



## Message to the Church at Laodicea (Part 2)

(Continued from last issue)

“I will come in to him, and will sup with him, and he with me”—Rev. 3:20.

**T**H**ERE** is a similarity of expression here to that of Luke 12:36, 37, where the importance of being watchful is stressed. “Be ye yourselves like men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.”

It is in this Laodicean, or last period of the Church's history, that the message reads—“Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.”

What a happiness, what a joy is here indicated, that in these last days of the Church's course, when the nominal Church has become so worldly, so lukewarm, and so astray in doctrine, when there is generally a famine for the Word of God, which has been confused by the creeds, dogmas and theories of men, the Lord would be once more present; not generally recognised at all, but He would just knock at the door of the hearts of His beloved, and such would open and He would enter, and there would be such holy, happy communion, supping together the truths of the kingdom, so that their “hearts burn within them as He talks with them by the way.” What a feast God's people have thus enjoyed of late years. No wonder the angel said to Daniel—“Blessed is he that waiteth and cometh to the 1335 days”—Dan. 12:12.

The Parable of the Ten Virgins shows that there will be those with lamps burning, watching and ready to enter the great feast of the marriage of the Lamb. It also shows that there will be others who have lacked a sufficiency of God's holy spirit, and by some means have been allured by other matters, and have so dulled

their spiritual perceptions that they will not be able to discern the presence of the Lord in time, and so they fail to enter the marriage feast. It emphasises the importance of watchfulness and alertness in spiritual matters. The Bride must make herself ready. It is this Bride class for whom the Lord has come, particularly His beloved—“As many as I love I rebuke (or reprove) and admonish; be zealous, therefore, and repent—reform.”

While these last days have been such happy days of rejoicing in the beautiful truths which the present Lord has spread for His people, yet our experiences have sometimes been hard; we have surely had His kind reproofs. We have not been without this evidence of His love and of Divine sonship, for “whom the Lord loveth he disciplineth.”

The time is drawing shorter and shorter; maybe this is the special reason for the mention of this reproving and admonishing of the Lord. There is no time to waste in respect of being made ready for the deliverance of the Church. If we are to be among the favoured little flock—“to whom it is the Father's good pleasure to give the kingdom”—we have no time to parley with worldly things; we must take advantage of the Lord's reproving and admonishings, and use the more diligence to make our calling and election sure—“that no man take our crown.”

“Behold, I stand at the door and knock.” Thus we have indicated the Lord's presence among His people, unknown to any but those at whose hearts He comes with His knock. This is not the knock calling to repentance from sin and turning to the Lord, but rather the indication

### New Radio Time on 3GL

The management of 3GL Geelong have allocated all the Sunday morning religious sessions to Sunday evenings, beginning on April 1st. Our Frank and Ernest Broadcasts have been allotted the rather late time of 10.55 p.m., with the promise of an earlier time whenever possible. Our many listeners who appreciate our broadcasts may assist in this matter, and are invited to write to us expressing a wish for an earlier time on Sunday evenings.

of the Lord's second presence. He went about Israel at His first advent, calling one and another—"Israelites indeed in whom there was no guile"—an example of which we have in the way Nathaniel was called by Philip. Nathaniel had been studying the prophets regarding the coming of the Messiah. The Lord knew him and saw him in his earnest enquiry, so sent the message to him. Just so today, the Lord knows every member of the Bride class, all who "love his appearing", and He brings the "knock" to their hearts. Somehow or other He sends the message of His second presence, and then, when the heart opens to Him, He comes in and brings the feast of joy. What a comfort has been the truth, the opening up of God's Word revealing His gracious purpose. What a contrast is the Bible teaching of "Good news unto all people" to the miserable doctrines of hell and purgatory, which were formulated in the dark ages of Papacy; also to the harsh teachings of Calvin and his predestination on the one hand, and the Methodist doctrine of free grace and that God was doing all He could to save the world on the other hand. Calvin's teaching would leave us with no love for such a God as was declared, and the Methodist teaching left us wondering how it was that a God of almighty power could not convert the world, could not close up all the dens of vice and public houses and places of temptation, why He did not save the righteous from all trouble and punish the wicked, why it was that the wicked prosper as a green bay tree while the godly suffer injustice. When we came to the feast, our eyes were opened to see the whole purpose of choosing first the Church during this Gospel Age under conditions of suffering and persecution, for their discipline and that then Christ's Kingdom would come to turn the world from sin unto God. Our hearts were gladdened at the prospect of the blessing for mankind—all who had never had an opportunity of knowing and accepting the only name whereby they might be saved, during the present lifetime. Our hearts rejoiced as we found that God was so kind and good and just and true and all-powerful, therefore able to carry out His great designs. We were able also to appreciate better the high calling of the Church and the "exceeding great and precious promises whereby we are made partakers of the divine nature."

How true was the counsel that we should come and buy raiment, the robe of righteousness which Christ has provided, and that we purchase gold tried in the fire, these Divine blessings and promises of joint heirship with Christ and eye-salve that we might understand the great Divine plan and rejoice in its provisions.

Then there is the promise to the overcomer. This promise is not to any sect or party, or society or church or class; it is to "him that overcometh." The overcoming must be individual. It is by personal zeal and activity and

diligence only that the election can be made secure. The exhortation to Philadelphia was—"hold fast that thou hast that no man take thy crown." It may be more difficult as we near the end of the way, probably it is more difficult in the Laodicean period than in the Philadelphian period for errors, theories and all sorts of philosophies are more rampant in the Churches, to confuse and lead to doubting castle. Also outside the Churches the world is gayer than ever, more full of frivolity, carelessness, indifference to religion, full of pride, sensuality and infidelity. The promised reward to the overcomers of this period is so clear and wonderful—"To sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

"He that hath an ear let him hear what the spirit saith unto the churches." While the messages to the seven Churches have their prophetic and historical application to seven different periods of the Church's experience, from Pentecost down to the second presence of Christ, it would seem also that all seven types of Christians spoken of may be found among God's people of this day. The message to the Church at Ephesus was particularly concerning the Church of the early days, but there have, no doubt, continued to be what we may call Ephesian Christians ever since that time, and there are still those who are zealous for good works, anxious to have a perfectly working Church, splendid order and with a good show in the flesh, excelling others in activities, but the motive is not quite right—they have lost their first love. The first love prompted zeal with a pure heart and single eye to God's glory and the blessing of His people, but this was supplanted by a desire, perhaps to please others, leaders or friends, or simply to make a show, and excel other Churches. How we need to guard our hearts, keep our motives right, our eyes single to God's glory, our minds humble, and our hearts ever faithful, loyal and increasing in love to God, to our Lord Jesus Christ, and to all the members of His Body. It is a sad reproof from Him who loved us and gave Himself for us—"Thou hast left thy first love."

The Smyrna Christians were particularly the suffering Church of the second period under the terrible pagan persecutions, and there have always been suffering saints from that day to this. Suffering has always been a helpful experience. Its tendency is to lead the soul to seek the great Burden-bearer, the One who suffered for us, and who was perfected by sufferings, and so it is that there is no reproof to this class. Instead, there is the loving encouragement in the promise of the Crown of Life. If we belong to the Smyrna class of Christians, let us remember that "He who walketh among the candlesticks" knows fully all our sorrows and pains, and call to mind the many loving promises of

His Word, promises of grace and help according to need, and a crown of life at the end of the way. "Henceforth (Paul could say) there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing"—2 Tim. 4:8.

There are also today the Pergamos type of Christian. They are true at heart to the Lord, but are weak in allowing those who lord it over them and serve them for earthly reward. This type of Christian can easily be traced all down the age, and is still with us. They hold too great an esteem for the clergy class, and are apt to seek to please leaders instead of "holding to the Head." Elders are but helps, and are not to be allowed to "lord it over God's heritage." We must worship God, and serve Him only. We may esteem those who serve and toil in the Word, but we may reverence only the one Lord. The Pergamos Christians appear also to allow worldliness to influence them, and are reprov'd.

The Thyatiran Christians go further than those of Pergamos, by allowing themselves to be ruled by the antitypical Jezebel system, and while this message has particular application to the days of papal power, yet there are still those who permit themselves to be ruled by small or large Churches or sectarian systems, which make such claims of Divine authority over God's people and the truth.

The Sardisian Christians appear to be those apt to be discouraged and oppressed, and there are many in this day. Circumstances all seem to be against them, maybe all their relatives and friends are opposed to, and hinder them in their religious privileges, and they have degenerated respecting works, and are sort of "dead and alive" Christians, lacking in courage and zeal. These are admonished of the Lord to watch and to strengthen their faith and love and hold fast what they have, or it may be that the Lord would arrive, and they would not know of it.

There are also Philadelphian Christians still amongst the Lord's people of today. These are such as seek the open door of work in the vineyard, those who are true to the Lord's Word and Name, full of zeal and faith and love, and there is no reproof for this class of Christian. Surely these will be among the overcomers.

Then, lastly, we have the Laodiceans, and this whole Church is cast off, spued out as nauseous, and the Lord's true people are called out and addressed individually, and receive such abundant reward for overcoming the seducing influences of this time; they feast on the rich truths provided, and have the promise to sit with Christ in His throne.

These seven messages form a very complete guide from our risen and glorified Lord to His Church yet in the flesh, with the way of the Cross still to travel. These must yet prove their

loyalty to God under difficult circumstances and develop a character like their Lord's, if they shall be accounted among the overcomers, who are to reign with Him even as He has overcome and is set down in the Father's throne.

We notice that in each message the Lord indicates His intimate knowledge of the Churches' doings and condition—"I know thy works"—and then follows either commendation or reproof, with exhortation and the promise of a great reward. The rewards hold out nothing of an earthly nature; all hopes in regard to the Church are of a spiritual or heavenly nature and condition. It is because of being begotten of the holy spirit to a new nature that the Christian finds himself going against the stream. Fleshly interests conflict with spiritual interests and there is a continual warfare. The reward is to him who overcometh. What is there to overcome?

There is, as expressed to Ephesus, the inclination to lose our first love and allow a wrong or impure motive to enter into our hearts and be the motive behind our zeal.

There is the opposition of those who would injure us, persecute us, and say all manner of evil against us. How easy it is to be discouraged by the sufferings which should be esteemed a privilege for Christ's sake. To overcome would be to bravely and trustfully plod on with the assurance of the Lord's approval, though "despised and rejected of men", and to maintain a kind spirit towards those who would do us harm.

There is the spirit of Churchianity and reverence towards men—the fear of men that bringeth a snare. We must keep our worship for the Lord pure, and not allow anyone to come between ourselves and our Lord, if we shall be among the overcomers.

There is the spirit of worldliness, the love to make a great show in the flesh, the temptation to accept the aid of worldly powers and influences—to lean on the human arm instead of trustfully leaning on the Lord and accepting His good providence even when it may mean suffering and pain, ignominy and derision.

'Tis the way the Master went.

Should not the servant tread it still?

Then sometimes the Lord has permitted seeming utter failure of our best efforts to serve Him and proclaim His message, and the cause seems to be almost lost; such was the case with the disciples when their Lord was crucified as a criminal; such was the case with the Sardis Church through the bitter and cruel persecution of the papal power. Possibly at some time or other each individual member in Christ's Body has had some such experience, which would "beat their courage down." The promise is to the overcomer. Let us remember that God is able to overrule all things for good, and that His purpose for His Church, none can hinder.

(Continued on page 8.)

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## *Our Lord's Memorial*

AS another anniversary of Christ's death draws near the faithful follower of the Master is more particularly mindful of the important circumstances surrounding the life, death and resurrection of the One upon whom the welfare of the whole world depends.

The 3½ years of Christ's sacrificial life on earth—from Jordan to Calvary—fulfilled the prophecy of Daniel relating to the fact that Messiah would be cut off in the midst of the 70th week (of years)—Dan. 9:26, 27. Realising that He became thirty years of age (the age of maturity under the Law) just 3½ years previous to this Jewish Passover, it can be seen how wonderfully accurate all things worked out in the birth, public ministry and death of Jesus, who became "the Lamb of God that taketh away the sin of the world" (in due time) on that important anniversary of the Jewish Passover, now over nineteen hundred years ago.

That the institution of the Jewish Passover in Egypt was a most important type, there can be no doubt. It was essential for every household to provide a lamb and carry out the instructions in detail respecting the killing of the lamb and sprinkling of the blood on two side posts and upper door post of each house, whereby the firstborns of Israel were saved from death. And inasmuch as the Lord instructed Israel to keep the Passover each year on its anniversary, it can be seen that not only was the deliverance from Egypt to be remembered, but the yearly ceremony was also intended to point forward to the time when the real Lamb of God would come, and the antitypical firstborns (the Church, the Bride of Christ) would be passed over during this Gospel Age, to be followed by the deliverance of all mankind from bondage to sin and death, in the morning of the glad Millennial day.

How truly John the Baptist described our Lord to his own disciples, as we read in John 1:35-37—"Again the next day John stood, and two of his disciples; and looking upon Jesus as He walked, he said, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus." What a different outlook it would have been for Israel, if they had believed John's message! What a change it would mean in world affairs today if mankind would also believe the testimony of John! But God knew that just as

a few disciples only would accept the lowly Lord at His first advent, so similar conditions would prevail at His second advent—"When the Son of man cometh, shall he find faith on the earth."

With the majority of Israel (His own) against our Lord, can we approximate His feelings, when, on the night of the Jewish Passover, 3½ years after His baptism in Jordan, and knowing that on this occasion He was to become the slain Lamb of God, He gathered His little band of apostles together at the appropriate hour and said unto them, "With desire I have desired to eat this passover with you before I suffer"?—Luke 22:14, 15.

What a momentous occasion for Jesus! What great issues must have welled up in His mind. Upon His faithfulness in the next few hours depended the salvation of mankind from death. His little band was to be left in an unfriendly world to carry on His ministry. How much He wished to tell them, but—"I have yet many things to say unto you, but ye cannot bear them now"—John 16:12. However, in John's Gospel, chapters 13 to 17, we have preserved for us some of the most precious words of Jesus, all spoken to His little band on that momentous night—"With desire I have desired to eat this passover with you before I suffer."

There can be no doubt that our Lord directed the minds of His disciples from the Jewish Passover ceremony to the all important fact that He was the real Lamb of God, and in instituting the Memorial of His death, this simple, yet solemn service was intended to take the place of the typical Passover. The Apostle says this is to be continued—"till he come"—till the last member of the Body of Christ is gathered to be with the Lord, in "that day when I drink it new with you in my Father's kingdom."

Respecting the emblems which Jesus passed to His disciples, we read—"Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body (this represents my body). And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: For this is my blood (represents my blood) of the new testament, which is shed for many for the remission of sins"—Matt. 26:26-28. On a previous occasion our Lord said, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you"—John 6:53. The Lord was showing that only by appropriating the merit of His perfection to ourselves by faith, could we have any standing before God. And so, this is the primary lesson in the Memorial service—By faith all who have accepted Jesus as their Saviour, in spirit and in truth, receive the benefit of His all-sufficient merit and are thus justified by faith and have peace with God—Rom. 5:1.

However, the Apostle shows in 1 Cor. 10:16, 17, that there is a secondary and deeper thought respecting the Memorial instituted by our Lord.

It is upon the basis of justification by faith that he could exhort any to "present their bodies a living sacrifice, holy, acceptable, unto God." This passage in 1 Cor. 10:16, 17, describes those fully consecrated Christians who have done this, those who have been baptized into Christ's death, sharing in His sacrifice, "filling up that which is behind of the afflictions of Christ"—Col. 1:24.

What a privilege it is to thus view the Memorial of Christ's death in this manner. Our Lord's words in Matt. 13:16, 17, come to mind in this connection—"For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. But blessed are your eyes, for they see; and your ears, for they hear." It is well to be reminded also that the spirit in which the Memorial is kept is to be preserved throughout the year, by the Lord's grace. The love of God which prompts His people to observe the Memorial in remembrance of Christ and also in demonstrating that their vows of consecration are being fulfilled in joyful service and willingness to suffer for His sake, will likewise manifest to the brethren, yes, and to all mankind, that they have been with Jesus and learnt of Him.

**"Lord, I would keep Thy Holy feast,  
Like Israel when his bondage ceased;  
And safe beneath the sprinkled mark,  
His every home became an ark.**

**Only the lamb which Israel slew  
I need not to make bleed anew:  
Because the blood which stained the Cross  
Is mark of which there ne'er is loss.**

**I'd keep the feast with bread from heaven,  
Free from all taint of earthly leaven:  
Yet find some sad resemblance glide,  
Which sets the bitter herbs beside.**

**I seek the feast with upgirt mind,  
As for immediate work assigned;  
And eat like one on passing stay,  
Impatient to resume the way.**

**That sprinkled blood hath had the power  
To hold me safe in judgment's hour;  
But still for me a task remains,  
To haste and flee from Egypt's plains.**

**With thy refreshing viands fed,  
I shrink not, Lord, wherever led;  
And still with pilgrim's staff in hand,  
Plod firmly to'ards the promised land."**

—Selected.

### Passover Memorial 1979

The anniversary of the Memorial of Christ's death falls this year on the evening of Tuesday, 10th April. It is a privilege of the Lord's people to observe this memorial at this season "In remembrance of Christ."

#### Memorial Services

**Melbourne**—Sunday, 8th April, at 6.30 p.m., at Auxiliary Room, Kew City Buildings, Charles Street, Kew.

**Adelaide**—Sunday, 8th April, at 6.15 p.m., at M.U. Hall (2nd Floor), 16 Franklin Street, Adelaide.

**Perth**—Sunday, 8th April, at 6.15 p.m., at Manning Hall, Jarman Avenue, Manning.

**Sydney**—Telephone in Sydney—560-5207, or 560-8898 for details of time and place.

## The Eagle Wings of Faith

(Convention Address)

"They that wait upon the Lord shall renew their strength: for they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint"—Isa. 40:31.

THE 40th chapter of Isaiah from which the text is taken begins a portion which deals quite extensively with God's purposes for the blessing of all mankind through the work of the Messiah. At each Christmas season, we especially recall many of the wonderful prophecies of our Saviour's coming into the world—His birth, ministry, death, resurrection, exaltation and future work, and once more we marvel at the love of God and the grandeur of His plans.

The prophet's message in chapter 40 might be divided into three main themes—

- (1) God's gracious purposes.
- (2) His mighty power and wisdom.
- (3) His provision for His people.

Our meditations centre on this third aspect, as outlined in verses 28 to 31, and particularly verse 31, which sets out in all its richness and beauty God's provision for His people in all ages.

At each Christmas season, we love to give gifts to others, but even more we are glad to give thanks to our Heavenly Father for His unspeakable gift and for all the blessings that have already flowed to us, and still will ultimately flow to us and all mankind. These blessings the prophet foreshadows as he seeks to comfort his own people, who at the time he spoke were still in captivity, and he looks forward by inspiration to that time when the glory of the Lord shall be revealed to all people.

This is the only real message of comfort for a troubled world in any age. We have this message not only in prophecy as Isaiah had, but confirmed to us in Jesus Christ in whom all God's promises are yea and amen.

But whose is the mighty plan and whose the power to see these promises through? The prophet goes on to sing the praises of Him who needs none to counsel Him, before whom the nations are as a drop in a bucket, who stretches out the heavens as a curtain, and spreads them out as a tent to dwell in. For it is He, who has made all things, who orders all things, who neither faints nor grows weary and whose understanding there is no searching out or exhausting.

With the prophet, we are lost in wonder, love and praise, not only at the immensity and the completeness and the grandeur of His plans, but at the almighty wisdom, love and power that lie behind, and forever assure the unchangeableness of those plans. Truly, how unsearchable are His judgments and His ways past finding out.

But is He, who is the great author of all things, whose power and wisdom are infinite, really concerned with individuals for this our real need? Even the noblest, kindest earthly ruler cannot ever hope to know or concern himself with each one of his subjects. How hard it would be for any one of us to gain an audience with a national leader, and even if we did, how insignificant our pleas would be, how soon forgotten. Can anyone then expect the great God of the universe to hear or heed his cry?

Let us read again the prophet's words in verses 28 to 31—"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk, and not faint."

These words of assurance were addressed to Israel as God's covenant people, but we find as we meditate upon them and compare them with the words of our Saviour and the apostles, that they represent the fundamentals of God's love and mercy towards His people in every age. And so we may boldly lay hold on these assurances as some of the "exceeding great and precious promises" given to sustain and develop the household of faith to which the Apostle Peter refers.

The first thing to be noted is that it is to the faint and those without strength that God is so merciful. There must be this recognition of personal weakness and inadequacy if God's blessing is to be received. We remember the message given to the Apostle Paul—"My grace is sufficient for thee, for my strength is made perfect in weakness." What then is required of those who do recognise their deep need for new strength, and who do faint and grow weary? Let them wait upon the Lord, answers the prophet, let them look longingly, patiently, expectantly towards Him, believing that He is a rewarder of them who diligently seek Him.

And what shall be their reward? They shall renew their strength, says the prophet—they shall find new power, new resources such as even those in the full flush of young manhood and womanhood have not experienced. And how will this be shown? Here the prophet gives a three-fold answer—

- (1) they shall mount up with wings as eagles.
- (2) they shall run and not be weary.
- (3) they shall walk and not faint.

What does it mean in practical terms to wait upon the Lord? We all know well the experience of having to wait for someone whose help or

advice we need, perhaps a doctor or solicitor, usually a very busy person, and likely to keep us waiting for a long time. But our Heavenly Father never keeps us waiting just because He is too busy or too tired, or just not very interested. Nevertheless, patience may well be required so that His blessing will not only be the right blessing, but the right one in the right way and at the right time.

Let us hear the testimony of the Psalmist in Psalm 40:1-4—"I waited patiently for the Lord; and he inclined unto me, and heard my cry—Blessed is that man that maketh the Lord his trust", and in Psalm 37:7—"Rest in the Lord, and wait patiently for him." How needful it is for us also to wait patiently and trustfully upon our Heavenly Father.

But the thought goes much further than just waiting and being patient. Those that come before the Lord must come with a deep sense of need, they must come in faith in His love and power, they must come in confident expectation and earnest longing for His gracious response. They must come in readiness for His Will to be made clear in His due time, and for strength to obey that Will. And the Christian must come in the appointed way in the name and in the merit of his Lord and Saviour.

One testimony to the Old Testament heroes of faith listed in Hebrews 13 is that "out of weakness they were made strong", (verse 34) and this is in keeping with the Heavenly Father's message to Paul, already referred to—"My strength is made perfect in weakness." This then is the secret—when we recognise our own weakness and are ready to be emptied of self-assurance, then we can receive His strength for as we read, it is "to him that hath no might he increaseth strength."

God has already given us gifts beyond measure, but He desires that, as children, we come to Him in faith for His grace and strength as we realise and acknowledge our own insufficiency. This in itself is a part of character development. Can we each echo the words of the prophet Jeremiah in Lamentations 3:24-26?—"The Lord is my portion, saith my soul; therefore will I hope in him. The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord." Are we always willing to hope and quietly wait upon Him?

New strength day by day will be our portion if we do—Lamentations 3:23. This is also the sure promise of Isaiah's message as he goes on to tell in practical terms how this new strength will be manifest. They shall mount up with wings as eagles—they will have new vision, new perspective; they shall run and not be weary—they will gain new power to press on; they shall walk and not faint—they will receive new strength to endure. Whatever our circumstances and responsibilities, whether old or

young, new or long in the Christian way, we all need these blessings. How great indeed is our need.

"To mount up with wings as eagles." It is possible for the Christian to become bogged down in daily affairs and worries and so weariness and doubts set in. The power of God alone can lift us above these things and, by enabling us to see something of the loving purposes and provisions of our Heavenly Father, to give us new strength to carry on. How richly God has already blessed us in these ways with an understanding of His divine intentions and more importantly with an appreciation of His power and purpose to carry them out.

In a further testimony to the Old Testament heroes of faith, the writer to the Hebrews tells how that these "all died in faith, not having received the promises, but having seen them afar off and embraced them and confessed that they were strangers and pilgrims on the earth"—Hebrews 11:13. These like Abraham who, by the eye of faith, saw Christ's day, were lifted up to see something of God's future plans. Like Moses, whom God permitted to catch a glimpse of the promised land, so these and we too, have been privileged to catch glimpses as it were, of the greater blessings still in store.

Such a wider, longer view of all God's loving purposes will lift us out of self and self-pity, and will enable us more fully to set our affections where they rightly belong—"on things above, not on things on the earth"—Colossians 3:2. Such a view will put the cares and pressures of this life in their right perspective, so that we can say with the Apostle Paul that all our trials and problems here are but light afflictions, and are not worth comparing with the glory that is to be revealed in us—2 Cor. 4:17 and Romans 8:18.

There is also a sense in which the Christian is lifted out of many of the problems and anxieties of mankind in general. Not that he is to be heartless or indifferent to what is around him, not to fail to help wherever he can, but he is spared many of the world's disappointments and sorrows, those which follow inevitably in the wake of pursuit of materialistic and self-gratifying objectives. The Christian certainly has his trials, but he can see a Father's hand in them working out a far more exceeding and eternal weight of glory. Surely our testimony can be—"The blessing of the Lord it maketh rich and he addeth no sorrow with it"—Proverbs 10:22.

But the most wonderful feature of the picture of the eagle wings of faith is the privilege of drawing and being drawn into nearer communion with God as the eagle soars aloft. One writer sums it up—"The image is derived from the fact that the eagle rises on the most vigorous wing of any bird and that it ascends apparently farther towards the sun. It rises high and keeps its vigorous course and the figure there-

fore denotes strength, elevation, vigour of purpose, strong and manly piety, an elevation above the world, communion with God, and a nearness to His throne as the eagle ascends towards the sun."

How blessed we are to have such fellowship with God—"For God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, And hath raised us up together, and made us sit together in heavenly places in Christ Jesus, That in the ages to come he might show the exceeding riches of his grace, in his kindness toward us through Christ Jesus"—Ephes. 2:4-7. The present Christian experience is for a future glorious purpose, but even now it means rich fellowship, hope and joy and peace, to lift us out of darkness into marvellous light.

How His Word, His promises, His comfort do in fact revive us as we wait upon Him. Just to read again the promises of His Word lifts up the heart, for these speak to us of a God whose love has already entered our hearts and so mercifully and gently led us hitherto. They come to our hearts in conviction because they match so clearly and beautifully His character of loving-kindness and tender mercy as shown in all His dealings with His people. The poetry of the Psalmist, the joyful confidence of the prophets and the loving words of the Saviour Himself and His apostles, how they rejoice the heart and uplift the spirit.

It is to such eagle wings of faith in God that the hymn writer commends us—

**"Now let our souls on wings sublime,  
Rise from the trivial cares of time;  
Draw back the parting veil and see,  
The glories of eternity."**

Speaking to Israel through Moses, God said—"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself"—Exod. 19:4, 5. Despite Israel's lack of continuing response, God in His love had miraculously provided for them and carried them over and through all their afflictions, and was still ready to bless them further.

We have been bought with the precious blood of God's only-begotten Son, and have been brought out of bondage to sin, so that we might now be His people for a purpose, a royal priesthood, a holy nation to show forth His praises. Truly, God has brought us out of the darkness of this world as though on eagles' wings, and so if we are faithful He will continue to bear us up out of all life's perils and hardships.

"To run and not be weary." It is not however enough just to revel in these blessings, the new strength so gained must be applied to the Christian life. The Hebrews were urged to "lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus"—Heb.

12:1, 2. There is a need for complete dedication to this race, but even then, its victorious completion cannot be in the runner's own strength alone. But to wait in faith upon God will lead to daily renewal of strength, enabling even the weak and powerless, humanly speaking, to run and not be weary.

"To walk and not faint." In Scripture, to walk seems to refer particularly to the patient endurance and continuance necessary, not the sporadic vigour of youth, but the perseverance of maturity. "Be not weary in well doing: for in due season we shall reap, if we faint not"—Gal. 6:9. "Be thou faithful unto death, and I will give thee a crown of life"—Rev. 2:10. Strength to patiently endure day by day, along the walk of life, will certainly come to those who in faith, expectantly, longingly, wait upon the Lord.

We do not know what lies ahead of us, but we can all take comfort from the blessed assurance that those who wait upon the Lord shall, on the authority of His Word, renew their strength. This will come as they feed also upon His Word, and they are able to rise up on the eagle wings of faith to behold more of the glory of the Lord, to comprehend more of the magnitude of His love and mercy in Christ Jesus, to have closer fellowship with Him and in His strength to run and not be weary, to walk and not faint.

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"They that trust in the Lord shall be as Mount Zion, which cannot be moved, but abideth forever"—Psa. 125:1.

The great day now upon us is trying every man's character structure, of what sort it is, and but very few, even among professed Christians, will stand the test. The few who will pass safely through this crucial trial without loss are those only who have become established in the Truth of God—"rooted and grounded and built up into Christ." The difference between a strong and steadfast Christian and a bigot is that one is established in Truth, and the other is established in error. The "fire" of this day will continue to burn and to manifest the great difference between the two classes, until all have been tested and tried and found worthy or unworthy.—Selected.

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### "Knowing God"

A booklet bearing the above title has been printed, and a copy is being supplied to all friends receiving this issue of "Peoples Paper." Extra copies are available supplied through the General Tract Fund to all who can use them to advantage.

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### Anonymous Donations

Two anonymous donations of \$60.00 each have been received at our office recently, sent by the same friend. We assure the sender of our appreciation of this sacrifice of earthly good things to assist our work in this way, as unto the Lord. May the sender realise the Lord's blessing in the help thus given.

(Continued from page 3.)

So let us trust and take courage and "strengthen that which was ready to die."

There is also the opposite extreme, when everything goes well, when the way is clear, when there is much happy work and many cheerful associations. How easy it is then to fail to build on the true foundation, to begin to feel that we were doing something and fail to realise that it is the Lord's Own Spirit that works through His people. How easy it is for Philadelphia to develop into Laodicea, and worldliness and lukewarmness to come about.

It would seem that there never has been a time of more testing of personal faith and trust in God. Never has there been a time when the "whole armour of God" was so necessary to the Christian; never a time when prayer, study and watchfulness was so much needed. The tide against us is so strong that should we for a moment let go our anchor, our barque would drift down the stream. What is most needed is what the Lord has provided. We specially need His presence, His spirit in our hearts, His grace, His wisdom, His strength, His truth—"the meat in due season"—and this is His provision. Have we heard His knock? Have we opened to Him? Are we supping together the good things provided? Let us more and more prize His presence and cling to His Word, which teaches us His will, gives us wisdom and grace, and holds us up against all the foes about us. How could we be overcomers if there were nothing to overcome? Let us take courage. What a privilege it is to be in the Christian fight, and the fact that we realise that the foes "are pressing hard" is an evidence that we are still in the fight, therefore still have the opportunity of proving an overcomer. The promises to the overcomers of other Churches are all beautiful, but none is more clear or more wonderful than this—"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne"—Rev. 3:21. "He that hath an ear, let him hear what the spirit saith unto the churches."

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### Adelaide Easter Convention

The brethren of the Adelaide Class extend a cordial invitation to all friends able to attend the Easter Convention to be held (D.V.) on April 13th, 14th and 15th, at the M.U. Hall (2nd Floor), 16 Franklin Street, Adelaide. Further information from the Class Secretary—Mr. F. M. Grinstead, 1 Wendy Avenue, Valley View, South Australia, 5093.

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### Nambour Convention

The Nambour Convention is to be held (D.V.) on 28th and 29th July, in the Staff Room, State School, Coronation Drive, Nambour, to which interested friends are invited. Further information from—Mr. G. Tosh, M.S. 58, Paynters Creek Road, Nambour, Queensland, 4560.