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## O House of Jacob, Come Ye, Let Us Walk in the Light of the Lord.

(Isaiah 2: 5).—Convention Address.

THE faithful prophet Isaiah, speaking as he was moved by the holy spirit and being granted visions of the future, seemed to see what glory and blessing the Lord was willing to bestow on the nation of Israel in fulfilment of the promises to their fathers Abraham, Isaac and Jacob and Moses.

The first four verses of this chapter foretell how that even though God would punish them severely for their sins, yet He would return His favour and exalt them as a nation above all peoples and use them as a means of establishing righteousness and peace on earth. He could see the coming judgments as a result of their sins, also the blessings they might enjoy if they would walk in the ways of the Lord, and this called forth the expression of our text. He saw their wickedness as described in the first chapter, and pleaded, verses 16-20, "Wash you, make you clean; put away the evil of your doings from before mine eyes, cease to do evil, learn to do well; seek judgment, relieve the oppressed . . . Come let us reason together, saith the Lord ; though your sins be as scarlet they shall be as white as snow, though they be red like crimson they shall be as wool."

He could see what might have been, and cries out, "Why should ye be stricken any more?" Then after foreseeing that ultimately Israel would repent and be restored under the Messianic Kingdom, he implores, "O, House of Jacob come ye, let us walk in the Light of the Lord,"

What is implied by this expression, "walk in the Light of the Lord?" The nation of Israel was the only nation at that time that had the opportunity of walking in the Light of the Lord. "He hath not dealt so with any nation, and as for His judgments they have not known them" (Psalm 147:20; Amos 3:2.) They had the Law for instructions, and prophets for guidance, and the Temple and priesthood for direction and teaching in righteousness. While they walked in the ways of the Lord they had the rich promises—none of which ever failed, of prosperity, and health, and no nation could stand before them.

The Light of the Lord now shines much more brightly than it did in that day. In 1 John 1: 5-7, we read, "This is the message we have heard of Him and declare unto you, that God is light and in Him is no darkness at all. If we say that we have fellowship with Him and walk in darkness we lie, and do not the truth. But if we walk in the light as He is in the light we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin."

How true it is that darkness and light cannot have fellowship. Where light enters darkness recedes, where light is withdrawn darkness follows. Then after having been in the light, to go into darkness again how much greater is the darkness. "If the light that is in thee becomes darkness, how great is that darkness."

In the beginning "the earth was without form, and void; and darkness covered the face of the deep." And God said, "Let there be light."

Where God is there must be light. The first act, then, in dealing with the literal earth was to create light, and before God will again deal with mankind as His children the darkness of sin must be destroyed.

Mankind represented in Eden, chose to obey the prince of darkness, therefore came sin, wickedness, cruelty, murders, calamities, sickness and death, depravity, ignorance and superstitions. The dark night of sin has been wisely permitted so that man may learn the lesson of obedience.

When the lessons are learnt and all come to appreciate righteousness and truth, the "morning will break and the shadows flee away," and "the willing and obedient shall eat the good of the land." "Weeping may endure for a night, but joy cometh in the morning."

Only by abiding under the providence of the Almighty can man enjoy the fulness of life, the joy of His love and the shelter of His care. Only as the Lord will "lift up the light of His countenance upon us can we have peace."

While darkness always symbolises ignorance, superstition, sin, sickness, sorrow, calamity and death, light ever indicates enlightenment of mind, intelligence, knowledge, righteousness, truth, life, peace and joy. So Jesus said unto the Jews (John 12: 35, 36), "Yet a little while is the light with you. Walk while ye have the light lest darkness come upon you, for he that walketh in darkness knoweth not whither he goeth,—while ye have the light believe in the light." "In Him was life and the life was the light of men and the light shineth in the darkness and the darkness comprehendeth it not" (John 1: 4, 5.) These words were uttered at another crisis in the history of Israel. Isaiah had warned against the sins of Israel, and the Lord's judgments of his time, which meant the carrying away of the nation to Assyria. They failed to walk in the light of the Lord,—the light was withdrawn and they did not discern where they were drifting until they became captives and were carried away from their loved homeland of liberty. When Jesus came 1000 years ago, Israel again faced a great crisis. Matt. 4: 16, quotes Isaiah as referring to Christ, "The people which sat in darkness saw great light ; and to them that sat in the region and shadow of death is light sprung up."

Had Israel recognised Christ, "the Light of the world," He would have gathered their nation as a hen doth her chickens under her wings and the great calamity, the fall of Jerusalem, would never have occurred. Because they failed to "walk in the Light of the Lord," darkness came upon them, their leaders acted as though stupefied—"blind leaders of the blind," they stumbled into the ditch. So Paul informs us that, "Blindness is happened to Israel until the fulness from the Gentiles be come in,"—that is, until the Church is completed, out of all nations. "Through their fall salvation is come to the Gentiles."

How important it is, then, that we "walk in the light of the Lord." In Isaiah's day the light did not shine as brightly as now. The Law Dispensation is likened to the light of the moon, which is • only a reflection of the sunlight to which the "light of the glorious gospel of Christ," is likened. "The Lord God is a sun and a shield." The light increases as the ages progress; it shines for the guidance, comfort and blessing of God's people.

How important it is that we should be ready to perceive truths which the Lord is willing to make known.

“The things that are revealed belong unto us ... but the secret things belong unto God.”

\\Then sin entered, man went out from the Divine presence and providential care. How soon came sorrow and death. Yet even in sending man out of Eden God gave him a little light, a glimmering hope in one or two ways. It was clearly shown that death was the penalty. The confident trust of righteousness had gone, no longer could he rejoice at the voice of the Creator walking in the Garden; fear and dread was felt and he preferred darkness to hide his shame. God in mercy, in sentencing the Adversary, gave a hope of help in the seed of the woman, and indicated that a covering for sin might be found in having animals slain to provide clothing for the guilty ones.

Abel would seem to have grasped the thought,—to have seen the light,—that in bringing an offering to the Lord there should be a recognition that death being the penalty for sin, there must be a death in order to redeem man. Thus his slain lamb pointed to the hope in, “the Lamb of God that should take away the sins of the world.”

Abel walked in the light which Cain had not perceived, therefore, Cain missed the blessing and fell into worse sin.

In his jealousy he slew his brother.

From Abel to Noah there were those who walked in the light of the Lord, such as Seth and Enoch, but the remainder of the human family went their own ways into depravity,—the darkness of sin. Through walking in the light of the Lord, Noah and his family were able to understand the present truth of that day, the ark was built and their lives were saved.

There are some, however, who think that there must be some new truth, new light, every few weeks, and we have seen what confusion they get into, by exercising their vain imaginations. We notice that it was about 400 years before there was further development of the light of the Lord. It was then Abraham who was found faithful, and to him was the light made clearer and the promise was given that in him and in his seed should all the families of the earth be blessed.

It was again another 400 years before the light increased. In the meantime, faith had been tested by the gloom of slavery in Egypt of the seed of Abraham, which seemed so contrary to the promise. There were, however, still those who faithfully looked for the fulfilment and they were rewarded by the coming of Moses. The whole nation of Israel were then miraculously delivered and the Law was given. Then there were from time to time the messages of the prophets and Psalmist telling of the golden day of Israel’s glory, givings of warnings against their sins and instructions in righteousness, Again and again was Israel punished to correct and bring them to repentance and forgiveness, yet they rebelled and ultimately brought upon them the long punishment of “seven times” foretold in Lev. 25. They were under this punishment, being then under the Roman rule, when Christ came. As a nation they refused to recognise “the Light of the world,” and darkness came upon them. Blinded because of unbelief, only a remnant were saved and the Gospel then went to the Gentiles to make up the full number required for the spiritual seed, i.e., the Church of Christ ( Rom. II: 25; Acts 15: 14.)

What privileges were lost through not walking in the light—not perceiving the unfolding of the Divine plan or the truths clue as time went on. We may remember just one or two such occasions :—

(1) Fifteen months after leaving Egypt, Israel could have entered Canaan, but they failed because of unbelief—failed to walk in the Light of the Lord, though led by a pillar of fire by night and a cloud by day. Consequently the nation wandered 40 years in the wilderness. •

(2) Again in Zedekiah's day, because of wickedness, the seven times of punishment had come upon them and they were commanded to be content under the over-rule of the Gentile power ; they failed to recognise the present truth of that day and so they were carried away captives to Babylon and the land was desolated.

(3) In the days of our Lord, they failed to recognise the presence of Messiah—the present truth of that day,— consequently they were destroyed as a nation, their city ruined and temple burned in a terrible calamity.

“What, then, has this message of Isaiah to do with Christendom, the nominal “Israel of God,” the “House of Jacob”? It is just as important as ever it was that God's people should recognise “present truth,” and so direct their lives accordingly and “walk (go forward) in the light.” The light of truth shines more clearly to-day than it ever did and only as we appreciate it can we have the blessings and privileges which it brings. Those who lag behind saying, “what our fathers believed is good enough for me,” do not know what they are missing until it shall be too late, like the foolish Virgins in the parable.

The present truth of this day has gone forth with trumpet sound, as foretold by our Lord (Matt. 24: 31.) It is sounding for a particular purpose. Those who have “ears to hear” respond and enter the joys of the promised feast (Luke 12: 37; Rev. 3: 20), and in their turn become the messengers proclaiming the “sound of the trumpet” and gathering “the elect from the four corners of the heavens.” Those who have no ears to hear,—whose ears are not attuned to catch the wireless message—do not know the importance of the present truth, and fail to “walk in the light of Lord.”

There are those as indicated in the Parable (Matt. 25), who seemed to appreciate the trumpet proclamation at one time, but they appear • to be short of any reserve of oil (the holy spirit) for their lamps—the word of God.. From some cause their light has become dim, things appear to be confused, they cannot even see that we are living “in the days of the Son of man.” They say that they were mistaken in thinking they had heard the “sound of the trumpet” and that anyway it does not matter much whether it be sounding or not, that such things are not essentials; and again they seem “to eat and drink with the drunken,” in the Laodicean spirit of compromise,—’neither hot nor cold.”

It is in this way, through the revealment of truth, that the Lord has ever tested His people. Only those walking in the light of the Lord will understand present truth, and be separated from the systems of error, and have the joys of bearing the glad message of the presence of the Lord and the Kingdom being so near at hand.

Isaiah had visions of that glad day. He could see Israel returning to God's favour again in their own land and prosperously leading the whole world. (after the Church was glorified), into harmony with righteousness and the joy of knowing God. Only those willing to “walk in the light of the Lord” will enjoy the blessings of that time. It shall be a “Way of holiness, the unclean shall not pass over it.” No doubt the light will grow brighter and brighter throughout that Age, the Divine purpose and will, no doubt, becoming clearer and the Bible fully understood. Then, as now, light will be sown for the righteous and truth for the upright in heart, and the indication is, that at the end of that age, once more revealed truth will be the means of proving who it is that loveth the Lord his God with all his heart and soul and strength.

“Walking in the light of the Lord,” however, means much more than just understanding dispensational truths. In 1 John I : 5-7 we read, “God is light and in Him is no darkness at all ; if we say that we have fellowship with Him and

walk in darkness we lie and do not the truth. But if we walk in the light, as He is in the light, we have

fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin.” That is the important part ; are we walking “in the light of the Lord ?”

God has revealed His plan in His Word, we have the instructions of the Law and the Prophets, as also of Jesus and the Apostles. The light that shone as the moon, revealing the righteousness of God, now shines as the sun manifesting His love as well as His justice, wisdom and power. “God commendeth His love toward us, in that while we were yet sinners Christ died for us.” He has extended to us a wonderful invitation to become joint heirs with Christ if so be that we suffer with Him. The mystery, which had been hid from Ages, is now made manifest to the Saints. The requirements of those who will attain such glory are made known. They must “suffer with Christ,” must present themselves a “living sacrifice,” to be “as sheep led to the slaughter killed all the day long.” They must walk (progress) in the light, “more and more of Jesus learning every day,” and be transformed into His likeness.

We may agree about doctrines and discuss Bible teachings and dispensational truths, chronologies, etc., and speak of the drift of the world into the great time of trouble, and also of the great times of restitution to come, but unless the “life of Jesus becomes manifest in our mortal bodies,” unless we partake of His spirit and “delight to do God’s will,” and become copies of the character of our Lord, all will be in vain. -

It is, then, to such as have heard the great invitation to be members in the spiritual House of Jacob, of whom it is written, “He hath chosen our inheritance for us even the excellency of Jacob,” that this message applies to-day. It would urge us to carefulness in our Christian walk, to diligence to make our calling and election sure, “O, House of Jacob come ye, let us walk in the light of the Lord.”

“God is Light,” then we read, “Jesus is the light of the world.” Again, Jesus speaking to the disciples said, “Ye are the light of the world.” It is for this light that the poor world waits, while grovelling in darkness. “Then shall the righteous shine forth as the sun in the Kingdom” (Rom. 8: 19-22.) “The sun of righteousness shall arise with healing in His wings,” and chase away all the darkness of sin, superstition, error, sorrow, death and the curse. “And there shall be no night there, and they need no candle nor the light of the sun, for the Lord God giveth them light” (Rev. 22:

“And the city had no need of the sun (gospel light), nor of the moon (the Law) to shine in it, for the glory of God did lighten it and the Lamb is the light thereof” (Rev. 21: 23; Isaiah 60: 19-21.) And

“The light that shines on Zion’s Hill,  
Shall lighten every land;  
The King that reigns in Salem’s Towers,  
Shall all the world command.”

“O, House of Jacob come ye, let us walk in the light of the Lord.”

Patience is the key of joy, but haste is the key of sorrow.—Arab Proverb.

# MY TRAVELLING COMPANION.

It is the path for those who are alive from the dead, and immediately we step into it we find that we have a travelling companion. He hath said "I will never leave thee, nor forsake thee" (Heb. 13, 5). "Thou art with me, Thy rod and Thy staff they comfort me" (Psa. 23). Cultivate the thought of the Lord as your Travelling Companion in the path of faith and obedience to God's will, and the sufficiency of His grace for you in it will not be a doctrine only but a blessed experience.

PEOPLES PAPER.

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## Work of the Berean Biblical Institute

AT this time of the year the opportunity is taken of referring more particularly to the work of the Berean Biblical Institute over the past twelve months, and also to include the Tract Fund Account for the same period, which closes with the month of April. In so doing, it is with deep thankfulness to our loving Heavenly Father for all His blessings throughout another year of privileges in proclaiming the glad message of truth with the willing assistance and loving co-operation of the dear brethren in all parts. We would, then, at the same time express sincere appreciation of the help and encouragement received from fellow-members in the Christian way, which means so much, especially in these trying times.

The work of the Institute has gone on steadily and for the most part similarly to former years. It is mainly in the small ways that service has been rendered, but many expressions of appreciation of the efforts to encourage and stimulate with the message of truth are received from time to time. The main lines of activity are still in the publishing of the monthly "People's Paper"; supplying such literature as will be enlightening and beneficial on most Bible subjects ; and providing quantities of tracts of a nature likely to appeal to the minds and hearts of those still hungering for the message of hope and comfort.

While the subscriptions to the "People's Paper" have shown a little increase in the year just past, it is still necessary that a good balance of its cost be made up from the Tract Fund. Again we would remind all subscribers that they could help greatly by encouraging others to take the "Paper" regularly; the work being done by some along this line is highly appreciated, and we trust that they realise much blessing in their efforts to give the same to others. Sample copies of the "People's Paper" will be gladly posted to any address, or forwarded in numbers free of charge to those friends willing to pass them on to likely cases of interest ; also extra issues of current numbers may be had each month, upon request.

A. goodly number of free tracts have been distributed throughout the year again by willing workers, and this is one avenue in which all may co-operate—all have some talent in this direction. Some nice results have come from this witness work again, and we may be sure that much more has been accomplished of

which we see nothing at the present time—our faith is such that we can feel assured God’s Word of truth will not return void. The main object in this work would be to place the pamphlets with wisdom and reverence, also with a word of encouragement to read of the Scriptural plan of redemption for the whole world of mankind, in due time. Good supplies of tracts are on hand, so that all who desire may enter upon this service while there is still opportunity. “A night cometh when no man can work.”

Another method of witnessing to the truth which is worthy of continued attention, is that of advertising free literature on interesting Bible topics by way of coupons in suitable newspapers. Very good results have come in over the past year from this means, especially from South Australia, and we would be glad to hear from other brethren who could co-operate in this way of reaching those in somewhat isolated places perhaps, who could not be found by other means. We are hoping to take up more in this way from Melbourne shortly. Free literature is forwarded to all enquirers, also the “People’s Paper” for three months at least, as well as a personal letter to try and encourage the interest.

The Tract Fund Account below shows the financial assistance received for the work from all the dear friends, and which no doubt represents much of loving sacrifice in the interests of the Lord’s cause. It has been our endeavour to use this provision as wisely as possible, in a way which we believe has had the Lord’s approval. All will be able to see what expenses have been met, and it will be noticed that the credit balance has been increased from last year. However, there will be need very shortly of a further supply of printing paper to keep up the stock of literature, and this will greatly reduce the credit in hand.

In conclusion, we assure all the Lord’s dear people everywhere of our warm Christian love and sincere interest in, their highest welfare, and trust and pray that, despite the trying circumstances, the days ahead may prove the power of the spirit in each and all by continued growth in grace and in the knowledge of the Lord. The Lord’s words seem particularly appropriate at this time: “In patience possess ye your souls,” and “In quietness and in confidence shall be your strength ;” “Rest in the Lord and wait patiently for Him.” It is a pleasure to hear regularly from all members near and far, and any assistance we can possibly give is rendered gladly, as unto the Lord. Suggestions by way of improving the work in any direction are very welcome and shall receive the best attention. We desire at all times the prayers of the brethren for guidance in the work, that all may have the Lord’s approval and be to His praise and glory.

#### TRACT FUND ACCOUNT.

To Balance Carried Forward ..

„ Donations Received .. 139 14

By Pilgrim Work, etc. ..

„ Postage 24 12 2  
 „ Free Tracts and Deficiency 28 16 TO

“People’s Paper” .. • ..

„ General Expenses (Office, etc.)

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£149 14 7

## Encouraging Words from Tasmania.

THE following helpful account of the Memorial, and Easter Sunday Convention, held in Burnie, has been kindly forwarded. by the Secretary of the Class there. On account of being delayed the report came just too late for our last month's issue, but we feel it will still be of deep interest and encouragement to all.—  
"Loving greetings in the name of Him we love so well."

"I am sending you just a few notes on our Memorial and Convention, as I know your interest 'n our doings. In all, nine of us assembled at Burnie to partake of the Memorial Supper on March 29th, at 7.30 p.m. The great, simple, yet : solemn privilege was truly appreciated by us all.

"The years pass quickly, dear Brother, and each (lie is another milestone passed in our pilgrim journey ; the thinning of our numbers, and greater appreciation of the deep things of God. As we -Tow in knowledge, it makes us look forward with renewed joy to the time when we, like our Blessed Lord, can say, "It is finished," so as to be ready to drink it anew with Him in the Kingdom.

"Truly, in this evil day, this simple little service is a wonderful stimulus to continue with renewed zeal in the dear old rugged path until we hear those words, 'Well done.' Needless to say our thoughts reverted to those who were 'keeping the feast' in companies, or with their Elder Brother alone, that they might also be richly blessed.

"Is it not a nice thought to look upon this date (Nisan 14th) as our new year's day (I think it was for the Jews), and trust that we will make it by (God's grace the best yet in loving faith and zeal. May all the dear ones so run as to obtain the great prize of the high calling in Christ Jesus, who alone is the Author and Finisher of our faith.

"Our little Convention is a thing of the past ; just blessed memory to help us along. We were reminded that it is not numbers that go to produce time of sweet fellowship when only eight came; we expected to have about thirteen.

"The whole day was spent in the little room you now of, and, I am sure, from the happy, helpful time spent we numbered nine, for truly our dear Lord was there and His spirit manifested.

"Commencing with prayer and testimony the friends had the old story of their Father's love and supervising care to recount, which never tires. Some thoughts expressed were, grief at coming short of the standard set ; God's goodness now,—a foretaste of future blessings when able to serve perfectly ;—love for the brethren a proof that we have eternal life now in the begotten state. The message from yourself read,—James 5: 7, 8, to, 11.

"Afternoon :—Luke 12: 37-46.

"Amongst other thoughts were, the great blessings accruing to the servants found watching. The girding and serving to those fully exercised thereby, alone an undisputable proof of our Lord's presence. Satan, at first unaware of our Lord's return, only recognising it when too late to save his house. His endeavours to blind others to understand, until the watchers can say in the words of John,— there standeth one amongst you whom you know not.' Afternoon concluded with an address by Bro. Badrock on 'Consecration' (Text, 1 Cor. 4

"Evening:—Study, 1 Thes. 4:-18. Some very helpful thoughts came out of this study.

“Addresses.—Bro. Dobson, on ‘The Presence and Consecration,’ taking Isa. 52: II as his text ; Bro. Brown, ‘Our Glorious Hope,’ text Tit. 2: 13.

“This, in brief, brought to a close a happy, helpful and encouraging day. To sum up one might say that consecration and the blessedness of those who have come to the 1335 days (Dan. 12:12), were quite the two principal themes. Thus, we separated to our homes in deep thankfulness to God.”

## NOTICE.

Being unable to procure further stocks of the original “Daily Heavenly Manna,” and having enquiries for copies from time to time, we are wondering whether it would be well to reprint a supply in Australia (should the way be open), and would like the help of the brethren in the matter.

The “Daily Manna” is, no doubt, of much help in every home where the truth is appreciated, and provided the demand is sufficient to warrant its being printed again, the work may be undertaken. As the enquiries for the “Manna” have been mainly for the pocket edition (without the birthday recording pages), an estimate has been prepared showing that these could be printed, nicely bound in cloth, and posted to any address for about 1/9 per copy, with a reduction for three, six or one dozen copies, etc., in proportion.

It is desirable to hear from all who, are interested in the above as soon as convenient, and if each will kindly indicate how many copies they would take if the “Mannas” are printed, that will be a good help in deciding for the best.

Who masters his tongue saves his head. Turkish Proverb.

## Correspondence;

Tasmania, 15/5/'34. Dear Brother,

Loving greetings in our dear Saviour's name. I have enclosed a postal note for the Berean Teacher's Manual that you sent to Bro. some time ago. He has gone to Victoria to work and is going to write to you from there. I miss him very much; but, still, we cannot always be together, and it is a glorious thing to know that wherever we are we can still enjoy the sweet fellowship with our Master. I have not been able to gather with any of the brethren for study lately, but He is just as precious. Bro. and I went to Burnie and celebrated the Memorial Supper with the friends there, and had a blessed time as we thought about the great sacrifice made for us by our dear Redeemer, but I was unable to attend the Convention held there on the following Sunday.

I saw the report 'of the Adelaide Convention in the "People's Paper" and was pleased to know that you had such a helpful time in the study of the Word. It is indeed good to be able to gather together in one accord and enjoy fellowship one with the other around the "Throne of Grace." The reading in the "People's Paper" is still enjoyed, and a good deal of food for thought is got from them.

Is it not wonderful, ' dear Brother, that we see signs around us which show that the "time of the end" is drawing nigh, and that whilst the world is in such a turmoil, we can rejoice in the wonderful peace we have in Christ Jesus, which the world cannot give nor take away.

With Christian love, your Sister in Christ, • M.E.

Victoria,

17th May, 1934. Dear Friend,

Many thanks for the "Foregleams of the Golden Age," which you have kindly loaned to me, and which I received safely. The small portions I have read are most interesting, and I feel I am going to like this book exceedingly. I think I will take about two months to study it, providing this time is not too long for you.

I am still safely receiving the "People's Papers" and enjoy them as ever.

Thanking you for the book and all past kindnesses, Yours in Christ's bond,

W.G.

New South Wales,

The Principal,

Berean Biblical Institute.

Dear Sir.

The "People's Paper" is coming to me each month; I appreciate it and enclose the yearly subscription, 2/6. I should like to read other publications advertised in it—"Divine Plan of the Ages," cheap edition; "Death, Hell and Spiritism"; "Mythology Explained"; "Christ's Return"; and any of the free pamphlets will be passed on. Stamps—enclosed.

New South Wales,

Dear Brother.

I am enclosing postal note for three shillings for "People's Paper." Have you a spare copy of "A Voice from Switzerland?" Would like one if you could let me have one, please, and let me know what I am in debt.

I am always very glad to hear from you; it cheers me up; the fellowship of the Lord's own is very sweet.

Yours faithfully, D.A.

Soon we shall be united together with Him whom our soul loveth. I am drawing near the end of my journey; it is sweet to rest awhile and look back on the way the Lord my God has led me. I know now His will and way is the best—I can safely trust the future. Praying still more that I might press on toward the mark, my arduous task will not be done till I have gained the crown.

Yours in the Faith, with Brotherly Love,

L.A.G.

## Question Box.

Question.—I have been looking over Matt. 24 and would like to know if you consider the shortening of the days to be the same time as the holding back of the winds, in Rev. 7?

Answer.—The references to “the elect” in Verses 22, 24 and 31, of Matt. 24, all appear to apply to the same class mentioned in 1 Peter 1:2, “Elect according to the foreknowledge of God the Father through sanctification of .the spirit,” i.e., the Church of Christ, and the “shortening of the clays” for the elects’ sake would seem to be the same as the “holding back of the winds until the servants of God are sealed,” in Rev. 7. Neither “earth,” “sea” nor “trees,” should be broken up until the elect were sealed. The sealing must be completed or, as Matt. 24:31 has it, the elect must be gathered from the four winds of heaven. The trees spring Out of the earth but raise themselves up to the heavens and seemingly represent the sects of Christendom, out of which the elect are to be gathered. If the sea and earth were to be “turned upside down” (Psalm 46), in turmoil, the trees would go too. That cannot be permitted until the “harvest is past.” A figure of this may be seen in Genesis 19: 22, when Sodom was to be destroyed, the angels urged haste, “Haste thee, escape, for I cannot do any thing until thou be come hither.”

So the great time of trouble is now held back and the longer it is held back the shorter will be the time of distress, for at the time appointed Christ’s Kingdom will be set up and the work of restitution begin.

The divine plan seems to be, that mankind should experience 6000 years under Satan’s rule, with its sin, sorrow, trouble and death, and that the 7th moo year day shall be man’s rest day—the great antitypical seventh day Sabbath.

It would seem then that the way to shorten the days would be to hold back the winds of trouble—to keep back the great catastrophe, foretold in Daniel 12:1, and Matt. 24: 21, and this, so that every member in Christ shall be gathered home,—”taken to the mountain” (Gen. 17-19.) The 6000 years from the fall of man have evidently not yet been reached, though we cannot be many years from it.

# That Ye Love One Another.

(Convention Address.)

“A new commandment I give unto you, that ye love one another as I have loved you, that you also should love each other” (John 13:34).

AFTER the Adversary had fully entered the heart of Judas, he immediately went out into the night bent on his awful mission. To the little band gathered together in that upper room the passing of Judas seemed to revive their spirits, for what fellowship hath light with darkness. From the words of their Master, a sadness had filled their hearts, also a feeling as if some dread disaster were about to take place, so, once more finding themselves alone with Jesus, their spirits revived and they felt secure in the Divine presence. “For Jesus having loved them, He loved them to the end.” So much has been crowded into that eventful night, so much has been written of that last supper, that right down the Gospel Age the story of Jesus on this solemn occasion with his Disciples, has never lost its charm and beauty; there has always been a fresh act of love to catch the eye and warm the heart. And it was on that eventful night that Jesus gave us this “new commandment,” that we love each other.

All ‘of our Saviour’s teachings had been leading up to this Royal Command. We hear Him say, “If ye do not from the heart forgive men their trespasses, neither will My Heavenly Father forgive you.” A strict condition firmly set, and the only one by which we can hope for forgiveness. There must be no regret in forgiveness, hard though it may be, it must be wholehearted,—as Jesus has loved you. If this love, for the brethren is not cultivated it will not grow, and if the spirit of love does not grow let us fear lest we too walk out into the night.

It will be well for us to remember that this command comes from the King of kings; it is a Royal command given to a chosen race,—to a “royal Priesthood, a holy nation.” It is to this law that the new creature should pay special heed, for the one who puts this law into daily practice, will be known as a disciple of Christ.

Whoever we love we try to imitate,—their ways and actions,—so, if we sincerely love Jesus, we shall most assuredly be like Him. For the Lord has loved us with an everlasting love and with loving kindness He has drawn us to the Cross of Christ and made us heirs to all the precious promises. So let our minds be as a glass to admit the love of God and to reflect it, for the greatest gift on earth is to have, our hearts so full of tender compassion for one another, so tuned and ruled by the love of Jesus, so united to each other,—anxious and willing to bear the burden of another,— that we will have no time to see their defects or faults. If we are looking for faults we will most assuredly find them, not only in others but in ourselves too,—for faults lie thick where love is thin.

There is an unutterable sweetness in the love of Jesus, an irresistible force which carries all before it. No creature has ever sounded the depth of that Love and the height will ever be left for us to ascend. It is as boundless as the ocean, as limitless and unsearchable as the vault of heaven. And this love of Jesus can be ours only as we use it and expend it on others. There must be a generous giving of love, if we would receive bountifully of this hidden treasure. Deep in our hearts there must be the constant, earnest striving after the spirit of love.

It seemed so easy when we first came into the troth, so easy to love those clear ones, whom Jesus died to save.

But has it been so; have we lived up to this Divine standard of perfection? We look back on the past and find that the ones we loved most are often the very ones who wound and disappoint us, and so difficult it

is. to put this commandment into daily practice, that were we not endowed with power from on high we could never hope to do so; for the Adversary, ever ready to stumble the child of God, lends them a glass with which to see and magnify the faults of others, and so huge do they 'appear in our sight that we forget that deep in our own hearts there lurketh the very same evil.

“They all went out and left her there,  
The Scribe, the Pharisee, the Jew;  
But the Lord’s words, how sweet they were,  
He condemned her not and loved her too.  
So quick are we to cast a stone  
And swift to mark another’s fault;  
Oh, help us, Lord, to see our own,  
Lest we be sick, and lame, and halt,  
We only feel our burden fall,  
When taught by God, we pity all.”

We have seen the departure of Judas on that eventful night. Our Saviour had tried in every way by loving-deeds and actions to rescue him from the powerful evil. And we hear His loving reproof to another disciple who would lay down his life for his Master,--”Simon, behold Satan has desired to have you that he may sift you as wheat.” And is not the Adversary trying his hardest to sift us as wheat, to make us rend and devour one another with harsh words and unkind actions. Have we not one and all vowed to lay down our lives for the Master, and like Peter of old, have we denied Jesus by our harsh treatment of a brother or sister? Have we said, I know not the man? Have we washed the feet of the humblest member? Have we performed the most menial task with joy? Have we dipped the sop revealing our tender love and devotion to the ones who would wrong us? Have we prayed to the Heavenly Father that the faith of the weakest member fail not?

So let us from the heart try our hardest to fulfil this command. Let us use the mantle of love the Lord has provided, to cover the faults and defects of others, and let us fear greatly lest the Lord having left us this law we should fail to come up to the standard of perfection. “For inasmuch as ye have done’ it unto the least of one of these my brethren, ye have clone it unto Me.”

# The Dead Sea.

A Health Resort.

On the north-western corner of the Dead Sea, in Palestine, there has come into existence a little health resort which, according to Mr. Harold J. Shepstone, who contributes an article on the subject to the "Empire Review," is "a veritable modern Lido."

"One travels down from Jerusalem to Kallia by bus, and the return fare is only 2/6, decidedly cheap when one remembers that the distance is 23 miles each way, the return journey being a steep, uphill climb," writes Mr. Shepstone. "Palestine's bus service deserves mention. It represents Jewish enterprise. There are also bus services to Haifa, Hebron, and other centres, at most reasonable fares, and they are proving invaluable in enabling tourists to see the country cheaply. The ride down to Kallia is decidedly interesting, as one passes many places of biblical interest.

"The resort is situated at the north-western corner of the lake, covering at present some 250 acres of ground.

The area, however, is being rapidly enlarged, as Palestine's Lido is developing rapidly. It adjoins the works of the Palestine Potash Company, which to-day covers 500 acres of ground, virtually monopolising the whole northern area of the lake, and there are the great evaporating pans and miles of dykes, factories for treating the salts, power house, pumping station and dwellings capable of housing 500 workers with their wives and families.

"A favourite time for bathing in the Dead Sea is during the period of full moon, when there is quite an exodus from the Holy City to the new Lido. It is a common thing to find 500 or 600 people bathing in the lake at one time. The novice quickly discovers that bathing in the Dead Sea is unlike swimming in the ordinary ocean. There are notices warning you not to dive or allow the water to get into your eyes. The water is so salt and bitter that no fish can live in it. Whereas in the ocean, such as the Atlantic, the percentage of mineral salts is but 3.5 per cent., in the Dead Sea it reaches no less than 25 per cent. It is these salts that render the water so buoyant that it is impossible for a human being to sink in it. The water is exceedingly clear, and it is possible to see distinctly every pebble at a depth of 20 feet."

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