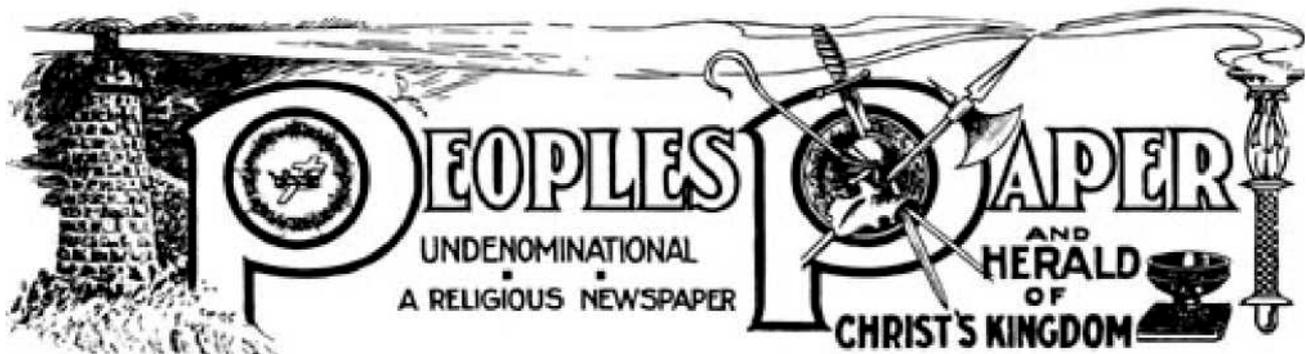


Upon my brow a hand restraining:
And while I joyed in perfect rest,
I held the gem, of all the best.

—R.B.H.

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Contradictions.

(Hebrews 12:3. Convention Address.)

THE meaning of contradiction is, to speak against, to dispute, refuse, disobey, gainsay, to deny what has been stated. Although contradiction begins in this manner, in speaking against, it does not finish there but is often followed by action. Contradiction exists because there are in operation two great principles, truth and error, good and evil. This implies that freedom of will, freedom of choice, is given by the Creator to intelligent, responsible beings.

The first contradiction that is recorded is given in Genesis 3. A command was given by the Creator to the first human pair, the disobedience of which would bring death upon them. The serpent contradicted, saying that they would not surely die by partaking of the forbidden fruit, and as usual this was followed by an argument; yes, an argument that Satan still finds very useful, even to-day. In substance he said, "You will become more enlightened, you will be able to discern more clearly things that you do not know now; you will have advanced light which the Lord does not want you to have; so why wait, eat the fruit and see for yourself."

Standing at the end of the age as we are and looking back over the world's history, how appalling have been the results of hearkening to that first contradiction. There, the seeds of doubt were sown in the minds of the unsuspecting. Let us not question, therefore, the goodness and wisdom of God in withholding certain knowledge from us, even though we are living at the very end of the harvest of this age; it is better to wait for His time and way.

Many plain and essential truths and commands for our day are being contradicted and this opposition originates from the same source as of old. The same delusions of so-called higher wisdom or advanced light have come right within the circle of those enlightened with present truth and if these delusions were accepted it would mean in practice hiding our light and accepting worldly wisdom and disobedience to God-given commands.

The prevalence of evil, sin, death, selfishness, hatred and oppression seem to be all a contradiction that there is a Supreme Being—a God who is just, loving, wise and powerful. But He can afford to wait even though disorders and selfishness are continually on the increase. He is in no hurry to clear the misrepresentation of His name and character. He can take contradictions, for He knows in due time that evil will work out His eternal purpose and all creatures shall yet praise His name for His wisdom and patience and long-suffering during the disorder that now prevails in one sphere of His great dominion.

When we consider the length of time God has been contradicted and how long-suffering He has been, as shown in Noah's day (1 Pet. 3:20), with Israel (Rom. 10:21), and with the evil world (2 Pet. 3:9), what a restraining effect it should have upon us when we are contradicted or misrepresented. Naturally, no one likes to be contradicted, but it is good that we should be some times. We cannot wait to be quiet; we want to explain and keep on explaining away, we try to show we are in the right, or we excuse ourselves and perhaps accuse others or something else. We find it hard to be resigned to contradictions. It takes some time and experience in the School of Christ to learn that we too have consecrated our reputation even as Christ did. Therefore, "consider Him who endured such contradictions of sinners against Himself." The lesson of receiving contradictions can be learned by us.

The cause of the first contradiction was ambition, pride, envy and selfishness. Satan became envious of the praise and worship given to Jehovah by all the heavenly hosts. He desired the leadership and became ambitious and has by all sorts of false teachings contradicted and misrepresented the character and plan of God to direct attention to himself.

The contradictions of the pure gospel arose from the same source, prompted by the spirit of envy and a desire to have a following. We read in Acts 13:43-46 where Paul and Barnabus were greatly blessed in their efforts in preaching the gospel. Almost the whole city of Antioch came together to hear the Word of the Lord, but some of the Jews, who also claimed to be teachers, seeing the crowds attracted were filled with envy and contradicted the things spoken of by Paul—contradiction and envy go together; they are twins.

Within the Church itself, the Apostle Paul told the Ephesian elders, "men shall arise speaking perverse, or distorted things." Why? Because of selfish ambition and envy, "to draw away disciples after them." Acts 20:30. Our Lord was contradicted for the same reasons. All His claims, teachings and good works were contradicted by the religious teachers of His day.

But what use are contradictions, seeing God has allowed them from the beginning? They serve a double purpose, as tests. They test those who have a perverse mind, by allowing them to give a demonstration as to what lengths they will go in opposing the truth and its servants. As the Apostle says, "They judge themselves unworthy of everlasting life." Then, contradictions test those who are pure-minded. They are allowed to demonstrate how, and in what spirit, they will receive contradictions. "For it is necessary that there should be factions among you, that the approved ones may become manifest among you." (1 Cor. 11:19.)

God said to Satan, "Hast thou considered my servant, Job." Satan answered, "Let me oppose him and destroy his possessions and he will curse thee." But later we are referred to Job as a worthy example of patience, whom we should consider as to how he received the contradictions of Satan. (James 5:11.)

Contradictory things are spoken against the truth and its servants, distorted things are said, little twists are given to Scripture to give the hearer the impression of superior wisdom and enlightenment and therefore as having been more favoured of God, and the unsuspecting are deceived thereby.

Contradiction or opposition to truth, although evil in itself, yet serves a good purpose. We need to learn that opposition is not necessarily an injurious thing to the Lord's cause, for it arouses inquiring minds, stirs them up to investigation and by searching and study, the truth often stands out more clearly in contrast to the error, and thus the opposers are put to shame and sometimes converted. (Titus 1:9.) The Lord has said that He would make opposers come and worship before the feet of His saints, and would convince them of His love for them. (Rev. 3:9.)

I think it is safe to say that the most dangerous condition is the stagnant one—the lukewarm spirit. Oppositions, contradictions, persecutions, false doctrines, all are useful in that they arouse the true soldier of the Cross, who defies any and all contradictions of the glorious gospel. As already mentioned, the contradictions against Paul and Barnabus did not hinder the spread of the gospel, but increased it; although forced from Antioch, they carried the message into other regions.

In our own Christian life, contradiction plays an important part in our development. We have contradictions right within us. This is true only of the Christian. The worldly-minded do not contend with these contradictions, for they slide along the natural course, the line of least resistance; their minds are subject to a law of gravitation. The consecrated are called to resist this law of gravitation to earthly things. They take the narrow, upward way to life; they

sail against the tide, against the wind, against the storm. They may be compared to a kite. You know that you cannot fly a kite unless there is a strong, steady wind blowing against it. So, you cannot ascend into the invisible, spiritual atmosphere without opposition; like the kite, the stronger the opposition the higher it goes. "Blest be the tempest, kind the storm that drives me nearer home."

Then you must have a cord to hold your kite, and unless the Lord holds those who are His they would surely be lost in the power of the opposing forces. Although these oppositions and contradictions during the Church's history have been severe, yet the Lord holds those who are His, and nothing shall pluck them out of His hand, is the promise.

Then again, a kite must be properly balanced, otherwise it will soar up suddenly and then dive down on its head.

So with us, knowledge alone puffs up, and unless there is corresponding grace to balance we will also surely come down—but don't forget that it wasn't the cord that broke. Leave it to the Lord, He knows how to properly balance His "kites" until they rise and are fixed motionless in the spiritual heights, as in the language of the prophet, "My heart is fixed, O God; my heart is fixed." (Psa. 57:7) Yes, even amid the contradiction of sinners.

The prophet Isaiah (40:31) represents the spiritual life which comes to those who wait on the Lord as borne aloft, as on the wings of eagles, i.e., the wings of faith and love. A poet has said also, "Bid my soul on soaring wings, ascend into a purer clime." A certain amount of opposition is therefore a great help to a Christian. A head wind is often better than no wind at all.

A yacht cannot sail without wind, neither must it wait for a favouring gale, but it can equally sail against the gale, for it is not the gale but the set of the sail that determines the direction. So in every circumstance in our Christian life, let us set our sails right—set the mind to the goal in view. "Set your affections on things above." "Let this mind be in you which was also in Christ Jesus." We need not therefore be alarmed or discouraged because of contradictions and oppositions. "He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap," says the prophet. The wind and the clouds, the contrary weather, do not hinder the farmer from completing his task.

As already mentioned, we have contradictions right within us,—”For the flesh desires contrary to the spirit and the spirit contrary to the flesh for these are opposed to each other, so that you do not perform the things which you would.” (Gal. 5:17, Diag.) Between these contending principles within us there is no harmony; the natural and spiritual desires are sworn enemies to each other. They produce a painful controversy in the mind, but if we walk in the spirit, if we allow the influence of God's spirit into our hearts it will restrain the old carnal, selfish habits of the human nature, so that we do not submit to its desires as we used to do. Therefore, under all conditions and circumstances allow not the contradictions but the will of God to determine your course through life here.

British Israel Booklet.

A very helpful booklet on the above subject, written by an Israelite, is now ready for distribution. All interested in this matter should enquire for this clear explanation of the whole subject.

”Are there not Twelve Hours in the Day”

(A Study in John 11:9.)

AS the life of Jesus was drawing to its close the increasingly ferocious hostility of the Jewish authorities caused Him to withdraw Himself from Jerusalem and its environment on several occasions.

This seems to have been necessary because His utterances became more challengingly emphatic, and His works more startlingly miraculous. By reason of this greater emphasis, Jesus drew the attention of the common people more definitely to Himself, but at the same time it fed the ‘flames of anger and malice which for some time had smouldered in the hearts of the rulers.

One of His startling miracles at this time was the bestowment of sight upon the “man born blind.” To supplement this gracious act Jesus uttered the parable of the shepherd and his sheep. For daring to defend the character of his benefactor the once blind man was “put out of the synagogue” by the infuriated rulers. They thus cut him off, as they thought, from the hopes of Israel. To show the people the true character of the Pharisees and rulers, Jesus told them, illustratively, of an occurrence which had happened many times in their midst. False hireling shepherds “whose own the sheep are not,” had failed to preserve and keep the flock from danger, while a true owner-shepherd would risk his own life rather than that of his flock. Both the people and the Pharisees saw at once the point of Jesus’ story.

The Pharisees had cast out of the fold one of the sheep of Israel. They cared not what became of him. Jesus, by kindly act and forceful word, had found the wandering sheep, and gave him sight deeper than fleshly sight. The Pharisees cared more for Sabbath-day formalism than for the poor man’s eyes. Jesus thought more of the stricken man’s sufferings than of their Sabbath-day restrictions. It called not for deep insight, therefore, to understand which was hireling and which was shepherd. This was a daring challenge to make against the self-perpetuating rulers in Israel, and so incensed them that they “took up stones again to stone him.” (John 10:31.)

But inasmuch as His time was not yet come, the hostile Jews could not take and destroy Jesus, however much they ‘desired so to do. “He escaped out of their hand, and went away again beyond Jordan” to Bethabara.

While dwelling there, a messenger arrived with the tidings that Lazarus (whom Jesus dearly loved) was sick, and that his grief-stricken sisters would greatly appreciate the presence of their beloved Master and Friend. Instead of proceeding immediately to the succour and comfort of the sorrowing household, Jesus remained, for reasons best known to Himself, in Bethabara for two whole days. During this period Lazarus died. Towards the end of the second day Jesus came to know, by some means, that Lazarus was dead; but, strange to say, not until He knew this did Jesus take steps to go to Bethany. When, however, the knowledge had come, Jesus proposed to His disciples that they should accompany Him to the home of the bereaved friends. “Let us go into Judea again,” said the Master. “Oh, Master,” the disciples replied, “it is only recently that the Jews sought to stone Thee. Wilt Thou go to Jerusalem again so soon?

Wilt Thou openly put Thy life and person in danger by such a step?” Instantly Jesus made reply, “Are there not twelve hours in the day? If any man walk in the day he stumbleth not. . . .” How strange an answer to make to their solicitous reply. What did Jesus mean by these words?

To realise their meaning, let the words first be considered carefully in relation to Jesus’ experiences before, during, and after this incident, and it will be seen that this strange answer has an application to the Master Himself. A slight change of wording may bring out its intended meaning, and show how fearless Jesus was, when the Will of God called Him to service. “Are there not twelve hours in MY day If I walk and work in the day I cannot stumble and fall. Can the Jews deprive Me of so little as a single moment from that full day? If My Father bids Me go again to Jerusalem to perform another challenging work among that hostile people, can any man interfere with Me till My work is done?”

Jesus knew He had a “day” during which He must work the works of His Father, and in that “day” He could not be thwarted; but He also knew that a night would come when He could no longer work and in which He would fall to His enemies’ wrath (John 9:4). But till that “day” was fully run, until His work was completely done no power on earth could interfere to put His life in danger. Until His “twelve” full hours were spent His life was sacrosanct, and could not be extinguished. Adopting an unknown writer’s forceful phrase, Jesus was “immortal till His work was done.” . . . What lessons can we draw from this scrap of Jesus’ history and from this cryptic statement from His lips?

In these troubled days amid the perils of our modern world, it were well for each child of God to ponder these singular but confident words of our beloved Lord, for as Jesus "was" in His eventful day so is each consecrated believer in our tumultuous day. Every follower who is "in Christ" may claim and enjoy the same privileges before God which our dear Lord possessed. Every promise and assurance which God gave to Jesus (compare Isa. 49:8 with 2 Cor. 6:2) may be claimed by Jesus' associates as his or her very own. Each child of God has his or her own "day" for his or her own "work"—a full complete "twelve hours" with which no foe can interfere. In face of peril or danger, be the source thereof what it may, each consecrated follower of the worthy Lamb may say, "Are there not twelve hours to my day?"

It will greatly contribute to the peace of heart for every one who loves the Lord to realise that his "times" are in the Lord's hands, and in His hands alone, and that no man nor confederation of men, even with the world's deadliest forces at their command, can shorten or interfere with their little "day." This is a part of God's "care" which He reserves to His very own control. "He careth for you" is no empty phrase. God has set "twelve hours" to every believer's "day" according as his "work" shall be, and no one who is "against us" can alter its length, though they marshal all the forces and furies of creation to their aid. The Lord God orders all the steps of a good man, from the beginning of his pilgrimage to its end.

But due recognition of this tremendous truth should not dispose any child of God to rash or careless procedure at any time, least of all in these perilous days. Although Jesus knew there were "twelve hours" to His day, He did not presume upon His Father's providential care. He withdrew from the place of danger and went into a safer place. He did not unduly hazard His life nor fly into the face of danger. He performed one great work which raised a storm of passion and hatred, then quietly withdrew to allow the storm to subside. But when another challenging "sign" was due to be given He hesitated not to go back to the danger zone, knowing that the doing of His Father's "work" would ensure to Him His Almighty Father's protection and care.

One lesson is: God keeps and protects those who have God's work to do. That is a truth we must keep in mind to-day, when death may meet us at any street-corner. God has never guaranteed His saints unconditionally against calamities and violence, even in ordinary times. Those who lived the life of faith, even back to pre-Christian days, were always subject to the risks of human passion and bigotry, and many, of whom neither the Jewish Age nor the Gospel Age have been worthy, closed their eyes for the last time amid scenes of violence and bloodshed; but not before their allotted work was done. God kept them all until their little "day" was done. There were "twelve hours to each little day" and so it is to-day. God will keep His workmen here, and hedge them round with providential care until their work for Him is done. No opposing foe can interfere with God's work, and if the doing of God's work requires the presence of God's workmen here, then Omnipotence can challenge every foe and control the fierce fury of both mob and fire.

When Jesus' work was done, God took the hedge away, and left Him to the dark forces of hate and sin. When His "day" of work was ended, the night closed round Him, and what could not befall Him in the "day" befell Him when its "twelve hours" were run. But Gethsemane was the prelude to Easter morn and Olivet, and God's "right hand." The "day's" work done, the Messianic Workman went Home to enjoy His Father's smile.

If, to-day, God's allotted work for His Church is done, then the time has come for His workmen to go Home. God is under no promise or obligation to keep them here when the "twelve hours" are run. From the moment of full surrender their only reason for remaining here is to do God's work, in God's own way. His great consideration is the outworking of His Plan, and as each stage arrives at its conclusion the workmen are removed and another stage, with other men, then occupies the scene. If then, the Church's work is not yet done, then it is God's responsibility to keep His workmen here. And though the whole world becomes a howling mob, hurling destruction from the skies like torrential rain, the Hand of God can shield His child and keep him safe until the clock of Providence chimes the hour.

Let every child of God take courage then, and know within his heart of hearts that till his (or her) clock strikes "twelve," no weapon that is formed against him can reach its mark—he (or she) "is immortal till their work is done." —(From "Bible Students' Monthly," England.)

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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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.

Berean Bible Institute.

THE end of the month of April marks the completion of another year's work for the Berean Bible Institute. It has been with thankfulness to the Lord and a deep realisation of His providential overruling and blessing that the efforts have been undertaken together with those brethren who have so willingly assisted in various ways in the Lord's work.

An article appearing in last February's "People's Paper" outlined the work of our Institute in a general way, so this report will be confined to some details and including the Tract Fund Account for the twelve months.

The monthly "People's Paper and Herald of Christ's Kingdom" has again provided the main means of contact with the brethren and interested generally, and, as in past years, it is encouraging to hear that its visits are appreciated, as indicated by the many reports to hand referring to the help and comfort received from its pages. Many of the articles appearing in the "Paper" are contributed by various brethren, and the assistance in this way is much appreciated and enables the co-operative efforts to be used in the interest of our readers.

The number of subscriptions to "People's Paper" over the past year has been well maintained, but most of our friends are aware that much of the expense of our monthly journal has to be made up from the Tract Fund. Additional subscribers would assist in the production of the "Paper," and it is helpful to have the assistance of some of our readers who forward subscriptions to be entered for those who are unable to pay, as also of those who receive extra copies each month and pass them out to likely subscribers. Three months' free issues of "People's Paper" are also sent to all addresses received, and all readers are invited to submit names and addresses of likely persons who may be helped with the "Paper." Those on the free list for "People's Paper" may feel assured that this service is gladly rendered and is made possible by the general Tract Fund; all that is necessary is to send word once a year renewing the request to receive the "Paper" free.

The quantity of books and booklets despatched has compared very well with former years, and many reports are to hand of the help being received from the Bible Studies. During the year an improved edition of "The Bible Teachings on the Covenants, Mediator, Ransom, Sin-Offering, Atonement," was completed, and this book is appreciated by our brethren overseas as well as locally. A number of booklets has also been produced, some being reprints, supplies of which have been forwarded to meet all needs. Once again the study, "Foregleams of the Golden Age," has proved its value, and this book is highly recommended both for general use by the brethren and for beginners in the Christian way, as also is "The Divine Plan of the Ages," which is a well-known Bible key. A supply of the last named book, in handy pocket size, has been received from U.S.A. recently.

All who can use the books to advantage in small or larger quantities are invited to co-operate in the work of extending the message while there is still opportunity in this harvest time. Special prices are arranged for any entering the colporteur work, and the wide range of suitable books and booklets provides good scope for this service which can be undertaken part time or more extensively.

In the witnessing work, the four main methods have been continued, namely, tract distribution, newspaper coupons, Kingdom Cards and Consolation Cards. Results from each of these forms of witness have been obtained by enquiries for literature, and there is good reason to believe that much good has been done by each of the methods used. From over 200 new enquiries a nice number are appreciating the truths of God's Word and are in constant touch with the Institute. While not overlooking the necessity of assisting and comforting the brethren as one of the chief works of the Lord's people, the efforts of those engaged in the witness work are no doubt well pleasing to the Lord, and result in blessings upon themselves as well as upon those who are served. Most enquiries have been received from the newspaper coupons, next in number from the Consolation Cards, Kingdom Cards, and tracts, in that order, but it does not follow that greater lasting results are achieved from the first mentioned method, for the finding of the truly interested is accomplished by each method at different times and under varied circumstances. It is for each of the brethren to determine how they may best engage in sending forth the light of God's Word, and then praying for the Lord to bless and give the increase as He sees good.

For the benefit of any new friends, it is well to state, that the Kingdom Cards are for general use, while the Consolation Cards are for forwarding direct to the bereaved only, and both invite the recipients to send for free literature, which is supplied on appropriate topics by the Institute. These Cards are sent free to all who will undertake to place them where

good may be done, as also are supplies of tracts on various subjects suitable for our day. All who have a talent of time are exhorted to make use of it in the service of the Lord, for it is surely a very great privilege to have this opportunity in the remaining days of the harvest time. The expense of the Cards and tracts is covered by the Tract Fund, as also all the literature sent to enquirers, including at least three months' issues of "People's Paper."

With the calls on the Tract Fund from the various branches of the work it has not been possible to use the newspaper coupons direct from this office throughout the past year, but some Classes have entered into this work, and it is undoubtedly one of the best means of reaching those who are seeking for the message of hope and consolation in these times of distress world-wide. Other Classes and individual brethren may like to take up this form of service, and all are invited to send for particulars of coupons already used to advantage. Now that there are some restrictions on the use of printing paper, it is felt that direct enquiries for the literature from the coupons, and Kingdom and Consolation Cards, is likely to accomplish as much without distributing tracts wholesale. By placing tracts judiciously sufficient will be available for all needs, and the Kingdom Cards could be used freely.

The amount of correspondence received at some periods has made early reply impossible, but it is hoped that all readers will understand any delays. All your communications are gladly received, and we shall hope to hear from some friends more often than in the past. It is encouraging to realise that the prayers of the brethren are offered on our account for the Lord's guidance and blessing on the work, and a continuance of same is humbly requested that God's will may be done and His name glorified in the days ahead. Our brethren everywhere are also remembered before the heavenly throne of grace for the Lord's blessing and keeping in these evil days.

In submitting the Tract Fund Account our brethren will realise that the amount of work is guided by the means available under the Lord's providence. The donations, no doubt, indicate much sacrifice on the part of those who have talents in this way and desire to use them faithfully in the service of the truth; all is received voluntarily, as unto the Lord, and the expenditure has been undertaken as seemed best in the interest of the Lord's people and His cause generally.

Throughout the year many of our brethren have suffered for their faith in the Lord, in addition to the general afflictions that come as a result of such terrible destruction of human life and property, and as we see the "night" settling down over more and more of the countries of Europe, our hearts surely go out in sympathy for all going through the severe trials of faith, and our prayers are offered especially on their behalf, that they may prove victorious by the Lord's grace and strength. How favoured are all who are sheltering under the shadow of the Almighty in such experiences, and yet these are the only ones on trial for life at this time, and so need all the sustaining possible that they fail not. It is surely a great privilege for all members in Christ to hear up their fellow-brethren before the throne of grace, as well as in any other ways possible. The words of Christ have special weight at this time—"And when these things (pertaining to the passing of the present order) begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." (Luke 21:28.)

It is well to remember that the Lord's work is not prematurely hindered in any way, in any country. If the preaching of the Gospel becomes impossible, we may be sure that His work in that way is completed, and apparently the words of Paul in Eph. 6:13—"Having done all, to stand"—are particularly applicable to some of the Lord's people in Europe to-day. In course of time, no doubt, the same state will be reached in every land, and the full verse from which the above words are quoted is commended to all the dear brethren in this and other lands who are still enjoying the opportunities and privileges of Christian Fellowship and service.—"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."

"The grace of our Lord Jesus Christ be with you all."

The Tract Fund

To Balance Carried Forward	£26	9
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	.L 1284	11
By Free Books and Booklets .	317	0
„ Kingdom and Consolation Cards ..	75	1
„Handbills, etc., for Public Meetings	412	6
„Free Tracts and Deficiency "People's Paper"	676	0
^Assistance to a Brother in Need ..	10	0
„ General Expenses (Office, etc.) ..	2511	2
„Postage	180	8
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Tabernacles of the Most High.

(Convention Address)

“How amiable are thy tabernacles, O Lord of Hosts !” —Psalm 84:1

(A good deal of the address which I have prepared for you tonight is due to Brother Hoskins, one of the best writers of our day, whose lovely articles of late have made such -an impression on me.)

IT is evident from this verse that the Psalmist was guided by the spirit of the Lord in his choice of the figures used in this Psalm and we might say this of all the Psalms,

Although the ancient people learned many lessons of comfort and guidance when obedient to their covenant, nevertheless, being naturally minded they did not perceive the deep spiritual truths and instructions due to be revealed to the saints of this our day.

Our text affords a singular example of what the Apostle Paul wrote to the Corinthians concerning the deep things of God; and these things are deep, not in the sense that they require a super mind or education to understand them. Oh, no! But rather because they are hidden from the natural mind and revealed only to those who are spiritually minded. “For the natural man receiveth not the things of the spirit of God . . . because they are spiritually discerned.”

We have the same thought in the tabernacle in the wilderness. The things a the Holy were curtained off, carefully hidden away from the gaze of all in the Court—all except the priests, whose right alone it was to enter. The full significance of this can be understood only by those in the anti-typical Holy, the spirit-begotten state.

Such truths indeed are the food of the new creature, as prefigured by the shewbread which was for the priests only and placed upon the table overlaid with gold.

From the New Testament point of view each member of thz., Church is a temple, where God dwells by His holy spirit. Our Lord when on earth used this picture, saying, “Destroy this temple, and in three days I will build it again. But he spoke of the temple of His body.” And then, from the plural formation of this word “tabernacle” it was meant not so much for the ancient tabernacle, but it prefigured the antitypical Church of the Living God, each member of which in the flesh is a tabernacle of God’s spirit.

The meaning of the word “amiable” is attractive, desirable, lovable. How deep and wondrous seem the Scriptures! What excellent attributes of character the Lord would have His children attain. How we should examine ourselves; do we always live up to what the Lord desires, or do we think we are living up to it?

I have been reading the biographies of two who wore the white flowers of an amiable life—F. R. Havergal and the angel Adjutant Kate Lea, who carried the sweet savour of Christianity into the darkest slums of London. Both died comparatively young, yet it is helpful to read their confessions, temptations and trials when they had come to the very brink of success, only to be turned back by the Adversary. And is it not so with us; there are our natural dispositions compounded of so many subtle influences of hereditary and environment which have much to do with our outlook on life. But we should never accept our mental conditions as unalterable; they can be changed by the power of God.

I read a striking example of this in a medical journal. A man, well-to-do, and in the prime of life was overtaken by a strange malady; gristle began to grow in his joints, leaving him with only one arm he could use. Instead of moping over his affliction and dying years before his time as the doctors thought, he resolved to make the most of the few years left to him. He made his will the disciplinarian of his thoughts; he resolved that he would think only cheerful thoughts—“If the Lord choose to afflict me like this, He must have a wise purpose for so doing, and who am I to rail against God. What is this life to eternity.” He not only helped himself, but was a help to others, for no one could converse with this invincible old fighter without being encouraged to meet life’s battle. “Be of good cheer, I have overcome the world,” said our Master, and as we look up the Scriptures on cheerfulness it is very helpful, for to be of a cheerful disposition is a great blessing. It can be an aid to health, and is an element of strength, for “the spirit of a man will sustain his infirmity.” “A merry heart doeth good like a medicine.”

The following thoughts are from an article entitled “The ‘Tempest on Galilee.’”—“Every Christian also has on hand

a fearful conflict with his own natural, evil and depraved flesh. He who knows nothing of this, may feel assured that he is either spiritually asleep, or quite dead. Worldly cares, business vexations, domestic anxieties, and bodily pains, also come in to make the inward struggle more -severe by weakening the moral resolution, and embarrassing the freedom of communication with the source of spiritual supplies. Satan, also, is ever on the alert for unguarded moments in which to assail us, and is ever busy stirring up doubts, unbelief, evil lusts, rebellious tempers, uncharitable feelings, and hurling his fiery darts to destroy our peace. And from these several sources come often such terrible storms, that Christians are made to cry out ‘Lord, save us!’”

Well, we have to meet these difficulties, What shadows sometimes hang over us, what disappointments, what sicknesses come along and other things that upset all our plans, all so uncertain, all so unexpected. Then there is Fear, that giant that saps courage and endeavour if we allow it to do so. Will our health fail? Will worldly conditions bring us trouble or misery, or for those we love? Such troubles we all have to meet sometimes. But if, as Bible Students, we look over the Scriptures and see how often the Lord has said to “fear not,” there is special consolation for those who have fear. We will all have fear, for the Lord has permitted this to a certain extent to come upon us. I will just mention one verse, “Fear not thou worm Jacob; for I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.”

There is another picture of the tabernacle—you all remember the lovely things that were inside the Holy, of silver and gold, scarlet, purple and blue, all beautiful articles of furniture, so neatly carved; how lovely it all was, and what are we to do? Have we not just as good, just as loving provisions from our heavenly Father? Have we not all got the secret places to go to? Surely we have, as expressed by the little hymn we often sing, “I have entered the valley of blessing so sweet.” We are different from the rest of the world. We have His exceeding great and precious promises, the grace of the Lord exceedingly abundant. “The exceeding greatness of His power to us-ward who believe.” And above all we have our secret places of prayer.

“Free from the outward turmoil,
An inward house of prayer;
You will always find God waiting
To meet and bless you there.”

How lovely it is to leave the world’s endeavour; I have felt it so often,—to leave it all aside and to enter into prayer. David says in another place, “Let my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice.” What would saints do if there were no mercy seat? We could not come to the Throne of Grace for help, consolation and comfort.

Another quotation is as follows,—”The least of our Lord’s disciples may share something of the glory and sweet benedictions that attend the throne of grace, inasmuch as prayer is the drawing near of the soul to the light and majesty of heaven, and always gathers to itself the gilding of that light. It is indeed the kindling and light of heaven in the heart of the true worshippers, and the more earnest and absorbing it is, the more it transfuses with what is heavenly.”

“Draw nigh to God, and He will draw nigh to you.” Let us claim, His precious promises and draw nigh to Him in simple, humble faith, believing that in our daily praying we shall receive the glad surprise of a strength, rest and power not our own, for both mind and spirit. Oh, how lovely are Paul’s words:—”We have this treasure in the earthen vessel, that the excellency of the power may be of God and not of us.” No one could lead a life of prayer without it being shown in power. It will grow with the years; it will manifest itself in the various experiences that we go through in our pilgrimage. It will bring into our lives that peace of mind, that steadying calm that comes from inward, adequate, spiritual supplies. Such are not easily discouraged, but on the contrary are of a good courage. If we would have that courage, if we would ask for more power to overcome our difficulties, and to give us strength to carry our burdens that have been placed upon us, then let us be of good courage—”Be of good courage and He shall strengthen thine heart. Wait, I say, on the Lord.” We do not see the hand that is guiding us, with our natural eyes; we do not see the invisible powers that are working in our interests, but they are there. Did not our Lord say, “Their angels do always behold the face of My Father which is in heaven.” And “Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation?” Mighty angels who wait on the Lord are interested in the Church class,—those who are tabernacling in the flesh,—so we are not alone in our warfare. Though we wrestle not merely against flesh and blood, but against principalities, against the rulers of the darkness of this world, against wicked spirits in high places, there are the good angels, and were it not for them we would be vanquished.

But they that be for us are more ‘than they that be against us, and is it not a source of peace and a basis for rest for the child of God that He who has unlimited power, wisdom and grace is “for us”? Oh, how we need those graces of the spirit!

There is another context to our verse that we can take, and that is, that the Lord Jesus is speaking in figure through the

Psalms, and He says, "How amiable are Thy tabernacles, O Lord." If the Lord accepts poor, weak vessels such as we, as tabernacles in the flesh, how much more should we do so to one another. Is it not from the weak, the despised, the foolish things that He has selected the called?

The tabernacle in the wilderness with its badger skins did not look very attractive to those outside, and we do not look attractive, do we, to the world? But according to the Bible teaching God does not judge us as the world does, but after the motives and intents of the heart. All our weaknesses He has covered with the robe of righteousness that our Lord has prepared for us on account of our faith. And, in Christ, being freed from all condemnation and having been spirit-begotten and adopted into God's family of sons, they are not only amiable, but precious in His sight. Is not this a nice and helpful thought?

There is a little poem I would like to read; it is a prayer:

"Oh Saviour, as I walk with Thee;
Reveal Thy truth I pray,
Instruct, enrich, illumine me,
Direct from day to day.

I want my heart to glow and burn—
Dear Lord, abide with me;
Melt out its dross, for this I yearn—
From worldliness set free.

Make me a burning, shining light,
Aflame with love's pure fire,
My life, attractive, strong and bright,
This my intense desire."

I just thought of that lovely text, "Love one another with a pure heart fervently." How necessary it is, for the Lord loves us and has covered all our faults, and surely we ought to love one another. It does seem to me, that this is the test of the present day. As we come down near the end of our pilgrimage, those who are of that 144,000 will be of that loving disposition, and we must all be of that, especially in these days of so many divisions, siftings and trials. If we love only those who love us, what do we more than the publicans? We must love those who differ from us in the Scriptures or otherwise, just as we love those who agree with us.

There is a little thought I would leave with you,—"The saint whose new mind abides on earth, in the tabernacle of imperfect flesh, can well take comfort and encouragement from the life of Jacob, when it is remembered that his dynamic faith was so vital and overwhelming that all of Jacob's well-known weaknesses and failings were not so much as mentioned here, but on the contrary he was rewarded by the Lord as hardly any other individual in history."

Now you remember that lovely story of Jacob, how he was asleep on the pillar, and the beautiful vision was given to him, and especially the Lord's words, that he would at all times and in all places protect him. Oh, that we may all just do with our troubles as Jacob did with his. "Whom the Lord loveth He chasteneth," and "Every branch that bringeth forth fruit he purgeth it, that it may bring forth more fruit." Oh, to do as Jacob did—to lay your head upon a pillar and go to sleep. Had Jacob worried over his troubles he would never have had the. Lord speak to him. So what a lovely example he has left us! Dew never falls on a stormy night. Let us, when we have troubles, cast them on the Lord, and go to sleep. Wearisome nights are appointed to some of us, but let us remember that lovely vision of Jacob's. Let us do as he did, in our lives, with hearty rejoicing, a sincere gratitude, claim benefits of the loving gifts and promises of God. The most barren spots in our lives may become the brightest memories in our pilgrimage, for the Lord will help all the Israel of God as he helped Jacob.

The Lord used beautiful little symbols. He mentions in this psalm how active are the swallow and sparrow, bent on one purpose, just to build their nests and rear their young. Then again, he uses the eagle to illustrate strength. So he draws that lovely simile for us, that they that wait upon the Lord shall renew their strength; just as the eagle rises against invisible power and rises to a great height, so the Lord wants us to rise on wings of faith and overcome our difficulties, and we will, in the strength of the Lord.

"So He giveth His beloved sleep."
"Sleep with Thy veiling hands lean over me—
"Then with my waking thoughts,
Bright with Thy praise;
Out of my stony griefs,
Bethel I'll raise."

The End of the Way.

JUST as this issue is going to press, information has been received from Sydney of the passing of Brother I. Crawford, of Parramatta, N.S.W.

Brother Crawford has for many years rejoiced in the truths of God's Word and both joyfully and zealously sought to impart the glad message to others. He dearly loved the Lord and the brethren and came very frequently to fellowship with the brethren in Sydney, who will miss him very much. The cause of death was a heart attack, the end coming peacefully. Those who associated with our Brother feel assured that he has made his calling and election sure, and has entered into the joys of the Lord.

Our sincere sympathy is extended to those in the home circle in their grief, and trust that much comfort and consolation may be realised from the fact that the departed one ever rejoiced in the Kingdom, not only as an inheritance for himself and other members in Christ, but also because its blessings will shortly flow to the whole world of mankind.

"Precious in the sight of the Lord is the death of His saints."

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