reign, desire to become "Israelites indeed." That New Covenant will be inaugurated as a measure for carrying out the blessings purposed in the Abrahamic Covenant.

The Abrahamic Covenant relates especially to the seed of Abraham, which is to be made glorious and powerful, with a view to the blessing of the world. The New Covenant relates to the arrangement by which the anti-typical seed of Abraham, when glorified, will accomplish the honorable work assigned to it in the Abrahamic Covenant.

The fulfilment of the Abrahamic Covenant began in the person of our Lord Jesus, not when He left the heavenly glory, nor when He was born a babe at Bethlehem, but when God accepted His consecration and begat Him to a new nature at the time of His baptism, perfecting Him in the new nature at His resurrection. The man Jesus, before being begotten of the holy spirit, was not the seed of Abraham according to promise, capable of blessing mankind; for so long as Jesus was in the flesh, even though perfect, the blessing of the world through Him was impossible. The world lay under a death sentence and could not be blessed until provision should be made for the lifting of that death sentence.

The provision of the ransom, therefore, was necessary for the world. Jesus in the flesh, in providing the ransom-price, would have had no life for Himself that He might become the King of Glory and Priest after the order of Melchizedek (Psa. 110:4; Heb. 5:10) unless God had begotten and quickened and raised Him to the higher, spirit nature. Hence, although Jesus, through His mother, was of the seed of Abraham according to the flesh, He did not inherit this Abrahamic Covenant according to the flesh, but as the new creature.

In order, therefore, to attain this higher nature, in order to be the spiritual seed of Abraham and bless all the families of the earth, it was necessary for Jesus to enter into a special covenant of sacrifice. The church, members of His body, must share all His experiences and lay down the earthly life also; for whether Jews or Gentiles it would still be true that flesh and blood cannot inherit the kingdom. Hence the privilege of the church is to enter into the covenant of sacrifice with Jesus. Thus we read, "Gather my saints together unto me; those that have made a covenant with me by sacrifice."—Psa. 50:5.

It has required the entire Gospel Age for the gathering of these saints and, the making of their sacrifices. Those sacrifices must be accomplished before they can attain to the heavenly nature—before they can be members of the spiritual seed of Abraham and heirs according to the promise. Thus the Apostle declares, "Israel hath not obtained that which he seeketh for (to be the spiritual seed of Abraham) ; but the election hath obtained it, and the rest were blinded."

The election obtained this blessed state through the covenant of sacrifice, in which Jesus acted as their Advocate.

The first members were accepted at Pentecost. The last members, we trust, will soon finish their course with joy. Then the spiritual seed of Abraham will be complete and ready to serve the world as the great antitypical Mediator—of the New Covenant.

The Abrahamic Covenant was God's own covenant or promise. Because it was unconditional, it has no mediator (Gal. 3:19,20), neither did it need to be sealed with blood. Rather, we might say that God sealed it with His oath. (Heb. 6:16-18.) The Law Covenant needed the blood of bulls and goats as an offset to the sins of the people, who were to be blessed typically. The New Covenant needs the blood of better sacrifices as satisfaction for the sins of the people, who are to be blessed actually. These two covenants could not go into effect without the shedding of blood and remission of sins.

But the Abrahamic Covenant centers itself in the new creatures. From the first, God meant primarily the spiritual seed of Abraham, the new creation, which has never known sin. Jesus Himself was holy, harmless, undefiled and separate from sinners, and needed not any atonement for sin in order to enter into that covenant relationship and become Abraham's spiritual seed and heir. Those accepted as His members would have had no such standing or worthiness except as He adopted them as His members, imputed His own merit to them and offered them sacrificially as His own flesh.

Hence, strictly speaking, we cannot say that the Abrahamic Covenant has ever been sealed with blood, or that it will ever be sealed. This does not alter the fact, however, that not without blood (death) could Jesus have become the great antitypical Prophet, Priest and King; and not without blood (death) could we, His members, be accepted through Him. Only in this indirect way can it be said that the Abrahamic Covenant is sealed with blood. The Apostle Paul intimates that it was sealed by the oath of Jehovah.—Heb. 6:13-18.

Our Unseen Helpers

(Convention Address)

“The angel of the Lord encampeth round about them that fear (reverence) him, and delivereth them.” (Psa. 34:7.)

THE Scriptures give us considerable information concerning the ministry of angels and the part they have played and are playing in assisting the human family generally, and the Lord’s people particularly in this age in making their calling and election sure. We learn that they are of a higher order of creation than man. Psa. 8:5 informs us that man was made “a little lower than the angels.” In Heb. 1:4 we read that when Jesus was raised from the dead He was “made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.” This teaches us that angels are higher than men, but lower in nature than the highly exalted Jesus.

Paul writes further concerning Jesus—“Of the angels he (God) saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever, and ever; a sceptre of righteousness is the sceptre of thy kingdom.” (Heb. 1:7-8.) We learn also that as there are different planes of life on this planet earth—bird life, fish life, animal life, up to the human — so we gather from the Scriptures that there are various planes of being also in the spiritual realm. 1 Cor. 15:39 tells of the earthly bodies, and in verse 40 we read — “And there are heavenly bodies, and earthly bodies, but the glory of the heavenly indeed is one, and of the earthly another.” (Diaglott.)

The Apostle describes the variety in the spirit world, using the sun, moon and stars to illustrate his meaning. We are informed, too, that there are angels that have higher positions than others. Satan, in his perfection, before he fell because of his ambition and disobedience, is described in Ezekiel 28:14 as “the anointed cherub that covereth,” and again in Isa. 14:12 as “Lucifer, son of the morning.” In Luke 1:19 we are told of the angel Gabriel “that stand in the presence of God,” indicating a high and privileged position. Jesus, when speaking to Nicodemus about spiritual beings, said in John 3:6, 8—“That which is born of the flesh is flesh; and that which is born of the spirit is spirit. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the spirit,” thus telling of their invisibility to human eyes and their great power.

Jesus also referred to these angels in their role as servants, ministering to God’s people here, and tells of the intimate relationship between them concerning the care of His people. He said in Matt. 18:10—“Take heed that ye despise not one of these little ones, for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.” This shows clearly that nothing would be allowed to hinder the admittance to our Heavenly Father’s presence of anything concerning the care for His people in shaping their providences and knowing exactly what sort of experiences will accomplish the divine will in them. Paul writes concerning this in Heb. 1:14. He says—“Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation.” Evidently there are some who have a charge, a watchcase over the members of the body of Christ, perhaps one guardian angel to each, or over more than one, but we have the Lord’s assurance that His provision is sufficient.

In 2 Kings 19 we are given a revealing picture of the power of these messengers of God. Hezekiah, king of Judah, was besieged by an Assyrian army sent by Sennacherib, the king of Assyria. These threatened to destroy the nation unless they agreed to surrender to them, scornfully pointing out that it was impossible for their God to save them from their mighty army. Had they not conquered all the surrounding nations, including Israel and Samaria, and were now before Jerusalem threatening their very existence? Hezekiah took the matter to God in prayer, seeking His guidance and help, and received the following assurance from God’s prophet, Isaiah.—“Then Isaiah the son of Amoz, sent to Hezekiah, saying, Thus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard ... Therefore thus saith the Lord concerning the king of Assyria. He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. . .

And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred four-score and five thousand; and when they arose early in the morning, behold, they were all dead corpses.” (2 Kings 19:20, 32,35.) Thus, a single angel in one night was able to destroy a mighty Assyrian army!

This gives us some indication of the protection that Jesus could have had had He so desired, for when Peter drew his sword in an effort to prevent Jesus’ arrest, the Master said to him—“Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?” (Matt. 26:52,53.) A Roman legion was six thousand, so Jesus was telling Peter that His Father would send more than seventy-two thousand angels for His protection should He ask for it, but He did not ask for it, for He said—“How then shall the scriptures be fulfilled, that thus it must be?” (Matt. 26:54.) He knew it was the Father’s will for Him to die as the world’s Redeemer, and He delighted to do His Father’s will.

Then, again, we read how an angel spoke to Abraham at the time when he had his knife raised to slay Isaac as a sacrifice in keeping with God's instructions. The angel said, "Lay not thine hand upon the lad, neither do thou any thing unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." (Gen. 22:12.) God had severely tested Abraham's faith and loyalty, and now an escape had been provided. It was through an angel also that the promise of a seed was first made to Abraham in Genesis 12:3. He waited many long years for the birth of Isaac, and there were additional years of waiting while he grew to manhood, so it was a severe test when the Lord asked him to give up his only miracle child.

The Lord's people are also tested in similar ways when the terms of discipleship include willingness to give up those things that we love most. Severe trials develop along other lines. Often we are confronted with situations which to the flesh seem insurmountable, but we need not fear, for we have His promise that He will provide a way of escape, for God's providences are in the hands of His ministering angels.

The experiences of Balaam are illustrative of the way the ministering angels are able to place hindrances in the way when those to whom they are assigned to serve are taking a wrong course. Balaam was not an Israelite, but apparently he had respect for Israel's God. Jude's reference to him indicates that he was a man who could be influenced by the offer of material reward for his religious service. The account in Numbers 22 bears out this point. Israel had defeated and destroyed the Amorites. Balak, king of the Moabites nearby was fearful of what might happen to his own people. So he sent to Balaam to request him to place a curse upon the Israelites, which, as he supposed would prevent them from continuing their victories. With this thought he sent messengers to Balaam, to ask his service, offering a very high reward.

Apparently Balaam was noted for being able to place curses upon people, but when asked by the elders of Moab and Midian to do this he hesitated. Instead of accepting the reward at once, which he would have liked to do, he asked them to remain the night, promising them an answer in the morning. This was his undoing; in allowing the temptation to remain he found it harder to remove later. Then the Lord instructed Balaam, probably through an angel,—"Thou shalt not go with them; thou shalt not curse the people; for they are blessed." Balaam then passed this message on to the messengers whom Balak had sent, and they returned with this information to him. But this did not satisfy Balak; he decided to send greater messengers—"princes, more, and more honourable than they." He increased his offers of reward, saying—"Let nothing, I pray thee, hinder thee from coming unto me; for I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me." (Num. 22:16,17.)

The offer of position and money is often a test to the Lord's people, and it was also to Balaam, for he still hesitated. Again he asked the messengers to remain overnight, so that he might find out from the Lord what he should do. The Lord again spoke to Balaam and said he should go with the messengers, with the instruction—"The word that I shall say unto thee, that shalt thou do." This word again turned out to be one of blessing, but Balaam thought at this time he had received permission to curse the Israelites. So he started the next morning on his ass with the princes of Moab. The Lord knew what was in Balaam's heart, and so we read—"God's anger was kindled because he went." He had not gone far when the ass upon which he was riding "turned aside out of the way, and went into the field." Balaam smote the ass and tried to turn him back into the road. When he turned out of the main road, the ass was in a vineyard, between two walls serving as climbing places for the vines. Balaam again smote the ass in an attempt to make it return, and the animal then lunged against one of these walls injuring Balaam's foot. Balaam then smote the ass a third time, and the ass, unable to go forward, fell down under Balaam. By this time, Balaam was really angry, and struck the ass again. Then the ass started to talk to Balaam, and asked if he had not always been faithful in his service. Balaam admitted that this was so, and then the Lord opened his eyes and he saw what the ass had been seeing; he saw—"the angel of the Lord standing in the way." The angel allowed Balaam to continue with the messengers, but warned him only to say what the Lord gave him permission to say. Balaam's selfish desire for reward had read into the Lord's instructions more than had been intended, hence the angel's interference.

In our Christian lives we are prone to decide that we want to do certain things. We may, like Balaam, presume that the Lord's instructions mean our own interpretation of them, but in our endeavor to proceed with them we find hindrances in the way, and like Balaam we blame the "ass," or something else, for hindering us, instead of seeing the "angel" whom the Lord has sent to prevent us from taking a wrong course. These and many other lessons may be gleaned from the manner in which God used the angels during Old Testament times.

The narratives of the New Testament were introduced, as it were, by the announcement of the birth of Christ by an angel, with a whole host of them singing "glory to God in the highest, and on earth peace, good will toward men." (Luke 2:9-14.)

The New Testament also introduces the age of faith, when, following the days of the early church, angels no longer

appear in human form, but nevertheless their ministration is none the less effective. They are mentioned after Jesus' temptation in the wilderness, when "angels came and ministered unto him." Angels also delivered the apostles from prison, Peter being brought forth from bondage the night before he was to be executed. Acts 12:7 says—"And, behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself and follow me." The climax of this wonderful experience came when the iron gate, which stood between Peter and freedom, opened of its own accord, or so it seemed to Peter. Actually, it was the angel who opened it.

So it is with us. Quite often we are confronted with "iron gates," situations which seem to stop all progress, often with doubts and fears, only to find that the Lord's angel is ahead of us, as it were, and clearing the hindrances from our paths. These experiences are not accidental, but are allowed to test our faith, but we can rest assured that all these experiences are working for our good.

Sometimes the angel of the Lord is present with us and grants sustaining strength to endure a trial from which we are not delivered. Such was our Lord's case, for we read that an angel appeared unto Him and strengthened Him, and the same is true of many of the Lord's people who have been upheld in their hour of trial. How it enlarges the confidence of a Christian to realise that whilst earthly powers may be in opposition, and he may be really of himself powerless to resist adversaries, and in addition to the flesh and blood adversaries he may realise that he battles with spiritual wickedness in exalted places, against Satan and his minions of darkness, yet, on the other hand, greater is He that is on our part than all that be against us, and that all the heavenly hosts are subject to the divine will and may be employed for the advancement of the divine cause according to divine wisdom.

Often when thou'rt faint and weary in the struggle and the strife,
And thy heart nigh sinks within thee, 'neath the strain and stress of life:
When thou'rt tempted, tried and fearful, and thou canst not see the way,
And each night looms black with shadows from thy sorrows in the day;
I would ask thee still to trust Him, He who sees all in the light,
For He guards thee by His angels, though they're veiled from thy sight
Yea, He guards thee by His angels, though they're veiled from thy sight.

Oh, be watchful, oh, be sober, for the Adversary tries,
To allure us to destruction by his subtly fashioned lies.
He would sift us, he would tempt us, he would claim us for his prey,
And his legions ever watch us *as we* tread the Narrow Way:
But we know of his devices, and we trust Jehovah's might,
For He guards us by His angels, though they're veiled from our sight
Yea, He guards us by His angels, though they're veiled from our sight.

There is One who knows thy weakness, and thy failings, and thy tears,
Thy burdens and thy sorrows, and thy tremblings and thy fears,
And thy heart-cries always reach Him, and are answered in His way,
Though thou canst not see His workings as they shape thy path each day.
Sad disaster had o'erwhelmed thee, had He not put forth His might,
Through His angels that surround thee, but are veiled from thy sight

Guardian angels that surround thee, but are veiled from thy sight.
Ah, believe me, when the Day breaks, and we know as we are known,
In the sunlight of the glory that surrounds our Father's throne,
He will tell us how He led us: we shall see the pathway clear,
The way we trod that led to God through failing, fault and fear.
And we'll see those guardian angels who were veiled from our sight,
We shall understand the workings of the Power put forth in might:
Yea, and with those guardian angels who were veiled from our sight,
We shall see our Saviour, and our God, in Heaven's Eternal Light.

(Sidney Smith).

