



Volume XIV. No. 12 Melbourne, 1st DECEMBER, 1931 Price —Twopence Halfpenny

WHEN CHRIST IS KING !

THE HOPE FOR HUMANITY.

MANY have thought that Christ is King of Earth to-day, and that He has been trying to gain control of His Kingdom through the activities of His people. People have been urged to “win the world for Christ,” and evangelists have taught that the more conversions that were made the more Christ’s Kingdom was extending, and that when all the world had become Christianised then Christ’s Kingdom would have come.

As we view the world in comparison with even fifty years ago, we have to confess that it is less Christian to-day than then. Not only is there a larger percentage of heathen and avowed agnostics and atheists, but we have to deplore the fact that there is less real earnestness among professing Christians. There are fewer real, consecrated Christians understanding what it means to take up the cross and to follow Christ in the churches to-day than there were. We realise that if all the heathen of India, Africa, China and Japan were converted to the present condition of Christendom they would need still to be converted to be Christians, for there is probably more evil and wickedness in what are called the Christian nations than among the heathen.

In view of this condition of things, it should be evident to all who will consider the matter that if we were to wait for the coming Kingdom of Christ until the churches should “win the world for Christ,” we should wait in vain, for it would never come at all.

Yet all men have a hope of a better day coming, and socialists and others have a hope of establishing such a system of national economy that will mete out justice to all and recognise that every man should have a good opportunity of providing for the necessities for himself and his family without so much worry and anxiety and sweat of face — that there must be less of class distinction and luxury and waste on the one side, and less of poverty and need on the other.

Leaders of such thought may not be Christians at all, yet no doubt it is with good purpose they think to bring in a better day. While some alleviation of those who have been oppressed has taken place, yet the results of their schemes only demonstrate that man by his own effort cannot establish an arrangement that will mete out justice to all and make the world a happy brotherhood. Even if that could be done, there is still the fact of calamities, sickness and death, which only the lifting of the Divine curse on account of sin

can stop.

It is to the Bible that we must turn to learn of the sure hope for the poor “groaning creation.” Here we find a clear plan for ultimately releasing mankind from the death sentence and leading all the willing and obedient up the highway of holiness (Isaiah 35) back again to the perfection and happy condition enjoyed by our first parents prior to the fall.

We see that in God’s wisdom mankind was represented in Adam, on trial in Eden, and therefore all were condemned by that one man’s offence (Romans 5:12-19), so that in due time, when all shall have tasted of the baneful results of that disobedience to Divine Law, they might be released from that penalty of death by one man’s righteousness and death (Heb. 2:9; 1 Tim. 2:3-6).

In this way, justice, which is the foundation of God’s throne, could be satisfied—life for life—so God provided a way that, while still being just, He might be the Justifier of him who believeth in Jesus (Romans 3:23-26).

Nineteen hundred years ago the great sacrifice was; Jesus “bore our sins on the tree”; He bought us with His blood; His flesh He gave for the life of the world, as “the Lamb of God that taketh away the sins of the world.” “Christ died for our sins according to the Scriptures.” Thus, “He is the propitiation for our sins (the Church’s sins) and not for ours only, but for the sins of the whole world” (1 John 2:2).

Without the cross of Christ there was no hope for humanity; death would simply have swept us all away. There would have been no resurrection and no hope beyond the tomb. ‘Thus the mission of Christ at His first advent was to lay the foundation for His intended work at His second coming. The effect of the cross of Christ would have been no use to mankind generally without the work to be done at the second coming. To have released man from the condemnation to death, while so weak and erring through hereditary taint, would only have meant that he would soon have sinned again and so each would have personally incurred the second death penalty.

It is on this account that God has arranged to leave the World in the hands of His Son during the Kingdom Age of 1000 years, so that He may lead them step by step towards righteousness (Psalm 72; John 5:22-29; 1 Cor. 15:22-28).

As steps towards holiness and righteousness are taken there will be rewards of life and health and prosperity, while wickedness and disobedience will have corresponding punishments. This course is termed in John 5:29 a “resurrection (raising up again) by judgment.” (R.V.)

The seeming delay since the first advent has been on account of the Divine purpose to select the Church, the Body of Christ, or the Bride Class, to be “joint heirs” with Christ in the Kingdom, to reign with Him, to bless all the families of the earth (Gal. 3, 9, 16, 29).

Soon now the Gospel Age will close, its purpose being accomplished, and then “the kingdoms of this world nil: become the Kingdom of our Lord and of His Christ” (Rev. 11:15).

Our Lord foretold, as did also the prophets, particularly Daniel 12:1-3; Matt. 24:21-22; Luke 17:20-30, that just such days as we see about us at this time should come at the end of this dispensation and precede the establishment of Christ’s Kingdom on earth.

HOW CHRIST COMES.

Many people expect our Lord to reappear in human form, but such is not in accord with the apostles' teachings, for 1 John 3:2 informs us that we do not know what our Lord's glorious body is like (since His ascension) and we are to see him "as He is." When He came to earth as a babe, He changed from the spiritual body to the human "for the suffering of death"; "made a little lower than the angels." Jesus said, "My flesh (human nature) I give for the life of the world," and again, "The world seeth Me no more, but ye shall see Me because where I am shall ye be also" (that is the Church) (John 14:19, 3). Paul said, "Though we have known Christ after the flesh, henceforth know we Him (so) no more." No one ever saw Jesus in human form after His ascension. Paul, in order that, as an apostle, he should be a witness of His resurrection, was granted a sight of Christ in His glorious spiritual body. ("There is a natural (human) body, and there is a spiritual body.")

Prior to His ascension Jesus appeared in different forms to His disciples in order to converse with them, but never after His ascension.

So now we do not look for Him to return circumvented by a human body, but in His glorious spirit body, "in the express image of the Father's person," "in all His glory and all the holy angels with Him."

Thus He comes to dethrone Satan and all the wicked spirits that have been so long deluding mankind through witches, necromancers, medicine men, mediums of spiritism, and the oracles of paganism. Satan has been the prince of this world (age) and so selfishness, lust, strife, wickedness, superstition, and error have prevailed to ruin and deceive mankind.

What a relief it will be when Christ, instead of Satan, is King, when all the evil influences are restrained, when all inducements to sin are taken out of the way, when error and superstition are exposed and when evil and wickedness are quickly detected and justly punished.

Then, "when the Kingdom is the Lord's and He is Governor among the nations will the people learn righteousness (Psalm 22:27, 28; Isaiah 26:9).

Instead of selfishness, ambition and greed, the spirit of the new King will prevail, the spirit of love and care for one another, a spirit of brotherhood among men. No more will false teachings deceive men, for when the fiery time of trouble is over the high-minded, the proud and hard-hearted will have been humbled and melted, and the pure teachings of God's Word, showing His great and good purpose respecting mankind, will be made known and "all with one consent will turn to the Lord" (Zeph. 3:8, 9).

Just prior to His crucifixion our Lord had cursed the fig tree, a symbol of the curse on the Jewish nation, "Your house is left unto you desolate." In Matt. 24:32, 33. He tells us that when we see this fig tree (the Jewish nation) budding again, then know that the time is near for the accomplishment of the matter connected with the questions of verse 3, which He was answering—"When shall these things be? What shall be the sign of thy presence (Greek), and of the end of the world (Age)? He adds that the generation living when these things are discernable will not pass away until all be fulfilled.

The Jews are to be restored to their own land, and will be the visible earthly representatives of the invisible heavenly kingdom of Christ. We read that the Law shall go forth out of Zion, the spiritual phase of the kingdom, and the Word of the Lord from Jerusalem. The prophets are full of rich promises of that time of blessing when evil and wickedness will be stamped out and the way of righteousness will be made so easy. The stones of temptation will be taken out of the way, and there will be no lion in the path. For Satan as a roaring lion will no longer be at liberty, but is to be restrained (Psa. 35; 25:6-9; 62:10-12 • Micah. 4:1-5).

There will be no more war, no more strife, no more the innocent suffering for the guilty, no more oppression. no more injustice. There will be full opportunity for every man and woman to do all that is right and kind and good, and “the willing and obedient shall eat the good of the land,” while the proud, the arrogant and evil doer shall be destroyed in the second death (Psa. 72).

Finally there shall be no more curse, and no more death, “God shall wipe away all tears from their eyes and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain. for the former things are passed away” (Rev. 21:4).

Micah 4:1-5 very ‘beautifully describes the happy condition in the earth. when Christ, instead of Satan. is King, when justice and love prevail instead of hatred. jealousy, strife and iniquity. “In the last days it shall come to pass, the mountain (kingdom) of the Lord’= house shall be established in the top of the mountains (kingdoms—Israel will again represent God’s kingdom on earth) , it shall be exalted above the hills (lesser nations) , and people shall flow unto it; and many nations shall say, “Come, and let us go up to the mountain of the Lord and to the house of the God of Jacob; and He will teach us of His ways and we will walk in His paths; for the law shall go forth out of Zion (Christ and the Church, the heavenly phase of the kingdom) and the word of the Lord from Jerusalem (the earthly capital.) And He shall judge among many people and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree. and none shall make them afraid, for the mouth of the Lord of hosts hath spoken it.”

Not only are those who are fortunate to be living at that time to enjoy this happy condition, but “all that are in the graves shall hear the voice of the Son of God and come forth” (John 5:28, 29; R.V). This is particularly promised regarding Israel in Ezekiel 37:12-14; “O, My people, I will open your graves and cause you to come up out of your graves and bring you into the land of Israel.” Jeremiah 31 beautifully describes the joys of returning favor to Israel and the establishing with them of the New Covenant under which they, and all who will, may find Divine favor, blessing and life.

The Apostle Peter speaks of the same matter in Acts 3:20-22; “He shall send Jesus Christ, who before was preached unto you, whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began. For Moses truly said unto the fathers. A prophet shall the Lord God raise up unto you of your brethren, like unto me, him shall ye hear (obey) in all things whatsoever he shall say unto you; and it shall come to pass that every soul which will not hear that prophet shall he destroyed from among the people.”

Herein is love, not that we loved God, but that He loved us.-1 John 4:10.

The love of God is. like Himself, equal, constant, not capable of augmentation or diminution; our love is like ourselves, unequal, increasing, waning, growing, declining. His, like the sun, is always the same in its light, though a cloud may sometimes interpose; ours, as the moon, hath its enlargements and straightenings. The love of God in itself is the eternal purpose and act of His will. This is no more changeable than God Himself; if it were, no flesh could be saved; but He changeth not and we are not consumed.—John Owen, D.D.

Correspondence,

Victoria, November 16, 1931.

Dear Brother,

Surely you will be wondering why I have not written lately. We were very pleased to learn (while reading the last "People's Paper") that it has been decided to hold another convention at Christmas time. It was my intention to ask if you were going to do so. You may depend some of us will be there (D.V.). We have been very busy lately, but can put on a casual hand or two so that some of us can come to the convention.

I am enclosing —, please see that my subscriptions for the "People's Paper" and "Herald" are alright, and use the rest as you think best. I would like a few more of the last "People's Paper" if you have any to spare. We enjoy reading these two papers very much, and we can see that the Holy Spirit runs through their pages.

Dear brother, we realise that our Heavenly Father has been very good to us during these perilous times, fulfilling His promise that "verily thou shalt be fed" (Psa. 37:3), while so many in the world are in want, and things are fast working up to the battle of the great day. May our Heavenly Father grant that we may hold fast the profession of our faith without wavering. And let us consider one another to provoke unto love and good works, not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another, and so much the more as we see the day approaching (Heb. 10:23-25). The night is far spent, the day is at hand, so let us cast off all works of darkness; and let us put on the armour of light (Rom. 13:12); God grant that we may be able to stand fast in the faith (1 Cor. 16:13).

Dear brother, I often think of the Adelaide and Gawler classes and remember them and you all in my prayers before the Throne of Grace. Your brother in the narrow way.—H.J.W.

Tasmania, November 3, 1931.
Berean Biblical Institute,

Dear Sirs,—

Thank you so very much for kindly sending me your splendid book, "Foregleams of the Golden Age." I have read some of it and really think it splendid, also I thank you for your kind letter received some time back. It gives one heart to realise that someone wishes us well.

I have been greatly helped through the "People's Paper," a; it teaches us so much of His Divine Law and it keeps my heart refreshed and happy and helps lighten the burden of life and all its cares and difficulties. I have just finished reading the last one, "Has the Bible a Message for To-day?" which is very beautiful to read; I was very sorry when it ended. They are especially grand for me, for it is the only reading matter I get, for, as I told you before, we are very poor respecting this world's goods, and have a large family to keep, and oft times have to live on just potatoes and salt, as we are doing at present, but later on, with our Father's help, I hope for things a little better.

I will accept "Foregleams of the Golden Age" from you for the present, and later on, when I can do so, I will send the 2s. 9d. on to you, with my grateful thanks for all your kindness. I had a visitor last week, and

was showing him "Foregleams" and he looked at it for some little time and I asked him what he thought of it. He said he had not got a Bible with him, so I lent him mine, and he found the answers to the first 3 questions on page 17, and said that it was not as he had been taught. I knew that, for we had all been taught that if we died before we were converted, we would go to torment. It is grand to know and understand the Bible better and praise God for all His love and kindness, for indeed it's wonderful.

Now, my dear Christian friends, I trust all is well with you, and that God will bless you abundantly, and keep you always near Him. Ever yours in Christian love and faith.—A.E.K.

U.S.A., October 10, 1931. Berean Biblical Institute,

Melbourne, Australia.

Dear Brethren in our most Blessed Hope,

Grace, mercy and peace be multiplied unto you! Enclosed find my subscription to the "People's Paper," which we enjoy reading and which keeps us in touch with the dear friends in far-off Australia. We are "bound by invisible bonds" to every fully consecrated child of God, "whom not having seen we love" with "a pure heart fervently," and pray for every one, daily. As our dear Bro. Russell used to say, ours is the most wonderful "secret society" in all the world, and yet wholly unknown or recognised by it. "The world knoweth us not, even as it knew Him not," and how surprised they will be when, in the by and by, the Church "will appear with Him in glory," and they come to an understanding of the very important work which was accomplished in this Gospel Age.

I note the article in August number from "Old Paths" publication and I am glad that you read and enjoy those little leaflets as we do. I have wondered that I have not seen "Desolation of the Sanctuary," translated from the German, mentioned in the "People's Paper," as this book has been a means in the Lord's hands of helping many of the Lord's dear little ones to discern the great test of recent years and its purpose.

We take other publications and enjoy them, and read a great deal in the dear old Word itself, and also the reprints. I wish the friends would all read two articles in the 1897 "Tower," September 1st issue, entitled "Lending to the Lord" and "The New Life in Christ," for they remind us of our privileges in connection with service for fellow members of the Body of Christ, which so many have lost sight of in recent years since a witnessing service has been stressed out of all proportion to everything else.

May all you dear ones be kept closely "under His wings" in all the trying clays before us. We remain,
Yours in Heavenly bonds,

M.M.L.

[Reference was made to the book, "Desolations of the Sanctuary," in a previous issue, and we are pleased to obtain this work for all desiring it.]

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PEOPLES PAPER.

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THE SPIRIT OF CHRISTMAS.

While the followers of Christ are ever mindful of the life and sacrifice of our Lord while on earth, and desire to have His spirit actuating their every thought, word and deed, the Christmas season, drawing near again, will be profitable and an added time of blessing for all if it serves to further impress the spirit of love and faithful obedience to the heavenly Father's will, exhibited by our Lord Jesus in taking upon Himself "the form of a servant." His loving sympathy and devotion to "His own," and compassion on the multitudes, as He laid down His life "for every man," commencing thirty years after that first Christmas morn. so long ago.

How good it is to think of the days when Jesus came to earth and was proclaimed by the angel as a Saviour, Christ the Lord; how that throughout His ministry He "spoke as never man spake," "words of grace and truth," which drew to Himself a little band of loyal disciples, and which shall yet be indeed "good tidings of great joy to all people!"

The following extracts from an address on "Taking Jesus Seriously." by H. R. S. Sheppard, C. H.D.I., late Dean of Canterbury, serve to impress upon us the privilege of serving the Lord, in spirit and truth, through His people, as truly as did the early disciples, though the nominal church and state are in much the same condition now as when Christ came in the flesh:

"What, in fact, should we do if Jesus appeared in our society with any claim to anything but the right to console us, to heal our personal ills, and to make us all comfortable again? I wonder. As a revealer of the art of actual living, as the master of the craft of life—for that is what He is and was—should we recognise Him, or would Church and State combine against Him as a dangerous fellow, one to be dealt with in the old Judean way, to be bullied, to be betrayed, to be crucified? I wonder.

"I suggest that for many of us who are here there is, after all, only one thing that actually makes known the Gospel, and that is the goodness of the individual. If only when we got home to-night they knew at home, because we were rather different, that we had been trying to draw near to our Lord, if only they could see that we were a little more thoughtful, courteous, kindly and understanding, then, "O My father": they would say, 'there is something in this more than we thought there was.'"

I think it might well be the ambition of all our lives that one day, possibly, most lovely of all, wife, or brother, or sister, or mother, or grannie, might say after we had left, it seems as if Jesus of Nazareth had passed by.' So when we talk, as we often do, a great deal about Church reform, and all the rest, things that sometimes mean little to some of the people, let them please remember that they will count in an amazing way if 'how can we take Jesus Christ back to their homes or their places of business.'"

Such is the happy position of all who seek to cultivate the graces and fruits of the spirit in their own lives—of being used of the Lord to impart His sweet spirit of comfort, hope and encouragement to others. Who can estimate the joy, the uplifting influence from those "Where only Christ is heard to speak, When, Jesus reigns alone."

Many will be the opportunities for all to demonstrate their love for the Lord and their brethren, in the little acts of service and encouragement along the narrow way in all the days ahead, at the convention gatherings, at the regular class meetings, and more often in the homes.

“As sonic rare perfume in a vase of clay,
Pervades it with a perfume not its own,
So when Thou dwellest in a mortal soul,
All heaven’s ow’n sweetness seems around it thrown.”

And so, as another has said, “Our alabaster boxes are our hearts. which should be full of the richest and sweetest perfumes of good wishes. kindness and love ,;)ward all. but especially toward the Christ— toward the Head. our Lord Jesus, and toward all the members of His Body. the Church; and especially on our part toward the feet members who are now with us, and on whom we now have the privilege of pouring out the sweet odours of love and devotion in the name of the Lord, because we are His.”

CHRISTMAS CONVENTION.

The Annual Convention of the Melbourne Class will take place at Molesworth Chambers, 450 Little Collins Street, Melbourne, en Friday, Saturday and Sunday, December 25, 26 and 27, with afternoon and evening sessions.

The local friends will be pleased to hear from brethren intending to be present, and, should accommodation be desired, would be glad to make all necessary arrangements.

A baptism service will be available should any of the friends wish to symbolise.

A syllabus of the meetings is now in preparation, and will be completed as soon as advice is received respecting brethren contemplating being in attendance.

Meanwhile, the prayers of all the friends are requested, that God’s richest blessing may attend our meetings, as all would gather in sweet Christian fellowship for exhortation, encouragement and growth in grace, knowledge and love. A hearty invitation is extended to all truly Consecrated believers in Christ.

FREE TRACTS, CARDS, WALL TEXTS, ETC.

A good supply of the tract, “Has the Bible a Message for To-day,” is now in from the printers and ready for general distribution where there may be indications of doing good. All willing workers are invited to send for these, and are requested to state how many could be used to advantage.

Wall texts, cards and bookmarks, etc., with appropriate texts and verses, are on hand for Christmas greetings and general use.

Communion with God.

(Continued from previous No. 3.)

THE PRAYER OF CHRIST UNSELFISH.

OUR Lord's prayers, like all His acts and teachings, are models of unselfishness. Therefore, before we ask anything of the Father, one question should be carefully considered; viz.—Why do I want this ? If the petitioner is consecrated and desires the healing of any that are sick, it should not be for his Own glory, nor -for his own comfort, nor in any manner for himself , for such requests are selfish and out of harmony with his covenant of sacrifice—”even unto death.” Remember the course of our Lord and the Apostles. Our Lord used Divine power in feeding the Multitude because of their necessity, and to glorify the Father; but when He Himself was forty days without food He would not use the same power to feed Himself by commanding the stones to become bread, because this would have been contrary to His mission not to preserve His own life, but to sacrifice it, to lay it down in the service of others.

He created food for the multitudes, but not for Himself or the disciples, though He referred to the miracle as an evidence that if ever necessary the same power would create bread for them. But it seems to have been the Father's plan to provide for His people by natural means, for there is no- record of necessity for such a miracle on their behalf. Doubtless the Lord and His disciples partook of the bread and fish after they were made, and probably of the remaining fragments, hut note that the object of their creation was the relief of the multitude and not their own refreshment (Matt. 15:32; 16:5-12). He healed the lame and the palsied miraculously when it would glorify God, but when He Himself was weary, He “sat on the well” to rest or used other natural means. Though He prayed often to the Father, and knew that He was heard always, and although sometimes heavy and sorrowful, as in Gethsemane, yet His prayers were requests for grace and strength to do the Father's will, and to finish the work He had come to do. And though He tells us that by asking He could have had “twelve legions of angels” to protect His person and His life, vet He would not ask—preferring to have the Father's will accomplished, which He had come to perform.. namely, to give Himself a “ransom for all.” -So notably was this a characteristic of His, that even His enemies noticed it, and said, “He saved others (from sickness, etc.), Himself He cannot save.” They could not appreciate the self-sacrifice which He was performing. And so, too, we may reasonably expect that many nominal Christians to-day will not understand the same motives and conduct in those who prefer to share in Christ's sufferings, to join with Him in sacrifice in order that they may share also in His coming glorious work of blessing and re-storing “that which was lost.”

APOSTOLIC GIFTS USED UNSELFISHLY

Notice also the Apostle-. They, too, had the gift of healing as well as privilege of prayer, but they did not use these selfishly. In all the records we find no instance of the exercise of the gift of healing on behalf of any of the Apostles, or any of the church; nor have we any record of prayer for health, or other earthly luxuries. offered by any of them for themselves or each other, except in one case—that of Paul (2 Cor. 12:7-9) , and his request was not granted; but he was told that instead he should have a sufficiency of grace to compensate and enable him to bear his infirmity patiently. This should command the attention of all.

Although Paul's request for himself was refused—God seeing that his affliction of weak eyes could be made to work to divine glory and his own advantage--yet his gift to heal others was marvellous: “And God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them” (Acts 19:12). Mark, also, the fact that though there is no account of the healing of the sick among the early disciples, it was not because they were never sick, for several instances of sickness are recorded. Paul write-; to Timothy. “Trophimus have

I left at Miletum sick"; and again he writes to Timothy, who was evidently often troubled with indigestion or dyspepsia, to use wine as a medicine; saying. "Use no longer water (exclusively), but take a little wine for thy stomach's sake, and for thine often infirmities" (1 Tim. 5:23). In neither of these cases did Paul send handkerchiefs or aprons from his person, nor did he mention praying for their re-covers-, or advise them so to pray. Evidently these cases should teach us that the gifts of healing, and prayer for the recovery of the sick were used, not upon the saints, but rather through them upon others, for the purpose of calling attention to the apostles and their gospel as being approved by God.

A special reason why the saints cannot properly ask for physical health and earthly luxuries is, as we have already intimated, that they, like their Lord, have consecrated themselves, and pledged to God the exchange of all earthly favors and privileges for the heavenly favors and glories to come, a foretaste of which they now enjoy through the exceeding great and heavenly promises which cheer and refresh and comfort and bless more than earthly blessings could. Who, that understands the matter. would renounce his heirship in the future heavenly glories, together with present hopes and spiritual joys, or re-exchange them, if he could, for future earthly restitution, and present occasional foretastes of it?

THREE CAUSES OF SICKNESS.

But some will enquire. If it is not proper for the consecrated to pray for the healing of themselves, what does the Apostle James mean when he says. "The prayer of faith shall save the sick"?

Accidents may and do occur so far as the world is concerned, but the saints are God's peculiar care; nothing can come upon them except as specially permitted. While God could take all the world under such special supervision, He pleases rather to let them be subject to the ordinary vicissitudes of the present condemned state—accidents, sickness, etc. 'Only the Church (the consecrated) are comforted with the assurances of special care: "Your Father knoweth that Ye have need of all these things." and "like as a father pitieth his children, so the Lord pitieth them that fear Him, those that respect and love Him. those consecrated to His service. of such it is written. "All the steps of the righteous are ordered of the Lord": and "the very hairs of your head are all numbered" (Matt. 1 0:30; 6:3 1-34).

While, therefore, sickness may in a general way be considered. at least indirectly, the work of Satan. who deceived mankind into sin, and hence into sickness and death, yet in view of what we see of God's special care of the saints. we know that, in their case at least, sickness could not come without the Lord's special permission; and hence it should be regarded in their case as from Him, and not directly from Satan. who could have no power over us except it were given him of the Father.

Accordingly, the causes of afflictions. including sickness. as applying to the consecrated Church, are classed ;As follows. First—Those which have been either produced or aggravated by our activity in the Lord's service. Second— Inherited weaknesses and those brought on ourselves by violations of the laws of nature previous to our entrance into the family of God as sons. Third—Such as come upon us as discipline or chastisement from the Lord for sins or wanderings, or coldness, or for the sin of failing to fulfil our covenant of sacrifice; or as needed discipline to prevent these.

SUFFERINGS FOR CHRIST'S SAKE

Of the first class were the sufferings of Christ—His weariness. weakness, Moody sweat, ignominious buffeting, and all the reproaches and sneers, and bitter words, to which lie meekly and quietly submitted until the sufferings of Calvary terminated His human existence. Of this first class were also the wounds of Paul and Silas. when scourged for preaching Christ. when stoned, beaten and imprisoned. and when in perils by sea and by land. among the Jews and among false brethren. Of this class was also the dyspepsia of Timothy. who, probably not naturally strong. studied and labored for the Lord, and ill the interest of

the Church; and such we are distinctly told was the cause of the sickness of Epaphroditus, of whose sickness Paul writes, saying, "Receive him therefore in the Lord with all gladness; and hold such in reputation: because for the work of Christ he was nigh unto death. not regarding (sparing) his life, to supply your deficiency" (Phil. 2:29, 30).

Yes. indeed, these and all such sicknesses and scars and wounds are honorable marks of distinction, which each soldier of the cross should be ambitious to bear, as Paul said referring to injuries endured in the service of the truth, "I bear about in my body the marks of the Lord Jesus." These he had received. not in money-seeking or fame-seeking. nor in self-indulgence. nor in quarrelling and disputing about the loss and dross of earth, but in the good fight of faith; in contending earnestly for the faith once delivered to the saints. against error amongst Jewish friends, and against philosophies and sciences, falsely so called. He gladly endured hi; wounds and tribulations while telling the glad tidings of the gospel of Christ, of which Ire was not ashamed, and holding up the cross of Christ—to the Jews a stumbling block, and to the Greeks foolishness, but to us who believe, the power of God and the wisdom of God.

All the "overcomers." all the faithful in Christ Jesus. are likely to have some such scars as proofs of their faithful endurance.' There is no escape in this war. It is war to the death with all, as well as with our Head and Captain, and the first loyal soldiers in our army. And it is in this view that Rev. 20:4 represents all those who shall be accounted worthy of the first resurrection as being "beheaded." (The beheading is symbolic; for neither our Lord nor the apostles were literally beheaded. It signifies that all must suffer earthly disadvantages, and lay down their lives in the defence and service of the truth. if they shall be worthy to share Christ'; glory.) All suffering for righteousness' sake is suffering for the truth. .Our daily lives are to be "living epistles known and read of all men"; and if we suffer because we refuse to be conformed to this world, or because we give the testimony of our lives against sill and for holiness, we suffer for the truth's sake. If your talents and opportunities permit no more active service for the truth than such godly living and suffering, therefore, rejoice: and reckon that yours are among the sufferings of the first class, and let patience do her perfect work of moulding your character by this means to our Lord's likeness.

The Apostle tells us also of a "fellowship of suffering" which may be experienced through mental sympathy. Those who cannot suffer personally and physically for the truth can sympathise with those who have such sufferings and can thus become "partakers," sustaining. encouraging and upholding those who are in the "great fight of afflictions" for the Lord's cause, by their words, faith and prayers. Notice the promise to such in the Apostle's words in Heb. 6:10.

Sickness and discomfort of any sort, incurred by our energy in the service of the truth, are permitted by our Father as evidences of our fidelity and love; because if not liable to such tribulations, or if relieved of them instantly by a miracle, tile Lord's service would cost us no sacrifice, and the test of our willingness to endure for the truth's sake would be wanting. As it is, however. every ache and pain, or wound of person, or of feelings, and beheading socially, or literally, for the truth's sake, becomes a witness of the spirit, testifying to our faithfulness. and in all such tribulations we should rejoice greatly—as say our Lord and the Apostle Peter (Luke 6:22 23; 1 Pet. 4:1 3-1 6).
(To be continued).

"I will deliver thee, and thou shalt glorify Me."—Psa. 50:15.

"Call upon Me. . . I will deliver thee, and thou shalt glorify Me." What a cluster of jewels does this verse contain; and "the day of trouble" is like some dark stone in the centre that makes the others shine brighter "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders ofpleasant stones" (Isa. 54:11, 12). In this way God will be glorified.—Russell Elliott.

QUESTION BOX.

Question.—What is the thought in Matt. 24:35: “Heaven and earth will pass away but my words will not pass away”?,

Answer—The Lord could not mean that the literal heavens consisting of sun, moon, stars, etc., nor the literal earth would pass away, for the word declares “The earth abideth for ever” (Eccles. 1:4). “Who laid the foundations of the earth that it should not be removed for ever” (Psa. 24:1, 2; Psa. 104:5). “The world also is established that it cannot be moved” (Psa. 93:1). Besides, there is the oathbound covenant with Abraham that he shall possess the land of Canaan and his seed after him, which Stephen said remained to be fulfilled when Abraham comes back in the resurrection—Gen. 23:4; Acts 7:5. Isaiah (45:17, 18) also declares that “Israel shall be saved in the Lord . . . world without end. For thus saith the Lord that formed the earth and made it, He hath established it, He created it not in vain, He formed it to be inhabited.” “The heaven of heavens is the Lord’s, the earth hath He given to the children of men.” What we understand the Lord to have meant was that the heavens (symbolic expression) referring to the scriptural controlling powers, and the earth symbolising organised society of this world, would pass away, as did the first world will be its a “new world, an a d new “earth” “ (2 Pet. and 3) , a when there “earth”—a new order of things controlled by a new heavenly power which will be Christ’s Kingdom. Though such great changes will come and the present powers that be. go down,—fail.—yet His words would never fail of accomplishment. The -great prophecy of Matt. 24 and Matt. 25 is still running out in fulfilment to-day.

Question.—Do you believe that the earth was created in six literal days?

Answer.—The Bible does not inform us concerning the length of time this earth was in process of creation. The matter is introduced to us in the words, “In the beginning God created the heavens and the earth, and the earth was without form and void.” Some Scriptures speak of the time prior to this, such as (Proverbs 8:24-30), “when there were no depths I was brought forth.” “I was set up from everlasting, from the beginning or ever the earth was.” “When He prepared the heavens, I was there, when he set a compass upon the face of the earth,” etc., etc. There would seem no reason to doubt the conclusions of scientists regarding the long period of time that was taken for the earth to cool off and consolidate, and. to be brought into a condition to produce such things as would be necessary for animal life.

The first chapter of the Bible deals with the preparation of the earth, after it had become ready for such preparation, as- the home of mankind.

There is no reason, whatever, to suppose that the six days of creation were simply 24 hour days. We notice that it was not until the fourth day (or period): that the sun and moon began to shine on the earth sufficiently to rule the day,” “to rule the night,” and to divide the day from the night. That was the time then when the 24 hour days began. These creative days were undoubtedly long periods, with their “evening and mornings.” each beginning with the necessary work to be done and ending with its accomplishment, like the first evening and morning, beginning with “darkness upon the face of the deep.” and ending with light. It is well to remember in this connection that the word “day” is often used in the Scripture to mean a long period of time. Such, for instance, as (2 Peter 3:8) “One day is with the Lord as a thousand years” (Psalm 90:4.) (Heb 3:7) “To-day” is used for the gospel age (see also Heb 3:13), exhort one another daily while it is called to-day.” The 8th verse speaks of the “day of temptation in. the wilderness,” a period of forty Years. and many such Scriptures might he quoted, proving that it is quite unnecessary to limit the use of the word day to the 24 hour day.

Further proof is in the fact that the Lord said to Adam. "In the day that thou eatest thereof thou shalt surely die." Now Adam did not die in 24 hours, but continued to live for 930 years. He died within the Lord's day of 10(10 years. So it was that the first Adam brought mankind into sin and death in his day of 100:) years. and the second Adam is going to bring back mankind from. the tomb and lift them up by a course of training, teachings and disciplines, or judgments, back again into the image and likeness of God during His is day of 1000 years—His Millennial reign of righteousness (1 ('or. 15:21-28; Acts 3:20-221.

Question.--Is it taught that in the resurrection, mankind when awakened from the sleep) of death will have memory of their past life on earth?

Answer.—The resurrection is so little understood by most Christians. yet it is, next to the great ransom sacrifice of Christ, the most important and the most comforting doctrine of the Bible. The Apostle assures us that if there be no resurrection of the dead, then is our preaching vain and even those who have fallen asleep in Christ have perished (1 Cor. 15:^13-23.) In this beautiful chapter the Apostle speaks of the general resurrection, which the death of Christ secures, and then goes on to show that there is a first resurrection, that of the Church. which is. to a heavenly, spiritual nature (celestial); but it is concerning the general resurrection —restoration to human nature (terrestrial) that the question has been raised. The general resurrection day is to be 1000 years long, and is the time when Christ shall reign and the Church of the first resurrection will reign with Him for the purpose of raising the dead from the tomb and gradually helping them to overcome all their weaknesses and failings of character, and thus restoring the whole race to the image of God. which has become more and more defaced ever since the first man sinned.

The purpose of God in permitting mankind to be "born in sin and shapen in iniquity" is that all should. have experience of the baneful, sorrowful result of disobedience; so that unless there was memory of the past no good could result, and the Divine purpose would not be accomplished.

Daniel 1 2:2 informs us that some shall rise "to shame and lasting contempt," and (Ezekiel 16:54) indicates such a class. It will not be so .much those who have been degraded through ignorance and weakness that will rise to shame and contempt, so much as those who have been privileged by a knowledge of God and opportunities of serving Him and His cause. and who have lived luxuriously and sought their own selfish pleasures, making to themselves idols of wealth and power, and using these to oppress others, seeking honor of men, like the Scribes and Pharisees of our Lord's day, and similar classes of this day. Thus our Lord said of Bethsaida and Chorazin that it would be more tolerable in the day of judgment (the 1000 year resurrection day) for Tyre and, Sidon than for them. Again of Capernaum, where He had done so many mighty works, He said, it would "he more tolerable for Sodom" (Matt 10:21-24.) Some will he beaten with many stripes, and some with fewer stripes; not literal whippings. but punishments in some way to help them to a better state of heart and mind and to overcome their sinful propensities. We are assured that as a tree falls so it lies, "there is no knowledge, nor device in the grave," each will rise with character and memory, just as when his eyes were closed in death, and it is that memory that will make the shame and lasting contempt. The shame and contempt of themselves will last until they have made a clean breast of their evil deeds. and if possible sought forgiveness of those they had wronged. Thus it is, "what a man:sows, that shall he also reap." According- as a man now lives. will he rise to more or less of shame, or of 'joy. We form our own judgment day. happiness or sorrow. It is not the being "overtaken in a fault" or the failure perhaps under great stress of temptation, as when Peter. for instance. denied his Lord.. but it is the \Oiling. continued course of evil that degrades the heart and mind. forming an evil character, which will require the judgment of the Lord in that day, to correct and lead to higher ideals of holiness and righteousness.

When the Lord says (John 5:28, 29) that there shall be a resurrection of all that are in the graves, He does not mean just simply that they are to be awakened, but they are to be awakened or “come forth unto the resurrection of life”—a resurrection by judgment—by course of instruction. with rewards for righteousness and punishment for evil doing. and not until the end of Christ’s reign of 1000 years will the resurrection be completed. “When the judgments of the Lord are abroad in the earth then will the inhabitants of the world learn righteousness” (Isaiah 26:9.) Then it will be that “the rest of the dead” will be .made alive again in the fullest sense. perfectly, towards God (Rev. 20:5), for Christ will then hand over the Kingdom to God, that God may be all in all (1 Cor. 15:24-28.) “And there shall be no more curse”

(Rev. 22:3); “And God shall wipe away all tears from their eyes, and there shall be no more death. neither sorrow nor crying, neither shall there be any more pain for the former things are passed away” (Rev. 21; 3.) Then all the painful memories, with all sin will not need to be remembered any more. but will be put away as far as the east is from the west.

THE TIME, MY SOUL, IS SHORT.

No time to linger by the way,
No time for ease, no time for play;
No time for earthly loves and joys,
No time for worldly cares or toys
The time, my soul, is short!

No time to murmur or complain,
No time to heed the heart’s dull pain;
No time for tears or mournful song,
No time to ask, How far ? How long ?—
The time, my soul, is short!

Ah, yes! ‘tis short—yet time enough
To run thy course, so steep and rough;
Just time to reap “the fields,” so white,
Before the coming of “the night”
Just time, my soul, just time!

Just; time to make thy heart more pure
Just time to make thy “calling sure,”
Just time to enter through “the door,
To reign with Christ for evermore
Just time, my soul, just time!

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