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Despise Not, Faint Not.

(Convention Address.)

"My *SON*, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him." (Heb. 12:5.)

AS seen from this verse and its context our topic is one that deals with chastisement or chastening. Probably we all know what these words mean, the general thought conveyed to our minds being—punishment for wrong doing, that which is administered with endeavour to cause one to desist from doing the same thing again. The dictionary meaning is simply "to correct".

Apart from any spiritual application we generally connect the word only with childhood and youth. The proper training of children requires Much chastisement or correction by the parent or guardian, which if not administered, will have a detrimental effect upon the character in later life. Lack of proper correction in infancy and childhood almost invariably results in a spoiled child, and a spoiled child is propelled far along the road to becoming a wilful, undisciplined adult whom none can really respect.

The well known quotation from Proverbs 22:6; "Train up a child in the way he should go; and when he is old, he will not depart from it" is a great truth, for good training is never entirely lost. A tragedy of the modern world is the lack of correction given to children, and coupled with it, the apparent inability of parents and guardians, speaking in a

general sense, to effectively administer proper correction. The reason for this is not very easy to define in a world that is so upside-down in every way, but if one might express an opinion it seems that parents in many instances are less inclined to accept responsibility for the proper training of children. There seems to be a very prevalent view, that in time past there was too much chastisement and correction of children; whether this debatable point be so or not, most will agree that children are no less wayward to-day, and blessed indeed are those children who have parents capable of training them in the way they should go and who effectively restrain them from wilful, disobedient ways.

Of course it must be conceded that no matter how wise and well-balanced the mind of a parent may be there are bound to be some occasions when the chastisements and corrections meted out to an offending child may carry some measure of injustice. We can no doubt all recall occasions in home life and in school experiences where a child received chastisement, while others who were equally and sometimes more guilty escaped scot free. This is mentioned because it helps us to draw comparisons with the absolutely just and proper chastisements God sends upon His spiritual children.

In dealing with children the form of chastisement or correction is important too, and wise indeed is the parent or teacher who studies the punishment meted out, with a view to obtaining the repentance of the child 'with real benefit to its training, and not simply a haphazard punishment governed to large extent by the mood of the parent or teacher at the time.

Now let us look at some Scriptures and note that the Lord's people are often spoken of as being chastened by God for their correction and ultimate benefit, even as children by wise parents. Deut. 8:5, 6—"Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee. Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him." Psa. 94:12—''Blessed is the man whom thou chastenest, 0 Lord, and teachest him out of thy law." 1 Cor. 11:32—"But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." Heb. 12:5-8—"Ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye spurious, and not sons." Prov. 3:11,12—"My son, despise not the chastening of the Lord; neither be weary of his correction; for whom the Lord loveth he chasteneth; even as a father the son in whom be delighteth." In the last two we notice that the passage in Hebrews is based on the verses in Proverbs. "Despise not" means to "grow not weary" concerning chastening.

It seems good to impress that the word "chastening" here, carries no thought of purposeless affliction. With the use of a Bible Concordance we see that its meaning is variously given as—instruction, training, correction and discipline. Therefore, He who chastens does so with but one objective—to assist the chastened one.

From observation and experience we know that all chastening of children by earthly parents has not such noble desires. Many a time a child goes unchastened not because it did not deserve it or need it for future correction, but because the parent was in a place or mood where it suited to overlook the wrong doing. Another time a lesser offence might bring chastisement severer than warranted because the parent was out of sorts. So, as it says in Heb. 12:10, earthly parents chastened us after their own pleasure, as it seemed good to them. But nothing of this kind occurs when the

Heavenly Father chastens us, His spiritual children—it is always with a view to our correction and profit.

We are told not to despise discipline of the Lord. The word rendered “despise” is used only this once in the New Testament. The concordance gives the meaning as “to care little for.” Another help says that literally it would read “Do not regard it as a small matter or a trivial thing.” The Diaglott rendering seems better still—”Slight not the discipline of the Lord, neither be discouraged when reproved by him.”

Children may treat lightly the chastening and reproof of parents. Their young minds may fail to discern why they should be corrected at all. Most of us are able to remember enough of our childhood to know that we became rebellious at what we then considered severe and unwarranted correction, though in later life most of us come to realise that such training must have had good effect in helping to break up some of the wilfulness born within us.

However, the meaning or reason for the chastening and correction the Lord administers to His spiritual children can be far more readily discerned—if we look for it with desire to understand. This seems to be what the Apostle is telling us. Do not slight, treat lightly, the experiences which the Lord allows you to meet; meditate well that you may profit thereby; seek humbly the grace sufficient that you might cultivate that which you see you lacked, or restrain that impetuousness that caused you to run before the Lord in word or conduct.

The second part of verse 5 tells us not to faint or become discouraged when we are rebuked of the Lord. Although the words “rebuke” and “chasten” are closely related it seems good to note the slight difference. By using a concordance exhaustively we find that the same word here rendered “rebuke” is also used as “reprove,” and “to tell one’s fault.” A wise parent will always reprove a child first by the spoken word; if the reproving word does not deter from the wayward course or wilful act, then the chastening hand or other disciplinary measure follows as a more forceful or painful reproof. How often a child will not heed the reproving word until the chastening hand falls. And does not our Heavenly Father use the same methods for our discipline. We have His Word to guide us, ever a reproof to our wayward tendencies if only we heeded it, but too often our self-will carries us on until the chastening hand falls.

There is a verse in Rev. 3:19—”As many as I love, I rebuke and chasten.” The reproof first of all; if that is not sufficient, the chastisement follows. Happy is the child of God to whom the reproof is sufficient.

We think of some Old Testament characters. We read of one in Numbers 22. Balaam, expressly forbidden of God concerning a suggested or proposed escapade, kept hankering after his own way until he was so severely rebuked that

it nearly cost him his life. Others had somewhat similar experiences. Individuals and nations were warned of God regarding the course they were adopting, but the reproof was not sufficient, in many cases, and severer experiences were necessary.

In Isa. 26:16 we read—”Lord, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them.” That is the means of bringing many people close to God, but the chastening experiences are often bitter. We read in Jer, 31:18, 19—”I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised as a bullock unaccustomed to the yoke; turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh; I was ashamed, yea, even confounded, because I did bear the reproach of my youth.” What an apt illustration the prophet uses —”as a bullock unaccustomed to the yoke.” The writer must have often watched what we never see in our day, a young bullock being broken in—the flick that coaxed, the harder lash that compelled obedience to its master; betimes the young, inexperienced animal resisted and jostled uneasily in the yoke; as resistance faded the yoke would rest easier, and later the animal’s work would be performed with comparative ease.

When disciplining comes often we may grow weary in two ways—weary of reproof to the point of rebellion, or we may become discouraged at our inability to overcome the defects in our character. Rebellious--Discouraged. How does the chastening of the Lord affect me? To some extent one condition may follow the other. Early in the Christian way the chastening hand is apt to stir up rebellious thoughts — much as a child with its parent. The child loves the parent, but its young mind fails to see why it should be so often restrained from doing what it likes. Not understanding the need of reproof and chastening the young mind rebels, but later in life it will realise the value of the corrections if it is rightly exercised thereby.

Christians are somewhat different in this respect that their minds are mature; thus they are able to reason better than a child, and should learn quickly the reason why they receive chastening experiences. We know that our loving Heavenly Father is perfect, and the knowledge of the absolute love, wisdom and justice tempered with mercy of Him with whom we have to do, should quickly, and must eventually, remove the rebellious aspect of the reaction to our training.

The discouragement aspect may not be so easy to overcome. Though it is chiefly the poor of this world, rich in faith, who are called to be members of the Bride and joint-heirs with Jesus in the Kingdom, much has to be done ere each can hear the last “well done.” Our talents for service may seem meagre, but none are so much so, that they cannot be traded with and increased. Character development is an absolute necessity, as shown by the injunctions for the Lord’s people found in Eph. 4:1, 2, 22-24, 29, 31; 5:3-5; 6:10, 11. A Christian must ever exercise the greatest vigilance if he is to be finally numbered amongst the overcomers. The message emanating from the Gospels and Epistles is grow, cultivate, increase in all that is good—growing in grace and in the nurture and admonition of the Lord.

Like seed sown in a field the healthiest and best growth occurs where the weeds are removed or kept down, so we have to root out the things we loved and cultivated as children of wrath, before the truth enlightened the darkness, so that the good and true things can grow unimpeded. (See Eph. 5:8-10.) We have to “work out our salvation with fear and trembling,” for it is God who desires it (Phil. 2:12, 13.)

The rooting out of the evil is a long, arduous task. It reminds one of thistle or burr cutting. If set the task of eradicating thistles from a badly infested area, no matter how carefully one works there is always a straggler or two left behind. At the end of a weary day it isn’t very gratifying to have the overseer come along and point them out with the reminder that one left here and there is sufficient to seed the whole area again. Worse still, if later we go out to the same field and find thistles that we had cut rearing their heads again. Thistles have taproots which go down deep and if the hoe does not go deep enough they often grow again very quickly. If we are going to keep the area free of thistles we just have to keep going over it. That just seems the way in the Christian life. Faint not when thou art rebuked by Him for the straggler thistles we overlooked, or for those we thought we had dispensed with forever but apparently we did not get right under the root. In Job 34:31, 32 we read, “That which I see not teach thou me.” The Psalmist said, 'Who can understand his (own) errors? Cleanse thou me from secret (hidden) faults.” (Psa. 19:12.) That is just what the Lord will do for us if we let Him.

The fine gold of a truly mellowed Christian character is all the Lord wants in His people. The dross He will refine away. It will leave us pretty small in the eyes of the world and in our own eyes also sometimes, for no chastening for the present (while it is being administered) seemeth to be joyous but grievous, but precious to the Lord at last are all who are rightly exercised thereby. We never could become what the good Father in heaven means us to be if He did not put us to many a sore trial and grief. Gold can only be purified from the dross by being put into the fire; rusty iron is made bright and smooth by the file; the most attractive lawns are those that are mown the oftenest.

We will not seem to accomplish very much in the way of works in this age. Our aim to assist and convert others from darkness to light will not have any great result now, and as Isaiah says, it will seem to us that we have brought forth wind, and not wrought any real deliverance in the earth. (Isa. 26:18.) But a very great work is being performed in us, and we must grow more and more like Jesus; have more and more of His mind and disposition, and when the fleshly body gives way to the new, spiritual body in the resurrection, we shall be truly like Him.

So the Psalmist in Psa. 17:15, after speaking of the natural man who often gains so much at the expense of others in this life, finishes the Psalm, "(But) as for me I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." So it should 'be with us.

By receiving the chastenings of the Lord we are apprised of the fact of our sonship in God's family, for without it we have no heritage therein. (Heb. 12:7, 8.) Keeping this thought in mind encourages us in the endeavour to make straight

paths for our feet instead of letting our hands hang down and our walk halted as of one with feeble knees because of exhaustion. The chastening or reprimands we receive from the Lord should be instrumental in causing us to "ponder the paths of our feet" (Prov. 4:26, 27), that we might make them straight.

While the concordance renders the meaning of "straight" as upright, erect, the word seems to carry the thought also of "even," "smooth," "level," and the Diaglott uses the latter thought. We are reminded of John's answer to his questioners, "I am as the voice of one crying in the wilderness, make straight the way of the Lord. Every valley shall be filled and every mountain and hill shall be brought low." (Luke 3:3-5.) This suggests a levelling work which we know will be completed for all the world during the Kingdom. We seem justified therefore in adopting this thought for the word in the passage we are considering, which is directed to Christians. Make a level, plain path for your 'feet; remove the boulders and fill up the ditches that impede your progress—lest that which is lame be turned out of the way (hindered).

A thought is suggested that by diligence in removing the things displeasing to the Lord (shown to us by His discipline) we are helping to make the way clearer to others (other lame ones). Example is a very good thing, often the best preaching. Remember Paul's words, "Be ye followers of me even as I also follow Christ." What a number of stones the Apostle Paul removed out of the way for those who followed after. (See 1 Tim. 1:16.) We have many examples both in the Old and New Testaments of men and women who sought to walk in the way of the Lord open to them in their time. What a record of their hopes and fears, their victories and failures, and if we diligently keep them in mind by study we will surely be helped, for^ all these things have been recorded for our reproof, correction and instruction in righteousness. (2 Tim. 3;16.)

"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 the race that is set before us, looking unto Jesus the author and finisher of our faith." The easily besetting sin does not seem to be any particular sin common to all Christians, but any sin; some have one, some another they realise to be a particularly besetting sin for them.* The R.V. rendering is "the sin that doth so closely cling to us." The Diaglott—"the close girdling sin."

Dear brethren in the narrow way, let us not faint but press right on, for as verse 4 says, "We have not yet shed blood in the battle." Let us run with patience the race that is set before us, for if we finally "overcome" the end will be glorious.

If I in Thy likeness, O Lord, may awake,
And shine a pure image of Thee,
Then I shall be satisfied when I can break
The fetters of flesh and be free.

(* Respecting the thought concerning the sin which doth so easily beset us (Heb. 12:1) , it has since been suggested that lack of faith is probably meant. Faith is so necessary to be exercised if we would be pleasing to God—lack of it undoubtedly displeases Him. By noting the previous chapter and the following verse we see how important is faith. To doubt or fear in the face of God's promises is a sin which ever besets His people. To lay aside lack of faith, together with every other weight, is the objective of all true Christians as they run with patience the way that leads to Christlikeness.)

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Ban Imposed on Search for Ark.

“The Age’ Correspondent in London.

A BAN has been placed on the international search for Noah’s Ark, which was to have been made on Mount Ararat on the Russian-Turkish frontier. It has been imposed by the Turkish Government, it is believed, to avoid friction with Russia.

When the expedition was first announced, Moscow Radio commented: “Intelligence agents of the Anglo-American bloc are not using much imagination if they cannot find a better excuse for an expedition to territory adjacent to the Soviet border.”

The newspaper “Pravda” added: “The expedition is financed to spy on our territory.”

Three parties had planned to explore Mt. Ararat—five British, two Dutchmen and eight Americans. The leader of the British party, 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.

The above news item appeared in the Melbourne press of 30th May last, and while many will feel disappointed that the present expedition has been hindered from making the search for the Ark, yet it would seem that God’s time is still future for proving the Bible record of the Flood in Noah’s day to the world generally.

Some years ago an account of the finding of Noah’s Ark appeared in these pages, and it is thought well to repeat it at this time for the benefit of many new readers. The account was found in a reprint from the U.S.A. periodical “Prophecy Monthly”, and is based on what occurred over thirty years ago. It is as follows:

The story itself is told by Vladimar Roskovitsky, a White Russian who was serving as an aviator in the Czar’s

armies just before the Revolution. He was not a Christian at the time of the discovery, but was led by the proof of the truth of the Bible account of the Flood to become a Christian, and is now engaged selling Bibles.

His story is that he was stationed with a group of aviators at a lonely outpost about 25 miles northwest of Mt. Ararat. The day was blistering hot, as August days are apt to be in the semi-desert regions, and the men looked longingly at the snow-cap on Mt. Ararat. The Captain of the post appeared, and said that a super-charger had been installed in No.

7 plane, and Roskovitsky and his friend were ordered to take it up for a test at high altitude.

All the preparations were quickly made, and with an engine already hot from the sun, the aviators were soon in the air and circling the camp for altitude. At 14,000 feet they levelled off to become accustomed to the altitude.

An Amazing Sight.

Suddenly Roskovitsky was taken with an impulse to head for the snow-capped peak. He circled it a couple of times, and then took a long glide down the south side of the mountain, when suddenly he came upon a perfect jewel of a lake, blue as turquoise, and partly frozen over at the shaded end. As the men circled to get clearer views, the second man began to shout wildly and to point to the lower end of the lake. The pilot looked and nearly fainted.

To use his own words: “A submarine! No, it wasn’t, for it had stubby masts, but the top was rounded over with only a flat cat-walk about five feet across down the length of it. What a strange craft, built as though the designer had expected the waves to roll over the top most of the time, and had engineered it to wallow in the sea like a log, with those stubby masts carrying enough sail to keep it facing the waves.

“We flew down as close as safety permitted and took several circles around it. We were surprised, when we got close to it, at the immense size of the thing, for it was as long as a city block, and would compare very favourably in size with the modern battleships of today. It was grounded on the shore of the lake with about one-fourth under water. It had been partly dismantled on one side near the front, and on the other side there was a great doorway nearly twenty feet square. This seemed quite out of proportion, as even today ships seldom have doors half that large.

“After seeing all we could from the air, we broke all speed records back down to the airport. When we related our find the laughter was loud and long. Some accused us of getting drunk on too much oxygen, and there were many other remarks too numerous to relate.

Captain’s Interest.

“The Captain, however, was serious. He asked several questions, and ended by saying, ‘Take me up there; I want to look at it.’

“We made the trip without incident and returned to the airport.

“ ‘What do you make of it?’ I asked, as we climbed out of the plane.

“ ‘Astounding,’ he replied. Do you know what ship that is?’ ‘Of course not, sir.’

“ ‘Ever hear of Noah’s Ark?’

“ ‘Yes, sir. But I don’t understand what a legend of Noah’s Ark has to do with our finding this strange thing fourteen thousand feet up on a mountain top.’

“ ‘This strange craft,’ explained the Captain, Is Noah’s Ark. It has been sitting up there for nearly five thousand years. Being frozen up for nine or ten months of the year, it couldn’t rot, and has been in cold storage, as it were, all this time. You have made the most amazing discovery of the age.’

Russian Government’s Expedition.

“When the Captain sent this report to the Russian Government, it aroused considerable interest, and the Czar sent two special companies of soldiers to climb the mountain. One group of fifty men attacked one side, and the other group of one hundred men attacked the big mountain the other side.

“Two weeks of hard work were required to chop out a trail along the cliffs of the lower part of the mountain, and it was nearly a month before the Ark was reached. Complete measurements were taken and plans drawn of it, as well as many photographs, all of which were sent to the Czar of Russia.

“A few days after this expedition sent its report to the Czar, the Government was overthrown, and godless Bolshevism took over, so that the records were never made public, and probably were destroyed in the zeal of the Bolsheviks to discredit all religion and belief in the truth of the Bible.

“We White . Russians of the air fleet escaped through Armenia, and four of us came to America, where we could be free to live according to the ‘Good Old Book,’ which we had seen for ourselves to be absolutely true, even to as fantastic-sounding a thing as a world flood.”

The Lord’s Great Prophecy.

The following article had been omitted from the series of articles appearing in the “Peoples Paper” under this heading, and this will be incorporated in the booklet, details of which will be announced shortly.

False Messiahs And False Teachers.

“If any man shall say unto you then, *LO* here is Messiah, or there, believe it not. *FOR* there shall arise false Messiahs, and false teachers, and shall show great signs and wonders; insomuch that if it were possible they would deceive the very elect. Remember I have foretold you.”—Matt. 24:23-25.

The deceivers here described certainly are not the fanatics who from time to, time have claimed to be Christ and have deceived but few possessed of any degree of common sense and judgment. We have already pointed out the Antichrist, the great deceiver, the Papacy, which for centuries sat in the spiritual temple, displaying himself as the only representative of Christ—His vicegerent,—concerning whom our Lord correctly foretold, that all the world would wonder respecting him, except those whose names are written in the Lamb’s book of life. (Rev. 13:8.) Similarly, the Church of England is not merely a church or “body” but it has an earthly head in the civil sovereign, the King.

The Greek Catholic Church very similarly, though not so particularly, had for its head the Czar of Russia—who nevertheless exercised more power. If Papacy is anti-Christ, a pseudo or false Christ, are not the other false bodies with false heads also false Christs, or Anti-Christs — however many or few of God’s true saints may be in them?

Various Protestant denominations, although they acknowledge no head except Christ, nevertheless practically make their Synods, Conferences and Councils into heads, from which they take their laws, usages, and confessions of faith, instead of the one only head of the one true Church.

For a large period and to a greater or less extent these systems of men have so counterfeited the genuine Messiah (head and body) as to partially deceive many. But now for a century past these deceptions are failing. Few Presbyterians, if any, now believe theirs the one true Church; neither do Methodists, Baptists, Lutherans, and others so think of their systems; and even Anglican, Greek and Roman Catholics are getting free from the delusion that theirs is the only Church, outside of which are none of the elect. But in the prophecy under consideration our Lord warns us of danger from false ,Christs “then” —that is now. In harmony with this we find in Revelation (13:14-18) a prophecy of a special combination of influence by which Protestant denominations will be unified and, though separate, yet be brought into co-operation with Papacy, in a manner that will give both increased powers, and deceive many into supposing that the new combination will be God’s instrumentality for doing the work predicted of Messiah,—and that it is thus His representative.

“The Sun Of Righteousness Shall Arise.”

“Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: or behold he is in the secret chamber; believe it not. For as the bright--shiner [the Sun] cometh out of the East and shineth even unto the West, so shall also the presence [Greek parousia] of the Son of Man be.”—Matt. 24:26, 27.

That great delusions, “strong delusions” by Satan, are just before us, is witnessed not only by our Lord’s words here, but also by the Apostle Paul (2 Thes. 2:10-12). Had it been foretold precisely what form these deceptions would take, this would have somewhat hindered their deceptive power. God permits these deceptions for the very purpose of separating the “overcomers” from all others, and merely guarantees us that the “elect” will be kept from falling. And yet it is quite possible that some of these trials, siftings and delusions, may come closest upon those possessing the largest degree of the light of present truth. How all-important it is that we “keep ourselves in the love of God”; that we have not only a knowledge of the truth which alone might merely puff up, but that additionally we have the spirit of Christ, which it should produce;—love to God and to each other and sympathy for all men; for “love buildeth up” character in likeness of our Lord.

The claim, “Behold he is in the secret chamber,” is made by Spiritists;—that they can have face-to-face interviews with the Lord at some of their seances; and that all who are in sympathy with their views may have the same privilege, etc. What if the caution that, if it were possible, it would deceive the very elect, should be found to mean that the “very elect” will be subjected to the severest trials in this evil day? “Who shall be able to stand?” (Rev. 6:17.) The answer through the Prophet is, “He that hath clean hands [an honest life] and a pure heart [a conscience void of offence toward God and man]: . . . he shall ascend into the mountain [Kingdom] of the Lord . . . and stand in the holy place.” —Psa. 24:3, 4.

But how shall God’s people know assuredly that these manifestations are not genuine? He has instructed us that His day will come as a thief in the night, that He will be present unseen by the world superintending the harvest work— gathering His elect, etc. How do we know that He will not manifest Himself to His watching people, as so-called Christian Spiritualists claim, in the “secret apartments”—in their seances?

We know that He will not so manifest Himself to us, because— (1) His instructions are that we shall be “changed,” made “like Him,” and thus “see Him as He is”; and (2) He forewarned us against these deceptions which would propose to show Him to us in our unchanged or flesh condition saying, “If they shall say he is in a desert place or in secret apartments, believe, it not”; because in no such manner will He be manifested. On the contrary, “As the bright- shiner [the Sun] cometh out of the East [and can neither be confined to a solitary place nor to a private room] , but shineth [everywhere] even unto the [remote] West, so shall the presence of the Son of Man be.”

Our Lord’s revelation at His second presence will not be in a room, nor to a community in a wilderness or desert place; not even to one nation as at the first advent; but it will be a general world-wide manifestation: “The sun of righteousness shall arise with healing in his beams.” It is the searching beam of truth from the great Sun of Righteousness that already causes so much confusion amongst men, by shining into the dark places and discovering error and corruption of every kind. Whatsoever doth make manifest is light. And it is the great Light of the world, Christ (and ultimately also His associated Church) that shall bless mankind by bringing to light all the hidden things of darkness; for nothing is hidden that shall not be made manifest. “The day shall declare it”; and there could be no day without the Sun shining from the East even unto the West. “This is the true light which ‘lighteth [in due time] every man that cometh into’the world.”

(We will examine Matt. 24:28, at the conclusion of verse 41, to make Matthew’s account correspond with those of Mark and Luke.)

Faith, Not Sight.

"We walk by faith, not by sight."-2 *COR. 5:7.*

This principle holds true in respect of all of God's dealings with His people during the night of weeping preceding the glorious morning of joy, when they shall see as they are seen and know as they are known. Hence, to approach God's Word and have a right understanding of it, implies:

(1) A heart condition of teachableness.

(2) A heart condition of faith in God, as the great Teacher who knows our limitations and who has promised to guide the willing and obedient into all Truth as it becomes "meat in due season."

An expectation of Divine guidance in the understanding of the Scriptures, even as God has promised, and, expecting this, they may seek for it in prayer.

(3) An exercise of their reasoning faculties that, while expecting and seeking, and looking in the direction of their expectations, they may thereby approve or disapprove -what is presented to them.

(4) Great care that they do not neglect these favours of God. They should beware of headiness and highmindedness, lest, having enjoyed the light and the blessing, these should slip from them and leave them again in the outer darkness in which we see the whole world of mankind groping.

To continue in the light and truth and blessing necessitates character-development, for the privilege of the light of knowledge is God's reward for purity of heart, of intention, of endeavour. So may we come into Christ and abide in Him and bring forth much fruit.

News Item. -LONDON,

June 7 (A.A.P.). — General Smuts said today that what was happening in Asia was creating the gravest situation the world had known for hundreds of years.

General Smuts said Asia contained two-thirds of the human race and was developing a new nationalism.

The situation was so big that no one could size it up.

For over a century the people of Asia were led by European men, capital, energy and organising power.

Europeans were now being sacked. What was happening in the West was in comparison very small.

He added: "We are living in a twilight world. I wish someone could tell me whether we are at the end or the beginning.

"There is sense of fear, anxiety and menace which did not exist after the first world war.

You are powerless, frightened and think something is coming. You have got to stand up to what seems to be the danger—the cold war and the underground movements which are sapping our spirit."

The above remarks by General Smuts of South Africa, who is considered one of the leading statesmen of the world, are surely in fulfilment of the words of Christ—''Men's hearts failing them for fear, and for looking after those things which are coming on the earth." (Luke 21:26.)

Members Complete the Earthly Way.

IN recent weeks three more of our dear friends have completed the earthly way in the persons of Sister Kirsch of Birchip, Victoria; Sister Kennewell of Adelaide; and Sister R. Martin of Adelaide (recently of Perth) . Each of these dear Sisters had rejoiced in the truth for well over thirty years and their faithfulness to the Lord was clearly manifest to all who knew them; they have left behind blessed memories in the minds of the brethren and relatives. While sympathising with the bereaved loved ones, our hearts also rejoice that these dear members have finished the pilgrim way faithfully and entered into their rewards, by the Lord's grace,—'Finished the toil, the rest begun; the battle fought, the triumph won!"

The close of a truly sweet, Christian life on earth came to our dear Sister Kirsch on the morning of May 21st, after some years of frailty. It is many years since Sister Kirsch attended the Melbourne Class and Conventions but she corresponded regularly with us and a number of brethren, and also had personal fellowship with a few friends who visited the Birchip home, where the sweet influence of the Lord made such visits sacred and blessed occasions. It has been stated that our dear Sister was always very happy in the Lord and for some years had been a patient sufferer, never complaining. Sister Kirsch's own letters were always full of praise to the Lord; in one, written a few weeks previously, was the cheery statement concerning herself.—"My heart is very weak, but I have much to be thankful for; I have had the light of truth on my way, to cheer and comfort,—Then let our joys abound, and every tear be dry.' . We shall get to the end of the way too, as God sees good." It gave our dear Sister Kirsch much joy that other members of her family are also rejoicing in the truth, and this is a great comfort to them in parting with such a loved Christian mother whom we feel sure has heard our Lord's words—"Well done, good and faithful servant."

On the morning of May 26th last, relatives of our dear Sister Kennewell found that she had passed away peacefully in her sleep, having been apparently well on retiring the preyious evening. Well known and loved by the South Australian friends and visitors to the Adelaide Conventions, Sister Kennewell had for many years attended at the Gawler Class with her husband, the late Brother Kennewell, and members of her family. In more recent years our elderly Sister had resided in Adelaide and attended the Adelaide Class as regularly as possible, and rejoiced in the truth and fellowship with all the dear friends there. Of a quiet and retiring disposition, it has been stated that her love for the Lord and the truth with simple faith and self sacrifice was evident at all times. Two members of our dear Sister's family have also rejoiced in the truth for many years, and so "sorrow not as others who have no hope."—''Blessed are the dead who die in the Lord."

Our dear Sister Martin completed her earthly life on the morning of June 4th after a severe stroke three days previously. Well known and loved by the brethren in South Australia, Melbourne and latterly in Perth, our dear Sister spent most of her long Christian life in Adelaide, attending the Adelaide Class, having been for a short time in Melbourne and last year had moved with Brother R. Martin to Perth, W.A., where she attended the Class up to the Sunday prior to her death. It has been stated of our dear Sister that she was always so faithful, true and self-sacrificing, and in meeting her there was at once evident a homely, loveable disposition, the outcome of a life of service to the Lord and His people. While the loss of our dear Sister is mourned, there is comfort and rejoicing also in the assurance that "The Lord knoweth them that are His," and that another dear member will be—''Forever with the Lord."

The poem below by F. R. Havergal has been received with the intimation that it was liked by our dear late Sister. It is entitled—

"Just When Thou Wilt."

Just when Thou wilt, O Master, call!
Or at the noon, or evening fall,
Or in the dark, or in the light,
Just when Thou wilt, it must be right.

Just when Thou wilt, O Saviour, come,
Take me to dwell in Thy bright home!
Or when the snows have crowned my head,
Or ere it bath one silver thread.

Just when Thou wilt, O Bridegroom, say,
'Rise up my love, and come away !'
Open to me Thy golden gate,
Just when Thou wilt, or soon, or late.

Just when Thou wilt—Thy time is best—
Thou shalt appoint my hour of rest,
Marked by the Sun of perfect love,
Shining unchangeably above.

Just when Thou wilt!—no choice for me!
Life is a gift to use for Thee;
Death is a hushed and glorious tryst,
With Thee, my King, my Saviour, Christ !

‘Tis sweet to know

When we are tired, and when the hand of pain Lies on our hearts, and when we look in vain For human comfort, that the Great Divine Still understands these cares of yours and mine, Not only understands, but day by day Lives with us, while we tread the earthly way, Bears with us all our weariness, and feels The shadow of the faintest cloud that steals Across our sunshine, even learns again The depths and bitterness of human, pain.

There is no sorrow that He will not share,
No cross, no burden for our hearts to bear
Without His help, no care of ours too small
To cast on Jesus, let us tell Him all,
Lay at His feet the story of our woes,
And in His sympathy find sweet respose.

He understands.