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Evolution in the Light of the Bible

The part of the evolution theory that concerns us most as Christians is the claim that man was not created by God a perfect human being, but rather that the human creature reached the stage recorded in the Bible as being able to commune with the heavenly Creator by a long process of development, commencing with a low form of life and taking many thousands of years to attain to human intelligence. In other words, the thought is expressed quite often that Adam and Eve in the Garden of Eden were merely symbolic of the human race, and were not the first human pair. People who speak in this way are not taking the Bible as their guide at all, but are accepting man's wisdom as being superior to the plain statements of Scripture.

The Bible record respecting the creation of man is very clear and understandable for everyone of average intelligence, as found in the well-known text in Gen.2:7. Here we have the statement that "God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Here we see that God created the human body, with all the elements required to live; a perfect body but without life. Every organ was perfect, and then God breathed into that body the breath of life, and the body began to live; the lungs began to breathe, the heart began to pump the blood, and all the senses came to life. Man **became** "a living soul" by the union of the body with the breath of life. But how few, comparatively, of mankind understand that simple creation of our first parent, Adam.

In this connection we have an interesting verse in Eccles.12:7, which reads—"Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." This spirit refers to the breath of life that God gave to man to create him a living soul by union with the perfect though lifeless body. Many people think of the spirit returning to God as the soul of man returning to God. It is nothing of the kind. It takes the breath of life and the body to

create a living soul, and when the breath returns to God, at death, there is no living soul. The union of two things creates the soul; when these two are separated there is no soul until in the resurrection the two are united again.

In 1 Cor.15:45, we have the Apostle Paul quoting from Gen.2:7, when he says—"So it is written, The first man Adam was made a living soul." The fact that the inspired Apostle refers to Adam as the **first man** certainly confirms the record of Genesis. Who that esteems the Bible as God's Word would contradict the Apostle Paul and claim that he was wrong in his plain declaration that Adam was **made** a living soul? Adam did not reach that stage of development over hundreds or thousands of years. He was made a living soul in the first instance, and also "in the image of God"—Gen.1:27.

The Psalmist's inspired account of man's creation is also of much interest and help to Bible students, as found in Psa.8:3-9, as follows—"When I consider thy heavens...which thou hast ordained; what is man, that thou art mindful of him?...For thou hast made him a little lower than the angels, and hast crowned him with glory and honour"—of perfect human life. We note particularly the wording of verse 5—"Thou has **MADE** him a little lower than the angels"; and **NOT** that it took thousands of years of evolutionary processes to reach that state. Some people interpret it this way that man was made a little while lower than the angels. This was not the case! He was made a little lower in degree, is the thought in the text, not that man would evolve to something higher in course of time.

Further, when we have the Apostle Paul in Heb.2:6-8 quoting the very words of the Psalmist respecting man's creation, we see how important it is for us to accept the Bible's testimony on this subject. After quoting the words from Psa.8, Paul adds—"But now we see not yet all things put under him"—under man. No, indeed, fallen man is unworthy to control

earth's affairs. If he had continued faithful in the Garden of Eden he would have been an obedient human king of the earth, and would have had all things under his control for all time. While then "we see not yet all things put under him", verse 9 of Heb.2 contains a lovely assurance to Christians of the wonderful plan of God, and eventually what could have been in the Garden of Eden will really come to pass in the kingdom of Christ. We read—"We see Jesus, who was made a little lower than the angels (the same nature as perfect Adam) for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man." Paul was looking back on our Lord's sacrifice, knowing that He was willing to be made a "little lower than the angels." He was a corresponding-price to pay the sacrifice on behalf of Adam and all mankind condemned in Adam. Our Lord was crowned with glory and honour as a perfect man, as Adam had been in the Garden of Eden. This equality of Christ's sacrifice for the perfect Adam who sinned is the secret of the doctrine of the ransom.

What Paul tells us in 1 Cor.15:21,22 reveals the beauty and simplicity of God's plan; how it reflects the love and mercy of God in providing our Saviour to be the Redeemer of all mankind—"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

In full agreement are the words in 1 Tim.2:4-6—"God will have all men to be saved (from death in Adam in the resurrection, and then) come unto the knowledge of the truth....that the man Christ Jesus gave himself a ransom (corresponding-price) for all, to be testified in due time." But if the evolutionary theory were correct, man has been and is evolving to higher and higher attainments, and needs no salvation. In other words, evolution denies the fall of man, and has no place in its teachings for a Saviour. So we see how erroneous and deceptive a teaching evolution really is, being based on man's exalted idea of his own wisdom.

How clearly did the Apostle Paul describe the wisdom of the worldly wise, in 1 Cor.1:18-24. "...Hath not God made foolish the wisdom of this world....But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks (Gentiles) foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." This is a lovely presentation, to show the difference between the simplicity of the appealing message of the gospel of the cross of Christ, in contrast with the exalted ideas of the wisdom of the wise men of this world.

It is very evident that in the theory of evolution there is no place for the cross of Christ; but the Gospel message of hope for humanity because "Christ died for our sins" is the main theme of

the Bible from beginning to end. (See 1 Cor.15: 1-4.)

How important it is also that we understand and appreciate the Bible's teachings on restitution for the majority of the human family, as described in Acts 3:20,21. The teaching of restitution was lost and hidden over the greater part of the Gospel Age, but God through His servants made it known again following the Reformation period, and when understood it is seen that this part of the Plan of God is just as important for the majority of humanity as is the High Calling of God for the Church. The verses in Acts 3 read—"And he (God) shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." This must be a very important truth for God to have put it into the mouths of all His holy prophets, that there were to be times of restitution of all things at our Lord's second advent. The word translated "restitution" in the Greek carries the thought of "reconstitution, or restoration." The question naturally arises, Restitution to what? Our friends believing in evolution must answer, Restoring to a very low state of intelligence, even the very lowest form of life. Can we imagine that to be part of God's plan for His human family created in His own image? How poor and weak, how unscriptural, how unlike God, is the theory of evolution! But how lovely is the thought of mankind being restored to that perfection enjoyed by Adam and Eve in the Garden of Eden, as our Lord declared—"For the Son of man is come to seek and to save that which was lost"—Luke 19:10.

We call to mind the promise of our Lord to the thief on the cross, as recorded in Luke 23:42,43. Jesus was crucified between two thieves; one apparently had a wrong spirit in respect of our Lord, while the other appealed for help when he saw, perhaps, the writing on the Lord's cross—"This is the king of the Jews." He felt some good may result in asking the Lord to remember him when He came into His kingdom. He said—"Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee today (this very day I am on the cross, and it seems I will never have a kingdom, humanly speaking), shalt thou be with me in paradise." That will be the very paradise to which all mankind are to be restored in the "times of restitution." Garden of Eden conditions will then exist throughout the lengths and breadths of the whole earth. That thief will then be resurrected and come forth when the other millions of humanity return from the "land of the enemy" to paradise conditions. That is what "restitution" really means.

The Apostle Paul quoted from the Old Testament records with reference to the blessings of restitution in Gal.3:8—"And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." This is the message of glad tidings of great joy to all people, when they are able to receive it into their hearts in the Millennial Age.

As an example of the many prophecies revealing the wonderful message of restitution back to the perfection lost in Adam and redeemed through Christ, Ezekiel 36:16-38 is most enlightening. (Please read.) Who that reads these verses would not be convinced respecting the "times of restitution." Israel, the nations, all mankind, rejoice in the wonderful restoring time—back to that which was lost. Even the Garden of Eden is mentioned by the prophet—"This land that was desolate is become like the Garden of Eden....Then the heathen that are left round about you (Israel) shall know that I the Lord build the ruined places....I the Lord have spoken it, and I will do it"—verses 35,36.

However, while restitution is a wonderful provision for mankind generally in the Kingdom of Christ during the Millennial Age, it is not God's plan for the followers of Christ during this Gospel Age—between our Lord's first and second advents. The Apostle's statement in Heb.11:39,40 shows a clear distinction between the people of God prior to Jesus' first advent, and those who become His followers since then—"And these all (who lived before the Gospel Age) having obtained a good report through faith, received not (the fulfilment of) the promise; God having provided some better thing for us, that they without us should not be made perfect." The "us" class refers to Christians since our Lord's first advent, and the "better thing" for Christ's followers is well described as "so great salvation", even the "heavenly calling of God in Christ Jesus." (See Heb.2:3; 3:1.) Of great importance is the fact that this heavenly inheritance is not gained through any evolutionary process. In other words, no one after accepting Christ as their Saviour can become a Christian by progressive steps of an evolutionary nature. The only way to enter the real Christian way is to commit one's life fully and completely to God, after being justified by faith in Christ's sacrifice, and then being begotten by God's holy spirit, as a member of the New Creation. No one becomes a true Christian by a sincere desire to live a good life and become better and better and please the Lord that way. No, but only by full consecration to God, and His spirit beginning a new spiritual life within. See 2 Cor.1:21,22; James 1:17,18; 1 Pet.1:3-5. "Of his own will (God's will) begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." "God hath

begotten us again unto a lively hope."

It will be seen that the illustration sometimes used to prove the theory of evolution respecting mankind; namely, the process of the grub or caterpillar entering its cocoon and coming out a moth or butterfly is totally out of place. That process is quite normal in the development of the butterfly, but we do not find the butterfly continuing a further process to become a bird or other creature. So, mankind in general in going into death are not transformed into angels by any process of evolution, but will be raised human beings to inherit the restored earth in the "times of restitution." True Christians, on the other hand, begotten of God's holy spirit in this life, and proving faithful unto death in sacrifice, are given spirit bodies in the first resurrection. That is why the Apostle spoke as he did, when he stated—"We have this treasure (of the new mind, the new creature) in earthen vessels, that the power may be of God, and not of us"—2 Cor.4:6,7. Further, we read respecting the spiritual resurrection of true Christians in 2 Cor.5:1—"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

A clear explanation of the earthly and heavenly resurrections is also found in the Apostle's masterly presentation of this subject in 1 Cor.15:37,38—"That which thou sowest (in death) thou sowest not that body that shall be....But God giveth it (the being to be restored) a body as it hath pleased him, and to every seed his own body." To those begotten of the holy spirit, and proving faithful unto death God gives a spirit body. For all others "of the earth, earthy", human, fleshly bodies will be given in the resurrection, that they may inhabit the earth. (See 1 Cor.15:45-50.)

How clear it is that evolution viewed in the light of the Bible is an erroneous and deceptive teaching and is absolutely opposed to the salvation of mankind through the sacrifice of Christ. The Apostle Paul's words to Timothy are very applicable as a warning to us today against the errors of evolution and other anti-ransom doctrines—"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith"—1Tim.6:20,21.

If I can put one touch of a rosy sunset into the life of any man or woman, I shall feel that I have worked with God.

George MacDonald.

He that of greatest works is finisher,
Oft does them by the weakest minister.

Shakspere.

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.

The Institute's Work

Another year's work for the Berean Bible Institute has been completed with the close of April. It is with thankfulness to our Heavenly Father for His blessings in connection with the efforts to serve His cause of truth that this brief review of the work is presented at this time.

Our brethren throughout Australia and in some overseas countries have co-operated helpfully again during the year past. This is most encouraging and sincere thanks is expressed to all who have rendered assistance, as unto the Lord. The efforts to serve the Lord have been of a similar nature as in past years, by the Lord's overruling providence, and all that is undertaken is considered as a privilege, by the Lord's grace.

Our bi-monthly "Peoples Paper" has provided a helpful means of contact with our Australian and overseas brethren and friends as in years past. The messages in the "Paper" have also been appreciated generally, which is encouraging. To those who have contributed to the columns of our "Paper" sincere thanks is expressed for this help in the service of our Lord. The main object of our journal is that it provides the spiritual truths of God's Word to encourage and build up all readers in their Christian walk.

Considerable increase in printing costs has had to be met over the past year, as well as extra postage expense. "Peoples Paper" subscriptions have continued at \$1.00 per annum, and the postage of \$1.98 per annum throughout Australia and up to \$2.70 for despatch overseas now applies. This high postage cost is covered by the General Tract Fund which is supported well by many of our brethren. A number of subscribers also cover the postage cost with their subscriptions, and this help is much appreciated.

Publication of our "Peoples Paper" is possible only by a considerable deficiency in cost being covered by the General Tract Fund. This is largely compensated by the "Paper" being supplied free to many friends, including new friends over various periods, to encourage their interest in the truths of God's Word. Some of our Melbourne friends give willing and valuable assistance in the production of our "Paper" with

checking of articles, and proof reading, also with shorthand for articles, all of which is of much help, and is greatly appreciated in the Lord's service.

Throughout the year some new booklets were produced and supplied free to all readers with the "Peoples Paper" and were generally appreciated. Extra supplies of the booklets are provided for wise distribution by all who desire to witness with the truths of God's Word, as they have opportunity.

Advertising of suitable booklets has continued in popular magazines over the past year again with quite good responses from all Australian States and areas overseas. Numerous requests for the booklets arrive regularly from Papua New Guinea and the Pacific Isles. As a result some new friends are appreciating God's truths for the first time. Sample copies of "Peoples Paper" are also supplied with the booklets to all who respond. We ask the Lord's blessing upon all sincere people, that His truth may give encouragement in the Christian way, as He sees good.

The items listed in the General Tract Fund reveal the financial position of the Institute in its work. Our brethren and friends throughout Australia and overseas have contributed voluntarily to the efforts to serve the Lord's cause of truth, enabling all expenses to be fully met, in the Lord's providence. To all who have so willingly sacrificed earthly good things to assist the work so well, sincere thanks is expressed, as it is realized all has been rendered as unto the Lord Himself.

Looking back over the past twelve months there has been further deterioration in world conditions, and this trend must certainly continue in fulfilment of Bible prophecy. Happy are the Lord's people who understand and appreciate God's plan for the salvation of humanity through the sacrifice of His dear Son. Happy are they also who have full faith and trust in God that His time for the passing of "this present evil world" must be in the best interest of humanity. To have the assurance that God's Kingdom blessings will more than compensate for the reign of sin and death is also a very great favour to have instilled into our hearts. In the meantime, before the night comes "when no man can work"—John 9:4—it is the privilege of the Lord's people to continue "holding forth the word of life", for the encouragement and blessing of still others whom the Lord our God may call. This also adds blessing to our own hearts in our desire to be faithful in our heavenly calling, by the Lord's grace. The prayers of our dear brethren are requested that the guidance and blessing of the Lord may direct His work in our hearts, and in all that is undertaken in His name, to the praise of our Heavenly Father.

General Tract Fund

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| To Credit Balance 1/5/84 | \$4,540.74 |
| " Donations, Bank Interest | 20,869.00 |
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| | \$25,409.74 |
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| | \$25,409.74 |

Memorial Observances**Melbourne**

The brethren of the Melbourne Class gladly observed the Memorial of our Lord's death again this year on the anniversary of His sacrifice for us and for all mankind—1 John 2:2.

It was helpful to conduct previous studies on this important observance from the Jewish Passover ceremony as outlined in Exodus 12. Then to compare the lessons from the type and realize the important antitype of our Lord's Memorial, which undoubtedly took the place of the annual Jewish Passover ceremony. Quotations from the Apostle Paul in 1 Cor.5:7,8; 1 Cor.11:26-29, and 1 Cor.10:16,17, gave much scope to impress the importance and sacredness of our observance, in addition to the words of our Lord Jesus in the Gospels.

During His earthly ministry Jesus briefly referred to the participation of His true followers in His sacrifice, when He said — "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. . . . He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him"—John 6:53,56. However, in instituting the Memorial of His death, He did not present this deeper meaning in the observance. This was revealed after Pentecost through the Apostle Paul in particular, in his quotation in 1 Cor.10:16,17. This was in keeping with Jesus' words to His apostles after giving them His Memorial on the last night of His earthly life—"I have yet many things to say unto you, but ye cannot bear (receive) them now. Howbeit when the spirit of truth is come, it will guide you into all truth"—John 16:12,13.

During our service we sang appropriate hymns, and joined in prayers of thankfulness to our Heavenly Father for the gift of our dear

Redeemer, and our association with Him in our Christian walk. Scripture readings in the Gospels of Mark and John covered the last hours of our Lord's earthly life, culminating with His sacrificial death on the cross. After a helpful address, the Lord's blessing was asked on the emblems of unleavened bread and fruit of the vine; these were partaken of with thankfulness in remembrance of our Saviour's great sacrifice for us, and the privilege of our daily walk in His steps, by His grace.

Adelaide

During the pre-memorial season this year, formal preparation took the form of three Bible studies in 1 Cor.11:23,29. The first of these was somewhat less profitable tending towards historic detail like timing and who was present at the Last Supper. In the second study we concentrated on "in remembrance of Me", considering just who He was, what He did, what that achieved and who He is. On the next Sunday, thought was given to "Ye do show the Lord's death", and the question of who should partake with the words—"Let a man examine himself."

The fact that so few aspects of the subject could be considered over a three week period emphasizes the need for a season of preparation before the annual remembrancer.

When we met together to partake of the emblems of remembrance, we were mindful of the association of the occasion with the Passover. As the lamb of the Passover, without spot or blemish pointed ahead to Christ, so we remembered Christ our Passover sacrificed for us.

Meeting as "partakers of that one bread", we thought particularly of the various members of our Lord's Body. Some would have been partaking when we did. Others would do so at a time calculated to be closer to the anniversary of our Lord's institution of His Memorial.

Consideration was given to the frequency of the season of remembrance. It is from the Passover that we see the annual nature of the Memorial. Here we can see God's wisdom. Although we must always be mindful of Christ and our entire dependence upon Him, our frailty as earthen vessels needs a season of concentration on that Ransom which is life itself to the New Creature.

The lesson God provided in the killing of the innocent lamb must surely be the same lesson which He intended in Christ's death. Of course our Lord giving Himself for the world of mankind conveyed that lesson with much weight, but it is the same lesson. Surely the message from "without shedding of blood is no remission" must impress the heinous nature of sin. God wants us to hate sin.

Perth

The brethren again assembled to memorialize our dear Saviour's dying wish to remember His supreme sacrifice "till he come." The thoughts from the service drew vividly to our attention just what our Lord sacrificed and suffered, culminating at Calvary, dying the "just for the unjust."

"By faith we took the bread of life
Which this doth symbolize;
This cup in token of the blood,
His costly sacrifice."

We each renewed our determination to serve and honour our Lord, and walk in His steps, as we are able, by His grace.

Nambour, Queensland

In memory of our dear Saviour's ransom sacrifice, a small group of the Lord's people assembled again this year as requested by our Master—"This do in remembrance of me." It served to remind us that Jesus is the way, the only way for salvation. All our hopes and standing before God are centred in Him.

Our Service opened with the singing of the lovely hymn 437—"When I survey the wondrous cross"—after which prayers were offered to our Heavenly Father for the priceless gift of His only begotten Son who gave Himself so willingly that we might have life everlasting.

An appropriate study was then taken in 1 Cor. 5:7,8; 1 Cor. 11:26-29; and 1 Cor. 10:16,17. We saw that Christ is our Passover Lamb, the fulfilment of the lamb first slain in Egypt so long ago. As our Lamb was without blemish or spot, this must be our goal also. We must keep the feast of unleavened bread, not a seven-day feast of literal bread, but a life time of following in the Master's steps, becoming copies of His sinless purity. We appreciated the Scriptural lesson on the deep meaning of the emblems, symbols of our Lord's broken body and shed blood, and of the solemn manner in which the observance was to be conducted. We saw the beautiful picture of the intimacy that was to exist between the Body members and their Head—one body all fellowshiping in their Master's experiences.

This was followed by a helpful address, also based on 1 Cor. 10:16. It was pointed out that the word rendered "communion" is often presented as common-union. A concordance study shows that by far the greatest number of times the word is rendered "fellowship", meaning joint-participation in the body and blood of Christ. Everything a Christian has he owes to Christ; in due time we have the hope of a share in HIS resurrection.

We then humbly partook of the emblems of our Lord's broken body and shed blood, gratefully reaffirming our acceptance of the provision made for our redemption. Our service closed with the singing of hymn 414.

Adelaide Easter Gathering

"Behold, how good and how pleasant it is for brethren to dwell together in unity"—Psa. 133:1. It was good and pleasant to have brothers and sisters coming from near and far for special meetings taking advantage of the secular holidays over Easter.

The gathering changed the format which had been used for Conventions in Adelaide until Easter 1982. It was intended to provide more time for informal fellowship but on this occasion the program fell into place with the normal balance between formal and informal times.

Bible studies were the first item on the program each day. Each study was one which had not previously been considered at an Australian Convention in the last forty years.

James 2:18-24 addressed the question of justification by works or by faith. It was seen that both faith and works are necessary, the works being those which follow faith. Additional to the witness involved, works were seen to indicate the depth of faith. Sufficient faith to justify constrains the believer to be careful to maintain good works.

Isaiah 2:1-4 transported our thoughts firstly to the establishment of the Kingdom, but many of our thoughts extended to the time when there will be no more death, neither sorrow, nor crying, neither shall there be any more pain.

1 Corinthians 1:26-31 must remove any boasting save in our God and His Anointed. Verse 26 thoroughly establishes this principle which underlies so much of God's dealing with mankind. Verse 30 takes away any thought of Christ being interposed to hold away a vengeful God, because it is **of God** that we are in Christ Jesus.

Dawn Film Service of U.S.A., provided four films which were both interesting and instructive. Additionally, it was good to see the efforts that our brethren at the Dawn are making to witness to our God. "Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!"—Psa. 107:8,15,21,31.

Those gathered in Adelaide responded to messages received by sending warm Christian love to these and all in every place who love the Lord in sincerity and truth, coupled with the Scripture Romans 15:13.

The dwelling and the working must go together. If we are indeed dwelling with the King, we shall be working for Him, as we have opportunity.

F.R. Havergal.

More Value than Sparrows

"Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows"—Luke 12:6, 7.

These words of the Master, which, as verse one of the chapter shows "He began to say unto His disciples first of all," have no doubt been of very great comfort and encouragement to His true followers who, without such assurance of the care of their heavenly Father, may at times have thought they were wholly forgotten amidst severe trials and persecutions throughout the centuries of the Gospel Age.

Right through the 12th chapter of Luke's Gospel the same lesson of the assurance of God's utmost care over the followers of Christ is brought out for the benefit of all who have been, and are yet walking in the "narrow way" of sacrifice in the steps of their Master. Verses 24, 27 and 28 are especially noteworthy—"Consider the ravens: for they neither sow nor reap. . . and God feedeth them; how much more are ye better than the fowls?" "Consider the lilies, how they grow. . . Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass. . . how much more will He clothe you, O ye of little faith?"

But is this the only meaning our Lord intended? The question may arise as to why the Lord mentioned the sale of the sparrows—"Are not five sparrows sold for two farthings?"—or as Matt. 10: 29 reads—"Are not two sparrows sold for a farthing?" Then again, what is the connection between the sale of these birds and "one of them shall not fall on the ground without your Father." Why should God be so specially interested in remembering these birds as they "fall on the ground" after their sale at small cost?

From the Old Testament we find that God accepted typical sacrifices of animals and birds as sin-offerings, or even a portion of fine flour when a person was very poor, and these offerings to the Lord (through the priest appointed) made satisfaction for sins in a typical way, prior to Christ's sacrifice on Calvary. This is explained in Lev. 5: 7-11—"And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the Lord; one for a sin offering, and the other for a burnt offering. And he shall bring them unto the priest, who shall offer that which is for the sin offering first", etc. It is of interest to find that the Hebrew word for sparrow is used for all sorts of clean birds, or such whose use was not forbidden by the law; and in most of the

passages where sparrow is read, we may understand a bird of any kind.

It would seem that our Lord in speaking to the disciples about "two sparrows sold for a farthing" or "five sparrows sold for two farthings" was reminding them of the typical sacrifices for sin, and in a way fitting to their own cases, which no doubt they would understand—they being men of small means who could not likely offer a lamb for sacrifice. Then He would lead their thoughts from the typical sacrifices which God was still remembering (until Christ's sacrifice was complete) to the much more important sacrifices, even the privilege of offering themselves as sacrifices through the merit of His precious blood shortly to be shed at Calvary.

It is a truly great privilege for all the consecrated followers of Christ to be counted in with His sacrifice in the offerings for sin, the "better sacrifices" which will indeed take away the sins of the world, all the value or merit being in Christ Himself—"Fear not therefore, ye are of more value than many sparrows." (See Col. 1:24)

One has stated respecting this subject—"The more I consider Luke 12:6, 7, the more sure I feel that our Lord was indeed referring to the typical sacrifices. Naturally He would often behold these birds being bought and used for the purposes of sacrifice. We know the typical sacrifices were intended to impress that 'without the shedding of blood there is no remission of sins.' Therefore, while our Lord would note sympathetically the fall of the birds, He would rejoice in the Father's good pleasure being accomplished, in that, then the requirements for atonement were being complied with. How much more, indeed, would God take note of the 'better sacrifices' which in His providence are to mean so much in the way of blessing to all people."

EVENING

Another closing day,
Another setting sun:
What progress have I made?
What duty have I done?
Behold the record, Lord, and see
If I have tried to live for Thee,
And where I fail, O pardon me.

Have I in simple faith,
Before Thy gracious throne,
Lived only in Thy strength,
Or trusted in my own?
Behold the record, Lord, and see
If I have tried to live for Thee,
And where I fail, O pardon me.

"Happy are the Gentle"

What man among us—or what woman for that matter—likes to be called "meek"? Yet the familiar words of the 3rd Beatitude stand—"Blessed are the meek for they shall inherit the earth." But meekness, as the word is used today, is not a quality we admire; it makes us think of someone who is easily put upon. It was certainly not that sort of man our Lord was thinking of when He gave the Beatitude. The modern translations of the Bible help us to get nearer His meaning for several of them substitute the word "gentle." So it reads—"Happy are the gentle for the earth is their heritage."

There is a good reason for this. The word previously translated "meek", and now "gentle", was often used to describe the taming of animals. A horse that is broken in is not an animal without spirit; on the contrary its spirit is trained and disciplined.

A trained animal is gentle, so is a trained man. Indeed this is the notion behind the word gentleman. It is life which trains us. If we bear suffering without rebellion, if we refuse to let sorrow embitter us, if we accept the discipline of work, we are on the road to happiness.

There are some experiences which we cannot explain, and no one else can explain. They are hard to accept; a burden which we alone must carry. But if we carry them we become stronger under the burden.

When things go against us it is natural to rage and rebel. Young children who are frustrated in their efforts to make things, or who are crossed by the will of their parents, show anger by shouting or crying. To grow up means putting away childish things; it is to learn self-control.

A horse is useless until it can be harnessed. Natural gas lying deep beneath the sea is of no value until it is captured and confined. A river may run wild, but when it is channelled it provides light and power for a large part of a country.

We are useful if we are trained, and to be trained is to be gentle.—Selected.

Nambour Convention

The Nambour Convention is to be held (D.V.) on July 27th and 28th in the Staff Room, State School, Coronation Drive, Nambour, with extra meetings elsewhere on the 29th, to which interested friends are invited. Further information from—Mr. G. Tosh, Paynters Creek Rd., M.S. 1536, Nambour, Queensland, 4560.

Pilgrim Way Ended

Our dear elderly Sister Charlton of Melbourne, formerly of Queanbeyan, N.S.W., and Canberra, finished the pilgrim way in March, after a Christian life in full appreciation of God's loving plan of salvation for all humanity. We had first heard of our Sister having attended Melbourne Conventions with her father (Brother Percival) and sister upwards of seventy years ago. Sincere sympathy is expressed to Sister Charlton's daughter, Sister Grant, and to her grandchildren in the loss they have suffered, who we are pleased to say "sorrow not, even as others which have no hope"—1 Thess.4:13. Sister Grant has prepared the following information.

"Our Sister Ettie Charlton finished her Christian course of about 73 years on 27th March 1985. In spite of physical infirmities she had resolved, by our Father's grace, to attend the Melbourne Class for just as long as she could, and did so until she suffered a stroke six weeks previous to her death.

"Sister Ettie's father (of Queanbeyan, N.S.W.) accepted the Truth about 1906, and some years later Sister Ettie and her sister May consecrated. In course of time Sister Ettie married Brother Charlton, who had received the Truth in Narrogin, W.A., and Sister May married Brother Warren. Sister Ettie was the last of this little family group. She was never rich; but she gave of herself, in a very real measure, to all with whom she came in contact. Giving was the essence of her life, and it was of the kind pressed down and overflowing.

"Some are remembered by monuments, or leave behind a record of great deeds. Sister Ettie was not one of these; she brought no crowds to the Lord, but leaves behind a family who value the Lord's gifts, and who gratefully remember the things she said and did. 'The Lord has been good to us', three successive generations heard; and that was her last word to her family, when some days prior to her death she reminded them of the wonderful love of the Lord and His continuing providences, encouraging all to read from the past that the future will be far better than all their fears.

"Behold, what wondrous grace
The Father hath bestowed
On members of a fallen race,
To make them sons of God."

Acts of homage to God must go hand in hand with acts of love to man.

Goulburn.