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## Christ's Return- His Revealing and Manifestation.

(Continued from Last Month's Issue.)

THERE were evidently similar testings in our Lord's earthly sojourn, which was during the Harvest time of the Jewish Age. It was the message that a new Age was about to open, and that Messiah has come, which at once separated the "Israelites indeed" from the nominal system. Then, as our Lord began to speak of the way of the Cross, of taking up the Cross and denying oneself, some withdrew ; and when He talked of giving His flesh for the life of the world, it caused a stumbling to some. Then a question arose about whether Christ could come out of Galilee. "Hath not the Scriptures said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was, and so there was a division among the people because of him." (John 7:41-43.) "Some said, He is a good man, and others nay, but he deceiveth the people." (John 7:12. )

On another occasion when He spoke about "Whoso eateth My flesh and drinketh My blood bath eternal life," etc., we read that many therefore of His disciples when they heard this, said, "This is a hard saying, who can hear it." And "from that time many of his disciples went back and walked no more with him," (John 6:61-66.)

Thus it was that there were such truths sent out and such conditions permitted as would separate the wheat from the chaff. While the wheat was gathered into the Gospel Gamer, the chaff was tied more tightly, in sectarian bundles, ready to be burned at the conclusion of the Harvest time, in the destruction of Jerusalem A.D. 70.

In the Parable of the Wheat and the Tares (Matt. 13:24-30) , the Lord indicated that there would be a similar Harvest time at the end of this Gospel Age. He says, "Let both grow together until the harvest" (elsewhere He explains "the harvest is the end of the Age") . "And in the time of harvest I will say to the reapers, Gather ye together first the tares and bind them in bundles to burn them, but gather the wheat into my barn."

### Present Day Harvest Experiences.

Ever since the Millerite movement there have been just such experiences and proclamations of truths which have separated those who "have ears to hear" any news of the Bridegroom's coming, and who "love his appearing and kingdom." Strong truths have been permitted to come to God's people, and discussions and disputings have done their work. Sometimes it has been trivial personalities which have led astray. Sometimes differences on matter of order, or on truths which are not vital have turned some away, and what light they possessed has become darkened and their spirit has become bitter and, finally, they have seemed to lose the faith and hope, and the light that was in them has become darkness. Very generally the difference of thought is not so much the cause of separations as the wrong spirit that is engendered in the discussions. Thus the lack of oil in the vessel is indicated. Sometimes it may be that more important truths have caused divisions, and sometimes error has been made to look like truth. "Light has been put for darkness, and darkness for light."

The Lord foretold that there would be such delusions and sections, saying, "Many false prophets (teachers) shall arise and deceive many" (Matt. 24:4, 5, 11, and 24) . "In so much that, if it were possible, they shall deceive the very elect." The whole matter depends upon our having "oil in the vessels," i.e., the holy spirit in our hearts and earnestly seeking the guidance of God's Word, which is the lamp to our feet.

We would note that all this Harvest work is to take place after the Lord of the Harvest has arrived and also before the last phase of the great time of trouble, when "The fire of the Lord's jealousy shall devour the whole earth" (Zeph. 3:8-

9) , in which the bundles of tares are to be destroyed. The indication also is that, prior to this final burning up, the “elect” shall have been gathered Home to be with the Lord in the heavens.

Another parable found in Matt. 22:1-14 seems to take in the whole Gospel Age from the time the Gospel feast was prepared. John introduced the Bridegroom (John 3:29), who had come to purchase His bride. The feast was spread, the fatlings, the antitype of the bullock (Lev. 16) and other types were slain; then the feast was ready.

The invitation was first to the leaders of Israel; few came, then the invitation was extended finally to all nations.

Then the King comes in, the Lord returns, and the first thing He does is to inspect the guests. All who have entered the guest chamber have accepted the wedding garment, and therefore the Lord’s query, “How cattiest thou in hither not having a wedding garment?” This denotes that some even after being justified by faith and entering the Christian way, would, through one cause or another, lose faith, and trust in their own “filthy rags” as righteousness. They become agnostics, and are cast out of the Gospel favour and go into outer darkness.

Thus it would appear that the Scriptures indicate a progressiveness respecting the second advent of Christ. There is first the winding up of the work of the Gospel Age, preparatory to the opening up of the Kingdom Age. The Church must be all complete, the dead in Christ shall rise first, then those that remain are to complete their course and be caught away at the moment of death, to be with the Lord in the air. (1 Thess. 4:17.) The present “prince of the power of the air” will be dethroned and bound, along with all his evil spirits, the wicked angels who have been operating in Spiritism. Spiritism will not be able to operate when the Kingdom of Christ is established.

So long as Satan’s power in the earth abounds, so long as the evil spirits which have been operating with him since Noah’s day can deceive humanity by impersonating departed friends, through mediums, called witches in olden days, in the seances and by other means in Christendom, and by medicine men, Devil priests, etc., in heathen lands, we may know that Christ’s kingdom has not been set up. Probably the cessation of these evil practices by the “angels that left their own habitation” (Jude 6; 2 Pet. 2:4), will be one of the first evidences that Christ has taken to Himself His great power and commenced His reign on the earth.

The Bible teaching respecting the second presence of Christ and the work which He will first perform at His return has been somewhat hidden through a poor translation of the Greek word “parousia” in the New Testament.

The Word “Parousia”.

The word occurs in the following texts, and in each case it should be properly translated “presence,” not “coming”:

Matt. 24:3—“What shall be the sign of thy presence?” “

Matt. 24:27, 37, 39--So shall also the ‘presence’ of the Son of Man be.”

1 Cor. 15:23--“They that are Christ’s at his ‘presence.’ “

1 Thess. 2:19—“What is our hope, or joy, or crown of rejoicing? Are not even ye, presented before our Lord Jesus Christ at his ‘presence’.-

1 Thess. 3:13 -That He may establish your hearts unblameable in holiness before God, even our Father at the ‘presence’ of our Lord Jesus Christ.”

1 Thess. 4:15—“We which are alive and remain unto the ‘presence’ of the Lord, shall not precede them which are asleep.”

1 Thess. 5:23—“Be preserved blameless unto the ‘presence’ of our Lord Jesus Christ.”

1 Thess. 2:1—“Now we beseech you, brethren, by (respecting) the ‘presence’ of our Lord Jesus Christ, and our gathering unto him.”

2 Thess. 2:8 (see Rev. Ver.) --“Then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to naught by the manifestation (epiphania) of his ‘presence’.”

James 5:7—“Be patient, therefore, brethren, unto the ‘presence’ of the Lord.-

Jas. 5:8 “Be ye also patient, stablish your hearts for the ‘presence’ of the Lord draweth nigh.”

2 Pet. 3:3, 4—”There shall come in the last days scoffers walking after their own lusts, and saying, Where is the promise of His ‘presence’?”

The word “parousia” is twice properly translated “presence” in 2 Cor. 10:10 and Phil. 2:12. These two instances clearly demonstrate that the word “parousia” has the same meaning as is correctly translated by our English word “presence.” Some have suggested that “parousia- means “arrival’ or “drawing near,- but how absurd it would be to say that Paul’s “bodily arrival is weak” or to say “beloved as ye have always obeyed, not as at my arrival only but now much more in my absence.

It should be evident to any unbiassed mind that the general meaning of the word is presence, and when so translated we find there is a harmony and clearness in the New Testament teaching concerning the Lord’s second presence.

Epiphania.

Another Greek word used in connection with our Lord’s second presence is “epiphania,” which signifies “brightness” or -manifestation.” It is rendered “appearing” and “brightness” as in the following instances:-

1 Tim. 6:14—”Keep this commandment without spot, unrebukeable until the ‘appearing’ of our Lord.”

2 Tim. 4:1—I charge thee therefore before God and the Lord Jesus Christ, Who shall judge the quick and the dead at His ‘appearing’ and Kingdom.”

2 Tim. 4:8—There is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day, and not to me only, but to all them that love his ‘appearing’.”

Titus 2:13—”Looking for that blessed hope and the glorious ‘appearing’ of the great God and our Saviour Jesus Christ.”

2 Thess. 2:8--Then shall the wicked one be exposed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the ‘brightness’ (epiphania or bright shining) of his presence.-

Apokalupsis.

The Greek words apokalupsis and apokalupto, which are also used in respect of the coming of the Lord, signify uncovering or unveiling (as of something previously present but hidden). Apokalupsis is rendered “revealed,” “revelation,” “appearing,” “coming” and “manifestation” in the following texts which refer to the Lord’s second presence, power and glory, as these shall be made known—uncovered or revealed to the world.

2 Thess. 1:7, 8--The Lord Jesus shall be ‘revealed’ from heaven. . .”

Rom. 8:19—For the earnest expectation of the creature waiteth for the ‘manifestation’ of the sons of God.”

Luke 17:29-30—Even thus shall it be in the day when the Son of Man is ‘revealed’.” That is to say, that as soon as the Church has all been taken to be with the Lord, the Son of Man will be revealed to the world in the fiery time of trouble, as the Judge of mankind, who had already been present for some time dealing with His Church, sealing and gathering His elect from the four corners of the earth.

Other texts where this word occurs are:--Rom. 8:1 8 ; 1 Pet. 4:13; 1 Pet. 1:4, 5; 1 Cor. 3:13; 1 Cor. 1:7; (trans. “coming”); 1 Pet. 1:7; and 1 Pet. 1:13. “Hope to the end for the grace that shall be brought unto you at the ‘revelation’ of Jesus Christ.”

Thus it seems that the Lord first comes as a thief, and is unknown to the world or even to most Christians. He makes His presence gradually known to the watchers, and those hear His “knock.” Gradually His presence is more and more revealed, and finally there will be the manifestation, the demonstration of His presence in the fiery judgment, in which the present world systems, religious, social and political, will be consumed in preparation for the bringing in of the better day of righteousness and peace under the Kingdom for which we have so long prayed, “Thy Kingdom come, Thy will be done on earth as it is done in heaven.-

(To be continued.)

Melbourne Christmas Convention.

The Brethren in Melbourne wish to announce that their Annual Christmas Convention will be held this year (D.V.) from Friday, 25th December, to Monday, 28th December, with further meetings on New Year's Day. 'These gatherings will be held in the Masonic Hall, 254 Swan Street, Richmond, and an invitation is extended to all friends able to attend these assemblies in the Lord's name. Further information may be obtained from the secretary — Mr. J. B. Hiam, 44 Heath Ave., Oakleigh, S.E.12, Victoria.

Greeting Cards.

One of our brethren in the printing trade has kindly produced some Greeting Cards and sent them along with the request that the proceeds from the sale of them be donated to the General Tract Fund to assist in • the work of the Institute. This is very much appreciated, in the service of the Lord.

Deeply rooted, Lord in Thee,  
Now and ever let me be;

Let my roots still deeper grow 'Neath the surface far below.

Thus, while founded on the Rock,  
I need fear no tempest's shock;  
I would be built up in Thee—  
Hither rise—till God I see.

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## Provoking One Another.

"Let us consider one another, to provoke unto love, and to good works, not forsaking the assembling of ourselves together, as the manner of some is but exhorting one another; and so much the more as ye see the day drawing on."— Heb. 10:24, 25.

THE word "provoke" signifies to arouse or incite, or stimulate to activity. It is generally used in an evil sense, but is applicable, as in our text, to describe an incitement to good works, good thoughts, etc. The tendency of fallen human nature is toward things that are mean, selfish, grovelling, and the natural bent is to incite or provoke to encourage similarly mean and unworthy thoughts, actions and words in others, and it has become a proverb that "Evil communications corrupt good manners." Everyone of experience knows this general tendency of evil to beget evil, and to corrupt and to pollute what is nobler and purer than itself; hence we have the Scriptural pronouncement, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Those who neglect this counsel need not be surprised if they are continually falling into temptation, and if the influence upon their own lives results in a measure at least of ungodliness and sin, and disfellowship from those things which are noble and true and pure.

But the "New Creature in Christ Jesus" is one in whom the transforming influences of the Lord's spirit have already begun — one who has a new heart, a new will, a new disposition. With such, "old things have passed away and all things have become new," they have been begotten again, i.e., re-begotten, to new hopes, new wishes, new ideas of propriety. Instead of the earthly wisdom and way, with its "bitter envying and strife," which "descendeth not from above, but is earthly, sensual, devilish," they have now the wisdom that is from above, and a heart (a disposition) to appreciate and pursue its counsels, which are, first purity, then peaceableness, gentleness, meekness, mercy, good fruits, without partiality, and without hypocrisy. And the disposition of this class, in proportion to their attainment of this heavenly wisdom and new nature will be to "provoke" or incite or encourage one another, and all with whom they come in contact, to similar goodness of thought and word and act, in harmony with the heavenly wisdom which is guiding their own course.

This is laid down in the Scriptures as an unvarying rule: “A bitter fountain cannot send forth sweet water and a good fountain cannot send forth brackish water.” A thistle cannot bear grapes, and a grape-vine cannot bear thistles.

It is the Master Himself who says: “By their fruits ye shall know them.” If, therefore, we desire to prove ourselves, and to judge respecting our progress in mortifying (putting to death) the old nature, and our growth in the new nature, we will judge ourselves by this standard, answering to ourselves the question: Is my own spirit (disposition) one which delights in sin in its various forms (not necessarily in its grosser forms of murder, theft, etc., but in its more refined forms, falsity, envy, strife, vainglory, slander, evil-speaking, evil surmises, etc.) , or is my delight increasingly in righteousness, truth, goodness, gentleness, meekness, patience, love? If the former, we are yet, either wholly or partially, in the gall of bitterness and in the bondage of iniquity, and have need to go at once to the Great Physician, and to submit ourselves to His radical treatment — the cutting off of sin, the mortifying of such fleshly desires, etc. If the latter be our condition of heart, we have cause for rejoicing, yet no cause for pride or boastfulness; for we can say no more than that we only have done our duty, having merely learned, and that imperfectly, the lessons set before us by our great Teacher.

The Apostle is addressing the Church, the consecrated New Creatures in Christ Jesus. This is shown in the text, for he classes himself with these, using the word “us”; it is also shown by the context. He calls the attention of the consecrated to the influence which goes out from each to each, and the consequent importance that the influence shall always be stimulating, or provocative of that which is good. No doubt the Apostle found in his day, as we find now, that many who are consecrated at heart fail to see clearly how this consecration should associate itself with and mark itself upon our every act and word.

We are not to be reckless of each other’s interests. In our contact with each other, whether a, personal contact or a contact by mail, we are to “consider one another.” We are to consider what would be helps, and what would be hindrances, what would be encouragements, and what would be stumbling blocks; and we are to do all in our power to assist one another to run with patience the race for the heavenly prize. If we are truly consecrated to the Lord, we can do nothing “against the truth, but (every effort must be) for the truth” (2 Cor. 13:8) . What a burning and shining light every Christian would be if his every act were considered and shaped for the benefit of those with whom he comes in contact! What a blessing it would be in the home. What a blessing it would be in the church. This brotherly consideration is what the Apostle is urging upon us: “Consider one another to provoke (incite, encourage), to love and to good works.” Avoid every word and every act, so far as possible, that might incite to hatred, envy, strife, bitterness (and bad works corresponding to these feelings) all of which are “of the flesh and of the devil.- The Apostle links this advice with the exhortation to forget not the assembling of ourselves together, as the Lord’s people. None of us is so strong in the new nature that he can disregard the fellowship of kindred minds. But even if we did feel sufficiently strong for ourselves, the spirit of love in us should so control that we would delight to meet with “the brethren” for their sakes, if we ourselves received no benefit therefrom. But we are more or less like coals of fire, which, if separated, will tend to cool rapidly, but which, if brought together, will tend to increase in fervency the entire mass. Our Lord has encouraged His people to seek each other’s fellowship for companionship in the study of His Word, and in prayer, pronouncing special blessings upon the meeting of His people together, even if so few as only two or three.

The Apostle intimates that, as “the Day” draws near, there will be the more need for the observance of this instruction respecting the fellowship and communion of the Lord’s people with each other. And experience proves that the constant rush and bustle of worldly activities and pressure of business to keep abreast of the times, brings with it a danger of the Lord’s people being choked with the cares of this life, or with the deceitfulness of riches, or the seeking of riches. We need a counteracting influence to offset this increasing influence of the world and its affairs upon us; and this counteracting influence is to be sought and to be found by the Lord’s people among themselves —communing one with the other, and with the Lord, and exhorting and encouraging one another to steadfastness along the lines of instruction laid down in His Word. The Lord warned His church of the necessity for watchfulness and prayer “that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man” (Luke 21:36). We hear, too, the Apostle’s exhortation, as he looked down prophetically to our day, saying, “Wherefore, take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in exalted positions” (Eph. 6:13, 14) .

It is “as we see the day drawing on” that we are to be the more diligent in assembling ourselves with those of like precious faith; the more earnest in exhorting and provoking to love, and to good works, and thus to assist one another in putting on “the whole armour of God”—the graces of character, meekness, patience, gentleness, brotherly kindness, faith, truth, hope—that with these as the Divine panoply or armour, protecting us from the assaults of the adversary in this day, we may be able to stand. The clear intimation is that, unless we have on this armour we will be unable to stand. And this armour includes more than mere head knowledge, represented by the helmet; it includes, be it noted,

the entire breast-plate of righteousness, purity of heart, and it includes the shield of faith, and the sword of the spirit, and the sandals of consecration.

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## God’s Perfect Peace.

“Like a river glorious is God’s perfect peace,  
Over all victorious in its glad increase.

Perfect ; yet it floweth fuller every day ;  
Perfect ; yet it groweth deeper all the way.

Stayed upon Jehovah, hearts are truly blest,  
Finding, as He promised, perfect peace and rest.

Hidden in the hollow of His blessed hand,  
Never foe can follow, never traitor stand :

Not a surge of worry, not a shade of care,  
Not a blast of hurry toucheth spirit there,

Stayed upon Jehovah, hearts are truly blest.  
Finding, as He. promised, perfect peace and rest,

“Every joy or trial cometh from above,  
Traced upon our dial by the Sun of love,

We may trust Him solely. all for us to do ;  
They who trust Him wholly, find Him wholly true.

Stayed upon Jehovah, hearts are truly blest,  
Finding, as He promised, perfect peace and rest.”

# Be Clothed with Humility.

(1 Pet. 5:5.) (Convention Address)

TO all who have the spirit of Christ, the holy spirit, pride is a hateful thing and humility is beautiful to behold. Christians alone can recognise themselves at anywhere near their face value, and we are prone to err also, as we well know.

As for the natural man he is a lover of himself--Each man to himself most tightly clings, For self he toils, of self he sings."

God is not in the thoughts of a proud man, and his selfish way is often well rewarded in this "present evil world." (Psa. 10:4; 73:5, 6.)

Pride caused Lucifer to adopt a way contrary to the will of the Most High, and unrenewed man has ever followed in his way. Note the youth blossoming into young manhood, his pride in his physical strength; and the young maiden into young womanhood, glorying in her beauty of form and feature. We learn better later, and often wish we could arrest youth in their foolish course and awaken them more quickly to a proper sense of values. God and His Word teaches us that we have nothing in which to be proud. "Pride of life is not of the Father.- (1 John 2:16.)

Experience is a great teacher; apart from the spiritual life, even the daily round and common task provides many humbling experiences. Years ago we were trying to interest a man in the truth message; over a period of time not much progress was apparent; perhaps through lack of experience we pressed the matter unduly and sometimes exasperated him. One day a serious breakdown happened to our motor truck on a public highway, and this man being a mechanic his services were solicited. His quiet remark as he arrived at the scene 'Well, after all we are all dependent one upon the other, are we not?'"—is well remembered. As much as to say—Here is one occasion when more than a knowledge of the gospel is needed. At that time good was received from the experience.

The more we learn about God's great plan and His requirements of us, the humbler we grow. It removes all desire to seek first place in Class meetings or Conventions, or pre-eminence anywhere. Thinking of brethren known over the years and who impressed as being true Christians, and now passed on from us, they all seemed to have, in their eventide of life, the prominent characteristic of humility. One Brother in particular comes to mind: in company with another Brother a visit was paid to his lodgings. It was a few months only before he was called Home, but we were not to know that then, though it was clear that he would be no great time longer amongst us. Certain matters were discussed and something of the strain that must have been upon the old Brother's mind' was apparent. Before leaving there was a request for prayer, and, as the three of us knelt, there is a vivid recollection of the way the elderly Brother dropped to his knees and prostrated himself upon the bed—an attitude of complete surrender, as though deeply imploring the Lord for special guidance and help. Though doubtless quite unknown to him, he preached a more impressive sermon than a thousand words could ever have done, for here, apparently, was, one with whom the Lord had so dealt until Christ-likeness had been formed in him. The Lord will use all such, humbled beneath His mighty hand, both now and when the day of His kingdom arrives.

In various places in the Scripture characteristics are spoken of in terms of clothing. In Isa. 59:17, speaking of the correction that the Lord meted out to backsliding Israel, it is stated—"He put on the garments of vengeance for clothing." The vengeance was corrective and was not directed against individuals, but against the wickedness in which the people were indulging and which separated them from God.

"Be clothed with humility" clothing is that which is seen by others. We have often heard the saying—"clothes make the man"—the implication being that it is according to how a person is dressed as to what impression is made upon the onlooker.

A Christian has much dressing to do of another kind. He is to put on the armour of God—gird his loins with truth, put on the breastplate of righteousness shoe his feet with the gospel of peace, take the shield of faith, the helmet of salvation and the sword of the spirit. (Eph. 6:13-17.) Humility is essential in this work, being quite the opposite spirit to that which prompts those who gird this world's armour on and use its swords and spears. Those using the world's armour most, increase in pride and arrogance.

.A Sunday School Anniversary is called to mind; this took place some years ago, before getting free of Babylon. A high church dignitary officiated for the special occasion, and during the service he came out of the closed-in pulpit to the raised dais prepared for the children to sit upon, where all the splendour of array of gaiters, silver buckles and patent leather shoes, etc., could be seen by all present. In His Sermon on the Mount Jesus tells us about hypocrites who,

in their preaching, almsgiving, etc., sought really the praise and glory of men, and He said of them, “Verily, they have their reward,” That is, they seek these things, and in receiving them, find their measure of content; their minds are so small that they do not perceive how vain and miserable is such reward. But Jesus adds much more in His sermon. He warns us lest we be carried away with similar practises: the heart is desperately wicked, who can know it?

When we consider soberly we realise that by nature we are all fallen and degraded by sin, and come far short of perfection along every line. The very fact that we can see a failing in another can give rise to a feeling of pride in our own heart that may eventually land us in a fall. (Prov. 16:18.) Pride is manifested in varying degrees. We need not have a haughty bearing to be proud. One has pointed out that stubbornness or determination to have things done our own way is often traceable to pride; likewise touchiness, the tendency to be easily offended. The Christian should watch to resist pride in its every form, whether as envy, evil speaking, stubbornness, touchiness, self-assurance, know-all attitude, ambition, a proud look, or even a proud tone of voice.

One has said--“Whoever starts out fighting the sins of others before he has made a vigorous campaign against his own weaknesses and errors is making a mistake.” We need sympathy and humility to assist others, and we need to have been humbled in some of our own battles with self in order to have a clear appreciation of our own personal inability to overcome,- and the continual need of application to the throne of grace to obtain mercy and grace sufficient.

We are reminded of Moses, of whom it was said that he was the meekest man in all the earth. He served the Lord faithfully for forty years and then made a mistake through pride and self-assurance. Once, the Lord delivered the people by commanding Moses to strike a rock so that water gushed out to supply their need. The next time a similar need arose, the Lord told Moses to speak to the rock and water would flow out: but Moses, momentarily flushed with self-importance, smote the rock twice and said—“Must we fetch you forth water.- (Num. 20:7-12.) That little bit of pride, after forty years faithful service, cost Moses the privilege of leading Israel into the promised land.

Saul was another very humble Old Testament character when first called to be made king over Israel, but later progressively degenerated through pride. Samuel, as the servant of the Lord, reminded Saul,—“When thou wast little in thine own sight, thou wast made the head of the tribes of Israel, and the Lord anointed thee king.” (1 Sam. 15:17.) Success turned his head. Let us take heed. The Lord often leads humble-minded people to more prominent positions in His service; let us watch carefully and prayerfully that the reaction does not prove unfavourable.

Years ago, before grasping present truth in its beauty, we call to mind delighting in Psa. 84:10, —“I would rather be a doorkeeper (margin—sit at the threshold) in the house of my Lord than dwell in the tents of wickedness.” Love for the Lord at that time was very sincere, but His Word was so vast and our understanding of it so meagre that it was felt a good understanding of it could not be gained, but to be a doorkeeper would be a very happy position. But over the years it has pleased the Lord to give increasing knowledge of His Word, and bring us slowly but surely to the rich fare of Present Truth. It is realised now that the Lord is not calling us to a position of doorkeeper, but to a place with Christ in the throne of His Kingdom. Once, the lack of knowledge of God and His plan helped to keep us humble; perhaps you have had the same experience. Now, the unfoldings of present truth are so wonderful, and by it we are lifted so far above the horizon of men in their poor outlook for the present day, that we are prone too often to forget how we came by these things. “Who made thee to differ from another, and what halt thou that thou didst not receive?” the Apostle Paul asked some who were lifted up with pride in his day. (1 Cor. 4:7.) It is a good thing to address these words to ourselves quite often as a help to keep us humble.

We live in the days of the Laodicean church, which the spirit of the Lord reproves for its lukewarmness, its indifference and its pride.—“I am rich and increased with goods and have need of nothing.” (Rev. 3:17.) Spiritual pride causes spiritual blindness; it can so veil and cloak itself that we do not recognise it in ourselves. We are so sure that we have the wisdom of God, and are standing for principle, etc., that we feel indignant if any suggest that we are self-righteous or proud.

Whatever of pride we have overcome, and whatever of humility and love we have attained, let us guard with prayerful watchfulness, for our wily foe ever seeks to cause us to relinquish our hold and spoil our best endeavours. Like Paul, “Let us press down (as to hold) upon the mark (already attained) toward the prize of the high calling of God in Christ Jesus”; (Phil. 3:14, literal rendering) , so that we do not let these things slip—glide away from us. (Heb. 2:1.)

I want the first approach to feel  
Of pride or fond desire  
To catch the wandering of my will,  
And quench the kindling fire.

Quick as the apple of an eye,  
O God, my conscience make,  
Awake my soul when sin is nigh.  
And keep it still awake.

If to the right or left I stray,  
That moment, Lord, reprove :  
And let Thy goodness chase away  
All hindrance to Thy love.

“Do the Dead Know Anything”—The full and satisfactory answer to this question is given from the Bible in this 24-page booklet. Price 5d. per copy:6 copies for 2/-, posted.

## My Soul Be On Thy Guard

WHILE as the Apostle predicted, “perilous times” are upon us, in which some in the church will “stumble,” and some “fall.” And when “the love of many shall wax cold” let us not forget that it is “he that endureth (faithfully) to ‘the end (of his trial) , the same shall be saved.” Remember the Apostle’s advice, to take trials and oppositions and misrepresentations cheerfully, joyously, patiently, knowing that, so endured, they will “work out for us a far more exceeding and eternal weight of glory.” But, as the Apostle adds, to secure such blessed results from trials, persecutions, and oppositions, we must remember to “look not at the things that are seen (earthly things and prospects) , but at things that are unseen (the heavenly and eternal things) ‘We are to endure -as seeing Him who is invisible.’ Greater is He that is with us than all that be against us. (Heb. 11:27; 1 John 4.4-8.) “Who is he that will harm you (really) if ye be followers of that which is good?” (Read 1 Pet. 3:13 - 16 : Rom. 8 :3 1 -3 9.) The opposition of evil can work only good to “the elect,” those who are called according to God’s purpose. To all who are of the true Zion the promise is, “No weapon that is formed against you shall, prosper.”

When that noble servant of God, John Wesley, was zealous in opposing Satan, and preaching a full consecration to God, he provoked Satan’s enmity, and the latter found mouthpieces amongst ambitious and zealous “false brethren,- who spread abroad vile rumours from time to time, not only assailing his teachings, but even his moral character.

His plan was to make no defence. He argued that if he should engage in personal disputes it would be just what Satan would want—a hindrance to his work. Finally, however, when a most malicious rumour reflecting on his moral character was started by some prominent persons, and the entire work seemed likely to be greatly injured by it, his brother Charles and some others came to him and said, “John, you must answer this charge or your reputation is gone.”

John replied in substance thus: “No; I will keep right along with my work. When I consecrated myself to the Lord,

I gave Him my reputation as well as all else that I possess. The Lord is at the helm! Our Lord Jesus, by His faithfulness, ‘made Himself of no reputation,’ and was crucified as a blasphemer and between outlaws, yet He opened not His mouth. No, I will make no defence. A certain class, evil at heart, would believe the evil reports regardless of my denials; and those thus alienated will no doubt, as in the early church, go ‘out from us because they were not of us.’ The Lord knoweth them that are His, and will keep His own: and none shall pluck them out of His hand. Besides the Lord may see that some are thinking of me, rather than of Him and His message which I seek to declare.

## Christian Way Ended.

On September the 4th our elderly Sister Fairbrother of Melbourne finished the Christian way after many years of appreciating and rejoicing in the truths of God's Word.

Forty years ago our dear Sister Fairbrother had lost her husband in death, and it seemed as though the Lord made up this loss by granting her, within a few years from that time, a knowledge and appreciation of the truth in all its beauty. Being isolated in the country for some years prevented association with the brethren, but whenever possible our elderly Sister delighted to fellowship with others of like mind.

In recent years physical frailty increased, but through it all our dear Sister was ever cheerful and bright, and while extreme weakness was apparent, it was a blessing that there was no great suffering. On the day prior to her death, before the severe turn which finally exhausted the earthly body, our dear Sister Fairbrother remarked to her daughter - "Wouldn't it be wonderful if I went Home this afternoon." Thus was she looking forward to the wonderful inheritance which the Lord has in reservation for those who love Him supremely.

Sincere sympathy is extended to the bereaved in the passing of a loved mother and grandmother, and a knowledge of God's gracious plan of salvation is a great comfort no doubt at such times. We trust for our dear Sister the abundant entrance into the heavenly Kingdom, by the Lord's grace. "Precious in the sight of the Lord is the death of his saints."

## Patience.

Patience teaches humility; bridles the tongue; restrains the hand; tramples on temptation; endures persecutions; consummates martyrdom. She comforts the poor; moderates the rich: makes us humble in prosperity: cheerful in adversity; unmoved by calumny and reproach. She teaches us to forgive those who have injured us, and to be the first in asking forgiveness of those whom we have injured. She delights the faithful: invites the unbelieving; and is beautiful in every sex and age.

### FRANK & ERNEST TALKS

Geelong, 3GL, 222 M. Sundays 10 a.m.

Sydney, 2KY, 294 M. ., 8.15 a.m.

Brisbane, 4KQ, 435 M. ., 9 a.m.

Perth, 6KY, 227 M. ., 4.45 p.m.

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