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What is That in Thine Hand?

(Contributed Address)

THAT is a question that comes into our minds; what can we do to serve the Lord? We have different backgrounds and different talents. Opportunities come and go, and how can we best use them? Our lesson just now is to discuss some of the opportunities that may come and how we can use them, and how the Lord can bless them, because most of us are limited to just little opportunities, and sometimes it is easy to forget the little opportunities.

We are going to consider some illustrations in the distant past, and near past and maybe the present, to show how God, if there is a willing mind and heart, can bless in most wondrous ways the desire to serve Him.

We will read first Exodus 3:1-6. "Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover, he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God."

To really appreciate this we have to go back a distance in Moses' life and remember how he was put into the little ark by his mother, a Hebrew lady, for she was afraid he might be slain because he was a Hebrew child. Pharaoh's daughter found him and saw him with compassion, and took him into her home to raise him as her own son. Moses was educated in all the history and knowledge of the Egyptians. He was a very commanding and pleasant man. But the time came when he saw an Egyptian persecuting a Hebrew, and he took action because even though he was brought up in Pharaoh's home, his mother was his tutor in his formative years and he still considered himself an Israelite. The next day he began to separate some Israelites who were fighting. Pharaoh heard of it and became incensed, and Moses was driven out of Egypt. He came to the well in Midian, where the daughters of Jethro were trying to water their sheep and some rough men interfered, and Moses interceded on their behalf and watered the animals. They were pleased because a handsome young man came to the rescue. They went back home to their father and told him, and he said, Why didn't you invite him to the home? So they did, and finally Moses married one of the girls. He kept the flocks of his father in law for 40 years.

Then comes this scene we read about. I can imagine Moses on that particular day. He must have been caring for the sheep himself. He was on the mountain-side, and hardly slept that night. He got out of his little makeshift tent, put on his garments, home made—quite a contrast to the ones worn back in the palace of Pharaoh. He put on his sandals, quite worn by the rough terrain, and watched his sheep, the flock of his father in law. He took up his stick

to direct the sheep, turn over stones, kill snakes. He probably had it a long time. It was just another day when he got up. Moses little realised that that day he had a rendezvous with history. He was walking right out into the pages of history, to remain there forever.

One time, too, we were just starting our day when something happened. One sister told me that once she got up and turned on the radio, which she was not used to doing, and heard Frank and Ernest, and it rang a bell in her mind. This sister told me in her conversation that ordinary day became a special day, because she realised later that God had directed that message to her, and turning on the radio was not by chance.

The experience of Moses in the desert on that day was so personal from God's standpoint, and it pictures our contact with God. The Truth is brought to us as definitely and personally by God as God spoke to Moses that day. No one gets the Truth and responds to it unless God Himself has done it. That is an ennobling thought, to realise God spoke to us, one day a long or short time ago as He spoke to Moses at the burning bush.

God said, Moses, it is time to go back and deliver your people. He said, Me go back, Lord? and began remonstrating. He said, Look at me, if I walk in the palace of Pharaoh like this—look at my clothing, made by my wife, it is not like they wear in the palace of Pharaoh. If I walked into the palace dressed like this he would not pay attention to me. He would not even listen to me. Besides, I have an impediment in my speech. The Lord began to talk to him. The Lord said, I want you to go. Moses said, Even the Israelites would not pay any attention to me. They would say, Who do you think you are? Moses said, You cannot mean me!

When the Truth came to us we responded, but when it came to the point of consecration many of us began to shy away and could hardly accept the fact that God wanted us to be a part of the Bride of Christ. That bothered me. I said, God would not want me, I am a sinner.

God talked to Moses and said, Moses, what is that in your hand? He said, What do you mean? Then we read in Exod. 4:2—"The Lord said unto him, What is that in thine hand? And he said, a rod." He probably looked at it before he answered and said, I took that out of a tree maybe ten years ago. It is a stick or rod. God said, Moses, put it on the ground. On the ground it became a snake. He said, Pick it up. If he said that to me, I would be afraid to pick it up. But Moses picked it up and it became a rod again. God said, Moses, you go down to Egypt. That is all you have got, but it is all you need. I am with you..

There is a lesson in that. All the Lord wants is a willing heart, a willing mind, and faith and zeal to serve Him. And Moses went down in history with just a stick in his hand, but faith in his heart that God would use him in the way God said he would use him.

In the same chapter we read that Moses got ready to go to Egypt. He laid the rod very carefully on the beast of burden. And you know, that rod changed ownership, because we read in verse 20—"And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt; and Moses took the rod of God in his hand." It was not his rod any more, it was God's. And there is a lesson in that for us; for when we consecrate we must mean what we say when we give our time, our talent, our money, our thoughts, our feet, our hands, our lips, everything to the Lord. If we mean it, we try to use everything for God. We must look for opportunities, for God can say to us, What is that in thine hand ? today or tomorrow.

For a few minutes we are going to talk about how God has blessed some simple things in the past, that somebody had in their hands and were willing to use in God's service. As we notice some of these things in the past, we are going to see God can do miracles with simple little things in the hands of a true servant.

Away back in the days of Israel, at night-time we see the Israelites clustering in little groups in the hills. They had been driven out by a band of ruffians in the valleys because of their superior numbers. Then they began to fade away. A man was looking very intently into the valley and one said, What are you going to do? He said, We are going to fight. There are not many of us, but God is with us. How can you few fight those thousands down there? But he walked away, and he was talking to about a hundred people. They got up close to him. They said, What is that you have in your hand? He said, That is an earthenware pitcher. What is that in the pitcher? It is a light. And

he has a trumpet. How can you fight the army down there with that? He said, God will be with us. That was Gideon, with his small band of 300. They had an earthen vessel and a light and a trumpet. Circling the hills of that valley, at a signal they broke the pitchers and called, The sword of the Lord and of Gideon! and the hosts of Midian began to fight one another. God defeated the Midianites with 300 Israelites. All they had in their hands was that simple pitcher and light and trumpet, but they were willing to be used of God in His service.

Moses had a stick, Gideon had a pitcher. If you have in your heart a desire to serve God, He will bless you in some way with an opportunity.

Then we think of something else. We are a long way back in the history of Israel, standing on a hill by the army of Israel. They are in battle array. Before them is a deep valley, and across the valley another army. The Israelites are afraid. We wonder why. Over there the army is very defiant, and there is a man shouting all sorts of unlovely things about them and their God. Why don't they do something about it? We are just going to walk up to them when here comes a young man, and we say, Where are you going? He says, Down there. We say, What have you in your hand? He says, Some pebbles. What are you doing with pebbles? I am going to fight that giant, because he is defying the God of Israel. It is David. And David, with pebbles in his hand and a sling, but faith in his heart, went down into the valley and met Goliath, that ugly, evil giant. That is all he had, but he felled the giant. That is what he had been fighting animals with, just as Moses had been using the stick. But God could use it. Because he had faith, he was willing to be used.

So what we have got in our hands that we can use? There must be something there!

Then we go to another instance. Let us suppose we are closer to home in time, in the time of our Lord. Let us imagine we are at Bethany. We sometimes have moments of reverie, thinking of those far-away days of our Lord and trying to visualize some of these scenes in the Bible. I would like to visit the home at Bethany and look into the rooms where Jesus and the Apostles were, and see the soft glow of the oil lamp, and stand in the doorway and say, That is John, and that is Peter, and there is Andrew, and there is Jesus. In my mind I have done that. But suppose we are there one time and see a young woman stand in the doorway. We go close to her and see her with something in her hand. She breaks the alabaster box of ointment on the Saviour's head. Some say she should not have done it. Jesus says, Wait a minute. That perfume filled the whole room. Jesus said it was an anointing for His burial. The perfume is not only all over Bethany, it is all over Jerusalem, and you can smell it in the hall here tonight. And why? Because Jesus said wherever the Gospel is preached this will be told as a memorial of her. She had done what she could. It was all she had, but she wanted to serve.

What can we do to serve who are here tonight? What do we have? Let us suppose we are back in the days of the Lord and the Apostles and we watch a man sewing, He is sewing sails for a boat. What is your name? Paul. What are you doing? I sew and make sails to earn a living so I can preach the gospel of Christ. His job was making money to serve the Truth and the Lord. And brethren, that is all he had, really. But he had in his heart faith in God and a desire to serve Him, and God blessed him in a most remarkable way.

I can think of something else in this connection. I can see somebody, away back in the time of the Apostles. Two people have their heads together. I said, What are you talking about? We have a little time on our hands, and are going to take a walk down the road. What do you mean, a walk down the road? We want to go to meet somebody. And they went down this road to the seacoast to meet somebody, and looked at a boat coming in. There are a lot of people, but there is one man near the railing looking unhappy. He was discouraged. Then the boat nudges in and someone says, There he is! They say, Go get Paul and bring him down. But the reason this is important is that God allowed them to do that—they had the time, and Paul needed encouragement. When Paul saw them, the record, in Acts 28:15, says he "took courage." But God blessed them, didn't He? God knew Paul needed someone to say, Be courageous, we love you, you are our brother. There may be someone in Melbourne discouraged, lonely, who needs some comfort. It will take some time and some prayer. What have we got in our hands?

Let us come down here to our time. Let us suppose we see a young man in his twenties, 5'11" and nicely built. We say, What have you got in your hand? A lot of money—about 250,000 dollars. What are you going to do with that? Serve God. God has shown me His truth. I have seen the Truth of His Word that embraces God's mystery

from before anything was created, and reaches down to the time when His kingdom is completely established in the earth. I said, What is your name? Charles Taze Russell. When he saw the presence of the Lord, he put all his business affairs in order and devoted all his time to the Lord. The next time you see the hand it is cold, lifeless. There is nothing in it, of money. He spent all his money to preach the gospel.

What have we, anything at all ? How can we use it? We have all got something in our hands, but we need to have God's blessing and say, Help me, Lord, to see how I can use this to preach the Truth. He can make a miracle from a stick or a pebble or a box of perfume.

What else might we think of ? I think of a brother, a man about 40 years old. He cannot see very well. I say, What are you doing ? He says, I am writing a card to a sister. Yes, she needs it. I could not read the card, but I met the sister he wrote it to, years ago in 1937 on a pilgrim trip. I was at the home of two maiden sisters who had been school teachers all their lives in that community. They were in their seventies. I said, Sister, how did you get the Truth ? She said, My sister in the other room got it first. She said, I was sick and had a long period of convalescence. I read the First Volume and got the Truth of God. I knew I had to live the Truth. I was a pillar in the Church; I was a teacher and in charge of all the Sunday School work. I knew when I said I would leave the Church I would be ostracized. When that meeting came it would be terrible for me. She said, This brother came out to see her, and she told him she was worried. He said, Why? She said, I must say publicly at the meeting why I cannot be any longer a member of the Church. She gave him the date. She said, Seven days before the meeting I got a card, and it said, Sister, I have not forgotten you. At the time you are in the meeting I will be on my knees praying for you. She said, That did help—even though it was only a card, written in pencil.

What have we in our hands? What can we do? Perhaps you think, I have nothing. But you have something; a stick or a stone, or a few dollars or a pencil and paper—we all have something. It does not have to be something big and great and wonderful, but we must have a heart loving God and His people and His Truth and looking for ways to serve and please Him.

Years ago when I was first at the Dawn, I used to be there when an old coloured brother came in from the West Indies, Brother Brown. He was old, and his hair looked like it was frosted. He walked with a slow shuffle. He had been a pilgrim, but was now too old. He lived in New York State, which is piled with people. Every week or two he would come in to the Dawn humming a song, and he had a deep, melodious voice. That dear brother, every day, put out tracts from door to door. That was all he could do, but he did it, and I am sure the Lord blessed him.

What do we have in our hands? Do we have anything at all ?

I remember the first time we went to England, a brother gave us some money and said, Give this to some of the friends who need it. In one little town in Hampshire, lived a brother who got £1 a week pension. Since 1914 he had meetings in his home. They lived very frugally. We talked about it and I said, How about taking this \$10 brother back home wants to give it to someone, and you can use it. So we gave the name of the brother, which he had said not to do. When we got home, he had received a letter from the sister. She knew certain ones she thought had needs—clothing and so on. She had taken the \$10 given to her and used it for somebody else. They had thanked her, and she had sent the thanks to the brother back home. She had something in her hand, and served God with it.

What can you do here to serve God? I am sure there is something.

A brother we saw had a tract. We met a brother who had come into the Truth, and we said, How did you get the Truth? He said, I was going to a town in the Mid-west, and walked into a railway waiting room and there was a tract on the counter. Some man ran off the train and put it on the counter and ran back. This was a Do-You-Know? tract, and I began to read it. God used that man to show me the Truth. That is all he had in his hand.

What do we have in our hands today, tomorrow? It may be all we can do is pray; or put out a tract; or write a letter to someone who needs it; or just smile at somebody. Maybe someone needs an arm around their shoulder; maybe someone can use some help in the work of preaching the Truth. The important thing is that if we are consecrated, we have something in our hands. Use it! If you do, how blessed you will be. And the blessing may be something

that reaches to all eternity.

So what can we do? We can say this

“Take my life and may it be,
Lord, acceptable to Thee;
Take my hands, and let them move
At the impulse of Thy love.

“Take my feet and let them be
Swift on errands, Lord for Thee;
Take my voice and let it bring
Honour always to my King.

“Take my lips and let them be
Moved with messages from Thee;
Take my silver and my gold;
Nothing, Lord, would I withhold.

“Take my moments and my days;
Let them flow in constant praise;
Take my intellect and use
Every pow’r as Thou shalt choose.

“Take my will and make it Thine;
It shall be no longer mine;
Take myself—I wish to be
Thus in me Thyself enthroned.

“Take my love, my God;
I pour At Thy feet its treasure store;
Take my heart, it is Thine own;
Ever, only, all for Thee.”

PEOPLES PAPER AND HERALD OF CHRIST’S KINGDOM *Australia, 3101.*

Love not the World

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him”—1 John 2:15.

THERE never has been a time during this Gospel Age when the Apostle’s advice in this text was easy to carry out to the satisfaction of the new mind of the Lord’s people. The same is very true today as we approach the end of this age. The Christian’s pilgrimage was never intended to be an easy one, for the testing and proving of character is essential in the present life of each member of God’s prospective sons for the heavenly inheritance.

It was our Lord Jesus who declared—’Because strait (difficult) is the gate, and narrow is the way which leadeth unto life (immortality), and few there be that find it’—Matt. 7:14. This being so, we can the better understand our Lord’s prayer to the Father on behalf of His followers on the last night of His earthly ministry—’I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world’—John 17:15, 16. In accord with these words of our Lord’s prayer, is the expression often made with reference to His followers—they are in the world but not of the world. What does this imply? How different are the Lord’s people to be from the world at large, to be not of the world?

The following few lines from “The New Creation” should be helpful—’The world and its spirit of pride, selfishness, etc., must be recognised as one of the chief foes of the Lord’s people. The whole world of mankind, operating under this general ‘spirit of the world’, is moving in one general direction, as a great river, in some parts of which there is greater swiftness, and in other parts greater sluggishness, but all, nevertheless, following in the same general selfish direction. The Lord’s follower, by his consecration, by the spirit of his new mind, is obligated to an adverse course, and is, therefore, opposed by all the current of popular sentiment, theory, tradition, etc., and marked as peculiar. He has friction to contend with. He necessarily is in antagonism to those who are going in the opposite direction, and who come in touch with him. This collision cannot be avoided. It means not outward peace but outward conflict; this outward conflict, however, may signify inward peace and joy because divine approval is realised.’

The followers of the Master realise that all their talents are fully committed to the Lord’s service. This means that much carefulness should be exercised in the expenditure of time and means which may be available from actual labors required to earn a living in the world. Even in our homes the purchase of new furnishings, etc., from time to time may seem desirable, but may not be really essential. The words of Jesus may be helpful here—’Take heed, and beware of covetousness: for a man’s life consisteth not in the abundance of the things which he possesseth’—Luke 12:15. We have known some of the Lord’s people, for instance, to have furnished their homes not with expensive wall to wall carpets, but with cheaper floor coverings and rugs, and were perfectly happy in foregoing those things which the world may feel are essential.

In comparatively recent times extremes in apparel have been introduced into the markets of the world. In the business world there is much competition as to which fashion house can produce the most attractive and appealing female apparel in particular. Often in the struggle for the greatest profits, extremes in the clothing trade are produced to appeal especially to the teenage groups with mini skirts becoming more and more daring. This is a cause for much concern with parents of teenage children. Good advice is no doubt best encouraged by example, and the Christian parent will do well to resist the extreme worldly trend in accord with the apostle’s exhortation in our text.

More recently there has appeared in the fashion shops clothing for women more or less resembling male attire known for a great many years as trousers. These new styles were first of all mainly for younger women and used on hiking trips, etc. With increased competition more and more varieties of these garments are produced with the

title of slack suits, and have become more and more popular with women of the world of all ages. Just why some women wish to appear attired in garments similar to men is not easy to understand. In the early stages of this trend that which was new and novel probably was the reason. Some people are attracted to anything new and different,

however unreasonable it may seem at the time.

In the Lord's family there would seem nothing to commend this worldly style of dress for the sisters. It is clear that the Lord and the apostles desire different service from the sisters to that of the brothers, and that each should be proud of their sex and leave no doubt in their appearance as to what service they should undertake for Him.

The sisters have important service to perform for the Lord which, if carried out faithfully, is just as acceptable to the Lord as the more public service of the brothers. That this new trend is of the world and is promoted for business reasons there can be no doubt. One of the exhortations from the Apostle James is that the Lord's people "keep themselves unspotted from the world." Even if the majority of the women of the world adopt this mode of dress, the Christian women would stand out even more as a witness for the Lord. This then would be something commendable.

The fact that the Lord gave strict instructions to His typical people, Israel, respecting the appearance of garments worn by each sex should also not be overlooked, as found in Deut. 22:5—"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." There may be differences of opinion as to how this text should apply to the Lord's people today, but we feel sure those Christians who adhere to the apostle's injunction to "love not the world" and give evidence of this in a practical manner will have the Lord's approval and blessing.

Moses .. Put off thy shoes Holy Ground

(Convention Address)

THE Bible is a wonderful book, and it is important that we continue to look into it. At this time I draw your attention to Exod. 3:4, 5. We have here a very nice thought. Everybody knows that passage very well, but we must refresh our minds often. We do not hear at the Convention things we have never heard before. The things we speak about here are old things; we have heard them many times.

This story is very nice. Moses was a great and wonderful man. Please read Exod. 3:1-5. Everybody knows this story very well, but when we read the Bible we know the Apostle Paul says, It is written for our admonition, not only for the people of Moses' time. We read the Bible, and there is something more than the straight story. We would like to turn our minds to this account.

There are four points in the story. The first thing, the voice of God was speaking to Moses from the middle of the bush. The second point, the burning bush. The third thing is the holy ground. The fourth thing is Moses was to remove his shoes from off his feet.

Firstly, I would like to speak about what God says—"Moses, Moses, take your shoes off from your feet." There is a meaning here for us, because Moses was a man of God. God spoke to many people in the Bible, not only to Moses. We know very well God spoke to Abraham, Isaac, Jacob, to Samuel, to many men, and to Moses also God spoke many times. But only once God said. Take off your shoes, because the place where you stand is holy ground. Only this time. The shoes mean something for us. Moses no doubt had rather uncomfortable shoes, like the shepherds wore. They were strong enough to walk behind the sheep, and maybe Moses made the shoes himself. But Moses was not only a shepherd, he was looking to the country he came from. He had been 40 years in the wilderness. Maybe he even asked God about something, and God showed him something when He said, Take your shoes off your feet. Moses took his shoes off his feet, and walked on the ground.

Many times when we go inside the house, we clean our shoes, but if we look at them, they are not really clean. When we use our shoes they are often very dirty. There is something meant here in the story of Moses. When we are coming close to God's people, to God's congregation, God is speaking to us on holy ground. What would the shoes mean? I think the shoes can mean, for us, something like earthly things. When we come together to praise God, He likes us to take our shoes off; to leave the shoes behind, do not bring them inside here, when we come

together to study the Bible. That is an important matter for us, when God speaks to us as He did to Moses. We would think Moses was very happy about the things of which God spoke to him.

Very nicely the Apostle Paul in Heb. 1:1 says —"God, who in sundry times and in divers manners spake." Here Paul says God spoke many times to people, at different times. To Moses God spoke the longest time. "And the Lord spoke to Moses face to face." Only once in the Bible this happened. God spoke to him face to face from the middle of the bush.

Now, we know that in the Golden Age God will speak to mankind only from the bush. The burning bush, I think, means the Church, the people of God. Now, we are in the Narrow Way; we can hear God's voice only from the bush. Rev. 1:13, 15 very nicely explains that God chose this way; from the middle of the bush God speaks to us. See also Isa. 52:7. Everyone who hears our Lord's voice, men and women and children, are greatly blessed. One of our brothers spoke to us about the blessedness of the man who can see with his eyes. Now we have an additional thought —Blessed is the man who can hear the Lord's voice. See Luke 11:28; and John 10:3, 4.

In Psalm 23:1 we are told the Lord is our Shepherd. The sheep hear His voice. The Apostle John wrote in chapter 10 that everyone who knows the truth and comes to the truth should know the Lord's voice. When the Apostle Paul was going to Damascus he fell down on the ground because of the Lord's glory. The Lord spoke to him, but all the people who were there did not hear the voice at all. The same thing can happen now. The Lord can speak to us, but nobody else can hear the voice. Sometimes the husband hears the voice and the wife does not hear. Sometimes the Lord speaks to the wife and the husband does not hear. We must know about this.

In Isa. 30:21 we read—"And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it." Sometimes the voice is behind us, very quiet, nobody else can hear it. We should very often apply our ear and heart to what the Lord wants to say to us; then we can get the blessing.

Then talking about the shoes, I think the Apostle Paul has a thought for us in Phil. 3:18, 19 respecting those who "mind earthly things." think the shoes are earthly things. Sometimes they are large things, sometimes only small things. Also in Col. 2:11, and chapter 3:7, 10, the Apostle speaks of "putting off" the former things before we knew the Lord. When we come to the Lord and give Him our hearts we give Him everything and should forget about the things we did before. We should know from the time we consecrate to the Lord we should be a new man in Christ.

We read the story concerning Martha and Mary in Luke 10:38-42. Martha and Mary were good sisters. They loved Jesus Christ, and were lovely women. In this incident, maybe the last time Jesus went to the house, Martha was in the kitchen doing something while Mary listened to Jesus' words. Martha came to Jesus and said, Lord, I do everything in the kitchen and Mary does not give me a hand. What do you think about it? And the Lord said, "Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." So the shoes can sometimes mean small things, very little things. When we come together at Convention time or at the meetings, we should leave the shoes at home. When we come here, we should not be thinking about the things we left at home. So we realise this is holy ground. Around the bush was holy ground. When the bush is a meeting, around the bush or around the meeting is holy ground. "Keep thy foot when thou goest to the house of God"—Eccles. 5:1.

Then we have the exhortation in Luke 21:34. We should remember about our heart. In many things they are overcharged, especially in this time when conditions are rather hard. Our minds and hearts should be ready to hear something from the Bible. When we go home we should ask ourselves, What did I get from the meeting? What can I bring home? Many things I bring home, and that is very nice.

In Psalm 122:1 we read—"I was glad when they said unto me, Let us go into the house of the Lord." David was very happy when he went to the house of the Lord. Are we happy as he was? I think we are. I think our Convention should be holy ground. The holy ground was around the burning bush. I remember the Catholics think Rome is holy ground. I come from a Catholic country, and many people there believe in holy ground, and holy water too. The Jews believe the wailing wall is holy ground. They go and pray and kiss the stone; that is holy ground to them.

We are Bible students, and we believe the holy ground is around the Church.

The Apostle Peter says in 1 Pet. 2:9—**”Ye** are a chosen generation, a royal priesthood, **an** holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvellous light.” I believe the holy ground is the Ecclesia, the congregation, the Church of Christ. Where two or three gather together in His name, He is in that place. This is holy ground. The holy ground is around the Church; and not only around the Church, but around the family. God gives many blessings in the Christian family.

The Lord is my shepherd

The Prophet David wrote the 23rd Psalm concerning himself; but in his words there is still deeper signification, namely, that Jehovah is the Shepherd of the anti-typical David—The Christ, of which Jesus is the Head and the Church His Body.

In proportion as any are in an attitude of mind in harmony with the Lord they are out of harmony with their present environment, in which the great Adversary is seeking their destruction, under conditions unfavourable for their spiritual development as the Lord’s “sheep.” Foxes, wolves, lions and even cattle have means of defense and offense; but the sheep has practically none. It seems to have no judgment; therefore, the sheep is dependent on the shepherd. In other words, it is out of its environment if away from the shepherd. God provided for man’s protection, but by reason of sin the race got into the wilds and became exposed to various difficulties which otherwise would not have been man’s lot.

Those who are the “sheep” will come back into harmony with the Lord. As represented in our text, the Church class comes back in the present time. We all recognise, as the days go by, how necessary is the Divine care. As we come to see the Divine Plan, we see that “all who are of this fold,” all those who will come into harmony with God, will have this care; and that eventually there shall be one Shepherd and one flock.

Our Lord Jesus is the representative of the Father. Humanity, as the Lord’s sheep, went astray. All of Adam’s posterity are now astray. The Great Shepherd sent His Son for the lost sheep. He is seeking them and will ultimately find all who belong to this true flock. He is, therefore, in the highest sense of the word, the Bishop, or Shepherd of our souls, the Good Shepherd who laid down His life for the sheep.

OUR BIBLE TRANSLATED

A new print has been made recently of the very interesting and informative booklet, “Our Bible Translated”, compiled some time ago by the brethren of “The Dawn”. To cover cost of materials this booklet is supplied at 10c per copy, post paid.

The Calf's Path

One day, through the primeval wood,
A calf walked home as good calves should:
But made a trail all bent askew,
A crooked trail as all calves do.

Since then three hundred years have fled,
And I infer the calf is dead:
But still he left behind his trail
And thereby hangs my moral tale.

The trail was taken up next day,
By a lone dog that passed that way;
And then a wise bell-wether sheep
Pursued the trail o'er vale and steep,

And drew the flock behind him too,
As good bell-wethers always do.
And as they tramped that day o'er hill and glade,
Through those old woods a path was made:

And many men wound in and out,
And dodged and turned and bent about,
Because 'twas such a crooked path,
But still they followed—do not laugh—

The first migration of that calf.
Now that forest path became a lane,
That bent and turned and turned again.
The crooked lane became a road,

Where many a poor horse with its load
Toiled on, beneath the burning sun,
And travelled some three miles in one;
And thus a century and a half

They trod the footsteps of a calf.
The years passed on in swiftness fleet,
The road became a village street,
And this, before men were aware—

A city's crowded thoroughfare,
And soon the central street was this
Of a renowned metropolis:
And men two centuries and a half,

Trod in the footsteps of a calf.
Each day a hundred thousand rout
Followed the zig-zag calf about;
And o'er the crooked journey went

The traffic of a continent,
A hundred thousand men were led
By one calf now three centuries dead,
They follow still his crooked way,

And lose one hundred years a day—
For thus such reverence is lent
To well established precedent.
Now as we ponder o'er this tale

We can perceive another trail
How men are prone to follow blind
Along the calf-paths of the mind,
And work away from sun to sun,

To do what other men have done,
They follow in the beaten track
And out and in and forth and back
And still their devious course pursue

To keep the paths that others do—
But soon they'll learn a wiser way
For lo There dawns the perfect day.

Isaiah 59:8; 26:9; 11:1-9.

Little Foxes and Little Lambs, a humorous, yet thought-provoking, illustrated book of clever poetry. The first poems call attention to the “little foxes” in people’s lives—common faults and failures such as lying, evil-speaking, pride, laziness, anger. Next, attention is given to the “little lambs”, such as truth, humility, patience, courtesy. Children will enjoy coloring the pictures that go with the poems. Paperback, 63 pages, price 70¢ post paid.

Pilgrim Way Ended

Word has been received of the passing of our dear Sister Crouch of Toowoomba, Queensland, on 25th June last. After a long illness our elderly Sister passed away quietly and without pain for which those attending were very thankful to our Heavenly Father.

Years ago Sister Crouch, with Brother Crouch, had been associated with the W.T. Society, but becoming dissatisfied, had been isolated as Christians until they heard the broadcasts of Frank and Ernest on Brisbane radio 22 years ago. Since that time they have been in constant touch with us in the fellowship of the truth, and serving as they were able by advertising literature and showing films of the truth message from time to time.

Sincere and loving sympathy is extended to our Brother Crouch in the great loss he has sustained, but he gives thanks that Sister Crouch ever sought to follow her Master, and by His grace shall have entered into the joys of her Lord. “Blessed are the dead who die in the Lord.”

Books Available

In view of increased postal charges, literature prices are now as follows:—

“**God’s Promises Come True**”—\$2.00 (postage from 45c to \$1.00 according to distance).

“**The Divine Plan of the Ages**”, Cloth-75c (postage 30c. Paper bound-50c postage 30c).

“**The Creator’s Grand Design**”—\$1.00 (postage 30c).

“**The Book of Books**”—\$1.00 (postage 30c).

“Daily Heavenly Manna”—\$1.00 (postage 30c).

“**Songs in the Night**”—\$1.00 (postage 20c).

“Poems of Dawn”—\$2.20 (postage 20c).

“**Emphatic Diaglott**”, N. Testament—\$2.00 (postage 30c). “Tabernacle Shadows”—50c (postage 20c).

“**God and Reason**-10c (postage 7c).

“God’s Plan”—10c (postage 7c).

“**Hope Beyond the Grave**”—10c (postage 7c).

“**Israel in History and Prophecy**”—10c (postage 7c.)

“Our Lord’s Great Prophecy”—10c (postage 7c).

“**Manner of Christ’s Return**-10c (postage 7c).

“Christ’s Return—10c (postage 7c).

“**Some of the Parables**”—10c (postage 7c).

“Where Are the Dead”—10c (postage 7c).

“**Lights and Shadows in Christian Experience**”—10c (postage 7c). “**Our Bible Translated**”—10c (postage 7c).

Numerous other smaller booklets.

Where the Bible and Jesus are Silent

PERHAPS most people wonder sometimes why the Bible and the sayings of Jesus are so often silent on so many questions which are perplexing. Why is it, they wonder, that so many things they would have liked to see stated in black and white are simply not mentioned at all ? Perhaps you discover that for the special doubt of your soul there is no direct word, and you can find no completely satisfying answer to the special needs of your life.

However, would it have been possible to have given detailed and minute instructions and advice so far ahead that it would have covered all the variety of individual need, and all stages of human development? And even if this had been possible, would it have been beneficial ? Would it have been good for us to live by a huge book of spiritual recipes, or by a great code of ethics, which would supply chapter and verse for every emergency? How many of us could stand that, and where would be our spiritual freedom ?

Think of what you possess as a child of God; think of what you see in your hours of vision, even if you cannot always express it articulately; think of that which gives you shelter in the assaults and storms of life, and light in the doubts of your soul! It is not this or that particular word or saying, it is not any special command, but it is the deliberate turning of your spirit towards God: the sense of truth, the spirit of reverence for all that is holy, and an ever renewed aspiration—even though it may be hindered—of desire after a life whose power is not of this world. This is the spirit of God, which you have received, and it will lead you far more clearly into the truth, that is, into the reality of a higher life, than a single word or command could ever do, because as the brook issues from the mountain spring, so the spirit issues from God.

From this spirit, in increasing measure, you yourself will be able to decide what is true for you, and what you ought to do in your necessities and difficulties and doubts. And it is precisely this feeling of freedom which will give you strength.—Selected.

“Songs in the Night”

This cloth bound book has an appropriate text and comment for every day of the year, and is really a companion book to the “Daily Heavenly Manna”, being helpful for evening use. One of our friends has kindly compiled an Index for this book, making it more useful; these have been duplicated, and are supplied free with all copies of “Songs in the Night” which is priced at \$1.00, plus 24c postage.