



Volume XXI. No. 12 MELBOURNE, 10 DECEMBER, 1938

Price —Twopence Halfpenny

The People that know the Joyful Sound

Blessed are the people that know the joyful sound, they shall walk, O Lord, in the light of thy countenance.
Psalm 89:15

SALVATION is the joyful sound as the poet has well expressed it, saying:.

“Salvation! O the joyful sound,
What tidings for our race;

Deliverance for the world is found Through God’s abounding grace.”

This is the Gospel as delivered by the angelic messengers—Good tidings of great joy unto all people. But also how few have heard the joyful sound. As mentally we glance over the sixteen hundred millions of the world’s population, we find that even the most extravagant claims would show that not one-fifth of the whole have ever heard these blessed tidings—the four-fifths are blinded by the god of this world, and see nothing and hear nothing of God’s grace. How we should rejoice that under divine providence we were born in lands where the light of truth sends forth at least a feeble ray, and where many are not totally deaf to “the joyful sound.”

Yet coming to civilised lands, we are surprised, almost appalled, at the gross darkness which beclouds the minds Of the people of so-called Christendom, and by the dimness of vision and dullness of hearing of the vast majority of those whose lives have fallen unto them in pleasant places. Mentally, we see nearly two-thirds of the so-called enlightened fifth of humanity bowing to the Virgin Mary.

Addressing her in prayer, and crossing themselves with reverence at the mention of her name, and generally grossly ignorant of the divine character and plan, believers in an eternity of torment for all except those of their own communions, and in long periods of purgatorial agony for the great majority of their members. Heart sick with the picture, we exclaim: “Oh that these people could hear the joyful sound!” for evidently they have at very most merely heard an indistinct strain of it, conglomerated with the jargon of Babel’s confusion and Satanic discord.

Looking expectantly to the rest of the so-called enlightened fifth of humanity known as “Protestants,” we

enquire: Are these the blessed people who know the joyful sound? A hundred discordant voices answer: Yes ! But we enquire: If you have heard it, why such discord, such clashing of doctrines, such separation from each other by creed-fences ? Are not all the people who know the joyful sound one people—the one Church of the living God, whose names are written in heaven. This at once arouses doubt respecting Protestantism, and we hearken for evidences to the contrary that many, if not at least all, know “the joyful sound.” Amongst these there are found many who know more respecting the divine character than do the outside fifteen hundred millions, and yet here also we find great blindness, obscure mental vision, great deafness to the voice from heaven. Truly amongst these also the great Adversary has done a work, so that although in their midst more may be heard of “the joyful sound” than amongst other classes of the world, yet Satan has here introduced the discords so as to almost drown the heavenly music. For while to some extent Protestantism discerns God’s love and justice, the Adversary has beclouded its vision and dulled its hearing for the truth by whispering theories that are at variance with divine justice and love, and make void and meaningless the joyful sound; to some whispering that God never had either sympathy or provision for any except “the elect,” to others that God has the sympathy for all, but lacks the power and wisdom to give practical assistance to any but the few; and thus in the minds of nearly all, “the joyful sound” is reduced to a song of praise and joy from a little flock with which will mingle to all eternity the anguishing wails of the vast majority of thousands of millions.

There are a few who discern that these discords are of the Adversary, and that the joyful sound, if separated from Satanic in harmonies, is beautifully harmonious beyond any other sound or song. Full of the spirit of the song themselves, they hasten to make its beauty known to others, and to point out the origin of the discord. They feel that it will merely be necessary only to indicate this, and that others will, like themselves, be able instantly to discern and reject the discord and rejoice more fully than ever in the true Gospel. But alas! they find that even amongst the Protestant fifteenth of humanity not only is the darkness great, but the depravity of heart and mind are so dense that the discord is preferred to the joyful sound, the good tidings of great joy for all people is spurned, and considered to be the discord that is of the Adversary. Only here and there can be found any who can distinguish the joyful sound of the heavenly message from those by which Satan has “deceived all that dwell upon the earth.”—Rev. 18:23; 19:20; 20:3.

Sounding The Jubilee Trumpets.

The question may arise: Why did God permit Satan, through human agencies, to bring false doctrine amongst His people during the dark ages, to blind them to the true light and the heavenly harmonies of the divine plan?

We answer that God’s purpose during this age has been the selection of merely a little flock of overcomers to be joint heirs with His Son in the coming Millennial Kingdom, which is to bless all the families of the earth, and by permitting darkness to come upon this nominal church class He has—(1) Taught a great lesson both to angels and men concerning the necessity of not only starting right, but remaining loyal to the Lord and His Word, and maintaining a teachable attitude of heart; (2) doubtless the majority of the little flock has been selected from the two ends of this gospel age—its beginning and its closing years; (3) there may have been much more knowledge of the joyful message amongst God’s people during the dark ages than we now have means of knowing, since the history of that time had

few recorders, and these dealt chiefly with the error-blinded systems and ignored or misrepresented the unpopular instrumentalities used by God in making the “joyful sound,” some of whom quite probably were denominated heretics because they knew the joyful sound of the true Gospel, and proportionately denounced the popular doctrines of devils.

At all events, under divine providence, the “joyful sound” is now heard above the din of Babel, by those

who have “ears to hear,” and it is found to be the very same Gospel which was preached by our Lord and the Apostles, and announced on the plains of Bethlehem; “a joyful sound,” good tidings of joy, which shall be to all people. Moreover we are now near the early dawn of the Millennial Day, which, in the Scriptures, was typically represented to Israel by their jubilee year of release from bondage and the return to original possessions, etc. And as the priests were to announce the jubilee year in the Day of Atonement by the blowing of silver trumpets, so here we have the antitype: the royal priests in this, the close of the antitypical (the Gospel Age) are to blow the silver trumpets of truth (silver being a symbol of truth), announcing to the people that the grace of God is come nigh unto them, and that during the Millennial Day (of one thousand years) now at hand the great High Priest, also Prophet and King, shall stand forth as God’s representative, - and by virtue of His own sacrifice shall give the needed blessing of knowledge to all mankind, and shall lift up out of degradation and sin and death by His providence and grace all who seek to come back to righteousness and fellowship with the Father through Him.

So then, as it was appropriate in this type that this announcement should be made at the close of the Day of Atonement, so that indicated that it is the part of the Divine Plan that the sounding forth of the joyful sound, the message of the jubilee of divine love and favour and blessing should be given at the present time in the closing days of the Gospel Age, the closing hours of the great Atonement, and near the dawning of the Millennial Day.,

Now, another matter, little in itself, and easily overlooked in our translation of the Bible, is the fact that the very word (turnah) used in our text, rendered. “a joyful sound,” is the same Hebrew word that is used in Lev. 25:9, where the sounding of the jubilee trumpet is commanded. How strikingly the Lord has arranged His word to make it a basis for faith and joy to His people. How clear it is to those who know “the joyful sound,” and yet how obscure to all others! Well does our text say “Blessed are the people who know the joyful sound.” The blessing on them is certainly not of their own merit, for we are all conscious of the fact that in our flesh dwelleth no perfection, and that none of us could be commended to God by our own righteousness — all of these blessed people who know the joyful sound have reason to give thanks unto Him who loved them, and who bought them with His own precious blood; in whose merit alone they have standing with the Heavenly Father. And yet they have something to do with the matter of their blessing, something to do with the fact that they have heard, and hearing have discerned the joyful sound; while others hearing, have not discerned it. They have the hearing of faith; from the little they first heard, they must have cultivated honesty with themselves, a love for righteousness, a hatred of iniquity, honesty with the Lord, honesty in handling His Word, “not handling the Word deceitfully” (2 Cor. 4:2). They must have consecrated their hearts fully to the Lord, and thus come fully under the guidance of “the spirit of truth,” else they would not be able to discern better than others between the joyful sound of the truth and discordant error. Evidently in these we see fulfilled the Scripture. “He is a rewarder of them that diligently seek Him (to know Him, to know His will).”--Heb. 11:6.

The New Song of Moses and the Lamb.

Our Lord in symbol pointed out to us the fact that the message of His grace in the closing days of this Gospel Age would be so different from the commonly accepted message misnamed the Gospel, that it would be properly called a new song, although it would be the old song of Moses—the message of blessing typified by the writings of Moses and by all the ceremonies of the law, and the message of the Lamb, the good tidings of the birth of our Lord and throughout His own ministry, when all the people “bare him record and wondered at the gracious words that proceeded from his mouth” (not threats of eternal torture to nine-tenths of the human family), and the testimony of all the Apostles respecting the Lamb of God and the great work to be done by Him in “taking away the sin of the world.” It is merely this same song that is now being sung by those whom God has blessed with a knowledge of the truth.

It is a worldly proverb that truth is stranger than fiction,,yet this proverb is shown throughout

Christendom,. today; the vast majority of professed followers of Christ are strangers to the truth, but quite familiar with the fictions of human invention, “traditions of the elders,” which make void the Word of Gad. It is in full accord with this that the angel declares to the Revelator that no man can learn to sing this song except the “elect,” the 144,000, the little flock (Rev. 14:3). It is necessary indeed to be somewhat of an overcomer before anyone could venture to sing this song, to declare before men the lengths and breadths and heights !,and depths of the goodness and graciousness of the - Divine Plan of which Jesus and His sacrifice are the centre. To all others the fear of man bringeth a snare, and stops their mouth from “speaking forth the praise of Him who calleth us out of darkness into His marvellous light.” But the people that do know their God (His character and plan) shall be valiant, and do exploits, and like the Apostles of old, will feel and say “whether it be right to obey God or man, judge ye; but we cannot but speak the things which we have seen and heard.” (Dan. 11:32; Act 4:19,20.

Nor need we suppose that the fact that only 144,000 can sing this song, implies that those able to sing the song could not fall from their steadfastness and become castaways, and lose the privilege of singing it. The Scriptures assure us that only by unceasing faithfulness will any be permitted to continue to be reckoned as members of that elect company foreknown and pre-arranged by God. Our Lord says that He will blot out the names of those who are unfaithful, that other names may be written in their stead. He clearly intimates that unfaithfulness will cause that the crown set apart for the faithful will, if he prove unfaithful, be given to another.

The Walk of the Blessed People.

In harmony with the foregoing is the intimation of our text, which implies that in order to be of the people who will know the joyful sound, it will be necessary to walk in the light of God’s countenance, or reversing the statement is the thought that all who walk in the light of God’s countenance shall be His blessed people, and shall know the joyful sound.

What a lesson of holiness is here, not a lesson of human perfection and self-commendation to God, but a lesson of abiding in Christ under the robe of His righteousness and of walking continuously with Him in the path of the just, which shineth more and more unto the perfect day. And whoever would walk with Jesus in the light of divine favour must needs tread the narrow way of self-control and self-sacrifice—even unto death. Whoever delights in, sin and sinful practices cannot walk in the company of Jesus, cannot be recognised as a member of His body, or under His robe. As the Apostle says, those accepted of Christ and who would maintain affiliation with Him, must remember that all of the royal priesthood are given the truth, not to make them vain and boastful or high-minded, but to purify them and to sanctify them. “He that hath this hope in him purifieth himself even as he is pure.”

Clearness of Vision Necessary.

We believe that these inspired words will help all who understand them to measure up to the divine ideal which they present to our minds. “Blessed are the people who know the joyful sound, they shall walk O Lord, in the light of thy countenance.” Another line in full harmony with this from the succeeding Psalm might be added: “Let the beauty of the great King be upon us.” Only those who see this beauty can discern somewhat of His justice, mercy and love. His wisdom and power can clothe their new minds with these glorious graces which more and more shine before our anointed vision as the beauty of the Lord. And the more clearly seen the more faithfully we can copy them, and the better do we love the joyful sound, and the better can we sing the Song of Moses and the Lamb.

Bible Class Assemblies.

Melbourne.—Clyde House, 182 Collins Street (near Town Hall), First Floor, Room 7—Sundays, 3.30 p.m. and 6.45 p.m.; Thursdays, 7.45 p.m.

Adelaide.—O. B. I. Hall, Wakefield Street, Sundays 3 p.m. and 6.30 p.m.;

Perth — Druid's Chambers, (The Basement), 459 Hay Street, East, -Sundays, 3.45 p.m. and 6.45 p.m.

Sydney.—Child Study Rooms, 75 Liverpool Street—Sundays, 3.30 p.m. and 6 p.m.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

Published by the Berean Bible Institute,

19 Ermington Place, Kew, E4, Melbourne,

Victoria, Australia.

(Monthly) 2/6 (60 cents) per annum, post paid,

The Birth of Christ.

Luke 2:8-20.

“Behold, I bring you good tidings of great joy” (Luke 2:10.)

THE . HE story of our Lord's birth is one so familiar as to require no special comment, and yet in its simple details lies the hope of the whole world. Four thousand years previous the birth of this child was promised, and all the way along during those forty centuries some faithful souls continued to trust in the promises and to look for the salvation to be brought about through Him. We may surely take for granted that the humble shepherds to whom the message of the Lord's advent first came were men who thus hoped in the promise of God; for to such, and to such only, the Lord discloses His purposes.

These men were quietly tending their flocks by night when suddenly the angel of the Lord came upon them, and the glory of the Lord shone around them, and they were sore afraid (verse 9). But their fear was soon overcome by the message of the angel, contained in our text, but which, strange to say, so many only partially quote, leaving out one of the grandest features of the message—viz., that it was to be to all people.

The message reads, “Fear not; for, behold I bring you good tidings of GREAT JOY, which shall be to ALL PEOPLE.” It will be observed that the blessedness of these tidings is cumulative; first, it is “good tidings,” then it is “great joy,” and then the crowning feature of it is that it is “to all people”—not only to those shepherds who were that night looking for the hope of Israel, but for all their friends and relations and all mankind far and near, both to those who now live and to those who shall live; as well as to those now in death.

Blessed tidings! Harken to the gladsome sound: “For unto you is born this day in the city of David a Saviour, which is Christ the Lord.” (verse 11.) Then He was to be a saviour to all people: so the Scriptures clearly affirm, saying that, by the grace of God, He tasted death for every man, and that He gave Himself a ransom for all, to be testified in due time—to all. (Heb. 2:9; 1 Tim. 2:6.) The testimony, however, is quite as necessary to the salvation of the sinner as the fact that Christ gave Himself a ransom for all. The favour of salvation will not be forced upon any; but the testimony that it has been provided for every man, on condition of his acceptance of the favour upon God's terms, is to be given to every man, for his acceptance or rejection. And though millions of the race for whom Christ died have gone down to the grave without such testimony, still the fact remains that the testimony shall be given in due time—

which due time, to all such, must be after their awakening from death.

And to this agree the words of the Lord: “The hour is coming in which all that are in their graves shall hear the voice of the SOD of man and shall come forth; they that have done good (who during the present life have come into judgment and who have passed their trial successfully), unto the resurrection of life, the full reward of the faithful; and they that have done evil unto the resurrection of judgment.” (John 5:25-29.) That is, the latter class will come forth from the grave to have the truth testified to them then, for their acceptance or rejection; and their final judgment of worthiness or unworthiness of life will be based upon their course under trial after the truth has been testified to them—in the Millennial Age. Thus the angel of the Lord preached the good tidings of the restitution of all things to the shepherds on the plain of Bethlehem.

Verse 12. Then they were told where and how they should find this bud of promise, so that when they would see Him they might feel doubly assured that this was He.

Verses 13, 14. “Then suddenly there was with the angels a multitude of, the heavenly host praising God, saying, ‘Glory to God in the highest, and on earth peace, good will toward men.’ “ This shows how the angels of God are interested in the affairs of men, and how they sympathise with us and rejoice over our prosperity. And this reminds us of other statements, to the effect that there is joy in heaven among the angels over one sinner that repenteth (Luke 15:7); and again, that they are earnest students of the plan for human salvation; and that they are all ministering spirits sent forth to minister to them who shall be heirs of salvation. (1 Peter 1:12; Heb. 1:14). Thus we see them to be creatures of God full of loving benevolence even toward a fallen race, and esteeming it a privilege to serve the heirs of this salvation, although they know, as they studiously look into God’s plan, that some of this fallen race are by and by to be highly exalted, even above the angels who never sinned.

Thus we see their humble recognition of the right of the Creator to do what He will with His own, and their cheerful and joyful acquiescence in His perfect will, which they know to be determined by His unerring wisdom and His fathomless love.

Oh, what universal joy will prevail when the whole family of God in heaven and in earth is brought into fullest harmony under Jehovah’s Anointed !

Verses 15-18, show the teachable attitude of the shepherds: they recognised the angels and their message as from the Lord, and, their fears being allayed, their hopes revived and their faith increased, they felt that they must go at once and see this which had come to pass. And when they saw Him, they worshipped Him, recognising in Him the long-promised Messiah. And as they left they published abroad the good tidings which the angels had brought to them, and how they had actually seen Him of whom the prophets testified.

Verso 19. “But Mary (motherlike) kept all these things and pondered them in her heart,” doubtless calling to mind also the message of the angel to her. (Luke 1:28-35). Again and again we seem to hear her say, “My soul doth magnify the Lord . . . for He hath regarded the low estate of His handmaiden . . . He that is mighty, hath done to me great things and holy is His name.” (Luke 1:46-49).

Verse 20. The shepherds returned to their flocks, fully assured of the wonderful truth that the promised seed of the woman who was to bruise the serpent’s head had come. And they rejoiced and glorified God for all the things that they had heard and seen, as they were told unto them.

A CHRISTMAS PRAYER FOR YOU.

I will pray this prayer to-day for you May the love of God abide with you Wherever you go, wherever you stay May the peace of God bless you to-day,

And throughout the year that lies ahead May beautiful flowers of joy be spread,

Through your Christmas-tide and New Year too May the love of God abide with you.

The Just Shall Live by Faith.

(Contributed) (Psalm 37.1-10; Hebrews 10:35-39; 11; 12:1, 2.)

NOW the just shall live by faith.” A few simple words, but they form a statement of great truth. Nothing can be drawn from the Scripture to be of any great profit, without faith. The first tottering footsteps of a Christian are taken in faith, and then with growth of knowledge and understanding there should be a corresponding growth of faith. It seems a truth worth impressing, however, that faith does not grow unless there is growth of knowledge or understanding. If one is content with the first simple faith of a Christian, and evinces no desire to go further, surely he cannot expect to understand “the deep things of God.” This seems to be the reason why many are losing faith in God: they don’t understand His Word.

To-day when making reference to “The Christian Faith,” it is generally recognised as that faith which a person shows in the shed blood of Jesus as atonement for his or her sin. Now all other faith is entirely worthless without this and yet it is not, as many seem to suppose, the only faith with which God is concerned. If time is not spent just now telling of this primary faith, that is, faith in the atoning blood of Jesus our Redeemer, it is not because there is no realisation of its vital importance, but it is assumed that the reader has already a proper knowledge of such. Let us look then at further steps in God’s loving plan that our faith may be increased.

This further faith is well defined by the writer of Hebrews in Ch. 11: verse 1. “Now faith is the substance (or basis) of things hoped for, the evidence (or conviction) of things not seen.” How well this depicts the faith of those noble characters of Old Testament days (Heb. 11), and as we read of this great cloud of witnesses and also remember how Scripture prophecy concerning Christ’s first Advent was fulfilled in such detail, should not our faith in the Scriptures as a whole be greatly increased? Should it not properly be the basis of our hope that all things written by inspiration of God will at last be fulfilled: yea indeed it becomes more, it becomes a conviction; we are convinced that all shall be fulfilled even though we could see no sign of such fulfilment.

Faith is the basis of our hope, it is our conviction. But as of old, so even to-day Heb. 4:2 is applicable; the word preached does not profit some, not being mixed with faith in them that hear it. And “without faith it is impossible to please God.”

A very puzzling fact to many is, why God should in His Word set forth righteousness in such a strict note and show that He cannot at all countenance evil and yet when they look around them they see evil flourishing and the good suffering adversity. But it is not always to be so. The problem, if we can call it such, is not new. The Psalmist of our Psalm saw it so in his day. “I have seen the wicked in great power and. spreading himself like a green bay tree.” “The wicked plotteth against the just and gnasheth upon him with his teeth.” The wicked in great power oppressing the righteous. And this same Psalmist in the next Psalm wrote of himself “Mine iniquities are gone over my head: as an heavy burden they are too heavy for me etc.” “I am troubled, I am bowed down greatly: I go mourning all the day long.” Note the contrast. The wicked in great power spreading himself like a green bay tree. The Psalmist burdened in trouble and sorrow. But the Psalmist was not covetous of the wicked one’s power or prosperity. He would not have changed places. Why? Because of this bulwark; He had faith. He had faith in what God taught him; viz., that ultimately it will be well with them that fear, or in other words, reverence the Lord, and that the day is coming when wickedness of every kind will be overthrown. And in such knowledge through faith, he says “Fret not thyself because of evil doers.” Be not envious of the workers of iniquity who bring evil devices to pass and prospereth in his way now: but rather says he “Rest in the Lord and wait patiently for him; for the Lord shall laugh at him (the evil doer) for he seeth that his day is coming.”

And should not we have even a stronger faith than the Psalmist, for we to-day are much more privileged

than he. We are able to trace quite a deal of God's plan fulfilled in the first Advent of our Lord. We have the teachings of Jesus to instruct us, also the work and writings of His disciples and apostles, and all enlighten us as to the Way or manner in which all things will at last be accomplished. Truly the Word of God is a wonderful book and the deeper the study the more we are constrained to exclaim, "Who bath known the mind of the Lord or who has been His counsellor."

Some points of Scripture which are necessary to be known and understood for the perfecting of our faith, are unfortunately shunned by some professing teachers of our day; therefore, it becomes necessary to reiterate, from time to time, teachings which should long ago have been quite established. Many were hindered from recognition of the Messiah at His first Advent because they looked for a fulfilment of His coming in glory and great power, to establish his reign over the earth. True the Old Testament prophecies have much to say about this, but what was not understood, was that which was to precede His reign in Glory and power—His suffering and death, the giving of His life a ransom for many. This was foretold also but not being understood it appears that it went unheeded. So it is ever wise to, seek all the counsel of God and not a part only.

The Jews were always God's favoured people, having played a large part in fulfilment of Scripture prophecy, and they are still to play an important part. God's favour continued with them right down to the first Advent of our Lord. We note that He was concerned almost entirely with the Jews. (See Matt. 15:22-28.) This incident in Matt, 15, is also a good example of how faith was rewarded. (See also John 4:9; Matt. 10:5, 6.)

Although the fullest blessing was offered to the Jews they refused Jesus—"He came unto his own and his own received him not." When Jesus was before Pilate the Jews called out "His blood be on us and on our children," and they as a nation have surely suffered as a result. We remember also the lament of Jesus a few days prior to His crucifixion,—Matt. 23:37-39.

After the death, resurrection and ascension of our Lord, Paul and Barnabas are found preaching Jesus (Acts 13) and when, the Jews beheld the crowd they were envious, speaking against Paul contradicting and blaspheming. Then said the Apostle, "It was necessary that the Word of God should first be spoken to you (the Jews) but since you put it from you, lo, we turn to the Gentiles." Thus were the Jews rejected nationally because of unbelief. From that time God is taking out a people for His name from the Gentiles. Unto us who were considered not a people, has the message of such great salvation come; we who were aliens (strangers, foreigners) from the commonwealth of Israel.

Romans 11:25, bears out this theme further. Paul says, "Blindness in part is happened to 'Israel, until the fulness of the Gentiles be come in." So, as a nation, the Jews are in blindness but not necessarily as individuals; an individual Jew may still be accepted if he comes through Christ as Saviour.

After this is completed (the fulness of the Gentiles comes in to make up the Bride of Christ), the Scriptures teach that the Jews will again be restored to a special place in God's favour on the earth. This will be after Christ's return.

We gather this from Acts 15:14-18. "After this (after the church has been taken out), I will return and will build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof and I will set it up, that the residue of men might seek after the Lord."

Then, as it were a seal upon the statement of these things the Apostle says, "Known unto God are all his works from the beginning of the world." Yes, indeed, His ways are past finding out. Should not our hearts overflow with thankfulness for every part made clearer? Lack of understanding only, could turn any from the Word of God. Let us daily seek grace to get understanding, that thus our faith may grow; "Let us lay,

aside every weight and- the sin which doth so easily beset us and let us run with patience the race that is set. before us; looking unto Jesus, the author and finisher of our faith.” In Jesus our faith has its beginning and if we keep close to Him, seeking to know His way and the Word of God better, He will carry our faith on step by step unto perfection.

“The just shall live by (his) faith.”

Christmas Convention.

The Melbourne friends have their arrangements well advanced for the forthcoming Convention, though they would be pleased to hear from any other -friends able to be present; so that the programme can be completed without delay.

The gatherings will be held, D.V., from Saturday afternoon, 24th December, to Tuesday evening, 28th inclusive, at the regular meeting rooms, Clyde House, 182 Collins Street (first floor), near Town Hall, Melbourne. An opportunity will be provided at this Convention for any of the friends desiring to symbolise their consecration to the Lord. Those so desiring should send word as early as possible.

A warm welcome awaits all visiting brethren able to attend, and programmes and other information may be obtained shortly from the Class Secretary, Mr. J. Hiam, 44 Heath Avenue, Oakleigh, S.E.12, Victoria.

Uses of Adversity,

Selected.

“O BLESS our God, ye people, and make the voice of His praise to be heard; which holdeth our soul in life and suffereth not our feet to be moved, For Thou O God, hast proved us; Thou hast tried us as silver is tried. Thou broughtest us into the net; thou laidest affliction upon our loins. Thou hast caused men to ride over our heads; we went through fire and through water; but Thou broughtest us out into a wealthy place.”

Only the experienced child of God can say: “I know, O Lord, that Thy judgments are right, and that Thou in faithfulness hast afflicted me.” (Psa. 119:75.)

The Scriptures tell us of a time when there shall be no more pain. Pain shall have done its work; the permission of evil shall have taught its lesson. Even for us the suffering is not long. “The God of all grace, who hath called you unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.” (1 Peter 5:10.) But if this light affliction, which endureth but a moment, be only instrumental in preparing us to heal poor humanity of its head-aches and body-aches of every kind, is it not worth while?

Now, though it is not within our power to make affliction no affliction, yet it is in our power to take off the edge of it by a steady view of those joys prepared for us in another state.

All the philosophising imaginable will not make hard things easy, will not make adversity pleasurable in itself.

But a proper philosophy on the subject, guided by and based upon God’s Word, will enable us to avoid despair and enables us in suffering to be calm during the trouble, and thus minimise as much as possible, and sometimes entirely counteract the deleterious effects thereof.

Trouble, without the aid of the holy spirit, means anything but benefit. “Trouble and anguish shall make him (the wicked) afraid; they shall prevail against him as a king ready to the battle.”

“Are ye able to drink of the cup that I shall drink of ?” Yes, Lord, though it be through fire and blood; by Thy grace we will. But the natural man is not able to drink the cup, and it would be futile to try. The natural man wants his rights, and cries loudly at every infringement thereof. If the trial seems of a peculiar nature or seems more intense than we can bear, let us consider whether or not we are trying to meet it in our own strength.

Yes, it is good to be afflicted, for the winds of adversity fan to greater heat and brighter flame the fire of love already kindled there. Affliction proves and tests our earnestness and burns away hypocrisy and shallow-heartedness. What a terrible mass of hypocrisy and self-seeking would have been attracted to the message of the Gospel, did not that message at the very start promise self abnegation. Therefore, “count it all joy” and “think it not strange concerning the fiery trial which is to try you.”

Wealth Untold.

Thank God, on this and every day,
We have some wealth to give away,
Not wealth of gold, or food and wine,
But wealth of sympathy divine.

Thank God for wealth of eyes and heart,
Enough to have and share a part,
The wealth of all the world is ours
If we but choose to cull the flowers!

Thank God that we have food for thought.
The food that gold has never bought!
“By bread alone man cannot live,”
Thank God that we have such to give.

Thank God our wealth is without end,
For none are poor who have a friend,
And all are rich who draw on Him,
Who fills up blessings to the brim.

Thank God that when our wealth we share,
God gives the increase everywhere,
It flows unceasing for our need.
For God is “Lord of all.” indeed!

Thank God we've wealth enough to last
Until our pilgrimage is past
Enough of wealth for earth and heaven,
If only love to us is given!

—Bessie Overton.

A Recipe for Harmony.

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

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

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

(Extract from a Tract by P.R.)

THE BIBLE TEACHINGS ON THE

Covenants, Mediator, Ransom, Sin-Offering, Atonement.

NEW EDITION. 265 PAGES

In this book the above important Bible Subjects are dealt with most exhaustively and in a manner that appeals to all truth-seekers, as well as to the brethren who “know these things” and delight to meditate on them continually.

The Topical Index of 38 pages will be found most helpful for reference on any feature of the truth discussed.

A Scriptural Index also adds to its usefulness.

Bound in Dark Imitation Leather and Gold Stamped Price 2,9 (65 cents) post paid.

BEREAN BIBLE INSTITUTE.

19 Ermington Place, Kew, E4, Melbourne. Vic.

Aids to Bible Study.

“Foregleams of the Golden Age.”—A most useful book on numerous- Bible subjects. Berean questions with Scriptural answers after each chapter. Blue cloth, gold lettering. 2/6 (60 cents) per copy.

“Divine Plan of the Ages.”— This well-known Bible study, a key to the Scriptures. In pocket size, very handy and attractive. 1/6 per copy; red cloth edition, 1/- each.

“The Revelation of Jesus Christ.” — A most helpful explanation of Revelation; in two volumes by the late R. E. Streeter. Also “Daniel, the Beloved of Jehovah.”—A volume on Daniel's prophecy, by the same author.

“What P. R. Said.”—Answers to hundreds of questions. 780 pages. Available only in fine leather binding at 9/-per copy. One in used condition, 5/6.

“Photo-Drama of Creation.”— This book of 96 short articles and nearly 400 illustrations is most useful in explaining God's Plan of the Ages. It is very interesting for children as well as instructive for all. In two bindings—with strong paper covers, now priced at 3/-; in de luxe. beautifully bound, with gold edges, at 4/6.

“Life and Teachings -of the Lord.”—Continuous Narrative of the Four Gospels according to the Revised Version; helpful for studying the life of our Lord. Supply expected shortly in attractive limp binding, with gold edges at 3/6 per copy.

“A Review of the Doctrines.”—A book of 92 pages, by H. J. Shearn, of England; in paper covet at 6d. per copy.

“Tabernacle Shadows.”—This well-known booklet; most helpful to a clear understanding of the plan of salvation. Paper covers, 1/- each.

• “Zionism in Prophecy,” instructive for both Jews and Gentiles, and especially appropriate for the present days. Priced at 1/- per copy.

“Evolutionists at the Crossroads.”—A very useful book on this subject; 126 pages. Price 1/- per copy, posted.

“God’s. Covenants.”—An instructive booklet on these subjects. Priced at 6d. each.

“Daily Heavenly Manna.”—This helpful little book in pocket size makes a very useful- present. In two bindings, leather at 2/6 (60 cents); new cloth edition ready shortly at 1/10 (45 cents) per copy.

“Daily Manna for the Church.”—With new daily comments; two copies only, paper covers 1/6 each.

“Empliatie Diaglott.”—Greek and English New Testament. De luxe binding only, price 13/3, posted.

“Hymns of Dawn.”— Containing music and words of the original Hymnal; well bound in blue cloth, with gold lettering. Price, 4/- per copy.

“Goers Best Gift.”—For children. A helpful little book on the Divine Plan to suit young minds. 1/- each.

“Song of Our Syrian Guest.”--An interesting booklet on the 23rd Psalm, at 3d. each.

Charts Available.

A limited. number of very nice Divine Plan and Tabernacle Charts are now in stock, These are well printed on linen and are very serviceable for Public Meetings, class or home use.

Plan charts, 60in. x 30in, are supplied at 8/6. Tabernacle charts, 30in. x 20in, at 5/- each.

FREE LITERATURE AND SAMPLES OF PERIODICALS.

For the benefit of those friends able to use more literature, an extra supply of November “People’s Paper” was printed; the article on current events may be useful for general distribution. Supplies of this and other back issues of the “Paper” will be gladly forwarded to those desiring. Free tracts are available also as follows:—“Upon the Earth Distress with Perplexity,” “A new Dictator—the Only Hope for Humanity,” “When Christ is King,” etc.

Other friends may rather send lists of addresses, where the literature may be sent, and these will have prompt attention Please write plainly the names and addresses.

Samples of periodicals from overseas are also on hand, and those friends desiring further reading matter are invited to send for some of these, or have them forwarded where good may be done. These papers contain very helpful articles on the truths of God’s Word.

Post Cards, Bookmarks, Poems, Calendars. Wall Texts.

A new supply of post cards is expected to arrive shortly, and should be very suitable for the Christmas and New Year season. With appropriate texts and verses these cards will be in two series of many varieties.

Very fine cards with glossed surface are priced at 2/6 per dozen; second quality, also good, 1/4 per dozen; others at 1/- per dozen. Friends ordering cards are particularly asked to mention the series desired.

Children's Cards.—A very fine series of cards for children, known as the Parkside Series, is now on hand. These are prepared from both Old and New Testaments and have very good pictures with Scripture explanations on the back. Complete sets contain 90 cards (45 for each of the Old and New Testaments) and are priced at 3/- posted. Half sets of either, at 1/6, post paid. These cards make very helpful and interesting presents for children.

Bookmarks of various designs are supplied at from 2d. each.

Poem Books.-- "Comforted of God" and "Call of the Bride"; two fine little books of helpful poems, 1/5 per copy.

Scripture Art Calendar for 1939.—A supply of these very good Turnover Calendars will be available shortly. Very nicely arranged with a fine picture for every month and a text for every day of the year; serviceable and helpful for daily use in the home. Very appropriate as a present, at 1/9 each.

Wall Texts.—A good variety of wall texts can be supplied from 3d. each. "Morning Resolve." 12i x 10, nicely printed at 4d. each.

Booklets for Witness [Fork.

"Where are the Dead?"

"A New Dictator—the Only Hope for Humanity." "Times of Refreshing and Christ's Return."

The above three booklets are now supplied at the rate of 1/6 per dozen, post paid.

"Some of the Parables"—6d. per copy; 2/9 per half dozen; 5/3 per dozen, posted.

"The Plan of God—in Brier—6d. per copy post paid. "Christ's Return."

"Hell, Death, Spiritism"—4d. per copy; 2/6 per dozen, posted.

"God and Reason."

"The Day of Jehovah."

"Hope Beyond the Grave"—5d. per copy; 9d. for two; 4/- per dozen, post paid.

BEREAN BIBLE INSTITUTE,

19 Ermington Place, Kew, E4, Melbourne. Vic., Aunt Published by Berean Bible Institute, 19 Ermington Place, Kew, E4. Printed by Hickling 6. Powell Pty. Ltd., Brunswick, Vic