PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM
UNDENOMINATIONAL • A RELIGIOUS NEWSPAPER
Volume XXXVI. No. 2 MELBOURNE, FEBRUARY, 1953 Price—Fourpenee Halfpenny

The Epistle of Christ.

CONVENTION ADDRESS.

"Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the spirit of the living God; not on tables of stone, but in the fleshly tables of the heart." (2 Cor. 3:3.)

THE writings of the Apostle Paul are rich with quotations and illustrations from the Old Testament Scriptures, thus furnishing us with the most valuable inspired comments and explanations as to the meaning of the types and prophecies which God has given for the edification of His people "on whom the ends of the ages have come." (1 Cor. 10:11, Diag.)

Our text is a fine example of how the inspired Apostle presents type and antitype, and makes a practical application of the lesson to the mission of the church in this age. Note his reference to the tables of the law, given by God to Moses, and of the suggested antitype, the "epistle of Christ" written in the hearts of the consecrated followers of the Master.

Those tables of the law constituted the basis of the old Law Covenant; hence, we get the unmistakable thought that God, through His spirit, is now preparing His church to be associated with Christ, the Mediator of the New Covenant, in the administration of its laws. Thus, also, do we see that the New Covenant has not yet been inaugurated, for the reason that the preparatory work therefore has not yet been completed. How valuable, then, are these words of the apostle, in helping us to see the harmonious arrangements of God's covenants, in His divine plan for human reconciliation.

In Exodus 24:12, we are told that the tables of the law were given to Moses in order that he might teach the people. Such is the mediatorial relationship of the entire Christ to the New Covenant which is to be inaugurated with Israel and through Israel with the whole world at the beginning of the thousand-year period. In 2 Cor. 3:6, the Apostle tells us that we are made "able ministers of the New Covenant." Moses was a servant of the old Law Covenant. Indeed he served that Covenant even while it was being prepared. So we are now serving the New Covenant, in the sense that we are participants in the work of preparing it, getting ready to minister it to the people. The fact that faithful Christians of the Gospel Age are thus shown to be servants of the Covenant indicates clearly that they are not to be among those to be blessed by that Covenant.

In 2 Cor. 5:18, 19, the Apostle indicates that our ministry of the Covenant is one of reconciliation. Indeed, the great work of the Christ during the next age will be to reconcile the world to God. But those who are to be judged worthy of participating in that future glorious work of reconciliation must themselves first be reconciled to God, and be prepared as the epistle of Christ to administer the laws of that New Covenant. We are admonished to walk honestly as in the day; that is, we are to live now as though the righteous laws of the Kingdom were already in forte. Even so, while the New Covenant is as yet merely in the course of preparation, its law, which will then be in force, should even now become a part of our being. It is upon this basis that the "epistle of Christ", the antitypical tables of stone, are now being written, not with ink, "but with the spirit of the living God."

The Apostle adds a further word of explanation by saying that these "epistles of Christ" are "ministered by us"—by the apostles, and by all • the church, as we build each other up in the most holy faith. True, this epistle is being written "by the spirit of the living God," yet that spirit, during this age, operates through the truth, and each consecrated follower of the Master is authorized by the spirit to be a communicator of the truth—a minister of God and of His spirit. Yes, it is as we "speak the truth in love" that we grow up unto Him in all things. (Eph. 4:15; 5:18, 19,)

Thus we have brought home to us, in still another way, the fact that the work of the church in this age is not to convert or reconcile the world to God, but to make herself ready for participating with Christ in that blessed future work of the Kingdom. But, in carrying on this present work of the ministry, we are to be energetic in proclaiming the truth; for in God's plan He has arranged that, through such faithfulness in witnessing, all the ministers of the New Covenant will be found and prepared for their future work.

Inasmuch as the Apostle makes it clear that the tables of stone on which was written the Law in Moses' day are illustrative of the "epistle of Christ" being written in the hearts of God's people during this Gospel Age, it is interesting to note some of the circumstances in connection with the preparation of that typical "epistle" — the great Law of Sinai. An account of this is given us in Exodus 34:4-7; please read.

Typical and Antitypical Features.

The original tables of the law were destroyed by Moses on account of the sin of Israel in turning away from God and worshipping the golden calf. This reminds us that the original covenant relationship that existed between God and man was destroyed because of man's sin; also that the Law Covenant was broken because of sin—"which My covenant they brake," the Lord tells us. (Jer. 31:32.) Thus it would seem that the second two tables of stone on which God wrote His law would very fittingly represent the law of the New Covenant; or, to be more exact, the method by which that law would reach the people; and in our text Paul shows that this will be through the church, as the "epistle of Christ".

Moses hewed those stones and took them up unto Mount Sinai, and there God wrote His law on them. So the "epistle of Christ" is hewn or called out from the world, by Christ. After His resurrection from the dead, He ascended to the Father's presence and there "appeared for us". Thus, He bore His followers before the Father, and throughout this Gospel Age these have been seated together in "heavenly places in Christ Jesus"—not on literal Mount Sinai, but by faith on Mount Zion. (Eph. 2:6.) It was while Moses, bearing the tables of stone, was with the Lord in the cloud that God's law was written on those tables; so, it is while the prospective joint-heirs of Christ are, throughout the age, dwelling with Him in heavenly places and thus by faith in the presence of God, that the law of God, the law of the New Covenant, is written in their hearts and they are thus prepared to administer that law as co-judges with Christ in the Mediatorial Kingdom yet future.

And how wonderful was the experience of Moses in connection with the preparation of these typical tables of the law. God talked to Israel's leader and told him of His own glorious attributes. So in the antitype, God talked to Christ—who "bath in these last days spoken unto us"—that same message of His glory for our benefit. And thus it is that while seated with Christ in heavenly places we hear the voice of God, through the glorious truth of His plan, and thereby learn of His glory in order that His attributes may be written in our hearts.

The object of the Mediatorial reign of The Christ is that the world of mankind may be brought back into harmony with God and restored to His image and likeness. Thus it is necessary that the law of that New Covenant, as it will be presented to the people by those who now are constituted the "epistle of Christ," reflect the glorious attributes of Jehovah's character in order that the people, through obedience to that law, may learn to know and serve God acceptably. Indeed, the Lord tells us that this is to be the happy result of the making of that New Covenant—"for they shall all know Me, from the least of them unto the greatest of them, saith the Lord." (Jer. 31:34.)

God's Plan in Review.

What a wonderful vision of God's glorious character was given to Moses at the time those typical tables of the law were prepared—"And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."

And, brethren, through Christ, and by means of the spirit of truth, God speaks to us now; and in that glorious message of truth, we see reflected all the various qualities of the Divine character that were briefly stated to Moses. Indeed, the import of the divine-plan message is that through it we may learn to know God, receive the impress of His character in our hearts, and thereby be prepared to be co-workers with Him, as the "epistle of Christ," in causing the knowledge of His glory to fill the whole earth "as the waters cover the sea."—Isa. 11:9; Hab. 2:14.

Let us note the qualities of God's character as they were stated to Moses on Mount Sinai,—''Merciful and gracious." How wonderfully the divine plan reveals to us the mercy and graciousness, or grace, of God! And how absolutely void of these characteristics is the demon god of the dark-age creeds! Here, again, is brought forcibly to our attention the vital importance of the truth in the Christian life; for it is by the truth, not error, that we are set apart to the divine

service. Yes, God is merciful and full of grace. We see this manifested in the fact that while His justice condemned our first parents to death because of their disobedience; and through them the whole world lost life, yet He was not content to let it go that way forever; so His mercy and grace and love "contrived a way to save rebellious man."

And "longsuffering." Oh, how longsuffering our Heavenly Father has been! For nearly 6000 years He has witnessed the rebellion and sin of His earthly creatures; yet He still loves them, and still plans to bless them. And He is also long-suffering toward His saints, who because of their fleshly imperfections often fall far short of the goal in their efforts to do His will. How glad we are for the many promises of His longsuffering attitude toward us! We could not truly know and appreciate our Heavenly Father's longsuffering toward us and toward the world in any other way except through an understanding of the divine plan.

"Abundant in goodness." Yes, God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16.) What an abundance of goodness we thus see manifested in the One who is so loving, that it is said of Him that "he is love." Not only does the divine plan reveal this abundant love and goodness of our Heavenly Father in the gift of His Son to be man's Redeemer, but it shows, also, a still further manifestation of His love in the wonderful arrangement He has made whereby the merit accruing from His great gift may become available for the actual blessing of the world. Think of the love that is revealed in His plan to select 144,000 representatives from among the world of mankind to sit with Christ on the board of mediation which is to reconcile the world to God during the Kingdom period. And how could we see this vision of God's love except through the divine plan? (John 17 :20-23.)

And He is abundant in "truth" also. The thought of the word truth, in this instance, is probably equity or justice.

Yes, God is just, even as He is loving, and that is the reason we can depend upon Him. This thought is amplified in the further statement made to Moses; namely, "keeping mercy for thousands, forgiving iniquity and transgression and sin, and yet, will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." A wonderful balance of the divine attributes of Love and Justice is furnished us in these words. Yes, God is love and merciful, yet at the same time, just. It was His justice that condemned the race to death because of sin; and it is only through the divine plan that we can understand how it is possible for Him to continue being just in this matter, and yet be the "justifier of him which believeth in Jesus." (Rom. 3:26.) Thank God for this glorious truth which has so clearly revealed the divine character to us! Yes, it is the truth that reveals why God has permitted evil; how His justice has operated; how His love is manifested; how His wisdom planned it all; and how His Almighty power guarantees the accomplishment of His loving, just and wise designs.

The Vision is Important.

And how important is this vision of truth to us who are now being prepared as the "epistle of Christ." We must know God in order to be like Him and put our trust in Him. If God were not just, for example, how could we depend upon Him? This seems to be the import of the information given to Moses, that God would by no means clear the guilty.

God wanted Moses to understand, and He wants us to understand—indeed, through the divine plan, has already made us to understand—that while He is abundant in mercy, longsuffering and kind, yet that the wages of sin is death, and that those found guilty must suffer that penalty, and that through the law of heredity, the penalty has passed on down through the centuries, affecting the succeeding generations.

That's the way God's justice was operating in Moses' day, yet His love and His wisdom were all the while planning for a future blessing for the people in that the original penalty of death was to be set aside by another. But even when the Adamic condemnation is set aside, still God's justice will operate; and it will still be true that He will by no means "clear the guilty." Then, however, each one will be dealt with individually. No longer will it be a case of the father eating the sour grape of sin, and his children's teeth being set on edge; but every one shall die for his own iniquity. See Jer. 31:29, 30, and note that this is descriptive of God's method of dealing with the people under the New Covenant, as shown in verses 31-34.

Thus we are learning to know God, not only as a God of love, but also as a dependable God, a God who makes promises and keeps them, who has established a penalty for sin, and inflicts it. In fact, every attribute of His glorious character is being more and more apparent to us as we continue to look into and study His divine plan for human salvation. And as the brightness of the vision increases, the beauties of God's character and law should become more and more indelibly stamped and imbedded in our hearts.

The Sealing Work.

The great message of truth in the type was spoken directly to Moses while he had the tables of stone with him on Sinai. In the antitype this is. also true. We receive the message through Christ, as it is passed on from one to another of His faithful followers. (See Heb. 1:1, 2; 2:3.) Thus it is that by our faithfulness in disseminating the truth and manifesting its spirit, we are helping to write the "epistle of Christ"—helping to impress the seal of His character as it is displayed in His plan, upon the hearts of the consecrated ones. Paul says that this "epistle of Christ" is being written by the spirit of God; and, as the spirit of God is writing this message of life and love on His willing and obedient servants, its grandeur, harmony and beauty is also being transmitted through them to yet others—their lives thus reflecting the truth of the Divine Plan.

Now let us note briefly the final conclusion which the inspired apostle reaches with respect to those said to be the "epistle of Christ" and the purpose for which this epistle is now being written. Throughout the third, fourth and fifth chapters of 2 Corinthians he discusses various details of God's plan for human reconciliation, calling our attention to type and antitype—with an occasional parenthetical suggestion not so directly related to his main theme. He reminds us of the present ministry of suffering in which the church participates, preparatory to the glory that shall follow, as typified by the glory on Moses' countenance as he came down from Sinai. He tells .us of the ministry of reconciliation that has been given to us, as servants of the New Covenant, and that as such servants we are co-workers with Christ and with God.

And then, in the second verse of the sixth chapter he reaches the final point of his lesson and quotes his proof text from the Old Testament. He admonishes us not to receive in vain this great favour of being a co-worker with God, and assures us of divine grace and help to carry on, if we will but do our part. "For He saith, I have heard thee in a time accepted," he quotes from Isaiah, and then adds, "Now is the accepted time." Turning back to Isaiah 49:8-10 from which Paul quotes, we find a wonderful prophecy of the New Covenant and the restitution blessings it will bring to the people.

We quote: "Thus saith the Lord, In an acceptable time (which Paul shows is this Gospel Age) have I heard thee (Paul applies this to the church) and in, a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages: that thou rnayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst, neither shall the heat nor the sun smite them; for He that hath mercy on them shall lead them, even by the springs of water shall He guide them."

What a glorious blessing is thus coming to the world, when those who are the "epistle of Christ" are given "for a covenant of the people." In the type, Moses came down from Mount Sinai bringing with him the tables of stone upon which was written the law which formed the basis of that typical convenant; and here the Lord is telling us—and Paul has explained it for us—that the joint-heirs of Christ, in whose hearts has been written the unchangeable law of God, the law of the New Covenant, will be presented as "a covenant of the people." Or, to put it in another way: Just as the typical tables of the law were given to Moses in order that he might teach the people, so these antitypical tables, the "epistle of Christ," are to be used throughout the Millennial Age as the instrumentalities through whom Christ, their Head, will instruct the world in the law of the New Covenant. Thus they are indeed given "for a covenant of the people."

No wonder Paul declares that the whole creation is waiting "for the manifestation of the sons of God." No wonder, he says, that we are being "baptised for the dead." No wonder we are promised a share in the glory of The Christ. No wonder we are said to be "ministers of reconciliation." Paul gives us a further beautiful thought in this connection, in Romans 11:26.27, saying. "And so all Israel shall be saved; as it is written. There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; For this is My covenant with them (Jer. 31:31-34), when I shall take away their sins." Moses came out of Sinai and established the typical covenant and here the Apostle is telling us that the greater than Moses shall "come out of Zion," and establish the antitypical covenant. Moses brought with him the tables of the law, and Christ will bring with Him, as His joint-heirs, all those who are His "epistle," to be given as a "covenant of the people," and through this glorious mediatorial arrangement, ungodliness will be turned away from Jacob and from the world—they will be taught to know the Lord and to be like Him. Isa. 54:13.

So completely and universally will these who are the "epistle of Christ" proclaim and teach the knowledge of God and of His law throughout the thousand years during which the New Covenant is being made with the people, that when the work is complete there will be no further need of teachers or epistles of any kind; for, says the prophet:

"They shall no more teach every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know Me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:34.)

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.
(Monthly) 4/6 (85 cents) per annum, post paid.
Published by the Berean Bible Institute, 19 Ermington Place, Kew, E.4, Melbourne, Victoria, Australia

While it is our intention that these colons be used for teachings strictly in accord with the Lord's Word, we cannot accept responsibility tor every expression used. either in the correspondence or in the sermons reported.

A Cross (x) on the wrapper indicates that the Subscription to "Peoples Paper" is overdue,

Convention News.

THE FOUR-DAY Annual Convention, arranged by the brethren in Melbourne and held over the recent Christmas period, proved a most helpful season of Christian fellowship and refreshing from the truths of God's Word brought forward throughout these assemblies. The Lord very truly blessed the gatherings, and we lift up our hearts in thankfulness to Him for the favors received during this special occasion of His people dwelling together in spirit and in truth.

The average attendance throughout the Convention was very good, being larger than for a number of years, and it seemed that all who came together in expectation of a feast of good things were not in the least disappointed, but were abundantly supplied with nourishment for the spiritual life.

It was a great pleasure for the friends in Melbourne to welcome a nice number of visiting, brethren from South Australia, Canberra, Tasmania and parts of Victoria, and these dear brethren contributed considerably in making the Convention the success it proved to be, by the Lord's providence.

Bible Studies and a Question Meeting occupied the attention of the assemblies with much profit on the passages of Scripture--Psalm 45:6-11; Mark 13:14-20; Heb. 13:10-16; Isa. 52:7 and Rom. 10:15. At each of these studies the truths brought out were both timely and edifying for these last days of the harvest of the Gospel Age, and the hours spent were well repaid with enlightenment and encouragement for the Christian way.

The visiting and local brethren addressed the gatherings on a wide variety of Bible subjects, to the benefit and enjoyment of all present. The selected topics were as follows:—"True Christian Happiness;" "Comparing Two Arks;" "Separated" "The Fruits and Gifts of the Holy, Spirit;" "Deliverance;" "A Lively Hope;" "The Epistle of Christ;" "Does the Christmas. Message of Glad Tidings Include Divine Healing?"; "It is no Secret what God can do;" "Sanctification" and "The Effectual Working of the Body of Christ."

Fellowship Meetings of a more informal nature gave opportunity for personal testimony to the Lord's goodness and blessing over the year past in particular, and were stimulating to all present to look forward with confidence for the days ahead in the earthly pilgrimage. Praise to the Lord was also well provided for at various meetings, and the particular session "Hymns We Love and Why" was a helpful contribution of a devotional nature.

Messages of Greeting were received at the Convention from brethren in all the Australian states, and were much appreciated, and these gave evidence of the fellowship of kindred minds who could not be present in person, but were present in spirit. A message from the Convention with the Christian love of all present was selected to be sent to the brethren generally, and is contained in tine Scripture Heb. 13:13-16.

The usual Love Feast at which all the brethren wish each other God's blessing with a handshake and partaking of the love token while singing "Blest be the tie that binds our hearts in Christi an love," was the concluding session for the very helpful 1952 Melbourne Convention. The closing hymn "God Be With You" and prayer of thankfulness and

supplication on behalf of all God's people terminated this season of refreshing from the presence of the Lord.

(Some Notes on the above Convention have been prepared by one of the brethren; these are now available, and may be obtained free from the office of the Institute, upon application.)

Adelaide Easter Convention.

The Adelaide brethren wish to announce that their four-day Convention will be held again this year (D.V.) from Good Friday, 3rd April to Easter Monday, 6th April, in the Builders' and Contractors' Rooms, 17 Waymouth Street, Adelaide, and they invite visitors from other parts to join them for these gatherings in the Lord's name. Further information will appear in next month's "Paper" and may also be obtained from the Secretary—Mrs. H. H. Bartel, 10 Winston Avenue, Clarence Gardens, Adelaide, S.A.

Baptism Service.

It is expected that a Baptism Service will be held in Adelaide during the Easter Convention gatherings. Any Christian friends desiring to symbolize their consecration to the Lord are invited to contact the Convention secretary in good time, at the address given in Convention notice.

January's "Peoples Paper."

The booklet "Christian Baptism" is taking the place of last month's issue of "Peoples Paper" and is being posted out with this month's number. Additional copies of this booklet, with a stiff paper cover, may be obtained at 6d. each.

He Cometh with Clouds.

"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him." Rev. 1:7.

THIS Scripture is generally quoted as a proof that our Lord Jesus at His second coming will be visible to the whole human family; that they will all have great mourning when they see Him; that it will be a sad day for them—especially for the Jews. Our thought respecting the passage, in the light of other Scriptures, is different from this. In the first place, the Lord Himself said, "Yet a little while, and the world seeth me no more, but ye shall see me." Only the Lord's faithful followers were to see Him. The Apostle Paul explains that Jesus' followers will see Him because they are to be changed in the first resurrection, "in a moment, in the twinkling of an eye." The Scriptures clearly indicate that our Lord's present condition is the heavenly, the spirit condition, not only as high a condition as before He came into the world, but still higher.

The Lord prayed to the Father that He would glorify Him with the glory that He had with Him before He came into the world—''before the world was." The Father assured Him that He had glorified Him and would glorify Him again. (John 17:5; 12:28 Vatican M.S.). The Scriptures also assure us that our Lord in His glorified condition is far above angels, principalities and powers. (Phil. 2:9, 10). When He was a man, He was "a little lower than the angels." (Heb. 2:6-9.) The Scriptures declare that the Lord is now the express image of the Father's person (Heb. 1:3), and also declare of Him, "Whom no man hath seen nor can see."

Another Scripture tells us that the coming of Christ will be for the blessing of the world. The very object of His coming will be for the lifting up of the poor and fallen race. St. Peter tells us that there will be "times of restitution of all things, which God bath spoken by the mouth of ALL His holy prophets since the world began." Acts 3:20, 21.

How shall we harmonise this last statement with that of our text, which says that He shall come with clouds; that every eye shall see Him; and that all mankind "shall wail because of Him"? The answer is that in harmony with other Scriptures the coming with clouds would signify the coining in a period of trouble—the word "Clouds" being used to signify trouble—in the dark day. He is coming in clouds, in that the time in which He will first manifest Himself to the world will be a very dark day to the world —"a time of trouble such as never was since there was a nation," and, we are told, never shall be again. (Matt. 24:21.) That will be a dark, cloudy day.

In that day, ultimately all eyes shall be opened; and all mankind shall see Him with the eyes of their understanding—see Him in the sense that we see Him now, and have knowledge of Him and of the Father. A blind man sees in the same sense. He says, "I see now"—meaning that he sees with his intellectual sight. It is far better to see with the intellect than with the natural sight.

Darkness now covers the earth. "The god of this world hath blinded the minds of all those who believe not." (2 Cor. 4:4.) There are a great many blinded minds at the present time. They do not know the object of Christ's coming. They do not have the Scriptural teaching as to why He comes. But their blinded eyes shall be opened. Every human being shall come to an understanding of the fact that the Lord's kingdom is for the blessing of "all the families of the earth" according to God's promise made to Abraham and all the prophets after his day.

The Jews will come to recognise Him. The Apostle Paul says, “Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved” (Rom. 11:25, 26) from their blindness, from their ignorance, from their misunderstanding at His presentation of Himself at His first advent. Another Scripture says that when they see Him, recognise the “sign of the Son of Man in the heavens, then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory.” (Matt. 24:30.) The Prophet says that those that “pierced Him” shall mourn for Him as a man mourns for his only son. (Zech. 12:10.) Thus they will appreciate Christ, and their eyes will be the first eyes that will be opened. But at that same time, when their eyes begin to see out of obscurity, there will not be anything that they can see with the natural sight.

There is first of all a parousia, or presence, of Christ, which is known only to His Church, His Bride Class. The culmination of His work in the parousia will be the gathering of the Church to Himself in the first resurrection. The Scriptures go on to say that He shall be revealed in flaming fire, taking vengeance.

The “clouds of heaven” well represent the confusion in general. The world for a time is in ignorance of His presence, but gradually they will come to know that they are in the time of trouble, the day of wrath, in which this age is to close. Then they will mourn. The whole world will be in mourning. If the world has mourned in the past, much more shall we expect it to do so when the trouble will be general. In the midst of that trouble, they will gradually learn of the grace of God. Human selfishness, they will find, has been so over-ruled as to lead up to the glorious kingdom of Messiah, through which are to come all the blessings which God has promised.

The Invisible Record.

“The most trying ordeal to which a singer can be subjected is that of singing into the phonograph,” is the emphatic opinion of one of the greatest lady singers of the day.

“You cannot realise,” she said, “just how one feels when standing before that little instrument, knowing all the time you are singing that the least inaccuracy of inflexion, the slightest variation from the true note, the tiniest discord, is going to be recorded and afterwards reproduced perhaps a thousand times. I would rather sing before the most critical audience a dozen times than before that little instrument once; and other artists have told me the same.”

How carefully we should choose our words if we could only realise that every word we speak is recorded. St. Paul realised this, and uttered many warnings on the subject.

“Sunday Circle.”

Passover Memorial, 1953,

The anniversary of the institution of the Memorial of Christ’s death falls this year on the evening of Sunday. 29th March. The appropriate time to celebrate the Memorial of our Lord’s death will therefore be after sundown on the Sunday evening above-mentioned.

Friends desiring supplies of the unleavened bread and wine may obtain these from this office. Applications should be made early, preferably by early in March, and please state the number of persons to be served.

Memorial Services.

Melbourne—Sunday, 29th March, at 7 p.m., at Masonic Hall, 254 Swan Street. Richmond. (Further information, phone in Melbourne—WY 3500.)

Adelaide.—Sunday, 29th March. at 7 p.m.. at Builders’ and Contractors’ Rooms, 17 Waymouth Street, Adelaide.
Sydney.—Saturday, 29th March, at 7 p.m., at 87 The Boulevard, South Strathfield. (Visitors should leave Strathfield Station on the left side coming from the city, and 87 is on the right side of Boulevard, only 10 minutes walk, or the 4th bus stop from the Station.)

Perth.—Sunday, 29th March, at 5.45, at The Literary Institute, 1st Floor, Corner Hay and Pier Streets. Perth.

Grant us Holy Saviour Thus to follow Thee,
And the great example Of Thy purity:
So our lives shall praise Thee Better than our song,
Thine they are forever And to Thee belong.

They had been with Jesus.

HOW MUCH is told in the few words respecting Peter and John, and what their opponents thought of them, in the expression, "Now, when they saw the boldness (courage) of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus" (Acts 4:13.).

One of the remarkable things connected with the "present truth" is its effect upon those who receive it—its transforming effect, its renewing effect. As the Lord foreknew and foretold, the Gospel message has not specially appealed to the rich, the great, or the learned. These feel themselves above the Master's teachings, and are comparatively satisfied with their conditions. They are led to believe that God would give them a preference any day over the ignorant, the stupid, the ignoble. Thus they do not so much And so deeply feel their need of spiritual healing from the Good Physician.

The Gospel message takes hold chiefly upon those less favoured in the present life. And this is true as well of the special features of present truth as of the general features of the Gospel message. In every case, however, the marked effect of the Gospel of Christ is manifested where it is received into a good and honest heart. It lifts up. It gives courage instead of fear. It gives hope instead of despondency. It gives an aim and object in life, instead of brutish stupidity. It cultivates the will and manifests itself in the intelligent expression of the eye, in the alertness of the step, the increased deftness of the hand, and loosing of the tongue to speak of the Lord and His grace.

Our enemies take note of all these things, and frequently marvel at the intelligence on every subject of those who for a little time have been students of the Divine Plan of the Ages. We are glad of this yet there is a danger here. If the spirit of self-satisfaction,' or pride of knowledge of the Scriptures, or of ability to present the Divine Plan, be cultivated, it may mean spiritual injury.

It is well that with us, as with the Apostles, our adversaries should take note of our courage; that we have the courage of our convictions; that we fear the Lord only, and that our highest aim is to deliver forth the good tidings of great joy to all who have the hearing ear. Here, however, we wish to call attention more particularly to the importance of the second feature mentioned in the Scripture quoted, namely, that they took knowledge of them that had been with Jesus; that they were His disciples, learners in His school. 'This, truly, is the important thing for us—to learn of Jesus, to become like Him.

It is right that we should give due weight to doctrinal knowledge of the Divine character and plan, as set forth in the Divine Word; but while emphasising this, and contending for its absolute necessity to growth in grace, we feel the necessity of continually urging upon the Lord's followers those features of the Master's teaching, which constitute more particularly His spirit, His disposition. The sum of these is called Love. As of our Heavenly Father it is declared that "God is love," so love also is the special characteristic of our Redeemer, who was the image, the very reflection, of the Father.

The analysis of love, as given by the Apostle, may be understood to be an analysis of the Divine character as exemplified in our Lord Jesus—meekness, gentleness, patience, long-suffering, brotherly-kindness, love. And since all His followers are invited to become disciples, or learners, under Him as their teacher, it follows that all who learn of Him will gradually attain to these same elements of His character.

How could we better proclaim our relationship to Him? How could we better recommend to others the School of Christ? How could we better show forth the praises of our Master than by living out His example, representing His character before men? Is not this the significance of His injunction, "Let your light so shine before men that they, seeing your good works, may glorify your Father, which is in heaven"? It is proper indeed, that we let our doctrines shine out before men, but it is specially important that we let the character of Christ shine out. It is specially important that the doctrines and the character shall correspond, and co-attest each other.

We remember our Lord's words, "By this shall all men know that ye are My disciples, if ye have love one to another." This was the new commandment that we should love one another as He has loved us—with a pure unselfish love, which thinketh no evil, vaunteth not itself, is not easily offended, and seeketh not its own, selfishly—the love which lays down time, energy and even life itself, for the brethren.

We may never become entirely satisfactory to ourselves in thought, word and deed while in the flesh; and we may never, therefore, be entirely satisfactory to others; but we can, we should, we must, and, by the grace of God, let us each resolve that we will, attain to all of this, so far as our hearts are concerned. Nothing short of this will be satisfactory to our Lord, to whom we are "betrothed" as members of the chaste, virgin church. If we fail to come up to this reasonable, possible standard, we will fail to make our calling and election sure to a place in the Bride company. But if we do these things, if at heart we are at this standard, and are daily seeking to live it to the best of our ability, the heavenly Bridegroom will rejoice to own us as members of His elect. Oh, how much depends upon our learning this lesson! "If ye know these things, happy are ye if ye do them."

The Touch of the Master's Hand.

'Twas battered, scarred, and the auctioneer
Thought it scarcely worth his while
To waste his time on the old violin
But held it up with a smile.

What am I bidden, good people,' he cried.
'Who'll start the bidding for me?
A dollar, a dollar! now two, only two;
Two dollars, and who'll make it three?

Three dollars once, three dollars twice;
Going for three?' But no!
From the room far back a grey-haired man
Came forward and picked up the bow.

Then wiping the dust from the old violin
And tightening up the strings,
He played a melody pure and sweet
As sweet as an angel sings.

"The music ceased, and the auctioneer
With a voice that was quiet and low,
Said, 'What am I bid for the old violin?'
And he held it up with the bow.

'A thousand dollars, and who'll make it two,
Two thousand, and who'll make it three?
Three thousand once, three thousand twice;
And going and gone,' said he.

The people cheered, but some of them cried,
'We don't quite understand
What changed its worth ?' Swift came the reply,

'The touch of a master's hand.
"And many a man with life out of tune
And battered and torn with sin,
Is auctioned cheap to a thoughtless crowd

Much like the old violin.
A mess of pottage, a glass of wine,
A game, and he travels on.
He is going once, and going twice,

He's going and almost gone.
But the Master comes and the foolish crowd
Never can quite understand
The worth of a soul, and the change that's wrought
By the touch of the Master's hand."

—Selected.

There will be about her who has accepted Christ, and taken His yoke,
An inborn grace that nothing lacks,
Of culture or appliance,
The warmth of genial courtesy,
The calm of self-reliance,
because the most beautiful, least obtrusive,
and most perfect grace, courtesy,
and self-reliance are found among those
who daily sit with Mary at the Master's feet.

—M.E.S.

FRANK & ERNEST TALKS Geelong, 3GL, 222 M. Sundays 10 a.m.
Sydney, 2KY, 294 M. 8.15 a.m.
Brisbane, 4KQ, 435 M. 9 a.m.
Perth, 6KY, 227 M. 4.45 p.m.

Printed by Hickling & Powell Pty. Ltd.. Lygon St.. East Brunswick for Berean Bible Institute. Ermington Place, Kew, Melbourne. E.4