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## This One Thing I Do.

THE talented Apostle Paul gives his testimony as to the wisdom of shaking off our plans and arrangements and of relaxing efforts in various directions in order to concentrate our energies upon those things which we can best bring to perfection, saying, "This one thing I do." (Phil 3:13). The Apostle's one business in life was to be, so far as he was able, acceptable to the Lord, personally, and to do with his 'might what he could to assist others into the -same condition.

In harmony with this, the thought seems to be that whatever the Apostle knew respecting other matters prominent in his day—customs of the Age, scientific questions, etc.—he would ignore. He would be a specialist. He would confine his thoughts, words and teachings along this one line; for he thought it was worthy. He had been at Corinth as an ambassador of Christ. He was not there to air his knowledge, but to tell the message of the Kingdom. He would make preaching the Gospel his one<sup>^</sup> business, to accomplish which he felt that all of his knowledge and energy were too little.

The Apostle did not determine to ignore all of his knowledge without having a good reason, or purpose therefor. It was because he wished to concentrate all of his attention and influence upon one great subject. That subject was Jesus Christ, Jesus the Anointed; Jesus the Messiah was the main thought of all his preaching. He realised that the great Messiah was a part of the Divine Program which had been promised—the "Seed" which was to bless all the families of the earth; that Jesus was that great Messiah, and that all men should recognise Him, should flock to His standard.

But St. Paul would preach, not only that Jesus was the Messiah, but that He was the crucified Messiah, for he would not be ashamed of the Divine teaching. He would preach that God sent forth His Son; and that the Son had left the glory He had with the Father, had lived on the earth, and had "died, the Just for the unjust," for this very purpose--that He might manifest His obedience to the Divine arrangement. In thus preaching Christ and His crucifixion, the Apostle was not ignoring the fact that there was to be a Church; Jesus was the Anointed Head over His Body, the Church. In preaching Jesus the Anointed One, St. Paul was showing how the Divine Plan was being outworked under Divine supervision, and what the glorious results would be. To these things he had determined that all his time and attention should go.

How evident it is that to-day many ministers have lost something possessed by the Apostle, who thus recognised the importance of the Gospel of Christ! This loss very largely accounts for the various peculiar topics advertised for religious meetings; sometimes the topic is politics; sometimes temperance; sometimes national recovery, etc. The reason for this change from the old-time style of preaching is that during the Dark Ages the Gospel became perverted, misrepresented; and that now people are ashamed of what was formerly preached—"Be good and go to heaven; be bad and go to hell!" It is not a great message. We cannot wonder that an astute mind grasps the whole thing in a few minutes. We are rather glad, indeed, that ministers are ashamed to preach what their creeds profess, and that, therefore, their creeds must be kept in the background.

"Not Ashamed of the Gospel of Christ."

For us, however, who see the importance of the Gospel, the case is different. We know that this Gospel of the Kingdom, of which the Apostle was not ashamed, teaches that the elect Church is, to be the Bride of Christ; that Messiah is to bless the whole world; that Jesus is the Messiah.;. that He was crucified, dead, buried, raised from the

dead by His Father; that His crucifixion was a part of the great Divine Plan, and that without this very arrangement no salvation could be effected, either for the Church, or for the world in the future. Therefore, as the Apostle did., we are preaching Jesus, the Crucified One, who died for our sins, who rose again for our justification, and who, coming in glory with His Church, is the great Messiah, to bless the world through natural Israel.

Because we have found the Truth we, like St. Paul, feel constrained to preach nothing but this Message. The same truth that influenced Him should influence us. If, therefore, any of the brethren feel disposed to go out after the manner of Babylon and preach something else, here is the reproof—"Not . . . anything save Jesus Christ and Him crucified."

This is the only subject. St Paul would be as though he knew nothing else. This subject would be the one thing to which he would give his time and attention. Let it be so with us!

Beloved, as you value the glorious hope set before you., we beseech you that you give no heed to seducing spirits and doctrines of devils, as the Apostle terms them (1 Tim. 4:; but that with fixedness of purpose you apply yourselves to the one thing to which you are called, and which as prospective heirs of Messiah's Kingdom you are privileged to do. Let us not forget that we are a "peculiar people," separate from the great body of nominal Christians, as well as from the world, having higher hopes, aims and ambitions, and favoured with a clearer insight into the deep things of God, having been called out of our former darkness into His marvellous light. Thus separate from the world and from Christians who partake largely of the spirit of the world, what wonder if we find them all out of harmony with us, and either ignoring or opposing us!

We expect such opposition; and we know that 'it will continue until our course has been finished in death. If we endure hardness as good soldiers for the Truth's sake, no matter how that hardness may come, in our efforts to do the Lord's will and to advance the interests of His Kingdom, then we are presenting out bodies as living sacrifices in the Divine service. To be really in His service includes both the careful and continual study of God's Plan, and the imbibing of its spirit, leading to an enthusiastic zeal' for its accomplishment, and to activity to the extent of ability in its service, whatever the cost or sacrifice it may require.

If faithful in this service we have neither time nor disposition to give heed to other themes having no bearing on the one thing to which we have solemnly dedicated our lives. If we have consecrated all to God our time is not our own; and consequently we have none to spare for the investigation of theories built upon any other foundation than that laid down in the Bible. Nor have we time to devote to the ideas and pursuits which engross the world's attention, many of which are harmless or even elevating in themselves, but which would be harmful and degrading to us if we allow them to occupy consecrated time and to divert our attention from the one thing we ought to be doing.

The Apostle warns us to "Shun profane and vain babblings; for they will increase unto more ungodliness"; but counsels, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth"; "Teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions rather than godly edifying which is in faith."-2 Tim. 2:16, 15; 1 Tim. 1:3, 4.

How Narrow This Way!

Is not this a very narrow way? Yes, so narrow that our Lord foretold respecting it, "Strait (difficult) is the gate and narrow is the way which leadeth unto (the) life, and few there be that find it!" (Matt. 7:14). It is so narrow that it is wide enough to admit only the Lord's Plan and those who are willing to discard all other plans, projects and questionings, and to devote themselves fully to its service; and who are quite willing to hear any reproach it may bring.

Are you endeavouring from day to day to vindicate the Divine character and to make known God's righteous ways? Are you diligently studying to make yourself thoroughly familiar with the Truth, so that you may indeed be a living epistle known and read of all men within the circle of your influence? Are you indeed a workman that need not be ashamed (2 Tim. 2:15) ? Are you of those who have really given themselves to the Lord, saying truthfully to Him:—

"Take myself—I will to be  
Ever, only, all for Thee"?

If so, you are just narrow-minded enough to say, "This one thing I do; and • I make everything else bend to this one thing of showing forth God's praises and of helping others into His marvellous light; and to this end I cultivate and use what talents I possess as a wise steward of my Heavenly Father."

Dearly beloved, we impose neither vows nor bondage upon each other, but the call has its own limitations; the Master has directed us to teach all nations (for the Gospel is no longer confined to the Jewish nation), not astronomy nor geology nor any of the vain philosophies about which the world speculate, but—"Observe all things whatsoever I have

commanded you.”—Matt. 28:20.

This is what the Apostle Paul did. Hear him in his zeal for this one thing to which he had devoted his life: “And I, brethren, when I came unto you, came not with the excellency of speech or of wisdom, declaring unto you the mystery of God; for determined not to know anything among you save Jesus Christ and Him crucified. (I riveted your attention on this one thing! I kept this one thing continually before you.) . . . And my speech and my preaching were not with enticing words of man’s wisdom, but’ in demonstration of the Spirit and power (of the Truth), that your faith should not stand in the wisdom of men, but in the power of Cor. 2:1-5,

St. Paul was an outspoken, uncompromising teacher. When he knew that he had the Truth, he spoke it with confidence, and boldly declared that everything contrary to it is false doctrine. He also taught believers that it was not only their privilege, but their duty to be established in the faith, to know on the evidence of God’s Word, why they believed, and to be able to give to every man that inquired a reason for the hope that was in them.

Let it be so with us also. Each consecrated believer should ask himself, “How carefully have I studied that which I recognise as Divine Truth? How fully capable am I of handling the Sword of the Spirit?” Few indeed are those who can say they have fully digested and assimilated all they have received; and that they have let none of these things slip from memory; that they have so treasured it up in their hearts that it is their meditation by day and by night; that they have a ready answer—a “Thus saith the Lord”—for every man that asks them a reason for the hope that is in them, concerning any point of doctrine; that they can clearly and intelligently portray the Divine Plan, quote the Divine authority for each successive step of it, and, if need be, point out its place in the Divine system of types. To gain such proficiency in the Word is the work of a lifetime.; but every day should see a closer approximation to that proficiency, and will if we are faithful students and faithful servants of the Truth.

If all the consecrated were thus busily engaged in putting on the armour of God, and in proving it by actual use in zealous endeavour to herald the Truth and to help others to stand, there would be no time left for even good temperance reform work, nor for work among the slums of the great cities, nor for the doctrine of healing, nor any such things. We have no consecrated time for these matters, which are only side issues and not harmful in themselves, except as they divert attention and consume time which has been consecrated to another and higher use. All these works will be effectually accomplished in the “Times of Restitution” (Acts 3:19-22), now in the near future. Besides, there are others engaged in these works; we recognise and seek to accomplish the work set before us in the Divine Plan.

In all the history of the Church there has never been a time in which the great Adversary has been so active in diverting attention from the Truth by introducing unprofitable and irrelevant questions as at present. Just now, when the exaltation and glory of the Church are soon to be accomplished, and when the faithful are about to be received into the joy of their Lord, Satan is resorting to every device in order to beguile them of their reward and to frustrate this feature of the Divine Plan.

But really to frustrate any part of the Divine Plan is impossible. God has purposed to take out from among men a “little flock,” “a people for His name”; and such a company is assuredly being gathered. Yet whether all those now in the race for the prize will surely be of that company, is still an open question. Take heed, beloved, that no man take thy crown. (Rev. 3:11). If any come short of their privileges and prove unworthy of the rich inheritance, there are others who will quickly fill their places.

Our observation of those consecrated ones who have permitted other themes than this “Gospel of the Kingdom” to engross time and attention, leads us to advise such to be very jealous in husbanding time and talent for the ministry of the Gospel, leaving all subjects outside of this, however interesting they may be, to those who prefer to devote time to them now; and to the future life for ourselves, when all knowledge shall be ours, We have invariably observed that those who, for any avoidable cause, have turned aside from the true and only Gospel, are quickly turned out of the way or greatly hindered in their course toward the “prize” of our “high calling.”

May we, dear brethren, be able truthfully to express our position in the words of the Apostle: “This one thing I do; forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus”; “I determined not to know anything among you, save Jesus Christ, and Him crucified.” —Phil. 3:13, 14; I Cor. 2:2.

## “The Lord Thinketh on Me.”

(Psalm xl., 17.)

Art Thou thinking of me  
Yea, I know that Thy heart goeth forth to Thine own—  
That thou thinkest of me as if my life alone,

O, my God, were of value to Thee.  
Thou art thinking of me!  
Ah!! shall I, on whom surely Thy love hath been set,

Shall I ever grow cold ? Can I ever forget,  
Though the earth claims about me may be  
That Thou thinkest of me ?—

Nay, Thy love and Thy thought, O my Father, shall call,  
With a charm that is sweeter and dearer than all,  
And my thought shall be drawn unto Thee.

—E.H.D.

### PEOPLES PAPER.

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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.

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# THE LORD'S SUPPER.

EACH year, as the Anniversary of our Lord's death recurs, the propriety of its commemoration is more and more impressed upon the Lord's true followers, as they particularly bring to mind the Master's own words at the institution of the Memorial, and such as written by the inspired Apostle—"Christ, our Passover, is sacrificed for us."

Various Scriptures clearly show that Jesus, "the Lamb of God," was the antitype of the Passover lamb, and that His death was as essential to the deliverance of "the Church of the first-born" from death, as was the death of the typical lamb to the first-born of Israel. Thus, led of the spirit, we come to the words and acts of Jesus at the last Passover, which He ate with His disciples.

Jesus knew the import of the Passover, but the disciples knew not. He was alone; none could sympathise, none could encourage Him. Even had He explained to the disciples they could not have understood or appreciated His explanation, because they were not yet begotten of the spirit. Nor could they be thus begotten until justified from Mantic sin—passed over, or reckoned free from sin, by virtue of the slain Lamb, whose shed blood ransomed them from the power of death.

Thus alone, treading the narrow way, 'which none before had trod, and in which He is our Forerunner and Leader, what wonder that His heart at limes was exceedingly sorrowful, even unto death. 'When the hour had come, they sat down to eat the Passover, and Jesus said unto the disciples:—"With desire I have desired to eat this Passover with you before I suffer. I say, unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God." (Luke 22:15, 16). Doubtless He longed to have them understand how it would begin to be fulfilled a little later on in that very day, by the slaying of the real lamb.

Probably one reason why He specially desired to eat this Passover with them was, that He there designed breaking the truth of its significance to them to the extent that they could receive it; for, "As they did eat, Jesus took bread, and blessed and brake, it, and gave to them and said, Take (eat), this is My body." (Mark 14:22). "This is My body, which is given for you: This do in remembrance of Me." "And He took the cup and gave thanks and said, Take this and divide it among- yourselves . . . '17 his cup is the new covenant, in my blood, which is shed for you." Luke 22:17-20.

We cannot doubt that the design of the Master was to call their minds from the typical lamb to Himself, the antitype, and to show them that it would be no longer proper to observe a feature of the Law which He was about to fulfill.

And the bread and wine were to be to them thereafter the elements which, as remembrancers of would take the place of the typical lamb. Thus considered, there is force in His words, "This do in remembrance of Me"—no longer kill a literal lamb in remembrance of a typical deliverance, but instead, use the bread and wine, representatives of My flesh and life, the basis of the real deliverance, the real passing over. Hence, let as many as receive Me and My words henceforth, "Do this in remembrance of Me."

## The Import of the Emblems.

Of the bread, Jesus said:—"It is My flesh;" that is, it represents His flesh, His humanity, which was broken or sacrificed for us. Unless He had sacrificed Himself for us, we could never have had a resurrection from death, to future life; as He said, "Except ye eat the flesh of the Son of man . . . ye have no life in you." John 6:53.

Not only was the breaking of Jesus' body thus to provide bread of life, of which if a man eat he shall never die, but it also opened the "narrow way" to life, and broke or unsealed and gave us access to the truth, as an aid to walk the narrow way, which leads to life. And thus we see that it was the breaking of Him who said, "I am the way, the truth, and the life, no man cometh unto the Father but by Me."

Hence, when we eat of the broken loaf, we should realise that had He not died—been broken for us—we should never have been able to come to the Father, but would have remained forever under the curse of Adamic sin and in the bondage of death.

Further, 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 Jesus was free from sin, a Lamb without spot or blemish, "holy, harmless, undefiled." Had Jesus been of Adamic stock, had He received the life principle in the usual way from an earthly father, He, too, would have been leavened, as are all other men, by Adamic sin; 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 bread as pure, unleavened, and so let us eat of Him; eating and digesting truth, and

especially this truth; appropriating by faith His righteousness to ourselves we realise Him as both the way and the life. -

The Apostle, by divine revelation, communicates to us a further meaning in this remembrancer. shows that not only did the loaf represent Jesus, individually, but that after we have partaken thus of Him (after we have been justified by appropriating His righteousness), we may, by consecration, be associated with Him as parts of one loaf (one body) to be broken for, and in a like manner, to become food for the world (1 Cor. 10:16). This same thought, of our privilege as justified believers to share now in the sufferings and death of Christ. and thus become joint-heirs with Him of future glories, and associates in the work of blessing and giving life to all the families of the earth, is expressed by the Apostle repeatedly and under various figures; but when he compares the church as a whole to the “one loaf” now being broken, it furnishes a striking and forcible illustration of our union and fellowship with our Head.

He says, “Because there is one loaf we, the many (persons) are one body; for we all partake of the one loaf.” “The loaf which we break, is it not a participation of the body of the Anointed One?” 1 Cor. 10:16, 17.--Diaglott.

The wine represents the life given by Jesus, the sacrifice--the death. . “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 is by the giving up of His life as a ransom for the life of the Adamic race, which sin had forfeited, that a right to life comes to men. (Rom. 5:18, iv). Jesus’ shed blood was the “ransom for all,” but His act of banding 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 Paul expresses it, to “fill up that which is behind of the afflictions of Christ.” (Col. 1:24). “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 all could realise the value of the cup, and could bless God for an opportunity of sharing it with Christ that we may be also glorified together.—Rom. 8:17.

Jesus attaches this significance to the cup elsewhere, indicating that it is the cup of sacrifice, the death of our humanity. For instance, when asked by two disciples 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.” Wine is also a symbol of joy and invigoration: so we share Jesus’ joys in doing the Father’s will now, and shall share also His glories, honor and immortality —when we drink it new with Him in the Kingdom.

Let us then, dear brethren, as we surround the table to commemorate our Lord’s death, call to mind the deep significance- of the Memorial; and being invigorated with His life, and strengthened by the living bread, let us drink with Him into His death and be broken in feeding others. “For if we be dead with Him we shall live with Him; if we suffer we shall also reign with Him. 2:11, 12.

“According to Thy gracious word,  
In meek humility,  
This will I do, my dying Lord,  
I will remember Thee.

Thy body, given for my sake,  
My bread from heaven shall be;  
Thy testamental cup I take,  
And thus remember Thee.

When to the cross I turn mine eyes,  
And rest on Calvary,  
O, Lamb of God, my Sacrifice,  
I will remember Thee.”

Memorial Service in Melbourne.

The Melbourne Class has arranged to assemble on Tuesday evening, 16th April (D.V.) to commemorate our Lord's death, this date being the anniversary of the institution of the Memorial.

The service is to be held at 7.45 p.m. in the usual meeting rooms at "Towler House," 18 Queen St. (near Flinders St.), Melbourne. All consecrated followers of Christ will be welcome at this service, "in remembrance of Flint."

Easter convention.

The Adelaide brethren have arrangements well advanced for their Convention to be held throughout the Easter season, from Good Friday to Easter Monday. The first three days of Convention are to be held (D. V.) in the usual meeting rooms, at Stott's Building, Flinders St., Adelaide, with Easter Monday to be spent at Gawler.

All able to attend and partake of the spiritual good things at the gatherings, will be very welcome.

The Memorial Service in Adelaide has been arranged for Thursday evening, 18th April.

Further particulars and programmes may be obtained from Mrs. H. H. Bartel, 10 Forest Avenue East, Clarence Gardens, Adelaide.

## Jews Return to Palestine.

Engineer Sees Progress.

BRISBANE—The prophecy that the Jews would return to Palestine was being fulfilled, as they now numbered 250,000, while the Arab population, Christian and Moslem, totalled 700,000, said Major C. V. Quinlan, a civil engineer, who has returned to his native Queensland in the Orsova after having spent three years in Palestine.

Major Quinlan investigated Palestine's water resources and surveyed the route of the pipeline now under construction for Jerusalem's £400,000 water supply. The pipeline is 40 miles long, and extends from Jaffa on the coast to the ancient capital.

He considers that Palestine had a wonderful future. Tel Aviv, the only all-Jewish city in the world, was only 12 years old, but it had a population of 110,000.

Splendid bitumen roads were being constructed, and a bus service linked important centres. Trams were unknown. Southern Palestine, including Gaza and Beersheba, should support a population of a million.

# THE MYSTERY OF THE KINGDOM,

THE salvation open at the present time has been obtainable only through faith, and faith is dependent upon a measure of knowledge, or revelation, and this knowledge, or revelation, came to us from God, for said St. Peter, “Holy men of old spoke and wrote as they were moved by the holy spirit.” God in this Age is calling a class possessed of ears of appreciation for His Message. These are mainly the weary and heavy laden and sin-sick, chiefly the poor of this world, rich in faith.

It is not enough that they hear the Message, not enough that additionally they accept it, turn from sin and consecrate their lives to God and His service and be accepted of Him, through the merit of Jesus, and be begotten of the holy spirit. From that moment they may be said to be saved and to have everlasting life, if they follow a certain course.

That course includes a continual study of the Divine instructions and promises and the exercise of faith and prayer, and obedience and trust, even unto the end.

The point of this lesson is to show the importance of having the right kind of spiritual food, and of using it and not allowing the new nature to become choked by earthly hopes, aims or ambitions. Such as thus overcome will be inheritors with Jesus of His glorious Messianic Kingdom of a thousand years, which is to bless Israel and, through Israel, all the families of the earth.

Jesus gave the parable of the Sower of the “good seed,” some of which fell by the wayside, and was devoured by the fowls; some fell on rocky ground where it had no depth of earth, and brought forth no fruitage; some amongst thorns, which choked it; some into the good ground, which yielded thirty fold, sixty fold and one hundred fold. The disciples were perplexed and unable to understand it and inquired of the Great Teacher its meaning.

His answer was that He was quite willing that they should understand the parable, and that it related to the Kingdom of God, but it was not to be understood by outsiders. He explained that it was for this reason that He always spoke in parables, so that the general public might see and hear and not understand, because the masses even of the Jews were not in a heart condition to understand and be profited by these lessons respecting the Kingdom. Only such persons as desired to become members of the Kingdom class and were also willing to undertake the stringent conditions of the “narrow way”—only such were to fully and clearly understand the parables of the Kingdom. This is in harmony with all of God’s dealings in the present time. We read again, “None of the wicked shall understand, but the wise (toward God) shall understand.” And again we read, “The secret of the fiord is with them that reverence Him, and He will show them His Covenant.”

In Mark 4:13, the Master indicates that this parable would serve as a general key to His followers for their interpretation of all His parables. “Seed” does not mean literal seed, “birds” do not mean birds, “thorns” do not mean thorns, etc. Proceeding, the Great Teacher expounded the parable as follows: (I) The seed that was sown represents the Word of God. More than this, it represents that particular element or feature of God’s Word which relates to the Kingdom.

This is shown by St. Matthew’s account of the same parable (Matt. 13:19): “When anyone heareth the Word (Message of the Kingdom), and understandeth it not, then cometh the Wicked One and catcheth away that which was sown in his heart. This is he that receiveth the seed by the wayside.” Our lesson says that the Wicked One meant is Satan. Satan and his evil agents are therefore represented in the parable by “birds,” and the lesson is that however much of the Gospel of the Kingdom we may read or hear preached, we lose the benefit of that which we do not understand.

Evidently, then, much of the Bible study and much of the religious reading is lost, because not understood. The secondary lesson is that one reason why the “good seed” does not enter into the understanding is that the heart is not in a receptive attitude. Like the wayside path, it is hard. Such hard hearts, selfish hearts, proud hearts, are of the kind which the Saviour does not wish to have understand His parables nor understand the glorious Kingdom Plan which they expound.

The seed sown in the stony place represents those who, when they hear the Message of the Kingdom, are delighted. They say, how good that sounds! What a grand time there will be when Messiah rules in righteousness to bless the world and lift up the poor, degraded members of Adam’s family! And how great is the privilege of becoming members of the Bride of Christ, to be associated with Him in His glorious Kingdom work! But the class represented by the stony ground have little depth of character; they are merely emotional.

The “Seed,” or Message of the Kingdom, which these heard with such delight at first, never matures in their hearts,

because they are too shallow, too superficial in their love of righteousness. Below the surface those are hard hearts and selfish, and so, when they find that the good Seed of the Kingdom is unpopular and that it will bring them a certain amount of reproach •and contempt and perhaps persecution—then all their ardour fades out, their zeal is at an end. The Kingdom Message fails to produce in them the fruitage desired. The trouble was not with the Seed nor with the Sower, nor with the sun of persecution necessary for the ripening—the fault lay in the fact that their hearts were not right; they were hard, stony.

The seed sown in the thorny ground represents those who have good hearts and have heard the Message of the Kingdom and appreciate it and rejoice in it, but their hearts are divided. They allow the cares of this life and the love of riches to have such a share of their heart's affections that the Kingdom Message does not have the opportunity to bring forth such fruitage as will be pleasing to the Lord.

Let us note carefully that these thorns do not, as some suggest, represent gambling devices, card parties, saloons and other places of ill-repute, nor secret sins and vices. None of those things should appeal to Christians at all. The

Master distinctly tells us that the thorns represent “the cares of this life and the deceitfulness of riches.” Thus every Christian man or woman who has received the Message of the Kingdom and has allowed the cares of this life and the deceitfulness of riches to choke and frustrate his prospects as respects the Kingdom is represented in this parable. Very nice people, hospitable, educated, etc., belong to this class of the parable represented by the thorny ground.

(4) According to the parable there will be three classes of believers who will attain the Kingdom—or we may say, they will all be one class in the sense that they will bring forth the one kind of fruitage and be acceptable to the Lord as joint-heirs in His Kingdom, but the differences between them will be in the amount of fruitage such yield —some thirty fold, some sixty fold and some a hundred fold.

The Lord does not explain the differences between these fruitages, but we may well understand that the amount of fruitage will be measured by the amount of love and zeal in the heart. The fully appreciative and the fully loving will be the most energetic to know and to do the Master's will., and they will bring forth the largest fruitage —a hundred fold—and they, too, will have the chief places in the Kingdom.

St. Paul declares that as star -differs from star in glory, so it will be with those who attain unto the First Resurrection—all will come forth glorious, but some will blaze with a more resplendent brilliancy, because of their great zeal, and therefore their great likeness to their Redeemer and Lord. Jesus likewise mentions the distinctions amongst those who will sit with Him in His Throne, He assured James and John that, if they were willing to drink of His cup and be baptised into His death, they should surely sit with Him in His Throne; but as to whether or not they would have the chief places of honour and distinction was not for Him to say. Those places will be given according to the Father's determination; that is to say, according to principles of justice, of merit.

Those will have the places of honour next to the Redeemer, who, in this life, will manifest to God the greatest harmony with His character, in their zeal, their love for God, the Truth and the brethren.

We are not to understand that those people represented by the thorny ground and the wayside will suffer eternal torments because of their unfaithfulness in respect of the Kingdom, nor are we to understand that others, who do not hear about the Kingdom in the present life at all, will on this account suffer eternal torment. They- will all, however, lose the grand privilege and glorious blessing of participating in the Kingdom, whatever they may obtain under the restitution blessings which that Kingdom will inaugurate for the blessing of mankind in general.

# Immortality and Incorruption.

THE following from a reliable source should be of general interest to our readers:

The Greek word *Aphtharsia* is rendered immortality in Rom. 2:7 and 2 Tim. 1:10; sincerity in Eph. 6:24, and Tit. 2:7; and Incorruption in 1 Cor. 15:42, 50, 53, 54.

The Greek word *Aphthartos* is rendered immortal in 1 Tim. 1:17; uncorruptible in Rom. 1:23; incorruptible in 1 Cor. 9:25, and 15:52, and 1 Pet. 1:4, 23; and not corruptible in 1 Pet. 3:4. These are the only occurrences of this word—(*Aphtharsia* is from *Aphthartos*).

The Greek word *Athanasia* is translated immortality but three times--1 Cor. 15:15, 54, and 1 Tim. 6:16. Both these words are given the sense of immortal, by lexicographers. Liddell and Scott, standard authorities, give it thus. Plutarch uses *Aphthartos* as incorruptible, immortal. And it seems to be the exact word corresponding to our words, incorruptible (not liable to corrupt or to be corrupted), and immortal (not mortal—not subject or liable to death).

*Athanasia*, while it is properly translated immortal, according to usage, does not so much have the sense of not liable to die, as that of unchangeability. Hence, *Aphthartos* is the word which most closely corresponds to our word immortal, i.e., not mortal, not perishable, not corruptible. This is shown by the relationship between corruptible and incorruption in 1 Cor. 15:53, and 54, which, in the Greek, as in the English, stand related, of the same root, the Greek being *Phthartos* and *Aphthartos*. Not so, however, the words mortal and immortal in the same verses. In the English, these words are closely related, but the Greek uses words totally distinct and not related—*Thnestos* and *Athanasia*, the sense being, “This mortal (dying condition) shall put on (or assume) immortality.” (A lasting or unchangeable condition).

So, then, the attempt of some to make out that incorruptible refers to one state, and immortality to another, is without foundation and probably the result of lack of thoroughness in the examination of the subject. Prof. Young, Liddell and Scott, and all translators are right in using the two English words immortal and incorruptible interchangeably.

As above suggested, however, we would have preferred it had *Athanasia* been translated unchangeability in the three cases where it occurs, although our word immortality covers the idea of unchangeability.

With this change, 1 Cor. 15:52-54 would read thus:—“The (special) dead (i.e., the saints) will be raised incorruptible (i.e., immortal, not liable to corrupt, decay; or perish) and we (of the same special class) shall be changed.

For of necessity this corruptible (perishable condition) must be invested with incorruptibility (imperishable quality) and this mortal (dying condition) must be invested with immortality (unchangeability).” And when this corruptible (perishable condition) shall be invested with incorruptibility (imperishable quality) and this mortal (dying condition) shall be clothed with unchangeability (immortality) then will that prophetic promise be fulfilled (which says) “Death will be swallowed up in victory.” That is to say, when this special class, the dead and we, the overcomers, the saints, are changed to undying changeless conditions, then will that prophecy of Isaiah 25:8 begin to be fulfilled to the world—the Millennial work of abolishing death and restoring life will then go on successfully.

# The Days of These Kings.

THE Melbourne daily "Herald," of early last month, in reporting the abduction of the King of Siam, gave the list below of sovereigns who have vacated their thrones over the past thirty years.

While we, as the Lord's people, are far from advocating and desiring to bring about the overthrow of the kingdoms of this world, the Scriptures clearly indicate that this must surely come to pass, when, in God's due time, this "present evil world" passes away, as "the elements melt with fervent heat." 2 Pet. 3:10.

Abdicated:

|                                         |      |
|-----------------------------------------|------|
| Abdul Aziz, Sultan of Morocco .. ..     | 1903 |
| Abdul Hamid, Sultan of Turkey .. ..     | 1909 |
| Manuel, King of Portugal .. ..          | 1910 |
| Pu-Yi, Emperor of China .. ..           | 1912 |
| Abbas II, Khedive of Egypt .. ..        | 1914 |
| Nicholas II., Czar of Russia .. ..      | 1917 |
| William II., German Emperor .....       | 1918 |
| Ludwig III., King of Bavaria .. ..      | 1918 |
| Frederick Augustus III., King of Saxony | 1918 |
| William II., King of Wurttemberg ..     | 1918 |
| Charles, Emperor of Austria-Hungary ..  | 1918 |
| Ferdinand, King of Bulgaria .. ..       | 1918 |
| Nicholas, King of Montenegro .. ..      | 1918 |
| Constantine, King of Greece .. ..       | 1917 |
| Abdul Mejid, Sultan of Turkey .. ..     | 1923 |
| George II., King of Greece .. ..        | 1923 |
| Ahmed Mirza, Shah of Persia .. ..       | 1925 |
| Amanullah, King of Afghanistan .. ..    | 1929 |
| Alfonso XIII, King of Spain .. ..       | 1931 |

It would seem to be the Lord's design to permit mankind to try every form of government to see if they can bring in happiness and goodwill upon the earth. After all man's efforts have failed in great distress and disaster, God's Word assures us that Christ's Kingdom will bring order and blessing- out of chaos and ruin for "all the families of the earth." "We, according to His promise, look for new heavens and a new earth wherein dwelleth righteousness." 2 Pet. 3:13.

As we look back over the past three decades, and especially since the Great War, the events in every land have surely confirmed our faith and understanding of Bible prophecy. While in the world at large "men's hearts are failing them for fear, and for looking after those things which are coming on the earth" how favoured is the position of the Lord's people, who rejoice in and desire only His will to be done in all things. "In the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Dan. 2:44. "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh . . . . And take heed to yourselves, lest, at any time, your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and that day come upon you unawares . . . Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Luke 21:28, 34, 36.

## 19 Thrones Vacated.

"Since 1900 there has been a long list of Royal casualties. Following are the sovereigns who were deposed or who

"In Rumania, while the monarchy has not fallen, changes have been made. King Carol, caught in-the toils of extra-matrimonial troubles, abdicated, and was succeeded by his son, Michael, In, 1931 Carol was called back to the throne, and King Michael was deposed.

"Pu-Yi is now Emperor Kang-teh of Manchoukuo."

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Oxford Concordance Bible, India paper, Emerald type, Persian Morocco, Silk sewed (a fine Bible, just to hand) 19/6

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