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## “A Full Reward.”

“Look to yourselves that ye lose not the things that we have wrought, but that ye receive a full reward.”—2 John 8 (R.V.).

THE Scriptures tells us in regard to the A Gospel Age, that while the special purpose of God has been the choosing of the New Creation—the Little Flock; yet when the Age ended there will be manifest two complete classes—not only the little flock, but also a great company—the latter made up of candidates called to be of the little flock, but who, having failed to attain through not completing their covenant, will be brought, through the grace and provision of the Lord, into a place of servants of the Church—the overcomers. Little prominence in the Scriptures is given to this class, because no one is called to belong to it. “Ye are all called in one hope of your calling.”

We find them, however, pictured frequently; as in the calling of the bride of Isaac—which pictured the calling of the Bride of Christ; Rebecca here pictured the Church—Christ’s Bride, and those maids or companions who accompanied her picturing the Great Company—the Virgins, her companions that follow her.” Psalm 45.

Again, in the two sons of Rachel—Joseph and Benjamin, the former, who attained to Kingdom power and authority, etc., picturing those who shall inherit the Kingdom; whereas Benjamin, the second son, was born through a period of severe travail on his mother, whose death resulted: and pictured the birth of the Great Company—the tribulation class; at the time of whose deliverance the present Age and Order will “die” and vanish away.

And this one calling—what is it? It is something which can only be realised by faith, and personally claimed as one’s own, because we see it so clearly set forth in the Word of God, and have in ourselves the witness of the holy spirit marking our adoption, and being to us a pledge of our future inheritance. “If sons, then heirs; heirs of God, and joint-heirs with Jesus Christ.”

It is manifest that the New Testament writers would have, us both fully and constantly realise our calling of God, the favour of it, the greatness of it, and the standard character for it.

The favour of our calling is referred to by Eph. 2:7: “That in the ages to come he might show the exceeding riches of his grace in his kindness towards us in Jesus Christ.” “No man taketh this honor unto himself but he that is called of God as was Aaron.”

Thinking of the greatness of our calling, we read of it as a heavenly calling, a high calling; and again, “Eye hath not seen, nor ear heard, neither hath it entered the heart of man, the things that God has prepared for them that love Him.” And Paul’s prayer of Eph. 1:8 is that we might know “what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.”

Can we grasp with all seriousness and solemnity our standing, our hope, God’s purpose in regard to us; for we have been “apprehended” by God, seized hold of by Him. He has called us, which manifests He sees in us the possibility we may become of the Kingdom class; or we would never have been invited of Him. How inspiring are the words of Paul and his example, “I, too, am seeking to apprehend that for which I have been apprehended of God. I can see His work in progress. I realise what it all means, and I am going to do all in my power to attain, working out my own salvation with fear and trembling.”

How the Apostle seeks to urge us to realise the necessity for a walk in keeping with our calling; that our conduct might correspond to, and manifest a realisation of our great favour, great calling; the high requirements of us. Examples of such exhortations occur in 2 Cor. 7:1; 1 Pet. 1:15, 16; Eph. 4:1; 1 Thes. 2:11, 12. If, then, we are to daily recognise what we have been called to, and for what we are on trial, how serious is our position—what dignity, caution, reverence, we need. What manner of persons ought we to be in holy conversation and godliness!

When we realise that all who are called may attain the prize (for their calling signifies this), when we think that God has promised to supply all things needful through Christ Jesus, and when we think (as it seems but reasonable to think) that all who clearly see the wonderful prize, would earnestly desire it; yet to be warned that the majority of those who run for the prize fail to attain; what grave dangers must surely lurk in the way—subtle snares and foes. And any failure can only be attributed to ourselves, for “God is faithful.” And it is proper for us to recognise the danger of failing; to fear lest a promise having been left us of entering into His rest we should seem to come short of it. (Heb. 4:1.) And Paul himself declared (1 Cor. 9:27); “I keep my body under lest by any means after I have preached to others I myself should be a castaway.”

The Word of God as a faithful chart indicates where the dangers of our course lie, telling us where many make shipwreck and others are seriously detained. What, then, are some of the causes tending to the missing of the full reward? All of us seem alert to the danger of a complete falling-away; the danger of the second death through an insurrection of the flesh; or wilful sinning; but we seem less alert to the second line of danger—that of missing the full reward. Many of us seem even to have ourselves allotted to the great company, feeling so keenly the greatness of the high calling standard. However, our calling and possibility are of the Lord; hence it seems that we should earnestly hope and strive to attain the full reward, even that for which God called us.

In the verse above quoted (1 Cor. 9) Paul says, “I keep my body under and bring it into subjection, lest I myself should be a castaway.” Again we read (1 Cor. 5:5): He hands one over to Satan “for the destruction of the flesh, that the spirit may be saved.” What is the danger here indicated? It is “the flesh”; the danger of not crucifying the flesh entirely. What is our position in this connection? Our covenant of sacrifice unto the Lord signifies that we have let go of the things of the flesh, renounced them, become dead to the human hopes, aims and ambitions. “Ye are dead and your life is hid with Christ in God.” “Not to ourselves again, not to the flesh we live.” This is spoken of as a crucifixion of the flesh. (See Gal. 5:24.)

Like any covenant or contract, the arrangement entered into is a binding one. God on His part is faithful, and to us He has given witness of the holy spirit, a pledge to us of God’s faithfulness and speaking to us of a spirit birth and heavenly glory—if we carry out faithfully all the terms of our contract. Ours is a serious position, requiring determination, zeal, faith and love.

And here we see the danger confronting us, and see where the great company come in, for many fail to adhere to their covenant; they do not wilfully break their agreement, but are not just sufficiently particular and careful. And while such, as are pictured away back in the scapegoat of Israel, are specially dealt with in mercy and goodness and brought to a position of “servants before the throne,” yet the lesson stands plainly before us, that the terms of the spiritual hopes are the sacrifice of the flesh; there can be no holding back.

A second point of danger is indicated in Rev. 7, where in speaking of the great company and of God’s dealings with them, it is said that they wash their robes and make them white in the blood of the Lamb. The washing signifies that the robes had become soiled, and we think of the message to us to keep ourselves “unspotted from the world.” “Ye are not of the world, for I have chosen you out of the world.” Ye are a chosen generation, a holy nation, a peculiar people, called out, separated, sanctified. Right through the age many of the Lord’s people have tended toward the world, as a result of which we see the great system known to men as Christendom and in God’s Word as Babylon; and surely we can all see our individual responsibility to maintain a separateness from the world; the line cannot be too tightly drawn nor too cautiously guarded. “The friendship of the world is enmity with God.” But how many get entangled and retarded by striving to walk pleasing to the Lord and to the world also. How impossible a task; how can we, who have been translated out of this kingdom or world, any longer walk in harmony with its spirit?

Let us beware also of the defilements of sin and guard ourselves, letting not the spots of sin remain upon our robes, but applying continually the cleansing blood of Jesus Christ, so that we may eventually be of that happy company, presented “without spot or wrinkle or any such thing.” And then, on the other hand, how many helpful suggestions are given to us; how much advice to enable us to be of the full reward class. What characteristics mark this class and are factors in their attainment?

(1) Decision is undoubtedly a big help. If we have with clearness of mind taken up the matter to realise what our consecration really means, and can constantly, clearly keep a proper viewpoint—God’s viewpoint; if we can realise we

have cut ourselves off from the flesh and the world; let neither of these then influence our decisions or actions. Our position leaves no room for debate; we are serving God after the spirit.

(2) Closely allied is the thought of singleness of purpose. "This one thing I do." Paul did not attempt to serve other masters nor to divide his service with self. In the obtaining of the pearl of great price everything else must go.

(3) Paul's words and example are continually of value to us, as in Philippians 3. He tells us that he was forgetting the things behind; and no doubt Paul found it hard, like many of us. But hardness did not count; it was necessary to the attaining of the prize, and that was the all-important point. Sometimes with ourselves, when things go hard and the troubles come hard and frequent, we are apt, if not watchful, to sigh and look back. But let us look right onward, not backward; neither on the trouble and things around. "While we look not at the things that are seen but at the things that are not seen."

(4) In Heb. 12:1 we are urged to lay aside every weight. And here Paul is showing the absolute necessity of laying aside every fetter and obstacle; anything which might unduly and contrary to God's will occupy our time, attention and affection. To be of the full reward company, it is manifest we must not allow ourselves to be interfered with, whatever the natural tendencies or weaknesses may be, and that our mind be quite free and open to serve God, unfettered by allegiance to any earthly head; free in heart and mind for a personal, independent, sincere, acceptable worship and service of our God.

(5) We are frequently exhorted also to "run with patience." Continuance, surely, is one of our biggest lessons and needs and the thing that will have much to do in the testing of the saints. "Look to yourselves that ye lose not those things that we have wrought, but that ye receive a full reward." "You have been led into the path of life, properly started on a proper basis; you have made a measure of progress; but now continue, for otherwise your work and our work will be spoiled. The prize is not for starting only, but for continuing to the end." We are reminded here, too, of Paul's earnest appeal to the Galatians: "What doth hinder you? Ye did run well." "O foolish Galatians, who hath bewitched you?" And looking round today on the Lord's people, the question comes to many, who hath bewitched you, you who are straying into bondage again? What 'cloth hinder you? Ye did run well. He who was so wonderfully used of God to enlighten and feed us, though dead, speaks to us, saying, "Look to yourselves that ye lose not those things that we have wrought, but chat ye receive a full reward." Particularly numerous are the exhortations to continuance, and with them watchfulness of our steps is, of course, implied. (See Gal. 6:9; Heb. 12:2.) And surely the steady faith, determination and patience are essential that we might keep on. Since we are being tested out, it will be only the Lord's true people, full of love for Him, who will have the qualities to enable them to go right on to the end and be more than over-comers.

Living where we are today, and seeing the Lord's purpose clearly in progress in His people, as in the world, let us take to ourselves all exhortations from the Word; all warnings, all examples. Let us carefully guard all dangers and avail ourselves of all means of grace, clad in the whole armour of God. May God enable us all to clearly see and realise our position, understand the real meaning and responsibility of our consecration, having a comprehensive survey of our course; then endeavouring to forget the things behind and to lay aside every weight, let us strive for a clearer perception of the things ahead, with a richer joy in them and a brighter hope as to the attainment of them. And let us not be weary in well-doing, but let us, as a good ship, homeward bound, keep straight on, riding safely, despite the storms and disturbances which God sees we need to have, determined to finish our course despite all the assaults of the great adversary, trusting ever in our God, whose own Word declares, "God is faithful."

## RETURN, OH WANDERER.

Return!

O fallen, yet not lost!

Canst thou forget the life for thee laid down,

The taunts, the scourging, and the thorny crown?

When o'er the first my spotless robe I spread,

And poured the oil of joy upon thy head,

How did thy wakening heart within thee burn!

Canst thou remember all, and wilt thou not return ?

—F.R.H.

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

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## She Stood At His Side.

UNDER the above heading the following appeared in the columns of one of our Melbourne newspapers, in the section of questions and answers conducted by a person who answers life's problems.

An incident that happened some years ago has remained in a man's mind. He is wondering if others have had such an extraordinary experience.

"Faithful" writes: "Ten years ago I visited Mauritius and met a girl with whom I fell deeply in love. She was only 19, so we decided to wait 12 months before marrying.

"We kept up a regular correspondence and if possible, grew more attached. A few months before she was due to come to me, I had a strange sensation that she was in the room.

"I looked up and saw her standing by the table. She did not speak, but looked at me lovingly. Later I discovered she had died at that time.

"I like to think she is waiting for me, but sometimes wonder if I imagined I saw her. Have you heard of a similar experience? It would give me further hope to learn of it."

To the above enquiry the reply was: "I am satisfied there is no death and the closer the link in life the more certain to us is our belief that death is not permanent separation. Perhaps some of our readers will be able to relate an experience that will supplement your belief."

The above account of the apparent appearance of a close friend at the time of her death in another country reveals how subtle and deceptive are the methods used by the great adversary to try and uphold the statement made to Eve in the Garden of Eden—"Ye shall not surely die."

What a variety of methods are used to appeal to the sentiments or affections of people to seek to deceive respecting their departed loved ones, and the majority of people, unacquainted with the plain statements in the Bible, are so easily led to believe that which is in direct opposition to the words of Christ, His apostles and prophets throughout the entire Bible.

How clearly the matter is stated in Gen. 2:17—"In the day that thou eatest thereof thou shalt surely die." Right throughout the Bible this truth is declared—"The soul that sinneth it shall die," and "The wages of sin is death." (Ezek. 18:4; Rom. 6:23.) Of our Lord it is also stated so definitely—"That Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." And again, "He by the grace of God tasted death for every man." (1 Cor. 15:3, 4; Heb. 2:9.) Inasmuch as Christ "died for our sins," then of course the penalty is death, and not life in any other realm, and all who have died must await the resurrection morning to again receive life, as the Apostle declared—"The gift of God is eternal life through Jesus Christ our Lord."

Life in the resurrection is a gift from God because it would have been quite just for God to have left mankind in the death condition for all time, but God so loved the world that he sent Christ to pay the penalty for all the human family,

and so we read—"For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22.)

What a terrible deception it is when Satan, through his wicked associates, the fallen angels, so dramatically affects the mind of anyone that he feels that a loved one departed has visited him, giving the impression that the deceased was alive and lovingly waiting for the time of reunion again. It is in this way also that spiritualists are likewise deceived by the evil spirits working through mediums that are under their control.

It is really little wonder that the person who answered the enquiry in the case above reported, stated, "I am satisfied there is no death," when even most ministers of religion today who are supposed to know the truth of the Bible hold the same unscriptural view. Truly, as our Lord declared of the religionists of His day, so the same applies today — "They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." (Matt. 15:14.)

No wonder that the Lord, in this harvest time of the age, is calling His people out of the systems of Christendom (Rev. 18:1-5), where such gross errors are taught that really "deny the 'Lord that bought them,'" for if those who have passed away are not dead, then the sacrifice of Christ was quite unnecessary to redeem them from death. Truly the ransom sacrifice of Christ is the doctrine upon which theories can be tested as to whether they are truth or error. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isa. 8:20.)

## The Spirit of Courage, Love and of a Sound Mind.

"For God hath not given us a spirit of timidity, but of courage, of love and of a sound mind." —2 Tim. 1:7.

THERE is one kind of fearlessness which is begotten of self-esteem, lack of humility. This is not the kind enjoined upon the Lord's people. They are to be both tender-hearted and' humble-minded. The spirit of courage possessed by the saints is based largely upon their faith in the Lord. Realising the Divine love and providential care, these can apply to themselves the gracious assurance that "The Father himself loveth you," and that "All things shall work together for good to them that love God, to the called ones according to his purpose." It is this realisation of Divine all-wisdom and all-power that gives the strength of heart referred to in our text. It will be readily seen, then, that this courage is based upon faith, though of course the faith must have a foundation of knowledge. The proper relationship of our growth is primarily knowledge; faith, courage, activity, and all of these continue to grow, and in their maturity make us wise, faithful, courageous, over-comers in respect of the spiritual matters to which we have been called.

Sometimes we realise our deficiencies, and are not able to locate the cause. Someone says, I want to be an overcomer, to gain the victory over the spirit of the world, over the tendencies of my own fallen flesh, and over the wiles of the adversary, but somehow I cannot; I fail. Such should learn to look for the source of failure, the deficient element, and should fortify himself in respect of the same. Let him ask, first, Is my failure to overcome due to a lack of courage? Am I fearful, and hence unable to fight the good fight of faith and, by the Lord's assistance, to gain the victory? If he has the courage, he may find that he has not been sufficiently trusting in the Lord, but leaning too much on his own strength. Such should remember the Apostle's words. "When I am weak, then I am strong;" reversely, "when I am strong in self-assurance, I am then weak," because the Lord wishes me to rely not upon myself, but upon Him, His strength, His grace. If the courage be found deficient, the reason evidently is that the faith is lacking, and if so, there is a reason for it; either a lack of knowledge on which to build faith, or a lack of exercise and development of faith. The knowledge is to be sought from the right quarter, in harmony with the Lord and His Word, and the faith is to be exercised continually, recognising the Lord's interest in us as His children, as testified to by His Word, and by noticing the leadings of Divine providence in our daily affairs.

There is a proper fear or reverence and disinclination to offend our Heavenly Father and our Redeemer, which we wish never to lose. Perfect love will not cast out this fear, but rather intensify it. The fear which love casts out is timidity, a servile fear or dread of the Lord, or of Satan, or of the fallen angels, or of men, and what they might do to us. Perfect love cannot be attained without knowledge, faith, courage, and overcoming. It is the result of the exercise of all this Divine arrangement that brings us nearer to God, and makes us truly thankful and appreciative of His gracious purposes and omnipotent power for their accomplishment.

The spirit of courage needs special cultivation by the Lord's people. And this cultivation means growth in all the graces. For instance, if calamity befall us or threaten us, we should immediately think of the fact that our Lord assures us that an insignificant sparrow cannot fall to the ground without our Father's notice, and that we are of much more value than many sparrows. This thought at once strengthens the heart, nerves the arm, quickens the pulse of endeavour, provided we can realise that God is for us, that no earth-born cloud intervenes between our souls, and the love for us, which He has declared. If a cloud does obscure the Father's love we must the more earnestly, the more persistently get from behind it by getting our hearts right with the Lord, by going to Him in prayer, by confessing our trespasses, and by requesting mercy and grace to help and restore us to His favour.

“Be of good courage and He shall strengthen thine heart” is one of the blessings assured us in His Word. In the Divine order, courage is necessary in order to gain strength and victory. Someone has said, “One with God is the majority.” With the courage to grasp this thought, and to hold it, things almost superhuman seem possible to the Lord’s people, while without this courage they may naturally be weak and easily vanquished.

Never before, perhaps, was courage so needed, as it will be needed in the evil day just before us; but the Prophet’s descriptions of the great troublesome time before us are very figurative when they speak of fire and cloud and pillars of smoke, saying of this time, “I will show wonders in the heavens and in the earth, blood and fire and pillars of smoke,” etc. But the consecrated children of God need have no timidity in respect of these matters if they have the proper courage, developed by proper exercise and built upon proper faith, founded upon the knowledge of Divine revelation. His attitude of heart will be, “I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me.” Whether, therefore, storms, financial, political, religious, or demoniacal, come his way, the child of God may rest secure, and be of good courage. The Lord is both able and willing to care for his interests, and bring him off victor. Love for the Lord, based upon a knowledge and appreciation of His truth, will lead such to triumph courageously over all the wiles of the adversary and his hordes.

The Scriptures abound with testimonies to the effect that the severe trials of the near future will be along the lines of deception. They speak of lying angels and deceivableness of unrighteousness, and “lying wonders,” and tell us that the Lord will send or permit a strong delusion that many may believe a lie. If we gain a right conception of the matter, these deceptions are to affect the whole world, including its wise men, and, indeed, practically everybody except the “very elect,” and the “very elect” will be preserved, not through their own wisdom or superiority, but through the power of God, “For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the “very elect.” Matt. 24:24.

Our Lord, in the parable of the wheat and the tares, tells of the harvest work, and how, in the present time, He would gather together His elect from the four winds, from one end of heaven to the other (Matt. 24:31). It is by thus gathering them that they will be protected in the time of strife and trouble, when others will be deceived. But they are not to be gathered physically into one place, but spiritually; their minds, their hearts, their affections are to be gathered together, centred. Our text tells us that our Lord is the great Centre to which His elect must all be gathered, if they would have rest or peace, if they would overcome the world, the flesh, and the peculiar snares of the adversary, which will be laid for the feet of all, and will more or less entrap all except the elect class.

Figuratively, all of these “very elect” ones are to be gathered, and the place is thus described, “I will say of the Lord, He is my refuge; in Him will I trust”; and again, “He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty” (Psa. 91:1). Ah! no wonder that we also read, “No harm shall come nigh them.” How could harm come to any who are thus close to the Lord? “A thousand shall fall at thy side; ten thousand at thy right hand; but it shall not come nigh thee; because thou hast made the Lord thy refuge; thou hast made the Most High thy habitation” (Psa. 91:7).

This nearness to God, into which His “very elect” will be gathered, will be the source of their protection. And the dangers to others will be in proportion to their distance to this great citadel of strength, this fortress, this refuge or tower.

“Then let our songs abound,  
And every tear be dry;  
We’re travelling through Immanuel’s ground,  
To fairer prospects nigh.”

## “Fear Not, Little Flock”

Luke 12:32.

WHAT endearing words, so sweet, so simple, so full of meaning and what comfort they bring to the heart in this day of fear! They remind us of a mother, who, hearing a cry in the night, rises swiftly to tend the one she loves. Taking the trembling one in her arms and telling it to fear not, while she rocks it to sleep on her breast.

How many times we are told in the Scriptures to fear not, and our Saviour must have realised the great power fear would have over the human mind when He told His little band of faithful followers so many times to fear not.

From whence comes the fear, and what makes one ‘fear? The first intimation we have of fear in the Bible is where Adam and his wife hid themselves in the Garden of Eden-So we see that fear comes from a knowledge of sin. Once sin enters the heart we fear. Job 11:14, 15, says: “Put iniquity away . . . and thou shalt not fear.” When iniquity leaves the heart fear departs with it.

What a persistent and formidable foe is fear. It attacks from every direction. It is the imp and progeny of sin, and where it hides, the child of God may be sure that the Adversary is working very hard to stumble the unsuspecting one. Nevertheless, a godly fear is necessary in the composition of a true Christian character, for the child of God must fear to do evil, to wound the feelings of a brother, and should reverence and fear God. Fear makes a splendid watchdog, which should warn if any evil approaches the heart, but it should never repose in the heart.

How strange that in a day of full and plenty, with garnerers of wheat overflowing, fat cattle and sheep by the million, fruit weighing the branches to the ground, grapes in abundance in a land flowing with milk and honey, and everything that should gladden the heart of man, that fear grips the heart, leaving a dreadful feeling of unrest and insecurity.

Never in our lives do we need faith and perfect trust in God more than we need it today. Men seem to have lost faith in God, and evil and vice abound. What a vivid picture St. Paul paints of the men of today, when he declares that they would wax worse and worse; that in the last days trying times should. come, for men would be lovers of self, money-lovers, boasters, haughty, blasphemers, disobedient to parents, ungrateful, unholy, without natural affection, implacable, accusers, without self-control, ferocious, rash, self-conceited, lovers of pleasure rather than God, having a form of piety but denying the power thereof; and from all such he exhorts us to turn away.

O, the blessedness and peace that reigns in the heart of the children of God, who look to the Father with the faith of a little child, never doubting that the Divine hand that has supplied the wants of today, will also provide the needs of tomorrow! As the mother runs to the aid of her sick child, even so, God will come quickly to the aid of those who call upon Him, and His best gifts are to those who have perfect faith and implicit trust in Him. Our Saviour teaches this lesson. When He was with His disciples on the lake of Galilee, a storm arose, lashing the waves to fury; and in the midst of the tempest the boat had sprung a leak and the disciples were in great peril. In fear and dismay they ran to our Saviour and found Him sleeping peacefully. They awakened Him, saying, “Master, Master, we perish.” Then arising, He rebuked the wind and the raging of the water, and there was a great calm. And He said unto them, “Where is your faith?” In this case the disciples’ fear was caused by a want of faith. Had they had perfect faith in their Master, they too, could have slept peacefully and would have known no fear.

The Psalmist gives us a splendid pen picture of that storm in the words, “They that go down to the sea in ships and occupy their business in great waters; these see the works of the Lord and His wonders in the deep. For He commandeth and raiseth the stormy wind which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths. They reel and stagger like a drunken man, and are at their wit’s end. Then they cry unto the Lord in their trouble and He delivers them out of their distress. He maketh the storm a calm so that the waves thereof are still” (Psa. 107:23-29). It may be that our Saviour had previously been discussing these powerful words of the Psalmist, and to .try the effect of His teachings and to test their faith had permitted the raising of the storm. Even so it is today, amid all the gathering gloom and the banking of the storm clouds when men stagger and reel under the power of the Divine hand.

Although the storms are of a different character, they are purposely sent by God to try our faith, and to see if we have perfect faith and implicit trust in Him. O, if we could only have that sweet love and trust in God, which even little children teach us every day by their confiding faith in us.

We see many instances where our Lord. tested His disciples and gave them warnings. After Peter had made his avowal of love, our Lord had warned him that he would deny Him, and we all know the result. Jesus, revealing Himself to St. Paul on the road to Damascus, told him plainly that he would suffer many things for His Name’s sake. And as we

follow the Apostle Paul in all his wanderings, we see him buffeted from pillar to post, and treated by some as the scum of the earth. We follow him to prison, and in depths oft, five times he received forty stripes save one, thrice he was beaten with rods, once stoned, thrice shipwrecked, in perils often, in perils among false brethren, in weariness and painfulness, in hunger and thirst, in cold and nakedness, and yet, in spite of all this formidable list of fears and sufferings he counts them all as light afflictions. So real was his faith, so great his love and loyalty to his Master, that fear could find no place in that noble heart. We realise that the many things he suffered acted as the chisel of persecution that shaped that noble character into a gem of loveliness, which has so endeared him to all believers.

As we look back over the mist of years and recall the wondrous words of the Apostle which have shed a halo of glory around the cross of Christ, reaching numberless hearts, stimulating and comforting, and leaving an impression which is the reflex of Christ's glorious character, let us step forward bravely and courageously into the future, and "fear not."

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# Rules for Conduct.

Rule 1.—Let each resolve to mind his own business. If we have not sufficient of our own and the Lord's business to fully occupy us there is something wrong that needs careful and prayerful study of the Word to set it right. This doesn't mean that we should not take a sympathetic interest in the affairs of others.

2. —We should exercise patience with others more than in dealing with ourselves and our own shortcomings. This means a great deal.

3. —Do not be touchy or easily offended. Take a kindly charitable view of the words and acts of others. Throw a mantle of generosity over the faults and offences of others, realising that they are mostly unintentional.

4. —Do not slander. If we have been slandered it will serve no good purpose to slander in return. Let us not render evil for evil, reviling for reviling. If we should try to rectify all the errors and misstatements of slanderers the adversary would keep us so busy that we should have no time for development.

5. —Do not indulge in evil speaking, backbiting or slandering, even if the statement be true. Many are led into this trap not with any desire to do harm, but out of the love of gossip. Both the laws of God and man recognise this to be thieving, even as Shakespeare says: "He who steals my purse steals trash; but he who steals my good name steals that which doth not make him rich, but leaves me poor indeed."

6. —Avoid pride as a most deceitful enticement. This fault comes out in so many ways that it needs to be specially watched, for pride caused Satan's downfall, and we must watch lest it entraps us. It is even possible to be proud of our knowledge of present truth, deceiving ourselves that we must be good, noble and wise persons to have been able to comprehend something of God's Plan, forgetting that the Lord has chosen the weak and foolish things to accomplish His will, that it should not be of power or might, but by the spirit of the Lord.

7. —Be sure to maintain a conscience devoid of offence toward God and man.

8—While treasuring and seeking to follow the various specific Scriptures, let us not lose sight of the character and principles of God as a whole, so that we may attach due weight to each portion of the Word.

9. —Shun a contentious and fault-finding disposition as contrary to the disposition of Christ. While it is necessary that we have sufficient firmness of character to contend earnestly for the Faith, let us avoid unnecessary contentions about non-essentials, and with persons whom we know we shall be unable to influence for good.

10. —Beware of all thoughts, feelings and conditions directly or remotely connected with malice, envy, strife, keeping our hearts in an attitude of love for God and all of His creatures.

11. —Do not trust your conscience; if it were a sufficient guide, the Lord would not have given us the Scriptures. Educate and regulate your conscience by the Word.

12. —Do not be bold except in the cause of Christ, righteousness and truth.

We shall find it a great help in this matter if we get a clear view of the purity and beauty and loving benevolence of God and Christ, and instead of arguing with the tempter say, No, with finality. I want to be like God or Godlike, or as we have heard some take as their guide, the question: "What would Jesus do?" and the answer will assuredly take us on the right path. In other words, let us seek first the Kingdom of God, continually setting our affections on things above.—Selected.

## The All-Seeing Eye

On the ceiling of many Greek churches may be seen painted an enormous eye. This is intended to represent the Eye of God. It is well to be reminded that this Eye is upon us in church, but we must not think that we are more seen there than elsewhere. Perhaps the difference between a truly religious person and one who is not, consists in this: that the first feels he is always being watched over. He looks to the Eye of God for guidance, reproof, correction, encouragement, in all times and places; he thinks of a loving Father watching over His child.

The second, when he thinks of it at all, only feels that he is watched with a view of future punishment—Clipping.