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In Remembrance of Christ.

EACH year, as the Anniversary of our Lord's death recurs, the propriety of its commemoration is more and more impressed upon the Lord's true followers, as they particularly bring to mind the Master's own words at the institution of the Memorial, and such as written by the inspired Apostle—"Christ, our Passover, is sacrificed for us."

Various Scriptures clearly show that Jesus, "the Lamb of God," was the antitype of the Passover lamb, and that His death was as essential to the deliverance of "the Church of the first-born" from death, as was the death of the typical lamb to the first-born of Israel. Thus, led of the spirit, we come to the words and acts of Jesus at the last Passover, which He ate with His disciples.

Jesus knew the import of the Passover, but the disciples knew not. He was alone; none could sympathise, none could encourage Him. Even had He explained to the disciples they could not have understood or appreciated His explanation, because they were not yet begotten of the spirit. Nor could they be thus begotten until justified from Adamic sin — passed over, or reckoned free from sin, by virtue of the slain Lamb, whose shed blood ransomed them from the power of death.

Thus alone, treading the narrow way, which none before had trod, and in which He is our Forerunner and Leader, what wonder that His heart at times was exceedingly sorrowful, even unto death. When the hour had come, they sat down to eat the Passover and Jesus said unto His disciples:— "With desire I have desired to eat this Passover with you before I suffer. I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God." (Luke 22:15, 16). Doubtless He longed to have them understand how it would begin to be fulfilled a little later on in that very day, by the slaying of the real Lamb.

Probably one reason why He specially desired to eat this Passover with them was, that He there designed breaking the truth of its significance to them to the extent that they could receive it; for, "As they did eat, Jesus took bread, and blessed and brake it, and gave to them and said, Take (eat), this is my body." (Mark 14:22). "This is My body, which is given for you: This do in remembrance of Me." "And He took the cup and gave thanks and said, Take this and divide it among yourselves . . . This cup is the new covenant, in My blood, which is shed for you." Luke 22:17-20.

We cannot doubt that the design of the Master was to call their minds from the typical lamb to Himself, the antitype, and to show them that it would be no longer proper to observe a feature of the Law which He was about to fulfil. And the bread and wine were to be to them thereafter the elements which, as remembrancers of Him, would take the place of the typical lamb. Thus considered, there is force in His words, "This do in remembrance of Me"—no longer kill a literal lamb in remembrance of a typical deliverance, but instead, use the bread and wine, representatives of my flesh and life, the basis of the real deliverance, the real passing over. Hence, let as many as receive Me and My words henceforth, "Do this in remembrance of Me."

The Import of the Emblems.

Of the bread, Jesus said:—"It is My flesh:" that is, it represents His flesh, His humanity, which was broken or sacrificed for us. Unless He had sacrificed Himself for us, we could never have had a resurrection from death, to future life as He said, "Except ye eat the flesh of the Son of man . . . ye have no life in you." John 6:53.

Not only was the breaking of Jesus' body thus to provide bread of life, of which if a man eat he shall never die, but it also opened the "narrow way" to life, and broke or unsealed and gave us access to the truth, as an aid to walk the narrow way, which leads to life. And thus we see that it was the breaking of Him who said, "I am the way, the truth,

and the life, no man cometh unto the Father but by me.”

Hence, when we eat of the broken loaf, we should realise that had He not died—been broken for us—we should never have been able to come to the Father, but would have remained forever under the curse of Adamic sin and in the bondage of death.

Further, the bread was unleavened. Leaven is corruption, an element of decay, hence a type of sin, and the decay and death which sin works in mankind. So, then, this symbol declares that Jesus was free from sin, a Lamb without spot or blemish, “holy, harmless, undefiled.” Had Jesus been of Adamic stock, had He received the life principle in the usual way from an earthly father, He too, would have been leavened, as are all other men, by Adamic sin; but His life came unblemished from a higher heavenly nature, changed to earthly conditions, hence He is called the bread from heaven.—John 6:41. Let us then appreciate the bread as pure, unleavened, and so let us eat of Him; eating and digesting truth, and especially this truth; appropriating by faith His righteousness to ourselves we realise Him as both the way and the life.

The Apostle, by divine revelation, communicates to us a further meaning in this remembrancer. He shows that not only did the loaf represent Jesus, individually, but that after we have partaken thus of Him (after we have been justified by appropriating His righteousness), we may, by consecration, be associated with Him as parts of one loaf (one body) to be broken for, and in a like manner, to become food for the world (1 Cor. 10:16). This same thought, of our privilege as justified believers to share now in the sufferings and death of Christ, and thus become joint-heirs with Him of future glories, and associates in the work of blessing and giving life to all the families of the earth, is expressed by the Apostle repeatedly and under various figures; but when he compares the church as a whole to the “one loaf” now being broken, it furnishes a striking and forcible illustration of our union and fellowship with our Head.

He says, “Because there is one loaf we, the many (persons) are one body; for we all ‘partake of the one loaf.’” “The loaf which we break, is it not a participation of the body of the Anointed One?” 1 Cor. 10:16, 17.—Diaglott..

The wine represents the life given by Jesus, the sacrifice—the death. “This is My blood (symbol of life given up in death) of the new covenant, shed for many for the remission of sins”; “Drink ye all of it.”—Matt. 26:27, 28.

It is by the giving up of His life as a ransom for the life of the Adamic race, which sin had forfeited, that a right to life comes to men. (Rom. 5:18, 19). Jesus’ shed blood was the “ransom for all,” but His act of handing the cup to the disciples, and asking them to drink of it, was an invitation to them to become partakers of His sufferings, or, as Paul expresses it, to “fill up that which is behind of the afflictions of Christ.” (Co1.1:24). “The cup of blessing, for which we bless God, is it not a participation of the blood (shed blood—death) of the Anointed One?” (1 Cor. 10:16.—Diaglott). Would that all could realise the value of the cup, and could bless God for an opportunity of sharing it with Christ that we may be also glorified together.—Rom. 8:17.

Jesus attaches this significance to the cup elsewhere, indicating that it is the cup of sacrifice, the death of our humanity. For instance, when asked by two disciples a promise of future glory in His throne, He answered them:—“Ye know not what ye ask; are ye able to drink of the cup I shall drink of?” On their hearty avowal, He answered, “Ye shall indeed drink of my cup.” Wine is also a symbol of joy and invigoration: so we share Jesus’ joys in doing the Father’s will now, and shall share also His glories, honor and immortality—when we drink it new with Him in the Kingdom.

Let us then, dear brethren, as we surround the table to commemorate our Lord’s death, call to mind the deep significance of the Memorial; and being invigorated with His life, and strengthened by the living bread, let us drink with Him into His death and be broken in feeding others. “For if we be dead with Him we shall live with Him; if we suffer we shall also reign with Him.”—2 Tim. 2:11, 12.

*“According to Thy gracious word,
In meek humility
This will I do, my dying Lord,
I will remember Thee.
Thy body, given for my sake,
My bread from heaven shall be;
Thy testamental cup I take,
And thus remember Thee.
When to the cross I turn mine eyes,
And rest on Calvary,
O, Lamb of God, my Sacrifice,
I will remember Thee.”*

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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.

A cross (x) on the wrapper indicates that the subscription to "Peoples Paper" is overdue.

Passover at First Advent.

THE question as to whether our Lord and 1 His disciples had kept the Jewish Passover on its usual date at the time Jesus instituted the Memorial of His death has exercised the minds of the Lord's people for some considerable time.

From an article in the "Reprints" of 1901 the following is a quotation—"There can be no doubt from the account that our Lord and His disciples ate the Passover Supper on the day preceding the one on which the Jews in general ate it; for in John's Gospel we read (John 18:28; 19:14) that when our Lord was before Pilate in the Judgment Hall, which was after He had eaten the Passover, the Pharisees, His accusers, had not yet eaten it—nor would they eat it until the evening after His crucifixion."

We may wonder why our Lord had eaten the Passover on that occasion a day earlier than the Jews in general, and while most Bible students have probably concluded that, it was for the purpose that He could fulfil the antitype of the Passover lamb on the exact day—becoming the Lamb of God on the 14th of Nisan—yet the particular details how this could have been accomplished have perhaps not been evident throughout the years.

Last year a series of articles appeared in a weekly publication from the pen of a Bible commentator, and these were brought to our attention by one of our friends. It is thought that the following extract offers a helpful and enlightening explanation of the celebration of the Passover on the year of our Lord's sacrifice. The quotation is as follows:

"The Last Supper was taken on Thursday evening and the first three Gospels say that it was a celebration of the Passover. On this point they appear to conflict with John's Gospel, which says that Passover eve was on the Friday—the actual day of the crucifixion.

"There is, in fact no conflict. When, as it sometimes did, the festival coincided with the beginning of the Jewish Sabbath—and it did so this year—it became a question of which was to be given priority, the Passover or the Sabbath.

"Another school of thought regarded the Passover as a public sacrifice, seeing that the festival was a national commemoration, and such sacrifices overruled the Sabbath law. So they would keep the Passover on its proper day, even if this was the eve of the Sabbath.

"Thus, at this fateful Passover, there was a slaying of 'the lambs and eating of the Passover Supper on both Thursday and Friday, according to which authority was followed.

"Again we see the careful planning of Jesus, so that He would both keep the Passover with His disciples and also suffer the next day in the character of the Lamb of God."

Passover Memorial, 1958

The anniversary of the institution of the Memorial of Christ's death falls this year on the evening of Thursday, 3rd April, agreeing exactly with the Easter season this year. While the Lord did not request that the Remembrance of His death be kept on the exact date each anniversary, the brethren arrange their services as near as possible, in keeping with the spirit and sacredness of the occasion.

Friends desiring the unleavened bread and wine may procure these from this office. Early application should be made, preferably by early March, and please *state* the number of persons to be served.

Memorial Services.

Melbourne.—Sunday, 30th March, at 6.30 p.m., at Masonic Hall, 254 Swan Street, Richmond.

Adelaide.—Sunday, 30th March, at 6.30 p.m., at Master Builders Rooms, 17 Waymouth Street, Adelaide.

Perth -Thursday 3rd April, at 8 p.m., at 100 Harbourne Street, Wembley, W.A.

Sydney.—Thursday, 3rd April, at 7 p.m., at 87 The Boulevard, South Strathfield. (Visitors should leave Strathfield Station on the left side coming from the city, and 87 is on the right of Boulevard, only 10 minutes walk, or the 4th bus stop from the station).

He wakeneth morning by morning. He wakeneth mine ear to hear as the learned.
The Lord God hath opened mine ear.—Isaiah 50:4, 5.

Lord, in the stillness of the dawn
Before' the world breaks in
To flood the mind with *its* concerns
Its hurry and its din,

Let me breathe deep of heavenly air,
And may my inner ear
The music of the heavenly land
In all its sweetness, hear.

Bible Student's Hymnal (Music).—A supply of these music hymnals is now available. Containing 462 hymns with appropriate tunes, and well bound, these **books are'** priced at 24A post paid.

“The Man Christ Jesus” as Viewed by Unbelievers.

THIS description of the Person of our Saviour appeared in the pages of “Peoples Paper” some years ago, but it is thought it will be of interest again, especially to new readers, as well as to those acquainted with it.

The following was taken from a manuscript now in possession of Lord Kelly, and in his library, and was copied from an original letter of Publius Lentullus at Rome. It being the usual custom of Roman Governors to inform the Senate and people of such material things as happened in their provinces, in the days of Tiberius Caesar, Publius Lentullus, President of Judea, wrote the following epistle to the Senate concerning our Saviour:—“There appeared in these our days, a man of great virtue, named Jesus Christ, who is yet living among us, and of the Gentiles is accepted for a Prophet of truth, but his own disciples call him the Son of God—he raiseth the dead and cureth all manner of diseases. A man of stature somewhat tall and comely, with very reverend countenance, such as the beholders may both love and fear—his hair of the colour of chestnut full ripe, plain to the ears, whence downward, it is more orient and curling and wavering about his shoulders. In the midst of his head is a seam or partition in his hair, after the manner of the Nazarites. His forehead plain and very delicate; his face without spot or wrinkle, beautified with a lovely red; his nose and mouth so formed as nothing can be reprehended; his beard thickish, in colour like his hair—not very long but forked; his look innocent and mature, his eyes grey, clear, and quick. In reproving he is terrible; in admonishing courteous and fair spoken, pleasant in conversation, mixed with gravity. It cannot be remembered that any have seen him laugh, but many have seen him weep. In proportion of body, most excellent; his hands and arms most delicate to behold. In speaking, very temperate, modest, and wise. A man, for his singular beauty, surpassing the children of men.”

Not merely the devoted followers of the Lord Jesus Christ have recognised His wisdom and grace, and noted that He was “filled with all the fulness of God,” but even His opponents recognised Him as far beyond the ordinary of our race, as we read, “And all bare Him witness, and wondered at the gracious words which proceeded out of his mouth.” (Luke 4:22.) Others said, “Never man spake like this man.” (John 7:46.) And Pilate, loth to destroy the life of the noblest Jew he had ever seen, endeavoured, as a last resort, to placate the malevolence of the multitude, perceiving that it was instigated by the Scribes and Pharisees, who were envious and jealous of our Lord’s popularity. Pilate finally caused Jesus to be brought forth to face His accusers, evidently with the thought that a look upon His noble features would turn back their hatred and their malice. So presenting him, Pilate exclaimed, “Behold the Man !” with an emphasis on the words which is not apparent in our English translation, unless the word “the” be read with emphasis—“Behold THE man!” as though he would have said, “The man whom you are asking me to crucify is not only the Jew above all other Jews, but the Man above all other men.” And it was concerning our Lord’s manhood that John declares, “The Logos was made flesh . . . and we beheld His glory, the glory of the only begotten of the Father, full of grace and truth”—John 1:14; 19:5.

And in this connection let us remember the oft-quoted and well-known eulogy of “The Son of the Man,” and His teachings, by Rousseau, the celebrated Frenchman, as follows:—

“How petty are the books of the philosophers, with all their pomp, compared with the Gospels! Can it be that writings at once so sublime and so simple are the work of men? Can He whose life they tell be Himself no more than a man? Is there anything in His character of the enthusiast or the ambitious sectary? What sweetness, what purity in His ways, what touching grace in His teachings! What a loftiness in His maxims! What profound wisdom in His words! What presence of mind, what delicacy and aptness in His replies! What an empire over His passions! Where is the man, where is the sage, who knows how to act, to suffer, and to die, without weakness, without display? My friends, men do not invent like this; and the facts respecting Socrates, which no one doubts, are not so well attested as those about Jesus. Those Jews could never have struck this tone or thought of this morality. And the Gospel has characteristics of truthfulness, so grand, so striking, so perfectly inimitable, that their inventors would be even more wonderful than He whom they portray.”

Surely the perfect man Christ Jesus, anointed with the spirit of the Highest, was so different from the imperfect race of which He took hold, for its redemption, that the world is certainly- excusable for questioning whether He was not more than a man. Assuredly He was more, much more than a mere man—much more than a sinful man; He was separate from sinners, and, as a perfect man, was the very image and likeness of the invisible God.

“And Ananias Went His Way.”

(Convention Address)

THE chief design in this discourse is to stress the importance of the need the stronger ones have of the weaker. Indeed, all have need one of another, but the insignificant, those who may be more or less conscious of their shortcomings (and who among us is not?) are as necessary today as they were at the beginning of the age. As if the head could say of the feet, “I have no need of thee.” The weak and insignificant are always loud in their praises and need of the strong parts; yes, these members are surely necessary, but Paul says these members which are thought to be more feeble are much more necessary. We can all take heart, then; on the one hand, the strong “not thinking of himself more than he ought,” and the feeble not despising that very small, necessary part he is able to play.

Ananias questioned God’s wisdom when told he could be of assistance to one named Saul. Who was Ananias? One of those small, faithful members in Christ, ministering in a small way to a little band of believers. He had reason to question God’s direction. God reassured him that He could manage the lofty Saul, who was now a chosen vessel for Him, and now the Lord would say, “Ananias, go along and do this for me—Go thy way. Do not be over-concerned with Saul’s way.” We remember in this connection the case of Peter who was rebuked for his inquisitiveness, and told not to mind about John, but “Go thy way”.

“And Ananias went his way.” That which was apportioned to him he did. It was not beyond him, nor will it be beyond you to do God’s will. It may be you are a wife or mother, a husband or father, a servant, a nurse, a builder, a laborer or farmer, a secretary or senior executive, you in your place serving Christ, and you will come to the point where you can be not only faithful, but a blessing to others, that they in their turn will also bless others. “And Ananias went his way.” Let us aspire to no greater height than this, for it is the full measure of any Christian believer. He went his way; did as he was directed by the Lord. Let us be “faithful in little” before we can be faithful in much.

This account seems to gain more purpose if it is told backwards. Instead of beginning with Ananias and Saul, and how Paul began his ministry after the baptism by Ananias, let us look briefly first at Paul. Paul, the Apostle, a special vessel chosen of God, to take the message of the Gospel to the Gentiles.

Paul, the preacher, eloquence unsurpassed, commanding attention by all and sundry, from the peasant to the king. Agrippa complains, “Almost thou persuadest me to be a Christian.” Is there one among us who entertains the idea that he could be a preacher like Paul? He was a fluid linguist,—“more tongues than they all.”

Paul, the missionary. The hardships, the endurance, the fortitude, the patience, the suffering, “flesh that had no rest, troubled on every side,” shipwrecked, a night and a day in the deep, beaten with rods and the lash often, all kinds of perils, hungering and thirsting, covering on foot thousands of miles under the blazing sun, biting cold, working his way as he went. (Read 2 Cor. 11:22-33.) Does any one of us aspire to be a missionary like Paul?

Paul, the writer. What a wealth of matter in his epistles. Even his enemies acknowledged that his “letters were weighty.” The secret of his success as a writer must be attributable to the ability to write, as he spoke, “with understanding.” Rather than use thousands of words that could only cloud an issue he employed brevity with understanding. This was so successfully used that he could say of believers, that they “were his epistles, written in our hearts, known and read of all men.” (2 Cor. 3:2.) Do you aspire to be a writer such as Paul?

When we at last see the height of his accomplishment, the extent of his endurance and suffering, the ability and faithfulness of this “chosen vessel” some may become discouraged. His was such a glaring example of ability and faithfulness that it would not surprise if some missed the main point of his ministry, that “the body is not one member, but many, and we being many, are members one of another.” (Rom.12:5.) The Apostle had his “off” moments, too; he needed fellowship and consolation the same as you and I. He needed reassurance—“God, that comforteth those that are cast down, comforteth us by the coming of Titus.” You will remember the good news that Titus brought back from Corinth, how they ministered unto him, and greatly desired to do the same to Paul.

Innumerable examples may be quoted how lives are linked with other lives. Some may limit the influence to those of like precious faith, but it is our desire to remind you how the lives of extreme difference were linked—Paul, sometimes known as Saul. Incidentally, if this gulf of difference was bridged in the one person why cannot it be bridged in separate people? The inference here is that we all are linked with other lives, sometimes not of our own choosing, like Saul and Ananias. And strangely enough, the lesser blesses the greater.

Have you ever considered the havoc and destruction this persecutor of the faith wrought among the Lord’s disciples? We all know he was a prime mover for the death of Stephen. The Word records the conditions in Jerusalem at this

time, that “There was great persecution against the church which was at Jerusalem, Stephen was slain, great lamentation was made over him. Saul was further incensed with the saints, and he made havoc of the church, entering into every house, haling men and women, committing them to prison.” That is, those who remained in Jerusalem for reasons not given, who were unable to flee before this unmerited onslaught. Saul, suppressing the truth in his own heart, redoubled his fury against the suffering saints, scattering them abroad through neighboring regions.

The Apostle at a later date, in pleading his own cause, recounts some of the things he did contrary to the name of Jesus of Nazareth. “Many of the saints did I shut up in prison, putting some to death; he punished them oft in every synagogue, compelled them to blaspheme, and being exceedingly mad against them he persecuted them to strange cities.” (Act.:-; 26:9-11.) Saul approached the High Priest for authority to hound the Christians down, which was promptly given to him. If you meditate for a moment here you will discover Saul had in his hands, in his own hands, authority that was vested only in the Sanhedrin.

Let us pause for a moment and look into any Christian home at Jerusalem at this time. The breadwinner, the wife, the children; men and women cast into prison; children being cared for by other friends until the persecutor brought them into the range of his persecutions. What shall we do? Those having been bruised and tasted of Saul’s fury, beaten with rods, and remembering Stephen’s fate, they knew what to do. “When they persecute you in this city, flee ye into the next,” was our Lord’s own advice. Hastily packing what valuables or food such as could be carried by foot, the little band at Damascus was reinforced with these refugees, safe from this marauding tyrant, temporarily out of danger.

So they came to Damascus with what belongings they could carry, along with their bruises, aches and pains, which they were forced to carry. It was in this condition the church at Damascus received them. Worse was to come; news was brought that Saul had received this unthinkable commission. of being permitted to hunt them down and, if needs be, exterminate them. Ananias, who could have been an elder in the church, and his companions did not know of the incident on the road to Damascus; the incident that was to turn Saul into Paul. They did not know, they could not know, of this happening. All they knew was that Saul was on his way, exceedingly mad.

What would be your reaction if you were in such a predicament, awaiting with fear and trembling the arrival of the spoiler? What if you were asked to go along and do him a good turn? Is it, any wonder Ananias sought to be reassured ‘that his ears had heard aright when he was told to go along to the house in which Saul was to be found, without doubt a house not friendly to the Christians? Was this not a cunning ruse on Saul’s part to be introduced right into the inner circle of the Christians, that with one swoop he might bind them all with one blow? What a test there was on this quiet, humble, devout man. Do you, in all your ambition to be faithful to your calling, seek a bigger test than was Ananias’ that day? He did not falter to the request of God, “Go thy way.” As though God would say—Never mind about Saul; I have plans for him; My plan for you is to do this.

At this point, dear friends, we can apply the lesson for ourselves. Do not be overworried about God’s arrangements for others; the chief thing is to find out what God has in mind for us. He has “set” you in a particular position; can you recognise this position? One thing is certain; He does not want us for Apostles. The twelve He chose as His inspired mouthpieces have done their work. Our task must be complementary to theirs. The high example these men set us is worthy of our deepest admiration, but to aspire to such heights may bring disappointments, leading to frustration. Yet we can all be like Ananias. He went his way, faithful in that which was committed unto him. Could anyone do more? To do it will mean a full surrender of the heart you call your own. The Truth frees each one to be himself. The question we now ask is the same as Saul asked, the same as Ananias asked, “What wilt thou have me to do?”

When honest-hearted people ask this question they are quickly ushered into the presence of each other, as Saul and Ananias. Saul, with authority exceeding that of the High Priest himself, humbled to the dust. Ananias, with fear and trembling needs reassurance to encourage him and deliver him from the “fear of man which bringeth a snare.” Determined in their own hearts to serve God, each needs the service and fellowship of one another. Ananias “laid his hands on Saul,” embraced him as a brother, took him to his own house, baptized him into Christ, and prayed that Saul might be filled with the holy spirit. Could you aspire to greater heights of service than this? This can be your portion of the Christian ministry.

Was ever a faithful soul more obedient than Ananias? Many have been equally obedient to the heavenly vision. Saul was. Yet it is recorded in the Word that “Ananias went his way.” To sink your will into Christ’s will could also mean that you too, “went your way,” or “She hath done what she could.” Can anyone do more? This should inspire the meekest and the humblest of our number, as well as encourage and stimulate the “strong” ones as “members one of another.”

After Damascus, after the laying on of hands of Ananias, we find the zealous Saul a changed man. As zealous as ever, but in a very different way- for a different cause. He began to preach Christ and to suffer himself the trials he so

efficiently meted out to others. This did not deter him. The atmosphere of persecution in Damascus becomes so hot Saul is induced to leave and return to Jerusalem. (Act 9:26.)

The next contrast is interesting. The saints in Jerusalem, possibly some of whom had returned from Damascus, knew of the exploits of Saul, knew of the fellowship Ananias had extended; but with Saul's return to Jerusalem they could not bring themselves to receive him as a brother. He assayed to join himself to the disciples; but they were all afraid of him, and believed not that he was a disciple. In the face of good reports they believed not. In the face of evil reports, confirmed with evidences of the blows, Ananias believed God. The saints associated with Ananias were probably like those back in Jerusalem, like most of us, fearful and disbelieving, looking at the things that are seen, rather than the principles of righteousness that are unseen. Perhaps we need reassurance as Ananias did, as Jacob did, as many others did, and have continually been reassured by God that He has everything under control.

Look at the test on Jacob. The famine, of which Joseph prophesied in the revealing of the dream to Pharaoh, was getting worse and worse. Jacob had sent to Egypt for relief once; he was obliged to do so again, and after this second plea for help he was invited by Joseph to pack up and come to Egypt, where he would be cared for. What was this horrible doubt gnawing into Jacob's faith; so much so that, he needed to be reassured by God that this was His Will.

But was it God's will to lead Jacob out of the land promised to Abraham and his seed? Was it God's will to go into the land of the enemy? He would recall how Abraham went there and the resultant difficulties and embarrassment.

He would recall how Isaac was on the point of going to Egypt, and he was restrained by the hand of God. (Gen.26:2.) And now did God intend Jacob to vacate the promised land with which were associated all the promises? It worried Jacob; he needed reassurance; Ananias needed reassurance; we need reassurance. The vision at Beersheba was given to Jacob. "Fear not . . ." (Gen. 46:2-7.) With this reassurance Jacob was at rest; he packed up all his belongings, and with all his families, cattle and goods, left the land of promise. The inference is plain. While we do not expect visions today, we can expect reassurance, and what is more, we get it. So many right down through the ages have received it; why not you or I? And this is it; as we look into the lives and faith of men like Saul and Ananias, who both went their ways, we may learn the lesson of being faithful in that which is committed to us.

Every life, in some way or another, is linked with another life. Indeed, it will be strange if many lives are not linked to yours, in some way or another. When both play their parts what a happy result. Think for one brief moment of the happiness that must have been Ananias' when, after he had baptized Saul, he could tell to others with added reassurance, the power of the truth—We now have in our ranks the lofty Saul. If this were possible, what cannot God do when He purposes a thing? If he does not purpose something we in our natural-mindedness may think would be nice, who are we to question God's wisdom? Let us learn from this account that God is able to work all things after the counsel of His own will, and has made every contingency for those things that seem to be harmful or oppose His will.

What HEIGHTS of rapture must Ananias have felt that day. Saul, what must have been his quiet and convincing conviction that day. How differently he now would view the believers. Since he had opposed them so violently, how gently he would act henceforth. What DEPTHS of love and compassion were now his.

Surely each and all can see the force of that blessed promise (after looking into Saul's and Ananias' life) that God will "work all things together for good to them that love God, to them who are the called according to his purpose."

Do you love God, like Saul professed, in a tyrannical or opposing manner? You will be brought face to face with an Ananias.

Do you love God as did Ananias, seeking to please Him, needing to be reassured every so often? You may be needed to console such as Saul. Why should we grow weary or tired? It is neither a disgrace nor lack of faith to need reassurance; contrawise, it is a necessity. May God grant us the wisdom and strength, each and all of us, to go our way, that it may be written in faith and love, if not in ink, that we, too, went our way, just as did loving, faithful Ananias, for "Ananias went his way."

Question Box'

Question.—Will you kindly explain Heb:12:14, "Follow peace with all men and holiness without which no man shall see the Lord." And Rev. 1:7, "Every eye shall see him."

Answer.—The Greek word from which the word "see" is translated is the same in both instances, as also in Matt. 5:8. It does not necessarily mean to see with the natural eye, but in each case would seem to refer rather to discernment of mind or to see by the eye of faith. It is the pure in heart, those with a single eye to God's glory, those who are not looking to build up some peculiar ideas of their own, but are desiring only the truth, these shall see God. They shall understand God, perceive His will and purpose and teachings. The Master has put it in other words: John 7:17, "If any man will do His will, he shall know of the doctrine whether it be of God."

The apostle's exhortation in Hebrews 12:14 is in line with this—"pursue peace and holiness" (sanctification), pure desire for God's will only; without this no one will be able to grasp the things of God, will not perceive His purpose or understand His teachings. This was an exhortation to the Church during this Gospel Age.

Rev. 1:7, speaks of the time when the Lord will come and command the obedience of the world of mankind. He will come in clouds of trouble which will make all men realise that a great change has taken place. They will come to see that Satan has been bound and that Christ is King over all the earth in that day. They will no more see Christ then, with the human eye, than they see Satan now, but they will perceive the prince of evil has been restrained and that the prince of righteousness and peace is in control. Jesus distinctly said, "The world seeth (that is with the natural eye) Me no more." (John 14:19.).

Question.—What is the Apostle's thought in 1 Thes. 5:23?

Answer.—To quote from the writings of one: —The terms body, soul and spirit are figuratively used of the Church collectively. The Apostle says, "I pray God (that) your whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ." This prayer must be understood to apply to the Church as a whole—the elect Church whose names are written in heaven. The true spirit has been preserved in the little flock. Its body is discernible today also, notwithstanding the multitude of tares that would hide as well as choke it. And its soul, its activity, its sentient being is in evidence everywhere, lifting up the standard for the people, of the cross, the ransom.

In no other way could we apply the Apostle's words; for, however much people may differ respecting the preservation of the individual spirits and souls of the people addressed, all will agree that their bodies have not been preserved, but have returned to dust like those of others. Besides, the words body, soul and spirit are in the singular, not in the plural.

Adelaide Easter Convention.

This announcement is to advise that the Adelaide brethren are to hold their usual Convention this year (D.V.), from Good Friday to Easter Monday, April 4th to April 7th, in the Master Builders Rooms, 17 Waymouth Street, Adelaide, and they extend a cordial invitation to all friends who may be able to attend these gatherings in the Lord's name. Further particulars from the secretary, Mrs. H. Bartel, 10 Winston Avenue, Clarence Gardens, Adelaide, S.A.

A HOLY LIFE.

"Oh, for a life to please my God
In every little thing,
A holy life that day by day
To Him will glory bring.
"A life lived only unto Him,
No double aim in view;
The outcome of a Christlike heart,
By God made pure and true.
"Jesus, complete thy work in me,
The work Thou hast begun.
Each day may I grow more like Thee,
Until my race is run."
—Selected.