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Little Known Associates with the Anointed

(Convention Address).

Psalm 8:3, 4.

A TOPIC of this nature should appeal to all, because, those of us who are well-known, privileged, as it were, to have some position of honour, realise that it is not by any outward signs or glory that makes us commendable to God, but that the best of our efforts are puny. Yet we would be better known in the Beloved. Better-known . . . yes, and to be better known, we will want to be little-known; unboastful, not vaunting up of self, seeking not our own, and he who would be the best known, let him be the least known. "He that is least among you all, the same shall be great" (Luke 9:48). How reverse are the laws of the Kingdom with the laws of earth.

The Apostle Paul seems well-known to-day, but in passing, it is good for the little-known of today to reflect just what the great Apostle did think of himself. In one of his early letters (1 Cor. 15:9) he says of himself that he is "the least of the Apostles." (If this be true, the great Apostles must have been mighty.) In a later letter (Ephes. 3:8) he seems to think a little less about himself, because he writes that he is "less than the least of all saints." The further we go the less we want to be, just to be faithful in that which is least, such a delight to the called ones, yet such a lesson of humiliation according to the natural bent. Those who aspire to be great, aspire to pitfalls and many snares. In a still later letter we find Paul still thinking less of himself; not now the "least of the Apostles," not now "less than the least of all saints," but he says, "Jesus came into the world to save sinners, of whom I am chief." Convinced of our sin, and partakers of the grace that cleanses, should we once again contend for honour or glory_ among ourselves?

Paul—was he well-known? He was well known as. Saul, but when the change to Paul came, when he started on a new ministry, he had considerably less fellowship than was formerly his as a member of the famous Sanhedrin. But even in the new ministry, what was the extent of his acceptance among those who would be the called and chosen? Not very great, indeed, for does he not write that all forsook him, and again in Rome, writing of Onesiphorus, he said that this brother sought him out very diligently. Do you know that the great Paul of to-day was then practically obscure, just a little-known associate with the Anointed, just sharing' similar experiences as the Head? While many know Jesus as the carpenter's son, very few acknowledged Him as the Anointed Jesus. "As I was in the world, so will ye be," and it surely is true whether we be well-known or little-known among men. The important matter is to be well-known with God, and then what does it matter whether we be great among men or of no account; whether we be mighty in the

Church, occupying chief positions of respect and thought well of among our brethren?

And so, while our topic should appeal to all, it should be of most appeal to those associates with Jesus who are little known; they comprise the majority, and it is they who are exerting a great influence in their homes, families, friends, etc., as they quietly go about their business, pursuing a consecrated life in some little corner of the world,. some little position despised among men, for they are quietly conscious that Jesus is using their all, and would surely convey to them the knowledge that while their ministry is not greatly known, it is as effective as the influence of the little-known heavenly bodies that pervade space. Is this so? Do these heavenly bodies exert an influence for good? Who has not experienced the elevating comfort from looking up? We all have. Take a telescope, still more glory is revealed, there all the time, but obscured with greater light just as our sun absorbs the light of everything on our planet. Take a larger telescope, and wonder of wonders, where is it all going to end? God's work is of such magnitude that it becomes impossible for words to describe. The order, the precision, the excellence, how can we but gape with astonishment as some of the little-known influences are revealed? The glory of the sun we all know to be excellent, and yet we believe there are greater bodies of glory that could absorb our sun's glory as easily as it absorbs the lesser lights of the known heavens. The existence of such bodies is never doubted, but let us not doubt that because they make no big show, or big noise, their influences are apparent. "The heavens declare the glory of God, and the firmament showeth His handywork.

Day unto day uttereth speech, and night unto night showeth knowledge; there is no speech, there is no language, their voice is not heard, but their line is gone out through all the earth.” (Their melody extendeth, is one translation.)

The lesson is, that if these little-known bodies can be so effectual in their own peculiar way, being so far away from us, cannot the ministry of the little-known associates with the Lord be just as effective? There are countless and little-known examples before us in the Word to instil a better determination among the least of us. Our witness does not have to be noisy to be effective. With the starry bodies there is nothing to be heard and no contention among themselves to outshine one another, but a quiet manifestation by emitting whatever light is their privilege. The darker the night the more and greater is their opportunity. The darker our experiences, the better opportunity we have of shining brighter. The harder we find things working against us the better opportunities we shall find for transmitting a purer light, and it is not whether we are big or small lights, but whether we be bright lights. When we read, “Let your light so shine,” and “No man when he lighteth a light hideth it under a bushel,” some of us may reflect that our light is not much anyhow, and it is not very big in the Church or in the world, and thereby apt to become discouraged. It all amounts to this, that if you cannot be a Christian in your own sphere right now, you will not be a Christian in any other sphere.

“Faithful in that which is least,” according to the Kingdom laws, will ever precede faithfulness in that which is great. And so the little-known may take fresh courage again and again as they have so much above their fellows for which to be thankful, and to know, for surety, that though they have not much eloquence or entrancing speeches, etc., their influence is desirable, especially desirable by the better-known members in the Church, so that there may be a more effectual working of the complete body. The little insignificant leaves are as important in their places as the better and more shiny ones.

There are many instances in the Bible where the Lord did not despise the meagre offering that certain would lay before Him. If He set us such an example, let us not mistakenly look for justification by any law of works. The Lord did not despise the woman of Samaria, for many believed because of her word, and was she not a prominent cause that contributed to His sojourning several days there? Some dissociated themselves with the woman after they had heard themselves, but however much they may dissent, the woman, whose name we are not given, would still be comforted with the thought that she was an instrument used to bring blessing to many. This should have outweighed the despising she received at the hands of many who had been blessed. Another instance of one whose little was not despised, and eventually it became the means of satisfying the wants of many, is recorded with the miracle of feeding the five thousand. This great multitude had followed Jesus, and had made no provision against hunger. Jesus knew they would have to be fed, and invited suggestions from the Apostles. Phillip’s answer was possibly the reply of the majority—that “two-hundred pennyworth is not sufficient.” Andrew’s thoughts possibly went a little further, for, even were it enough, where would they purchase the quantity, and it is tinged with ridicule that he answers that “There is a lad here with five barley loaves and two small fishes.” Who do you think was most pleased after that meal, Andrew for his adopted suggestion, the people who had been abundantly fed, those who collected so much that remained over and above their requirements, or the lad, whose little the Lord had used? We don’t know the lad’s name, but what honour came his way.

Another little-known friend of Jesus was one who supplied Him with the means of meeting for the last time with His Apostles before His crucifixion. We have recently been reminded at the Memorial season how fervently Jesus had been looking forward to this meeting, and as the time drew nigh, arrangements began to take shape for the last meeting, and they asked of Him, “Master, where wilt Thou that we should prepare the pass-over?” He said, “Go into the city and say to such a man, the Master saith, My time is at hand; I will keep the Passover at thy house with my disciples.” Say to such a man; no doubt the Lord described him, but his name has gone into obscurity; not so his ministry towards the Master. Our Lord was his Master, it must be apparent; and knowing the Lord’s requirements, he made available for Him such as was asked. What momentous hours were spent in this man’s house, in the Upper Room. Would you have liked to make available a room for the last supper?

This brings us to the partakers at that last supper. How many of them do you know? Many are little-known, indeed, and yet the Church itself has for a foundation, not one Apostle, nor two, nor three, but the twelve chosen for the

Apostolic office (Eph. 2:20). How much do you know of Simon the Canaanite (Simon the Zealot)? Very little, too, do we know of James, the son of Alphaeus, and Lebbeus, all Apostles, and yet little-known Apostles. Why, then, should the little-known saints feel “in the cold” if their names do not become greatly-known among men, when obscurity is the portion of several of the Apostles?

The little-known have no just cause to be envious of the well-known, for the well-known have more forceful temptations, and with more knowledge how apt we are to think more highly of ourselves than we ought to think.

How easy it comes to. the efficient to become wise in their conceits, how easy we could think we are in some way

superior to our less-known brethren, possibly because we might be more able in expounding certain passages, or possibly because more helps were available to us, and we became more efficient in a scholastic manner than those less fortunate, those to whom valuable helps are not so easily accessible, and sometimes if they were available, the over-worked and hard-pressed saints would have not the time for quiet and restful meditation. Little cause should prevail to make us envy the well-known of the Lord's people, whereas, with the little-known and hardly-recognised they have much cause for thankfulness in that they could not very well think highly of themselves. The conditions and ever-present experiences of the little-known are not conducive to a superiority-complex. Their discouragement would be mostly from the direction of thinking themselves not worthy of any favour. Yet it is possible for the little-known to think themselves better in some way or another than the not-known. It is a matter of degree. This spirit of lordship is manifest on every hand in the world, and it is not easy to rid ourselves of the only habits we possessed at one time. "Godliness with contentment is great gain."

God is a great economist, and it is a strange, but a very true matter that whether we be well-known or little-known associates, we all have similar experiences. These experiences, permitted for our development as new creatures, are not peculiar just to you or just to me (1 Cor. 10:13). In the midst of affliction, it is an easy matter to think within our own hearts that God has singled us out for some purpose and making us bear more than our share. We might even be disposed to think that So-and-So who seems always happy and contented has no troubles at all, has no worries to discourage, etc., and thinking thus, we become so sorry for ourselves. Disbelieve such conjectures, for who among us has not a "skeleton in his cupboard?" The one we think so well-off may be more in need of our comfort than we are of his. No man liveth unto himself alone, and we all need each other's help. Understanding will not be our lot if we separate ourselves from the experiences that the Lord is pleased to permit. Have you had any lesson to learn twice?

Or many times had to try again for a better answer to a problem in your life? Why do you think the same experience has to be repeated from time to time? The answer must be that we failed to get the right answer the first time. Can we act wisely upon the matter before us, and when a constantly recurring experience worries, try a different method and prove whether our deliberation was right the first time? What opportunities belong to all in the days before us.

In regard to the "little foxes" that spoil the vines, is it not true that it is also the little things that count in the other direction? Well, we all have something to render to God, if it may seem so small in our eyes as our justification. Let us all consider further, have we nothing else to render to Him for all His benefits? Indeed, is it so small a matter to praise Him and offer the sacrifice of praise with the fruit of our lips and giving thanks to His Name? The most insignificant of all saints will find this a mighty work, and very acceptable.

Now, strange as it all is, there have been some great ones in the Church, and we know comparatively little of them. Take, for example, one who was qualified to fill an Apostolic office, Joseph, called Barabas. Also many others—Aristarchus, Paul's fellow prisoner (Acts 19:29; 20:4; 27:2; Col. 4: 10); Aristobulus (Rom. 16:10) Apollos, Aquila and Priscilla, Onesiphorus—all mighty men and women in their own way, but not a great deal of their ministry is recorded.

Two little illustrations show how the little-known influences in a natural manner are so tremendous in their effectualness. Take Boron in apples. Without it, the apple is practically useless, and yet it is so insignificant in itself. Take this earth of ours. It would possibly be news to many to realise that we are being hurled through space seven ways at once. For instance,—rotates on its axis, revolves round the sun, revolves with moon round the gravity centre of the two great bodies, travelling the meanwhile through space with the rest of the Solar system at twelve miles a second, changing direction of its own axis on a circular path that takes 26,000 years to complete; another motion displaces equator and causes variation in latitude. Little-known influences, indeed, but how necessary to complete the purpose of such an unfathomable mind as God's.

The "salt of the earth" might well be insignificant and despised, but where would the savouring be without it? And what does it matter whether it be here or there, in little out-of-the-way places, such as Merino or Digby, or whether it be from such highly esteemed places as Canberra, Sydney, Melbourne, or Adelaide; let us be a means of blessing where'er we be, however little-known we be as Associates with The Anointed!

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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Convention News from South Australia.

THE Easter Convention arranged by the Adelaide and Gawler classes proved once again to be a happy and helpful occasion. All praise and thanks is offered to the Giver of every good and perfect gift for the many blessings received, during the four Convention days, and for the happy fellowship with those of "like precious faith" which this occasion afforded. Truly it is good to meet together in the Lord's name; i.e., with sincere purpose to honor Him and learn of His ways; for we find that the Lord meets with us, and "in His presence there is fulness of joy."

The portions chosen for the Bible Studies which occupied the afternoon of each of the four Convention days were as follows:-2 Cor. 3:1-8; John 6:47-54; Eph. 3:14-19; Col. 2:6-12. Many good and encouraging thoughts were expressed in the course of these studies, and the consideration of the meaning of the words of our Lord and the Apostle proved a stimulus to our faith and hope.

The addresses by various brethren were helpful, and it was good to hear the words of encouragement and exhortation to zeal and diligence in the Christian way. The topics of the addresses were—"Little-known Associates with the Anointed," "Working out our Salvation," "Christian Alternatives," "Hope," "Apparent Failures," "The Offerings for Sin," "Approved of God," "Quietness."

At the Praise and Testimony meeting several messages from Classes and individual brethren were read; and the good wishes of Christian love, and desire for the Lord's blessing upon the Convention, were much appreciated, as also were the greetings sent in the form of Scripture texts. To those who thus remembered us, and to all the Lord's dear people everywhere the following passage of Scripture is commended-2 Peter 3:11 and former part of verse 12.

The Fellowship and Question meetings also proved to be helpful, and we trust that all present were encouraged to press on in the narrow way, seeking to run with patience the race set before us. It was encouraging to have a nice number of visiting brethren amongst us--nine from Victoria, and one from New South Wales. The zeal and self-sacrificing spirit of these dear friends is much appreciated, and we trust and pray that each and all may be richly blessed and "strengthened in.. the inner man," in the days that lie before us.

There is no doubt that the Convention gatherings bring blessing to the Classes- which arrange them, and the local friends seemed to find pleasure in entertaining the visiting brethren in their homes and in various ways ministering to their needs, happy in the thought that in serving His people they are serving the Lord 'Christ. How good it will be when the same happy spirit of loving helpful service prevails amongst men generally. Surely our hearts earnestly echo the sentiment of the Lord's prayer—"Thy Kingdom Come, Thy will be done on earth as in heaven." -

Memorial Observances.

Melbourne and Merino, Victoria.

ON Sunday evening, April 2nd, the brethren in Melbourne observed the Memorial of our Lord's death with solemn and reverent hearts, in response to His request conveyed to His little band just a few hours before the completion of His sacrifice as our Passover Lamb. -

In the afternoon a profitable study on our Lord's word's as recorded in Luke 22:14-20, was a fitting preparation for the Service in the evening. At 7 p.m., following the singing of appropriate hymns and prayers of thankfulness with remembrance of the Lord's dear people everywhere for His blessing, the reading of helpful Scriptures pertaining to 'our Lord's great sacrifice, and an address of encouragement and exhortation to follow faithfully in the steps of our dear Redeemer, a goodly number partook of the emblems, thus confirming again their pledge to honor His cause and His name, by "filling up the sufferings of Christ," by His grace.

The brethren seemed to realise the great privilege that is granted to us and "all of like precious' faith," who have been blessed with hearts- and minds fully appreciative of the great sacrifice of our dear Lord—"Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father."

"Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

WE had solemn, yet happy fellowship at Merino on the evening of April 2nd, when the Digby brethren met with the brethren of that town. to once again commemorate the anniversary of our Lord's death, and to remind ourselves of our privileges of sharing with Him in His sufferings now, (Col. 1:24) that we might later share with Him His glory. A visiting Sister joined us, making, in all, nine participating.

The hymns sung, the Scriptures read and the words spoken were all such that carried our minds back to the death and awful sufferings relative thereof of the One: who came to give..His life a ransom for all, and His subsequent resurrection to the right hand of the Father and forward to the joys awaiting the faithful who will soon share the glories of His resurrection and Kingdom.

How good it is on these occasions to review the many Scriptures picturing our Lord's suffering and glory, and our own privilege of participation with Him, that we might go forward by His grace, "filling up that which is behind of the afflictions of Christ"; left behind, not because our Lord could not suffer enough for all, nor because His sufferings were not sufficient for all, but because He wished (and in harmony with the Father's plan) to have us with Him to share His nature and glory, and only by suffering with Him as His members could we be allowed to share His glory, honor and immortality.

Adelaide and Gawler, South Australia.

ONCE again the Memorial season has come round; and about. 25 of the consecrated brethren in Adelaide observed our Lord's dying request, "This do in remembrance of me."

Previous to the observance we studied together how the Passover originated with typical Israel and that it's

fulfilment in antitype took place in the death -of. Jesus when He said on the cross, "It is finished," and through faith in His sacrifice we are now able to pass from death to life.

Our privileges in Christ were again brought to our attention in our study of 1 Cor. 11:23-29, where the Apostle refers to the participation that all the members have in suffering for and with Christ, which are the means of accomplishing our sanctification.

ON the evening of April 1st, the class at Gawler Met to observe , the Memorial of our Lord's death. What deep significance is in this simple Service arranged for us by our Lord, and we are glad to comply with His request "This do in remembrance of Me." Accepting the emblems of His broken body and shed blood, we are reminded that all our hopes of life and blessing centre in Him who so loved us that He was willing even to die for us, in-order to meet the demands of Justice against us. Yes, what wondrous love is manifested in Calvary's cruel cross.

"In the cross of Christ I glory,
Towering o'er the wrecks of time:
All the light of sacred story
Gathers round its head sublime."

How this occasion reminds us too of the privilege which is ours of being broken together with Him as members of His body; of sharing in His cup of sufferings now, that we may be prepared to share the joys and blessings of the Kingdom and its work of uplift for mankind in the Age to come. Thanking God for His goodness and mercy to us and for His keeping power, our thoughts and earnest prayers were for all the dear Israel of God everywhere as they would meet at this season to keep the Memorial ;.may each and all find grace and strength to be faithful, as our blessed 'Lord and Saviour was faithful—even unto death.

Burnie, Tasmania..

WE had quite a large meeting on April 2nd, to partake of the emblems of our dear Lord's finished! work .on our behalf. We say large, because all came; seven does symbolise completeness frequently in the Scriptures and it assuredly did in this case, for that number embraced all the friends in the N.W.C. of Tasmania.

We did not depart from its simplicity; first and foremost renewing our minds concerning all that our clear elder Brother has done, is doing, and will. do for us. How His great, loving heart instituted this simple ceremony for our good—to ever keep clear and definite before us, His work for us, and the great privilege given of sharing in the cup, in His merit, “filling up that which is behind of His sufferings for His body's sake, which is the Church.”

How increasingly solemn these occasions are as all around us indicate the close of the church's earthly course to be very near, and with what joy we can look forward to drinking it anew in the Kingdom with Him and all the dear ones gone before.^ Yes, it was solemn as the thought came

“Shall we celebrate together this side of the veil again,” and the thoughts of the nearness of the Kingdom filled our hearts with joy.

So, the Christian's New Year's Day has dawned again; God grant that by His grace, we and all who are truly His may fight on in the armor of light, until we hear the cry of victory of the Church Triumphant.

Perth, Western Australia.

WE celebrated the Memorial . on Sunday, April 2nd, and it was indeed a time of blessing and - uplift, and searching of our hearts. We had a nice gathering of twenty.

The afternoon .study was taken from John 6 :-53- 58, and many beautiful and helpful thoughts were expressed.

The evening was of course the usual Memorial Service; the Scripture readings being taken from Luke 22-24, and the address being based on Scriptures bearing on type and antitype.

It is indeed helpful to be able to remember, our Lord's great sacrifice in such a way, and to remind ourselves of our covenant to be dead with Him, that in due time we might reign with Him, and no doubt we will: all resolve to be more faithful' in the coming year and lay down our lives faithfully in His service, even as Christ laid. down His life in the service of those He loved.

Two Services at Sydney, New South Wales,

THE Memorial was held in the Sydney Class room on Sunday, the 2nd inst. The attendance was a little less than previous years, but that can be accounted for, because several were absent through age and sickness who for past years had been with us.

At these Memorial seasons our thoughts go back to the trying hours of our Lord just before the type was passing away and the antitype was commencing. When He broke the bread, it was the symbol of His broken body, and the wine represented the blood of the New Covenant.

The disciples did not understand the significance, but with what force the meaning came to them after Pentecost, when His words came to their memory—"This do in remembrance of Me." No command, but a loving request.

The general thought amongst the Lord's people is that the end of the road to the Kingdom is near "For when ye see these things come to pass, lift up your heads and rejoice for your deliverance draweth nigh." Our prayers go up to the Throne of God that the Israel of God may be kept safe from the many delusions abroad at this time, which if possible would deceive the elect.

LAST Sunday being April 2nd, we had the Memorial at night, when there were 15 present amongst whom were two dear aged sisters who testify to God's faithfulness throughout their long lives.

In the afternoon a Brother gave a lovely talk on "The Loaf," which was full of rich thoughts. At the Memorial we were reminded of its institution, its purpose and our privileges. Our prayers were offered for others in that sacred fellowship and we realised-that, at most, not many more such meetings would be held on earth as "drinking of His cup of suffering" but, the faithful would soon join Him in drinking of the new wine of rejoicing in His Kingdom of heaven.

As we see corruption setting in more and more, we realise that the "salt" must be passing out of the earth and as we notice the various restraints being exercised in holding back the four winds of earth, there is need of running for the fadeless crown with every effort, casting aside every weight and besetting sin, as also seek to build up, encourage and comfort other pilgrims in the hope that soon the "sealing work" will be complete, and the sharp, dark night pass over and give place to that only sure panacea for poor, bleeding humanity in the establishment of "Thy Kingdom Come on earth." At the Memorial, there was such a realisation of its sacredness and the deep reverence made it so impressive.

The Cross stands high; that all the world may see
The conquest which Christ won on Calvary.
The Cross stands wide; two arms, one East one West,
To clasp the world and hold it in God's rest.

The Cross stands deep; with roots which grip the rock,
It draws in life— gives life— and bides death's shock
The Cross stands long; that all the world may know
The debt is paid which every man doth owe.

H.TN.U.

Col. 2:14, 15. (Rotherham's)

Quietness.

“In quietness and in confidence shall be your strength.--Isa.15 (Convention Address).

QUIETNESS is defined in this text as repose, rest, and to be still. It is also written in Job 34:29, “When He giveth quietness, who then can make trouble?” Those who have developed this confidence in God, fully realise that when He giveth quietness there is no one that can prevail against Him. However, we have on various occasions experienced disturbances of spirit in our daily affairs which cause that quiet disposition to depart for a time, leaving somewhat of an unrestful condition of mind. While it seems very nice to go on in a quiet tranquil march, this is not always the best way, because there does seem a necessity for stirring experiences from time to time if progress is to be made in stabilising character. So, if this experience of a meek and quiet spirit, which is in the sight of God of great price is not realised at once, we must not be discouraged. It is not only of a great price as to value, but it often costs a great price to gain. It follows successive battles, often repeated self-surrender, and multiplied trials, in which the unfailing care and love of God have been manifested.

The Apostle, speaking to the Thessalonians (1 Thee. 4:11), exhorts that “ye study to be quiet, and to do your own business.” This shows that some effort must be put forth—to strive, to labour, to be ambitious toward the disposition of quietness. The unruly type are of a disturbing spirit, and are sure to be a hindrance to growth in spiritual things. It is when we are quiet that we have the mind that will reflect and consider, and it is then that God can work upon us; this is surely the earnest longing of every sincere child of the Lord.

The strongest and most advanced in the spiritual life well know their own weakness and insufficiency; that without the constant assistance of the Lord, failure would mark all their strivings. There are forces and dangers, seen and unseen, against which none at present are equal, but the Lord in His goodness assures us that He has fully anticipated the necessities of our case and that He will lead us by His spirit and unerring wisdom. The Apostle says, “As many as are led by the spirit of God they are the sons of God.” It is this leading of the spirit that is so essential. Before one can be led of the spirit, he must possess the holy spirit, and to possess this spirit he must come into the attitude of an obedient son—submissive and quiet so that the Lord’s leading may begin and work in him.

Now, we realise that God does not perform His work mechanically, but works by promptings and inspirations. If we treat these workings with neglect, they will subside, but if in quietness and confidence we carefully obey the right, these things will, no doubt, become more powerful, and our obedience makes their effect more permanent in our characters.

There is an important point, however, that we should keep continually in mind, and that is, if we attend only to the inner working and striving of God’s holy spirit, we may possibly become confused as to what is really His; for Satan, being a wily adversary, will try and bring in something very similar that he may confuse and annoy, transforming himself into an angel of light. We should remember, therefore, that God is educating His children by three agencies—by the Word, the spirit and the providential events—and these must always agree. Whenever, therefore, we are sensing a mighty striving within our hearts, we must test it by the Word of God and His interpretation thereof on the one hand, and on the other we should await the opening of circumstances, watching unto prayer. If we follow the inner workings, without the Bible, we shall become visionaries; if we follow the inner light without awaiting the unfolding of circumstances, to at least some extent, we shall be unpractical, and we realise that that which is practical weighs down technical experiences. As we are “His workmanship, created . . . unto good works,” let us ask Him to work in us, to will those good works, that we may be permeated and moulded by His will.

In harmony with the exhortation to quietness, the Scriptures inform us that “the servant of the Lord must not strive.”

Therefore, of all people, the servants of God should be the most sincere and true exponents of peace and good will amongst men. We remember our Lord’s words: “Blessed are the peacemakers, for they shall be called the children of God.” The foundation principles of His government, which centre in the qualities of justice and love, are such that all the loyal people of God will be found on the side of true peace and quietness. It will also be true that such lovers of peace will deplore everything in the nature of contention, strife and ill will. Our Lord has been designated, most appropriately, the “Prince of Peace,” because through His administration of future affairs, He will eventually establish peace on earth and all shall dwell in quietness and confidence; no one will be able to make them afraid. Thus, He pronounced His benediction upon those who are real peacemakers.

While this is one aspect of the matter, and truthfully so, yet we are given to understand that peace is not the all-important thing. Our Lord taught this in word and in deed; His words in Matt. 10:34, are, “Think not that I come to send peace on earth; I came not to send peace but a sword.” When the two lines of thought are viewed in the light of the circumstances, and of the development of the Divine Plan, they are seen to be in full accord. Our Lord, as the chief representative of Jehovah, came, as He said, to bear witness to the truth of the Divine character and plan. He knew that

as He appeared upon the earth His faithful ministry would at once antagonise the powers of darkness operated by Satan. As our Lord explained, the darkness of sin and error is in direct antagonism to the light of truth, and, consequently, when His people let their light shine so as to glorify their Father in heaven, the effect upon the darkened world is to awaken opposition, because the effect of the light is to make manifest the evils of darkness, which would not otherwise appear, and thus to disturb and make uncomfortable those in sympathy with darkness.

All the way down through the Gospel Age those who have been burning and shining lights in the world have been hated and persecuted, largely and chiefly, almost exclusively, by those who had some light, but whose light was darkness in comparison with the great light of the holy spirit shining in and through the Lord's fully consecrated ones. Our Lord's testimony is fulfilled—"If they have hated Me, they will also hate you." "Whoever will live godly in Christ Jesus shall suffer persecution."

Therefore, the reason is manifest why the Lord's people appear at times to be acting and ministering along lines that do not bring harmonious results, just as in the case of our Lord and the Apostles. The truth people, throughout the age, have appeared to be promoters of controversy, while all the time they have been the greatest admirers and lovers of peace, though they do not love peace at any price. They are taught that the truth and the principles thereof are more important, and these should be defended, even though it means that peace and harmony seem to be disturbed at times. Real truth is of a controversial character during this dark time of the reign of evil, and it would appear that no truth could be presented, but what would be disputed and rejected by the great majority.

It was not the mission of our Lord to rule the world, nor to judge it, at His first advent, and so the Apostle assures us that we are not to judge the world now, but on the contrary, to go on quietly "filling up that which is behind of the afflictions of Christ." While we are to do good unto all men, as we have opportunity, our service is to be specially to the household-of faith, expended chiefly and directly upon the members of the Body of Christ, building one another up in the faith.

In the quiet life of a Christian, a great amount of love, tolerance and forbearance should be exercised. As those who bear the -true light examine their own hearts and motives, they • should find a deep desire to:promote only peace and harmony, and should deplore everything in the nature of strife and contention, ever seeking to keep the Apostle's admonition before the mind—"The servant of the Lord must not strive, but be gentle unto all men." Hence, such will desire to preserve in their own hearts the essence of true humility and reverence, and to keep themselves free from all disposition to run ahead of the Lord, or to speak where His Word does not speak. The ambassador of the Lord will ever acknowledge his own weakness and insufficiency and will continually rely upon the assistance of the Lord's promised grace, upon the wisdom from above, and thus, keeping on quietly with confidence, so shall his strength be.

The Apostle's words, "study to be quiet," is advice of the soundest. Even in temporal affairs, -it has great weight amongst intelligent people, who will take more heed of one with few words and to the point. The wise man exhorts (Eccles. 2, 3), . "Let thy words be few," and "A fool's voice is known by a multitude of words." The Apostle Peter also says, "Let it be the hidden man of the heart, a meek and quiet spirit, which is in the sight of God of great price" (1 .Pet. 2:3). At the same time the Christian must "fight the good fight," and while we all know that a fight is not quiet, generally, -but is accompanied with a great deal of noise and striving to get power over the opponent, yet, here is a fight that is to be conducted in a quiet manner,- in which the Christian is to gain . power over himself, in subduing the unruly elements that rise up-within and try to gain the mastery.

We all learn, as did the Apostles, that the securing. of the approval of the Lord for a place in His glorified Body is a matter of time and experience, obtained only by keeping steadily on, not in fits and starts, but by persevering efforts, perhaps painful- at-- times, which will make the lessons more precious to us. The lessons imparted to us must all be appropriated in such a way as to work out -the desired results.

When the Apostle- wrote to the ,Philippians, he said- that he did not count himself as having "already- attained," which means that he had not yet arrived at the goal and won the prize; neither did he consider himself as "already perfect"— he had not then attained what to him was the full Measure of character development. Yet, some might ask, Who could make better claims to having attained perfection than the Apostle Paul? Who has surpassed him in love and zeal and self-denial and true devotedness to the service of God? Who has more elevated views of God and of the plan of salvation? Who lived nearer to God than He? It would be extraordinary piety which surpasses that of the Apostle, and anyone who lays claim to a degree of holiness, which even he did not, gives little evidence that he has any true knowledge of himself, or has ever been imbued with the true humility which the Gospel produces. Then, in hope of ultimately succeeding, the Apostle writes, "Brethren, I count not myself yet to have laid hold, but one thing I do, forgetting those things which are behind, and stretching forward to the things which are before, I press on toward the goal, unto the prize of the high calling of God in Christ Jesus."

The Apostle, in speaking of this prize, expresses his full appreciation of his opportunity to gain it, as something of great value—worthy of laying hold upon. Christian development, then, should be steady and continuous. We are to be more filled with the spirit, and fully realise that the adornment of a meek and quiet spirit is of great price in the sight of God.

Bible Stories for Children.

In last month's issue reference was made in the correspondence (page 32) to Bible Stories for Children, written by a Sister in Canada, and kindly supplied for use amongst the brethren. It was suggested that probably many of our friends would desire copies, and if sufficient were required, the Stories could be put into booklet form. It is nice to hear from those friends who have ordered copies, and no doubt many more would desire them if they realised the value of these . stories for their young people.

There has been difficulty in the past in procuring truth literature for children, but these stories of about 150 pages of typed articles should prove most helpful in the stories where the Lord is revered and His Word taught to the young members.

All interested and desiring copies are, n asked to communicate as early as possible, stating the number required. The cost, if any, would be to cover paper and postage.

Lord Grant Our Worship.

Heb. 10:24, 25. (Rotherham)

Lord, grant our worship every day may he
A thing sincere, acceptable to thee ;
Help us to he the song of praise we sing,
And by our deeds to prove we serve the King.

Strengthen our will to do the thing we know,
And in the doing let our knowledge grow;
So may our mind each day have added light,
So may we learn to do Thy will aright.

Quicken our faith that in Thy love we may
Work out the good we ask, for day by day;
Thus may we prove Thy love to those around,
When we the secret of that love have found.

Lord, may Thy spirit touch with sacred fire;
The altar of our heart, and wake desire;
That we may be acceptable to Thee
In prayer and deed, and all we wish to be.

H.TN.U.