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## Have Faith in God.

(Mark It: 22).

IT is the Master who thus addresses us. How full of meaning are His words ! What life and spirit the words that He speaks will impart to us, if we will receive them, ponder them, and act upon them ! “Have faith in God”; just four short words, and though one may spend much time discoursing on the topic of faith, no more could be said than Jesus here says. How could anyone add anything to His message when every utterance comes to us glowing with the warmth of His heart of . love? Rather let us seek by reverent meditation to rivet His Word on our minds, to catch the meaning of His message, to engrave more deeply on our hearts His heavenly counsel, to our lasting profit.

“Have faith in God.” It is no new message that the Master sends. Throughout the Scriptures our attention is frequently called to the importance of this quality of faith—faith in God—and no one who accepts the Scriptures as being from the Lord would surely willingly underestimate the value of this admirable quality, of which it is, written, “This is the victory that overcometh the world, even our faith.”

Indeed, so highly does Jehovah esteem this quality of faith, faith in Himself and in His Word, that it is written of one who exercised this quality greatly (Abraham) that God counted his faith to him for righteousness. So much may be said of the heroes of those faith-battles of old, which surely should be an incentive to the Lord’s people during this time—a time of favour far in excess of that in which the fathers of Israel lived—but the words of the Psalmist will suffice for the present—“Our fathers trusted in Thee, they trusted, and Thou didst deliver them.” Psa. 22:4.

At the outset, it is well for us to have clearly in mind just what is meant by faith. On account of the darkness of the past through the activity of the Adversary, who delights in and is the author of confusion, many curious misunderstandings of the simple truths of Scripture have arisen in men’s minds, and of none perhaps more than that of the teaching respecting faith.

People have been urged to believe very unbelievable and unreasonable things. Others have been told that all that was necessary to salvation was to believe, and then are left to wonder and puzzle over what or whom they were to believe. Some, noting the Apostle’s statement, “all men have not faith” (2 Thes. 3: 2), have concluded that some people, either at birth or subsequently, have been endowed with this quality of faith and others not, and that the Gospel Message is preached merely to stir up this faith lying dormant, so to speak, in these specially favoured ones. This, however, is not the teaching of the Bible.

The Gospel does not stir up something that is already there. When the Gospel comes there is no faith, but the Gospel there and then creates faith in the message, and in the One of whom that message speaks. Surely nothing can be more apparent than that faith is not a quality that can be possessed apart from an object. It is not possible to merely have faith. There must be someone or something in which that faith rests. We may have faith in a bridge as we ride over it that it will bear the load ; we may have faith in a man that he will act uprightly, but we cannot have faith at all, apart from an object. We may as well speak of breathing without air, of swimming without water, or living without a body. Jesus did not say, "Have faith." Had He done so, it would be a proper enquiry for us reverently to ask, "In what, in whom, dear Lord"? His message leaves no room for such inquiry. It is complete, "Have faith in God."

How glad we are to be able to turn to God's Word of truth, as we would unto a lamp which shineth in a dark place, for light on this important subject. In John 6:28, we read of some who came to our Lord with these words :—"What shall we do that we might work the works of God?" In the next verse we read our Lord's reply :—"This is the work of God, that ye believe on Him whom He hath sent." Let us notice these words very closely. It is evident that faith is a work, not a work of the hands, but a work of the mind. "This is the work of God, that ye believe on Him whom He hath sent." In other words, their minds were to be exercised in respect of the One whom God had sent (Jesus) with the result that they would believe on Him.

In Rom. to: 17, the Apostle explains that "faith cometh by hearing and hearing by the Word of God.". Another translation renders the word "hearing," report. Faith cometh by a report. It would be proper to say that faith cometh by hearing a report, a message; and faith in God therefore' comes by hearing a report, a true report—a message, a true message—concerning Himself, His magnificent character, His glorious plans and purposes.

We can see, too, that this report or message which comes to us, must be understood ere we can intelligently believe it, before faith can be exercised in it. Moreover, from the Apostle's words, we see that while faith is not itself knowledge, it must nevertheless rest upon knowledge. From this standpoint, we are the more able to grasp the depth of meaning contained in the opening of the 11th chapter of Hebrews, "Now faith is the substance (conviction) of things hoped for, the evidence of things not seen." As water is not a solid upon which our feet can travel, except it be congealed in the form of ice, so, likewise, as we have seen, belief, in the ordinary sense of the word, is not sufficient as a foundation for our trust and onward progress unless that belief be congealed, solidified into a substantial faith.

Thus we should always clearly differentiate between credulity and faith ; credulity, which is reprehensible, and faith, which is commendable. A crystallized faith, such as will carry us safely over the quicksands of ignorance and superstition and bring us safely to the goal which God has marked out for us, needs more than human assurance, more than our own or other men's imaginations. True faith seeks for a positive Message from the Lord. It requires diligence in its endeavour to find that Message; then it becomes an evidence, or proof of things invisible.

The Christian life is a life of faith. Its first step is a step of faith, and its last step is the triumph of faith. That is why the Apostle exhorts us to "look unto Jesus, the author and finisher of our faith." We read of our Lord Jesus, "Though He were a Son yet learned He obedience by the things which

He suffered and being made perfect (by His own faithfulness) He became the author of eternal salvation unto all them that obey Him." Then we have in the risen Lord the author (Leader) of our faith and one who shall ultimately be the finisher (Perfector) of our faith as we continue to abide in Him.

All of life's victories are victories of faith, and its joys are the joys of faith. Referring again to Heb. 11: 1, we note that the Apostle speaks of faith as a basis of hope, as something substantial upon which hope may

build. Hope is not faith, but hope is that buoyant gladsome thing that is born of faith. A hope that is not based upon faith is a mere idle fiction which has no substantial comfort in it. Faith is the basis or substance out of which the living hope springs and grows naturally. Faith, then, must be a reasonable thing, well founded in that which is fixed, immovable, sure and steadfast, even in the Word of God, which liveth and abideth forever.

While faith depends for its earliest existence upon a right attitude of heart toward God and His righteousness, it continues to grow and thrive by a closer acquaintance and intimate communion with God and a continual striving to attain to His righteousness. Faith, in its beginning, is always comparatively weak, but we are glad that God does not despise the small things—"A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory." (Isa. 42: 3 ; Matt. 12: 20). So also the Lord's people' who are strong in the faith are taught to hear with the weaker ones. (Rom. 14: 1 ; 15:1 ; I Thes. 5: 14; Acts 20: 35).

Since faith must necessarily be at the very basis of Christian character, and is such an important element in its construction, even to the grand and, glorious finish, and since "without faith it is impossible to please God," the effort of every Christian should surely be toward a continual growth in faith. To do this, there must be a close walk and fellowship with God in all circumstances and under all conditions. Does the sunshine of prosperity make glad our hearts? Let us see that we are glad in the Lord ; that our hearts are lifted to Him in grateful adoration and praise for all His benefits, from whom cometh every good and perfect gift. Or, do the clouds gather and the storms of adversity beat upon the soul? Then call to mind the goodness of the Lord in times past and take courage, assured that the sun will shine again in due time, when the Lord sees best to arrange it so.

Nothing is more encouraging to faith than to consider the Lord's past faithfulness to us, and His promises that thus it shall be to the end. All our interests, temporal and spiritual, are in His hands if we are His, and "no good thing will He withhold from them that walk uprightly." "All things shall work together for good to them that love God, to the called according to His purpose."

How often, as the years go by, the children of God can see this. As they realise what the discipline of life, patiently and lovingly submitted to, has already wrought in them, they see, as perhaps they could not see while passing through much of it, how necessary it has been to the developing of character in them, and so they are thankful for the rough and thorny places, as well as for the smooth, because of the peaceable fruits of righteousness which they have learned to prize above all else.

There are many illustrations of faith all around us. Take, for example, that of the navigator in his chart and compass. Though no land is in sight, he takes these as his guides, fully expecting to reach port safely. Similarly, some people who are far out on the ocean of life are steadily steering by the aid of their chart, the Bible, the Word of God, for the promised haven, the New Jerusalem. We doubt not that if they continue in its teachings they will in due time land safely.

We exercise faith in many ways. We drop a letter in the mail box, never doubting but that it will reach its destination safely. We have plenty of faith and trust in our friends, and it is right and proper that we should. Nevertheless, letters do sometimes go astray, and there are instances in which confidence in a friend has proved to be misplaced. As we reflect upon these things our Lord's words take on an added meaning, "Have faith in God." No confidence in Him has ever proved to be misplaced. No confidence in Him ever will. "Have faith in God." Even though we ourselves were to become unworthy of trust, which God grant we never may, yet He will remain worthy. "If we believe not," says the Apostle (2 Tim. 2: 13) or rather as the Diaglott renders the passage, "If we are faithless, He abideth faithful. He cannot deny Himself."

In this connection, let us consider the Apostle's words in Heb. 6, from verse 13: "For when God made promise to Abraham, because He could swear by no greater, He swore by Himself . . . wherein God, willing more abundantly to show unto the heirs of promise the immutability of His Counsel confirmed it by an oath : that by two immutable things in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold of the hope set before us." What more could the Lord have given to confirm our faith in His wondrous promises, all embraced in the oath-bound covenant to father Abraham—not only His word of promise, but that, confirmed by an oath?

When the Apostle was with the Church at Corinth, he tells us that his speech and his preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power, that their faith should not stand in the wisdom of men, but in the power of God. What was it to speak in demonstration of the spirit and of power?

There is a wide distinction in the business world between an ordertaker and a salesman. An order-taker gets an order, but frequently the customer is dissatisfied and goes elsewhere for the next purchase. A salesman sells not for himself, but the house he represents, so that, even though he should die, the customer continues buying from the same source of supply. Now, the Apostle sold, or rather imported to his customers, real religion. He gave a display of spirit, of God's holy spirit of truth. He did not just tell them about it, but he showed them how it operated; he showed them how it was working holiness in his own life and in the lives of his associates; how it caused him to devote his life to speaking God's message, simply, earnestly, lovingly, courageously ; how it enabled him to endure all manner of evil things without losing faith in God; how it enabled him to fill up that which was behind of the afflictions of Christ. When the Apostle had the truth, and knew that he had it, he spoke it. He spoke it in love, he spoke it confidently, he spoke it as it is in Jesus, and the result was that the faith of his hearers, resting in the power of the truth, was in God Himself.

As we examine ourselves, let us make sure that our faith, too, rests in God. If, instead, our faith is resting in the wisdom of a man, it will lack strength under test. Should another man a little wiser appear on the scene, his greater ability in argument or debate will cause us to change our faith until such time as we meet with one of still greater persuasive powers, or it may be a little more experienced in subtle phrases and fine talk, when our faith will once again change. Such faith, standing in the wisdom of men, will cause us to be tossed to and fro by every wind of doctrine, and as a result of this unstable condition of mind we shall be unstable also in all our ways. With what care, therefore, should we examine ourselves to see to it, that for every item of our faith we have the unmistakable testimony of God's own Word. Such faith will show firmness, and that, we are told, is the literal meaning of the Hebrew word used in Abraham's case, when he believed God. Such faith will endure to the end. "Have faith in God."

"Darkest night will always come before the morning,  
Silver linings shine on God's side of the cloud;  
All your journey He has promised to be with you,  
Nought has come to you but what His love allowed.  
"Have faith in God. The sun will shine,  
Though dark the clouds may be to-day;  
His heart has planned your path and mine;  
Have faith in God, have faith always"  
Only a word for the Master,  
Lovingly, quietly said  
Only a word! Yet the Master heard,  
And some fainting souls were fed.

—Charlotte Murray.

## PEOPLES PAPER.

Published by the Berean Biblical Institute, at National Bank Chambers, 226 Glenferrie Rd.,

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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,

A Cross (a) on the wrapper indicates that the subscription to "Peoples Paper" is overdue.

## He Cometh with Clouds.

THE Scripture in Rev. I:7 is generally quoted as a proof that our Lord Jesus at His Second Coming will be visible to the whole human family; that they will all have great mourning when they see Him; that it will be a sad day for them—especially for the Jews. Our thought respecting the passage, in the light of other Scriptures, is different from this. In the first place, the Lord Himself said, "Yet a little while, and the world seeth Me no more, but ye shall see Me." Only the Lord's faithful followers were to see Him. The Apostle Paul explains that Jesus' followers will see Him because they are to be changed in the First Resurrection, "in a moment, in the twinkling of an eye." The Scriptures clearly indicate that our Lord's present condition is the Heavenly, the spirit condition, not only as high a condition as before He came into the world, but still higher.

-The Lord prayed to the Father that He would glorify Him with the glory that He had with Him before He came into the world—"before the world was." The Father assured Him that He had glorified Him and would glorify Him again. (John 17: 5; 12:28. Vatican MS.) The Scriptures also assure us that our Lord in His glorified condition is far above angels, principalities, and powers. (Philippians 2: 0, 10). When He was a man, He was "a little lower than the angels." (Heb. 2': 6-9). The Scriptures declare that the Lord is now the express image of the Father's person (Heb. I : 3), and also declare of Him, "Whom no man hath seen nor can see."

Another Scripture tells us that the coming of Christ will be for the blessing of the world. The very object of His coming will be for the lifting up of the poor and fallen race. St. Peter tells us that there will be "times of refreshing," "Times of Restitution of all things, which God bath spoken by, the mouth of ALL His Holy Prophets since the world began."—Acts 3: 20, 21.

How shall we harmonise this last statement with that of our text, which says that He shall come with, clouds ; that every eye shall see Him; and that all mankind "shall wail because of Him"? The answer is that in harmony with other Scriptures the coming with clouds would signify the coming in a period of trouble—the word "clouds" being used to signify trouble—in the dark Day. He is coming in clouds, in that the time in which He will first manifest Himself to the world will be a very dark Day to the world—"a time of trouble such as never was since there was a nation," and, we are told,. never shall be again. (Matt. 24:21). That will be a dark, cloudy Day.

In that Day, ultimately all eyes shall be opened; and all mankind shall see Him with the eyes of their understanding—see Him in the sense that we see Him now, and have knowledge of Him and of the

Father. A blind Man sees in the same sense. He says, "I see now"—meaning that he sees with his intellectual sight. It is far better to see with the intellect than with the natural sight.

Darkness now covers the earth. "The god of this world hath blinded the minds of all those who believe not." (2 Corinthians 4: 4). There are a great many blinded minds at the present time. They do not know the object of Christ's coming. They do not have the Scriptural teaching as to why He comes. But their blinded eyes shall be opened. Every human being shall come to an understanding of the fact that the Lord's Kingdom is for the blessing of "all the families of the earth" according to God's Promise made to Abraham and all the Prophets after his day.

The Jews will come to recognise Him. The Apostle Paul says, "Blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved" (Romans 11:25, 26) from their blindness, from their ignorance, from their misunderstanding at His presentation of Himself at His First Advent. Another Scripture says that when they see Him, recognise the "sign of the Son of Man in the heavens, then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." (Matthew 24: 30). The Prophet says that those that "pierced Him" shall mourn for Him as a man mourns for his only son. (Zechariah 12: 10). Thus they will appreciate Christ, and their eyes will be the first eyes that will be opened. But at that same time, when their eyes begin to see out of obscurity, there will not be anything that they can see with the natural sight.

There is first of all to be a parousia, or presence, of Christ, which is known only to His Church, His Bride class. The culmination of His work in the parousia will be the gathering of the Church to Himself in the First Resurrection. The Scriptures go on to say that He shall be revealed in flaming fire, taking vengeance.

The "clouds of heaven" well represent the confusion in general. The world for a time will be in ignorance of His presence. But gradually they will come to know that they are in the time of trouble, the Day of wrath, in which this Age is to close.

Then they will mourn. The whole world will be in mourning. If the world has mourned in the past, much more shall we expect it to do so when the trouble will be general. In the midst of that trouble, they will gradually learn of the grace of God. Human selfishness, they will find, has been so overruled as to lead up to the glorious Kingdom of Messiah, through which are to come all the blessings which God has promised.

## Earthly Way Finished.

EARLY last month the earthly course of an elderly member of our truth friends, in the person of Sister Bateson of the Dunolly (Vic.) district, was brought to a close, according to the Lord's good will.

While not widely known amongst the brethren, those who had met and become acquainted with our dear Sister could not fail to realise her sincerity and earnestness of heart and mind in her devotions to the Lord. For the past year or more particularly the spiritual progress of our departed member has been well in evidence, and in the closing hours such expressions as, "Though He slay me, yet will I trust Him," give assurance that her faith and trust in the Lord was full and complete, and so we have every hope of the heavenly inheritance with our Lord and Head having been gained, in harmony with His promise .to receive all faithful ones unto Himself, "that where I am there ye may be also."

Our warm sympathy and Christian love is extended to the bereaved members who suffer the loss of a very dear and loving Christian mother, and there is cause for thankfulness in realising that the life of our Sister Bateson now closed has been no small means, by the Lord's grace, of assisting her daughters and latterly one son to take their stand also on the Lord's side. It is a joy to know that these dear members have the comfort and consolation of the truth in their hearts, which surely relieves anxiety and grief as nothing else could do, and enables all God's people to praise Him in all things, for He doeth all things well. "O death, where is thy sting? O grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ."

## The Bible Teaching concerning Death, Hell, Spiritism.

The stock of the above-mentioned booklet is now nearly exhausted, and a further edition will, be necessary shortly, as enquiries are continually received on the subjects dealt with in this work.

It has been thought that the friends generally may like a fresh copy of this booklet, and so in all probability it will take the place of the "People's Paper" for January, 1935. Should the new edition be ready in time, the copies shall be posted with our December issue of "People's Paper" to all readers. A supply will then be on hand for further use., at the usual price..

## Correspondence. New Zealand, 22/10/34.

Dear Brother,

Greetings. I fully intended replying to your good letter of 18th September ere this, but, you know, time flies. In any case, my delay enables me to. report on my recent visit to Invercargill. On my way south I spent a week in Dunedin, and had good fellowship with Bro. and one or two others. At Gore, I only saw one sister, the other brethren are scattered too far off my line to visit, excepting a Bro. at Tuatapere, way down in the south-west corner of the island.

None of these, excepting Bro. , I think, get the “P.P.,” and have dropped the “Herald “ also. They are all badly in need (so it appeals to us) of a class to keep their interest alive in the work and brethren outside themselves. Still, they are holding on to the truth, and our heavenly Father knows their limitations and want of opportunity for fellowship with others. New Zealand is certainly peculiarly placed, but He knows!

I spent last week-end at Invercargill, and on Sunday looked up Bro. . I feel sure he is a consecrated brother, has a fair knowledge of the truth, and I was very glad of the privilege of helping him on some points he was not too sure about. Later, he took me to There we had a very interesting talk.

I had three of the “Divine Plan in Brief,” and have given them away; you might send me a dozen, and two or three more of the September “P.1’.”; also two or three hundred tracts, with a good proportion of “When Christ is King” and “Has the Bible a Message for To-day?”

This place is in the midst of the gold mining country, and the biggest river in N.Z. flows past my window. Along the banks are great mounds of gravel and stones. I sat on the top of one of these this morning, and thought that if man had spent the same energy in seeking for the true “Gold,” what a different world it would have been. Thank God that that great “Gold rush” will soon take place. “So Come, Lord, Jesus.”

I will enclose M/O against 12 booklets, the balance against tracts.

With much Christian love,

Your Brother by His grace, N.G.

Scotland, 26/9/34.

Dear Brethren,

Christian greetings. Another Sister and I will take two each of the pocket “Manna” when ready. Send them in one parcel to above address; I will send money to cover them when renewing “P. Paper,” which is very much enjoyed.

Yours by His grace, S.J.

New South Wales, 12/10/34..

Dear Sir,

In this month's "People's Paper" we read that the little hook, "Daily Manna," is to be printed. Will you please post to above address half a dozen of them as soon as you can? We think they would be a suitable Christmas gift, and may want more. I enclose 10/6, note and stamps.

And will oblige, yours respectfully,

D.J.W.

Sermon Books.

A few copies of "Pastor Russell's Sermons" are now on hand for disposal. Most of our readers know the value of these volumes of sermons containing 800 pages, and which are now difficult to procure. These are new copies, but slightly damaged on the covers. Posted for 2/9 per copy, while they last.

# DANIEL, THE FAITHFUL.

Dan. 6.

At the time of this event, we are to consider Daniel was an old man. He had been long in service, wise and faithful in his administration of the government entrusted to him. He had seen the Babylonian Dynasty perish. In its place came the empire of the Medes and Persians. By these also Daniel's grand character was recognised—his loyalty to principle, his faithfulness as a public servant, his obedience to God and the principles of righteousness. The new Universal Empire was divided into one hundred and twenty provinces with one hundred and twenty governors. Over these were three presidents. Over these presidents was King Darius, above whom, as chief emperor, was Cyrus. Daniel was one of the three presidents, made such because of his recognised integrity and ability.

What a compliment was thus paid to this noble, consecrated Jew, and how the recognition of his ability marks the breadth of mind of some of the rulers of the past ! Their desire to have such a man in high repute and authority seems to evidence their good intentions in respect of the governing of the world. Indeed, we believe that this is true also of many noble-minded, modern monarchs—that they give to their subjects the best government of which they are capable, according to their own imperfect judgments.

That which will specially mark Messiah's Kingdom will be that it will not only have perfect ideals in respect of human government, but that it will be backed by Divine power, before which every knee shall bow and every tongue shall eventually confess.—Phil. 2: 10, 11.

Envious of Daniel.

From all that we know of the governments of the Orient, present and past, they have been full of dishonesty, of what in our day is designated "graft." A man like Daniel, in so important a place as that which he occupied as one of the three presidents or supervisors of a great empire, was sure to be in the way of grafters—a hinderer of their schemes. Realising that he could not be deposed, the first step was to find some fault with him which would secure his removal ; but the man's integrity and uprightness in general gave no hope in this direction.

Finally a scheme was concerted. They knew that Daniel's religion lay at the foundation of his entire course in life. They must involve him along the line of his devotion to his God or not at all. King Darius, like every other man, was approachable through flattery. It was a custom of the East to closely associate the king with religion. He was supposedly a favourite with his god, else he would not enjoy so high a station.

Working- upon this theory, the conspirators, high in office, approached the king with a project which they assured him would help to make strong and united the various parts of his empire. It was this : that the king should be recognised for a month as the only channel of mediation or access between his subjects and their god or gods. The claim was that such a recognition would elevate the dignity of the throne in the minds of the people. King Darius of course felt flattered and at once agreed to the arrangement and issued an order to that effect—never for a moment thinking of what might be the result in the case of Daniel; and never for a moment suspecting that his counsellors were seeking to entrap him and to legally accomplish the death of his most trusted officer.

### Prayed Three Times Daily.

Daniel heard of the decree, but altered not his usual custom of praying three times every day before a window of his house which looked out toward Jerusalem. Morning, noon and night he remembered his God and remembered his vows of faithfulness to Him and called to mind the gracious promises respecting the Holy Land, that it would yet be the centre of the whole earth and of God's holy people; that eventually, through these, Divine blessings would be extended to every nation, people, kindred and tongue.

Some one has remarked that, as the sharpening of scythes in harvest time does not mean lost time or energy, so also time spent in prayer is not lost as respects the affairs of life. Unquestionably the best men and women in the world are those who pray, and pray regularly, who bow the knee, as did Daniel. Unquestionably the moments thus taken from earthly affairs are well spent and bring more than commensurate blessings upon the worshipper and all with which he has to do. Unquestionably it is impossible to live a consecrated life in neglect of prayer. What would Daniel have been without his praying time? How would his faith in God have persisted in that heathen land? How would his loyalty to principle have maintained itself in the midst of corruption had it not been for his communion with his Maker? To the Christian this privilege is still further enhanced by a realisation that "We have an Advocate with the Father, Jesus Christ, the Righteous," in whose all-prevailing Name we may approach with courage the throne of heavenly grace, and obtain mercy and find grace to help in every time of need.—Heb. 4: 16.

### Jehovah Sent His Angel.

The conspirators were on the lookout for Daniel. They had witnesses ready to testify, not that they had seen Daniel do anything wrong, but that he had violated the edict which the king had been entrapped into making and signing.

The matter was laid before the king and he was reminded that it was one of the principles of the empire that even the king himself could not change or alter an edict once sent forth. King Darius felt himself bound hand and foot and ensnared—trapped. All day he sought means whereby he could avert the consequences of his royal mandate, but he found none. He explained the matter to Daniel, assuring him that he believed that his God was able to deliver him. What a beautiful testimony to the uprightness of Daniel's life !

Daniel was cast into the lion's den and the stone for a door was secured with thongs, the knots of which were sealed with the king's signet, a safeguard against its being tampered with. That night, we are told, was one of great distress to the king. He could think only of his faithful officer, the noble man so unrighteously treated. He was ashamed of the part which he felt compelled to take in the matter. He was abroad early in the morning, after a sleepless night, to call to Daniel, to learn whether or not he were still alive. His joy of heart was great when he learned that he was still safe, that his God had sent His angel to stop the lions' mouths. Daniel was soon lifted from the pit ! Daniel was vindicated! His God was vindicated ! And the king now made another decree—that those counsellors who had thus sought the life of a faithful man should themselves be put to the test by being cast into the same den of lions ; and this, in their case, meant destruction, as the result proved.

Oh, that every Christian could and would live as high above the world's standards as did Daniel, so that their enemies might see clearly that they have no ground for charges except those to their credit ; that their God whom they serve is indeed the true God.

New Edition of "Daily Heavenly Manna."

The printers are now working on the new pocket edition of "Daily Manna," and in a few weeks' time the copies are expected to be ready, and shall be posted straight off to all who have ordered.

From present indications, the requirements of the brethren will now be met by the publication of a moderate number of these books, so the original price of 1/9 for single copies will apply. A reduction in price will still be made for three or more copies.

In addition to the cloth bound "Manna," a limited number will also be available good leather binding, and these should appeal to friends desiring a special copy for themselves, or for use as very nice and profitable gifts. These will be priced at about 2/9 per copy.

"Unto the humble He revealeth His secrets, and sweetly draweth and inviteth him unto Himself."

—Thomas a' Kempis.

#### CHRISTMAS CONVENTION.

The members of the Melbourne Class are now making arrangements for their Annual Convention gatherings, and once again extend a hearty invitation to all friends who may be able to attend with them over the Christmas season.

The Convention will commence (D.V.) on Sunday, 23rd December, and will be continued on Tuesday and Wednesday, 25th and 26th December, with an outdoor gathering probably for the intervening Monday. A profitable and refreshing season may be expected by all who gather in spirit and in truth, in harmony with the Lord's promise to bless all who assemble in His name, from time to time.

The Melbourne friends will be pleased to hear as soon as possible from those members who contemplate being present at the Convention, so that the programme may be arranged to the best advantage. Accommodation can be secured for visiting brethren, and other information will be supplied as desired.

## Pride of Heart Abominable.

PRIDE must take its stand with the other reprehensible qualities of the fallen human mind, character. The Scriptures recognise two conditions of heart, the right and the wrong. The one that God approves is called Love ; the other, the one that He disapproves, is Selfishness. All selfishness is opposed to God's Law. Anything selfish is contrary to the Divine purpose. The quality of pride is specially abominable to the Lord, because there is not a creature in the Universe that has anything of which to be proud. Everything that anyone has is a gift ;- it is not of his own manufacture or creation. God gives the blessing. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." (James 1: 17). It is of His fullness that we have received. Everyone, therefore, who is proud, is certainly very reprehensible in God's sight, for he has been only a recipient of favour, blessing. All God's creatures are dependent upon Him.

Wordly pride challenges faith in, God and obedience to Him. Only those of the Lord's people who are of good courage and full of confidence in the Lord can overcome this giant of pride. It is necessary that the victory should be made complete. Pride, in its every form, should be so thoroughly humiliated, killed, that it can never rise again to destroy us. This battle each one has to fight ; and the only proper weapon with which to overcome is the "Sword of the Spirit," showing us what is pleasing and acceptable in God's sight. "He that exalteth himself shall be abased; and he that humbleth himself shall be exalted."—Luke 18: 14.

Spiritual serenity is spiritual strength. It comes in by no softness of sentiment, but by thorough work. It comes by a faith that emboldens and energises the whole soul .—F' D. Huntington.

## What “Corrupt Communication” Signifies.

CORRUPT communication is the spreading of evil report or message instead of good. It might be understood to mean a corrupting communication according to the course of ordinary conversation. Our minds might get us into all kinds of difficulty with ourselves and with others, if we did not keep a rein upon them and hold them within certain bounds ; but our tongues might do even more injury than our minds. What we may think injures only ourselves ; but if our tongues come into the matter, not only are our own minds defiled, but there is contagion, there is rancor ; for the tongue spreads the matter all around. And whether the matter be true or false, the influence is corrupting, degrading, tending perhaps at times even toward immorality.

It would appear that not only amongst the worldly, but amongst the Lord’s people, there is a tendency to relate little incidents or make little remarks which, while not necessarily sinful, tend to cause sprouts of evil to develop.

It is along this line that the Apostle says we should let no corrupt communication proceed out of our mouth. If, by any mischance, any corrupting information has come to our attention, we should see to it that it goes no further. We sometimes wonder whether it is the quality of the natural mind to use the tongue to the disadvantage of others, or whether evil spirits have something to do with it.

Let us, as the Apostle enjoins, drop evil communications; shun them, and hold fast only to that which is edifying—the word “edifying” having in it the thought of an edifice, a building, the up-building of each other. .

But some, even of those who profess to love the Lord and to be trying to walk in His footsteps, will say, “I never speak anything but the truth ; and I mean no harm to anybody ; but I must have something to talk about when my neighbors come in, and many of them would think me tiresome if I should try to interest them in religious matters.” But it is evil speaking, slander all the same, and the scandal-monger, however refined his methods or words, well knows that so far from the scandal ministering grace to the hearer, it ministers evil; that the hearer, impelled by the forces of his fallen human nature, goes out to tell the scandal to others. The fallen nature feasts and revels in just such things, deluding many that they are thus moralising, preaching against sin, and that in thus discussing and impliedly denouncing the transgressions of another, they are mentioning matters abhorrent to themselves. Alas! their reasoning is seriously defective when the Lord’s counsels in righteousness are ignored.

There is surely broad scope for conversation among Christian people on the subject of the riches of God’s grace in Christ Jesus our Lord, expressed in the exceeding great and precious promises of the Divine Word. In these things we have indeed that which not only ministers grace to the hearer, but that which, adds also to the grace of the speaker. It showers blessing on every hand so far as the New Creature is concerned, and assists in deadening- the old nature with its evil desires, tastes and appetites.

This, evidently, is what the Apostle had in mind when he said that the Lord’s people should “show forth the praises of Him who called us out of darkness, into His marvellous light.” And a heart filled with the spirit of love, the spirit of God, the spirit of the Truth, and overflowing with the same will be sure to bestow it upon others; for, “Out of the abundance of the heart, the mouth speaketh”; “Blessed are the pure in heart.”—1 Peter 2: 9; Matt. 12: 34; 5: 8.

## Finding and Losing.

To find my life in the sense in which the Master uses the expression, means to place myself first, and thus be carnally minded. It conveys the idea of loving and living for this present world, so that at the end of the course I shall find myself defeated rather than victorious; and finally fall short of that full reward which would otherwise have been mine. Therefore to find my life is to lose it.

In contradistinction to this, to lose my life for Christ's sake means to place Him first, and thus be spiritually-minded. It conveys the idea of living for eternity, so that at the end of the journey I shall prove victorious.

—Ernest Barker.

## The Christian's Desire.

I want to be marked for Thine own;  
Thy seal on my forehead to wear;  
To receive that "new name" on the mystic white stone.  
Which only Thyself can declare.

I want Thine own hands to unbind  
Each tie to terrestrial things,  
Too tenderly cherished, too closely entwined,  
Where my heart too tenaciously clings.

I want, by mine aspect serene,  
Mine actions and words to declare  
That my treasure is placed in a country unseen,  
That my heart and affections are there.

I want, as a traveller, to haste Straight onward,  
nor pause on my way,  
No forethought or anxious contrivance to waste  
On my tent, only pitched for a day.

I want (and this sums up my prayer)  
To glorify Thee till I die;  
Then calmly to yield up my soul to Thy care,  
And breathe out in prayer my last sigh.

"Think all you speak; but speak not all you think." —Delaune.

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