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The New Creature.

(Convention Address—Adelaide) *“If any man be in Christ, he is a new creature, old things are passed away; behold, all things are become new.” 2. Cor. 5:17.*

THE question arises, What is the new creature? We first make a consecration to the Lord, deciding to do His will.

He then gives us of His holy spirit of begetting. At that time, we have the old body, and the old mind, and the only new thing we get is the new divine will; so we can truthfully say that the acceptance of the divine will of God is the beginning of the new creature. We give up our old will, and when we put our new will into force, it transforms us by the renewing of our mind, and then that new mind enables us to prove what is that good and acceptable and perfect will of God. (Rom. 12:2.) We realize that we have turned away from the way of sin, and of doing our own will, ‘to go in the way of righteousness. When we give up our own will to God, everything goes with it, our bank book, and all we possess, and God gives them back to us as His stewards, and we must use them wisely, before our death. As new creatures in Christ, the only thing that has actually become new, is the new divine will. For although we have new hopes, new aims, new desires, etc., they are only the outworking of the new will. If, at any time we should return to a love of sin, wilfully, this would mean that the new will has died, has ceased to exist, and that a human will has come into existence. Since the Father does not purpose to beget anyone of the holy spirit the second time, whoever had become an old creature again would have no opportunity of getting out of that state; he would be “twice dead,” plucked up by the roots, as Jude declares. (Jude 12, 13.)

So we see the new creature is the new divine will, and the holy spirit enlightens us, and then we have the new mind, or the transformed mind. Paul says, in Phil. 2:12-13, “Work out your own salvation, for it is God who worketh in you, both to will and to do His good pleasure.” We may say, “We are not good enough for all those favours.” But listen “There is therefore now, no condemnation to them when are in Christ Jesus, who walk not after the flesh, but after the spirit.” (Rom. 8:1.)

Is the New Creature Double-Minded?

One of the chief foes of the new creature is the old will. We must not think that the Christian has two minds, or two wills, for the Apostle James says, “A double-minded man is unstable in all his ways.” (James 1:8.) He is unacceptable to the Lord, and unsatisfactory to himself. The Christian is not double-minded, he has but one mind, one spirit, one intention, one will, and that is the new will, the spirit of Christ, the holy spirit. The old will is reckoned as dead, and set aside from having control in his affairs.

The new creature must keep down, keep dead, the old will with all its affections. Paul explains this, saying of himself, "I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." (1 Cor. 9:27.)

The old heart often practises deception upon the new heart, and says in effect: "Now you have reckoned me dead, you have put me out, but you must give me some consideration, just let me reason with you, you ought to be selfish and look after number one; give your family wealth, and social advantages. You should sacrifice yourself for them." How deceitful is this old heart, and how many have proved this to their sorrow. We must be careful and not let the old will master the new will. I expect you have heard the following illustration before. but we will repeat it again. Aesop was a Greek philosopher, and one of his fables, named "The Donkey and the Blacksmith," is a good illustration of the old creature and the new. We will take the donkey as the old creature, and the blacksmith as the new creature. One cold morning, a donkey put his head inside the blacksmith's door; the blacksmith looked around and said, "Get out!" The donkey said, "You are stingy. I am only getting a little bit of warm air." A few moments later, the donkey got half of his body inside the door; the blacksmith looked around and said, "Get out!" The donkey said, "Oh, I am just beginning to feel a bit warm and strong." Later on, the donkey got all of his body inside the blacksmith's shop, and the blacksmith said, "Get out-" The donkey said, "No, I am in charge now, so you get out," and he kicked the blacksmith until he kicked him right out of his shop, and the donkey was in charge. The illustration is a good one. It is very easy for us to let our old will master us, if we do not strive to keep it under.

We have this treasure in an earthen vessel. What is it? Paul says, "We have this treasure in earthen vessels," that is the new divine will, the spirit of begetting, which is the start of the new creature, and the transformed mind, and new desires. The earthen vessel is not the new creature, but we could say, that the body belongs to the new creature, in the same sense that your dog belongs to you. Your dog represents you, and you would be held responsible for what he does. You would be liable for damage which he might do. So the new creature must keep the mortal body muzzled, and keep it from doing harm in the world.

The new creature's proper body is the spirit body of the First Resurrection. But before getting it, he is placed on probation, and given his old human body to practise with. The new creature cannot make the old body obey him perfectly, but he can develop strength in his endeavours to bring words, actions and thoughts into perfect accord with the perfect law of God, which is love. It has been said, "We cannot stop the birds from flying around our heads, but we can prevent them from building their nests in our hair."

The imperfections of the flesh, to which the new mind does not consent, are all hereditary, all from Adamic weaknesses. All these weaknesses are forgivable by the Redeemer, who merely needs to be appealed, to, as the great Advocate. "If any man sin, we have -an Advocate with the Father, Jesus Christ the righteous." Every transgression of the flesh is charged to the new creature, who owns the flesh, and is using it. This obligates repentance, prayer, etc., and means the greater blessing to the new creature. To whatever extent the new creature gives consent, or sympathy, to the sin of his flesh, he is worthy of chastisements, which correctively assist in his character development. "What son is he, whom his Father chasteneth not?" (Heb. 12:6-11.) It is a difficult matter to bring the body under the control of the new mind and to be able to say: "Thy will, O Lord, not mine, be done."

Just as a colt needs to be broken in, to be brought into subjection, so it is with our flesh. If it is thoroughly broken in, it will remain in subjection. From time to time, it will attempt to assert itself, but it must be conquered, for if it is not thoroughly broken in, and if it is allowed to have more of its own way, there will always be danger of a runaway, or some other difficulty, and probably a final catastrophe.

We have been given the wedding robe, the robe of Christ's righteousness, as a covering for our imperfect

flesh.

It represents our justification as a new creature; it shows us as in God's sight, we are holy, undefiled, and harmless, through the merit of Jesus, our Advocate and Redeemer. In God's sight we are reckoned as perfect, but it would be a fearful thing for an imperfect creature to fall into the hands of the living God. (Heb. 10. 37.)

Can the New Creature Sin?

The answer is Yes, and No. The Apostle says in 1 John 3:9: "He cannot sin, for his seed remaineth in him."

That is to say. So long as the new creature continues to possess the spirit of God, the holy spirit, he cannot consent wilfully to sin. If we sin wilfully, it means that we have lost the seed of our begetting, and got instead, the spirit of the Adversary. The Scripture says, "If we say we have no sin, then we deceive ourselves, and the truth is not in us." Yes, we all have fleshly weaknesses, and these get the upper hand of us at times, and make us think we have sinned wilfully, but so long as we go to the throne of grace and ask forgiveness, it proves that the sin is not wilful, otherwise we would have no desire to ask for forgiveness; but we would not sin intentionally, knowing it was going to be displeasing to God. We would not take pleasure in sin, for we once died to it, by giving up our old will, and to have it revive again, means to return to wallowing in the mire, or, "twice dead, plucked up by the roots."

Is the New Creature Divine?

Well the new creature is begotten to the divine nature. The intention of begetting was to bring these new creatures to the divine plane or nature. We are all called in the one hope of our calling. God has given us exceeding great and precious promises, that by laying hold of these promises, we might become partakers of the divine nature. We are begotten of the holy spirit, and with this end in view, we may ask, Will all who are begotten of the holy spirit, attain to the divine nature? The answer is No. Some, according to the scriptures, who are begotten of the holy spirit, will go into the second death, and fail to attain to any nature. Others begotten of the holy spirit will not attain the divine nature, but to a spirit nature lower than the divine. How this will be has been illustrated as follows: All bees are begotten in just the same way, whether they turn out to be a drone, a queen bee or a worker. There are three kinds, and the begetting is the same in every case. The after treatment causes the difference. One larvae becomes the queen bee, simply because she has been supplied with a greater abundance of food, and not because of any different begetting, so with the church class begotten of the holy spirit. God provides the nourishment, and if you and I partake of more spiritual food each day, and digest it, it will build us up spiritually, and we will become the Queen, the Bride of Christ, otherwise we may be of the great company class, or else fail altogether, and go into the second death.

Is the new creature real, or merely reckoned so. The new creature is real, so real, that the new creature can die the second death. If it were only a reckoned matter, it would not be so serious, but the whole proposition is carried out on a real basis, that we must really, not reckonedly, conic and present ourselves a living sacrifice. Christ needed to have really died, before He could impute His merit to us. If it were only a reckoned matter, God could have dealt with the lackings we have; but Jesus really ascended up on high, and presented the merit of His sacrifice on our behalf. Not until that moment, could God grant the holy spirit to the waiting disciples, and that holy spirit came to them as a real begetting to the divine nature. Old things have passed away, and all things have become new,' and very positively so, for we all can prove it by our lives.

The prize of our high calling is worth striving for, and the joy that was set before our Lord, was the doing

of the Father's will. That was the encouraging motive set before Him, and so it should be with us. I was reading about a party in one of the western mountains of Europe, who were lost in the snow, and they all decided to lay down and die in the snow. One man among the party took from his pocket a photograph of his wife and child, and the joy that was set before him was to be with them again, so he got up and endured the hardships through the snow, and finally found his way home. Paul says, "We must endure hardness, as a good soldier of Jesus Christ."

One of the most serious foes of the new creature is the evil spirit of fear. It will persuade us that God's promises are not for us, and that we can never attain to them. All of God's people are liable to attack from this wrong spirit of doubt and fear, and we need to fight down this evil spirit courageously, and destroy it, lest it kill the fruit of the holy spirit, and finally quench it, and drive it out of us entirely. The spirit of fear is a mental influence, natural to every fallen human creature of humble mind. It is begotten of the realization of personal imperfections, and unworthiness of divine favours. The counteractive for this spirit of fear is the holy spirit of truth. It points us away from our unintentional weaknesses, to the great atonement accomplished by our Lord Jesus, and reminds us of the words of Paul, "If God be for us, who can be against us?" (Rom. 8:31-34.) Also, "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." (2 Tim. 1:7.)

May each one of us day by day strive to put off anger, malice, hatred and strife, and to put on love, meekness, joy and all the fruits of the holy spirit, for "If any man hath not the spirit of Christ, he is none of His." (Rom. 8:9.) "Behold what manner of love the Father has bestowed upon us, that we should be called the sons of God." (1 John 3:1.) Just let us think what a power the spirit of God through Christ is. Why, that power was able to raise Jesus from the dead, and it will also do considerable things for us.

The holy spirit is associated with self-control. Paul says: Let that spirit come more and more into the control of our mortal bodies, then we will bring our flesh as nearly as possible up to that standard every day. Don't let us be troubled in spirit because we have tried and failed, or because some other sister or brother has done better than we have; for our. Christian growth is not brought forth in a night like a mushroom. It takes scores and scores of years to grow a sturdy oak tree, that will stand up to all the storms of time; so, time is required for Christian growth. We can only live for one day at a time, and we are in life and we must go on. Do our best to-day, for to-morrow is never present time, for it is always to-day. Let us live in the present, the past is dead, but the future is in our power, and one of the best ways to make the new creature develop is to fellowship with the Father, the Son, and the brethren.

The Death of Mrs. Prayer Meeting.

Under the above heading the following has appeared in the Melbourne newspaper "New Life," and has been sent in by one of our friends. The cutting is reprinted to show the condition in present-day churches not with any feeling of irreverence towards those people who may still be seeking to support the systems which the Lord has cast off. (See Rev. 3:14-17.) The remedy is very clearly defined in the Scriptures, for all who can heed the call, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:4, etc.) The cutting is as follows:

We note in the "Free Will Echo" that Mrs. Prayer Meeting is dead. In the belief that friends of the deceased might be interested, we reprint the death notice:

"Mrs. Prayer Meeting died recently at the First Neglected Church, on Worldly avenue. Born many years ago, in the midst of great revivals, she was a strong, healthy child, fed largely on testimony and Bible study, soon growing into world-wide prominence, and was one of the most influential members of the famous Church family.

"For the past several years, Sister Prayer Meeting has been failing in health, gradually wasting away until rendered helpless by stiffness of knees, coldness of heart, inactivity and weakness of purpose and will power. At the last she was but a shadow of her former happy self. Her last whispered words were inquiries concerning the strange absence of her loved ones now busy in the marts of trade and places of worldly amusements.

"Experts, including Dr. Works, Dr. Reform and Dr. Joiner, disagreed as to the cause of her fatal illness, administering large doses of organisation, socials, contests and drives, but to no avail. A post mortem showed that a deficiency of spiritual food, coupled with the lack of faith, heart-felt religion, and general support, were contributing causes. Only a few were present at her death, sobbing over memories of her past beauty and power.

"In honour of her going, the Church doors will be closed on Wednesday nights, save on the third Wednesday night of each month, when the Ladies' Pink Lemonade Society serves refreshments to the members of the men's handball team."

James De Forest Murch—"The Outlook." Reprinted in "The Australian Christian."

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PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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For the Elect's Sake.

WITH the launching of the great invasion of Europe by the Allied Expeditionary Forces on June 6th, a further phase of the present world-wide conflict has been reached. The tremendous loss of life on both sides from such an undertaking must be obvious to all thinking people and presents an appalling picture to the mind. New devices, such as the flying bomb, are being invented from time to time to add to the destruction of human life. Recent reports from Moscow estimate that the casualties on both sides on the Eastern Front have already reached the colossal total of 13,000,000 men. Truly, what a terrible spectacle these happenings on earth must present to the Lord and all the heavenly hosts. • If ever the fruits of disobedience and sin were intended to deter intelligent beings from taking a course of transgression, surely this should be accomplished now.

Undoubtedly we have reached a further stage in the fulfilment of our Lord's words—"For then shall be great tribulation, such as was not since the beginning of the world to this time" (Matt. 24:21), though additional stages of the great trouble must follow to, complete the passing of this present order of things. Our Lord no doubt had this in mind when He added—"No, nor ever shall be." We can be thankful that never again will the world experience such a time, for lasting lessons will have been learned, and Christ's Kingdom will guarantee a reign of righteousness, for all the obedient, for all time.

The following verse (22) in Matthew 24 is most enlightening. It reads, "And except those days (of great tribulation) should be shortened, there should be no flesh saved: but for the elect's sake those days shall be shortened." It is necessary to keep in mind that these verses were spoken by Christ to His disciples to explain the period elsewhere referred to as "the days of the Son of Man," so the "elect" in verse 22 would refer to the Lord's people living at the present time, prior to the last phases of the great tribulation. The same class is mentioned as the "very elect" in verse 24, and as the "elect" in verse 31 of this same chapter in Matthew.

The reference to the shortening of the days of tribulation "for the elect's sake," reveals the importance the Lord places upon the completion of this class. A helpful explanation of how this is accomplished is revealed in Rev. 7:1-3. Here it is shown in vision that the four winds of the earth (picturing the forces of final destruction) are held back till all the servants of God have been sealed in their foreheads. Thus the shortening of the days of great tribulation takes place at the beginning. For instance, by holding back the "winds" for ten, twenty or more years at the beginning, the great tribulation is that much shorter, and this, principally, "for the elect's sake." At the same time some flesh is saved because of the shorter duration of great tribulation.

The sealing in the forehead of all God's servants who will make up the Bride of Christ refers to their instruction intellectually in all things pertaining to the kingdom work; in other words, they are made acquainted with the outworking of God's plan respecting the harvest work of gathering the elect "from one end of heaven to the other" (out of the religious systems, Matt. 24:31), and also the nature of work to be accomplished in the Kingdom itself—the judging, blessing and restoring of all the willing and obedient of mankind to everlasting life on earth throughout the thousand years of Christ's reign, and also the judging of angels, (1 Cor. 6:2, 3.)

Inasmuch as the complete 144,000 of the Bride of Christ are to be "sealed in their foreheads," and many of this class would necessarily have finished their earthly course before the harvest truths were revealed, it is evident that the consecrated ones who, when faithful unto death were not fully informed intellectually about the Kingdom work, would be "sealed in their foreheads" on the other side of the vail, whereas the elect for whose sake the days of tribulation are shortened would receive their "sealing in the forehead"

while still in the flesh. Our Lord in His parable of the Pounds (Luke 19:11-19) apparently refers to the installing in places of authority in His Kingdom, with the necessary intellectual instruction, those who have proved faithful all down the Gospel Age, when He said, "Have thou authority over ten cities. . . . Be thou also over five cities" (verses 17 and 19).

How important it is that all the Lord's dear people become "sealed in their foreheads" as well as in their hearts, during the time the Lord has provided for this important work, for it is only those who are sealed in both heart and mind who are able to sing the song of Moses and the Lamb (Rev. 15:2-4); in other words these are the only ones fitted for the heavenly Kingdom, to associate with Christ in the grand work of His Kingdom, when all earth's tumults are stilled for evermore. Only the Lord can give the increase (1 Cor. 3:6), but of course His sincere people must be willing to be led—out of all bondage to creeds and systems of men, to the Lord Himself, for these only hinder a true heart and mind appreciation of the true God. "This is life eternal that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

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A new stock of the valuable book "Divine Plan of the Ages" is now available in handy, pocket size. For over 60 years this work has been a means of assisting Christians to a clear understanding of the Bible, and is as valuable today as ever. This edition is bound in blue cloth and priced at 2/6 per copy. A larger edition in red cloth covers is still available at 1/3 per copy.

Consider.

(Convention Address — Sydney.)

TO consider means to reflect, think, study, ponder. It is a sparse commodity to-day. People go through life in a hurry and scurry and bustle; they do not stop to think, but just go with the crowd. They just take things for granted; it is a case of “open your mouth and shut your eyes and see what Jack will send you.” There is not much time given to consideration or to thought. In the nominal systems there is not much encouragement to do so; indeed, in the interests of unity it is discouraged, as long as they have a certain amount of teachings to hold them together.

There are many Scriptures which exhort us to think, to study, to ponder. “Think on these things.” Ponder in your heart. In Isaiah 1:3 we read, “The ox knoweth his owner, and the ass his master’s crib; but Israel doth not know, my people doth not consider.” Isn’t that true to-day in Spiritual Israel, in the nominal systems generally? And doesn’t it apply to us, too? Do we consider, do we think? Speaking for ‘myself, I know I have a lot to make good in that respect. The environment does not help us at all. But it is essential, for God does not reveal all to us. Through the Scriptures He has revealed a certain amount, but we do not know very much about Him, and about His personality. But we know something about His plan and purpose.

In horticulture, by studying different flowers, we can often determine what kind of person was behind it, and brought it into existence by selection. With dahlias, the person might have been bright and flamboyant. You can pick out what kind of a person was responsible for it. Others may be very refined, and so on, and they produce that kind of plant.

So it is with God. Man is known by his works, and God is known by His works and plan. And so we are enabled, per medium of His Word and the plan which that Word reveals to us, to know something of the beauty and the grandeur of His character. “Infinite in wisdom, in love, in justice and power.” If we apply that test to any doctrine or dogma, it will soon prove whether it is in accord with the Bible. As we read in John 17:3, “This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.” The only way to know Him is through His Word and a knowledge of His plan. We all know that there is spiritual food set out which satisfies as nothing else can do.

Speaking about the want of consideration, it comes as part and parcel of ignorance—’darkness covers the earth and gross darkness the people.’ Everywhere that darkness is hanging like a pall. Satan even comes in amongst us and beclouds our minds. Sometimes we cannot see a particular point. Eventually, by God’s grace, we do see, and we are enabled to appreciate Jehovah.

Now, there are various ways in which we get to know the Creator, principally through His Word, of course, but per medium of nature is also a stepping stone. Unless we appreciate the small things, we cannot appreciate the greater things. We read in the twelfth chapter of Luke: “Consider the ravens; for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them; how much more are ye better than the fowls? . . . Consider the lilies how they’ grow; they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith?” Have you ever taken a microscope and looked at the flowers? The lilies of which Christ spoke are supposed to be the anemones which grow on the hillsides of Galilee. Man, with all his advancement, cannot produce anything like the texture of those flowers.

“Consider.” What is the result? We are satisfied of God’s providential care of such things, and why should we question His providence for us?

Then our minds go back to David. He did not need exhorting to consider, he was of that contemplative mind. He says in Psalm 19:1-4, "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." Then in Psalm 8:3-5, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? And the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." And when we see the teeming multitude in the streets, we are reminded of the poem which says

"After all we are very little,
Very little after all ;
In the temple of creation,
Brothers, we are very small."

Isn't it so? And yet, what is man? He is higher than these things about us, things of Nature. The Psalmist looked into the heavens and saw the starry space and all the orbs in countless millions proceeding along the various planes marked out for them, and he then thought about man. And when we go from the psalm to the New Testament we find it quoted, with the words, "We see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man." (Heb. 2:8, 9.)

What does God think about man? If His providential care is over the birds and the flowers, what about us? We need not worry.

Now we can appreciate God in His providential care for the things of nature, and when it goes so far as to embrace us, by His grace, as it does, the very fact that we are here (at Convention) is evidence that we are of those who are referred to in Heb. 3:1, "Wherefore, holy brethren, partakers of the heavenly calling." That is our position. "Consider"—what? "The apostle and high priest of our profession, Christ Jesus." Now we are getting on to spiritual, deeper things. We know the significance of the priesthood. Then there is the under-priesthood, the royal priesthood. What does that imply? There is that glorious work of the future, not to play on harps and things like that, but the work of helping and assisting the groaning creation back to harmony with God. We are given the opportunity to develop here. That is why we are exhorted to cultivate the graces of the spirit, so that when we are associated with the High Priest in blessing all the families of the earth, we will be ones called to that position.

These truths have made us happy in the past, and we have rejoiced in them, but with the trend of things our lot has fallen, not into unpleasant places, but strange places and strange conditions. The result is, it has been a test. We had that time of quietness to study and to think and to meditate and to develop as runners in the racecourse, and then the time came when we saw great trials and difficulties scattering the brethren right and left, and we were meeting in twos and threes. We were in perplexity, and it was a test to our faith. It is all right to be in the army when the band is playing. It is all right to attend Conventions. But later on, perhaps, sometimes things are not quite so good as we thought. As with soldiers, it is all right when the martial music is playing and they hear the cheering crowds and the praise, but when they are in the mud and the jungle and with danger all round them and they have to stand on their own, it tests whether their hearts are in the job, it tests their faithfulness, and so it is with us. That is why we are in the testing period now, and it is trying us out to see whether we love Him with all our hearts and minds and souls and strength. We have to stand on our own feet. We would like to lean on somebody else, but they have enough to do to look after themselves.

Again in Heb. 12:3 we are exhorted to consider—”Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.” What are we going to consider about Him? His birth, yes; His life, that is good; His parables and teachings are fine. But it says, “Consider him that endureth such contradictions.” That is the point. The contradiction of sinners against Himself. How they traduced Him and accused Him of being a blasphemer against His Father, a disloyal person. But was He a blasphemer, and disloyal? No.

Consider Him when He went through the agony of Gethsemane; what He went through, and His experiences. He had to stand on His own feet. Nobody understood Him. John and James and Peter could not even stay awake. He came back to them and found them sleeping. We are so fallen, we do not know what a perfect man would suffer. We cannot understand it. We are born dying, and so full of aches and pains. He, of course, was in His maturity, and a perfect man.

“Consider Him who endured such contradiction of sinners against Himself.” Consider Him who put up with such buffetings when He was arraigned before those different ones. Consider His attitude right through, before Annas and Caiaphas and Pilate, who could not find anything wrong with Him. The position was untenable, He knew He was innocent. But Pilate did not have the strength of character which would enable him to do the right thing. But he saw to it that the superscription on the cross was, “This is Jesus, King of the Jews,” and would not take it down.

But the main point to consider is the behaviour of the Master. How they buffeted Him. He was a perfect man, and what it must have been to run the gauntlet of losing that life which He enjoyed, life in its fulness and perfection. What did it mean when the Scriptures say, “He was heard in that he feared?” He was fearful that He might have made some little mistake, and not alone was His own life in jeopardy, but that of the whole world was in the balance. We cannot appreciate what He went through. But the point for us to remember is, to consider Him, when we are tested and tried. We have not the same testings and trials that He had to go through, or not to the same extent. But if we consider Him we will be able to endure the contradictions of sinners against us.

Now we come down to ourselves. In Heb. 10:24 we read, “Let us consider one another.” Why? How? “To provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching.” In Canberra there are quite a number of refugees, and also embassies from different countries, and I have often noted how they congregate together, because they speak the same language. So do we. And can we refuse to obey such an exhortation when it comes from the Apostle, to forsake not the assembling of yourselves together? Especially in the light of the following words, “so much the more as ye see the day approaching.” How else can we help each other?

We might ask ourselves, are we helping or hindering the brethren? We can help with prayer, and if we are praying for people we will find ways- and means of helping them. We should not pray for them and stay away from the meeting. If they are sick, we will not stay at home. Prayer would be ineffective then. We can only help each other by attending the meetings and visiting the brethren and helping them. We cannot help discussing some outside things, but it is along spiritual lines that we want to concentrate. There is so much to talk about. We do not want to take up too much time with the things of this earth. And we do not want to go to the meetings knowing nothing about the topic. There is as much good obtained by each individual from the preparation as from the brethren who speak. Unless everyone contributes something, it is not fair. We are of an independent nature, generally. If someone gives us something we want to give something back. Each part of the body should supply something. The best illustration I can think of is that of a camp fire. In the early part of the harvest period there were grand Conventions; we often hear the brethren speaking of them, and the fire was burning brightly. Then, getting towards morning, there is a little ember here, one there, but it is getting pretty black and cold. How are you going to get warmth? Get

together. If we do that, we will be all right. We will have love abounding in our hearts and shining in our faces like Stephen when he was before his persecutors. He had love in his heart. He was able to pray for his enemies, even though they stoned him to death.

Now I want to close with a little poem, called

“Others.”

“Lord, help me to live from day to day
In such a self-forgetful way
That even when I kneel to pray
My prayers will be for others.

Help me, in all; the work I do,
To ever be sincere and true,
And know that all I do for You
Must needs be done for others.

Let self be crucified and slain,
And buried deep, and all in vain
May efforts be to rise again,
Unless to live for others.

And when my work on earth is done
And my new work in heaven begun,
May I forget the crown I’ve won
While thinking still of others.

Others, yes, Lord, others;
Let this my motto be,
Help me to live for others
That I may live like Thee.”

Radio Witness to 3B0 and 2CA. •

The opportunity for extending the witness by Radio to 3B0 (Bendigo, Vic.) and 2CA (Canberra, A.C.T.) is now available, and commencing Sunday, July 2nd, both these stations will broadcast the Frank and Ernest sessions every Sunday morning at 10 o’clock. All friends living within range of these stations are asked to make these sessions known to as many people as possible. Advertising cards are now ready for this purpose.

The witness through 3SH (Swan Hill) will be concluded for the present on Sunday, July 9th. It is expected that 3B0 Bendigo and 2CA Canberra will reach practically all parts covered by 3SH, as well as opening up new areas in well populated localities throughout central Victoria and parts of New South Wales. The area covered by 2WG last winter will also now be reached again from 2CA, so those friends who appreciated the Talks from 2WG (Wagga) may again listen regularly. The wave lengths for these stations are 3B0 Bendigo, 309 metres; and 2CA Canberra, 286 metres.

Correspondence.

Victoria.

Dear Frank and Ernest—I am just writing you a short letter to tell you how much my husband and I appreciated your Talk on the two parts of God's Kingdom.

As those who talk or know about "the high calling of God in Christ Jesus," which "a chosen generation, a royal priesthood, an holy nation, a peculiar people," are to occupy, are so very few and far between, it makes one's heart rejoice very much to hear any one speak along these lines.

God's plans and purposes are truly great for the benefit of the whole of mankind if they will but accept them.

To know that in the next age God's promise to Abraham of the blessing of all the families of the earth will be accomplished, when men who have not at the present time been brought to an accurate - knowledge of the truth" will be, is grand indeed. "That was the true Light, which lighteth every man that cometh into the world."

Then the "princes in all the earth" will be near to help and encourage them, when we of this age will be sitting with Christ in His throne, judging not only men but angels also. May that time soon come. I remain, Yours faithfully.

Frank and Ernest—Dear Sirs—It is with pleasure I listen to your Sunday morning broadcasts from 3GL, and I would like to have some of your Talks to read. There is a difference in the way you explain the readings, a way which I can understand and hope to profit by. I would like to pay for the pleasure of having your Talks to read, so let me know what I am in your debt. Do you supply your Talks weekly or monthly, as I would like to follow them up. Yours sincerely.

To Frank and Ernest—Dear Spiritual Speakers—I thank you for the various papers, broadcast reports, and the helpful book "Hope Beyond the Grave," which you so thoughtfully and kindly sent to me, and which I am still reading. They all contain just what my spiritual being is in want of in this mundane life. I shall, as the days go by, give them to others who are ripe for such spiritual knowledge. I hope too that they may realise the happiness that lies in the future of heavenly bliss, when we have passed out of this world of sorrow and wickedness, thank God, touched here and there by such speakers as Frank and Ernest, with the supreme sunlight of sincere Christianity.

Enclosed please find postal note for 3 /-, the sub. for year's delivery of "Peoples Paper." Yours in hope.

Dear Sir—I would be very pleased to get a copy of your Bible Talks which I love to hear and from which I receive quite a lot of knowledge and also a lot of pleasure, and am always sorry when they are finished. I am working shift work of a Sunday and some days I am not able to hear them. I intend to forward the Talks on to my son in New Guinea for him to pass on to others. I am quite willing to send something in weekly to help to pay the expenses. Wishing you all the best and may God spare you to continue on in your good work. I remain, Yours Sincerely.

South Australia.

To Frank and Ernest—Dear Sirs—I am just writing you a few lines to tell you how much I enjoy your discussions on the Bible on Sunday mornings.

It is much easier to understand than listening to many sermons, as you discuss same in every-day language.

You mentioned a certain little booklet last Sunday that would be beneficial for everyone to read, but I have forgotten the name; would you please forward me a copy of same, also a copy of your Talks that you broadcast every Sunday.

I would like to forward same on to one of my daughters. May God richly bless your Talks and thanking you in anticipation. I remain, Yours sincerely.

To Frank and Ernest—Dear Sirs—I am an interested listener to your Talks on Sunday morning and feel benefited by them. On last Sunday it was very interesting and I would very much like a copy of same.

I have received some copies of “Peoples Paper” which I have enjoyed and have pleasure in lending same to others. One of these told me today they were splendid and he has sent over to get copies of the Talks, also the “Peoples Paper” and other literature, which he believes will help him in Christian work. Thanks very much for literature received and am looking forward to last Sunday’s Talk, also to further “Peoples Papers” etc. Please find enclosed stamps for a copy of “Daily Heavenly Manna.” Again thanking you, I remain, Interested.

Frank and Ernest—Dear Christian Friends--The “Peoples Paper” to hand with Biblical Dialogues enclosed for which accept my sincere thanks. Needless to say, I continue to listen in to the Radio discussions Sunday mornings with the same keen interest and look forward eagerly to the little “Monthly Paper.- Though small, it certainly is rich in spiritual values, to say nothing of other items of intellect—re Question Box, also Correspondence and Radio activities.

I might inform you that after re-reading Dialogues I pass them on to interested friends that they too might derive the same spiritual comfort and consolation which I receive from studying them.

Well, good friends, in closing we feel assured that the Berean Bible Institute with its fellow Christian workers, with the aid of our prayers, that your good efforts are being abundantly blessed, which you all so richly deserve. Be assured that I shall be on the “spot” next Sunday morning (God willing) with the same keen interest to hear the voice of our good friend announce “Frank and Ernest.”

Kindly accept the enclosed as a small donation to the General Funds and, once again, God bless you all. Yours sincerely.

Berean Bible Institute—Dear Sir—A friend of mine has given me a copy of “Peoples Paper” which I have found very helpful; so much so that I am desirous of receiving a copy each month. Would you kindly forward same; also I would be glad to receive a copy of Frank and Ernest Talks each week.

Further, I would be glad if you would forward me the booklets on Bible Truths as mentioned in your April issue of “Peoples Paper.” I would be glad also to have a copy of “Daily Heavenly Manna.” Please find enclosed herewith 10/

- for cost of same. Yours in Christian service.

Frank and Ernest—Dear Sirs—I have been an interested listener to your Bible Talks over 5PI for some time now. Many of your subjects are not new to me but all the same I enjoy listening very much. Would you please send me your Talk of a few weeks ago on “Restitution” I think you called it, also the booklet, “Hope Beyond the Grave.” I remain, Yours faithfully.

Western Australia.

Dear Sirs—While in Perth I had the pleasure last Sunday of listening to your Bible Dialogue. I was very much struck by what you said re “I will restore all things.” I am unable to get the station here, so cannot continue to listen. Could you let me have a copy of last Sunday’s address, also if I forward postage could you send me each week a copy of your current address? Thanking you in anticipation of your kindness. I am, Yours sincerely.

(Free copies of all Dialogues are gladly supplied, upon request.—B.B. Institute.)

Frank and Ernest—Dear Sirs—From time to time my husband and I have “listened in” to your very instructive Dialogues. This evening we heard only the last few minutes of your discussion. Frequently, we miss the session for various reasons. So we would like to avail ourselves of your generous offer re posting the Dialogues, especially tonight’s, also your booklet on “Death, Hell and Spiritism,” as announced over the air.

I pray God may richly bless your messages as they reach the homes of the people. Yours sincerely.

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