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## God's Sympathy For His People.

BEFORE the mountains were brought forth, or the hills, before the First-born was created, He is God. To Moses at the burning bush, He said, "I am that I am." (Exodus 3: 14.) Our God is very great, very wise, very high, and the Scriptures show us that He is also very sympathetic. He is a God of mercy and of love.

Besides being very great and lofty, our God is particularly sympathetic towards those who are of a broken and contrite heart, whose spirit is humble, who realise that they are imperfect, who desire to be in accord with Him, and to dwell in holiness. To such He is ever near—to revive the spirit of the humble, to give them strength, He will not trample them into the dust, as many an earthly potentate has done to his subjects, but will assist them in the right way, and revive the heart of the contrite. These are to know that our God is a God of sympathy, compassion and love, who takes pleasure in reviving their hearts and in bringing them back into harmony with Him, if they are willing to be led.

Discouragement with Self a Favourable Condition.

There is a difference between a broken and a contrite heart. A heart is broken when it is bowed down with grief and sorrow ; a heart is contrite when it has a quiet, deep, continual sorrow for acts not in harmony with righteousness. A broken will is not necessarily the same; for there are those whose wills are broken, but who are not submissive to the Divine will.

To be repentant is to be thoroughly submissive to the Divine will, and implies a change of mental attitude toward sin. This humble, discouraged condition becomes a very favourable one if the person will seek Divine assistance, if he will become submissive to the Lord and ready to do the Divine will. Such will surely receive the blessing of God; for the Lord is very nigh to every One who is broken-hearted. The way to full consecration would be very short to him.

If such as be of contrite- heart will be submissive to the Lord, He will save them from their difficulties and bring them into a large place, as the Prophet David states. (Psalm 18: 19.) This does not necessarily mean that He will deliver them from financial troubles, but that He will give them peace and rest, which are better than money. If they have family troubles, they will find in Him a superior Friend, who is able and willing to administer superior consolation and refreshment.

Come, ye disconsolate! where'er ye languish,  
Come to the mercy-seat, fervently kneel;  
Here bring your wounded hearts; here tell your anguish;  
Earth hath no sorrow that heaven cannot heal.  
Joy of the desolate, light of the straying,  
Hope of the penitent, fadeless and pure!  
Here speaks the Comforter, tenderly saying,  
Earth bath no sorrow that heaven cannot heal.

The Lord's Method of Deliverance.

The Scriptures assure us that, "There is none righteous, no, not one." There is relative righteousness, however, which God can approve. Those who are seeking to be in harmony with Him to the best of their ability, who are walking- in the ways of righteousness, and at the same time are trusting in the precious blood of our Redeemer—such are spoken of as righteous. Of these it is said, "Blessed are they that hunger and thirst after righteousness ; for they shall be filled" (Matthew 5: (1).

This class, however, shall have afflictions. The Scriptures tell us that all who will live godly lives shall suffer. (Acts 14: 22; 2 Timothy 3; 12; Romans 5: 3-5.) The reason why this is true is that the world is travelling in the opposite direction to righteousness—in the way of selfishness and gratification of the flesh. We read, "If any man love the world, the love of the Father is not in him." (1 John 2: 15.) This is especially true of this Gospel Age, when some are following in the footsteps of the Master. It was also true of the Jewish Age, when some were seeking to walk in the Way , of righteousness.- The Lord delivered them out of their afflictions, and in the sense of shielding -.them from trials, but in- that of not permitting there to be overcome by their difficulties.

The Ancient Worthies fully appreciated the Divine fay-or exercised in their behalf, and took joyfully the spoiling of their, goods, in order that they might have the continuance of ,that favor and larger blessings by and by. God delivered them out of their trials and difficulties by not permitting these tit overcome them. This was also true of our Lord, and is true of the Church as well. The Lord delivers us out of our trials and difficulties, so that mentally we are not oppressed by them in the same way as are others. He will sustain and support us in our experiences and will eventually deliver us by giving us a share in the First Resurrection.

The sons of God by adoption are, during this Gospel Age, especially beset by trials and difficulties. If they should fall, however, the fact that they have stumbled will not make them feel like going back into sin, if their hearts are of the right stamp. On the contrary, they will feel like St. Peter, who, when others were stumbling, said, "Lord, to whom shall we go? Thou hast the words of eternal life." (John 6: 68.) The true people of God have no desire to go to any one but Him. If they stumble, they recover themselves, avail themselves of His arrangements for forgiveness and press on. By these stumblings they learn of their own weaknesses, and then fortify themselves so that they may be strong in the Lord, and in the power of His might. (Ephesians 6: 10).

A just man will not fall into sin. The very most that could happen to him would be to stumble. There are various causes for stumbling. But if the heart is right, the man will rise again; for the Lord will show him that he has made a mistake and will point out the way to him by which he may recover himself. If he is a lover of righteousness, he will desire to press on toward that which is right, just, approved of the Lord, even if he should stumble many times. (Psalm 37: 23, 24; Prov. 24:16).

## The Evidence of Favor with God.

So far as our humanity is concerned, we are undone by reason of the fall. It behooves us, then, to be very humble, to feel our own littleness, our own fallen condition. It becomes us to be very contrite, very much in opposition to sin, to feel that sin is the great blight upon the whole race, and that God will not be in harmony with anything except that which is righteous and holy.

All, therefore, who would be in harmony with God must be repentant in respect of their own shortcomings and must be appreciative of His lofty standards--His holy standards. He, in turn, informs these that they \_have His sympathy, and that they shall have His succor. He appreciates the attitude of mind in which they are ; and, therefore, He is ready to revive the spirit of the humble and contrite ones. To such He will show His salvation; to others He" will not. •

Only- the humble-minded can really appreciate their own condition. God not only will revive their spirit, but is willing to lift them up and to make them sons, with all that this implies. of blessing. He has this attitude towards the humble and contrite in the present time, and He has always had this spirit toward the humble and contrite ones. Throughout Christ's reign this humble class will have His favor and blessing. Only the humble and contrite ones have the opportunity of becoming joint-heirs with our Lord.

God resists the proud. To the humble He gives grace, and opens the eyes of their understanding. They become His children because they are in the attitude to receive His blessings and to be guided by His instruction. This applies not only in the present time, but will have an application in the next Age. "Go through, go through the gates ; prepare ye the way of the people ; cast up, cast up the highway; gather out the stones ; lift up a standard for the people." (Isaiah 62: 10.) These words are all intended to indicate the preparations for the incoming Age. There is no provision for the proud, none for the haughty, none for the self-conscious—but all for the humble-Minded.

If God has these blessings in store for the humble only, and if the humble are few in number at the present time, what 'of the others of humanity? God is allowing now a humiliating influence to work with people, which should teach them humility and lead them to be contrite of heart. But much more will this be the case in the next Age. "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness." (Isaiah 26: 9.) All the blessings will be upon the contrite and humble. And this will be so markedly before the attention of the people that all will know a change has taken place.

Now the humble and contrite are trodden down in the street. Now the proud are happy. "Now we call the proud happy ; yea., they that work wickedness Are set up ; yea, 'even they that tempt God are delivered." (Malachi 3: 15.) But in the new Kingdom every one that exalteth himself shall be abased, and the • humble shall be exalted. (Luke 14: 11.) God has provided a thousand years for the education of all. A thousand years may seem a short period for this work when we know that for six thousand years things have been going wrong. But we must recollect that during the six thousand years, many of the people have lived but a short time—many dying in infancy.

In the new order -of things this will be changed, and each will live longer.. "There shall be • no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." (Isaiah 65: 20.)

"Judgment (justice) also lay to the line, and righteousness to the plummet : and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place." (Isaiah 28:17).

And then it will not be necessary for one to say to another, "Know the Lord ; for they shall all know Me, from the least of them unto the greatest of them, saith the Lord." (Jeremiah 31: 34.) The high standard that

God has for His people will be recognised. Then all who have humility and the right condition of heart will come into harmony with God. All who refuse to come into harmony with God will get the wages of sin—the Second Death.

## The Sympathy of Jesus.

It is so sweet to know—

When we are tired, and when the hand of pain  
Lies on our hearts, and when we look in vain  
For human comfort—that the heart divine

Still understands these cares of yours and mine.  
Not only understands, but, day by day,  
Lives with us while\_ we tread the earthly way,  
Bears with us all our weariness, and feels

The shadow of the faintest cloud that steals  
Across our sunshine—even learns again  
The depth and bitterness of human. pain.  
There is no sorrow that He will not share—  
No cross—no burden for our hearts to bear

Without His help—no care of ours too small  
To cast on Jesus; let us tell Him all  
Lay at His feet the story of our woes,  
And in His sympathy find sweet repose.

—Edith Hickman Divall.

## UR OF THE CHALDEES,

Light on Domestic Life.

Joint Expedition Completes Labors.

(British Official Wireless).

Commenting on the fact that after 12 seasons of careful and scientific exploration the joint expedition of the British Museum and the University of Pennsylvania has completed its labors at Ur of the Chaldees, “The Times” says, in a leading article, that the work has marked an epoch in archaeology. “For the first time,” it adds, “two distinct scientific institutions of two countries have cooperated, and their successive campaigns represent the longest continuous examination of the site that has yet been undertaken. Their excavations have carried back the record to the first human occupation of the Euphrates valley, when Ur was a hamlet in a marsh, and their discoveries have illustrated with an astonishing wealth of detail periods that were formerly known only in the barest outline. Abundant light has been thrown on the domestic life of the people of Ur 20 centuries before the Christian era. Of even greater importance has been the unmistakable confirmation of the Biblical tradition that a flood of gigantic dimensions—which left 11 ft. of silt at one point near Ur—once overwhelmed the lowlands of Irak and destroyed its settlements.”

PEOPLES PAPER.

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## “Christian World”:

IN answer to a correspondent who objected to his modernistic views the Rev: John Bevan, M.A., wrote as follows, in the “Christian World”:

“Are you right to base everything, as you do, on the infallibility of the Gospel records? You must know that they are not infallible. From your university training and subsequent study, you cannot but be aware of the many knotty problems for infallibility presented by the Synoptics and the grave question of the historicity of the speeches in the Fourth Gospel, to go no further. Frankly I cannot understand any educated minister, with the knowledge of the New Testament that the study of scholars during the last fifty years has made accessible, believing in the literal accuracy and historicity of all that the Gospel records. The Gospels were written by inspired men, but no degree of inspiration can make writers completely superior either to the limitations of their Own nature or to the intellectual conditions prevailing in the age in which they write. Do consider the fact that the truth Christ had to declare to the world was bound to come through many different media before reaching us. Any medium inevitably modifies colours and sometimes even distorts the truth of which it is the vehicle: Inevitably so.

The flowering moments of the mind  
Drop half their petals in our speech.

May one not even dare to think that this may have been true of Jesus?”

Thus Mr. Bevan speaks for the great majority of church ministers who have passed through the colleges in preparation for the church service, and he is undoubtedly right in his estimate that it is well nigh impossible for the student to come through these seminaries with his faith in - the Scriptures unimpaired.

What could be expected from, churches whose ministers no longer rely upon the teachings of the Lord and His Apostles. The gospel has certainly lost its “power unto salvation” in the churches of to-day, and no wonder that there is such a deadness apparent, and such a lack of spirituality, and that so much of sociality and worldly attractions are resorted to by way of trying to hold the people together.

While all will admit that the Scriptures have come down to, us through many agencies, and that we have no translation that can claim perfection, that does not invalidate the claim that the Gospel “at the first began to be spoken by the Lord and was confirmed unto us by them that heard Him” (Heb. 2: 3). These who confirmed the words of the Lord were previously chosen by the Lord to be. “witnesses of these things” (Luke 24: 48; Acts 1:8; John 15:

27). The Lord did not operate on the Apostles to make them express themselves aside from their personalities. The spirit brought matters to their remembrance in accord with the promise (John 14: 26), and they expressed themselves in their own way and the harmony and beauty of the Gospels is lovely.

The whole writings of the New Testament, as also of the Old have the stamp of honesty. There is no attempt at forming a clergy class or at gaining a control or lordship over the people, even from Moses to John, and there is no shunning to declare the defects as well as the noble qualities of any of the characters mentioned. There is no other Book so old, and there is no other book so wise and so beautiful, and no

other book that has been, so great an influence for good and for liberty and intelligence and progress. While admitting the possibility of additions and omissions and poor translations, as it has come down to our day and language, yet it is certain that it has lost very little or may be nothing of anything essential. We may stilt say with Paul, "The Holy Scriptures are able to make thee wise unto salvation through faith which is in Christ Jesus," and "All Scriptures given by inspiration of God is profitable for doctrine, for-reproof, for correction, for instruction in righteousness that the man of God may be. perfect, thoroughly furnished unto all good works."

It is, indeed, a sad fact, as Mr. Bevan intimates, that seminaries in which young men go to prepare for the ministry, instead of confirming in faith and the Word, are doing; the very opposite, and are sending out men not to preach the Gospel which Paul preached, "which is the power of God unto salvation," but to undermine faith in the Bible by their theories of evolution and "higher criticism," creating, doubts and fears, so that many have become infidels.

There is,, indeed, a famine in the land but not for bread, but for the Word of the Lord, yet to those who hunger after righteousness, the Bible shines clearer to-day, than ever, and reveals a Divine purpose through the sacrifice of Christ that satisfies both heart and mind, and leads to a true worship of God, "in spirit and in truth."

The fact that the, Scriptures of both- the Old and Testaments have :so miraculously survived attempts to destroy them during the dark days of Papal power, • and since by Scientists and Infidels, and have been preserved to us in such beautiful form, is evidence of a Divine providence, which has surely provided them as a revelation of God's purposes respecting mankind.

It was, we think, Dean Inge, who, speaking of the various modern translations recently said words to the effect that it was surprising how little of the import and beauty of the original Scriptures was lost in translating them into the English language, as in the authorised version. The "Impregnable Rock of Holy Scriptures," as Mr. Gladstone terms the Bible, has stood all the storms and we can still safely anchor our faith thereon. "The Word of the Lord endureth forever."

There is such majesty and dignity, yet simplicity and beauty along with such depths of thought, such wells of truths and such honesty of purpose with its prophecies of things foretold centuries prior to their fulfillments, that it is not possible to account for .the Bible, apart from a supernatural origin. Its own internal evidence sufficiently stamps it as of Divine inspiration and supervision.

In this connection the words of Rousseau, the celebrated Frenchman, are appropriate :

"How petty are the books of the philosophers with all their pomp, compared with the Gospels! Can it be that writings at once so sublime and so simple are the work of men? Can he, whose life they tell, be himself no more than a man? Is there anything in his character of the enthusiast or the ambitious sectary? What sweetness, what purity in his ways! What touching grace in his teachings! What loftiness in his maxims! What profound wisdom in his words! What presence of mind, what delicacy and aptness in his replies! What an empire over his passions! Where is the man, where is the sage, who knows how to act, to suffer and to die without weakness, without display? My friends, men do not invent like this, and the facts respecting, Socrates, which no one doubts, are not so well attested as about Jesus. Those Jews could never have struck this tone nor thought of this morality. And the Gospel has characteristics of truthfulness so grand, so striking, so perfectly inimitable, that their inventors would be even more wonderful than he whom they portray."

# THE LORD BE WITH YOU.

“The Lord be with you!” steals the benediction.

With solemn splendor like a falling star;

In morns of joy and midnights of affliction.

It breathes its echoed sweetness near and far.

“The Lord be with you when the shadows hold you;

And prove His loving power to soothe (and: bless;

When dangers darken and when fears enfold you,

“The Lord be with you!” in His tenderness.

## All things are Thy Servants

(Convention Address.)

“For ever, O Lord, Thy word is settled in heaven. Thy faithfulness is unto all generations. Thou hast established the earth and it abideth. They continue this day according to Thine ordinances : for all things are Thy servants” (Psa. 119: 89-91).

It is often thought that good people only, or the good things of life only, can serve God, but here the Psalmist tells us that all things, whether good or bad, are His servants.. That is, all things, no matter what their origin may be, are used of the Lord to accomplish His purposes, and all are made to work together for His designs. “And we know that all things work together for good to them that love God, to them who are called according to His purpose” (Rom. 8: 28). “All things are Thy .servants,”—not a few things only, not things on Sundays only, but all things on week days as well.

Both the Psalmist and the Apostle Paul spoke out of the midst of tribulation and persecution. The Psalmist had just been telling how he had been “almost consumed” by the proud, who had “dugged pits” for him, and “persecuted him wrongfully.” Yet, on the face of things, which must have seemed so mysterious to him, he could still declare that God’s faithfulness was unto all generations, and that all things were His servants.

The Apostle Paul, too, could declare, unhesitatingly, his faith, for, notwithstanding his trials, he still was sure that “all things worked together for good to them that love God.” In both instances it was their strong faith in the God who created and controls the worlds that enabled them to see this grand fact that all things are His servants, and that all things, therefore, must minister to the welfare of His children.

“Praise the Lord from the earth, ye dragons and all deeps : fire and hail; snow and vapours, stormy wind fulfilling His word” (Psa 148: 7, 8.) Here we have even fire and hail, snow and vapour, dragons and all deep fulfil His word and serve Him. And not only is this true of the fierce and cruel. things in nature, but of the wicked things in man as well.

“Surely the wrath of man shall praise Thee : the remainder of wrath shalt Thou restrain” (Psa. 76: 10).

The wrath of man is altogether a wrong thing, yet even this becomes God’s servant, and is forced to accomplish His purpose and bring Him praise.

“Thou art my battle axe and weapons of war : for with thee will I break in pieces the nations,” etc. (Jer.. 51:20-23).

The common sense of this is simple, that while the Lord does not inaugurate evil in order to accomplish His will, He adopts it to fulfil His Word, using a heathen king as His “battle axe,” and His “weapons of war” to accomplish His purposes of discipline and chastening toward His people.

The story of Joseph is another striking instance of this. His brethren in their wrath and envy sold him into Egypt. Nothing could have seemed to be more plainly the result of sin, nor more utterly contrary to the will of God than this, and yet in the end how clearly we are shown that these wicked brethren, while acting out their own plans, were really used by God as His servants to bring about “a great deliverance,” and “to save much people alive” (see Gen. 45:4-8; 50: 19, 20). “Ye thought evil against me, but God meant it unto good.” His is the secret of all those trials, which come to us from the wrath and malice of men. They think evil against us, perhaps, but God means it for good. Can we, therefore, say with Joseph, “It is not you who did it, but God”?

With these thoughts in mind we can realise how Paul could assert so triumphantly his deliverance from all fear of what man could do unto him. “Be content with such things as ye have, for He hath said, I will never leave thee nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me” (Heb. 13:5; 6).

The death of Jesus on the cross was another illustration of this truth. It certainly was “by wicked hands” that He was crucified and slain, and yet these “wicked hand’s” accomplished, all unconsciously to themselves, God’s “determinate counsel,” for the salvation of the world. “Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain” (Acts 2: 23). The multitude, who cried, “Crucify Him, crucify Him,” thought they were taking His life, but He had said some time before, “No man taketh it from Me, but I lay it down of Myself” (John 10: 17, 18). He knew that His Father was merely using those “wicked hands” to accomplish His purposes of love and mercy toward mankind, to bring about “a great deliverance,” and “save much people alive.” The Jews thought evil against Him, but “God meant it unto good.”

So I believe it is always,—all things are used by God. as His servants, let the agencies that started them be what they may. He does not inaugurate the evil; but when that evil. is directed against His children, He makes it His “servant” to carry them a blessing. When we consider our relationship to Him this must be the case, for He is our Father. His care of us is more watchful and more tender than any human father could be. All things are in His hands and He controls each one. “I am -the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord, do all these things” (Isa. 45: 6, 7).

In Acts 16: 16-31, we have another case how the Lord used “wicked hands” against Paul and Silas, who were faithfully preaching the Gospel, and a prison and an earthquake to accomplish the conversion of the keeper of the prison. From these Scriptures it is perfectly plain that all things, Whether kings or nations, light or darkness, peace or: evil, cities or rivers, all are under, His control ‘and all must accomplish His will.

And this God is our Father. All must serve Him, whether they know Him or not. Can we conceive of a good father allowing his servants to injure his children? Do we know of any good parents who do- not make their servants serve their children? Certainly not. Then we could not imagine our God and Father doing less than our earthly parents. Our heavenly Father’s servants must surely serve us, and since all things are God’s -servants, all things are, therefore, our servants as well. “Therefore, let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ’s; and Christ is God’s” (1 Cor. 3: 21-23).

Now the question is, How are we receiving God's servants? Do we look for the message they bring us? Many of our choicest gifts from our friends come to us by the hands of very rough looking messengers, or may be wrapped in coarse brown packages. Do we, because of this, despise and misuse the messengers and refuse to receive and open the packages? My neighbour, who treats me unkindly, or my friend or enemy, who wrongs me, has a message for me as well as the Christian friend who gives me a tract or reads to me. Perhaps- the gift of patience, for which we have prayed, is held in the hand of that very disagreeable inmate of our household, 'or employer under whom we must labor. Let us see to it, then, that it is not said of us, as it is of the Israelites of old, when God sent them messengers,— "They despitefully used them, beat some, and stoned others" (Matt. 21: 34-36; 2 Chron. 36: 15, 16).

In the story of Job we have a very striking illustration of the truth we are considering. All sorts of misfortunes came upon him, originated by various agencies,—Sabeans, lightning, Chaldeans, a great wind, and finally Job himself was smitten with sore boils from the crown of his head to the sole of his foot. (Job 1st and 2nd chapters.) All were God's "servants." to accomplish His blessed purpose of maturing the fruits of meekness, patience, submission and trust in the heart of Job. And he received them all as God's "servants," for he took no notice in any case of the "second causes," but referred his trials right back to God. "The Lord gave," he said, "and the Lord hath taken away; blessed be the name of the Lord."

"Give thanks always for all things unto God the Father, in the name of our Lord Jesus Christ" (Eph. 5:20).  
"In everything give thanks; for this is the will of God in Christ Jesus concerning you" (1 Thes. 5: 18).

## Christ in You, The Hope of Glory.

(Col. 1: 26, 27). (Convention Address.)

THE Apostle in these few verses in Colossians intimates that this mystery, which God hid from man in past ages and generations, is now made manifest to His saints. And St. Peter, writing to the saints, would have us be able to express, "a reason to every man that asketh you, of the hope that is within"—the faith and hope in God. We will be able to do this just as much as we bring ourselves into holiness, having as our standard and pattern the Lord Jesus, and then His faithful Apostles and disciples.

The hope of glory is of no value to any, unless "Christ be in you." If Christ is within us, we, in-deed, have a hope of glory; and who is going to rob us of this hope if we are abounding in the Lord? . If God be for us, who can be against us?

Shall tribulation separate us from the love of Christ? Shall distress, or persecution, or famine, or lack of apparel, or any other peril, even a sword—nay, in all these things we are more than conquerors through Him that loved us; and there is no power able to take from us the hope of glory, of life eternal, of bringing men to the Redeemer, if we will obey His word; not fashioning ourselves according to the former lust, which we practised in ignorance, but as children of God putting away every desire that would conflict with the message God gives to us through His precious Word—living and written.

We all know that for life and light we must appeal in simple faith to Jesus—the Word of God. We are favored above the residue of mankind in being able to appreciate the "precious promises" we enjoy in His light. Surely we have, in part, been "translated into the kingdom of His dear Son from the power of darkness." But when we are known, as He is known, when we come into that fulness of joy, to be with Him and like Him, and an habitation of God in the ages to come to show the exceeding riches of His grace in His kindness toward us, through Christ Jesus, what hope abounds in us to show His honor and glory even now. How many of us can say, with the Apostle, "For me to live is Christ?" No wonder his prayer for the saints is, "that God would grant to us, according to the riches of His glory, to be

strengthened with might by His Spirit in the inner Man; that Christ may dwell in (not visit) your hearts by faith; that ye, being rooted and grounded in love may be able to comprehend with all saints, what is the breadth, length, depth and height, and to know the love of Christ, which passeth knowledge, that ye may be filled with all the fulness of God.”

To be firmly grounded and taken root in His Word necessitates a growth, otherwise the plant is stunted and eventually dies. The plant must be watered, tended, and trimmed in every respect. Has God made this provision for us? The Apostle says He has done exceedingly abundantly above all we have asked, or even thought of, according to the power that worketh in us. Yes, we find God has, indeed, “supplied all our need, according to His riches in glory by Christ Jesus.”

In these later years of our pilgrimage to the Holy City, the Church has found itself at the division of two roads, alike in every respect, and perplexed as to which one to take.

We recall how “Christian” on his journey met these roads, and was in difficulty as to which to take. One came along and confessed to be journeying as they were, and would lead them thither. They followed, and the result was that the road led them into entanglements, they knew not what to do, and they lay crying, for it was impossible to free themselves. Can we discern these roads, and which one to press on? If we discern the leading of the Lord, and are content to recognise whom He sets in the Body, we will not be shaken, nor moved, nor tossed to and fro with every wind of doctrine. “The fruit of the Spirit (of Christ) is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.” “If we live in the Spirit—let us walk in the Spirit,”—children of the Day, which the Lord hath made, and • we shall rejoice and be glad in it (our hope of glory). “Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the :last ye. continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard.” “Faithful is He that calleth you who also will do it.” “Wherein we greatly rejoice being born again, not of corruptible .-seed, but of incorruptible, by the Word of God,” . . . “Whereby are given unto us exceeding, great and precious promises, that by these ye might be partakers ‘of the Divine Nature,” . . . wherefore, we receiving a kingdom, which cannot be moved “-Christ in you, the hope of glory,—”Let us grow in grace and knowledge,” . . . “that we may serve God acceptably (in the Beloved) with reverence and godly fear.” “And beside this giving all diligence, add to your faith virtue, and to virtue knowledge; to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness, love. For if these things be in you and abound, they Will make you that ye shall neither be barren nor unfruitful, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”

What grace we possess, to be justified by faith in our Redeemer’s sacrifice, to have peace with God and to rejoice in the hope of His glory, which is Christ in you—the hope of glory. “Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of Thy countenance. In Thy name shall they rejoice all the day : and in Thy righteousness (Christ in you the hope of glory) shall they be exalted” (Psa. 89:15: 16).

## NOTICE.

Being unable to procure further stocks of the original “Daily Heavenly Manna,” and having enquiries for copies from time to time, we are wondering whether it would be well to reprint a supply in Australia (should the way be open), and would like the help of the brethren in the matter.

The “Daily Manna” is, no doubt, of much help in every home where the truth is appreciated, and provided the demand is sufficient to warrant its being printed again, the work may be undertaken. As the enquiries for the “Manna” have been mainly for the pocket edition (without the birthday recording pages), an estimate has been prepared showing that these could be printed, nicely bound in cloth, and posted to any address for about 1/9 per copy, with a reduction for three, six or one dozen copies, etc., in proportion.

It is desirable to hear from all who are interested in the above as soon as convenient, and if each will kindly indicate how many copies they would take if the “Mannas” are printed, that will be a good help in deciding for the best.

And many a weary traveller,  
Whose wounded heart may ache,  
Needeth the cup of water  
Given for Jesus' sake.

—Anna Shipton.

## Our Bad, Goodness.

There are two famous prayers, apparently contradictory but really complementary, which I should like to put side by side that we may learn their lesson.

The first is Augustine's anguished cry, “Domine, libera me—a homine malo—a me ipso,” which may be freely translated, “Lord, save me from that evil man—myself.” The second is the well-known prayer of an early Wesleyan preacher, James Spence, “Lord, save me from that good man, James Spence,” I confess that I do not know which of the two is the greater or betrays the deeper insight. They are both typically Christian prayers, perhaps at different poles of life and thought: but there are moments in our experience when each must be offered.

Every one can understand Augustine's prayer. He had passed through the scorching fires of passion, and he was thinking of the downward pull of the lower desires. He knew the evil in himself, the evil that was himself ! For he knew that we men and women are our own worst enemies. the things that hurt us are not outside us; the men that wound us are not other men: we are despoiled by the “evil man” within us. God's best salvation is to save us from ourselves—from the lower dream, the pet passion, the fond indulgence.

But James Spence saw as deeply. He knew that a true Christian must be rescued not only from his sins but also from his virtues—the virtues on which he prides himself, the virtues on which he is too apt to rely. There is no greater moment of spiritual danger for a Christian than when he admires himself, or is complacent about his fine attainments. That good man, James Spence, is actually James Spence's worst enemy, especially when he is conscious how very good James Spence is as compared with other men. Thus I think that the Wesleyan's prayer is the more discriminating of the two., “Save me from that good

man, James Spence.”

Two men went up into the Temple to pray. One of them, a Publican, cried out in abandoned shame, “Lord, be merciful to me, a sinner.” This is the parallel of Augustine’s cry, “Save me from the evil that is in me—save me from that evil man, myself.” The other, a Pharisee, was a good man, undoubtedly a good man. He attended church, lived correctly, performed all his daily duties to his neighbour and his God, and was unquestionably the best kind of citizen of his own day. But alas, he knew it—and even told Almighty God all about it in his confessions! I think we must admit his virtues: every word he said was strictly true. It is quite nonsense to say he was a hypocrite. He was an ornament of that good class of men, the Puritans of their time, the Pharisees, But this should have been his prayer, “Lord, save me from that good man, James Spence,”

Our Lord never wearied of showing that a good man’s main danger lay in self-satisfaction, which is a milder or disguised form of pride. I imagine that in our human weakness no honest man can be wholly unaware of his own virtues and attainments. We know that we don’t drink, or misbehave, or shirk our duties, or dodge the income tax. A man cannot help knowing his virtues as well as his faults and sins. But the finest Christian prays to be saved both from his virtues and his sins. Our deadliest sin is self-satisfaction and pride, as Jesus showed in His parable: it kills the very virtue it exults in. Let us do anything at all with our hands except pat ourselves on the back. “Lord, save me from that good man, James Spence.”—(Extract from “Christian World,” by Dr. J. Black).

## PALESTINE.

Shortage of Labour.

Delegation’s Impressions.

London, June 12.—Mr. B. Janner, M.P., who has returned from Palestine with a small Parliamentary delegation, said that there was no unemployment in Palestine. Her present difficulty was lack of men for building. Tel Aviv was the wonder city of the Near East. The development of orange growing and the new enterprise to recover potash and bromide from the Black Sea were suffering from a shortage of labour.

Mr. W. F. Strickland, M.P., said that there was an enormous market for all kinds of British goods in Palestine.

## “Lo, I Am With Thee.”

The “Lord of the harvest” be near thee,  
To comfort and strengthen, and aid;  
His “presence” be with thee to cheer thee,  
In sickness and sorrow and shade!  
May He lead thee to heights of ambition:  
To service for great and for small;  
The “fire” of the Christ-like within thee,  
Consuming the sacrifice all.

—I. W. Watts.

FREE LITERATURE.

Interesting papers on the following, and many other Bible topics, will be sent free upon request, while the supply lasts :

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