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The Friendship That Is Begotten From Above

(Convention Address)

“A friend loveth at all times, and a brother is born for adversity.” (Prov. 17:17.)

FRIENDSHIP-LOVE is not a miracle, but results from certain combinations. The one we love need not necessarily be just like ourselves, but rather would appeal to us more *as a* counterpart possessing qualities which we admire, but do not so strongly possess. Darkness, however, never loved the light ; the light never loves darkness. Hence for friendship-love on a noble plane both friends must have high ideals, noble aspirations, even though they may have these in different measure. Each should see in the other something to esteem and to look up to; although in the case of our Heavenly Father this cannot be true; His love for us is of a parental character and chiefly along the lines of sympathy for us and appreciation of our endeavours to attain to His standard of character.

Reverence for the Lord and a recognition of the righteousness of His ways and precepts, and an appreciation of the Divine will and providences, are most essential to all true friendship, a hindrance to all spirit of rivalry and in general constitute a most valuable uplifting influence in every Christian character. How much it means to us in the way of contentment to know that our Heavenly Father is at the helm as respects all the affairs of His people! How much rest it permits in our hearts! How much meekness, gentleness, kindness, and love it prompts toward others, both to realise that they as well as ourselves are subjects of Divine care, and to have a heart so fully submitted to the Lord as to desire that His will shall be done irrespective of our own temporal interests or those of others.

This undoubtedly is the fruitful soil out of which all proper love amongst the Lord's people will be developed. We must love the Lord with all our heart, mind, soul, and strength before we shall be prepared to love our neighbour as ourselves, and to sincerely wish for him the same riches of grace that we desire for ourselves under the Lord's providences. Still more is it necessary to have this supreme love for God before we could in any measure approximate the degree of love which the Lord set before His followers as a new commandment, saying, “A new commandment I give unto you, that ye love one another as I have loved you.”

Jonathan's love approximated this Christian love, this self-sacrificing love which so loved his neighbour as to delight to see that neighbour have the Lord's blessing upon him, even while this meant his own loss of honor, prestige, and kingly power. Oh, that such love as this might more and more prevail in the hearts

of the New Creation! It is to such that the Apostle says, "Let the brother of high degree rejoice in that he is abased, and the brother of low degree rejoice in that he is exalted"—under the Lord's providences.

At times friendships spring up based upon mutual admiration, and often with a measure of selfishness in cooperation. But this is not the result where the love and reverence of the Lord properly enter in. As for instance in the case of Jonathan and David, selfishness would have operated against the friendship; it is, therefore, a sample of disinterested love. Every success and honor that came to David raised him as a popular idol to the place which Jonathan to a considerable extent had held. Every advancement of David meant the preparation of the people to receive him instead of Jonathan as Saul's successor. The king saw this, so did Jonathan; but they were reversely affected by it. The king was made jealous, angry; Jonathan, reversely, loved his rival, and that from the time of their first meeting, on which occasion he gave to David his armour and court robes. (1 Sam. 18:4.) We read, "The soul of Jonathan was knit unto the soul of David"; their natures interwove, intermixed—a beautiful description of the purest and truest of love.

Alexander White says, "Had I read, 'Jonathan loved David as his own soul,' for once only I should have passed it by as hyperbole, . . . but as I read again the rest of the story, I found myself saying to the sacred writer, 'Lo, in all this speakest no hyperbole'."

David and Jonathan have had their forerunners and successors throughout all the generations of men; but the story of their devotion, one to the other, continues to exert its influence upon the minds of the children of God as they ponder over this exhibition of fidelity. Such contemplation reveals the power of an unselfish love to crush out of the heart every ignoble, selfish thought, and to elevate the mind and character up to that grand ideal so beautifully described by the Apostle where "love seeketh not her own," "suffereth long and is kind," "is not provoked," "thinketh no evil"; "beareth all things, believeth all things, hopeth all things, endureth all things"—where love reaches its clearest expression in actual demonstration.

So often the thought is held that real, true, brotherly love may be defined as the test of our patience, forbearance, and sympathy, or a reciprocative response to the love bestowed upon us by others. But these things have more to do with the passive side of love's operation, while the more positive action of love seems to have to do with its power to achieve results—where love controls, where the soul triumphs over hindrances that otherwise would be insurmountable, and exhibits strength, vitality, and beauty. These in turn stand out as an attractive force drawing to itself kindred spirits, uniting them to itself and imparting to such its own invigorating influence until fully reflected in the oneness of true brotherhood.

Thus we see that in the purposes of God our highest spiritual interests are served by our being so constituted as to require the mutual friendship of kindred minds—brethren controlled by similar aspirations and holy desires. Not only because the exercise of their true love upon us will react to our highest good, encouraging and stimulating our minds to reciprocate their love by seeking to be lovable, attractive, and pleasing to them, but also because we in turn require such companionship in Jesus in order that our love may be exercised upon others in assisting, strengthening, and beautifying their lives by its sanctifying power.

Now in all this, as well as in other matters, Jesus seems to fulfil rather than to destroy. He sent His disciples out two by two, as we believe, on a recognition of this great necessity in human life; and to this time in all Christian service and Christian living, the strength and joy of a strong personal Christian friendship is almost beyond computation. Another has beautifully observed that "The love of God never disturbs the order of things He has established. We never love our neighbour so truly, as when our love for him is prompted by the love of God. All other foundations for our affections have reference to self. It is ourselves that we love in our friends, and this is an imperfect love. It is more like self-love than real

friendship. How, then, must we love our friends? We must love them in the way that God has ordained. We must love God in them. We must love the good things with which God has endowed them, and we must, for His sake, submit to the privation of those things which He has denied them. When we love them with reference to self, our self-love makes us impatient, sensitive, and jealous, demanding much and deserving little; ever distrusting ourselves and our friends. It soon becomes wearied and disgusted ; it very soon sees the termination of what it believed was inexhaustable ; it meets everywhere with disappointment; it looks for what is perfect, and finds it nowhere; it becomes dissatisfied, changes, and has no repose; while the friendship that is regulated by the love of God is patient with defects, and does not insist upon finding in our friends what God has not placed there. It thinks of God and of what He has given ; it thinks that all is good, provided it is from Him, and it can support that which God suffers to be, and to which it is His will that we should submit, by conforming ourselves to His designs. . . . It is all things to all men, not in a forced appearance and in cold demonstrations, but from a full and overflowing heart, in which the love of God is a living spring of the tenderest, the deepest, and the truest feelings.”

Surely this represents the thought of our blessed Lord as He sets before us the requirements of true brotherhood. What language can express the delight, comfort, and strength experienced by those whose hearts are blended together in the spirit of this deep, unselfish friendship! But facing the disciple in this matter of friendship, there is a great limitation. He cannot enter into any close bond save with those who are, like himself, entirely consecrated and devoted to the Lord Jesus Christ. This is the highest law of all to him, and nothing that could possibly interfere with his relation to the Lord must be tolerated for a moment.

The claim itself looks hard and arbitrary, but the infinite wisdom and love thereof has been evidenced by the sad results accruing to those who have disregarded it, and have formed friendships with the worldly, or with those who walk disorderly, “after the flesh and not after the spirit,” which friendships have proved to be “enmity against God”.

The reason is perfectly clear to those who have a true conception of what discipleship really is, and how radically it differs from all other associations. It is intended to be a relationship centered in Jesus, a union of hearts touched deeply by His love, purity, and greatness, with each individual earnestly seeking continuance in His friendship by remembering His definite statement, “Ye are My friends if ye do whatsoever I command you.” Behind all this stands the great desire of this One we mutually love, namely that our association centered in Him might represent to us a high spiritual vision of His loveliness, begetting in our hearts that spirit of oneness, helpfulness, and faithfulness so grandly exemplified in His friendship to us.

Additionally, how evident it is that these restrictions are necessary, since Jesus has repeatedly taught us that it is His will that His friends should in their relationship to Him, and to one another, bear testimony to the world as “the salt of the earth”; that there is a power in His friendship to constitute us a witness to the practical results of union with Him, producing characters and relationships that demonstrate the power of His gospel to purify and the power of His love to bring together the high and the low, the rich and poor, the learned and unlearned, mature and immature, binding all together in a fellowship like to that above—”that the world may believe that Thou hast sent Me.”

Remembering this, let us now consider how this discipleship in Jesus is, in itself, a perfect qualification for the highest form of friendship. The disciples of Jesus drawn toward each other by the law of spiritual affinity will find His work in them fitting them for a friendship of the strongest and most enduring kind. There is the self-denial which He has enjoined upon them as the way of entrance upon discipleship, and the condition of its continuity. If self be smitten to death, and the one most prolific source of dissension, resulting in the breaking up of friendship, has gone, with what strength we can love and serve—if we have given up our hold on self with all its increasing demands. Then the common consecration of the life

to the Kingship of Jesus, His people loving each other, and each able to say, "That life which I now live in the flesh, I live by the faith of the Son of God," (Gal. 2:20), have the will and the impulse of One, and that One in His way and work is love.

Still further, there is a communion of interests. It is written of the hosts that gathered to "Hebron" that they were of "one heart to make David king." That common cause made a people, a nation, solid and strong. So with friendship in Jesus. Each disciple has nothing to live for but by word and deed to emulate Him and to be the fullest expression of His mind and character.

When two or more of these are brought into comradeship through the love and grace of God, and their friendship becomes fervent with a great desire and purpose such as this, how strong and lasting must that friendship be. Each will cherish for the other a very high ideal of life, character, and service, no less than the will of God in each. The prayer of Epaphras for the Colossian brethren, "That ye may all stand perfect and fully assured in all the will of God" (Col.

4:12), is a delightful statement of the desire that disciples, comrades, ever cherish for each other, and that friendship is ever looked upon as a means to that end. Thus the very heart of the Golden Rule is reached in that friendship, for each does to the other what he would the other should do to him. Yea, more—each catches the spirit of Jesus, who went beyond the requirements of the Golden Rule, even to loving others better than Himself. Such a love is rarely known, except among the saints; and, alas, we fear not often experienced even among these. When, however, we do find a friend who sticketh closer than a brother, we properly appreciate him all the more because of the rarity of his kind. And to Jonathan the depth of David's affection was shown when they were forced to part. "And they kissed one another, and wept one with another, until David exceeded." (1 Sam. 20:41.) This love found expression in David's lament at the death of his friend; "I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women."-2 Sam. 1:26.

When this mutual love becomes established amongst brethren in Jesus, then comes that delightful sense of rest and naturalness in each other's company, which is the very essence of friendship. A writer has most beautifully expressed this thought thus: "O, the comfort, the inexpressible comfort of feeling safe with a person, having neither to weigh thoughts nor measure words, but pour them all right out just as they are, chaff and grain together, knowing that a faithful hand will take and sift them, keep what is worth keeping, and then, with the breath of kindness blow the rest away."

That is the abiding condition of friends of Jesus. All necessity for reserve and hiding is gone, in the absolute confidence born of the certainty of high unselfish love. This laying bare of each to each produces the true vision of each to each. I shall thus be able to recognise quickly all the excellencies in the character of my friend, which perchance other persons may be slow to discover. He will see with clearest vision the points of my shortcoming and failure. Intelligent love is never blind. We shall know each other more deeply and truly in that life of mutual love than it is possible for man to know man by careful calculation or closest critical observation. It has been said that "love will stand at the door and knock long after self-conscious dignity has fallen asleep," which is only another way of expressing the beloved Apostle Paul's great words, "Love suffereth long and is kind," and because this is true, the clear vision of friendship ever makes demands on eager consecrated service. The good recognised will be developed by fellowship, by encouragement and fidelity—even when that good is costing my friend much sacrifice and suffering. As sharers in common of the friendship of Jesus, the shortcomings of each will be a matter concerning which the true disciple-friend will mourn and pray in secret, and of which he will speak in such tones of tender love that his brother will be won to the highest surrender, which ever means victory and advancement. So, together, and by the reciprocity of holy comradeship there will be a building of each other up and a several growth in grace.

There is no higher or more wonderful description of possibilities of true friendship in Jesus than that contained in St. Paul's words to the Romans (12:15)—"Rejoice with them that do rejoice, and weep with them that weep." That is true sympathy, and perfect sympathy between two is friendship. The word "sympathy" has too long been robbed of its glory by the narrowing interpretation which has considered it only as power to "weep with them that weep".

That is the smaller and easier part of true sympathy. Sympathy we would say, is the power that projects life outside the circle of personality, and shares the life of another, feeling the thrill of the other's joy, and the pains of the other's woe. "There is such a thing as making my brother's sin my own, and bearing it in the spirit before God, as though it were my own. We need to be very near to Christ in order to enter into the spiritual meaning and application of all this. It is a wonderfully blessed and holy exercise, and it can be known only in the immediate presence of God. How little we really know of this the heart can testify. Our tendency is, when a brother has sinned, to sit in judgment upon him; to take the place of a severe censor, to look upon his sin as a something with which we have nothing whatever to do. This is to fail sadly in our priestly functions. It is a most precious fruit of grace to be able so to identify oneself with an erring brother as to make his sin one's own—to bear it in spirit before God. This truly is a very high order of priestly service, and demands a large measure of the spirit and mind of Christ. It is only the spiritual who really enter into this; and alas! how few of us are truly spiritual! 'Brethren, if a man be overtaken in a fault ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ' (Gal. 6:1, 2). May the Lord give us grace to fulfil this blessed 'law'! How unlike it is to everything in us! How it rebukes our 'harshness and selfishness! Oh! to be more like Christ in this as in all beside !"

This attitude can be realised only when the friendship is in Jesus. There it can be, and is my brother in trouble, in difficulty, in temptation? I am his companion still, and the sorrow, the perplexity, the anguish, are mine also. Leave him now that he is fallen? Impossible! When he fell, I fell; not in the sense of manifesting his weakness, but in sympathy with him in his failure, and I shall not feel erect again until he has made even that fall a stepping-stone to higher things.

Is my brother in joy, in prosperity, in victory? I am yet with him, and the rapture, the success, the triumph are mine because they are his. Be jealous of his promotion? Again, impossible! If he rises, so do I, and all his advancement is my greatest progress, for we are one.

Blessed is the man that hath such a friend, and himself becomes such a friend, in the brotherhood of Jesus! It may be impossible to have many. It is questionable whether any person apart from the higher realm of relationship can ever have many. Such friendship cannot be separated. Oceans and continents may divide, but mutual love laughs at these, and in daily service, prayer, and meditation, each is still with the other, and thinks and plans and works under the old influences.

Friendship is always beautiful, but the friendship of disciples of Jesus, based upon the law of spiritual affinity, and conditioned and consummated in Christ, is Peerless.

"Blessed be the tie that binds
Our hearts in Christian love;

The fellowship of kindred minds
Is like to that above.'

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Distress of Nations

EVENTS in the world today impress more "and more the sad inability of mankind to order their affairs in anything like the way expected of intelligent humans enjoying the favors and privileges of this day of enlightenment in this 20th century.

It is surely appalling to find in countries where starvation is so widespread, the majority of people not having enough to eat, that the leaders in these nations, knowing of all the circumstances, should engage in war and multiply the miseries of millions of their people.

What a sad picture today's events must present to the Lord above, as He beholds His human creation seeking to destroy one another for the paltry gain of a little territory on the earth. The Psalmist describes the Lord's knowledge of world events and also the outcome, in due time, in Psa. 102:19, 20—"The Lord hath looked down from the height of his sanctuary ; from heaven did the Lord behold the earth ; to hear the groaning of the prisoner; to loose those that are appointed to death."

The Apostle Paul well described world conditions during "this present evil world" when he stated—"For we know that the whole creation groaneth and travaileth in pain together until now," adding, "For the earnest expectation of the creation waiteth (unknowingly at present) for the manifestation of the sons of God,"—the revealing of Christ and His Church for the deliverance of mankind from sin and death. (Rom. 8:22, 19.)

How we thank God that He has a Plan whereby the groaning prisoners of humanity are to be loosed from the appointment to death. The majority of mankind have been and are now going down the "broadway to destruction"—condemned to death on account of Adam's disobedience. Nevertheless, God's plan provides for a resurrection of the dead through the sacrifice of Christ. (1 Cor. 15:21, 22.) How futile it would be, however, to resurrect or loose those that are appointed to death back to world conditions as existing today. What a clean-up this world needs, and this is what God determines shall be accomplished in the end of this age now at hand, in preparation for the setting up of Christ's Kingdom.

In the language of the Psalmist we read,—"Come, behold the works of the Lord, what desolations he hath made in the earth,"—through the great time of trouble, humanity being thoroughly subdued by their own awful conduct, permitted of the Lord for their lasting good. Thus we read—"He maketh wars to cease unto the end of the earth ; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God:

I will be exalted among the heathen, I will be exalted in the earth." (Psa. 46:8-10.) "Weeping may endure for a night, but joy cometh in the morning." (Psa. 30:5.)

When Christ is King

THE HOPE OF HUMANITY

MANY have thought that Christ is King of Earth today, and that He has been trying to gain control of His Kingdom through the activities of His people. People have been urged to “win the world for Christ,” and evangelists have taught that the more conversions that were made the more Christ’s Kingdom was extending, and that when all the world had become Christianised then Christ’s Kingdom would have come.

As we view the world in comparison with even fifty years ago, we have to confess that it is less Christian today than then. Not only is there a larger percentage of heathen and avowed agnostics and atheists, but we have to deplore the fact that there is less real earnestness among professing Christians. There are fewer real, consecrated Christians understanding what it means to take up the cross and to follow Christ in the churches today than there were. We realise that if all the heathen of India, Africa, China and Japan were converted to the present condition of Christendom they would still need to be converted to be Christians, for there is probably more evil and wickedness in what are called the Christian nations than among the heathen.

In view of this condition of things, it should be evident to all who will consider the matter that if we were to wait for the coming Kingdom of Christ until the churches should “win the world for Christ,” we should wait in vain, for it would never come at all.

Yet all men have a hope of a better day coming, and socialists and others have a hope of establishing such a system of national economy that will mete out justice to all and recognise that every man should have a good opportunity of providing for the necessities for himself and his family without so much worry and anxiety and sweat of face—that there must be less of class distinction and luxury and waste on the one side, and less of poverty and need on the other.

Leaders of such thought may not be Christians at all, yet no doubt it is with good purpose they think to bring in a better day. While some alleviation of those who have been oppressed has taken place, yet the results of their schemes only demonstrate that man by his own effort cannot establish an arrangement that will mete out justice to all and make the world a happy brotherhood. Even if that could be done, there is still the fact of calamities, sickness and death, which only the lifting of the Divine curse on account of sin can stop.

It is to the Bible that we must turn to learn of the sure hope for the poor “groaning creation.” Here we find a clear plan for ultimately releasing mankind from the death sentence and leading all the willing and obedient up the highway of holiness (Isaiah 35) back again to the perfection and happy condition enjoyed by our first parents prior to the fall.

We see that in God’s wisdom mankind was represented in Adam, on trial in Eden, and therefore all were condemned by that one man’s offence (Romans 5:12-19), so that in due time, when all shall have tasted of the baneful results of that disobedience to Divine Law, they might be released from that penalty of death by one man’s righteousness and death (Heb. 2:9; 1 Tim. 2:3-6).

In this way, justice, which is the foundation of God’s throne, could be satisfied—life for life—so God provided a way that, while still being just, He might be the Justifier of him who believeth in Jesus (Romans 3:23-26).

Nineteen hundred years ago the great sacrifice was made; Jesus “bore our sins on the tree”; He bought us

with His blood; His flesh He gave for the life of the world, as “the Lamb of God that taketh away the sins of the world.” “Christ died for our sins according to the Scriptures.” Thus, “He is the propitiation for our sins (the Church’s sins) and not for ours only, but for the sins of the whole world” (1 John 2:2).

Without the cross of Christ there was no hope for humanity; death would simply have swept us all away. There would have been no resurrection and no hope beyond the tomb. Thus the mission of Christ at His first advent was to lay the foundation for His intended work at His second coming. The effect of the cross of Christ would have been no use to mankind generally without the work to be done at the second coming. To have released man from the condemnation to death, while so weak and erring through hereditary taint, would only have meant that he would soon have sinned again and so each would have personally incurred the second death penalty.

It is on this account that God has arranged to leave the world in the hands of His Son during the Kingdom Age of 1000 years, so that He may lead them step by step towards righteousness (Psalm 72; John 5:22-29; 1 Cor. 15:22-28).

As steps towards holiness and righteousness are taken there will be rewards of life and health and prosperity, while wickedness and disobedience will have corresponding punishments. This course is termed in John 5:29 a “resurrection (raising up again) by judgment.” (R.V.).

The seeming delay since the first advent has been on account of the Divine purpose to select the Church, the Body of Christ, or the Bride Class, to be “joint heirs” with Christ in the Kingdom, to reign with Him, to bless all the families of the earth (Gal. 3:8, 16, 29).

Soon now the Gospel Age will close, its purpose being accomplished, and then “the kingdoms of this world will become the Kingdom of our Lord and of His Christ” (Rev. 11:15).

Our Lord foretold (as did also the prophets, particularly Daniel 12:1-2) in Matt. 24:21, 22 and Luke 17:20-30, that just such days as we see about us at this time should come at the end of this dispensation and precede the establishment of Christ’s Kingdom on earth.

How Christ Comes

Many people expect our Lord to reappear in human form, but such is not in accord with the apostles’ teaching, for 1 John 3:2 informs us that we do not know what our Lord’s glorious body is like (since His ascension) and we are to see Him “as He is.” When He came to earth as a babe, He changed from the spiritual body to the human “for the suffering of death”; “made a little lower than the angels.” Jesus said, “My flesh (human nature) I give for the life of the world,” and again, “The world seeth Me no more, but ye shall see Me because where I am shall ye be also” (that is the Church) (John 14:19, 3). Paul said, “Though we have known Christ after the flesh, henceforth know we Him (so) no more.” No one ever saw Jesus in human form after His ascension. Paul, in order that, as an apostle, he should be a witness of His resurrection, was granted a sight of Christ in His glorious spiritual body. (“There is a natural (human) body, and there is a spiritual body.”)

Prior to His ascension Jesus appeared in different forms to His disciples in order to converse with them, but never after His ascension,

So now we do not look for Him to return circumvented by a human body, but in His glorious spirit body, “in the express image of the Father’s person,” “in all His glory and all the holy angels with Him.”

Thus He comes to dethrone Satan and all the wicked spirits that have been so long deluding mankind

through witches, necromancers, medicine men, mediums of spiritism, and the oracles of paganism. Satan has been the prince of this world (age) and so selfishness, lust, strife, wickedness, superstition, and error have prevailed to ruin and deceive mankind.

What a relief it will be when Christ is King instead of Satan, when all the evil influences are restrained, when all inducements to sin are taken out of the way, when error and superstition are exposed and when evil and wickedness are quickly detected and justly punished.

Then, “when the Kingdom is the Lord’s and He is Governor among the nations will the people learn righteousness” (Psalm 22:27, 28; Isaiah 26:9).

Instead of selfishness, ambition and greed, the spirit of the new King will prevail, the spirit of love and care for one another, a spirit of brotherhood among men. No more will false teachings deceive men, for when the fiery time of trouble is over, the high-minded, the proud and hard-hearted will have been humbled and melted, and the pure teachings of God’s Word, showing His great and good purpose respecting mankind, will be made known and “all with one consent will turn to the Lord” (Zeph. 2:8, 9).

Just prior to His crucifixion our Lord had cursed the *fig* tree—a symbol of the curse on the Jewish nation, “Your house is left unto you desolate.” In Matt. 24:32, 33, He tells us that when we see this *fig* tree (the Jewish nation) budding again, then know that the time is near for the accomplishment of the matter connected with the questions of verse 3, which He was answering—“When shall these things be? What shall be the sign of thy presence (Greek), and of the end of the world (Age) ?”

The Jews are to be fully restored to their own land, and will be the visible earthly representatives of the invisible heavenly kingdom of Christ. We read that the Law shall go forth out of Zion, the spiritual phase of the kingdom, and the Word of the Lord from Jerusalem. The prophets are full of rich promises of that time of blessing when evil and wickedness will be stamped out and the way of righteousness will be made easy. The stones of temptation will be taken out of the way and there will be no lion in the path, for Satan as a roaring lion will no longer be at liberty, but is to be restrained (Isa. 35; 25:5-9; 62:10-12; Micah 4 :1-5).

There will be no more war, no more strife, no more the innocent suffering for the guilty, no more oppression, no more injustice. There will be full opportunity for every man and woman to do all that is right and kind and good, and “the willing and obedient shall eat the good of the land,” while the proud, the arrogant and evil doer, shall be destroyed in the second death (Psa. 72).

Finally there shall be no more curse, and no more death. “God shall wipe away all tears from their eyes and there shall be no more death, neither sorrow nor *crying*, neither shall there be any more pain, for the former things are passed away” (Rev. 21:4).

Micah 4:1-5 very beautifully describes the happy condition in the earth, when Christ is King instead of Satan, when justice and love prevail instead of hatred, jealousy, strife and iniquity. “In the last days it shall come to pass that the mountain (kingdom) of the Lord’s house shall be established in the top of the mountains (kingdoms—Israel will again represent God’s kingdom on earth), it shall be exalted above the hills (lesser nations), and people shall flow unto it; and many nations shall say, Come, and let us go up to the mountain of the Lord and to the house of the God of Jacob ; and He will teach us of His ways and we will walk in His paths; for the law shall go forth out of Zion (Christ and the Church, the heavenly phase of the Kingdom) and the word of the Lord from Jerusalem (the earthly capital). And He shall judge among many people and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning hooks ; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his *fig* tree and none

shall make them afraid, for the mouth of the Lord of hosts hath spoken it.”

Not only are those who are fortunate to be living at that time to enjoy this happy condition, but “all that are in the graves shall hear the voice of the Son of God and come forth” (John 5:28, 29; R.V.). This is particularly promised regarding Israel in Ezekiel 37:12-14: “O My people, I will open your graves and cause you to come up out of your graves and bring you into the land of Israel.” Jeremiah 31 beautifully describes the joys of returning favor to Israel and the establishing with them of the New Covenant under which they, and all who will, may find Divine favor, blessing and life.

The Apostle Peter speaks of the same matter in Acts 3:20-22; “He shall send Jesus Christ, who before was preached unto you, whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord God raise up unto you of your brethren, like unto me, him shall ye hear (obey) in all things whatsoever he shall say unto you ; and it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people.”

Pilgrim Ways Ended

ON the morning of the 10th of August, our dear Sister Callow, of Melbourne, finished the earthly way after a serious illness of some months' duration. Having been devoted to the Lord from an early age our dear Sister became well interested in the truth with some other friends in Tasmania early in 1932. About 1936 Sister Callow came with her family to Melbourne, and has been closely and devotedly associated with the Melbourne Class ever since.

Of a most lovable disposition, the truths of the Bible were gladly embraced and appreciated so fully, and the teachings thus gained our dear Sister put into her daily life in a very marked manner, and thus was a glowing witness for the Lord and His truth to all with whom she came in contact.

It was always a pleasure to have our Sister Callow with us at the gatherings in Melbourne, her help at the studies and fellowship always being of an uplifting nature. The Lord's spirit had brought about a maturity and kindness in thought, word and deed ; by His grace her presence added materially to the benefits gained in the assemblies.

To our dear Sister's children and their children she was a tower of strength and stability, being able to advise and guide by the Lord's wisdom in her heart. Very sincere sympathy is extended to all loved ones in the family circle who miss so keenly one who was able to comfort and support in all of life's affairs. Their attachment to such a dear Christian mother was lovely to behold, and a short time prior to her death our dear Sister left a special message of love and comfort to her family which included Psa. 23 and hymns 195 and 394 in the “Bible Students Hymnal.”

The truths of God's Word and His spirit in her heart were a means of much comfort and consolation to our dear Sister in her trying and painful hours. How lovely it is to realise that those who devote their lives to the Lord, and ever seek to please Him in their Christian walk are promised a heavenly inheritance with Christ, as they prove faithful unto death. We have every confidence in our dear Sister Callow being counted worthy of the Lord's commendation—”Well done, good and faithful servant, enter thou into the joy of thy Lord.”

Another of our dear friends, Brother E. J. Dowling, of Condobolin, N.S. Wales, finished the pilgrim way early in August. Our Brother Dowling was known mainly by the Sydney brethren, being much appreciated by them as he paid visits from time to time, joining the meetings whenever possible and

rejoicing in the Lord's truth very sincerely.

Our dear Brother Dowling had been in touch with us here in Melbourne for over 30 years, and took pleasure in supporting the work as well as witnessing as he had opportunity in his area. The periodicals were a means of much help to him in his isolation for the greater part of his Christian life.

How good it is to know that the Lord knows those who are His in every part of the world. While our dear Brother was most of his time far removed from the fellowship of kindred minds, yet the Lord's grace and strength was no doubt his portion, and by His grace he shall have entered into the reward of the heavenly kingdom, by proving faithful unto death. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

Melbourne Christmas Convention.

This early announcement is made to the effect that the Annual Convention in Melbourne is expected to be held over the Christmas season again this year (D.V.). Further information will appear in our next issue, and in the meantime may be obtained from the secretary—Mr. J. B. Hiam, 16 Kennedy Street, South Oakleigh, S.E.13, Victoria.

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