



Volume XXXVII. No. 2 MELBOURNE, FEBRUARY, 1954 Price—Fourpence Halfpenny

What Shall I Render?

(Psa. 116:12-14. Address—Contributed.)

Spiritual Israel these words have a much fuller meaning than they would have to the Psalmist. Nevertheless, we think the prophet David had to a large extent grasped the proper thought as to the sentiment of the words. The Psalms of David show us that he had a very appreciative heart, grateful for the-blessings that came to him from the Lord. Properly enough his heart cried out—'What shall I render unto the Lord?' —What return can I make for all His loving kindness?

David was aware of God's promise to Abraham: he knew that God had made definite promises to bless all the families of the earth, and that this blessing would come through the seed of Abraham. As a descendant of Abraham, David no doubt felt that he would be identified with the promise.

In proposing to "take the cup of salvation," the Psalmist probably had in mind that whatever experiences the Lord might consider necessary for him he would accept, for he hoped for a share in the salvation provided by God. He would continue to call upon the Lord that He might have such a share; he would pay his vows unto the Lord "in the presence of all the people." He had made solemn vows, and he would fulfil them—he would do this willingly, delighting to do the will of God.

To the Christian, however, all this has a much deeper significance. The church of this Gospel Age has much more reason to be grateful to God than had the Psalmist. We have experienced so much more of the Lord's favour than those of the Law dispensation. We have been given much clearer views of God's wonderful plan of salvation than was possible to those in previous ages.

The most that could be claimed under the Law Dispensation was the relationship of servants; but those with whom God is dealing during this present Gospel Age are called sons of God. Those favoured under the Law Covenant had only a typical cleansing from sin, but the church of this age have their sins really cleansed, forgiven, washed away through the merit of the cleansing blood of Christ. (1 John 1:7; Heb. 9:14.) Yes, surely, we have received so much from the Lord that should, and we are sure it does, call out our gratitude to the Giver of every good and perfect gift. In reference to this quality of gratitude another has said—"In every truly noble heart gratitude is the responsive chord of kindness and love; and no harmony is sweeter or more inspiring to noble deeds and lofty purposes. God would have His children cultivate for their own sake, as well as for the sake of others, all the graces of true nobility and moral excellence. It is therefore most fitting that we should note every deed of love and kindness toward us, and be careful to return- the gratitude and appreciation due. How often does love go unrequited because selfishness or thoughtlessness crowds out the noble instincts of the soul.

“While human love and acts of kindness often draw largely upon us for the exercise of this grace of gratitude, appreciation, how much more does the constant loving-kindness and tender mercy of our Heavenly Father thus fittingly draw upon our inmost being to respond in grateful acknowledgement and praise! To Him we are indebted for every good that we possess. What this implies only those can know who have been brought by His love into the secret place of the Most High, and made to feast upon the wealth of our Father’s storehouse.

“We are the special objects of His grace; who of us cannot trace a long line of special providences on our behalf? Who of us as we take a mental retrospect of our lives cannot exclaim with the poet, ‘Looking back I praise the way, God has led me day by day.’

“How wonderfully the Lord has guided His people! His children have ever been His constant care. No good thing has He withheld from them, and all things have been made to work together for their good if they obeyed Him. Who that has trusted the Lord through many years, through sunshine and shadow, through smile and tears, by still waters and through storm and tempest, has not proved the verity of His precious promises and His abiding faithfulness!

Surely, ‘not one thing, bath failed of all the good things which the Lord your God spake concerning you?’ (Joshua 23:14.) In the smallest and in the greatest affairs of our lives He has ever watched for our interests. Every cloud has had a golden lining.”

“What, then, shall we render unto the Lord for all His benefits?” Is it possible that we can render something to God? Yes, indeed, there is something we can each one do to show our appreciation of all the Lord has done for us. In Luke 17:11-19 we have recorded the incident of the cleansing of the ten lepers. There is something beautiful about the simplicity of these little stories of Jesus and the love He manifested. The Master was passing through Samaria and Galilee. At a certain village along the way there met Him ten men who were lepers. Perhaps there is no more loathsome and dreadful disease than leprosy, a fitting type of sin and its corrupting, contagious and consuming character. The, poor lepers had evidently heard of Jesus and His wonderful works of healing, and they had sufficient faith to cry to Him for mercy. When He saw them Jesus was moved with compassion and He said to them, Go, show yourselves unto the priests. As the ten hastened to comply with the Lord’s injunction they found that they were restored to normal conditions again. They were healed of their leprosy. One of them, finding he was healed, immediately turned back and gave thanks to God, prostrating himself before the Master, offering his heartfelt thanks to his deliverer. The other nine passed on to comply with the Lord’s words, to show themselves to the priests, not having a sufficiency of love, appreciation and thankfulness to return in their cleansed condition to, first of all, acknowledge the giver of the blessing they had received. Our Lord remarked on this and called attention also to the fact that the one who did return was a Samaritan, and not one of the Jewish household of faith; saying, “Where there none found that returned to give glory to God save this stranger?” And He said unto him, “Arise, go thy way; thy faith bath made thee whole.”

This little incident serves to illustrate conditions around us. We may find those who have suffered from the leprosy of sin, and who have appealed to Jesus for mercy and help, and who have been justified by faith—cleansed from their iniquities, covered with the righteousness of Christ—and yet amongst all these who have experienced such blessings and favours at our Lord’s hands, how few there are, comparatively, who return to Him and, prostrate themselves before Him, to offer thanks for release from the bondage of sin and condemnation, and lay themselves at His feet, living sacrifices — making a full consecration of themselves to the Lord, their reasonable service. (Rom. 12:1.)

This matter of rendering what we have to God is also illustrated in the parables of the Pounds and Talents. (Matt. 25:14-30; Luke 19:11-27.) The parable of the Talents seems to represent the natural ability of the Lord’s people—”to every man according to his several ability”—some one, some two, some five talents.

The parable of the Pounds ignores the individual abilities of the servants and shows them each as receiving the same thing and for the same purpose.

The Pound given to each servant seems very fittingly to represent the gift of justification by faith, available to each true believer. Then the Lord expects that we will put our pound to the banker, or in other words, to present our bodies a living sacrifice. Failure to use our pound in this way would result in our loss of it, because the justification by faith provided by our Lord is only a means to enable us to go on to consecration, following in the Master's steps.

When we make consecration we are stewards of all we possess—time, health, means, the knowledge of the truth, and more or less of ability to present it to others. These things would be represented by the talents of the parable.

We must use our talents if we would increase them. The Lord expected even the one talented man to make use of his talent. It will not do to allow it to be hidden or lost sight of by the things of earth. The Lord's words are—"to him that hath (used) shall be given and he shall have abundance, but from him that hath not (used) shall be taken away even that which he hath."

What the Lord wants now is our full heart devotion to Him and to His Word. He is not asking for our service, however, unless we are willing first to give Him our heart. To the justified believer He says—"My son, give me thine heart, and let thine eyes observe my ways." (Prov. 23:26.) Like Cain, some of us may have been inclined to offer to God the fruits of our own doings. - There are some Christians who seem to glory in their wonderful works. They say, "Have we not prophesied in thy name . . . , and in thy name done many wonderful works. But the Lord says to them, I never knew you (I did not recognise you as my servants) ; depart from me, ye that work iniquity." (Matt. 7:21. 23.)

We must stop and consider our course and we will find that it is not so much what we can 'do for the Lord, but rather what are we willing to allow the Lord to do for us? We must come to the point of full surrender. "Not my will but thine, O Lord, be done,--before we can work, before we can render acceptable service to God. Love for God must be the motive power. "The love of Christ constraineth us," says the Apostle, "because we thus judge, and if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live for themselves, but unto him which died for them, and rose again." (2 Cor. 5:14, 15.) Truly, the Apostle says--Ye are not your own, for ye are bought with a price. (1 Cor. 6:19, 20.) So we come to that place where we are glad to "take the cup of salvation," rejoicing in Christ as our deliverer from sin and death, and also rejoicing to have a share in His sufferings now, that we may also share in the honour of His Kingdom in the future.

We will need also to "call upon the name of the Lord," for grace to help us to tread the narrow way. There are many lessons to be learned in the school of Christ, and we will each need the graces of the spirit in our hearts—meekness, gentleness, patience, faith, etc., as well as the Lord's promised grace to help in every time of need, to enable us to overcome.

In considering what we are to render to the Lord we need to keep before us that our consecration to God includes all that we have and are. God will not accept our offering unless it is a complete giving up of our all. We are to serve the Lord with all our heart, mind; soul and strength, and how we must watch against the encroachments of the world and the desires of the flesh. "The heart is deceitful above all things," says the prophet. (Jer. 17:9.) The tendencies of the natural heart, the old man are toward the human, earthly things, so we need the help of God's holy spirit to assist us to carry out our vow of consecration. (See Rom. 8:11.)

Along the Christian way we find we get some experiences that are joyful and happy, and again we have

other experiences of pain and sorrow; so there is need to have a good, strong faith in God, and to remember that He has promised to make all things work together for good to us, to fit us for His future service. So the Christians' main work now is the preparation of themselves in order to be fitted for a place in the heavenly kingdom. "This is the will of God, even your sanctification." (Thes. 4:3.)

The Apostle says we should "do good unto all men as we have opportunity, but especially unto the household of faith." (Gal. 6:10.) One way to do good to all men would be to try to get them to understand God's Word, and the grand plan of salvation revealed therein. We are to let our light shine out, striving to be good examples of the believers, in word, in conversation (manner of life), in faith and in purity. We are to let our light shine not only by our conduct but also by telling out the message of truth to all who have an ear to hear it. One good method of witnessing to the truth is by means of the printed page; the tracts can be handed out here and there to those we meet daily and often good is done in that way. Though results may not appear very great, we should not feel that there is nothing more to do in that direction. While pressing on in the narrow way and seeking to build each other up in our most holy faith, we want to do what we can to assist others around us to an understanding of the truths that have so refreshed our own hearts. Some one may say, but I seem to have so little ability to serve the truth; well, that may perhaps be so, but if we use our little talent, the Lord assures us that more will be given to us, whereas if we hide the talent and fail to make use of it, the opportunities of service, which might have been ours, will pass to someone else more zealous and appreciative. (See Matt. 25' 24-29.)

The question, then, What shall I render? is one that each Christian must ask and decide for himself and herself. It is not a question of What have I rendered? but, What shall I render? No matter whether we are young or old in years, or whether we have been serving the Lord a little time or a long time, there is always something that the children of God can do for others around them. We can help to bear each other's burdens. When the spirit of Christ is truly dwelling in the heart it will prompt to words and deeds of kindness and helpfulness. But to have the fulness of God's spirit we must earnestly co-operate with Him, watching unto prayer and seeking to check, subdue, and quench the spirit of self-will. Self must be yielded up; we must lose sight of selfish interest to be of that class who are "beheaded for the witness of Jesus." The battle with self-will seems to be the most difficult fight. Only by the assistance of the Lord's promised grace can we hope to overcome. Let us look earnestly to Him for the needed help.

To help us to render our all to God in loving, humble service, we need to cultivate the spirit of thankfulness. The unthankful, grumbling spirit is the very opposite to the spirit of Christ. Thankfulness will make every trial and sacrifice on our part seem small, and proportionately easy to be offered, and it will make all of God's mercies and favours toward us proportionately grand and great and inspiring.

Let us render our little all to God thankfully, gladly. After all, the most that the very best Christian may render is a very small return for all we have received from the Lord; and anyway, in every sacrifice and service for the Lord and His cause we are richly blessed even now. We find the Lord's words are true—It is more blessed to give than to receive.

My Morning Resolve.

My earliest thought I desire shall be—"What shall I render unto the Lord for all His benefits toward me?"

I will take the cup of salvation, and call upon the name of the Lord (for grace to help). I will pay my vows unto the Most High.—Psa. 116:12-14.

Remembering the Divine call "Gather my saints together unto me; those that have made a covenant with me by sacrifice" (Psa. 50:5), I resolve that by the Lord's assisting grace I will to-day, as a saint of God, fulfil my vows, continuing the work of sacrificing the flesh and its interests, that I may attain unto the heavenly inheritance in the joint-heirship with my Redeemer.

I will strive to be simple and sincere toward all.

I will seek not to please and honour self, but the Lord (God first).

I will be careful to honour the Lord with my lips, that my words may be unctuous and blessed to all.

I will seek to be faithful to the Lord, the Truth, the brethren, and all with whom I have to do, not only in great matters, but also in the little things of life.

Trusting myself to Divine care, and the Providential overruling of all my interests for my highest welfare, I will seek not only to be pure in heart, but to repel all anxiety, all discontent, all discouragement.

I will neither murmur nor repine at what the Lord's providence may permit, because "Faith can firmly trust Him, come what may."

Passover Memorial, 1954.

The anniversary of the institution of the Memorial of Christ's death falls this year on the evening of Good Friday; after sundown on Friday evening, the 16th of April, will therefore be the appropriate time to observe the Lord's Supper by all true followers of the Master.

Adelaide Easter Convention.

The brethren in Adelaide wish to announce that their usual Easter Convention is to be held again this year, commencing on Good Friday, 16th April, and continuing till Easter Monday evening. A hearty invitation is extended to all friends able to attend these gatherings. Further information will appear in later issues of "Peoples Paper," and may also be obtained from the secretary—Mrs. H. Bartel, 10 Winston Avenue, Clarence Gardens, Adelaide, South Australia.

Used Postage Stamps.

Used postage stamps of all varieties can be sold to support the truth work. Friends willing to assist may forward all the Australian stamps they can procure, as well as other stamps, leaving at least a quarter of an inch of paper around the stamps; that is, do not remove stamps from the paper.

(Quite a number of friends have sent in used postage stamps; would all please accept sincere thanks for their efforts in this way.)

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

(Monthly) 4/6 (85 cents) per annum, post paid.

Published by the Berean Bible Institute, 19 Ermington Place, Kew, E.4, Melbourne, Victoria, Australia 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.

Convention News.

THE four-day Annual Convention in Melbourne, arranged by the Berean Bible Class over the recent Christmas period, once again proved a most helpful and encouraging season of spiritual refreshment, for which thankfulness and praise are offered to our gracious Heavenly Father.

The average attendance throughout the gatherings was very good, and it was a great pleasure for the Melbourne friends to welcome visiting brethren from various parts of Australia, including Adelaide, Sydney and Queensland, all of whom contributed in good measure to make the Convention such an outstanding success.

Each day the gatherings commenced with praise and prayer to the Lord whose blessings were realised as essential and were experienced very fully by all who assembled in His name. Each day a Bible Study was held, the passages of Scripture examined being—Heb. 10:19-25; Psa. 91:1-11; Luke 12:31-40 and Eph. 6:13-18.

In Hebrews 10 it was seen how clearly the Apostle Paul presented the great privilege of the heavenly calling to all who were favoured to become members in the priesthood of God, and how those thus called should encourage fellow members to “hold fast the profession of faith”; “provoking unto love and good works” and “assembling together” to accomplish these things in spirit and truth.

From Psalm 91 very helpful thoughts were gained of God's protecting care over all His dear people, especially those of the “David class” living at the end of the Gospel Age. Many of the snares and besetments of God's people were revealed from this Psalm, but also the counteracting protection and comfort of the Lord which more than compensates to all who have “made the Lord their refuge, even the Most High their habitation.”

The passage in Luke 12 provided encouragement also for all who are “seeking first the kingdom of God,” and brought to mind the additional blessedness during “the days of the Son of Man” in which we are living, showing the great necessity for watchfulness on the part of the Lord's disciples that they may be worthy “to sit down to meat” which the Lord is serving to those who hear His “knock” and who “open

unto Him immediately.” Consideration of Ephesians 6 was another profitable study, the “armour of God” being the full equipment necessary for all soldiers of the cross to come off conquerors against the deceptions of the great adversary and his associates. Each part of this armour was detailed in a helpful manner, showing how the Apostle was so fully used of God to present such a complete “covering” which, together with earnest prayer and supplication in the spirit would enable all the brethren to be -strong in the Lord, and in the power of His might.”

Many helpful thoughts were gained from the addresses by the brethren on a variety of subjects, the titles of which were: “The New Heavens and the New Earth”; “Salted with Fire”; “Worth Knowing”; “God is Our Refuge”; “Adding to our Faith”; “We are not Wrestling against Flesh and Blood’ ; “The Prince of Peace, and His Message of Hope for To-day”; “The Lord’s Clear Guidance for Righteousness”; “The Anointing of the Holy Spirit” and “Christian Life and Doctrine.” It is hoped to present some of these addresses in the columns of the “Peoples Paper” from time to time, and brief outlines of each will be found in the Convention Notes mentioned in this issue of the “Paper.”

Three Fellowship Meetings consisted of praise and testimony and a hymn session, all of which were very enjoyable. The sentiments in some of the beautiful hymns were well expressed by a number of the friends, and the testimonies respecting the Lord’s providence and blessing, with thankfulness for the opportunity of attending the Convention gatherings and many other favours, all added to the benefits of the occasion. A Question Meeting also gave opportunity for thoughts on three- important and timely questions pertaining to doctrinal truth, a brief account of which also appears in the Convention Notes.

Messages of greetings were received from a number of Classes and brethren and were much appreciated, and the Convention message to be sent out to all dear friends everywhere, with the warm Christian love of all assembled at the gatherings, is found in Paul’s words in Hebrews 10:21-25. The usual Love Feast, during the singing of “Blest be the tie that binds our hearts in Christian love,” and the parting hymn “God be with you,” with closing prayer of thankfulness and request for God’s blessing upon His people everywhere brought to conclusion a very profitable and refreshing Convention assembly.

Convention Notes.

Notes on the Melbourne Christmas Convention have been compiled by one of our brethren, and copies are obtainable free from this office.

”He Shall Cover Thee with His Feathers.”

A very helpful incident was expressed during the study of Psalm 91 at the recent Christmas Convention in Melbourne, revealing the wonderful protection and care which our Heavenly Father exercises over His own people who dwell in the secret place of the Most High.

It was stated that after a bush fire had swept through a property where poultry was kept, what seemed like a black stump of a tree near the ground was in reality a charred hen. On disturbing the remains of the bird a number of chickens ran out unharmed — the mother bird had protected her little ones so well with the strong feathers in her wings, but had lost her own life in so doing.

Thus the Psalmist declared of all who abide under the shadow of the Almighty—”He shall cover thee with his feathers (pinions, strong wing feathers) , and under his wings shalt thou trust.” (Psa. 91:4.) Our Lord’s words at the close of His ministry, as He wept over Jerusalem at the time of Israel’s rejection of Him (Matt. 23:37), also illustrate this important and comforting lesson of God’s loving and powerful protection over all those who truly say of the Lord, He is my refuge and my fortress; my God; in Him will I trust.

Baptism Service.

It is always a joy to the Lord’s people when others enter into the Christian way, to walk in the steps of the Master, and the symbolizing of consecration by water baptism is an occasion for rejoicing also. Our Lord Himself took this symbol of water immersion to indicate His heart condition of yielding up His life on behalf of humanity; likewise, the Lord’s true followers also symbolize their consecration in this way to show their acceptance of the invitation to sacrifice with Christ—to be dead with Him, that they may also live with Him.

On the 12th of December last another of these happy occasions took place in Melbourne, when a visiting Sister gladly symbolized her consecration to God in the waters of baptism. Our Lord apparently knew that such a public confession or witness would assist His people in the pilgrim way to be “baptized with the baptism that he was baptized with,” and gain the victory by His grace and strength. We rejoice, then, with this member of the Lord’s family who recently demonstrated her heart’s desire to be dead with Christ, and with all who have likewise entered into the covenant of sacrifice in hope of the wonderful calling of God in Christ Jesus.

Anointing of the Holy Spirit.

“Christ in you the hope of glory.”—(Col. 1:27.)
(Convention Address)

THE Scriptures frequently speak of the church as being “in Christ,” giving the thought of membership in His body. (Rom. 12:4, 5; I Cor. 12:12-27; 2 Cor. 5:17.) Our Lord Himself used the figure of a vine and its branches to convey the same thought; He spoke of Himself as the vine and of the church as the branches in the vine, partaking of nourishment therefrom. (John 15 :1, 2.) It is not this thought, however, that is expressed by the Apostle’s words—”Christ in you the hope of glory.”

The word “Christ” signifies “anointed.” All who will be members of the royal priesthood will be anointed—not separately but collectively. This was pictured during the Jewish Age by the installation into office of both the kings and the high priests of Israel. According to the Law, every king and every high priest must be anointed, or he could not serve.

The oil which was used for this ceremony was of a peculiar kind, which must not be used for any other purpose. (Exod. 30:31-33.) The anointing which our Lord and the members of His mystical body have received is different from anything else in the world. It is the anointing of the holy spirit, which is variously spoken of as the spirit of holiness, the spirit of a sound mind, the spirit of truth and the spirit of God. It is not the truth, but the spirit of the truth; it is not the Word of God, although it is in harmony with the Word; it is not holiness, yet it is in full accord with holiness. It is the spirit, disposition which is associated with the sound mind, with holiness, with truth and with the Word of God.

As the anointing of kings and priests in Israel was the Divine evidence that they were accepted to office, so it was with our Lord Jesus. The Apostle Peter tells us that “God anointed Jesus of Nazareth with the holy spirit and with power.” (Acts 10:38.) Our Lord was set apart for a very high office. In harmony with the Divine arrangement, He is to be the great anti-typical King and Priest “after the order of Melchizedek.”

During the Gospel Age, God has been setting apart those who are to be members of the body of Christ. These are invited to be kings, and priests unto God, a royal priesthood. (Rev. 1:6; 1 Pet. 2:9.) Consequently, when one is received into this body, under the headship of Christ, he comes under the anointing of the holy spirit. This unction is from the Father in that He alone can give the recognition. It is from the Son in that we can come to the Father only through Him. This is well illustrated by the consecration of the Jewish high priest. The holy oil was poured upon Aaron’s head, typifying the anointing of our Lord at the time of His consecration. The oil then ran down to the very skirts of Aaron’s garments, thus typifying the anointing of the body of Christ, which is the church. This descent of the holy spirit upon the church was manifest at Pentecost.

The anointing of the holy spirit is somewhat different from the begetting of the holy spirit. The holy spirit which came upon Jesus at Jordan was both the begetting and the anointing power of God; our Lord was the Anointed from the moment at which He was begotten. So with the church at Pentecost; they were waiting for the acceptance of God. Our Lord had appeared in the presence of God as their Advocate, in order that their sacrifice might be acceptable. When the Father recognised their acceptance by shedding forth the holy spirit—when there appeared unto them cloven tongues like as of fire, and sat upon each of them (Acts 2 :3) —that recognition was both their begetting and their anointing. The former — the begetting --+ represents the matter from the individual standpoint, and the latter—the anointing—from the collective standpoint. We are begotten individually, but we are anointed collectively.

If we should consider the anointing and the begetting as two different steps of progress, we should be

obliged to say that the begetting takes place first, and that the begotten one is anointed or recognised as an heir of God. But this giving the one a priority over the other is not necessary to the thought. These seem to be two pictures which represent the matter from two different standpoints. We are not individually anointed, nor are we collectively begotten.

This spirit which we receive from God abides in us. Whoever loses the spirit of God loses the light, and passes into the death condition. So the Apostle urges, "Grieve not the spirit of God." If we lose the spirit of our begetting, we shall die. The begetting represents the beginning of our experiences and the resurrection the completion, the born state.

Each is individually begotten and born of the spirit.

In the picture of anointing, the whole body of Christ is anointed. There will be no need for a repetition of the ceremony. At the beginning of the Gospel Age the body was anointed, and all who will be members of that body come under that one anointing, and all these will share in Christ's resurrection — the first resurrection, the chief resurrection.

Not only was our Lord begotten to the new nature, anointed of the holy spirit, but each member of the body must be similarly begotten, for "flesh and blood cannot inherit the kingdom of God.- If we have received this anointing, we are eligible to all that God has promised to the Christ—primarily to the Head, and also to the members of His body. As God foreknew the great Shepherd of the sheep, the Redeemer, He also foreknew this class.

Long before our Lord came into this world the Father had planned that there should be an Anointed company, the head of which should be our Lord, and the body of which should be the church. (Eph. 1:4.) Jesus was to have the first place in the Christ company, and associated with Him would be those who would have His spirit —His will, who had made a full consecration of their lives to do God's will faithfully, even unto death. For those who have this spirit of consecration, and have presented themselves in sacrifice, our Lord stands as the Advocate before the Father, to make good for them, to cover their blemishes and imperfections.

Our Lord's work is not that of anointing, but that of making it possible for us to be received by the Father. The anointing is of the Father, but by the Son. The Apostle Peter says that Jesus having received the spirit of the Father shed it forth. (Acts 2:33.) As long as we have this spirit of God, it is an evidence to us that we are the children of God. So long as we possess it, we maintain this relationship of sons. (Rom. 8:9, 14.) Then, the consequent thought is that if we are children of God we are heirs of God and joint heirs with Jesus Christ, to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time. (Rom. 8:17; 1 Pet. 1:4, 5.)

The words of our text suggest the thought that whoever has the spirit of God has the evidence that he is an heir of glory and will receive the reward, if found faithful. On one occasion the Apostle John said, "But the anointing that you have received of him abideth in you, and ye need not that any man teach you." (1 John 2:27.) Those who have this anointing have no need that anyone teach them that fact, for they have evidence of it, the proof of it in their own hearts and experiences. These evidences are more apparent to themselves than to anyone else.

The evidences that one has been anointed may not be understood except that we have the instructions of the Word of God. The Scriptures give us an outline of the witness to the possession of the holy spirit, so as to leave no room for doubt. They tell us that the holy spirit, the begetting power in us, leads us more and more to have the mind of Christ. We were not anointed with the mind of Christ, but with the holy

spirit, and whoever has the holy spirit will find that he will develop the mind of Christ.

The mind of Christ is to do the Father's will. Our Lord when a child said on one occasion to His mother—"How is it that ye sought me? Wist ye not that I must be about my Father's business?" (Luke 2:49.) We recognise that we have a Heavenly Father whose service is the highest possible service. Those who are His must have this spirit. The work of the new creature must be the heavenly work, otherwise he will have no proof that he has passed from the condemnation upon the human race and become a new creature. If we have the spirit of loyalty to God, to the truth and to the brethren, we have the mind, the disposition of Christ.

We also have, indeed, the weaknesses of the flesh, but it is our privilege to fight against these and to become more and more transformed in the spirit of our minds, to have our minds more centered in the truth and in the service of the brethren. If there is a decrease of zeal in this direction, then we may know that there is a danger of going backward instead of forward. We hear of instances where the Lord's people have lost their first love and have become more or less cold. From our standpoint we may know when any have lost their first love: it is when they have allowed their minds to be led away to earthly things -- love of family, of home, of worldly possessions, etc., all of which war against the heavenly things. We should seek our pleasures, not from earthly sources but from the heavenly source. Very frequently we find Christians who tell us that they had a blessed experience when first they knew the Lord, but that they do not feel as near to Him as formerly. If we probe the matter, we nearly always find that they went into business of an unworthy kind, or did something against the holy spirit.

In addition to having the mind of Christ, we have other evidences that we have been anointed. We find ourselves needing the spiritual food, and to satisfy our hunger our Heavenly Father has provided us with the knowledge of the Divine Plan, the knowledge of our Lord. Each new view gives us fresh inspiration. Then, if we find some of the brethren spiritually hungry how can we withhold from giving them the spiritual refreshment which we have? If one has earthly mercies and dispenses them, God may give him the privilege of opening blind eyes. If it is a blessing to open physically blinded eyes, how much greater a blessing it is to open the spiritually blinded eyes! We have the blessed privilege of helping some to get their eyes open to see spiritual things and also of helping others who already see to understand more clearly. If we love the truth, we will serve the truth.

This service is sure to bring upon us the disapproval of the world; it will not bring us an earthly passport. If devotion to the will of the Father brought upon our Lord shame, ignominy, we must not wonder that we are treated likewise.

If the world called the Master of the house of sons Beelzebub, they will assuredly call His followers some evil name. The willingness to receive all this as a part of our reasonable service is a further evidence that we have been anointed.

Probably the Lord's people find that they can very easily love some of the brethren, but that there are some others whom it is not easy to love, for they do not seem to be so lovable. However, we should reflect that if the Lord can receive them and love these brethren, we should do the same, and that our love should help them out of their natural traits of disposition. Thus we shall develop love for all of the brethren, the rich and the poor, the educated and the uneducated, and desire to render them assistance as the opportunity may occur.

The evidences that one has been anointed with the holy spirit are, increasing desire for spiritual things, a desire to assist others to see and to grow in knowledge and heavenly grace, persecution from the worldly minded, and development of the mind of Christ—the disposition which is loving, generous, forgiving toward others and which is reverential toward God and obedient to His will. Whoever finds, on self-

examination, that he has these evidences in his own heart has the witness of the spirit that he is a child of God.

The word “glory” carries with it the thought of honour and dignity and sometimes also that of brightness, shining. The Scriptures speak of the Heavenly Father as having the excellent glory, that glory unto which no others can approach. Our Lord Jesus is said to have been received unto glory—honour and distinction. Of Adam it is said that he was “crowned with glory and honour” was put over the beasts of the field, the fowl of the air and the fish of the sea. (Psa. 8:5-8; Gen. 1:28.) In this connection the word “glory” seems to indicate that Adam was made in the image of his Creator. Applying these same thoughts to ourselves we find that as yet we have no glory. What blessing we have received is the possession of this holy spirit, the evidence of our sonship into the family of God. This, however, is merely the beginning of the glory which God has promised to those who are faithful—merely the earnest.

To have the holy spirit in us is to have the anointing in us. If we allow the holy spirit to operate in us, and ourselves faithfully co-operating therewith, the end will be glorious. Thus, the anointing which we have received, the spirit of Christ in us, the hope of glory which we are expecting, a glory which is to be like that of our Redeemer, a glory which is above the angels, principalities and powers, a glory which is next to that of our Lord, will be realised by all the overcomers.

This anointing, this spirit of Christ within us, is the earnest hope or basis of all that is coming. Hence we should heed the admonition of the Apostle that we quench not the anointing, this holy spirit of Christ. If we should allow it to die, because of neglect of the help which God has supplied, if we should quench it by indulgence in sin, we should thereby demonstrate that we are unworthy of the blessing and fit only for the second death. On the contrary we are to cultivate this anointing, the spirit of Christ, develop it, give full attention to it, and God will fulfil all His promises and bring us off more than conquerors through Christ Jesus our Lord.

What Would Jesus Do?

When the morning paints the skies,
And the birds their songs renew,
Let me from my slumber rise,
Saying, "What would Jesus do?"

Countless mercies from above.
Day by day my pathway strew :
Is it much to bless thy love?
Father, "What would Jesus do?"

When I ply my daily task.
And the round of toil pursue,
Let me often brightly ask.
"What, my soul, would Jesus do?"

Would the foe my heart beguile,
Whispering thoughts and words untrue?
Let me to His subtlest wile Answer,
"What would Jesus do?"

When the clouds of sorrow hide,
Mirth and music from my view,
Let me, clinging to Thy side,
Ponder, "What would Jesus do?"

Only let Thy love, O God,
Fill my spirit through and through:
Treading where my Savior trod,
Breathing, "What would Jesus do ?"

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Printed by Hickling & Powell Pty. Ltd . Lygon St., East Brunswick for Berean Bible Institute. Ermington Place, Kew, Melbourne. E.4