PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM
UNDENOMINATIONAL • A RELIGIOUS NEWSPAPER
Volume XLII. No. 2 MELBOURNE. FEBRUARY, 1959 Price—Fivepence

Receiving and Giving.

(Convention Address)

CHRISTMAS is a good season of the year to reflect upon God's goodness to the children of men. Not that we should reserve our reflection in this respect to the Christmas season, but with all the exchanging of gifts and greetings the tenor of the days seems to direct our attention to the topic of giving and receiving. Many of us have probably found how true are the Master's words — "It is more blessed to give than to receive." We would not reserve one or two occasions during the year for gift-giving were we conscious of all God's goodness toward us and endeavoured to emulate Him and thus show our appreciation. "He openeth his hand and satisfieth the desire of every living thing," while the Apostle Paul declares that ever since the creation there is not a spot on earth where God has left Himself without witness — giving rain from heaven, fruitful seasons, the sun, moon and stars, food, and the joy of life. Add to these the beauties of nature — floral treasures, trees, rivers, mountains, birds, thousands of lovely things so close at hand, ours for he receiving. To give back our admiration and gratitude we become the richer. Job also mentions iron, silver, gold, precious stones decking out in beauty the glorious earth. If there be any who fail to appreciate the splendour and beauty of God's gifts in nature because of the mal-administration of the violent who mostly gather up and acquire these beauties for selfish reasons, let us not forget at least that out of the earth comes food, our daily bread.

Poor, hungry, ill-clad folk (and there are millions) who live in cold countries would probably miss "the treasures of the snow and hail," just as the weary, the footsore, the destitute (and there are millions) of the better regions would no doubt trample underfoot the "lilies of the field" without a second thought for the glory that is greater than Solomon's. Nevertheless, because so many overlook daily blessings, there for the receiving, should we be indifferent to our blessings? "When I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained," the mighty oceans "compassed with bounds", "the earth suspended on nothing", all for the happiness of that creature *we* call Man, who could fail to ask himself — "What is man that thou art mindful of him" to such an extent?

"The heavens declare the glory of God and the earth showeth forth his handiwork"; truly the "invisible things of him from the creation of the world are clearly seen" leaving those without excuse who fail to receive with gratitude the daily benefits. How fortunate are those folk who attempt to count their blessings, without revering the gift more than the Giver.

Additional to all the many lovely things that surround us, too numerous to attempt an itemized description, God has given us what is termed an Unspeakable Gift. As you know, many declined this precious Gift, even His own people would not receive Him, but to as many who did receive Him to them gave He the power to become sons of God. Further gifts are showered upon this class — to them belong "exceeding great and precious promises" beyond our comprehension, for "eye hath not seen nor ear heard, neither hath it entered into the heart of man the things God hath in reservation for those who love him." "Of his fulness have we all received, and grace for grace." It is our endeavour to show that these wonderful gifts may actually be experienced, in part, from this time on, but the strange thing about sharing in these gifts is that one must give before receiving. There are treasures of knowledge, wisdom, faith, love, joy, peace, security, ours for the receiving, provided we give something back to God.

But what can we give that He has not already given us? "What have we that we did not receive?" You remember how God reproved David in this respect when David desired to build God an house. "Hath not my hand made all these things?" "What shall I render unto the Lord, for all his benefits unto me?" The cup of salvation, which we are invited to take involves not only receiving, but giving. There is one thing that we can give; it is a very precious thing to us, embodying all our affections, faith, love, hope, and is termed the heart —"My son give me thine heart, and let thine eyes observe my ways." Jesus did this, surrendered His will. "Not my will, but Thine," He said, and thus became eligible for further gifts. But these gifts are enfolded in mysterious wrappings, which of course must be broken before

the contents may be enjoyed.

It reminds us of that mysterious book mentioned in Rev. 5, in the hand of Him that sat on the throne. This book, you will remember, was sealed with seven seals which no one, either in heaven or in earth, was able to break. With all their power and glory none of the angelic host was able to loose the seals, and no one on earth, with all our pride of life, able to loose a mere seal. Much weeping was occasioned, for while the book remained closed the plan and purposes of God were not only hidden, but packed away in storage. Then, to the amazement of all, a slain Lamb was pronounced worthy to open, and by so doing, the contents became available to other servants. The angelic choir sang a new song, and this choir you will have noted, bore a close relationship to the Lamb. The anthem they voiced was a real Christmas carol, extolling the worthiness of the Lamb, and now declaring He is worthy to RECEIVE "power, riches, wisdom, strength, honour, glory, blessing." This wonderful anthem was ' echoed back from earth, all acknowledging the authority of God and Jesus the Messiah. Note that before these treasures were possible the Lamb had to GIVE something. Because it was a slain Lamb there is no question what He gave. "Christ our Passover (Lamb) is sacrificed for us." "God gave his only begotten Son," and the Son gave Himself for us, a ransom for all.

If Christians acknowledge that they have received so much, Paul says their reasonable service is to give something in return. If the goodness of God led us to repentance, what should all His further mercies do to us? To help us in this respect, for we will find we are insufficient to accomplish it in our own strength, we'll need help. This is, true to God's goodness, available for the receiving, for when Jesus ascended on high God gave us gifts in the form of apostles, prophets, evangelists, pastors, teachers, all speaking in harmony, to enlighten our eyes of understanding that we may know more of these heavenly treasures.

There was once a colony of lepers, ten men in all, living on the outskirts of a certain village. Outcasts from society, a law to themselves now, forbidden to fraternise, no hope in this world, nothing but a slow torturous death ahead of them, no sympathy from any, for all shunned them; just waiting for the dreaded leprosy to claim parts of the body at a time —their hands, feet, ears, etc., dropping off as the incurable disease spread. Is it any wonder that they cried with a loud voice when it became known that Jesus, the miracle worker, was passing that way — "Jesus, Master, have mercy on us." What a cry; what poor, despised dregs of humanity they must have been. The compassion of Jesus came to their rescue, and what joy must have been theirs to find themselves rescued from such a plight. What wonder and amazement to the onlookers, but what relief to the poor sufferers. They received much that day. Nine of God's "own family," and one stranger made up the colony. Now, there were ten clean, wholesome men, ready for rehabilitation.

The episode would have had a happy ending but for one thing — the ingratitude of mankind. Nine of the men could not get back to society fast enough. Maybe their parents, or families awaited them with open arms; back to all those important things now needing their attention; the lost job, the pleasures of living, etc., etc. The stranger, the one not satisfied to receive everything without giving something back, came back, alone, to give thanks. Jesus sounds very sad when He asks of this stranger giving thanks — "But were there not ten? Where are the other nine?" The Psalmist has the same sad note — "0 that men would praise the Lord for all his goodness to the children of men." The leprosy of ingratitude is worse than the leprosy of the skin. You can easily trace it out, ungrateful, unhappy, selfish, etc. Gratitude expressed leaves one happy, hopeful, useful, loving and kind. Giving and receiving is vividly portrayed in the above account.

Flowers give themselves to the sun; what a joyous result — sparkling, scintillating, radiating colors, perfume, creating beauty and happiness. Glance again at the colony of lepers, where nine were ungrateful and one returned to give thanks. Those nine, ungrateful beings must always have been the same. They must have "cashed in" on the faith of the stranger. Confined together in the one camp any straw would be clutched at to save from certain death. There was nothing else to do but join in the plea of the stranger — "Master, have mercy on us." For the sake of the small minority the wrath of God is delayed. Sodom was safe while "ten righteous men were to be found **in** it." The master and crew of the ship in distress were safe because of the relationship to the prisoner, the Apostle Paul. For the elect's sake the days of wrath at the close of the Gospel Age are also shortened. For the preservation of the mass, let the salt give forth its saltiness.

What is known as "The Parable of the Two Seas" pictures our theme very strongly. In the Land of Promise are two seas, the Sea of Galilee and the Dead Sea. Separated one from the other by a high tableland for about sixty miles, these two seas have much in common and yet are as different as light is to darkness. They are both inland seas, both fed by mountainous streams and both mainly fed by the mighty Jordan River. Both are well below sea level, yet one is "a most attractive object, a beautiful body of water, blue water overarched by a blue sky. Its rare beauty has kindled the enthusiasm of many hearts." Jews and Gentiles both sing its praises. The ancient rabbis had a saying —''Although God has created seven seas yet He has chosen this one as His special delight." Its waters are always "clear, cool, and sweet." The River Jordan at times brings down much sediment and appears like a very dirty stream. Yet the Sea of Galilee remains clear, cool and sweet. Fish are here in profusion, quality as well as quantity. Its shores were one continuous

garden at the time of our Lord, and no doubt will again be restored to their former beauty.

The Dead Sea enjoys everything that flows into the Sea of Galilee; some of the streams that feed it are teeming with life. Yet this sea is so aptly named because of its lack of life. Not a living thing in its waters, nor in the vicinity of its shores. Its waters yield 24 pounds of salt for every 100 pounds of water, while the Atlantic Ocean's waters yield 6 pounds of salt for the same quantity of water.

Associated with the Dead Sea we have Lot, Sodom, and Gomorrah. Jesus of Nazareth exalted the Sea of Galilee by His presence along its shores, and on its waters, making one of its cities, Capernaum, His home. If its waters could speak what history they would tell. Along its shores He called His first disciples, multitudes came to be healed, He fed the five thousand, and Jesus Himself referred to the "mighty works" that had they been done in Tyre and Sodom would have meant salvation. What makes the big difference, then, between the two seas? The same difference that divides a nominal Christian from a real disciple; the same difference that separated the lone stranger in the leper colony from the nine who failed to return.

With Galilee, water flows into it and also out of it. The Dead Sea will take everything that comes its way and gives nothing back. In the case of Galilee we have beauty, activity, life. With the other sea we have stagnation, death. Galilee receives and gives again, yet loses noth**ing** by so doing; in fact, it benefits. The Dead Sea takes everything and gives nothing. Compare the results, for these issues affect the Christian; these two Seas symbolise people.

To give back the life in Christ means an overflowing cup. The more that is given the greater the overflow. We receive and give; we give and receive. This is a Christian life; the result will be as beautiful and useful as the Sea of Galilee; suffering and dying with Christ means giving, but it also means receiving, so that we all may say — "I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me." (Gal. 2:20.) "As every man hath received the gift, so minister the same one to another." "Give to him that asketh of thee." "Freely ye have received, freely give."

Adelaide Easter Convention.

The Adelaide brethren wish to advise that their Easter Convention is to be held this year (D.V.), from Good Friday to Easter Monday, March 27th to 30th, in the Master Builders' Rooms, 17 Waymouth Street, Adelaide. They extend a cordial invitation to all friends able to attend these gatherings in the Lord's name. Further particulars from the secretary, Mrs. H. Bartel, 10 Winston Avenue, Clarence Gardens, South Australia.

Passover Memorial, 1959

The anniversary of the Memorial of Christ's death falls this year on the evening of Tuesday, 21st April. This date will therefore be the appropriate time to observe the celebration in accord with our Lord's request—"This do in remembrance of me."

Friends desiring the unleavened bread and wine may procure these from this office. Early application should be made, preferably by early April, and please state the number of persons to be served.

Memorial Services.

Melbourne.—Tuesday, 21st April, at 7.30 p.m., at Church of Christ, 277 Glenferrie Road, Hawthorn. (Not far from Glenferrie Station; a few doors south of Burwood Road.)

"Our Most Holy Faith."—This is a splendid volume of most helpful articles and sermons by the author of Studies in the Scriptures, published by the brethren of "The Dawn" in U.S.A. Containing 719 pages, including Index, and well bound, with silver lettering, it is priced at 20/- post paid.

HEART PURITY.

"Thou must be true thyself
If thou the truth would'st teach;

Thy soul must overflow, if thou
Another soul would'st reach;

It needs the overflow of heart
To give the lips full speech.

"Think truly, and thy thoughts
Shall the world's famine feed;

Speak truly, and each word of thine
Shall be a faithful seed;

Live truly, and thy life shall be
A great and noble creed."

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

(Monthly) 5/- (60 cents) per annum, post paid.

Published by the Berean Bible Institute, 19 Ermington Place, Kew, E.4, Melbourne, Victoria Australia

Convention News.

ONCE again the Annual Convention arranged by the Melbourne Class over the Christmas period proved a means of great blessing and encouragement to all the brethren able to attend, and we lift up our hearts in thanksgiving to the Lord for all His favours bestowed in connection with the gatherings throughout the four days of Convention.

It was a pleasure to welcome some visiting brethren from other Australian States and districts of Victoria, all of whom contributed to the benefits received from the various sessions listed on the programme. We were sorry that others were prevented from attending the gatherings through illness, but the attendance was very good, being slightly larger at the concluding session than at similar Conventions for many years past.

Messages with greetings from other classes and individual brethren were received at the convention, being conveyed personally and through the mail, and these were all much appreciated and demonstrated the desires and prayers of other brethren for the Lord's blessing to attend the gatherings.

Three Bible Studies were conducted during the Convention on the Scripture passages — Psa. 2:1-8; Rev. 3:1422, and James 3:13-18. These studies provided a well balanced examination of a goodly amount of Bible truth, with special emphasis on the end of the Gospel Age, the period in which we are now living, and concerning God's true people, Christendom at large, and the nations of the world in this "time of the end" prior to the setting up of Christ's Kingdom. Some thoughts from each of these studies will be found in the Convention Notes compiled by one of our brethren and now available free to all desiring them.

A number of helpful addresses were delivered by visiting and local brethren and were a means of **much** encouragement throughout the gatherings. Each speaker conveyed a message from God's Word which revealed the diversity of talent amongst the Lord's servants, all of which is a means of upbuilding the members as a whole. The chosen subjects for addresses were: "Expectation"; "Some Thoughts on the Resurrection"; "Here Have We No Continuing City"; "Thoughts From a Shipwreck"; "Receiving and Giving"; "The Rewards of Christian Living";

“The Unsearchable Riches of Christ”; “Fellowship With God”; “Prosperity”; “God Himself Will Provide”; “Our Part, With God’s Promises”; “Glad Tidings, Great Joy, All People” and ‘Thoughts on Christ’s Second Coming.” A brief outline of these addresses will also be found in the Convention Notes, while some will appear in full in this and succeeding issues of “Peoples Paper” for the benefit of all readers.

Further helpful sessions were the three Fellowship Meetings for Praise and Testimony and a Hymn Service. It is a means of blessing to all to hear of the Lord’s leadings and overruling for good in the lives of the brethren since last they met in Convention. Not many are able to express all that they feel, but a few words often reveal that nearness to the Lord which is a great incentive to others in the Christian way. The session of “Hymns We Love and Why” provided the usual helpful relaxation and meditation upon the words of the hymn writers, while appreciating the lovely melodies of others who have used their talents in this manner to the Lord’s praise.

On the evening of the last day of Convention, the Melbourne brethren selected the message contained in Rev. 3:20-22 as a Convention greeting with Christian love to be conveyed to all brethren who had sent messages, and to all others who love the Lord and His truth in all parts of the harvest field.

The concluding feature of the Convention comprised the usual Love Feast, when the assembly, filing past each other, bade farewell will a hearty handshake, and partook of the symbol of cake, whilst singing “Blest Be The Tie.” “God Be With You Till We Meet Again” was the closing hymn, and concluding prayer of thanksgiving to the Lord for His blessing. and desire for His leading and guidance in all the clays ahead terminated the very helpful 1958 Convention.

Convention Notes.

Notes covering the Melbourne Christmas Convention have been prepared by one of our brethren, and are available free upon application to this office.

God Will Provide.

(Convention Address) (Genesis 22:1-19.)

OF all the Old Testament heroes of faith, Abraham surely stands out as one of the greatest. His whole life was a journey of faith from God's first call to leave home and kindred, and though the various tests which God saw fit to ,end. To him also were given great and wonderful promises to apply through the seed of promise. Of Abraham it is stated that he was the friend of God.

The greatest of Abraham's tests of faith was that recorded in Gen. 22:1-19, wherein God asked Abraham to offer up the son of promise, even Isaac. Even here we see that Abraham faltered not, but set out with faith and resoluteness to do God's will.

As Abraham set out, his party consisted of himself, Isaac, and two of his young men, and they journeyed three days towards the place appointed of God. There^ the young men were left behind, the remainder of the experience being too personal for any outsiders to share. The heart of Abraham no doubt bled as he went on with his beloved son, but we see no wavering of his faith until he stands with knife raised to offer up his son. Just at that point he stands alone before God, with nothing but his faith to support him in the final moments of trial.

In our testing experiences, friends may come so far, but in the final issue we stand alone before God. Do we know Him so well as to be able to trust Him like Abraham in the face of the impossible situation? Abraham had no other seed acceptable to God, nor any prospect of other such seed, nor was there any way but to obey God, yet he believed still that God could do the impossible. How appropriately he is named the father of all them that believe, the faithful seed out of all nations. Let us urge each other on to greater trust like his; God may be calling us to sacrifice some treasure, something we even feel is essential. If we go ahead in faith and obedience, God will overrule in His own way, just as He did for Abraham.

What a great picture there is here of God's own giving of His only begotten and well beloved Son; how beautifully the story of Abraham and Isaac foreshadows the so great love of God in the giving of His first Christmas Gift to mankind and its mighty cost.

Turning now to Isaac, we see a 'picture of unquestioning obedience to his father, Abraham. Without murmur or complaint he goes with Abraham the long three days' journey by foot. How it reminds us of our Saviour's three and a half years' journey of service and self-sacrifice over the dusty roads of Palestine. Then, after leaving the two young men, Isaac carried the wood for the offering, even as our Lord bore His own cross to Calvary.

The only recorded conversation between the two is that given in verses 7 and 8. Isaac sees the very evident preparations for an offering and asks what is a very natural question. His father's answer is a staggering one — what faith in God's provision is displayed — "God will provide Himself a lamb." Yes, even if the "lamb" was to be Isaac, the son of promise who was to be a father of nations. The lesson surely is that we too should trust God even where we cannot trace His designs and purposes. The mind of our Heavenly Father is so far vaster than the limits of men's minds and His immediate call to us may make no apparent sense. Why in Abraham's case should a reasonable God ask for such an apparently futile act. The offering of Isaac would not in itself achieve any purpose or blessing. In fact, humanly speaking, it could only cut right across God's earlier promise of blessing to all mankind through the seed of promise. With much justification, Abraham might have argued back with God on these lines, yet Hebrews tells us that Abraham believed that God was able to restore Isaac to life if need be, which we are told is what did happen in a figure. Of course, the testing and proving of Abraham in itself was the glorious purpose of this experience, even as in our lives it is the trial of our faith that teaches patience and strengthens hope.

Because of his faithfulness in this last and greatest trial God confirmed and enhanced His earlier promises to Abraham, and through him and his seed, even Christ, and all of the faith of Abraham, we have been blessed and ultimately shall all mankind be blessed. Though you and I may not see the purpose of God's dealings with us, let us not murmur or complain, but rather, as did Abraham, believe in our God as the God of all-seeing wisdom and love who does indeed work all things together for good to them that love Him and are called according to His purpose.

Looking again at verse 8 — "God will provide himself a lamb." Yes, there was the ram caught in the thicket, verse 13, and this was offered in Isaac's stead. How Abraham's heart must have rejoiced to see God's loving hand in this provision; he had trusted that God would provide though he could not know just how or when. So God will not tempt us beyond what we are able to bear, but with the trial will provide the way of escape when He sees we have learnt His will, so that we may be able to bear whatever experiences He sees are best for us.

Best of all, this part of the account reminds us of the Lamb of God provided as the perfect sacrifice for the sins of all mankind. God, as a righteous judge, must needs demand the life sentence of all mankind. All cur lives were forfeited by Adam's sin, but God has provided Himself a Lamb, even our Lord and Saviour Jesus Christ, "the Lamb slain before the foundation of the world." How wonderful is God's provision that even before the need existed the remedy for sin had been appointed and prepared.

As it was in the case of the ram offered in Isaac's stead, so the offering of our Saviour was a substitutionary one.

God had asked Abraham for the offering of his son, not that Isaac's death would have atoned for sin or had merit in itself, but that Abraham's faith and suitability for God's purposes might be finally tested. Our Lord Jesus Christ has, however, tasted death for every man — in every man's place — on the cross of Calvary. There He gave up His perfect life that all who by faith, even the faith of Abraham, claim Him as Saviour might escape the penalty and power of sin. In this age, God is drawing to Him only those that He wills for His purposes, but to all who hear His call to their hearts in this time, what a wonderfully rich provision there is in Christ — "the unsearchable riches".

To any who have not yet made God's provision their own, the Christmas season again presents the challenge of the cross of Christ. The human race, dead in sin, sorrow and suffering, desperately needs the grace of God, and we praise Him that He has provided blessing beyond human conception to be revealed in due time. But to those who have the ear to hear and the heart to respond, now is the acceptable time, now is the day of salvation. The need of each one of us for a Saviour requires no emphasis; in our own hearts we know it is truly so. Why not then take God's provision to our hearts now — accept God's greatest of all gifts at this Christmas time, and make the new year a year of new life and joy in Christ. May His holy spirit speak to each of us at this season, and if we have not yet laid hold on life in Christ may we receive grace to heed the call and to follow Christ in full devotion to His will and service. For us all, may His spirit make the new year one of renewed zeal for His service, for more love for the brethren, for greater trust in His all-seeing overruling day by day.

Let us all earnestly seek to be built up in faith, through trial though it be, to learn the daily lessons of submission and obedience, knowing that He who has provided the Lamb of God to take away the sin of the world, even your sin and mine, will day by day provide all our needs through His riches in glory by Christ Jesus.

"Israel in History and Prophecy" is the title of a very interesting and informative 64-page booklet now in stock, priced at 1/- per copy, 1/3 post paid.

The Christian’s Needs.

THE Scriptures furnish rules for holy living in abundance, that the man of God may be complete, perfectly furnished for every good work—none of his necessities are overlooked. For instance, when we come into the world, we need clothing, and so does the Christian—”For he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.” Isa. 61:10. “Be clothed. with humility” 1. Pet. 5:5; and again—”Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or putting on of apparel; but let it be . . . a meek and quiet spirit .

. . for so holy women of old adorned themselves.” 1 Pet. 3:3-5.

You need food: “My meat is to do the will of him that sent me.” John 4:34.

You need to be educated: “Teach me Thy will.” “Come, ye children, hearken unto me, I will teach you the fear of the Lord.” Psa. 34:11. “They shall be all taught of God.” John 6:45.

You need exercise: “Exercise thyself unto, godliness.” 1. Tim. 4:7. “Herein do I exercise’ myself to have always a conscience void of offence toward God and man.” Acts 24:16.

You need pleasure: “In Thy presence is fulness ofjoy, at Thy right hand are pleasures for evermore” Psa. 16:11. “Thy law is my delight.” Psa. 119:77.

You need work: “Work out your own salvation.” Phil. 2:12. “Let us labour, therefore, to, enter into that rest.” Heb. 4:11.

You need rest: “Come unto Me, all ye that labour and are heavy laden, and I will give you rest.” Matt. 11:28. “My presence shall go with. thee and I will give thee rest.” Exod. 33:14.

You want a reward: “I will be thy . . exceeding great reward.” Gen. 15:1.

Do you desire riches? “Lay up for yourselves,. treasures in heaven.” Matt. 6:20. 1 Tim. 6:17-19. “The blessing of the Lord, it maketh rich.” Prov. 10:.22.

Do you desire a home? “I go to prepare a. place for you . . . I will come again and receive you unto Myself, that where I am, ye may be also.” John 14:2, 3. “To an inheritance incorruptible and undefiled that fadeth not away.” 1 Pet. 1:4.

You need company: “He that doeth the will of My Fattier in heaven, the same is My brother, sister and mother.” Matt. 12:50.

You may need a new song: “My tongue shall sing aloud of thy righteousness.” Psa. 51:14. “And He hath put a new song into my mouth.’

Psa. 40:3. “And they sing the song of Moses and the song of the Lamb.” Rev. 15:3.

Do you want to be loved? “The Father Himself loveth you.” John 16:27. “I have loved thee with an everlasting love.” Jer. 31:3.

Do you want to know where God dwells? “For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place with him also that is of a humble and contrite spirit.” Isa. 57:15. “If any man love Me, he will keep My words; and My Father will love him, and we will come unto him and make our abode with him.” John 14:23.

Do you want to see God? “Blessed are the pure in heart, for they shall see God.” Matt. 5:8. “Follow peace and holiness without which no man shall see the Lord.” Heb. 12:14.

Do you want wisdom? “In Christ, are hid all the treasures of wisdom and knowledge.” Col. 2:3. “The reverence of the Lord is the beginning of wisdom.” Prov. 9:10.

Do you want to be true? Think on the things that are true. Phil. 4:8. “Put away lying, speak every man truth with his neighbour.” Eph. 4:25.

Do you want to be free from the power of evil? “Abhor that which is evil, cleave to that which is good.” Rom. 12:9.

Do you want to be cleansed from bitterness and hate? “I say unto you, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you.” Luke 6:27, 28. “Let all bitterness be put away from you.” Eph. 4:31.

Do you want to be free from envy? “Be content with such things as ye have.” Heb. 13:5. “In lowliness of mind, let each esteem other better that). themselves” Phil. 2:3.

Are yo 4 in search for happiness? “Happy is the man whom God correcteth.” Job 5:17. “If ye know these things, happy are ye if ye ‘do them.” John 13:17.

You need courage and strength: “The Lord is the strength of my life.” Psa. 27:1. “Wait on the Lord, and be of good courage and He shall strengthen thine heart.” Psa. 27:14; Deut. 31:6.

The Bible will correct your anxiety and worry; “Cast all your care on Him for He careth for you.” 1 Pet. 5:7. “My God shall ;supply all your need.” Phil. 4:19.

The Word of God opens the heart, enlarges the affections and constrains us to love others. See Psa. 19: ‘7-11.

Revised Standard Version.—A new edition of this Bible is now available in strong cloth binding at 19/9, plus 1/3 postage.

Ransom - Ransom Price - Sin Atonement.

BUT one Ransom-price was arranged for by our Heavenly Father and provided for in the death of His Son, our Lord Jesus Christ. That Ransom-price is for the sins of the whole world. But the world has not yet gotten its share of the benefit of that Ransom-price provided more than nineteen centuries ago; for it still “lies in the Wicked One.” (1 John 5:19.) Our Lord, knowing the Father’s will in this matter, declared, “I pray not for the world, but for them which thou hast given me.” — John 17:9.

The application of the merit of the Ransom for the Church was made when our Lord Jesus “ascended up on High and appeared in the presence of God for us” — the Church class. (Heb. 9:24.) His application of His merit for us was manifested by the Pentecostal blessing, which has since continued with all of the “us” class, begetting these to the new nature, as joint-heirs with our Redeemer.

Our great High Priest will not make application of His Ransom-merit on behalf of the world until the end of this age, until He shall have finished the use of it on behalf of the Church — now enabling those drawn of the Father to “present their bodies living sacrifices, holy and acceptable to God, their reasonable service.” — Rom. 12:1.

During this Age, He accepts, therefore, as part of His own sacrifice, the offering of the Church. This enables this class, as referred to by the Apostle (Col. 1:24), “to fill up that which is behind of the afflictions of Christ for His Body’s sake, which is the Church.” Thus, suffering with Him in this present time they will shortly be glorified with Him in His Kingdom as His Bride.

To recapitulate: The Ransom-price is one thing, and the Sin-atonement made with that Ransom-price is quite another. The Ransom-price for all was provided by our Lord in the work finished by Him at Calvary. The appropriation of the Ransom-price is two-fold:

(1) In this Age, for or on behalf of, the Church.

(2) In the coming Age, for the sealing of the New Covenant with Israel, which will be open for acceptance by all the families of the earth — all nations.

The Atonement so far as God is concerned, all proceeds from the Ransom-price provided at Calvary. The first application of that price was made after our Lord ascended up on High, when He appeared for us, His Church. The second application of the Ransom-price **will be** at the close of this Age, when, as the Great Priest, He will mediate the New Covenant with the House of Israel and the House of Judah. This Covenant is different from the Covenant under which the Church is developed, namely the Abrahamic Covenant, which has no mediator, and which is a Covenant of sacrifice, while the New Covenant is a Covenant of Restitution, to return man to his original condition of perfection.

Pilgrim Ways Ended.

AT the close of November last our elderly Brother Morris, of Glenbrook, New South Wales, finished the pilgrim way after having rejoiced in the truth message for many years.

Our dear Brother Morris was well known to the friends in N.S.W. particularly, but had also visited other States to and from a visit to England about 30 years ago and met some of the brethren at ports of call around Australia. He was well known for his loveable and kindly disposition to all, while at the same time appreciating the harvest truths so fully. His periodical visits to the Class friends in Sydney were always warmly appreciated, and they will greatly miss his company and fellowship in the truth.

Failing health, with loss of memory over the greater part of last year made it necessary for our Brother Morris to enter a nursing home, but his heart and mind were continually centered upon the Lord and His precious truths. We have every confidence in his having gained the Lord's approval as an overcomer, by His grace, and having entered into the joys of the heavenly inheritance to which he ever looked forward. Sincere sympathy is expressed to the members of our dear Brother's family, who would greatly miss the love and kindliness of their aged Christian parent. "Blessed are the dead which die in the Lord, from henceforth: Yea, saith the spirit, that they may rest from their labours; and their works do follow them."

Our Victorian friends, as well as others visiting the Melbourne Conventions, will remember our elderly Sister Bannon, who finished the earthly way on January 9th last, after spending a truly Christian life which was evident to all who knew her.

Our dear Sister Bannon first contacted us through the broadcasts from 3GL Geelong over twelve years ago, and it was evident that the truths contained in the Plan of God for the salvation of all mankind immediately appealed to her as being in harmony with a God of love and mercy, and which she had not previously understood. It was lovely to see how our dear Sister appreciated the truths of the Bible and was never happier than attending the Class. meetings with the brethren in Melbourne, and it was not long before she symbolized her consecration to the Lord by water baptism.

Of a truly humble and lowly disposition our Sister Bannon was a wonderful example of patient endurance as she contended with various physical ailments. No complaints of any kind came from her lips, and when laid up she had her Bible right at hand, from which. to receive the support and comfort of the truth. in which she rejoiced. While not able to study the deeper significance of some of the doctrinal features of the truth, her heart and mind reacted so fully in accord with the attributes of our Heavenly Father's character revealed in the foundation truths, and so our dear Sister was at one with the brethren so fully in spirit. and in truth. Thus it is felt that our dear Sister Bannon has entered fully into the joys of the, Lord, of which she had a foretaste during the earthly sojourn.

To the three daughters, one son and their families, sincere sympathy is extended in their, great loss of a loving Christian mother and' grandmother, of whom, no doubt, they will have lasting memories for good in the days to come,. and possibly also an appreciation of the truth which meant so much to our Sister Bannon over the past twelve years in particular. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." We feel that our dear Sister was truly one of the Lord's. "jewels" to whom it is the Father's good' pleasure to give the kingdom. "Precious in the sight of the Lord is the death (daily dying) of his saints."

Bible Student's Hymnal (Music).—A supply of these music hymnals is now available. Containing 462 hymns with appropriate tunes, and well bound, these books are priced at 24/- post paid.

"Hymns of Dawn Music Book. '—Containing the original 333 hymns, 27 additional in an Appendix, well bound in strong cloth, with silver lettering, this new edition is priced at 10/- post paid.

Look straight into the light, and you will always. have the shadows behind you.—A.F.W.I.