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Christ Our Passover.

“Christ our passover is sacrificed for us, therefore let us keep the feast.” (1 Cor. 5:7, 8.)

FOR centuries both Jews and Christians have, with more or less understanding, celebrated the Passover, but while many have recognised the form, few have perceived its real import. Those who see the real meaning of the Passover have great cause for joy, for gratitude towards God and for confidence in the Bible. To understand the Passover means to understand the entire plan of God in respect of humanity.

St. Paul reminds us that God’s intimation respecting His glorious purposes of mercy towards our race were given to Abraham. After God had tested his faithful obedience, He called Abraham His friend, and revealed to him, in part, things to come. The essence of the Divine message was, “I will bless all the families of the earth through thy seed.” (Gal. 3:8.) This sure promise of God was afterwards confirmed with an oath, because the time would be long, and it would be necessary that the heirs of salvation should exercise faith in the promise.

The First Passover in Egypt.

When the Israelites were in bondage in Egypt, God commanded Pharaoh to let them go, sending chastisement after chastisement upon the Egyptians to compel obedience. God’s mercy in lifting one plague after another merely hardened Pharaoh’s heart, until the tenth. By this plague ‘all the firstborn of Egypt died in one night, while the firstborn of the Israelites escaped because passed over. The Passover, therefore, memorialises the event.

Before the first-born of Israel could be passed over a certain sacrifice was necessary, according to the Divine arrangement. A lamb without blemish was sacrificially killed, and its blood sprinkled upon the door posts and lintels of all the dwellings of Israel. Each family or group repeated the picture, sprinkling the blood upon the door posts and lintels, roasting the lamb and eating it with bitter herbs and unleavened bread—ready for departure from Egypt. Later the host crossed the Red Sea, the waters of which engulfed the Egyptians who had started in pursuit of them.

The first-born of Israel were subsequently exchanged for the tribe of Levi, which therefore was counted especially the Lord’s—some of the Levites serving as priests, sacrificing at His altar, and some assisting the priests in the work of instructing the other tribes. Moses and Aaron were members of this priestly tribe, all of whom became leaders -of God’s chosen people in their subsequent experience.

The Anti-Typical Passover.

God has promised deliverance from the power of Satan and the slavery of sin to all who are truly His people. These were under bondage when God sent forth His Son, Jesus, to be their anti-typical Lamb—to die, “the just for the unjust,” to give His flesh for the life of the world. As a result of that redemptive work the Father highly exalted Him to the spirit plane. Indeed, His resurrection was to a still higher nature—the Divine, far above men or angels.

The blood represents the life, as the Bible tells. The blood of the Passover lamb thus typically represents the life which Jesus gave. The sprinkling of the blood upon the door posts and lintels represents the part which must be experienced by all the Household of Faith. All such must trust, not in works of their own for justification before God, but in the sacrifice of Christ, who died for us. Additionally they must partake of the Lamb—appropriate the merit of Christ’s sacrifice by faith and be baptised into His death. All such are counted members of the “Church of the first-born who are enrolled in heaven.” (Heb. 12:23.) This Church is not yet completed. Thank God we may still sprinkle the blood of the Lamb upon the door posts of our hearts; may still have His precious merit imputed to us, and still have the privilege of becoming members of the Church of the first-born by sacrificing in His steps—being beheaded for the witness of Jesus.

The great work of deliverance for the world is pictured by the passing through the Red Sea. God’s mighty hand will be exercised on behalf of all who are truly His, during the thousand years of the Messiah’s reign. They will escape from the power of Satan and his hosts of sin, who will be restrained for a time. The destruction of Pharaoh and his hosts in the Red Sea is a pictorial prophecy of the destruction of Satan and all who are his—all who love sin and hate righteousness.

“Do This in Remembrance of Me.”

With His Apostles, our Lord, after partaking of the yearly Paschal Lamb 31 years after His consecration at Jordan, knowing that His hour had come, then took unleavened bread and wine and instituted this Memorial of His death, to be observed in future by His people, instead of the Jewish rite, which was a commemoration of what was but a type of the slaying of the real “Lamb of God that taketh away the sin of the world.” The Lord’s people will shortly have the privilege again of celebrating the Memorial in remembrance of “Christ our Passover, (Lamb), sacrificed for us.” Let the dear friends assemble with others of the consecrated members wherever possible, but, if this cannot be, then the observance can be kept in the presence of the Lord only, by each one so isolated.

Notice of some services which we have been asked to announce will be found on another page of this issue.

Faithful in Little.

(Matthew 25:14-30. Convention Address.)

LET us compare this parable with the words of Christ in Matt. 7:22, 23—“Many shall say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name cast out devils? and in Thy name done many wonderful works? And then will I profess unto them I never knew you: depart from Me, ye that work iniquity.” This will show us clearly that in order to be pleasing to God it is not necessary that we be men or women of great ability.

In the lesson of the parable we learn that it is very easy for one who is not richly endowed with natural ability to become discouraged, for did not the servant who received only one talent bury it in the ground.

It is easy for such an one to think that he could be of little or no use to one so great as our Heavenly Father. But this is a mistake, for although God is the Creator of such a vast universe, we know that He made man to be over all His works in the earth. Even the Psalmist thought on such lines when he said, "When I consider the heavens and the works of Thy fingers, the moon and the stars which Thou hast ordained; What is man that Thou art mindful of him or the son of man that Thou visitest him?" (Psa. 8:3, 4.) But no, we are not too insignificant for God to think about. If we are His, then all things are for our sakes. It is His very greatness that causes Him to know His creatures and everything about them.

We can learn a good lesson along this line from the wild flowers. Did you ever see wild flowers in the bush? In Western Australia they are beautiful. In August one can walk through the bush and see dozens of tiny plants and shrubs, some only a mere circle of leaves on the ground, but a month later every insignificant little shrub and every modest plant has a lovely flower of some shade or other. These flowers "toil not neither do they spin," yet God looks after them, and even "Solomon in all his glory was not arrayed like one of these."

We have some lovely flowers in our gardens, but it is from these wild bush flowers that we learn a valuable lesson. They have no human caretaker, no hot-house to encourage their growth; they are left to themselves and yet they cannot take care of themselves. Their dress is richer and finer than anything of man's handiwork, and it is God who takes care of the flowers. He sends the sun to shine on them and the rain to water them, and very often His is the only eye that sees them. Yes, God is not too great to take an interest in the tiniest flower. His own great and mighty hand made them, and, if He took an interest in such things, we can be sure He will be delighted to see a Christ-like character blossom forth in our lives. And if He loves to put in the flowers a sweet perfume He will rejoice to receive from us offerings of self-sacrifice, no matter how small. They are a sweet perfume unto Him. When St. Paul received a small offering from the Philippians (Phil. 4:15-18) he accepted it and told them, not that he desired a gift but because he desired that fruit should abound on their account. He then explained that it was an odour of a sweet smell, a sacrifice acceptable and well pleasing to God.

We cannot all offer gifts of the same nature as these Philippians, but there are many kinds of offerings which the Lord is glad to accept. Jesus showed how such gifts are measured when He drew attention to the poor widow who cast two mites into the treasury. It was all she had, and in the sight of God who looketh upon the heart she had given more than those who had given large amounts out of their abundance. But she had given her all, small though it was, and that is what God requires of us. So, then, it is not by the amount given that God judges us but by the spirit that is behind the gift. St. Paul said, "Though I bestow all my gifts to feed the poor and though I give my body to be burned and have not love, it profiteth me nothing." (1 Cor. 13:3.) The mite which we have to give may not be money—it may be time,

it may be service, it may be the aptness of speaking a kind or helpful word, or even of giving a cheery smile. We may be one of those who only have one talent, but it is our all that God wants. He wants us to be wholehearted. He said to us: "My son, give Me thine heart."

And He does not want us to sacrifice these things because He cannot do without them; the silver and the gold are His and the cattle upon a thousand hills. He worketh all things after the counsel of His own will, but He wants our offerings so that we may receive a blessing by giving them.

Another illustration that may encourage us to make use of our talents, few and small though they may be, is sunlight. Scientists tell us that sunlight is made up of millions of particles of light and yet it lights up the whole world. Christ said, "Ye are the light of the world." It is a very dark world but we can all do our little bit of shining. We, like the sunbeams, all receive the light from the one source. It is the light of the glorious gospel of Christ, and we can all do our little to illuminate others with this light and show them

the way. The world is not so dark that we cannot shine, as a certain writer has said:

“Here’s a helpful thought I read to-day,
To us who grope and stumble on our way,
There’s not enough of darkness round about,
To put the smallest waxen candle out,
So hold aloft your candle, shine or rain,
That those in darkness may take heart again.-

Yes! let us do good unto all men as we have opportunity. We cannot do more for them than give them the light of Truth. Someone may say, “But how can I; I’m not gifted that way; that is not one of my talents. God did not give me the gift of explaining the Truth to others.” Perhaps this is true, we may not have this talent; but let us remember that it is not merely keeping the talents that God requires of us. The servant who received one talent did that and the Master called him a wicked and slothful servant. No, it was an adding to, that was required. So, even if we are not gifted explainers of the Truth such a talent is a desirable one to add to what we already have, even though we possess but one. We may begin very feebly; but if we show that we are willing to give out the Truth, then what does Christ tell us? “To him that bath shall be given.”

Jesus said at another time, “The water that I will give him shall be in him a well of water springing up unto everlasting life.” This is a beautiful picture. If we draw water from a well it will make more; we can draw and draw, but still more flows in; but if we do not draw from it, it remains as it is. The water is the Truth—God’s Word’. If we make use of it, if we are refreshed, then we will return for more and receive more refreshment; but if we do not make use of it, if we are forgetful hearers—hearers only and not doers—then no more will be given.

Now, we will think on little word’s. Solomon truly said, “A word spoken in due season, how good it is.” The Apostle James, too, has much to say on this point. The tongue, he says, is a very little member but it does some very big works. He likens it to a bit in a horse’s mouth, by which the horse can be turned right round. And he gives another picture: “Behold also the ships, which though they may be great, and are driven of fierce winds, yet they are turned about with a very small helm whithersoever the governor listeth.” (James 3:1-4.) Yes, a little word can change our whole course. So let our words be faithful. We all know the words of the hymn:

“Yield not to temptation, for yielding is sin,
Each victory will help you some other to win.”

This is quite true, for the Apostle James (4:7) tells us that if we resist the devil he will flee from us. The tempter does not completely leave many of us—none, perhaps; but what the Apostle means here is that if we show him that we cannot be led astray on a certain point, then he will give up tempting us along that line. So we see that some victories may be very small ones.

Let us turn to Proverbs 6:10, 11, “A little sleep, a little slumber, a little folding of the hands in sleep, so shall thy poverty come.” This is very true in every direction. We need only to be off our guard for a moment and our adversary will come along, or it may not be Satan; it may be ourselves. “Take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life.” Drunkenness means to be overcome with the spirit of the world; yes, it is a very fitting word to use. Like ‘the little sleep in the Proverb this condition can have a very small beginning. Very little indulgence in the spirit of the world will give the adversary a start and he will do best, or perhaps we should say worst, to draw us away, whereas on the other hand a little “victory would help us some other to win.”

There are so many little ways in which a start can be made. A “little root of bitterness” may not remain a root; it is liable to spring up and trouble us and even defile us (Heb, 1.2:15); but on the other hand if such a feeling is overcome what great blessing will follow. “Love suffereth long and is kind, love envieth not, love never faileth.” (1 Cor. 13:4, 8.)

Then, St. Paul tells us “a little leaven leaveneth the whole lump,” (1 Cor. 5:6.) Also Christ spoke a parable and likened the kingdom of heaven to a woman putting a little leaven into three measures of meal and the whole became leavened. The three measures may very well represent faith, hope and love. In any case, the meal was pure and represents the purity of the Church. Leaven represents corruption-Terror which entered in—only a little at first, but gradually, very gradually, the *hole:became corrupt; a little leaven had leavened the whole lump. This should be a warning to us to “hold fast the faithful Word” (Titus:9), for, St. Paul said to Timothy, “Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.” (1 Tim. 4:1.)

We see many around us falling to these doctrines. Yes, ‘gradually Satan will try to lead us astray and blind us to the truth of God’s Word; very subtly he will start in a small way introducing seemingly unimportant matter. But in these little things we can be faithful. We need to bear in mind the words of the Apostle: “If there come any unto you and bring not this doctrine receive him, not into your house, neither bid him God-speed,” and as Jude said, we need “to earnestly contend for the faith once delivered to the saints.” “He that is faithful in little is faithful in much.”

So we will find that so often very little things will give us opportunities to prove our faithfulness; a kind word, a ray of light, a pleasant look, a cup of cold water or sometimes a short prayer will lead to opportunities for larger services. Then on the other hand there are so many small things to lead us astray. Instead of enumerating them we shall quote again from Solomon: “Take us the foxes, the little foxes that spoil the vines.”

As we look into the parable we can see that it is indeed a very reasonable service that was required. “Thou hast been faithful over few things I will make thee ruler over many things.” Surely an “abundant entrance” compared with the little we have to give.

We do well to notice that the one talented servant in the parable didn’t waste his talent or lose it; he didn’t even spend it, but he kept it safely and when his master returned he still had it. We may have expected the master to commend him for his honesty; but no, he called him a “wicked and slothful servant.” And we may find with ourselves a temptation to retain ability or any gift we may have; but, brethren, if we do not use it, it is very easy to mislay or lose it, which would place us in even a worse position of disfavour. The man in the parable was a servant; he had promised to serve his master but was not willing to exert himself, being satisfied with retaining what he had. Every consecrated child of God has covenanted to sacrifice, to spend and be spent in the Master’s service, to use his talents, opportunities, privileges zealously in the service of his Master’s household, and in the honour, of His name, and so we can see that the Master is quite reasonable in pronouncing any other course “wicked and slothful.”

On the one hand there was a joyful appreciation of being able to serve the Master ----a servant who was not slothful in business but fervent in spirit serving the Lord. On the other hand was (me to whom the words of the wise man would apply: “Go to the ant thou” sluggard, consider his ways and be wise.” Unlike the ant, which lays up in store for the future, this slothful servant had failed to lay up in store a good foundation against the time to come, that he may lay hold on eternal life.

The time is near when the Lord will reckon with His servants. How we long “to be able to rejoice in that day and hear His “well done, good and faithful servant; thou hast been faithful over few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.”

“Do thy little, God hath made
Million leaves for forest shade,
Smallest stars His glory bring;
God employeth everything.

“Then the little thou Mist done,
Little battles thou hast won,
Little masteries achieved,
Little wants with care relieved,

Little words in love expressed,
Little wrongs at once confessed.
“These shall crown thy dying head,
Holy light upon thee shed;
These are treasures, that shall rise
Far beyond the smiling skies.

“For oh! thy recompense shall be
To hear what Jesus says to thee,
Echoed through eternity
Thy titles were all done for Me.”

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Blessed are the Dead who die in the Lord.

MANY of the brethren will remember our dear Brother Badrock who finished his earthly course peacefully, on the evening of March the 16th, after a life of praise and devotion to the Lord which could not fail to impress all with whom he came in contact.

Our late Brother came to Australia from England about fifty years ago, and while of a religious mind in his early years, repeatedly confessed how little he knew of God's great love for mankind, until, from the book "Divine Plan of the Ages," he received a clear understanding of the wonderful redemption for humanity through Jesus Christ. He continued to progress in the spiritual truths of God's Word, storing them up in his heart and mind as well as passing them on to others at every opportunity, and which proved a source of much comfort to him when laid aside in weakness in recent months.

While first associated with the Melbourne Class for some years, about ten years ago our elderly Brother settled in Burnie, Tasmania, and was connected with that little Class until towards the close of last year, being held in very high esteem by the dear friends there, on account of his love, zeal and loyalty to the Lord, His truth and His people.

After some time in hospital last year and while in failing health Bro. Badrock undertook a visit to Melbourne, Sydney, Adelaide and scattered parts of Tasmania to see the brethren he loved so much, and will be remembered by those who met him as one of the Lord's sacrificing saints who count not their lives dear unto them. Returning to Melbourne last year he gradually became weaker, but was very pleased to be able to attend one day of the Christmas Convention with the members assembled.

It was always a pleasure as well as a privilege to visit the dear Brother, and his witness of faith and loving submission to the Lord's will, without complaint of any kind throughout the most trying circumstances is one that will no doubt remain with all who attended him. True to the words of his favourite hymn—"I Love Thy Will, O God"--he was continually witnessing a good confession, by the Lord's grace.

While the passing of the dear Brother is felt very much by all who knew him, the little band in Burnie will no doubt feel it most, but at the same time are rejoicing, as expressed by one: "Intimately acquainted with him, I know that he was looking forward with joy to the final earthly stage, the death of the old creature. - And now he is with the Lord he loved so well, how could I but rejoice, and the parting is for such a short duration."

Our sympathy is extended to the bereaved relatives who-, however, knowing of the sincere desire and expectancy of the departed one attaining the heavenly kingdom, would not wish it otherwise, and so "sorrow not as those without hope."

The Lord's people can surely rejoice as one by one the members pass on to be associated with their Lord, in preparation for the establishment of His Kingdom, which shall in due time bless all the families of the earth. "Precious in the sight of the Lord is the death of His saints."

“I love Thy will, O God!
It is my joy, my rest;
It glorifies my common task,
It makes each trial blest.

“I love Thy will, O God!
The sunshine or the rain.
Some days are bright with praise, and sonic
Sweet with accepted pain.

“I love Thy will, O God!
O hear my earliest plea,
That as Thy will is done in heaven
It may be done in me.”

Memorial Services.

The anniversary of the institution of the Memorial of our Lord's death falls this year on Thursday evening, 14th April; this being the 14th of Nisan.

While it would have been preferable to have this yearly service on the anniversary date, in sonic cases there are circumstances against the use of the usual meeting rooms on this evening, and the brethren concerned, realising that the Lord did not stipulate the one day only as being acceptable to celebrate the Memorial each year but recognises the spirit and intention, have chosen the dates given below as being most fitting for this special occasion.

Friends able to attend any of the following services are asked to note particularly the time. and meeting place in each case. All believers in the atoning sacrifice of Christ will be welcome at these Memorial Services.

Melbourne.—Sunday, 10th April, at 7 p.m., at Clyde House, 182 Collins Street (near Town Hall), First Floor, Room 7. Study on the Memorial at 3.30 p.m.

Adelaide.—Thursday, 14th April at 8 p.m.; at A.N.A. Buildings (next to Liverpool Buildings), Flinders Street, Second Floor, Board Room.

Perth.—Sunday, 17th April, at 7 p.m., at The Basement, Druids' Chambers 459 Hay Street East. Study on the Memorial at 3.45 pm.

Adelaide Easter Convention.

The Adelaide friends have the arrangements well in hand for their annual Convention to be held at Liverpool Buildings, Flinders Street, Adelaide, over the. three days, Good Friday to Easter Sunday, 15th to 17th April inclusive (D.V.). The fourth day of Convention, Easter Monday is to be held at Gawler.

A very hearty invitation is extended to friends able to attend any or all these gatherings, which commence at 3 p.m. each day (2.15 p.m. at Gawler on Easter Monday) and continue till the close of the evening sessions. Programmes and other information as to accommodation, etc. may be procured from the secretary, Mrs. H. H. Bartel, 10 Forest Avenue East, Clarence Gardens, Adelaide.

The Knowledge, Understanding and Wisdom of God.

(Convention Address.)

“We desire that ye might be filled with the know ledge of his will in all wisdom and spiritual understanding.”-- Col 1:9.

IN the Scriptures very frequent reference is made to knowledge, understanding and wisdom. They pertain to the intellectual faculties, being-closely related. Knowledge pertains to that which may be gained-and preserved in the mind by experience, observation, instruction and learning. Understanding is the ability to form correct ideas, to appreciate the meaning or intention, to comprehend. Wisdom is the quality of being wise; the capacity to make the best use of knowledge by the best means of discernment and judgment. Wisdom implies action wisely directed. So Paul, in our text, would desire the powers of the mind exercised upon spiritual things.

The Lord is a God of knowledge, as we learn from His dealings with man. His knowledge is manifest in many ways.

In that beautiful 19th Psalm, descriptive of the beauties and glories of the heavenly bodies and their harmonious movements, the Psalmist says, “Night unto night showeth knowledge.” In the setting- out and arrangement, in the law and order of their movement, he saw evidence of intelligence and purpose, ti-id passing on from the things that are visible he touches on the invisible, the spiritual things that to him were just as clear as the evidence of nature. “The law of the Lord is perfect . . . The statutes of the Lord are right . . . the commandment of the Lord is pure, enlightening the eyes.” As material things are necessary for the material man--a world to live in and the means of supplying his many necessities—so these are bountifully supplied by a wise providence. Nor are his spiritual needs overlooked or neglected, for man has no need that has not been amply provided. “The judgments of the Lord are true and righteous.” Man. may live in harmony with God and rejoice in righteousness.

Before his fall Adam communed with God. As God’s creature, made in His own image, given dominion over the earth, blessed with power of speech wherewith to express the thoughts of his mind, he is enabled if he will to- understand the goodness and mercy of his Creator and acknowledge the same. By walking in the paths of righteousness man’s wellbeing and happiness is assured. God’s purpose concerning man was that he should be just and righteous, that peace and harmony should prevail, and that he should praise and worship his Creator.

Man may not be in darkness concerning his Creator, for although Adam transgressed, causing estrangement, yet there were always some who had an intimate knowledge of God and walked with: Him. In this we see that the estrangement was not altogether universal or to be everlasting; God had another intention to come into operation in His own good time. Through the men who revered His name and walked with Him, God made known to mankind His purposes. They were taught, instructed and enlightened, and passed the knowledge on to their fellow men. Their efforts were not always understood or appreciated, nevertheless they faithfully delivered their message. Can we not see in this, knowledge and purpose as clearly and distinctly as the Psalmist saw it in the marvellous arrangement of the heavenly bodies. Daily life provides us the experience; its varying conditions contrast with each other. Prosperity and adversity provide lessons for our learning; we observe the results of certain courses of action and the effects of certain conditions upon our outlook in life. Sometimes experience is a hard school in which we receive knocks and blows which might have been avoided if we had known better or had knowledge. Lessons so learned are usually more effective and lasting than if attained more easily; unpleasant though it may be, adversity has its uses. The accumulated knowledge of previous ages is passed on from one to the other from generation to generation; vast store from which the heart and mind may be enriched.

Of all subjects about which man should know, the most important is God and himself. God has revealed Himself to us in the Scriptures and manifested Himself in Jesus Christ. They that feel after the Lord and would seek Him may find Him, for He is not far from us. "For in Him we live and move, and have our being." As His creatures He gives us life and supplies our needs. But "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." We may look around and see God in a general way and hear His voice in nature, and it is very nice to be able to do this, looking with pleasure upon His many beautiful works. Yet He speaks to us more intimately in the Scriptures. The recorded Word conveys to our hearts and minds thoughts of a finer feeling, a deeper regard and a closer relationship—that of Father and children—and a feeling of love and affection.

There in His Word God stands revealed, making Himself and His will known to us, and the provision He has made for the restoration of man to the state of perfection in which he was created. He says that the place of His feet shall be made glorious, for all shall know Him from the least unto the greatest, and righteousness shall cover the face of the earth as the waters cover the deep.

Then we learn how to approach Him; the right attitude of heart and mind and how to know Him, whom to know is life eternal. We read that "without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Faith comes by hearing the Word of God, and this awakens within the heart a desire to seek Him. There is an unseen influence drawing in that direction; there is an arousing of thoughts and feelings which, if yielded to, will certainly lead to God. This is the drawing of the spirit. Christ said, "No man can come to me, except the Father draw him." Following the spirit leads to further knowledge.

By faith comes justification and being justified we have access to the grace of God, but it is only by taking the further step of consecration that we become the sons of God, entering into full sanctification. "This is the will of God, even your sanctification."

It was this that the Apostle desired should be known—that it was a way of progress, a continual growth and development, a going on from grace to grace, adding to faith, knowledge, temperance, patience, godliness, kindness and charity; a task that requires continual care and watchfulness. We should know that our co-operation with God is necessary, a harmonious working together, a service of loyalty and fidelity, rendered in meekness and humility, readily and cheerfully. Our zeal for God should be according to knowledge, that our labour, time and energy may not be wasted, but be used to the best advantage for ourselves and others. We should seek to know how best to serve our Master, ever ready to learn and increase our knowledge of God and Jesus Christ that our service may be better and more acceptable.

It is indeed important that we have knowledge of those qualities to put on, to encourage and develop that the fruits of the spirit may be borne, and also of others to be restrained, brought under control, or put off altogether, seeing that we are temples of the holy spirit and have the privilege as well as the duty of keeping undefiled. For this purpose much good information is available. The Apostle says, "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." It stirs into life and action, giving encouragement, strength and power; it pierces and divides, dissecting the good from the evil. It deals with the thoughts, penetrating to the innermost recesses of the heart, opening up for inspection its intents and purposes. It is profitable for all purposes, for doctrine, reproof, correction and instruction in righteousness, thoroughly furnishing the man of God for all good works.

Knowledge is the material from which ideas are formed. It is worked upon by the mind and considered, the result being understanding. It was Paul's desire that the knowledge of God's will should be so treated;

it was a matter of such vast importance that it was not to be dealt with lightly. The deep things of God are spiritually discerned and if the right conception is to be gained, are to be considered and understood only from a spiritual point of view. •

The sons of God are led by His spirit, which will lead into all truth. We know God's nature, His justice, love and mercy, revealed to us in many ways. We know His promises and His purpose to select a class of individuals who by adoption through Jesus Christ will become His children and joint-heirs with His Son, to sit with Him upon His throne and take part with Him in the work of restoring mankind to that state of righteousness and perfection in which Adam was created. We understand that it is to be a selection in every sense of the word. The chosen ones are to be holy and without blame before Him in love. They accept Christ, are baptised into His death, walk with him and, separating themselves from the world, are prepared to suffer with Him. Their choice is not blindly made, but well considered, for they understand that separation from the world means not only from its joys and pleasures, honours and ambitions, but a giving up of rights and claims of restitution to earthly perfection in the resurrection, for the promise of joint heirship with Christ.

They know that this promise cannot be realised without some effort on their part. Opposing forces have to be met and obstacles overcome; the contention may be severe, for the way is a difficult one. The world has its influence with its spirit of gaiety and honours that may be readily attained. The flesh with its desires, many of which are quite natural and lawful, must be kept under control and only that which is expedient allowed. Then there is the adversary, Satan, who is wary and subtle, working silently but surely, raising difficulties and causing opposition in many ways. These are the opposing forces which must be met and overcome. The conflict develops the qualities and characteristics that make the chosen ones holy and without blame before God.

The Apostle's prayer and desire for the Ephesian church is shown in chapter 1:18-20. Here truly is something for the exercise of the understanding, something for the mind to work on, to grasp and appreciate. It is only as we meditate about it, consider and examine it thoroughly that its significance is grasped. Then it is realised that it is a call to leave this world and enter the spiritual kingdom, to become joint heirs with Christ, to sit with Him upon His throne; a call to the highest form of life- immortality.

Respecting the Lord's saints, the selected ones, how rich the glory of His inheritance in them, for they are His inheritance. How great the work that made it possible for them to be His inheritance --the ransom in which faith justified them; the gift of the holy spirit; the power that enables them to overcome the world, the flesh and the adversary, to faithfully and patiently endure trials and temptations for their perfection. And the greatness of His power in raising Christ from the dead and placing Him at His right hand in the place of power and authority, to become the Head of the Church which is His Body. This same power will be wrought in those who believe and are chosen; they will be raised to sit in heavenly places beside the Son, as His joint-heirs. It was this wonderful work and the greatness of its power that the Apostles wished to be understood. There may be enlightenment in having knowledge, but the understanding of its full significance would result in a deeper and fuller appreciation of the love of God and the worth and value of His high calling.

Paul's admonition to Timothy was to show himself approved unto God, "a workman that needeth not to be ashamed, rightly dividing the word of truth." Timothy was engaged in preaching the Gospel and needed to be intimately acquainted with its various features. A workman that needeth not to be ashamed is thoroughly acquainted with his work and is skilful in the use of his tools. The Scriptures are the tools of the man of God; he must therefore know how to apply them, to distinguish between the literal and figurative, and to draw from the parables and illustrations, the comparisons and contrasts, the lessons they are intended to convey.

Knowledge supplies the material with which wisdom works in shaping and fashioning it to the best ends. The fear of God is the beginning of wisdom—in reverencing and hallowing, His name and keeping His precepts and laws. But being shortsighted the worldly man does not think so; in it He sees only a life of self-denial and sacrifice, a separating from all that he considers of any value—the joys and pleasures of life, the gratifying of its ambitions and glories—not understanding that the glory of man is as the grass and its flower that withereth and fadeth away. Behind this self-denial and sacrifice there is the sure promises of God and the hope based on those promises, and the spiritual pleasure and delight of being-in harmony with God, in having communion with Him and the witness of His spirit that we are His. To them that believe, Christ is the power and wisdom of God. Through Him there is justification, sanctification and redemption access to- the grace and glory of God to become His sons and finally joint-heirs with Christ,

In the Patriarchal and Jewish Ages, following righteousness was regarded as a wise choice, the results being peace, happiness and prosperity—earthly blessings—as God ordained. In the present .Gospel Age the upright and righteous man has the honour and esteem of his fellowmen, even as in the previous dispensation. But in the development Of God’s plan a higher and nobler reward is offered to certain individuals who are prepared to accept the conditions and make the effort to obtain it. The conditions require something more than righteousness as a principle of character and are such that many who are just and upright, as well as the worldly-minded, will not accept. A man can be good, just and upright without separating himself from the world and the good things it has to give, but this would not be following Christ, sacrificing in the steps of Him who was despised and rejected of men.

In the service of God nothing is required for which there is not a good reason, although at the time it may not be apparent. Here lies the opportunity for the exercise of faith. Knowing that all things work together for good to them that love God with a clear knowledge and an understanding of His will we know definitely upon what our faith is based and are certain of our position and enabled to hold firmly and steadfastly without fear or doubt.

To heed instruction and seek knowledge and understanding of God’s will is indeed wise, and he who does so assuredly will meet with a rich reward in the strengthening of his spiritual powers, enabling him to overcome all things and so obtain an abundant entrance into the Heavenly Kingdom.

Regarding a Reprint of “Tabernacle Shadows”

Those friends interested in a reprint of the little book, -Tabernacle Shadows” are asked to communicate with us. stating if possible the numbers of copies required should the work be undertaken.

As mentioned last month, requests have been received asking that a new edition be produced put it is necessary to know what number may be required before deciding the matter. Should the demand be sufficient, a reasonably priced edition could be made available for the brethren.

Most of our readers are fully acquainted with this valuable little book on the types and shadows contained in the books of Moses and explained with the realities by the Apostle in the Epistle to the Hebrews,

Tired Christians.

There are tired Christians who will work if coaxed to do so. But the tired Christian complains so much that there isn't much joy in it for anyone.

Second, there is the retired Christian. He believes that he has done his share and sits idly by, exercising his right to criticise.

Third, there is the rubber-tyred Christian., He may go along if the way is clear and the road is smooth. Finally,, there is the flat-tyred Christian. He was once active and faithful in service,. but he suffered a puncture, and has never recovered, his wind.

—(From the European Christian)

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