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## Enabled by the Lord

(Convention Address)

“And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry.” (1 Tim. 1:12.)

A TRUE Christian is never boastful. A careful reading of Paul’s letters is a lesson in humility. He had no confidence in the flesh, that is, after his conversion. He had plenty beforehand, being proud of his family tree—a Jew born in Tarsus and brought up at the feet of Gamaliel, circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the law, a Pharisee (Acts 22:3; Phil. 3:5). But it wasn’t these things that put him into the ministry. The things that he had one time counted gain, things that gave him his own considered “standing”, were all discounted when he was brought face to face with Christ—he suffered their loss and counted them but refuse as he reached out to gain Christ, to know Him and the power of His resurrection (Phil. 3:7-10).

From the time of his youth it would seem that Paul had sought to serve God, but he had some wrong conceptions of God’s character and plans which had to be changed. He determined to make havoc of the church that God was setting up and armed himself with letters of authority from his high priest to bind and imprison all who opposed his own idea of what the church should be and who should compose it. But Paul was caused to lose all confidence in his **own** plans and his own abilities, and from that time the Lord began to use him. He that thinketh **himself** to be something when he is nothing, deceiveth himself. Paul lost his self-assertion, but in his newly found humility he was courageous and powerful; he was humble but **never weak—he** was able to do **all** things through Christ who strengthened him.

In 1 Pet. 5:5, 6, the Apostle points out the need of being clothed with humility, for God resists the proud and gives grace to the humble. One, commenting upon the different “clothing” that a Christian must put on, said,—“Humility is the most uncomfortable of them all.” Yes, the human aspirations are difficult to keep continually checked; we like to be “somebody”, even if it is in the “truth movement.” But we must not confuse true humility with timidity. We would like to quote Mr. J. R. Millar here. He says, “People think it ‘humility’ to be timid about duty and accepting responsibility at Christ’s call; but it is not humility at all, it is unbelief and sin . . . Many lie in a condition of uselessness through years, because they think themselves unequal to the duties to which they are called. When we learn to step forward at Christ’s bidding, we shall find ourselves strong.” And that, of course, was precisely what Paul found,—“I can do all things through Christ who strengtheneth me.” The Lord will enable us for all the tasks to which He

calls us. True humility puts its faith and trust in the Lord, not in self. True humility is not merely passive, but is full of activity. When we go forth in humble faith in the Lord's service He has promised to protect us, nevertheless He does not commission us to be dare-devils. Fools may rush in where angels fear to tread. More than once in the Psalms we are told that the angel of the Lord watches over those that fear (reverence) Him.

There is profit in meditation upon Matt. 4:5-7, where we read of the devil tempting Jesus to **prove** He had God's protection according to the Psalmist's words. Jesus' reply is worthy of good reflection—"It is written again, thou shalt not tempt the Lord thy God." We may reflect about this in relation to our modern world, when we go speeding on public highways. Even if it should be in some service of the truth, or the brethren, would not the Lord be better pleased to see us give ourselves more time for the journey? We ought never to take **unnecessary** risks; we should strive to keep ourselves out of foolhardy situations.

A few words from Mr. Millar again,—”Religion (perhaps Christianity is the better word) is living out the principles of Christ in our daily lives . . . everything is to be done in such a way **as to please God**, under the direction of **His counsel** . . . Whatsoever we do, even to eating and drinking, we should do in the name of the Lord Jesus.” What is pleasing to the Lord? That is the way we should view things.

We quote another,—”Although we may not hope to be perfected until we shall be ‘changed’ and be granted our new resurrection bodies, nevertheless, all the while we may keep so closely in touch with the Lord in the spirit of our minds that we may have continual fellowship with Him.” if in humble sincerity we seek this, we will find the Lord enabling us for every duty and every task.

In strict reality everything depends solely upon the Lord. He who framed the worlds, who created such a marvellous universe, who ordained seasons, and measured days, months and years so exactly, surely He is able, has the power and ability, to take the oversight of all His works, alone. It goes without question that He could. But He doesn't. He places in the hands of His people certain possessions (small things they are indeed, in comparison with His own riches), but He gives unto us sufficient to prove our stewardship. He does not give the same to each one, but we all receive at least one talent, some of us more; but in the giving and proving the Lord is perfectly just, He shows no favoritism. The greater the talents bestowed the more the Lord requires. The faithful use of one talent is all that is required of the one-talented servant, but if we should have ten talents the faithful use of the whole ten will be required. This could be reasonably inferred from Luke 12:48, ••• for unto whom much is given, of him shall be much required . . . “; whereas, another Scripture,—”He that is faithful in that which is least, is faithful in much” (Luke 16:10), suggests that one talent can be sufficient to test our worthiness in the Lord's sight.

The Lord does not need our help, He does not depend upon us for the accomplishment of His purposes; He could unleash super-human power in any situation. But He condescends to use us, and He can make our service fully acceptable to Himself. Further, He makes our services to or for Him the testing block for further opportunities and blessings. He does not require us, nor call us, to do impossible things, but He enables us to do the things He bids us do. He does not require us to perform everything perfectly, for He knows our frame and remembers we are dust; all He asks is that we do **what we can**. “The wise steward will seek to cultivate along the lines of his natural abilities, and not waste valuable time seeking to develop that which he does not by nature possess”, is another helpful quotation.

We need to remember also that “doing what we can” is not doing it half-heartedly. When the Lord gives us something to do, He wants us to put forth maximum effort; we should face the task **as if the result depended solely upon us**, while we rest everything fully in the Lord. If the Lord wants us to give a public witness, or if He wants us to give an address to brethren at a Convention, or to conduct or prepare for a Bible study, we all know very well that we cannot do these things except it be with the Lord's help. But He will enable us; by working miracles? No. But through the diligent application of ourselves to the

work to which He has called us; by study, by meditation, by looking up Bible helps, by looking over commentator's notes, by thumbing through concordances. Yes, it may mean an exacting strain upon our time, it may call for much patience, but the Lord watches and knows when we truly "do what we can". In the natural world we don't think very much of the man who, needing a livelihood and having a family to care for, won't work. Nor do many men sit down and expect a livelihood without effort on their part. Spiritual blessings also are never won miraculously—the Lord merely provides the necessary things that **enable us** to do what we can.

Suppose we are to prepare an address. We know that it involves some hard work, so we merely look up what someone else has written and read it out. It may be the best of sermons, but if we used the beautiful thoughts, putting them into our own words it would be a better exercise for us, and we feel (in most cases) carry more blessing for the listeners. There are exceptions to every rule—sometimes a sermon re-read may be excellent, but we are trying to impress how the Lord is watching to see if we merely take the line of least resistance, or really look to Him and believe that He will enable us for the task to which He calls us. Do we rise to the occasion and do all we can as we lean upon Him? It can be the same in our Bible studies. Because some eminent student has said a certain passage means this or that, we may accept it without doing our own personal study or investigation.

A somewhat amusing little story we read may help to illustrate—A little girl, whose father was a minister of religion, wandered one day into his study where he sat busily preparing his Sunday sermon. Probably the little girl had wanted something, but seeing her father at work, and knowing that she was not allowed to interrupt and distract him, she slipped into a chair to wait until her father showed that she could speak to him. She sat watching until at last her father put his pen down and leaned back in his chair and she knew that she may now speak. What she had come in for in the first place had been relegated to the back of her mind, for she had been thinking of something else. She said, "Daddy, is it true that God tells you everything to say in your sermons, as you say He does?" "Why, yes, dear, of course He does", replied her father. With a thoughtful look on her face, she said, "Well, Daddy, why do you keep scratching some of it out?" We suggest that preparing sermons and having to scratch some of it out is very good exercise, an exercise involved in "doing what we can." If we have got along nicely one night in some preparation, and the next night have to start by scratching out some of the previous night's work, who will say it is not the work of the Lord—that He is enabling us to prepare an acceptable message to honor His cause and His name and to bless those who shall hear it. He is watching us "do what we can", and will add His blessing and give us at last an appropriate reward. The sermon when finally preached might still hold imperfections, but if our effort has been sincere, the Lord can still add His blessings through the corrections we may receive. Amongst some advice given to public speakers was this—**Never** speak without preparation.

And, of course, all the time there is to be the never ending purification going on **within ourselves**. We all have faults, without any exceptions. The more we know our faults the better for us; it keeps us humble. But it does not do to allow our known faults to discourage us. Here again the Lord will enable us to get rid of them, and praying one for another is one way in which we receive divine help in overcoming faults.

There is an interesting translation of 2 Pet. 1:9 in this connection, given by Professor Young. The former verses show how giving **all diligence**, we are to **add** to our faith virtue, and to virtue knowledge, etc. Studying these verses out we see that there is **no end** to Christian attainment or requirement—we must go on **adding**, and this adding continually removes other things of the nature of the "old man." This is where Young's translation of verse 9 is so relevant,—"For he with whom these things are not present (is not making this progress—our note), is blind, dim sighted, having become forgetful of the need for the cleansing of his old sins"; that is, he fails to remember the urgent need for the **constant cleansing of self**. In other words, this is a picture of a Christian brought under the power that accomplishes these things, but is failing to continue therein—is no longer **giving all diligence** to the work which the Lord has promised

to help him do, which He will “enable” him to do if he applies proper diligence and watchfulness unto prayer.

So, in the words of the old Sankey hymn,—”To the work, To the work; We are servants of God; Let us do with our might what our hands find to do—Toiling on; Toiling on”—let us work within ourselves and work without in the service of the brethren. Who is sufficient for these things? Answer: the Lord—He will enable us. He never allows us to be tempted above what we are able to bear, and He never calls us to a task but what His grace will be sufficient for us. Never be proud; never be so self-opinionated that you cannot listen to someone else telling what they think a passage in the Bible teaches. We are all dependent one upon another. The Lord has used many men to make portions of the Bible plainer, scholars and learned men many of them, yet they may not have known important aspects of the truth.

But we are indebted to these men just the same; it is the Lord really working through all, enabling each one, as a cog in a wheel, to perform His grand work.

Happy are we if we give God the glory and recognise each other’s privileges in serving Him and His truth. If some feel badly because their role is so insignificant, not seeming permitted to do anything—some of the sisters have at times expressed such a thought—be assured the Lord is working through you more than you realise. The tea you prepare, the sandwiches you provide for our meetings,—could we get through the days without nourishment? Yes, you say, but that is so little really. Well, the Lord enables you to do these things very well, and the service means more to Him than you think, and sometimes it means more to the more prominent brethren than they realise.

“However small and seemin’ mean  
Your place may be, you have that place  
In that great glorious machine  
That to fulfilment runs its race.

Cog in some wheel at least perchance,  
Amid the stir and whirl about you,  
Take comfort in the circumstance  
That greater wheels would slip without you.”

## USED STAMPS

Included in the donations to the General Tract Fund listed in last issue of “Peoples Paper”, was an amount of \$13.90 for the sale of used stamps. This amount should have been shown separately. The labors of a Sister in South Australia who prepares the used stamps for sale are much appreciated, in assisting the work in this way.

# HE CARES FOR THEE

1 Pet 5:7. Matt. 6:28, 29.

How good and kind our Father's care  
The words like music in the air  
Come answering to *our* whispered prayer,  
He cares for thee.

The thought great comfort with it brings,  
Our cares are all such little things  
When to this truth a glad faith clings,  
He cares for thee.

The pure white lilies know no care,  
And yet they grow so grand and fair,  
Shedding sweet fragrance here and there,  
God cares for these.

Great is God's care for His dear child,  
Guarding from foe and danger wild,  
With love so strong and undefiled,  
He cares for thee.

And that sweet love will on thee shine,  
Making His home for ever thine;  
O! the rich depths of Love Divine,  
He shares with thee.

Man's life is but a working day  
Whose tasks are set aright;  
A time to work, a time to pray  
And then a quiet night.

C. G. Rossetti

# Daily Service

THE Lord's business is His people's vocation.

“Vocation” is the term that describes the special business of any person, while the word “avocation” describes an occasional business. The Apostle Paul's vocation was that of a minister of the truth, while his avocation or occasional employment, when necessary to provide things honest and decent in the sight of God and men, was tentmaking. Similarly all of the Lord's people should consider that their vocation or calling is of God, and relates to the special or spiritual ministry in which He privileges us to engage as fellow-servants of our Lord Jesus Christ. In order to provide the necessities of life it is necessary that we should also have some earthly employment; but this we should always regard, not as our vocation, not as our chief business in life, but merely as our avocation or temporary engagement incidentally necessary to our chief or principal business.

The question should now properly be in the minds of all who realise themselves as consecrated to the Lord, members of the Royal Priesthood: To what extent am I fulfilling my present priestly office and performing daily as I have opportunity my appointed work of sacrifice?

Too many, under the false teachings of Babylon, both in word and custom have come to consider that worldly gain, honour, ease and general self-preservation constitute the reasonable service of the Lord's people. Sacrificers are looked upon as deluded fanatics, especially in proportion as the sacrificing is done for the truth's sake, in the interest of spiritual things. We are, however, not to be taught of the world, nor by a cold worldly-wise churchianity; but we are to hearken to the voice of the good Shepherd, to hear His Word, to learn of Him, if we would be prepared by Him, in the school of Christ, for the glorious things promised us as His joint-heirs in the future. “If we suffer with Him, we shall also reign with Him.”

We can see how the Apostle, even though finding it necessary at times to engage in the business of tentmaking, might be considered as a priest, whose time, energy and talents were all sacrificed to the Lord, and given freely in serving His people, in doing good unto all men as he had opportunity, especially unto the household of faith; but how can others who have not the opportunity, not the talents, nor the open door for such special service as his, be sacrificing priests, when as a matter of necessity nearly all of their time must be given to their various employments, which Providence seems to have opened before them as their avocations? When it is necessary to spend nearly all of eight to twelve hours per day in the service of our avocations, how can such consider or serve the interests of their vocations, the priesthood?

The Lord has very graciously made arrangements for this very condition. He assures us in His Word that it is not the amount we shall accomplish in His cause, but the spirit, the desire and the effort which is manifested, that in His estimation would indicate the degree of self-sacrifice. He graciously declares that if our hearts be given to Him, whatsoever we may have need to do, may be done as unto the Lord, and will be accepted by Him. From this standpoint we can see that the work which the Apostle Paul did in his avocation passed to his credit as a part of his vocation, just as much as the other part of his time which he spent in more congenial methods of proclaiming the Gospel. Similarly, we can see that those working at their different occupations, if at heart fully consecrated, would be seeking to do their work as unto the Lord. If they are careful to use all other opportunities for proclaiming the truth, for serving the brethren, for doing good unto all men, the improvement of the few opportunities coming to them and their willingness to sacrifice personal taste and conveniences for the service of the truth and for the brethren, would be counted by the Lord as a full sacrifice, because such a disposition in respect of little things would imply an equal faithfulness in the presence of larger opportunities.

# The Fruit of the Spirit

(Contributed Address.)

“But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.” (Gal. 5:22, 23.)

THERE are three aspects to this fruit. The first aspect which characterizes the new creature is evidenced by love, joy and peace. The second aspect, the character of expression toward other people, is in longsuffering, gentleness and goodness. Then the third aspect in our character of expression toward God, there is faith, meekness and temperance. This discussion is on the first aspect of the fruit only, love, joy and peace.

The Scriptures do not speak of the fruits of the spirit, but the fruit—singular. So what we have before us is a cluster. Just as some fruits grow on trees in clusters, so the fruit of the spirit is regarded as a cluster of spiritual fruit. They blend into one—producing whole Christian character.

In order to produce the fruit of the spirit we must walk in the spirit. The life we now live in the flesh, we live by the faithfulness of Jesus Christ, who loved us and gave Himself for us. We recall that our Saviour reminded us to abide in Him, and He would be abiding in us. He told us that the branch cannot bear fruit of itself, except it abide in the vine, so neither can we unless we abide in Christ.

Then He went on to say in John 15:5,—“I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.” To abide in Christ we must not follow our own plans, and invite the Lord to sit in and approve them. We must find out what His will is for our life, and let Him have full control. At the same time “abiding” simply means to take all our burdens to Him. We get all our wisdom from Him, all our privileges and rights, and all our strength. We must ever carry an inner attitude of letting Him have His own way in our lives; this is what we mean by “abiding.”

The fruit of the spirit, which is the holy spirit producing Christ in us is the result of what we may call a Christ flavored fruit. We read in Gal. 5:25, —“If we live in the spirit”, this means—if we become alive in Christ, if He has given us new life,—“then let us also walk in the spirit.” We are to allow Him to work out His will in us; we derive His spiritual life from the indwelling spirit. This is the driving power within us that produces the fruit of the spirit.

In 1 Cor. 13:13, we read,—“And now abideth faith, hope, love, these three; but the greatest of these is love.” It is no wonder that the cluster of fruit should begin with love, for love is the motivating power within us. The reason for this is simple—according to 1 John 4:8, “He that loveth not, knoweth not God; for God is love.” Then, in verse 16 of the same chapter we learn,—“And we have known and believed the love that God hath to us. God is love, and he that dwelleth in love dwelleth in God, and God in him.” Love is the bond of perfection.

In our English language we have only one word for love. This has to contain all that we mean in the variety of feelings that range from what is base to the highest God-given love. The Greek language, in which our New Testament was written, was not impoverished in this respect. It uses several different words to describe love in its various aspects. It is essential that we find out which one of these words Paul uses when he says, “the fruit of the spirit is love.” First of all there is the word “eros” which speaks of love between the sexes. This word is not used in the New Testament, however, for by the time the New Testament was written the word eros had come to mean lust. A second word is “phileo” which describes the highest kind of human love. This word is used in the New Testament many times. But the word the

Apostle uses in Gal. 5:22 is the strong word for love in the New Testament and speaks of God's love. It is the word "agape" and is used in the New Testament to express ideas entirely unknown to the secular world. It describes a new quality of love, a new attitude towards others, and is found only within the new creature. It is impossible to have this love without the indwelling holy spirit, as it is not a love any man can produce in himself. The word is used to mean lasting goodwill toward all men, and it is always an outgoing love. It is not a love that looks within, or to feeling, as it never seeks anything for itself. It does not matter how the individual may be treated, if he has this love in him he will not be resentful or antagonistic. He will always seek the highest good even of the person misusing him, for the chief ingredient of this love is self-sacrifice for the benefit of the one loved. No better illustration of this can be found in the Scriptures than John 3:16,—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Then, of course, there is the great love chapter of 1 Corinthians 13.

The love we are speaking of here—"agape" is different from ordinary human love—"phileo." There is a definite emotional quality in human or phileo love, but agape love is Christian love without emotions in the sense we usually mean. It is an exercise of the will and of the mind; it is not the response of our feelings, but a determination on our part to do something about a person in need.

With regard to human or phileo love, we just cannot make ourselves love certain people, for some people rub us the wrong way, yet we can love them with "agape" love. So one of the remarkable aspects of this kind of love is the ability and power and determination to love people we ordinarily do not like. The expression of such a love is not automatic; it is the result of a victory won over self-disposition, and it is quite impossible to manifest this love without the special power of the indwelling Christ. No worldly man can express Christian love; it can be expressed through the child of God only because of the holy spirit. Romans 5:5 says, "And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the holy spirit which is given unto us." There is no point in commanding fellow Christians to love certain persons with human (phileo) love. The feelings and emotions of even God's children just will not respond toward certain individuals; yet we are commanded by our Lord to love one another. This was one of His final admonitions; of course, He was speaking of agape love, that has its source in God.

There was the case of two business friends who fell out, and became bitter enemies. One friend said, "I am going to do everything I can for so and so, and win him by love", and he did just that. He showered love on him—doing things for him, saying good things about him, even providing extra business opportunities, even while being slandered by the one he was helping. This is the kind of love we are talking about here, only a spirit-filled new creature can love in that way. This is not an easy truth for some of us to accept—that the Lord teaches us to love our enemies, even those who slander us.

It was just as He was about to be betrayed and later crucified that our Lord laid down the principle by which He lived, and by which He wants us to live. He said, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." (John 13:34.) We may have no feeling whatsoever of emotional kindness toward someone who has done us harm, but we must set ourselves to love him in the sense the Lord speaks of here. We must determine in our heart and will that we are going to do that person good; such love is the fruit of the spirit. This was part of what Paul had in mind when he stated in Romans 8:39,—"Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." When we put our faith in God, this love conquers, it will never be relaxed toward us. Previously in Romans 8:35, the question is asked, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword." Are these things of such a nature that they will come between us and the love of Christ? Of course not,—"In all these things we are more than conquerors through him that loved us."

God so loved us that He gave His Son for us, and therefore will love us unto the end. His determination to do the highest good on our behalf cannot be changed, for His very nature is love. It is this kind of love that is the fruit of the spirit and is shed abroad in our hearts by the holy spirit.

Do we ever wonder what good Christ saw in us? The fact is, that He did not see anything good in us. The record is,—“While we were yet sinners, Christ died for us.” But His love is expressed in even stronger terms,—“For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.” (Rom. 5:10.) The love of Christ is not to be explained; it is something to be experienced and wondered at. Let us not forget, however, that this is the love we now possess through salvation in Christ.

In his prayer in Ephesians, the Apostle Paul states,—“That he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man.” The purpose for this is that we might love as we should. “That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.” (Eph. 3:17-19.)

In answer to such prayers as this, God is going to work miracles in us, so that we may be surprised just how we will love unlovable people. A person may be dishonest, hard to get along with, one who does evil; but we will love him just the same. This, as previously mentioned, is through co-operation with the holy spirit. Such love is not a pushbutton affair; we must commit ourselves to the Lord and say something like this,—“Lord, I cannot love that person except you love through me; I commit myself to you with the determination that I will express such love, but it will have to come from you through me.”

Referring to the singular word “fruit” already mentioned, love is the most important of the cluster, the rest are its attributes. Joy is love rejoicing; peace is love resting; longsuffering is love enduring; gentleness is love in kindness; goodness is love in action; faith is love trusting; meekness is love stooping; temperance is love restraining.

Regarding joy. The world may have pleasure, it may have happiness, but joy is something deep-seated. It comes from knowing the Lord and the indwelling of His spirit. Like love it is self-sacrificing, and has been wisely expressed in an acrostic (a play on letters of a word)—“J” Jesus first, “O” others next, “Y” yourself last. Joy and happiness are not necessarily the same; we may not always be happy over the way things are going, but we may still have the joy of the Lord in our hearts. We are told to “rejoice evermore” in 1 Thes. 5:16. Some will, of course, object and say that this is impossible under some circumstances, but the Scripture insists that this is not impossible, no matter how difficult the circumstances are.

From the natural standpoint the Christian knows sorrow, just as any other individual, but he has resources in Jesus Christ—imputed by the holy spirit—one of which is joy. The Christian is a person who should be characterized by joy; evidence to this effect is found in Paul’s own experience and in his writing of the Epistle to the Philippians he expresses the joy of the Lord all the way through. Yet Paul wrote it from a dungeon cell. He said in Phil. 4:4,— “Rejoice in the Lord alway; and again I say, Rejoice.”

Respecting peace. Peace is love in repose. The dictionary defines peace as calm, repose, freedom from war, quietness of mind, harmony. What a blessedness it is to be in harmony with the will of God. Peace with God comes to us through the blood of Jesus Christ. For the Saviour promised,—“Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.” (John 14:27.) In spite of all the turmoil in the world and the troubles which can affect us personally, we can have peace in our hearts. The reason is that we know Jesus Christ can take

care of all things for us. He said that in this world we would have tribulation, then added, "But be of good cheer, I have overcome the world." (John 16:33.) We are often reluctant to accept such statements, but where is there a Scripture that gives us the right to worry?—of course, there is none.

Our hearts are not to be troubled, we are not to fret ourselves. The remedy for anxiety is stated in Phil. 4:6, 7,—”Be careful (or anxious) for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.” So we have here the true remedy for worry, and the prescription for genuine peace.

These three parts of the cluster of fruit, called the fruit of the spirit, have to do with the inward state of our hearts. They are the result of the spirit-controlled life—love, joy and peace.

## Russian War Implements

THIS article by Mr. John Weston, is printed by permission of the editor of “The Mount Zion Reporter”, P.O. Box 568, Jerusalem, Israel.

No Wood or Coal for Seven Years.

In Ezek. 38:1-16, we have a remarkable prediction concerning the last days of this world’s struggle. In chapters 38 and 39 of Ezek., we read that in the “latter days”, or the “last days”, or the “end”, as it is variously translated, a great northern power will seek to overrun Israel. Now when you read in the Bible of northern power you have to look at the north of Israel. God’s eye is always upon His own land—Israel. It belongs to God; and in a special way He is keeping it for His own purpose; so if you read in the Bible, south or east or west or north, it is always of Israel. It seems certain that we are now in the “last days”, and there should be some great northern power preparing to make war with Israel. According to what we read in Ezek. 38:5, 6, it will be a confederacy of nations, a great northern power taking the lead.

In verse 6 the names of the satellite countries are given—Persia, Ethiopia, Libya, Gomer, Togarmah. The last two have been identified by scholars as Germany and Turkey.

Well, twenty-five centuries have passed since all this was written in Ezekiel concerning Russia’s might, and her ambitions in the “last days”. Now Russia has developed into a gigantic power and is falling in line with the prediction in Ezek. 38. Now let me read further extracts from this remarkable chapter, from verse 8,—”In the latter years (or the last days), thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel . . . Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou and all thy bands and many people with thee”, that is, the people of the countries named earlier in the chapter. Verse 12,—”To take the spoil and to take a prey, to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations.”

Within the last thirty years the Jews have returned to Israel from over 80 countries. That is what God is referring to here: “that are gathered out of the nations which have gotten cattle and goods, that dwell in the midst of the land.” Verse 14,—”In that day when my people of Israel—(You see how clearly God states it)—when my people of Israel dwelleth safely, shalt thou not know it?” Of course Russia knows it! “And thou shalt come from thy place out of the north parts, thou and many people with thee.”

It has recently been revealed that Russia plans to put 6,000,000 men into the battle of Israel; but when

Russia does make war with Israel she is doomed to meet with crushing defeat, to be almost, if not entirely destroyed. This will not be by Israel nor by any other nation; she will be broken, says God: "Without hands". That is, no human hand will have anything to do with her defeat.

He says to the Russians, "Thou shalt fall upon the mountains of Israel, thou and all thy bands and the people that is with thee". He puts His signet to it. "For I have spoken it, saith the Lord God." (Ezek. 39:4, 5.) Verses 9, 10,— "And they dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons . . . and they shall burn them with fire seven years: so that they shall take no wood out of the forests; for they shall burn the weapons with fire" (or make fire with weapons). What an extraordinary prediction. I hear a man over there saying: "That is not true, and it is foolish talk; what do you mean? Who ever heard today of burning weapons?"

I was speaking in Holland on this subject, and when I had finished I walked down the hall and shook hands with one or two. A gentleman speaking fairly good English said to me, "Have you not got a difficulty?" and I said, "Yes,

I have many difficulties, to what do you refer?" "I refer to what you said, to what you read in that particular passage of Ezekiel, 'burning the weapons with fire.'" "Yes", I said, "I have a difficulty." He said, "But I believe it anyway, because God said it."

Well, the responsible people came to me after the service, and said, "Would you give this address in Delft tomorrow, what you have said here?" I said, "Yes, God willing." So I gave the address in Delft, and when I came to this verse, "they shall set on fire and burn the weapons and they shall burn them with fire seven years", a gentleman walked up the middle aisle, and he had a slip of paper in his hand. When he got near the platform he handed it to me, and I looked but alas, it was in Dutch so I turned to the chairman and said, "Will you kindly read this, and if it has to do with our subject tonight, would you interpret it to me and let the people know what it says?" So he wrote on the back the interpretation,— "This wood is stronger than steel, and more elastic than springs, the name is Lignostone, and is a Dutch invention which the Russians are using for their implements of war. It was invented by a man in Ter Apel; I am superintendent of the Delft Gas Works." Well, I thought that was very interesting; it was throwing a little light on this passage.

I returned to Apeldoorn and my host said to me: "How did you get on?" (He had met with a motoring accident and was unable to be present). I said. "Oh, all right, but one or two raised the difficulty about burning the weapons with fire in Ezekiel 39; and then the manager of the Delft Gas Works handed me this note." It was most interesting. He said, "Oh, my Brother, I wish I had known what you were going to speak about, because I have a pamphlet, if you have patience to hear me read it. The Russians are using that Dutch invention for their weapons of war", and he read me the pamphlet. I thanked him very much, for that threw a flood of light upon the passage.

In England I was later speaking on the same subject and when I had finished a gentleman came to me and said, "Have you ever seen that material?" and I said, "No, I have not." "Well", he said, "We are interested in it, you know, since we are making the cogs of our wheels of it; and if you would like some they always let me have a few sacks to burn on my fire instead of coal. I will send you some." I only wish he had sent me more; he sent me several blocks and they burnt better than coal. I was delighted with them, and I just kept a little piece to show people when I give an address on the subject. I do not know what it is; it looks like twenty or thirty pieces of plywood pressed together by terrific steam pressure. This English gentleman said, "We are using it for the cogs of our wheels in the great lorries; and the Dutch are using it in their Gas Works, and the Russians are using it for their weapons of war."

How true Scripture is. Just think of it; the Jews will be burning these weapons (and there are now over

2,000,000 Jews in Israel and there will be more when this takes place). They will be burning these weapons on their fires and will not need to go to the forests to cut down any wood for seven years. There again I say, this is fantastic, God is true, every WORD of God is true, every WORD of God is pure; you can trust this Book, whoever you are, you can trust it to the last letter. Every word of God is inspired; let the critics say what they like, it proves their ignorance of the Scriptures if they deny it. Then in verse 12 we are told that it will take Israel seven months to bury the Russian dead.

#### TWO NEW BOOKLETS

Two booklets have been produced recently in our office, being printed by duplicator, and entitled—"Is Baptism Essential to Salvation?", and "Does Partaking the Lord's Supper Contribute to Salvation?" To cover cost of production and postage, these copies are supplied at 10c each.

## WHAT IS PERFECT LOVE

"Perfect love is gentle and teachable, kind and easy to be entreated. It enters the school of Christ, as a pupil, not as a master, realising how much is yet to be learned, rather than how much has been attained. Perfect love shows us our ignorance and begets the inextinguishable desire to dissipate that darkness, and to enter the realm of real and reliable knowledge. If you find yourself growing wise above all your teachers, inclined to become dogmatic, to criticise your fellow disciples and set yourself up as a standard for the whole church, you have no little reason to fear that you are not controlled by the spirit of God. Self-wisdom may easily assume the place of Divine wisdom; and Satan may appear as an angel of light even in one who concerns himself with the most holy things. In no way are his ends more effectually secured than by inducing people to promote the subject of holiness by exceptional methods, and in an unteachable and arrogant spirit."

#### GOD'S BEST GIFT

A booklet for children—"God's Best Gift"—compiled on the Divine Plan of the Ages years ago in U.S.A., has been produced in our office again recently. Written in childish language it is a splendid little book to convey the main outlines of God's Plan for both young and old. To cover cost of materials it is supplied at 10c per copy, 15c posted.

#### BIBLE STUDENTS MANUAL

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