



Volume XXXV. No. 6 MELBOURNE, JUNE, 1952 Price—Fourpence Halfpenny

“For Me to Live is Christ.”

(Phil. 1:22)

THESE were no empty words. The Apostle Paul boasted of nothing save the cross of Christ; there was no empty profession, no veneering Christianity with him, no sham religion, or formal Churchianity for respectability's sake.

No, with the Apostle Paul, Christ was a reality. He had seen Jesus, he had been convicted of a wrong course, the respectable religion of that day to which he had belonged had been proved wrong. The ceremonies of Judaism had become unacceptable to God; Israel, because of unbelief, had become blind. God in His mercy had laid His hand on Paul and stopped him in his zeal in persecuting the followers of Christ, and revealed to him the error of his ways. He was struck blind by the brightness of Christ, who appeared to him in the way. Paul was not disobedient to the holy vision; he was ready as ever to serve God, and, therefore, to join the persecuted followers of Christ. “Lord, what wilt Thou have me to do?” What a dilemma he was in. There as a captain of a band he had been sent by the authorities to bring any who preached Christ, bound to Jerusalem, and now God had shown him that Jesus whom he persecuted was indeed the Messiah. What a position to be in! There was no vacillation with Paul, for all he needed was to see the truth and to know God's will, and his mind and heart were determined, and he at once began to witness that Jesus whom he had persecuted was indeed the Christ, through whom alone salvation was attainable.

What an example we have. He did not take long to count the cost. There could be nothing to weigh in the balance against what was right, what was truth. “Truth at any price,” should be the principle of every man and woman, irrespective of whom it would please or offend, or what it might cost. Paul was a man of such principle, and as soon as he was convinced that Jesus whom he had persecuted as an impostor was indeed the Christ, his energies were turned to support as strongly as he had previously opposed. Indeed, it would seem he felt much forgiven, and so he loved much and would seek, if possible, to make up for the damage he had done the cause.

Such a course we can understand from any honest, good human heart, but there was something deeper than this that came into Paul's life. He was at once ready to obey the will of Christ, “Lord, what wilt Thou have me to do?” The Lord did not explain such detail to the Apostle, for evidently it was good that he should suffer blindness for a day or two, during which time he could meditate upon the new aspect of things and count the cost, not just of standing up for what was right and true, which every one should do, but of yielding his whole heart and soul to God. The Lord used human instrumentality, a humble follower of Christ, who no doubt would have been one of the victims of Paul, had not the conversion taken place.

Ananias explained the Christian way, and Paul was ready to present himself a living sacrifice to God, to take up his cross and deny himself, to give up all his hopes and prospects of position and influence in Israel and join the cause of the despised Nazarene—to be dead with Christ.

When we read some of Paul's epistles in which he makes the Christian pathway so clear, and when we read of his life and how he demonstrated his teachings in his faithful zeal and sacrifice, so that he counted not his life dear unto him, one wonders how the millions of professing Christians can reconcile their easy going respectable religion with the contrast of his life, and his plain statements regarding the sacrifice involved in undertaking to be true followers of the Lamb. The usual thought is so different from what Jesus and Paul and the other Apostles taught; as though heaven is gained by a mere profession of Christ, or a simple act of faith, or by a confirmation service.

How necessary it is to have our pure minds stirred up along the lines of our consecration, and what it involves. In reading the history of the ancient Grecians, one is struck with the strict and thorough vow which the young men were required to make if they would be recognised as members of the State—'I will never dishonour the profession of arms, nor save my life by a shameful flight. I will fight till my last breath for the religion and civil interests of the State in concert with other citizens or alone if needs be, etc.'" Here was a consecration to the State which involved one's life, if necessary, and the necessity very frequently arose and the vow was wonderfully carried out.

The Christian call requires the same spirit of sacrifice of oneself. No one is invited into Christ in any other way than this narrow way of sacrifice. There is no respectable easy way to heavenly citizenship. There is not one way for the rich and another for the poor. "He that taketh not his cross and followeth after Me is not worthy of Me. He that findeth his life shall lose it, and he that loseth his life for My sake shall find it." —Matt. 10:38, 39. "If any man will come after Me, let him deny himself and take up his cross and follow Me." —Matt. 16:24.

How well the Apostle expressed the matter when he said, "For me to live is Christ." He had so much entered into the life of sacrifice and zealous service that he could say that, "If in this life only we have hope, then are we of all men most miserable." He had sacrificed name and fame, position and honor; and, wearied in the sufferings and experiences of foes without and false brethren within, he could hardly say whether he preferred to still live and serve the cause, or to die and rest in the sleep of death until the day of Christ, when the dead in Christ should rise first. His determination, however, was that Christ should be magnified in his body, whether it be by life or by death. For himself he would long to be at rest, and yet for the sake of the Church he was pleased to abide in the flesh. One thing he was decidedly desirous of, and that was for the day of the Lord's return, when the dead in Christ would be loosened from the tomb and be forever with the Lord.

Probably a good many of God's people as they get along in life and find that the "ties that bind them to a world like this" are becoming fewer and fewer, and may be experiences are disappointing, trusted friends have failed, hopes we had have vanished, the work in hand seems different from what had been expected, and there seem, maybe, few, if any, who can sympathise with our hopes and aims. It would seem that a good many of the Lord's people reach some such condition and get almost like Elijah, who had been so valiant in God's service, and then, wearied and lonely, requested that he might die.

Paul had no flowery bed of ease to carry him to the paradise of God. His zeal brought him great hardships; shipwrecked, hungry, stoned and left for dead, beaten with forty stripes save one, and besides all his journeying and hazards, he had experiences among false brethren, and yet he felt the responsibility of all the Churches. No wonder he felt a longing to be at rest and waiting for that happy awakening at the presence of the Lord.

Yet he was beautifully submissive to the Lord's will, ready still to battle on and trust and wait and work. Earthly hopes had perished, his life was hid with Christ in God. If it be the Lord's will that I still remain, then it will not be for self that I shall live, it shall be for Christ. That is, his life was entirely devoted to God in Christ's service.

What a noble example we see in Paul of wholehearted self-sacrifice, thorough devotion to God, thorough -sinking of all earthly hopes, aims and ambitions. May we ask whether such was necessary for him but not necessary for us? We would not need to ask such a question if we had really properly gripped the Christian way.

It is no use our trying to find an easier way to the heavenly prize: "If any man will follow Me, let him deny himself and take up his cross." Sometimes we hear of people having self-denial weeks. That is that they will deny themselves little comforts, and even some things which are considered necessities. Is that what the Master meant by denying oneself? Oh, no, it is much more than that. It really means to deny that one's self has any rights, to deny one's own existence for oneself. It means that we made a covenant with God to be dead to self, and that henceforth our life should be lived for Him. We signified this in the water of baptism; it was a funeral of self, and a raising up to a new life, as a new creature, dead to human hopes and aims, alive as a spiritual being begotten of God's holy spirit, and so able to grasp heavenly truths and promises, and to rejoice in things not seen. This is what Paul means when he says, "I die, yet I live, yet not I, but Christ liveth in me." "For me to live is Christ."

Such is the Christian walk, and how far are we living up to it? How far are we allowing earthly interests of home, and business, of friends, and socialities, of pleasures and pastimes, to usurp our time and attention? How far are we living up to our consecration vow to the Lord?

We wonder if any can just feel that they have kept their vows fully, and are inclined to think that we all realise how much we have come short. The things of earth, especially the tender ties of human loves, of home and children and other relationships, are difficult to keep in their place. They come so tenderly, pleading for a little more attention. The loving heart longs to please, and, oh, how easy it is to forget that, "for me to live is Christ." All I have and all I am, I handed over to the Lord, and now only hold as a stewardship, so that it is not a matter whether I like to do so and so, to please even a loved one. It is: "What would Christ do? What would God have me to do?"

Such is the Christian way. The only way to the crown is by bearing the cross. If we do not like to bear the cross, then the crown will ne'er be won. This position is not new to us, but we are so apt to be affected by the influences about us this day that we need to be continually reminded and to watch and pray lest we enter into temptation.

There is, however, a joy in faithfully bearing the cross. It is the Adversary that would try to make us think contrariwise. Let us keep the end in view. Let us ever remember the Divine purpose for us, that God has chosen us to be members with Christ, members of His elect, and how He is overruling the circumstances of our lives so that the way of the cross may mould our characters and make us perfect. Let us try and note any little good effect in ourselves as a result of our trials or denials or zeal, and we shall count it all joy to be dead with Christ, to bear the cross and to despise the shame.

So we must bear the cross cheerfully. We must not try to make everybody know that we are bearing the cross. We can expect our brethren in Christ to appreciate it, but those of the world, good as they may be as men and women, cannot understand the position at all; therefore, all they need to know is that we have determined to be true Christians, and we are to try and prevent our sacrifices from affecting others. A wife may be just as good and better a wife, and a husband a better husband. Mother, father, son or daughter, employer or employed can all meet the reasonable responsibilities of such relationships better than ever as

Christians, still doing all as for the Lord. Yet there must be a definite, firm stand against anything that the Lord would not do or allow, for “for me to live is Christ.”

This is to be the rule of the Christian’s life. not only in contact with our fellow-members in Christ, but in every affair of our lives in the daily contact with people of the world. We must remember that we are to do all things in the name of Christ, as stewards of God, not only in all honourable dealing, but we must manifest God’s spirit, Christ’s spirit in all patience, gentleness and consideration of others’ interests and feelings. It is thus that we must let our light shine that others may glorify our Father which is in heaven.

All our words or preaching or Christian works or profession will count for nothing unless our lives accord. The most powerful witness for Christ and the truth will be our manner of life if we live the Christian life and manifest the Christian spirit.

It is surely a most important matter to continually keep in mind, for while it is so plain in the New Testament, it is easy to allow the day by day concerns to make us forget, that we are dead and our lives are hid with Christ in God.

What a splendid motto for life. It was Paul’s motto; it is our motto if we are walking the same road as Paul. No earthly love can have precedence, our love to God and to Christ must be supreme. If we allow love to our dearest loved ones to intervene we shall not gain the prize of the high calling. We may deceive ourselves even in this respect, and fail to see that we are allowing some earthly love to influence us and interfere with our Christian privileges of the service of God and witnessing for the Truth, or our assembling together not only for our own building up in faith and hope, but to encourage and help others in the way. Each member in the body of Christ must do its part to edify the body. We have such a responsibility which we cannot shirk and be true to our consecration. “For me to live is Christ.”

The Christian life is a practical life, as the Christian faith is logical and reasonable. Christ left us an example that we should walk as He walked, in His steps. “He who was rich yet for our sakes became poor that we through His poverty might be made rich.” Is that the way that He is our example? Is that the life we must live as His followers? Surely it is, “because He bath laid down His life for us, and we ought to lay down our lives for the brethren.” Only by walking the same way in the same spirit, learning the same lessons of obedience and developing the same loving, zealous, perfect character can we hope to share the same reward. So, then, as Christians, we are consecrated to be dead with Christ. “I died, yet I live, yet not I, but Christ liveth in me,” “For me to live is Christ.”

The question may arise, Is it not right that we love our loved ones who are members in Christ more than other members in Christ? We are reminded of our Lord’s statement, “My mother and my brethren are those who do the will of my Father in heaven.” We must love as Christ loves. Does Christ love our son or daughter, or father or mother, more than some other member’s son, daughter, father or mother? No, we are all one in Christ Jesus. If we are dead to all human things and risen with Christ, “our lives are hid with Christ in God. If it is that “for me to live is Christ,” then we will try to view matters from God’s viewpoint, from the same aspect as our Lord. Probably all know these things, only we forget, and earthly loves are apt to creep in and hinder our way. They must be kept in their proper place. Our love must be to God and Christ supremely.

PEOPLES PAPER AND HERALD OF CHRIST’S KINGDOM.

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

Published by the Berean Bible Institute,

To Serve, Not to be Served.

“The *SON* of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.”—Matt. 20:28.

THE Master was impressing upon His hearers the difference between Himself and other great kings. He had come to be King of Israel, in fulfilment of Scripture prophecy. Unlike earthly rulers, He was not seeking how much He could get out of the people, but how much He could do for the people. He was not selfish. He was not trying to see how little He could serve and how much others could serve Him; but on the contrary, how little others might do for Him and how much He could do for others. And this is His expectation in respect of His followers. He and His disciples, called with a Heavenly Calling, called to a Heavenly Kingdom, are not called to be selfish or to appropriate honours to themselves for their own gratification; but they are called to service—especially to the service of the people of God. This is the true meaning of the word minister; namely, one who serves.

It is especially appropriate that all who are followers of the Lord Jesus should remember that we have each been called to service; and those who are ministering in spiritual things, those who are especially known by the name of “minister”, should bear in mind that theirs is an office which calls for service, not to themselves, but to others; and that they have consecrated their lives thus to serve. Our Lord entered upon His ministry at His consecration. Of His life previous to His baptism at Jordan, the Scriptures say very little, so that the more attention may be attracted to His three and a half years of ministry in the Truth, when He was laying down His life for others—for His friends and also for His foes.

The same is true of all His followers. Our ministry begins at the time of our consecration. We are not authorized to minister, to serve, in holy things until we have entered upon the way which the Lord has pointed out to us. We are not today, however, obliged to wait until we have reached the age of thirty before we begin our ministry; but at as early an age as we can comprehend what we are engaging to perform, we may give our lives to the Lord and to the service of Truth and of the brethren. This is because we are not under the Law covenant.—Rom. 3:19.

Our Lord speaks of Himself as the Son of Man, who came to “minister, and to give His life a Ransom for many”.

He was indeed the Son of God, even while He was the Son of Man. The perfect man Adam, before his fall into sin, was a son of God. Our Lord in calling Himself the Son of Man was emphasizing the fact that He was no longer on the spirit plane, but on the human plane. He came to earth for a specific purpose—as He explained, to minister, to serve. He could not have done the necessary service for man as a spirit being. The requirement was that He should become a man in order to ransom mankind. He could ransom man only by becoming man. He could purchase life for the perfect Adam and the race who lost life in him only by becoming a perfect man

“An eye for an eye, a tooth for a tooth, a man’s life for a man’s life”, was the demand of the Divine Law. Adam had sinned, and must be redeemed before he could be restored, either physically, mentally, or morally, or could be returned to God’s favour. Jesus had come to make possible this restoration. His life was devoted to the service of others, and He completed this great service on the cross. Throughout His earthly sojourn He gave us a noble example of the proper life of those who would be followers in His footsteps.

Many misunderstand the Bible and think that now is the time to save the world. Hence they are spending all their time and energies to comfort and uplift humanity. They are indeed engaged in laudable efforts; for every good work or effort is to be commended. But to those who are rightly informed respecting the

Divine Plan there is another, a far higher work, to be done now. The work of God in the present Age has not been the reformation of the world, but the development of the New Creation. This work is not yet fully completed. If we would work the work of God, our works must relate to the New Creation pre-eminently. We may do good unto all men as we have opportunity, as the Apostle says, but especially are we to serve the Household of Faith.

Jesus was in line for this work of ministry. Although there were no New Creatures as yet, while He was here in the flesh, His work was to prepare for these New Creatures. His work was the gathering out of some who would be faithful footstep followers of Himself, and the laying down of His life on their behalf and on behalf of the whole world.

In the context we note the fact that two of Jesus' disciples were especially desirous at that time of sitting upon the Throne with the Master in His Kingdom, one upon His right and the other upon His left. Jesus did not condemn them for this desire, but pointed out to them how difficult were the conditions, and asked them whether they were able to comply with these conditions. They replied, "We are able." They were willing, at least. That their answer was pleasing to Jesus was manifested by His words, "Ye shall indeed drink of My cup, and be baptized with My baptism." They asked for places in the Kingdom very near to Him. Jesus informed them that He was not Himself able to give them such places—that the places would not be given according to favour, but according to justice; and that the Father would dispense these.

The place that we occupy in the Kingdom will depend much upon the extent to which we become ministers, or servants. And if we simply try to get as much as possible out of others and to give as little as possible, we shall not be such characters as the Lord is seeking for rulership in the Kingdom; in fact, we would not gain the Kingdom at all. He is seeking a very choice class. This class will all be servants, willing and glad to serve, esteeming it a great privilege to lay down their lives in the service of the brethren, to the extent of their ability and opportunity; for the service of the brethren is the service of God, to whom they have rendered themselves in consecration, to whom they have professed to devote their lives.

It takes great love

"It takes great love to stir a human heart
To live beyond the others; and apart;
A love that is not shallow—is not small;
Is not for one or two, but for them all.

Love that can wound love, for its highest need;
Love that can leave love, though the heart may bleed;
Love that can lose love, family and friend,
Yet steadfastly live, loving to the end.

A 'love that asks no answer, that can live,
Moved by one burning, deathless force—to give!
Love, strength and courage ; courage, strength and love—
The heroes of all times are built thereof."

A Good Point.

Giving an address, an electrical engineer dwelt at some length on the difference between a cell and a dynamo, explaining that the cellular battery generated electricity, whilst the dynamo only produced it when it was first driven by some other force. He went on to point out that there was a similar difference in people. Some generated their own enthusiasm, and others only emitted it under a sufficiently strong external stimulus.

What we want in Christian work is not so much people who get very excited and warmed up by the contagious enthusiasm of a great gathering and fervid oratory, but people who can generate enthusiasm from inner resources of their own. We hear a great deal about people who are dynamic forces, but a number of small cells is much better for Christian purposes. The people who represent them are those whose efforts tell most. —Cutting.

Victory.

When I really am contented
That my wish be set aside,
When I cease from selfish longing,
When I triumph over pride,
When I'm willing, really willing
To be nothing, as they sing,
But a broken, empty vessel
In the service of the King ;
That is victory.

When I calmly take unkindness,
And as meekly bear a sneer,
When I'm willing to relinquish
All that earth is holding dear,
When the falseness of some dear one
Fails to waken in my heart
Any bitter, hard resentment,
Or to wing an angry dart ;
That is victory.

When I cease to long for earth's love,
Am content to be unknown,
When I smile when friends neglect me,
Happy in His love alone,
When I lose myself in Jesus,
And surroundings cease to be
With their little jars and discords
Able to discourage me;
That is victory.

Lord, I cannot hope to triumph
Over every form of sin,
And to live but for Thy glory
While my own will reigns within,
So I bring my will to Thee, Lord,
Rule Thou me in all Thy ways,
And the glory shall be Thine, Lord,
And the honour and the praise;
This is victory.

Author unknown

Perth Meetings.

Friends in Western 'Australia are advised of a new address for the regular Sunday 'meetings at 3.30 p.m. and 6.15 p.m., namely-9 Howard Street, Perth.

He that of greatest works is finisher,
Oft does them by the weakest minister.
Great souls snatch vigour from the stormy air,
While weaker natures suffer and despair.

Girding Up the Loins of Your Mind.

(Convention Address)

SPEAKING generally, the mind is that which represents the intelligence of a person. It is through the mind that our opinions are formed concerning persons and things; it is the mind that gives the driving force to all our actions. If a man is not doing a thing well we often hear the expression: His heart is not in his work, or his mind is not on it. If we see a person uncertain about any task we sometimes say: He doesn't know his own mind. We cannot read the mind of another person, though often it is revealed to a considerable extent by words and actions. There is a saying that a fool is known by his much speaking, and we know that we are seldom favorably impressed by a person who has much to say. We think of another old saying: Actions speak louder than words, and when a person has a mind to do anything he generally does not talk much about it; he simply gets on with the job—he does things. That was why Nehemiah got the walls of Jerusalem built under opposition and difficulty, for as chapter 4:6 says —"The people had a mind to work."

So we might say that the mind is the controller of all our actions; if it should be impaired or weakened in any way the actions become correspondingly uncertain, and if it should completely break down a person becomes incapable of responsible action.

We see, then, that the mind is a great power or driving force within a person, and it is capable of impelling one along ways of both good and evil. So it needs to be trained, and through training, the mind can reach great heights, even in the natural world. Of many a notable man we have heard it said: He was a man of great and noble mind, implying that he accomplished great things. On the contrary, we hear it said of those whose way of life is not inspiring: He is a man of small mind.

When Peter speaks about "Girding up the loins of the mind," we can be sure that he is not thinking of the natural mind, but of the Christian's mind, and concerning spiritual things. But first, let us see why he uses such an expression; what he means by it. To understand, we need to be acquainted with the custom of dress in those days. We are told that the Jews wore two principal garments, an interior and an exterior. The interior was sometimes called a "coat"; it encircled the whole body and extended to the knees. Over this was worn an outer garment, often alluded to as a cloak or mantle. They were in the nature of loose, flowing robes, and if the person had to perform certain tasks, or run, or fight, they tended -very much to get in the way and interfere with free movement. Therefore, they additionally wore a girdle which to us would appear as a kind of glorified belt. With this they could bind their clothes quickly to them, and we are told that sometimes they tucked up the loose ends of the flowing robes with the aid of this girdle. So, when girding their garments to their loins it always suggested that they were busy in some task, or were preparing to run, as in a race, or preparing to give battle.

From this we see what Peter meant when he exhorted Christians to gird up the loins of their minds. In brief, it means to have our minds in preparation to discharge our duties, alive to our privileges of service, and ready to endure any trials that might prove to be our lot. In the words of another: "To gird up the loins of the mind became a significant figurative expression, denoting readiness for service, activity, labour and watchfulness."

There are many things in the natural world upon which men set their minds, and they do not need

exhortation to gird them up, for they are always vigilant. If a man purposes to make money, whether he proves successful or not, we can be sure his mind will be well girded to lose no opportunity that 'night present itself. If a man becomes obsessed with a certain sport his mind will be constantly girded up along that line. He will practise it and talk about it all day; the subject never becomes dull or uninteresting to him.

But in the realm of spiritual things with which Peter was concerned, it is different. We have the things of great treasure in an earthen vessel, and it is easy to become lax in keeping our minds or affections set on heavenly things, the things above.

Peter writes in his next epistle (2 Pet. 3:1) of endeavours he made to "stir up" their pure or sincere minds, and no doubt the thought is closely related to that of our text, "girding up the loins of our minds." Weymouth's rendering of our text is—"Therefore, prepare your minds, and fix your hopes calmly and unfalteringly upon the boon that is soon to be yours at the revelation of Jesus Christ." The Diaglott is slightly different—"Therefore having girded up the loins of your mind, and being vigilant, do you hope perfectly for the gift to be brought to you at the revelation of Jesus Christ." Both thoughts seem good. We must prepare our minds, gird them up, and having done so, remain vigilant—we must not relax into the former state, as Peter points out in the next verse; "As obedient children not fashioning yourselves according to the former lusts etc. And through all we must maintain our hope, that God will ultimately, in His own time, release us from all strain and grant us that perfect rest that remains for the people of God, even though we now enjoy a goodly measure of rest; for in our trial time (our period of probation for the heavenly kingdom) we find that Isaiah's words are true—"Thou wilt keep him in perfect peace whose mind is stayed on Thee." (Isa. 26:3)

Paul, in his letter to the Ephesians (chapter 4:23), exhorts those who were endeavouring to keep off the old man, to be renewed in the spirit of their mind; according to Weymouth—"get yourselves renewed in the temper of your minds and clothe yourselves with that new and better self which has been created to resemble God in the righteousness and holiness of the truth." We all want to do that do we not, but we know of another power in our imperfect bodies that wars against our better mind and takes us captive, oh, how often. How we rejoice for the provision made for that—"There is now no condemnation to them who are in Christ Jesus, who walk after the spirit"; those who keep the loins of their minds girded to keep off more and more the ignoble and hateful works that are sponsored by a fleshly mind. The fleshly and the spiritual mind will not combine, though some 'professing Christians seem deluded in thinking that they will. We must love the Lord with all our heart and soul and mind; a double minded man is unstable in all his ways. (James 1:8).

In Paul's letter to the Philippians we are counselled to "let this mind be in you which was in Christ Jesus." While we see Jesus to have had a meek and humble spirit or mind, we see that it was a well balanced mind. He quickly perceived the deceptive suggestions of Satan to ease His own position in a time of severe trial after the fasting in the wilderness, and promptly repelled them, because He wanted only God's will done. His mind was so intent in doing His Father's will that when His disciples reminded Him on one occasion of it being time to dine, He was apparently oblivious to any need of the physical body and said, "My meat is to do the will of Him that sent me and to finish His work." When Peter tried to dissuade Him on another occasion from going to a place of danger Jesus called him a Satan, or opposer, who savored only the things that be of man—the fleshly or natural mind of self-preservation.

Jesus' mind was truly great; He went about doing good, and always noticed the one in need of sympathy and help. He could spare a minute to tend the sick, and ever noticed the wide disparity between those who are pictured by the Pharisee, and the publican praying, and sought to comfort and help the one who was consciously sin-burdened. Amongst those who gave their gifts He discerned the heart or mind condition—the one who had no worldly possessions to give, only two mites, gave more than they all.

How utterly different to the fleshly mind that appreciates most he who can give the largest amount.

Jesus sought not place nor power save as it should please His father in heaven to grant it unto Him. He did not meditate a usurpation to be equal with God, but was ready to take the lowest place, if in that way God's will would be worked out for the largest blessing to all. He could bide God's time—let this mind be in you.

Paul saw things the same way. In his epistle to the Romans (chapter 11), as he explained the work of various dispensations and the manner in which natural Israel lost the principal blessings through unbelief, and were yet to learn through that experience and in due time be reconciled and entrusted with the responsibility of proclaiming the glad tidings to other nations in the new day, he (Paul) was lost in the wonder and wisdom of it all. "O, the depth of the riches both of the wisdom and knowledge of God. Who hath known the mind of the Lord?"

The Apostle uses the same expression in his letter to the Corinthians (1 Cor. 2:16). "Who hath known the mind of the Lord that he could instruct him. But we have the mind of Christ." And that briefly is summed up in Jesus' own words—"Even so, Father, not my will but thine be done; for so it seemed good in thy sight." The way of the Father was accepted without question as being the best way. "He knoweth the way that I take." And all of Christ's followers are to have the same mind—"Fulfil ye my joy . . . that ye be of one accord, of one mind" (Phil. 2:2); "with one mind striving together for the faith of the gospel"; "that ye may with one mind and one mouth glorify God" (Phil. 1:27; Rom. 15:6). The fellowship of kindred minds is like to that above. If the mind is right, the mouth will speak right.

All religion that fails to cleanse or purify the mind and bridle the tongue is vain. (James 1:26.) But to the defiled and unbelieving nothing is pure, for even their mind and conscience is defiled. (Tit. 1:15.)

Paul, when exhorting oneness of mind amongst the Philippian Christians (chapter 1:27, 28), said, "be not terrified by your adversaries." Weymouth puts it, "Never for a moment quail before your antagonists." Tremendous are the oppositions that would frustrate our good endeavours to be faithful to the truth, but "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." It is necessary to understand something of the philosophy as to why we suffer with Jesus now, or we would become wearied and faint in our minds to the point where we would no longer be able to resist the tempter's snares. So, we "look unto Jesus and consider him," (Heb. 12:2, 3), and this helps greatly.

Perhaps there has been no time like the present when it has been more fitting to exhort Christians to keep the loins of their minds girded up. Pressure upon people today is so great that we discern many unbalanced minds. Never before have people enjoyed such comforts and luxuries, and never before have they been so restless, discontented and unhappy. Why? Fear. Whether they will admit it or not, fear of the future is at the bottom of all the unrest. Truly we are in the day when "men's hearts are failing them for fear for the things that are coming on the earth." But the Lord hath not given us the spirit of fear, but of power and of love and of a sound mind. (2 Tim. 1:7.) Is it not something for which to be very thankful that we can stand on the sea of glass in these distressing times and see through to the other side of the trouble? The world grows worse and worse and all that men had fondly hoped would materialize into a golden age, through their efforts, is rapidly being consumed, but we are privileged to "stand still and see the salvation of our God."

Yet, it is a time of great danger for us too, and we need to earnestly watch and pray that we might be counted worthy "to escape all those things which are coming to pass and to stand before the Son of man." He is like a refiner's fire, and like fullers' soap. Who shall be able to stand. The testings and siftings amongst the Lord's people we are led to believe will be very severe. Though all be removed or turned away from us, can we stand alone? Are we living so close to the Lord that we can lean wholly upon Him?

Can we continue to serve the Lord's people as we might be privileged, even though our efforts seem apparently little appreciated. Paul's labors of love were not always appreciated—the more abundantly he loved and served, the less he was loved. (2 Cor. 12:15.) He must have had the loins of his mind well girded up, to continue so faithfully as he did. Think of him, so early in his ministry, beaten with many stripes and cast into prison, his feet fast in stocks. What a picture of misery we might imagine; but no! He prayed and gave thanks to God, and sang songs.

Let us, then, be renewed in the spirit of our minds daily, and seek grace to keep our affections on the things above. In everything by prayer and supplication with thanksgiving let our requests be made known unto God and His peace which passes understanding will keep our hearts and minds through Christ Jesus. (Phil. 4:6, 7.) "Wherefore, gird up the loins of your mind and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

My God I thank Thee

My God I thank Thee, who hast made the earth so bright,
So full of splendour and of joy, beauty and light ;
So many glorious things are here, noble and right.
I thank Thee, too, that (Thou hast made joy to abound;

So many gentle thoughts and deeds circling us round;
That in the darkest spot of earth some love is found.
I thank Thee more that all my joy is touched with pain;
That shadows fall on brightest hours, that thorns remain;

So that earth's bliss may be my guide, and not my chain.
For Thou who knowest, Lord, how soon our weak heart clings,
Hast given us joys, tender and true, yet all with wings,
So that we see, gleaming on high, Diviner things.

I thank Thee, Lord, that Thou hast kept the best in store:
I have enough, yet not too much, to long for more;
A yearning for a deeper peace not known before.
I thank Thee, Lord, that here our souls though amply blest,

Can never find, although they seek, a perfect rest—
Nor ever shall, until they lean on Jesus' breast.

FRANK & ERNEST TALKS Geelong, 3GL, 222 M. Sundays 10 a.m.
Sydney, 2KY, 294 M. , 8.15 a.m.
Perth, 6KY, 227 M. , 4.45 p.m,

Printed by Hickling St, Powell Pty, Ltd., Lygon St., East Brunswick, Kew. Melbourne.. E.4