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Keeping the Unity of the Spirit

(Contributed Convention Address)

THE Apostle Paul in Ephesians 4:1-3 exhorted us to **make every effort** to preserve the unity of the spirit in the bond of peace. To whom was the apostle writing? The Ephesians? Yes. The Christians of the first century? Yes. The Church of the Gospel Age? Yes. But let us not think of this as an historical note. This is a goal and an issue which bears so heavily on us now at this Convention. **Make every effort** to preserve the unity of the spirit in the bond of peace.

Are you making every effort, or are you just drifting along? Some of you may be making a huge effort; some of you might be ignoring it. I might observe that the friends here have made a great contribution by basing this Convention on this important issue, the unity of the spirit. The Apostle Paul spent his life teaching Gentiles, and among many themes he regarded as crucial was the unity of the Church. He did not want to see two churches, Jew and Gentile, but only one. He did not want to see churches within a church. He had a leading theme as he continued his ministry and set up churches in different cities. His prime message to the Ephesians was oneness, harmony, and the unspeakable grandeur of the unity of the body of Christ.

If there was anyone who made every effort, took every opportunity to preserve the unity of the spirit, it was the Apostle Paul. If there was a Unity Apostle, it was Paul. He warned against those Jews who wanted to impose the Jewish Law on the Gentiles. Regard them as brothers, he said—stay unified with them. In the early church this was an important issue, a doctrinal issue. Paul said—**Make every effort** to preserve the unity of the spirit. Stay together.

We see different crises fall on the Lord's people as a whole, and sometimes on ecclesias. Alienations, fragmentations, multiplicity of groups occur. If we look at Christendom, there are over 250 different divisions. Look in the World Almanac and check through the list;

it will surprise you. But is Christ divided? What would Paul's reaction be to the state of things we find today? Is Christianity a failure? I think Paul knew this was going to happen. That is the reason why he says to you and me, **Make every effort**. He saw the natural propensity to disunite. But **make every effort!** Peter and John joined in with him to project that Christendom would eventually become Babylon, which means confusion. It means there is a mixture of truth and error. Anyone with perception today would be confused as to where true Christianity is to be found. This confused, divided state must be eliminated.

Hebrews 12:26 says—"Now he hath promised, saying, Yet once more I shake not the earth only, but also heaven." We believe this to be symbolic of the ecclesiastical heavens in the time of the end, to get rid of Christian nominalism no matter where it is. Wherever it is located, it must go. Christians in name only must go, it doesn't matter where they are. The shaking is a clearing of the way for the new heavens and earth. It is a purging or cleansing which will wreck the fabric of everything on earth not of a permanent character. All that is not permanent must go. The time of the end is depicted as a great social occasion, when economic systems, false values, social practices and nominalism—the fakes, the hypocrites—must go. You have to be careful when you say you are a Christian. You must be working towards Christian goals, and not say you are a Christian and mean just the opposite. I believe the time of the end is an explosion so great that all that we see now being eroded is going out. In Ezek. 1:4 it is depicted as a great whirlwind coming out of the north as fire infolding itself. If you look around you, you will see great things happening. Even the world of mankind is calling this a temporary society. What they do not know is that we are moving from the second to the third dispensation of the world, and change is very disruptive. The scientific community is now beginning to tell us that they are convinced that

the things on the earth are winding up. The book called "Limits of Growth", a study made by the Massachusetts Institute of Technology, a very fine institution, made a study of five variables happening—population growth, food production and so on—and put the results into a computer. They discovered that the end of the world will happen in 2034 A.D. Isn't that coming from the Bible? Well, where is **this** coming from? Bible students? No. A religious community? No. A scientific community. They are saying the present-day conditions cannot continue. We have all the ingredients of the end of the world. They call it global equilibrium. We have always said that the period of time between the second and third dispensations is a great period of time. It is interesting to see now the scientific community joining us.

The Kingdom of Heaven will cut out all nominalism and all falsity, wherever it is. It must go even within the Bible Students movement, wherever it is. That which is not permanent must be shaken out and washed away. The crucial test is, Can you hold on? Can you hold on as a united group? Can we make every effort to hold the unity of the spirit? Can we hold on as an ecclesia? Can we hold on with our unity in spite of the shaking? These disunities amongst the brethren have been projected. It will become the last criteria and test for finding out whether, after years of talking about love and discussing services to the brethren, and speaking about sacrifices, we were really sincere in what we said. We can have a beautiful study on the sacrifices and still not get the most important principle out of "Tabernacle Shadows" and that means **my** sacrifice. All the rest is history. If we do not come to the point about **our** sacrifice, it can have no real meaning to us. If we have not developed our character out of the trials and tests we will find ourselves lost in the great disruptive forces operating in this day. Will your love melt when put in the fire? Will service stop when difficulties arise?

I believe love will hold the brethren together with strength and fortitude; that it must be an active effort, as it was with the Apostle Paul. I think if the Apostle Paul had not worked it out the way he did, there would have been a great split between the Jewish and Gentile churches. What do you think we have to do? It is not going to come naturally. If Paul had not been there, there would have been a fracture at that point. The unity of the spirit has to be a pursued goal. The reason for that is, there is a natural propensity to disunity. If I say something you don't like, you may say, You go your way, I'll go mine. We stay with those with whom we are comfortable. In these last days, the crucial test will be unity and love for one another. The projection is that the love of the brethren will wax cold. That means unity will wax cold.

There is a strong connection. If there is no love there will be no unity. Love has a natural propensity to unite. If there is no unity there is no love. Love and unity go hand in hand.

There is an important condition we should all be aware of in Rev. 3:14-16—"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." The condition of the Laodicean church, which is the last phase of the church's development in the Gospel Age, is the period we are in right now. The Lord will spue out the lukewarm Christians. Lukewarmness is the most threatening condition we are faced with today.

I see four conditions which affect the love of the brethren, which in turn affect unity. Let us go through them. The first is what I call spiritual mediocrity. The brethren will become mediocre. The energy and zeal amongst the Lord's people will be at a low ebb, barely discernible. They have not realised their spiritual potential. They are barely active in the Lord's work. Going to meetings and Conventions is not what our consecration is all about. A mediocre Christian has a highly contaminating quality. It is infectious. It becomes a point of influence to those around. The zealous, active Christian realises the potential in the New Creature embryo within us. It is dynamic. It can grow or diminish. There is a saying—"Give a busy person a job to do and he always seems to get it done." Give the busy Christian a job to do, and he always gets it done. The more you keep on doing, the more you will do. Your spiritual potential is released. Conversely, the less you do for the Lord the less you are capable of doing, and the less you are capable of doing the less you do. It shrinks. There is no such thing as the permanent indwelling of the holy spirit. It will grow or diminish in direct proportion to the kind of activities and the zeal you engage in and utilise it. You will lose it, friends, if you do not use it. You will lose the spirit of God if you do not use it.

I am afraid that in many cases where there are problems with the unity of the spirit, those Christians have very little to do. Spiritual mediocrity is barely releasing the spiritual potential within the individual. Spiritual mediocrity turns out the kind of Christian who is sometimes boring, who does not have a life style which is exciting. This type of individual does not address itself to any controversial issues. It is hard to understand anyone here is dull or boring and lukewarm. The vibrance of the Truth, the understanding of the Divine Plan, where we come from, God's wonderful new programme for mankind, the staggering prospect of the resurrection, the longing for perfection

and immortality, the thrill of seeing and meeting God—these things alone are exciting. These things bring excitement and stimulation into our lives. There is something wrong when we who are in touch with God, the Author of life, have a lifestyle which has become lukewarm.

Almost anybody can be called a Christian today; ask around. There are all sorts of people called Christians, but most are in name only. The worst pitfall is thinking you are a Christian when you are not; thinking you are practising the lifestyle of our Lord, but living another. There is a gap between what we would like to do and what we are actually doing. When we see the character of Job, we can see ourselves as Job. We can identify with Jesus—but He was perfect, and the Son of God. We know that He knows our infirmity.

The second condition affecting the love of the brethren is spiritual slippage. Brethren have fallen back to earlier stages of growth. You lose what you do not use, and if you lose it you are slipping back. Somehow they fall back to an earlier period of time and become weary, and fail there. 2 Cor. 4:1—"Therefore seeing we have this ministry, as we have received mercy, we faint not." Bible Students, by virtue of their commitments of time, energy, devotion and dedication, should be the most outstanding Christians on earth. They should have the greatest characters on earth. Do they? We should find among them the best characters on earth. Why? Because we as Bible Students do not regard Christian development as an after-hours activity. It is the substance of our effort. We are active in this matter of development. It is a very happy personal investment of our time and energy, and we should have the best characters on earth by reason of this investment. But do we? Theoretically most of us do not; some do. The spirit of spiritual divisiveness is present. There are not so much differences in views as differences in development. Given the time and the Truth, and eventually we will all catch up. But then there is this active effort to disunite and separate. Paul says, Make **every effort** to unite. Lukewarm Christians will do things to disunite and separate the brethren. The spirit of the world is disintegration and disunification.

There is a good passage along this line in 1 Cor. 3:3-6—"For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase." Spiritual divisiveness is human carnality, which encourages identification and attachment to a group. Do you belong to this or that group? If you do not belong to a group, some people will find one for you. I found myself serving in a Convention

where I was not known. I imagined some would come and say, What do you belong to? Should I say a Christian group? No. A Bible Students group? No. What do you mean?

To be putting people into groups is a spirit which we should not have amongst the brethren. The true Christian tries to unite, brings us together. There is enough that divides us, without us working at it. One might say—"I go to that group because we all agree and do not have confrontations." The lukewarm Christian will find the group which will not conflict. He does not like differences. A diamond when surrounded by mud cuts nothing, but it is comfortable. No scratching, no cutting, no grinding, no scouring. But it does not shine. There is no brilliance from the diamond; it is worthless. On the other hand, with diamonds surrounded by other diamonds, there is grinding and scouring and cutting of each other; there is a shaping going on. It is of great value. There is only one way to polish a diamond, and that is with another diamond. If anyone of you here claims to be a diamond of the Lord, the only way you are going to be polished is to meet with other diamonds. Will it require sacrifice? Yes. But these are the processes which God and our Lord use to bring out and develop that character which is so good. Isolation does not do it; separation does not do it. The way is unity, in spite of the grinding.

The third unwholesome condition affecting love of the brethren is spiritual freakishness. By that I mean the spiritual growth of the individual is irregular. He follows only one set of experiences and ignores the rest. He grows abnormally in one direction. Spiritual growth, as I see it, follows four directions—truth, service, sacrifice and character. They are the four components of Christian development. If we focus on one to the exclusion of the others we will become freakish. If you spend all your energy on one thing and ignore the rest, you tend to become freakish in your growth. If you concentrate everything on character development, and forget about the rest, you become freakish. If you think serving the brethren, witness work, is not important, and ignore it, you become freakish. It is only when your energies and time are divided between the four aspects that you have a balanced growth. Do not specialise, but use all four in your development. There is a certain totality to human growth. As an example, what would you say when a person's head gets big in relation to his body? That is a freak of nature, it is abnormal—something is wrong. When a person grows normally, everything grows at the same time. That is what we want with our spiritual growth. If we look at Truth and say, that is all there is, we make a grave mistake. Truth is important; sacrifice is important. Service is crucial, and so is character development.

(Continued on page 7.)

PEOPLES PAPER
AND HERALD OF CHRIST'S KINGDOM

(Bi-Monthly) \$1.00 per annum, post paid.

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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.

The Institute's Work

WITH the close of April, another year's work for the Berean Bible Institute has been completed. Again at this time we wish to express grateful thanks to our Heavenly Father for the many blessings received in the efforts to serve His cause of truth. Many of our Australian and overseas brethren have co-operated so well again over the past year; this is most encouraging, and sincere appreciation is expressed to all who have assisted so helpfully in the work. By the Lord's overruling providence there has been some extension in various features of the work, and all opportunities for service are esteemed as so many privileges, as unto the Lord Himself.

Our bi-monthly "Peoples Paper" continues to provide a means of helpful contact with many of our Australian and overseas brethren and friends. Expressions of appreciation of the messages in our "Peoples Paper" have again been received throughout the year. This is encouraging, and to all who have assisted with contributions to the columns of our "Paper", in the service of the Lord, sincere thanks for this good help is gladly expressed at this time.

Costs for printed matter have not varied greatly over the year past, but postage rates were increased again recently. Subscriptions to "Peoples Paper" are now \$1.00 per annum, but as the postage on one or up to three copies is now \$1.32 per annum throughout Australia, and \$1.68 for overseas, the General Tract Fund covers this postage expense, this Fund being supported by many of our brethren. Some subscribers, realising the high postage rates, and being in a position to do so, also cover the postage as well as their subscriptions, which is much appreciated. As there is a deficiency in the publication of the "Peoples Paper" each year, the General Tract Fund also covers this expense, this being compensated by supplying free copies of the "Paper" to many new friends, to encourage their interest in the truths of the Bible which mean so much to ourselves. The brethren in India are also provided with supplies of our "Peoples Paper" and "Voice" tracts free, from time to time, to assist their work amidst the multitudes of humanity in their vast country. The continued willing help given by some of our Melbourne friends with shorthand and typ-

ing of articles and addresses for the "Peoples Paper", as well as checking and proof reading and other work in the dispatch of our "Paper", is warmly appreciated, in the service of the Lord.

Throughout the year a further four small booklets have been published and supplied free to all readers with the "Peoples Paper", and these have been well appreciated generally. As these booklets are covered by the same postage as the "Paper", in most cases, there is little extra expense in their distribution. Further booklets are to be produced in this new year of the Lord's work, and extra copies of all issues are available for the brethren able to use them to advantage.

Advertising of certain booklets has been extended over the year, with the use of "Reader's Digest" and popular weekly magazines, with encouraging response from all Australian States, and from overseas in the Pacific region. It is pleasing that people in the far outback of this great continent are being reached, as well as those in the nearer areas, and also that a number are responding further after reading the first booklet and "Paper" etc. To all these new enquirers, the "P. Paper" is mailed free for some months to encourage the interest, and above all we ask the Lord to bless His truth to all sincere friends in every place. Provision has been made for a further advertisement in the July issue of "Reader's Digest", and additional use of this and other magazines will be considered as the year progresses, and the means are available. The distribution of free tracts is also provided for through the General Tract Fund, for all able to engage in this witness work.

Our broadcasts through 3GL Geelong have continued throughout the year at the late time of 11.05 p.m., on Sunday nights, the promise of an earlier time is now not likely to eventuate. While there have been few new enquiries since the change from Sunday mornings a year ago, we know there is appreciation of the messages on the Plan of God by a number of interested friends. Whether continuation of the broadcasts is warranted in the near future will be considered as the new year progresses. The managements of radio stations today seem more concerned in the profits for shareholders, than any thought of real Christian service on Sundays. We are glad that the Lord is able to overrule in this matter, and provide for all who are seeking His truth in sincerity. Printed copies of the Dialogues are supplied to some friends along with the "Peoples Paper", where desired.

The balance sheets of the two Funds below reveal the financial position of the work of the Institute. In the Lord's providence the voluntary contributions of our brethren and friends throughout Australia and overseas have enabled an increase in the work to be undertaken over the past year. Realising that all has been rendered as to the Lord, to all who have gladly sacrificed earthly good things to assist the

efforts so well, sincere thanks is expressed. From the human standpoint, world conditions continue to deteriorate, in harmony with Bible prophecy, clearly indicating the nearness of the Kingdom in these days of our Lord's presence, and for which our Lord asked His true people to pray, and by which all earth's problems will be solved, to God's praise. The passing of the present world order will follow in accord with the Lord's timetable, to prepare a clean foundation upon which the promised Kingdom will function, for the ultimate blessing of all the obedient of mankind who have ever lived. The prayers of all our dear brethren and friends are requested that the guidance and blessing of God may attend His work in our hearts, and that undertaken in His name, that sincere faith and humility may be exercised in all privileges of service still to be accomplished in this part of His harvest field, before "the night cometh when no man can work"—John 9:4.

General Tract Fund

To Credit Balance 1/5/79	\$675.25
.. Donations	7,541.26
	\$8,216.51
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By Free Tracts and Deficiency "Peoples Paper"	\$605.00
.. Advertising "Readers Digest"	1,300.00
.. Advertising "New Idea" magazine	768.00
.. Advertising "Woman's Day" magazine	480.00
.. Advertising "Weekly Times"	278.40
.. Free booklets with "Peoples Paper"	1,202.00
.. General Expenses (Office, 'Phone, etc.)	590.64
.. Postage	1,218.72
.. Assistance in the work	310.00
.. Assistance to brethren	170.00
.. Service to brethren	323.00
.. Travel and Sundries	120.00
.. Credit Balance 1/5/80	850.75
	\$8,216.51

Radio Fund

To Credit Balance 1/5/79	\$265.50
.. Donations	2,443.35
	\$2,708.85
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By Radio Station 3GL	\$1,418.00
.. Advertising "Age Green Guide"	1,012.65
.. Printing Dialogues	20.50
.. Travel and Sundries	58.00
.. Bank Charges	24.20
.. Credit Balance 1/5/80	175.50
	\$2,708.85

Convention News

THE joy of the 1980 Adelaide Easter Convention was Fellowship. Surely this must have been like the fullness of joy which the Apostle John wanted to share with his "little children"—1 John 1:3-7. Most of those present had travelled a long way to meet with our Lord and their brothers and sisters in Christ in a way a little different from that possible in our weekly assemblies.

Messages of love and encouragement were received from some unable to attend for reasons of distance, illness or frailties of age. Their love was warmly felt and reciprocated. The prayers they mentioned were surely heard as evidenced by the blessings poured on the Convention.

As would be expected from such passages, the two Bible Studies proved very profitable. On Good Friday we enjoyed together Phil. 4:4-9, whilst on Easter Saturday 1 Pet. 4:7-13 was the vehicle for further exhortation to rejoicing.

Something different for Adelaide was the presentation of colour slides on Israel synchronized with a tape recording explaining each scene. We appreciate very much the efforts of the brothers involved, as unto the Lord.

Ten brothers presented messages based on God's Word. As always, these were a principal means of blessing, no doubt as largely to them that gave as to those who received.

Also much appreciated was the labour of love of the sisters in providing for temporal needs. It should be understood that this does not refer only to the Adelaide sisters but visitors also assisted continually.

The spirit of love and joy which pervaded the Convention showed acceptance of our prayer that our Heavenly Father would see the intent of our hearts and accept the contribution of each one present as service unto Him, and an expression of love to Him.

The Convention's response to the messages received, and to all in every place that love the Lord Jesus Christ in sincerity and truth, is one of warm Christian love, coupled with the Scripture—1 Thes. 5:16-18.

Memorial Observances

Melbourne

THE annual Memorial of our Lord's death was gladly observed by the Melbourne brethren on the 30th March, while with grateful hearts we seek also to keep the spirit of this occasion day by day throughout the year. When we contemplate how much it cost our Heavenly Father to send Jesus to accomplish our salvation, and the willingness of our Lord to endure so much for us, this yearly remembrance does stimulate our faith and devotion to walk in the steps of our Master, as God intended it should.

Previous studies in 1 Cor. 11:23-29; 10:16, 17 were very helpful in refreshing our hearts and minds on the importance of this remembrance of Christ's great sacrifice for us, and for all mankind. Throughout the service, prayers of thankfulness were offered to God for the gift of Jesus, and on behalf of Christians everywhere; appropriate hymns were sung, and Scripture readings were taken from Matt. 26:17 to 27:56; a helpful address was delivered, leading on to the partaking of the emblems which

our Lord especially requested that we use, symbolizing His broken body and shed blood. Partaking in remembrance of Christ, these emblems also picture our participation with Him in sacrificial death, if so be that we may live with Him and be associated in His great life-giving work on behalf of all the obedient of humanity who have ever lived, to the praise of God.

Adelaide

Class preparation for the Memorial consisted of three Bible Studies prior to the remembrancer. These were subjective studies, this year, and the "Passover of the New Creation" from the 6th Volume was used to point to subject matter.

Then on Sunday 30th March the Memorial was observed at a second meeting at 6.15 p.m. (These days, the Adelaide Class normally has one Bible Study only each week, at 2 p.m., on Sundays. The Memorial is an exception with the afternoon study at 3 p.m., and the Memorial at 6.15 p.m.) It was good that all those who generally attend the studies were able to be present. Additionally, a brother from the country who has difficulty in coming to the studies was able to be with us.

Very forward in our minds and prayers, were our brothers and sisters in the Church of the Firstborn. Notwithstanding the differences in time around the world, we felt that we were not just a small group doing this in remembrance of Christ, but rather part of a world wide body rejoicing together in His victory. The culmination of the event was participating together in the elements, reminding us of His body broken for us and His life's blood poured out in willing sacrifice. Previously an appropriate address was given, and the brothers shared in reading the applicable passages in Isaiah 53 and Matthew 26 and 27.

Of course, we deplore His suffering and our own responsibility for it, but much more do we rejoice in His love, His faithfulness, yes, His courage and endurance. Surely we must place all blame on sin and hate sin just as our Father planned that we should. Our hearts are thankful that the Father's love was such as to provide for our needs at extreme cost. Each Memorial must constrain us the more to our "reasonable service."

Perth

We observed our Lord's Memorial on the 30th March, when our small group participated by heeding the Apostle Paul's injunction—"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come"—1 Cor. 11:26.

Prior to the Memorial Service we had a study from a portion of Psalm 69, which foretold of the reproaches of Christ. It was strengthening to our own faith and allegiance to Christ as we remembered the great cost to Himself for the benefit of us all. Praise God for the gift of His

Son for our redemption and future hope for mankind in general.

Brisbane

In our little assembly of God's children we had the privilege to meet again this year on 30th March, in one of our brothers' private homes to celebrate that most important remembrance. Important, to every true Christian to observe, as our dear Lord asked us to do, saying—"This do in remembrance of me"—1 Cor. 11:24, quoting the Apostle Paul. Therefore, as true Christians and followers of our Lord, we felt the same way in our hearts, to gather ourselves and observe this Memorial of our Lord's death.

While there were only few of us this year, yet it was a true, quiet and loving gathering. Though it was sad from one point of view reminding us of our Lord's death, yet also it was confirming our consecration to walk in His footsteps, by our beloved Jehovah's grace.

Nambour-Toowoomba

The small group of the Nambour Class gladly met and were blessed by being joined by the friends from Toowoomba this year on March 30th, in compliance with our Lord's request—"This do in remembrance of me." Prior to the Memorial Service an address was given on "The Sacrifice of Christ", followed by a study in Matt. 26:17-30, both of which proved very helpful.

Later came the Memorial address based on 1 Cor. 11 from verse 17, which also was most helpful. Prayers were offered that we might have the Lord's guidance and also on behalf of all His people everywhere. Several lovely hymns were sung, especially selected for the occasion, being—166, 437, 348 and 259 from Bible Students Hymnal. With grateful hearts we partook of the emblems which represent our Lord's broken body and shed blood, bringing life to His followers during this Gospel Age, and shortly to all mankind on the earth during the Kingdom Age. In our hearts we all renewed our consecration to be broken with Him and to follow in His footsteps, no matter how steep or difficult the pathway might be.

An isolated brother also kept the Memorial of Christ's death with the Lord and himself. He writes—It was with thankfulness to our loving Heavenly Father that the request of our dear Saviour to "do this in remembrance of me" was kept. The observance opened with hymn No. 2. followed by prayer to thank our loving Father for that most precious Gift. Readings from Exod. 12:1-27; Matt. 26:26 and 1 Cor. 11:23-30 followed, then a dialogue was read showing the type, long centuries ago, which foreshadowed the antitype, as Paul says—"Christ our Passover is sacrificed for us"—1 Cor. 5:7—His blood being sprinkled on our hearts by faith. After this the emblems were partaken of, and with thankful heart to God for the grace sufficient, our great hope is to follow Him in that way He has opened

for us, with quiet confidence. Hymn 437 was a fitting conclusion.

"WHO LOVED ME?"

"Who loved me, and gave himself for me"—Gal. 2:20.

Three little sunbeams, gilding all I see;
Three little chords, each full of melody;
Three little leaves, balm for my agony.

WHO?

He loved me, the Father's only Son;
He gave Himself, the precious spotless One;
He shed His blood, and thus the work was done.

LOVED

He loved, not merely pitied, here I rest;
Sorrow may come—I to His heart am pressed;
What should I fear while sheltered on His breast.

ME

Wonder of wonders, Jesus loved ME!
Wretched—lost—ruined—sunk in misery.
He sought me—found me—raised me—set me free.
My soul, the order of the words approves—
Christ FIRST, me LAST, nothing between but LOVE!

Lord, keep me always down, Thyself above!
Trusting in Thee, not struggling restlessly,
So shall I daily gain the victory.

I—"yet not I"—but "Christ"—"WHO LOVED ME."

—Selected.

(Continued from page 3.)

There are other possibilities besides lukewarmness. 1 Cor. 3:1, 2—"I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able." So immaturity is another cause of disunity and lack of love. Heb. 5:13—"For every one that useth milk is unskilful in the word of righteousness; for he is a babe." We know what the criterion for maturity is. A person is mature when the fruits of the spirit appear, as in Matt. 12:33. A tree is known by its fruits. In Gal. 5 we have the fruits of the spirit enumerated. When there is no fruitage, a Christian is immature. An immature Christian cannot stand up by himself. He relies heavily on the stronger, and cannot take the fire. An immature Christian cannot stand the fire, it is too hot.

I believe the disunity test we are now experiencing is how the Lord is finding out who has the fruits. If you cannot act as the Lord would have you do under the rubbing of other diamonds, you are openly admitting you do not have enough love for the brethren. When it comes to disagreements the thing not to do is to isolate. How else can you get agreement? If you separate, the gap is permanent. At least when you stay together there is a possibility there may be agreement.

Another thing is Christian leadership. Our leader is the Lord Jesus Christ, the Author and Finisher of our faith, the Head of the Church. In all things He has the preeminence. He is the Master of the mighty, Governor of the governors; Prince of princes, King of kings and Lord of lords. But it pleased Him to have lead-

ers, deacons, teachers, evangelists and other forms of service and leadership as points of influence to help and feed the flock of the Church of God. But some leaders are in conflict and cannot harmonise their goals. They are keeping their polarization strong. They are not making every effort to preserve unity. But the indictment is clear; if polarization results in division the leaders must bear the greater blame.

The Lord gave us the concept of leadership. In Matt. 20:25-27 the Master gave us the model of leadership among us—"Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them . . . But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." The way to leadership in the Christian movement is service, not being served. You remember one strange thing the Lord Jesus did—He set about washing the feet of all the apostles. He wanted to point out something. How many of you would be willing to wash somebody's feet? You may say, If the Lord Jesus did it, I will do it. But it was a symbolic act. Feet are the lowest part of the body, and are often unclean. The face is always the part given the most attention. Do you have any feet mirrors? We must be willing to serve as Jesus served; perform the lowest service called for. Brethren who are in authority must be careful. Brethren who make decisions must be careful. There is no concept of autocrats. Christian leadership is service to the brethren. Not to one group only, but to those who desire service. The Christian form of leadership is not dominating.

The fourth condition affecting the love of the brethren is personality. Someone says Christians are curious, weaklings, soft-minded. Don't believe it! The Truth attracts strong characters. The Truth does not attract the wishy-washy. The Lord's people are strong characters. There are people in this Convention who are ready to stand and defy our government right here and now. They are not weaklings. The Christian is not the anvil, but the hammer. He is not being moulded by society, but attempting to mould those things around him, but having a struggle. His creed is strong, overwhelmingly so sometimes. Affirm! These efforts will keep you fit. The Christian goes against the current. The Truth seems to take hold on the stronger characters. But there are some weaker ones. The Truth quickly builds their character and strengthens their development, and they become very strong. Diamonds—that is what the Lord wants. It is not a substance that can easily be pulverized. Only one thing can do that—another diamond. The Lord is providing these experiences for us—a cut here and there to bring out the brilliance.

In Matt. 7:21-23 the Lord said—"Not every one that saith unto me, Lord, Lord, shall enter

into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, have we not prophesied in thy name? and in thy name have 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." These will be the people seeking to justify themselves on the basis of what they have done. The Lord gives these people His final and awful answer. This would be the greatest calamity ever, to hear the Lord say to you personally, I know you not. Such are the trees without fruit, the Christians in name only. They are those who have not made every effort to preserve the unity of the spirit in the bond of peace.

"The Abrahamic Seed of Blessing"

A booklet bearing the above title has been printed, and a copy is being supplied to all friends receiving this issue of "Peoples Paper." Extra copies are available, supplied through the General Tract Fund to all who can use them to advantage.

"The Ten Camels"

A supply of these helpful well-known Bible Stories for children is in stock. Of 144 pages with 4 illustrations, price \$1.00, plus postage 45c.

Oxford Reference Bible, with References, India paper, Brevier clear type, Leatherex binding, thumb index, \$21.00, plus postage, according to distance.

Books Available

In view of the greatly increased postal charges, literature prices are now as follows:—

- "God's Promises Come True"—\$2.00 (postage from 90c to \$2.60, according to distance in Australia).
- "The Divine Plan of the Ages"—50c (Postage 70c in Victoria; 80c interstate).
- "The Creator's Grand Design"—50c (Postage 70c and 80c).
- "The Book of Books"—50c (Postage 70c and 80c).
- "Daily Heavenly Manna"—50c (Postage 70c and 80c).
- "Daily Heavenly Manna" pocket size—75c (postage 45c).
- "Songs in the Night"—50c (Postage 45c).
- "Emphatic Diaglott", New Testament—\$2.00 (Postage 70c and 80c).
- "Poems of Dawn"—\$2.75 (Postage 70c and 80c).
- "Tabernacle Shadows"—50c (Postage 45c).
- "God and Reason"—10c (Postage 25c).
- "God's Plan"—10c (Postage 25c).
- "Hope Beyond the Grave"—10c (Postage 25c).
- "Israel in History and Prophecy"—10c (Postage 25c).
- "Our Lord's Great Prophecy"—10c (Postage 25c).
- "Manner of Christ's Return"—10c (Postage 25c).
- "Christ's Return"—10c (Postage 25c).
- "Some of the Parables"—10c (Postage 25c).
- "Where are the Dead?"—10c (postage 20c).

Numerous other smaller booklets.

The postage quoted on booklets is for single copies; proportionately less for more than one copy.

BEREAN BIBLE INSTITUTE

19 Ermington Place, Kew, Victoria, Australia, 3101

Extracts from Correspondence

Dear Brother—Christian love and greetings to you and all the dear brethren there in Melbourne. It has literally been months since we were privileged to be with you, but the memory of our visit lingers on and we think of you so often and your service to the Lord, and our brethren . . . I have also been enjoying the "Peoples Paper" and am enclosing the "green stuff" for its subscription . . . Three weeks have passed since we celebrated the Memorial, and it is good if we continue to remember the events that occurred in that "upper room" so long ago. Sister and I were thinking of you down there, and since you are a day ahead of us, were with you in our minds' eye.

As we get so near the kingdom, the brethren are fast going to their rewards, and how thankful we are that we were able to meet some of those saints who have now finished their course, and as we now offer our prayers to the Heavenly Father, we can truly think of all of you and know the Lord is there. May the Lord continue to be with you is our prayer, and we ask that you remember us also at the throne of grace. Yours in the blessed hope.

Berean Bible Institute, Dear Sirs—Thank you for the book "The Divine Plan of the Ages" which I have read, and am now reading again with a better understanding of the Bible. I am getting much more from the Bible now, thanks to your books and papers. If you wouldn't mind could you please forward to me next time another copy of the booklet—"Watch Israel!—God's Time Clock." It is really worth reading. Am enclosing \$— for subscription fee, and a donation for your good work. May God bless you; yours sincerely.

Dear Brother—I praise God for the way He works, as this afternoon I was handed your Dec.-Jan., '80 copy of "Peoples Paper." Reading it tonight, I thank God again and again that He is revealing the way of love all around me. Please forgive me getting excited, but I would like a copy of just about everything mentioned. I enclose a cheque for \$— for the following—Last 12 months "Peoples Paper", money for next 12 months sub., copy of broadcasts—"Why does the Bible Contain Apparent Contradictions", "Our Bible Translated", some copies of "The Greatest of These is Love", and "The Ten Camels." Please let me know if the amount does not cover everything. Looking forward to your reply, and praise the Lord again. Your brother in Christ.

Dear Sirs—Thank you for sending me some copies of the "Peoples Paper and Herald of Christ's Kingdom." The articles are very well written and presented. I would like to subscribe to this paper, and so have enclosed one dollar, \$1.00 only, at this stage. Thanking you.

Berean Bible Institute, Dear Sirs—Having read a booklet entitled "God and Reason", I would like to have a copy for myself, and one to lend; if you could supply me with 2 copies I would be grateful. The cost of same I would promptly mail to you when informed. Yours sincerely.

Nambour Convention

The Nambour Convention is to be held (D.V.) on 26th and 27th July, in the Staff Room, State School, Coronation Drive, Nambour, to which interested friends are invited. Further information from—Mr. G. Tosh, Paynters Creek Rd., M.S.I. 1102, Nambour, Queensland, 4560.

FRANK & ERNEST TALKS
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