



Volume XLV No. 5 MELBOURNE, OCTOBER-- NOVEMBER 1962
Price—Sixpence

Why We take the Name of the Noble Bereans of Old.

(This article is published by request).

“These were more noble than those in Thessalonica, in that they received the word with all readiness (eagerness) of mind, and searched the scriptures daily, whether those things were so.” (Acts 17:11.)

NOT much is recorded about the town of Berea, but the following brief account is from “The Bible Companion.” — “Berea, in Macedonia, 200 miles N.W. by N. of Athens. This populous town (20 miles from the sea) was visited by Paul and Silas on the second missionary journey, and they appear to have remained for some months, making many converts. Silas and Timothy were left behind for a short time at Berea, while Paul went on to Athens.”

Our interest in Berea is centered in the record we have in Acts 17 where we have it stated that when Paul and Silas went into the synagogue of the Jews they found that these Jews were “more noble” than those in Thessalonica, that is, speaking generally. The meaning of the words “more noble” is “more generous”—more generous in heart and mind than the Jews in Thessalonica. And this more noble or generous disposition is explained in our verse 11,—“In that they received the word with *all readiness of mind.*”

The meaning of the phrase “with all readiness of mind” is “predisposition, i.e., joyous activity, briskness, promptitude.” This is a very lovely disposition, and is well translated in the R.S.V.,—“they received the word *with all eagerness.*” They were eager for the Lord’s message of truth because of their generous heart condition, noble heart condition. In other words, they were so much alert with joyous activity of mind that they were just in the right state to receive the wonderful message of the Lord from the faithful Apostle Paul and Silas,—“receiving the word with all readiness of mind.”

Let us note other Scriptures where the Greek words translated “readiness of mind” are found, and sometimes translated by other English words. In 2 Cor. 9:1, 2, we read—“For I know the *forwardness* (readiness, joyous activity, briskness) of your mind,” in this case in assisting the poor saints in Jerusalem. It is a lovely thought, the forwardness of their mind, their alertness; there is really *life* indicated here in their consideration for their brethren in need. A similar thought is contained in 2 Cor. 8:12,—“For if there be •a *willing mind* (ready mind to serve) it is accepted according to that a man hath, and not according to that he hath not.” Closely connected thoughts are found also in Acts 20:17- 24, especially in verse 19,—“Serving the Lord with all humility of mind.” Humility, coupled with a ready, eager mind, to serve the Lord through the brethren.

In Mark 14:37, 38 we read the words of our Lord with reference to the tired disciples—“The spirit truly is *ready* (there was readiness of desire in their hearts) but the flesh is weak.” Therefore, “Watch ye and pray, lest ye enter into temptation,”—the temptation that the spirit may not be ready, or willing, to serve the Lord’s cause with joyous activity, with briskness and promptitude. Again, in Rom. 1:15, 16, we have this readiness of mind revealed,—“So, as much as in me is, I am ready (eager) to preach the gospel to you that are at Rome also.” This disposition of the Apostle in his ministry of service for the Lord and though fully developed in his case, that which was evident also in the noble Bereans at the commencement of their Christian life. Further, from the Apostle Peter, we have a lovely presentation of the same disposition in 1 Pet. 5:1-4,—“Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but -willingly ; not for filthy lucre, but of a *ready* mind,”—eagerly, joyously, with zealous delight, in the service of the Lord.

It is from these examples of the use of -the same Greek words that we realise the depth of sincerity in those Bereans of old, as they “received the word with all readiness of mind,” — with eagerness and joyous activity of mind. And to back up this receptiveness of mind and heart, and to put it on a correct basis, they also “searched the scriptures, whether those things were so.” They did not receive any teaching without scriptural support. The thought in our English words—’searched the scriptures’ — is quite obvious, meaning, to scrutinise, investigate, interrogate, determine; and some other Scriptures help us to see how important is this matter of making the truth our own, similarly to ,he Bereans of old.

An appropriate Scripture containing the same Greek word as that referring to the Bereans “searching the scriptures” is found in 1 Cor. 2:14, 15,—“But the natural man receiveth not the things of the spirit of God; for they are foolishness unto him neither can he know them, because they are spiritually *discerned*.” They are spiritually searched out, investigated. Then in verse 15 we have the same Greek word translated “judgeth”—“But he that is spiritual *judgeth* (searches out from the Scriptures) all things, yet he himself is *judged* (searched out) of no man.” No, the Lord does the searching out in regard to His servants.

Another important point with the Bereans of old was, that they “searched the scriptures *daily* whether those things were so.” They were not content to prove some things as correct, and leave it at that, but their “readiness of mind,” their eagerness for the precious things of God’s Word continued; their desire for the spiritual food was a *daily* concern with them. That also is a most important requirement for us, and for all Christians who follow the example of those noble Bereans.

Let us note what was required of Joshua when he was installed as leader of Israel after the death of Moses. Read Joshua 1:7-9. “This book of the law shall not depart out of thy mouth; but thou shalt *meditate* therein day and night.” From Psa. 1:1-3 we read—“Blessed is the man . . . whose delight is in the law of the Lord; and in his law loth he *meditate* day and night.” Read verse 3 to note the blessed outcome for all such. Again, in Psa. 63:3-6, it is stated by this devoted servant of God, “. . . My mouth shall praise thee with joyful lips when I remember thee upon my bed, and *meditate* on thee in . . .he night watches.” In Psalm 119:97 we read further, — “O how I love thy law ; it is my *meditation* all the day.”

From the New Testament also we find many helpful exhortations along the same line. In 2 Tim. 3:14-17 Paul’s words are so important, — “Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them.” And *again*, .’*Meditate* upon these things; give thyself wholly to them that thy profiting may appear to all.” (1 Tim. 4:14-16.) This surely shows how necessary is the “searching the scriptures daily” for Christian growth, for progress in the school of Christ, as pupils of our Master. By examining the Scriptures daily, with all readiness of mind, we become acquainted with God’s wonderful Plan of ,he Ages, and one of the first truths we learn, and a very important one, too, is found in Rom. 6:23,—“The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” This is surely the fundamental A.B.C. of Bible truth, to really know that

death means death, and not life in any sense until the resurrection. And also how important it is to grasp that all future life is God's *gift* through Jesus Christ, and not something we have merited in any degree.

Then, the important truth is also learned that the Lord determined to "take out a people for his name," from the nations generally during the whole of the Gospel Age, and has not endeavored to convert the world at all, as we have revealed in Acts 15:14. We must be fully committed to the Lord to be "taken out" of the world, away from the world, its doings, its spirit, its ambitions, its pleasures, its joys, everything that belongs to the world the Lord's people are taken out from; that is, if they are of that readiness of mind, that responsive spirit to follow the Lord's leadings in all things. (See also verses 15-17 in Acts 15.)

Knowing of this wonderful Plan of the Ages for the salvation of humanity gives us an added love for the Lord and His cause, and if we have a *ready mind* like the Bereans of old, we delight to enter fully into the service of God by *full consecration* to walk in the steps of Christ's sacrifice. This vital step of consecration is also determined and appreciated by "searching the scriptures daily," as is shown by Paul's example in Gal. 2:20,— "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Lovely words to show Paul's sincerity in yielding his whole being to the Lord for the benefit of the church, and his own progress that he may make his own calling and election sure to serve in the wonderful kingdom to come.

As we progress in our appreciation of the wonderful truths of God's Word we are led into a more detailed study of Bible subjects. As an illustration, we examine Rom. 14:10. ". . . For we shall all stand before the judgment seat of Christ." Some translations read — "the judgment seat of *God*." Some people may ask, Does it matter much whether it is the judgment seat of Christ or God? It is most interesting and helpful to note the meaning of the Greek word translated "judgment." It is "krima" and means — "A decision (the function or the effect, for or against)." And from the Scriptures generally we find that the decision respecting the members of the Church Class is in the hands of God, not Christ. Verses 11 and 12 of this chapter of Romans confirm this,— "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." The same Greek word *is* used also in 1 Pet. 4:17— "For the time is come that judgment must begin at the house of God."

A helpful contrast is revealed in 2 Cor. 5:10, — "For we must all appear before the judgment seat of *Christ*." Here we find the word "judgment" is a translation of quite a different Greek word, meaning — "cognition, opinion, resolve, counsel." We surely are glad to appear before the judgment seat of Christ for 'eclipse', for instruction, and for reproof when needed, in the school of Christ, but the final judgment of the Church is in the hands of God. This helps us to see the correct relationship between ourselves and the Father, and ourselves and Christ—our Elder Brother in the Father's family of sons, as shown in Heb. 2:10, 11,— "For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren."

This distinguishing of different meanings in various texts of the Bible is possible only by "searching the scriptures daily" as did the noble Bereans. Probably it is now quite obvious why we take the name of the Bereans of old. Their name really stands for Bible study, and we claim to be sincere Bible students, accepting only what is revealed and can be proven from God's Word, and which we are exhorted to do in 1 Thess. 5:21,— "Prove all things; hold fast that which is good."

However, sometimes we may not attend to this privilege of examining God's Word as much as we should. Other things may crowd in to take up our time and attention, even important responsibilities, which must have proper care. But there are other things, not at all important, such as the radio, the TV and other attractions of the world which the true and sincere Berean students of God's Word must resist, and keep in their right place, not allowing such distractions to take up the time which has been consecrated to

the Lord. We have fully consecrated our time, our talents, our all.

The Apostle Paul had cause to write to the Ephesians and stir up their minds by way of remembrance in chapter 5:14, — “Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.” Some had become more or less asleep in the church; it is possible to become drowsy and lose that eagerness, that desire for the real spiritual things continually. Paul continues—”See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil.” (Eph. 5:15, 16.) Yes, redeeming the time back to the service of the Lord as directly as possible; not always in the study of His Word, of course, but to lift up our hearts and minds to Him continually, as we read from the Old Testament—the lovely words of the Psalmist and such as Joshua, as they meditated upon the Lord and His precepts day and night.

The secret of our continuing to be real Berean Students, then, is contained in the testimony respecting the Bereans of Paul’s day, that they “received the word with all readiness a mind,” — eagerness of mind and heart. In other words, this revealed their “first love” for the Lord and His truth, and it is the preservation of our “*first love*” which will demonstrate our worthiness of the name Berean, in all the days ahead. The first love that brought us to the Lord was surely a very precious thing; how our hearts were thrilled and we rejoiced in the wonderful things of His Word, and that spirit of appreciation has to be preserved, by the Lord’s grace, by all true followers of the Master.

Looking at Rev. 2, we have an exhortation from our risen Lord as He supervised and looked into the lives of the Ephesian church early in this Gospel Age, and which is still applicable to His church members down to our own day. He commends them in the opening verses,—”I know thy works, and thy labor, and patience and for my name’s sake hast labored, and hast not fainted.” Then follows the necessary reproof which the all-seeing Lord had cause to declare, — “Nevertheless I have somewhat against thee, because thou hast left thy first love.” (Rev. 2:2-4.) There was a very fine church in its works, its patience, loyalty to the truth, resisting the evil outside, and yet that first yielding of the desire of the heart for the Lord had been lost to some good extent, and the Lord could detect it. That which was evident in the Bereans in the beginning of their Christian life must be preserved right through—that “readiness of mind,” that eagerness, the very life principle which goes to make up a zealous, fervent Christian. The truth must never become common, never lose its inspiration to thrill us, because it is the message which will carry us right on into the kingdom.

How we may preserve our first love and readiness of mind is shown again in Heb. 12. In the 11th chapter the Apostle presents that fine band of faithful worthies from the days of Abel to the time of John the Baptist—truly a wonderful record of faithful servants of God—and Paul holds them up as a cloud of witnesses for us,—’Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience (cheerful constancy) the race that is set before us, looking unto Jesus the author and finisher of our faith.” In addition to the cloud of witnesses, we are to look unto the great Captain of our salvation. Yes, “consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your mind.” “Consider him.” It does us good each day of our lives to call to mind our Lord’s great sacrifice for us, and all mankind—’lest we be wearied and faint in our minds.” This would be just the opposite disposition to that “readiness of mind,” that eagerness that was manifested in the noble Bereans. It *is* one thing to be weary in our bodies, which can be refreshed quite easily; it is quite a different thing to be weary in our minds—that is a serious thing. “Considering Jesus,” the great “cloud of witnesses” and all the faithful over the Gospel Age, including the noble Bereans, will stimulate our hearts and minds to desire and receive a larger measure of the Lord’s keeping power in all the days ahead.

In taking the name Berean, then, we have a name to live up to,.. a name which stands for “receiving the word with all readiness of mind and searching the scriptures daily.” While we rejoice that we have the

Lord's Word so readily at hand, and that so many copies are in circulation, we would that they were studied limn, *as we* profess to do. *Let us do it, daily*, to the praise of God, for our own blessing and all with whom we come in contact. Let us commend God's Word to others in a way that will show we have studied its pages and have been with Jesus and learned of Him.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

(Bi-Monthly) 6/- (60 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.

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

May Be Noah's Ark

DURING the First World War a Russian airman had apparently sighted the remains of a remarkable vessel on Mt. Ararat, at about 14,000 feet, and which compared favourably in size with a modern battleship. The report on this discovery was published in a U.S.A. periodical some years later, and was printed in our "Peoples Paper" in July, 1949.

A news item appeared in the Melbourne press in May, 1949, stating that an expedition headed by Mr. Egerton Sykes had been banned from investigating Mt. Ararat by the Turkish Government, to avoid friction with Russia. In this item it was stated—"Mr. Egerton Sykes, who was a wartime diplomat in Turkey, is convinced he would have found traces of the Ark. Above the 14,000 feet snowline of the mountain he thinks that bitumen soaked timbers of the Ark would have had a good chance of surviving thousands of years."

Under the heading, "May Be Noah's Ark," the following news item appeared in the Melbourne "Age" on 3rd September last:

"LONDON, Sept. 2. A five-man party working on Mount Ararat, in eastern Turkey, is expected to return with samples of timber which may prove the existence of Noah's Ark. The party, now working at 14,000 feet, is likely to return to Ankara shortly. News of the expedition was revealed in London by Mr. George Vandeman, chairman of the Archaeological Research Foundation of New York, which is sponsoring the investigation.

"Mr. Vandeman said that any timber found would be submitted to chemical and (radioactive carbon tests to establish its age. Samples found in 1955 and 1958 suggested pieces of wood recovered from the ice were oak, probably between 4,000. and 5,000 years old. 'The large mass of timber we believe to be under the ice might be part of a giant boat,' he said. 'I can only say that this boat, if it is a boat, might be about two-thirds the size of the Queen Mary.'—A.A.P."

Consecration and Separation

(Convention Address)

“Holdfast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.” (2 Tim. 1:13.)

PAUL’S second letter to Timothy was written to his “dearly beloved son” shortly before his death, and has to do with the personal walk and testimony of a true servant of Christ in a day of apostasy. It also reveals the *pathway* of an approved servant in a day of apostasy. Paul says, “Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.” For “evil men and seducers shall wax worse and worse, deceiving and being deceived.” (2 Tim. 3:13.) And again we read, “Do not deceive yourselves. God is not to be scoffed at. For whatever a man sows, that he will also reap. He who sows in the field of his lower nature, will from that nature reap destruction; but he who sows to serve the spirit will from the spirit reap the life of the ages.” (Gal. 6:7, 8.) (Weymouth.)

Is it possible that we who have believed and have tasted of the good Word of the Gospel can be deceived or become deceivers? The apostle in the First Epistle to Timothy reveals the foundation and spread of apostasy among believers in the early Church. In contrast with these false teachers he tells him that “the end” (or ultimate purpose) of the Gospel is “love out of a pure heart, and a good conscience, and a faith unfeigned, from which some having swerved have turned aside unto vain jangling.” (1 Tim. 1:5, 6.) The apostle warns Timothy to beware of such, saying, “O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called.” (1 Tim. 6:20.) “Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit.” Weymouth renders this verse — “solemnly charging them in the presence of God, not to waste time in wrangling about mere words,” — a thing entirely useless — to the subversion of hearers. Instead, “strive to present thyself approved unto God, a workman, unashamed, rightly handling the Word of truth.” (2 Tim. 2:14, 15.)

Writing to Titus the apostle says, “Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable and disobedient, and unto every good work void of judgment.” (Tit. 1:15, 16.)

God’s firm foundation stands impregnable with the double inscription, “The Lord knoweth them that are His” and “Let every one who nameth the name of Christ depart (keep aloof) from iniquity.” (2 Tim. 2:19.)

However widely Christians may differ on other subjects, there is one point upon which we must agree, and we believe the Lord is awakening the hearts of His people to a deeper sense of the need of having Christ in the heart and Christ in the life. The person and work of Christ is the one great necessity and that which marks the new creation as distinct from the old, the children of light from the children of darkness. We are called to entire consecration of ourselves to do the will of God. “Not with eye-service, as men-pleasers, but as servants of Christ, doing the will of God from the heart.” (Eph. 6:6.)

Having, by the grace of God, found Christ, the preliminary step of consecration must be settled once for all. The yielding of self, surrendering all to the will of God, requires a struggle but the soul must submit to God before it can be renewed in holiness. Therefore, it remains for us to choose whether or not we will be set free from the bondage of sin, and self, that we may share the glorious liberty of the sons of God; and so He invited us to give ourselves to Him, that He may work His will in us. “Yield yourselves unto God” is the apostle’s injunction, (Rom. 6:13) “as those that are alive from the dead, and your members as instruments of righteousness unto God.” It is not merely renouncing the sinful things — turning away

from things that are known to be wrong—the Lord is inviting us to give ourselves to Him completely renouncing our own wills — denying self—ignoring self, that we may know and do the will of God in Christ. What a blessed privilege this is—the honor of being invited to association and fellowship with Christ; fellowship in His sufferings now that we may be associated with Him in the glorious work of His future kingdom. (See Phil. 3:8-11.)

God's purpose in our redemption is for our entire consecration, and this consecration is binding upon every one who has named the name of Christ. Consecration means not only the doing the will of God, but it includes separation in all the fullness of the word. Separation in the Scriptures is twofold; namely separation from whatever is contrary to the mind of God, and separation unto God, as revealed in 2 Cor. 6:17, 18. "Be ye separate saith the Lord, and touch not the unclean thing; and I will receive you, and, ye shall be my sons and daughters, saith the Lord Almighty." "Know ye not that the unrighteous shall not inherit the kingdom of God? . . . Know ye not that your bodies are the members of Christ? . . . Know ye not that your body is the temple of the holy spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body." (See 1 Cor. 6:9-20.) Paul exhorts us to "put on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." (Rom.

13:14.) He urges us to "walk in the spirit," and assures us that "they that are Christ's have crucified the flesh with the affections and lusts." (Gal. 5:16, 24, 25.)

In an evil world it is impossible for God to bless and use His children who are in compromise or in complicity with evil; in other words, we cannot be half the Lord's and half the world's. Hence, the Saviour says, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." (Luke 14:33.) This is not separation from contact with evil in the world, but from complicity with and conformity to it. This fact is shown in Jesus' prayer in behalf of those men, whom His Father gave Him out of the world. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth, thy word is truth." (John 17:15-17.) Love to Christ must be the spring of action, for He is our Model. He was "holy, harmless, undefiled, separate from sinners." (Heb. 7:26.) Yet He was in contact with them for their salvation.

To consecrate one's self to God is to offer or devote himself to the worship and service of God. Fenelon says, "True religion resides in the will alone." A man's will is really the man's self. Therefore, when we consecrate our wills we are giving ourselves to God. He calls upon us to yield our wills unto Him that He may take control and "work in us to will and to do of his good pleasure."

There are two things the will must do when it is given up to God. It must believe and obey. This will lead to separation—separation from self, separation from the world and its enjoyment and friendship, separation unto holiness. The Apostle James says, "Do you not know that friendship with the world means enmity with God?"

Therefore whoever is bent on being friendly with the world makes himself an enemy to God." (James 4:4. Weymouth.) Hence the admonition—"Do not love the world, nor the things in the world. If any one loves the world, there is no love in his heart for the Father. For the things of the world—the cravings of the earthly nature, the cravings of the eyes, the show and pride of life—they all come, not from the Father, but from the world. And the world, with its cravings, is passing away, but he who does God's will continues for ever." (1 John 2:15-17.) These are Satan's most successful instruments for entangling and finally drawing away into an evil course those who have named the name of God and His dear Son.

The history of Lot affords one of the most effective examples of the influence of an evil world. When

Abraham was called of God and departed from his country, Lot went with him, but his desire for wealth caused him to “pitch his tent toward Sodom.” And how dire was the result, for we next find him “sitting in the gate of Sodom.” As we further trace his steps to the end of his course, we find it one of confusion and sorrow.

This history was not left on record without a purpose. Our relationship to God, even our salvation, rests upon our faith and complete separation from all that is defiling, or that is contrary to the expressed will of God. “The world passeth away and the lust thereof, but he that doeth the will of God abideth forever.” (1 John 2:17.) Our part is to “seek first the kingdom of God and his righteousness.” His will is to be the first object of our lives.

In the Scriptures we find many examples of consecration and separation. The Levites, for instance, were a separated people, God’s special possession. Taking the place of the firstborn, who were saved from the sword of the destroyer, they were a typically dead and risen people, consecrated and set apart to God. In this they were a picture of God’s Church, ...the members of which have been lifted from degradation and sin, washed in the precious blood of Christ, purified by the application of the water of truth and fitted for a holy purpose.

The Church is called to the higher work of bearing the Name, the testimony, the glory of the Lord Jesus Christ, to live after the manner of the Son of God — “to walk even as He walked.” We are to study the portrait of Christ, and to look at things from the divine standpoint. In a word, the Christian’s standard and test for everything is the Christ-life. Our hands and hearts are to be so filled with Christ that we shall have no desire for the things of this world. As the poet has expressed,

“Living for Jesus a life that is true,
Striving to please Him in all that I do,
Yielding allegiance, glad-hearted and free;
This is the pathway of blessing for me.”

The divine command is, “Be ye separate.” To the Levites it was said, “Ye shall be holy unto me, for I the Lord am holy and have severed you from other people that ye should be mine.” (Lev. 20:26.) When we speak of holiness, it is not with the thought of absolute perfection. We are made holy in Christ by faith, His righteousness is imputed to us, making us acceptable to God. Then as we yield our hearts to God in obedience to the Word and the leadings of His spirit, we are transformed little by little into the character-likeness of our Lord. As we contemplate and study the life of Christ; as we let His words dwell in us, and His spirit actuate us, we are changed into His likeness, — “changed from glory to glory” -changed from one degree of character-likeness to a further one—”even as by the spirit of the Lord.” (2 Cor. 3:18.)

True holiness consists in conformity to the will of God, whereby a child of God is distinguished from the world.

How needful it is for the children of God to watch their hearts. “Keep thy heart with all diligence, for out of it are the issues of life.” (Prov. 4:23.) In the Scriptures we are also taught to look up to the Searcher of hearts for grace to purify those corruptions which, after the most rigid self-examination, may still remain hidden from our observation. “Cleanse thou me from secret faults,” prayed the Psalmist, and again --”Search me, O God, and know my heart; -ay me and know my thoughts and see if there be any wicked way in me, and lead me in the way everlasting.” (Psa. 19:12 ; 139:23, 24.)

It is the little foxes that spoil the vine, therefore, it is for our interest to ask the help of the great Searcher of hearts for power and grace to cleanse our hearts from secret faults and protect us from the little foxes. Unless they are destroyed, there will be no fruit. Satan is a wily foe. He knows that he cannot turn us

aside by noisome beasts or roaring lions, nor lead us into sins of a gross nature. Therefore, to accomplish his avowed purpose to destroy as many as possible of God's consecrated people; he employs and makes use of 'he little foxes. The turning away from our consecration and separation may be gradual. If not checked, it will. Continue to grow, until finally the love of God has been crowded out and the love of the world has taken its place.

Wherein then lies our safety? What will insure our protection from the world, the flesh, and the Evil One? Our answer would be, a *whole-hearted* consecration and devotion to the Lord—a consecration that is *daily renewed*, with the determination, "This *one* thing I do, forgetting those things which are behind and reaching forth unto those things that are before." (Phil. 3:13, 14.) If we are faithful in this, the Lord will protect us .from :all evil and give us the victory. We need a vision of the Lord, such as was given to Isaiah, a vision that will enable us to see the Lord "high and lifted up," and enthroned. (Isa. 6.) When we get a real vision of Him, we realise with Isaiah that we are "undone," "unclean," and in need of forgiveness. Then is revealed the divine provision—God's "altar." Isaiah said, "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar ; and he laid it upon my mouth and said, Lo, this hate touched thy lips, and thine iniquity is taken away, and thy sin purged." (Isa. 6:5-7.) In this we see that the guilt which the "Throne" detects, the "Altar" removes. In Proverbs 28:13 we read, "He that covereth his sins shall not prosper ; but whoso confesseth and forsaketh them shall have mercy." Confession is good for the soul. "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin. For this shall every one that is godly pray unto thee in a time when thou mayest be found ; surely in the floods of great waters they shall not come nigh unto him." (Psa. 32:5, 6.) "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." (Rom. 10:10.) Then we have the assurance of the Apostle John, "If we confess our sins, he (God) is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "If we say that we have fellowship with him and walk in darkness, we lie, and do not the truth; But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son, cleanseth us from all sin." (1 John 1:9, 6, 7.)

Again we view the action of the "Throne" and the "Altar" as one—united. Did not the Master say when here on earth, "I and my Father are one"? (John 10:36). Too much stress cannot be laid upon the union that exists between the Throne and the Altar, because it is the only ground upon which our full salvation can be obtained. Christ Jesus our Lord is the Christian's Altar on whom full forgiveness, perfect cleansing from all defilement, restoration and communion with the Throne rests. "If any man sin we have an advocate with the Father, Jesus Christ the righteous,"— the absolutely righteous One. (1 John 2:1.)

David, the sweet singer of Israel, testifies that "God's way is in the sanctuary." (Psa. 77:13.) There the voice of the Altar (blood) speaks peace and reconciliation. There the Throne (holiness) of God is made known by His forgiveness of sin through the cross of His beloved Son. We need this priestly ministry to keep us clean.

"So wash me, Thou, without, within,
Or purge with fire, if that must be,
No matter how, if only sin
Die out in me, die out in me."

What comfort for the people of God to know, that there is a righteous Representative ever before the Throne to make intercession for them in their daily weaknesses and transgressions. In all matchless grace from the day of Pentecost to this very hour our blessed Lord (our "Altar") has been acting as an Advocate with the Father, interceding for us in all our infirmities and in all our sorrows.

Let us praise and thank our gracious Heavenly Father for this Altar (Christ) who is ever ready to hear all our requests and to be to us a “present help in every time of need.” If we ask in *His Name*, the Throne (God) is faithful and just to grant us these requests. “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.” (John 15:7.)

Do we not pray earnestly with the Psalmist —”Purge me with hyssop, and I shall be clean, wash me, and I shall be whiter than snow. . . Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God ; and renew a right spirit within me.” (Psa. 51:7, 9, 10.)

“Yea, only as this heart is clean
May larger vision yet be mine;
For mirrored in its depth are seen,
The things divine, the things divine.”

TRUE CONSECRATION

“I offered Him my eyes, and hands, and feet;
Asked Him to take, and purify and use
These for His glory; yet He asked for more,
My mind, and will, and intellect, and heart,
My passions and desires — all — all to be
Surrendered to Him — only used for Him.”!

Melbourne Christmas Convention.

The brethren of the Melbourne Class extend a cordial invitation to all friends able to attend their Annual Convention to be held this year (D. V.) on December 22nd, 23rd, 25th and 26th, in the Masonic Hall, 254 Swan Street, Richmond. Further information from the secretary — Mr. J. B. Hiam, 16 Kennedy Street, South Oakleigh, S.E.13, Victoria.

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

“Israel in History and Prophecy” is the title of a very interesting and informative 64-page booklet now in stock, priced at 1/- per copy, 1/3 post paid.

New Radio Time on 2KY

Listeners to 2KY Sydney on Sundays at 8.15 a.m., please note a change of time to Thursdays at 9.45 p.m., as from 16th August. This new time, arranged by 2KY, will be

REST IN THE LORD

Psalm 16:11.

A precious thought doth come to us,
A precious thought that cheers,
And oft 'twill come to comfort us
And calm away our fears;

For tho' we tread our ways apart
In paths as yet unseen,
The Lord will watch in absent hours,
While love doth flow between.

The Lord keep watch in heat and cold
As though we're linked by chains of gold.
Should precious friends be this thy part,
And my lot lonely be,

Or you at times are sad at heart,
And joy o'erflow for me,
We'll rest in His abiding care,
Let doubts be ever still;

The gladsome glades and darksome dales
Are by His sovereign will;
And from majestic heights above
Will flow the blessings of His love.

And though we tread our paths alone,
And thy road is not mine,
Yet coming to the altar throne
My soul shall meet with thine;

He'll keep us 'neath His holy wings,
He'll keep us ever near,
His love and power will be our shade
So we may never fear,

For God will watch—and thee and me
Will in the end His glory see!

Books Available.

“Most Holy Faith”—£1.

“Tabernacle Shadows”—6/-.

“Daily Heavenly Manna,” birthday pages-10/6.

“God’s Promises Come True”—£1.

“Emphatic Diaglott” — New Testament —18/-.

“The Book of Books”—Reviewing the Bible as a whole-10/-.

“The Divine Plan of the Ages”—Cloth bound 4/6; paper covers 2/9.

“Our Lord’s Great Prophecy”-1/-. “Manner of Christ’s Return”-1/-. “Christ’s Return”-1/-. “Some of the Parables”-1/-.

FRANK & ERNEST TALKS Geelong, 3GL, 222 N. Sundays 10 a.m.

Sydney, 2KY, 204 IL Thursday 9.45 p.m.