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## What has God in Store for Earth's Great Statesmen?

IN considering this subject, no doubt most people will agree that there have been many outstanding statesmen who have greatly influenced earth's affairs throughout the six thousand years of human history. Some of these statesmen have been God-fearing men, some partially so, while others have given little thought to the Lord of the Universe. We wish to give attention to some God-fearing leaders in world history, and use these as examples of what God has in store for men in that category.

Let us take the case of Joseph in Egypt. He was a devoted servant of God, and became one of the greatest statesmen in Old Testament times, being raised up in honour as a ruler next to the Pharaoh himself on the throne. After Joseph had interpreted Pharaoh's dream regarding the seven years of plenty and the seven years of famine, we read the important outcome in Gen. 41. This is quite interesting, because it shows God's over-ruling respecting this one sent down to Egypt, sold as a slave, but who was used of God in such a miraculous way to prepare for the saving of God's own people, Israel, during that dreadful drought of over seven years. From verse 37 we read,—'Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none as discreet and wise as thou art; thou shalt be over my house, and according unto thy word shall all my people be ruled; only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.' What a wonderful privilege was given to this lad who had been sold as a slave into Egypt, because God was with him! We find him a statesman of the highest order, next to the ruling king on the throne.

Another outstanding God-fearing statesman of Old Testament times was Moses, who like Joseph also became a great leader of men, delivering the children of Israel from Egypt many years after Joseph had been used of God to save Israel as well as Egypt from the great famine. The words of Moses under God's direction in Exodus 14 show what a great leader he was, raised up by God and fully confident that what God had promised He was abundantly able and willing to perform. His clarion call to Israel—"Fear not, stand still and see the salvation of the Lord, which he will show to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever; the Lord shall fight for you, and ye shall hold your peace,"—is a mighty example of complete faith and trust in God at all times. (See Exodus 14:10-14.) These surely are words of a very great leader! Of course, he was directed and inspired of God to bring about this great exodus from Egypt. These people were there for the allotted time according to God's plan, and He used them particularly as a type of the deliverance of all humanity from the thralldom of sin and death, and the overthrow of Satan who was pictured by Pharaoh.

The Apostle Paul gives us a glowing record of the life of Moses. In Heb. 11 from verse 24, we read—"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. By faith they passed through the Red sea as by dry land; which the Egyptians assaying to do were drowned."

In this 11th chapter of Hebrews many other great leaders of men are mentioned, in addition to the two quoted. Some of these are mentioned in verse 32, which says, "And what shall I more say ? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae ; of David also, and Samuel, and of the prophets." What a list of wonderful ancients who were really God-fearing men, devoted and faithful to God in those Old Testament times. Not all these come under the heading of statesmen, but they were outstanding for faith in God and leaders of the people in their day. What God has in store for them when their earthly life closed, will be a good guide, no doubt, to our understanding of God's provision for great statesmen of our own time.

Before investigating God's provision for great men of past times, let us consider the life of a great statesman of our day, namely Sir Winston Churchill, whose death has had a profound effect on the world. As we are well aware, at the close of the life of this distinguished statesman, a State funeral was conducted in his honour. The following account appeared in the Press—"No civilian has been honored on such a scale of solemn pageantry in this century. Historians believe the arrangements are paralleled only by those made in 1852 for the great soldier hero of the 19th century, the Duke of Wellington." Of the lying-in-state over three days in Westminster Hall, the following was stated—"Hour after hour the people file past the coffin containing the first Englishman to lie in state in this historic hall since Gladstone did so in May, 1898." Kings, queens, presidents and prime ministers attended the funeral of this great statesman, and thousands of people visited the quiet churchyard where his body has been laid to rest.

The reason for all this honour being displayed is the wonderful leadership of this great statesman during the Second World War, when it is rightly claimed that he so rallied the cause of the British and other nations that the freedom of the world was saved.

Many of the sayings of this famous leader have been brought to mind recently. In a broadcast given in 1940, Sir Winston said, "The whole fury and might of the enemy must soon be turned upon us. . . . Let us, therefore, brace ourselves to our duties and so bear ourselves that, if the British Empire and Commonwealth last for a thousand years men will say, 'This was their finest hour.' " On another occasion, in a tribute to the fighter pilots of 1940, he declared, "Never in the field of human conflict was so much owed by so many to so few." There is no doubt that his words, uttered in a time of great national danger, had such a stirring and bracing effect that we must consider his course was overruled of the Lord. At that time God's plan was not to be frustrated by the dictators trying to conquer the world, and God undoubtedly used this man and other great men of the day to hinder the desire of the dictators to subjugate the whole world under their power.

Another reference is made to his words at Mansion House in London in November 1944. He declared, "Let me make this clear in case there should be any mistake about it in any quarter. We mean to hold our own. I have not become the King's First Minister in order to preside over the liquidation of the British Empire." No, his determination and his desire to save Britain and other nations was undoubtedly overruled of the Lord in those very trying years.

Again in a speech in 1955, ten years after the Second World War had ended, in a warning on the menace of nuclear warfare he said, "I find it poignant to look at youth in all its activity and ardor, and most of all to watch little children playing their merry games, and to wonder what would lie before them if God wearied of mankind." Of all that has been written of this great statesman of our day, this is the only reference wherein his thoughts turned to God (as far as we know), and it is very nice to have this record, that he did wonder what would lie before all people if God wearied of mankind. How thankful we are to feel one hundred percent assured that God has not wearied of mankind, as we are informed from His Word of truth from beginning to end!

The important question now is, What has God in store for earth's great statesmen, past, present and future ? As a result of the pageantry of the funeral ceremony being broadcast to the world, we heard of one Roman Catholic remarking—"All that ceremony will not help him down there"—the implication being, that this great leader, not being a Roman Catholic, was in the Roman Catholic's idea of hell, which means eternal torment.

On the subject of hell, we have the enlightening words of Job 3:17-19. Job was undoubtedly guided of God in giving us the truth on this very important subject, — "There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and the great are there ; and the servant is free from his master." It is of much interest to note that the small and great are together in the Bible hell. Again, in the 14th chapter of Job we have his prayer to God that he might be hidden in hell, until God's due time for awakening. From verse 13, —"O that thou wouldest hide me in the grave (hell), that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me ! If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands." That surely gives a wonderful hope! This man must have realised that in God's great plan, there was an amazing future still in store for him, and for all who go down into death, to come again from the land of the enemy. This man had it in his heart that he was to be raised again to life in the Lord's due time. In

the meantime, he desired to be hidden, to be at rest, where the wicked cease from troubling and the weary are at rest.

The Psalmist is also most helpful in revealing the truth of the death condition. In Psa. 6:5 we read, “In death there is no remembrance of thee; in the grave who shall give thee thanks ?” Again in Psa. 115:17 we have it, “The dead praise not the Lord, neither any that go down into silence.” So we see here the true condition of all those who have died.

But surely there is something beyond death, more than going down into silence and forgetfulness, as Job seemed to feel assured. What of the case of Moses and other great statesmen of long ago? Moses acted as God’s mediator in delivering Israel from Egypt, and surely God will have some reward in store for him. Some people maintain that Moses was taken to heaven because his body was not found at the time of his death, and they refer to our Lord’s transfiguration in the mount, as recorded in Matt. 17:1-9. We find the Lord selected three apostles for this mission and ascended into the mount where He was transfigured before them. Verse 3 states—”And, behold, there appeared unto them Moses and Elias talking with him.” On the surface it looks as if Moses and Elias were actually there. Peter was so thrilled with the experience that he wanted to stay there. We are not told what the conversation was about, but from verse 9 we read, “As they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.” It seems very clear that Moses and Elias were shown there as pictures, representing something that was to happen later on. It has been suggested that Moses typified the earthly phase of the kingdom, and Elias would typify the spiritual phase. This pictured the setting up of the kingdom of God. In Matt. 16:28, we read—”There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom.” Then it seems He gave them the picture of the coming of the kingdom, with Moses and Elias in a vision, to illustrate this wonderful kingdom that will be established in due time. So we realise Moses is still in the death condition, also Elias ; they will receive their inheritance in due time along with all the other leaders God uses to work out His plans and purposes.

Taking the case of David also as a guide respecting his condition after death, we find a helpful reference in Acts 2. David is also listed in Hebrews 11, he being one of the great leaders of Old Testament times. We find a comparison between Christ and David in Acts 2:24-36. With reference to Christ we read, “Whom God hath raised up, having loosed the pains of death ; because it was not possible that he should be holden of it.” Respecting David, it is stated—”Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried. . . . For David is not ascended into the heavens.” There we see the helpful comparison between the resurrection of Christ to the right hand of God, and David being still in the death condition. David is not ascended into the heavens but Christ has. Our Lord’s words confirm this very definitely in John 3:13,—”No man hath ascended up to heaven, but he that came down from heaven, even the Son of man,” meaning that He was about to ascend Himself, where He had been before.

Notwithstanding the above plain Scriptures we find people still claiming that all the old prophets had gone to heaven at death. But by keeping the Scriptures before us, the plan of God appears so beautiful and reasonable to our hearts and minds ! We can see that God has a wonderful provision and blessing for all in their right sphere in due time. Let us see what God has in store for the great leaders of olden days, as well as prominent statesmen of more recent times.

Throughout the 11th chapter of Hebrews we have a list of the “cloud of witnesses” who were faithful in their devotion to God, “of whom the world was not worthy.” In verses 39, 40 we read,—’These all having obtained a good report through faith received not the promise,—the fulfilment of the promise to inherit the earth—”God having provided some better thing for us, that they without us should not be made perfect.” The “us” class includes all faithful Christians of the Gospel Age, and the “better thing” for these is the heavenly inheritance, as shown by our Lord’s words in Matt. 19:27, 28. “Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.” This would be a wonderful inspiration to the Apostles, to know that they would have a part with the Lord in His heavenly kingdom, in the time when He was “regenerating” or resurrecting all the remainder of mankind, including the great statesmen of all times —bringing them back from the death condition to inhabit the new order on earth.

To compare the inheritance of the great leaders of men prior to the Gospel Age with the Church, we turn to Luke 13:28, 29. “Ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.” Our Lord was speaking to those who rejected Him at His first advent, telling them they could have no part in the kingdom blessings; until a right spirit was shown they would be “thrust out”, whereas the Ancient Worthies having proved their faithfulness would be raised perfect and administer the earthly kingdom for the blessing of all the willing and obedient of mankind. It will be seen that the reference to Abraham, Isaac and Jacob and all the prophets clearly indicates that our Lord was speaking of the earthly phase of the kingdom, because not one of the Apostles is mentioned.

It may be reasoned that because the great leaders of Old Testament times are promised authority in the kingdom age, that is no assurance that the same will be provided for the great statesmen of our day, who perhaps have showed little

devotion to the Lord. We agree! However, God has promised and provided for the resurrection of all mankind, including the great leaders. When they come into line with the laws of the kingdom then operating throughout the world they shall have a share in its blessings and will be used to assist in the administration of that kingdom, according to fitness. When we read such Scriptures as Micah 4:1-4, we see what a wonderful provision God has in store for all the world of mankind, including the great statesmen of every age. “. . . He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.” Many of our great statesmen were men of war, and were no doubt often raised up by God to curb the selfish tyranny of others, but in the new age all must learn war no more.

On the matter of God raising up certain men to accomplish His plans and purposes, we find the words of Psa. 76:10 of much interest in this connection,—”The wrath of men shall praise thee; the remainder of wrath shalt thou restrain.” Even the wrath of Hitler will have served a purpose in revealing to mankind that a dictator’s rule cannot bring peace and happiness. The leadership of Churchill was no doubt used of God to work out His designed plan, notwithstanding that he was mainly a man of war—one of the bulldog type, needed to curb the ambitious dictators Hitler and Mussolini. There were also the great American leaders, Macarthur, Eisenhower and others who were used of God to hinder the desires of dictators to control the world. No doubt Australians have much for which to be thankful in that General Macarthur came to this land and used it as his headquarters, thus hindering the aspirations of the Japanese to conquer Australia. When the Lord’s own kingdom is established, with a real dictatorship that will have the interests of all people at heart, mankind will see that it is in their best interests to obey. Then, “the desire of all nations will come,” that which they have struggled for will be accomplished by Christ. They will see that this Dictator, Christ, will administer the laws of the kingdom for the benefit of all who then realise that meekness and humility will bring rewards, and pride and ambition will be brought low.

Showing how the kingdom rule will operate from above with Christ as King over all the earth and His servants on earth co-operating in the administration below, we have the words of Isa. 28:16, 17. “Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters (truths) shall overflow the hiding place.” Those who in this life have fought against tyranny will surely co-operate and find greater joy and happiness in the Lord’s reign of righteousness, than in anything they have been able to do during this “present evil world.”

We also see the new order revealed, in which earth’s great statesmen will have a part, in Isa. 65:17-19. “For, behold, I create new heavens and a new earth. . . . I create Jerusalem a rejoicing . . . the voice of weeping shall be no more heard in her, nor the voice of crying.” The Wailing Wall in Jerusalem was a symbol of sorrow and distress for centuries, but in the kingdom age “God shall wipe all tears from their eyes; and there shall be no more death,”—Rev. 21:1-5. (See also Isa. 65:21-25.)

From the Apostle’s words in Eph. 1:10 we see the great culmination in the Plan of God, —”That in the dispensation of the fulness at times he (God) might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.” This implies that all who are worthy will be gathered together in one, for God will have full obedience throughout His universe. So we find in John 17 that wonderful prayer of our Lord’s to the Father—the desire for His church to be made one with Him and the Father, even as He was one with the Father; and also “that the world may believe (in due time) that thou hast sent me.” Surely the love of God will constrain humanity when they grasp what has been provided; it will appeal to them just as the love of Christ constrains us now. The result will be glorious when all accept the great redemption in Christ—first the raising up of devoted followers of this Gospel Age to the heavenly inheritance, and in the kingdom age to bring peace, life and happiness to the whole earthly creation, to His praise. Well, then, can we say, in the prayer of our Lord’s—”Thy kingdom come; Thy will be done on earth as it is in heaven.”

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# The Lord's Supper

THE thoughts of the Lord's consecrated people being more particularly directed toward the Memorial of His death at this time of year, we cannot fail to be benefited by a review of the institution of this Supper, which our Lord established shortly before the close of His sacrificial life on earth. It was celebrated on the day before the Passover proper began—on the fourteenth of Nisan, the first month of the Jewish sacred year.

One evangelist records that our Lord said to His disciples, "With desire have I desired to eat this Passover with you before I suffer." It was His last commemoration of the Jewish rite, which as a Jew He was bound to observe legally, fully. We may not know the particular hour of the fourteenth day at which our Lord and the disciples partook of the Lord's Supper, but probably it was near midnight, after the Passover had been eaten, that our Lord instituted the new Memorial of His own death, substituting it for the Passover Supper of the Law, and intimating this in His words, "Henceforth, as oft as ye do this, do it in remembrance of me." "This" represented the antitypical Lamb, "the Lamb of God, which taketh away the sin of the world," and doing this—breaking the bread and drinking of the fruit of the vine—showed forth our Lord's death and not any longer the death of the type, because the antitype had now come, and in this same day, a few hours later, He would be killed, crucified. Our Lord was thus laying a deep and broad basis for the New Creation, His Church, and separating it from the Jewish type by pointing out to the believers Himself as the antitype, and the higher meaning connected therewith—the deliverance of all the true Israelites, not from Pharaoh, but from Pharaoh's antitype, Satan, the deliverance of all the first-born of God's people from death into life more abundant, eternal life.

It seems that Judas was not with the others when our Lord instituted with the bread and the fruit of the vine the Memorial of His death. It was better that he should be absent; and so it would be preferable, where possible, that only the true, loyal, devoted disciples of Christ should meet together to celebrate His death, on its anniversary. Nevertheless, let us remember that we are not competent to judge the heart, and hence in coming to the Memorial table all should be invited to come who trust in the precious blood of Christ for redemption and who profess a full consecration to the Lord. Let us leave it to Divine providence to scrutinise those who profess to be fellow-disciples.

In presenting to the disciples the unleavened bread, as a Memorial, our Lord gave a general explanation, saying, "Take, eat; this is my body." The evident meaning of the words is: This symbolises or represents *My* body. It was not actually His body, because in no sense of the word had His body yet been broken; in no sense would it have been possible for any to have partaken of Him actually or anti-typically then, the sacrifice not being as yet finished. But the picture is complete when we recognise that the unleavened bread represented our Lord's sinless flesh—leaven being a symbol of *sin* under the Law, and specially commanded to be put away at this time. On another occasion our Lord gave a lesson which interprets to us this symbol. He said, "The bread of God is He that came down from heaven and giveth His life for the world. I am the bread of life."—John 6:33, 35.

In order to appreciate how we are to eat or appropriate this living bread, it is necessary for us to understand just what it was. According to our Lord's explanation of the matter, it was His flesh which He sacrificed for us. It was not His prehuman existence as a spirit being that was sacrificed, although that was laid down and its glory laid aside, that He might take our human nature. It was the fact that our Lord Jesus was holy, harmless, undefiled, separate from sinners, and without any contamination from father Adam, and hence free from sin—it was this fact that permitted Him to be the Redeemer of Adam and his race—which permitted Him to give His life as a ransom for all, to be testified in due time. And when we see that it was the pure, spotless human nature of our Lord Jesus that was laid down on behalf of sinners, sacrificed for us, we see what it is that we are privileged to appropriate. The very thing which He laid down for us we are to "eat," appropriate to ourselves: that is to say, His perfect human nature was given for us and redeemed Adam and all his race from condemnation to death—to a right to return to human perfection and everlasting life if they could.

It is this same blessing which the Gospel Church in this age receives by faith from the Redeemer, viz., justification by faith—not justification to a spiritual nature, which we never had and never lost, and which Christ did not redeem; but justification to human nature, which father Adam did possess and lose, and which Christ did redeem by giving His own sinless flesh as our ransom-sacrifice. The partaking of the bread, then, means to us primarily acceptance and appropriation to ourselves, by faith, of justification to human rights and privileges secured by our Lord's sacrifice of these.

Likewise, the fruit of the vine symbolised our Lord's life given for us—His human life, His being, His soul, poured out unto death on our behalf; and the appropriating of this by us signifies primarily our acceptance of restitution rights and privileges which our Lord has thus, at His own cost, secured for us.

God's object in justifying by faith the Church during this Gospel Age, in advance of the justification of the world through works of obedience in the Millennial Age, is for the very purpose of permitting those who now see and hear and appreciate the great sacrifice which Love has made on their behalf, to present their bodies living sacrifices, and thus to have part with our Lord in His sacrifice—as members of His Body. This additional and deep meaning of the Memorial our Lord did not refer to directly. It was doubtless one of the things to which He referred, saying "I have many things to tell you, but ye cannot bear them now; howbeit, when the spirit of truth is come, it will guide you into all truth, and show you things to come."

The spirit of truth, speaking through the Apostle Paul, clearly explains the matter of this secondary and very high import of the Memorial, for he says, writing to the consecrated Church: "The cup of blessing which we bless, is it not the participation of the blood of Christ? The bread which we break, is it not the participation of the body of Christ?" — to share with Christ as joint-sacrificers even unto death, that thereby they may be counted in with Him also as sharers of the glory which He has received as a reward for His faithfulness. "For we being many are one loaf and one body." (1 Cor. 10:16, 17.)

Both views of this impressive ordinance are important ; it is necessary that we should see, first of all, our justification through the Lord's sacrifice. It is proper, then, that we should realise that the entire Christ is, from the divine standpoint, a composite body of many members, of which Jesus is the Head, and that this Church as a whole must be broken, and that in this respect each member of it must be a copy of the Lord Jesus and must walk in the footsteps of His sacrifice. We do this by giving our lives, "laying down our lives on behalf of the brethren," as Christ laid down His life for all. It is not our spiritual life that we lay down, even as it was not our Lord's spiritual life that He laid down in sacrifice; but as He sacrificed His actually perfect being, so we must sacrifice our justified selves, reckoned perfect but not actually so. Likewise, the cup represents suffering. It is one cup, though it be the juice of many grapes, even as it is one loaf, though it be from many grains. The grains cannot maintain their individuality and their own life if they would become bread for others; the grapes cannot maintain themselves as grapes if they would constitute the lifegiving spirit; and thus we see the beauty of the Apostle's statement, that the Lord's people are participants in the one loaf and one cup.

Our Lord distinctly declares that the cup, the fruit of the vine, represents blood, hence life ; not life retained, but life shed or given, yielded up, sacrificed life. He tells us that it was for the remission of sins, and that all who would be His must drink of it—must accept His sacrifice and appropriate it by faith. All who would be justified through faith must accept life from this one source. It will not do to claim an immortality outside of Christ; it will not do to declare that life is the result of obedience to the Law; it will not do to claim that faith in and obedience to any great teacher will amount to the same thing and bring eternal life. There is no other way to attain eternal life except through accepting the blood once shed as the ransom price for the sins of the whole world. "There is no other name given under heaven or amongst men whereby we must be saved." Likewise, there is no other way that we can attain to the new nature than by accepting the Lord's invitation to drink of His cup, and be broken with Him as members of the one loaf, and to be buried with Him in baptism into His death, and thus to be with Him in His resurrection to glory, honour and immortality.—Rom. 6:3-5; 8:17.

## Our Lord's Memorial

The anniversary of the Memorial of Christ's death falls this year on the evening of Thursday, 15th April. It is the privilege of all appreciating our Lord's request—"This do in remembrance of me"—to keep the observance at the appropriate season of the year.

### Memorial Services

Melbourne—Sunday, 11th April, at 6.30 p.m., at Masonic Hall, 254 Swan Street, Richmond (near Church Street).  
Adelaide—Sunday, 11th April, at 6.15 p.m., at Manchester Unity Building, (2nd Floor), 16 Franklin Street, Adelaide.  
Perth—Thursday, 15th April, at 7 p.m., at 7 Harvest Terrace (opposite Parliament House).

Sydney—Thursday, 15th April, at 7 p.m., at 53 Bennett Street, West Ryde.

# Diversity Amongst God's People

“Who maketh thee to differ from another? And what hast thou that thou didst not receive?”-1 Cor 4:7.

WHILE it is true that all men are born with inalienable rights and privileges, yet no man is born without sin. The Scriptures very properly declare that the race in Adam was sold under sin six thousand years ago. In this sense, then, we are not born free, but slaves of sin. Neither are we born equal. No two persons are exactly alike in opportunity, talent and ability. We differ from one another. God did not create some better and some worse—some more richly endowed and some less richly endowed.

We are to take the Bible statement of the origin of humanity, and understand that God made Adam perfect. All the imperfections which encumber the human race are the results of the dying process. Sin has made us all to differ, then, from the original image and likeness of God. Satan brought that difference through Mother Eve.

In our text, however, the Apostle Paul has in mind a New Creation in Jesus Christ—a new order—amongst whose members there is a difference. Some in the Church have many talents, others have few talents; some have special talents, others ordinary talents. The Apostle says that it is God who has set the various members in the Body as it has pleased Him; and that both this setting, or apportioning, of the different members of the Body and the bringing forth of the different degrees of fruitage are manifestations of God's grace in our hearts. Thus we are made to differ from each other.

The matter of growth in the holy spirit is one that is dependent in large measure upon each one's zeal to know, to do the will of God. We are put into the school of Christ to learn of Him. Some learn more rapidly, others less rapidly. In proportion as they learn they have greater opportunities and blessings. All are granted a measure of the holy spirit—all granted some blessing. Those who are anxious to know the will of the Lord and to study it grow the more rapidly, and thus have more of the holy spirit. These are zealous to do the Lord's will; their progress is not attributable wholly to themselves, but especially to the favour of God.

The Apostle goes on to say, “Ye are God's workmanship. It is God which worketh in you both to will and to do of His good pleasure.” We could not do this work ourselves. The power that is working in us is of God. He is preparing a glorious Temple. He has provided who shall be the chief corner-stone of this Temple, and who shall be the members of this Temple class. We could not choose the place for ourselves, but in God's providence we each responded to the call to be a living stone. The stones were first cut out of the dark quarry, and now are being shaped and prepared for places in the glorious building.

The great Master-Workman is doing a work upon us; He is chiselling and fashioning us ; He is making us what we are. Consequently, there is to be no boasting. There is a certain amount of personality connected with each one, however, and if there is too much cross-grain in the stone it will be abandoned. As the Apostle Peter exhorts, we are to humble ourselves under the mighty hand of God, that He may exalt us in due time. The same Apostle also reminds us that we should look up to God and give Him praise for all that we have and are.-1 Pet 5:6; 4:11.

We are co-labourers with God. We give God the praise that He has made us to differ from our former selves; that is making us thus to differ more every day, and that He will continue the good work as the days go by and as we seek to do His will. What have we of ourselves ? Nothing! We were wholly dead through Adam's disobedience; we were born in this condition, having no right to everlasting life. But God has a plan which is world-wide in its scheme of blessing. He has offered the blessings of the highest feature of this Plan to us, and invited us to come to Him in advance of the world ; and this we receive through His grace.

Adelaide Easter Convention.

The brethren of the Adelaide Class extend a cordial invitation to all friends able to attend their Easter Convention in Adelaide to be held (D.V.) April 16th to 19th in the Manchester Unity Building, (2nd Floor), 16 Franklin Street, Adelaide. Further information from the secretary—Mr. J. Jordan, Box 47 P.O., Lower Mitcham, South Australia.

## OUR PILGRIMAGE

A scorching wind, a withering blast,  
A desert stern and bare,  
A journey long, with scarce a song;  
But still my Lord is there.

A sky of blue — no clouds in sight,  
A pleasant garden fair  
With birds, and flowers, and happy hours;  
My Lord is also there.

Then teach us Lord in want, in pain,  
In happiness, in rest  
To trust in Thee, whate'er our lot,  
And teach us Lord to murmur not  
For what Thou doest is best.

Phil. 4:11-13.

Hymns of Dawn Music Book.—Containing the original 333 hymns, 27 additional in an Appendix, well bound in strong cloth, and priced at 11/- mist paid\_

## WATCH AND PRAY

Communion with the Lord in prayer brings:

- 1st:—Increased confidence in the Lord's supervision of our affairs.
- 2nd :—Increased faith in all the great and precious promises of His Word.
- 3rd:—Increased realization of His leadings, past and present.
- 4th:—Increased love for all the brethren in Christ.
- 5th:—Increased solicitude for their welfare and spiritual progress.

The Divine object, then, in answering prayer is that we may have a stimulation of faith in connection with our receiving daily blessing—both temporal and spiritual.

## HIS CHILD'S PICTURE

Bishop Thobum tells a beautiful story about a picture of his dead child. It seemed a very imperfect photograph, so blurred that scarcely a trace of the loved features could be seen in it. But one day he took the picture to a photographer, and asked him if he could do anything to improve it.

In three weeks the Bishop returned, and as he saw the picture in its frame on the wall he was startled. It seemed as if his child were living again before him. The image had been in the old picture, but was concealed beneath the blurs and mists that were there also.

In every true disciple there is the image of the Master. It may be very dim. Its features are overlaid by blurs and blemishes, and are almost unrecognisable by human eyes. It is the work of Christ in our lives to bring out this likeness. This is what He is doing in many of His ways with us.—"Sunday Pictorial."

Serve God, and be cheerful. Live nobly,

Do right and do good.  
Make the best  
Of the gifts and the work put before you,  
And to God, without fear, leave the rest.

W. Newell.

# Be Like the Spring

Up in the mountains there is a spring. Day and night, year in and year out, for years this spring has been running continuously. Long before there were homes about it, people came from afar to quench their thirst with its cool flow. The spring's waters are pure and health-giving, for nothing is allowed to accumulate in the waters. Sieved through rocks and gravel for miles, all impurities are washed away before its sparkling waters are offered to whomsoever may take and drink.

About a mile from this spring is a pond. It is still and stagnant. If you were to drink from it you might die from its accumulated poison. It gives nothing.

But the little spring is always giving. Always it is made and kept clean by moving.

Let us keep our hearts like the little spring. Keep the kind and thoughtful deeds flowing all the time. The only satisfactory life is the one that is continually giving away and renewing itself by acts of service and devotion for others.

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