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## That He May Establish Your Hearts.

(1 Thes. 3; 12, 13). Convention Address. Continued from last issue.

The Object and Necessity for such Development.

THE Apostle in our text tells us why it is necessary that we progress. It is "to the end," or with the object in view of our hearts being established, fixed, settled, rooted, grounded in holiness. It is not sufficient, from the Divine standpoint, that we learn something about love, and have the feeling of love thrilling our hearts, and that generous emotions shall occasionally be ours; what the Lord seeks is a "peculiar people," "a royal priesthood," thoroughly established, firmly fixed in love for righteousness—so that all unrighteousness, all sin, all injustice, would be an abomination to them. Not only will they not love iniquity, but, as the Scriptures declare, they will hate iniquity.

And whoever truly loves righteousness must in the same proportion hate iniquity. But this is only the result of fixed character, and time and experience and many lessons from the Word of God, and from the book of experience, are necessary before character becomes so settled, so crystallised, that it is fixed and unwavering in its loyalty to righteousness. It is for this reason that the Lord has hedged up the way of His people during this Gospel Age, and made the way of life, the way to the Kingdom, a "narrow" one, full of difficulties, full of trials, which thereby become tests, and sift out those who do not develop the character which the Lord approves, and for which He promises a share with Christ in His Kingdom.

But some may say, if the standard of character is so high as to be unblamable before God, who is perfect, how can I ever hope to attain it? And so all of us might say, if the perfect standard were a standard for the flesh; for all of us have learned, as did the Apostle, that "In my flesh dwelleth no good (perfect) thing"; and we have the inspired Word for it that "There is none righteous; no, not one." So, then, we may rest assured that God is not seeking to find in any a perfection of the flesh, and that if He should seek perfection in the flesh, He would not find it.

It is not such an unreasonable and impossible thing that the Apostle teaches, but something quite reasonable, viz., as he says, that our hearts may be established, fixed, in holiness before God our Father. Ah, yes ! To have a heart (will-motive—intention) that is blameless, is a very different thing from having flesh that is blameless. The heart, standing for the will, the intention, the desire represents the "New Creature." The flesh stands for itself. In its imperfection and its 6000 years of degradation as the slave and servant of sin, the flesh has become so imperfect that it is impossible to have it serve the law of God perfectly; impossible to have it obey all the good desires of our consecrated hearts unblamably. It is the New Creature, the new mind, that must reach this stage of development, where it will be unblamable before the Father. Not only is this a possible attainment, but we cannot conceive of any other condition being acceptable to God, in harmony with our calling. He has called us to be His Church, His Royal Priesthood, that He might fit and prepare us for the great work of blessing all the families of the earth as members of the Body of Christ, otherwise called the Bride, called to association with the Heavenly Bridegroom during His Millennial Kingdom. Surely, God could ask nothing less than that our hearts, our intentions, should be in accord with the principles of righteousness, and that these principles should control our daily lives to the extent of our ability; and that thus we should seek to put away all filthiness of the flesh and of the spirit, and to perfect 'holiness in the reverence of the Lord ! (2 Cor. 7:1). Anything less than this good desire and endeavour could not possibly be acceptable in the sight of God; without these we could not possibly be acceptable in His sight; without these we could not hope to be of the finally acceptable Elect Church.

But how reasonable is this arrangement! How gladly do we accept the Divine will! How earnestly we wish that every imperfection and blemish of the flesh were done with, that the testings of our new minds were accomplished in their full establishment in righteousness.. How we long to have our new bodies, promised to us in the First Resurrection—bodies in which the new mind can act perfectly, without hindrance, without restraint, and glorify God perfectly in every act and word, as well as in our hearts, intentions. This is acceptable to God. He counts it, through the merit of Christ, exactly as though we were absolutely perfect in word and in deed, since such a condition is the desire of our hearts, our wills; He is merely waiting until this character is fixed, permanent.

“That We may be Established—Fixed—in the presence of our Lord.”

We perceive that this lesson comes up to date, in the sense that while it has been applicable to the Lord’s people all through this Gospel Age, it is specially applicable to us who are now living in the Harvest time, in the time of the Presence of the Son of Man. For mark the Apostle’s words in our text, that all this development in the spirit of love is to the end that we may be established, fixed, “in the presence (parousia) of our Lord Jesus Christ, with all saints.” We are now living in this time of His presence, and it behoves us to inquire carefully of our hearts to what extent we are established in righteousness, in love for it, or to what extent our loyalty to righteousness is still unsettled—wavering.

The statement of the Prophet Malachi (ch. 3:2-3) is full of significance. The meaning of this text we understand to be —“Who shall stand the test at the time of His appearing”? As, for instance, at the first advent, He came unto His own, the Jewish people; but they rejected Him and crucified Him. There were only a few who stood the test. John, the baptist, said, “He will thoroughly purge His floor and gather His wheat into His garner.” (Matt. 3:12). We understand this text to -be a reference to this work of purification.

Similarly, to-day, in this Harvest time, more fully than throughout the Age, there is a testing and trying and proving of the Lord’s people. Who will stand the test to prove who are the people of God? The Lord is now determining who are the truly consecrated class. Like Gideon’s little band these are now being chosen. The Prophet clearly intimates that there might be disappointment in connection with the much longed for Messenger or Mediator of the New Covenant, in whom the Jews so delighted and hoped. The declaration is that His Day will be a strenuous one: “Who shall stand when He appeareth?” “Who will abide. the Day of His coming (presence) ?” The intimation is that not many will abide, not many will stand—the majority will fall.

The reason is given. He will require such purity, such holiness, that few will. come -up to- His requirements. The tests He will impose will be like “fullers’ soap,” which is the foe of every spot upon a garment white. His requirements will be like those of a refiner of silver—all the dross must be eliminated in a furnace hot enough to ensure its separation. The test will last a considerable time, for He will sit as a refiner sits, giving close inspection, that the heat be neither too great nor too little, the time neither too long nor too short.

We may be sure that all who (.10 not speedily come to the condition of establishment in righteousness will thus be tested, sifted, and, if found unfaithful, rejected; for the time for the completion the Body of Christ is at hand. The Apostle asks, “Who shall be able to stand?” This is the question, “Who shall be so thoroughly established in love that the trials and testings necessary to prove Him so will he passed successfully?” According to this we are not to wonder if various special trials are permitted now to come, thick and fast —trials which will test and prove our loyalty to the Lord and to the principles of love. Yet we are not to be discouraged with this thought of testing, but are to remember that He who began the good work in our hearts, began while we were yet sinners, by giving for us the great ransom price; that if He so loved us then, while we were yet sinners, much more does He love us now that we have accepted His grace, and are justified from all sin by faith in His blood, and are seeking to walk in His footsteps. And all who have this desire to receive the Lord’s lessons, and to profit by them, and to become more and more copies of Jesus— all such have the assurance that it comes not by their strength, but by the Lord’s strength; and that if they submit themselves to Him, He will perfect in them His spirit of love and righteousness and holiness; that they may be “meet for the inheritance of the saints in light.”

(Concluded)

Our love to Jesus Christ is no other but the reflex of His on us.—Leighton.

PEOPLES PAPER.

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## The Indecision of the Modern Church.

I AM increasingly convinced," writes Dr. Lamont, "that the weakness of the modern Church is due to indecision towards Christ. It is intended to give Him the pre-eminence in all things, and, except here and there, it is not doing that.

"The Word of God to man is not taken seriously, and therefore it is heard faintly where it is heard at all. For the Cross will not tolerate the observer attitude towards itself, It demands the great decision. It calls the proud man from his pride, the learned from his learning, the rich man from his gold. It calls us all to discover that we are poor and ignorant sinners in the sight of God. We all needed Christ to die for us. I had rather be a shepherd on the moor or a charwoman at her washtub, if their hearts, as I have known them, are rejoicing in the light and love of their Lord, than be the most learned person on earth, if his mind be filled with a spiritual fog which he persistently emits to the darkening of souls around him. The spiritual air to-day is thick with smoke."

The above is quoted from the "Christian World." It is good to know that there are some still in the pulpits of Christendom who mourn for the sad condition to which the churches have fallen. The cross was the "stumbling block" to the fleshly house of Israel. The builders rejected that "stone" which is the chief corner-stone and the foundation stone of the Divine plan of salvation, It has become a stone of stumbling and rock of offence to both the houses of Israel, the fleshly house and the spiritual house or the Israel of God.

The Apostle Peter also indicated that faith in the precious blood of Christ would be lost by many, "There shall be false teachers among you who privily shall bring in damnable heresies even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways by reason of whom the way of truth shall be evil spoken of." 2 Pet. 2:1, 2.

Another minister, having returned to Canada from China and the far East, says, "The tragedy out there is that communism is breeding greater heroes than Christianity." Still another minister, writing from Canada, says, "Youth sees the greed, the cruelty, the injustice of the existing order, and it will not stand and wait until the Church of Christ makes up its mind what to do . . . our young men are dreaming dreams, but our old men have no vision to pass on to them . . . The Church of Christ is on trial at the bar of civilization."

But these facts have been evident now for many years. Christendom has been on trial; she has been found wanting—the verdict is written in Rev. 3:15, 16. How true it is that the churches have no vision—they are blind respecting the great Divine plan, which is gradually working out. They rejected the message of present truth, because it did not come through their channel. As at the first advent, the message came quite apart from the Priests or Jewish leaders, so to-day the message proclaiming the end of the Age—the harvest—the presence of Christ and the new age of opportunity for the blessing of all the willing and obedient, has gone forth apart from the clerical class. How often does the Lord choose to use the weak and feeble instead of the highly esteemed. "Out of the mouths of babes and sucklings thou hast perfected praise." "I thank Thee, O Father, that Thou hast hid these things from the wise and prudent and revealed them unto babes."

Had Israel received Christ at His first advent, there would never have been the terrible calamity—the destruction of Jerusalem and if Christendom, nominal spiritual Israel, had received the message of present truth, so widely proclaimed for many years, the great catastrophe with which this present evil world (age) will end, might have been avoided. As it is, the blind are leading the blind, and falling more and more into the ditch of confusion and unbelief. One has said, "The crisis is upon us and even the Church of Christ is still committed to national loyalties, and within those loyalties to denominational preoccupations." "Weighed in the balances and found wanting." "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues." Rev. 18:1-4.

### Convention in Adelaide.

The Adelaide Class', members are arranging for the usual Easter Convention, to be held in that city again this year, D.V., Good Friday to Easter Monday being set fully apart.

A hearty invitation is extended to all able to attend this Convention, and the Adelaide friends would be pleased to hear as soon as possible from those who may find the way open to attend. Address Mrs. H. H. Bartel. 10 Forest Ave. East, Clarence Gardens, Adelaide, S.A.

### The Passover Memorial.

For all who desire to celebrate the Memorial of our Lord's death on its anniversary, Tuesday, 16th April, after sunset would be the correct time this year.

# Conscience Void of Offence.

(Convention Address)

“Herein do I exercise my self to have always a conscience void of offence toward God and men.” Acts 24:16.

WE could not have the working principle of a Christian expressed in a clearer or more concise form than that in our text. It goes right down to the foundation of a man, for the conscience is that faculty or principle within which the character of our thoughts, words and actions are decided, whether for right or wrong. If this part of a man is right, then the whole relationship of that man with his fellow-men will be right.

Right or righteousness consists of justice and truth, and when these principles prevail there is peace and harmony.

This was the law—“Love thy neighbour as thyself”—do unto him all things that you would he should do unto you. This will produce deep and lasting friendship, happy associations, good relationships of real value and joy, and build up solid character. This is the relationship that should exist among mankind; a purpose which is worthy of our best efforts. It means discipline—the training of the faculties—also alertness and watchfulness, a mind and heart ever willing to search for and learn the truth, regarding life as something above the gratification of fleshly desires.

Truth teaches that each individual has responsibilities and obligations, and each knows within himself whether or not, he is doing those duties conscientiously. Wilful neglect brings condemnation. God desires truth in the inward parts, a mind and will to be true to what righteousness requires. To evade or neglect duty will not keep the conscience void of offence. With continual exercise, conscientiousness will increase and develop. The knowledge of justice and truth will become clearer and deeper. There will be growth in grace and knowledge of Christ, and so the spirit and mind that was in Him will become manifest.

Some strong effort will be required to follow this way of life, for the Apostle was ever exhorting his hearers to be firm and steadfast, to not be weary in well doing, but ever press on. He knew human nature well; and where it was likely to fail. A strong resolution is required, assisted by an equally strong faith in God, who will supply every need, according to His riches in glory. The Apostle met with difficulties and perplexities; in fact, his life was full of them, but he was not discouraged on that account—he rather rejoiced in them as affording opportunities for proving his faithfulness and the development of all the graces necessary in ‘the character of a Christian. He met with difficulties in the churches, some of the members of which did not appreciate him, but preferred other leaders. He was not concerned on that account; he took no offence, not allowing his dignity to be upset, but rather took a reasonable view of the matter. He had a duty to perform, he was the minister of Christ, and to him that came first. He saw the error; it was his duty to point out the right, and in doing so he was true to his ministry of Christ, to the churches, and to himself. Had he allowed his feelings, his dignity to come first, his ministry and the churches would have suffered.

What a beautiful example the Apostle has set. In such a case as this, there was a threefold duty—to God, to the members of the church, and also to himself—and in the faithful observance of this duty he had the approval of his conscience. Here he exercised that charity that suffereth long and is kind, that beareth all things, hopeth all things, endureth all things and never faileth. His viewpoint was not self or personal interests—his feelings and dignity were all brought into subjection unto Christ. Having a deep knowledge of spiritual matters, he knew the value of things regarded by many as important; he was willing to restrain himself; in fact, regarded it as his duty to do so rather than become a stumbling block to his weaker brother.

When writing to the Corinthians concerning meat offered to idols, he says, “Wherefore, if meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend.” It might be thought that no such responsibility attached to anyone, the weak brother should look after himself. The Apostle, however, recognised the power of example, and, where knowledge was lacking, example might be misinterpreted and evil result. Looking beneath the surface he saw the underlying principle—self-denial—in the interests of others. “The Son of Man came not to be ministered unto, but to minister.” Service rendered brings its reward. “Inasmuch as ye have done it unto one of the least of My little ones, ye have done it unto Me.”

Doing good is the work of every son of God. “Therefore, as ye have opportunity, ‘do good unto all, but more especially unto them of the household’ of faith.” “Acts of kindness are to be rendered where possible, and where such are not possible, then good will and good wishes may take their place—and so show forth the fruits of the spirit. Words and acts are outward evidences of the spirit within; they are prompted from within—truth in the inward parts. “A mind and heart in every thought renewed, and full of love divine.”

Being in truth, is being in harmony with God; in agreement with that which is right—true in heart and mind—a love for God and man, and a desire to do good to all, according to opportunity. The benefit is not only to him who receives the

good, but also to the doer, inasmuch as it tends to cultivate kindness, goodwill, love, joy and peace. Who has not experienced the pleasure that comes from doing an act of kindness for others? The performing of those little acts of grace and courtesy, for which some are noted, have their effects upon the doer as well as the receiver. The Apostle says, "be kindly affectioned one towards the other."

Justice is a very necessary thing, without which there can be no approval of the conscience, but love and kindness goes further, and brings joy and peace to the heart and mind. It is giving more than the demands of justice, it is generosity, and is to be done heartily as unto the Lord. To the churches at Ephesus and Colosse, the Apostle wrote, "Children, obey your parents . . . Honour thy father and mother, which is the first commandment with promise." This is a natural duty, and only what is due to the parents; fathers had their obligation in caring for their children, not provoking them to wrath, but bringing them up in the nurture and admonition of the Lord. To servants, he said, "Be obedient to them that are your masters., according to the flesh in singleness of your heart, as unto Christ; not with eyeservice as men-pleasers"—which, would be deceitful and deceptive and quite inconsistent in a servant of Christ—"Doing the will of God from the heart." Adding as a special word of encouragement, "That whatsoever good thing any man doeth, the same shall he receive of the Lord whether be he bond or free."

The lot of the bond servant probably was hard, and, for them the Apostle felt it necessary to point out particularly that their service should be rendered in a good, hearty spirit. Unwillingness and discontent cannot produce a peaceful heart and mind; indeed, they are not at all the outcome of the spirit of God; or the mind that was in Christ, whose servants they were. The Apostle did not remind them that their condition was an unjust one; it was permitted of the Lord, so he reminded them that by doing God's will they would receive the reward of the inheritance, "for ye serve the Lord Christ."

The masters were reminded that they also had obligations, their servants should be treated justly and, considerately, they themselves having a Master in heaven with whom there is no respect of persons.

"If ye be risen with Christ, seek those things which are above; set your affections on things above and not on things on the earth." Here, affections mean love for, and attachment to. "Thou shalt love the Lord thy God with all thy strength, with all thy mind, and with all thy heart"—God shall be first. This, evidently, was the Apostle's thought, and the admonition is good, We are surrounded by the material; it is on every hand, engaging the greater part of our time, this being necessary for our existence, but on that account all our time and thoughts should not be absorbed. Natural things have their place and value, and are to be estimated and appreciated accordingly, as the gifts of God. In so doing, God is glorified. To the consecrated, it is but a step in the realm of thought, from the created to the Creator. God is not far from us, as we seek Him and the things that are above. What spiritual delight there is in knowing that progress is being made by trusting in God, abiding in Christ by fellowship with Him, and having the peace of God rule and reign in our hearts. This is for those who will seek it in faith, in spirit and in truth.

The Apostle had no earthly ties, no family, no, home, nothing to bind his affections to this earth. Here, he had no abiding city but sought one to come; he laid up treasure in heaven, for, where a man's treasure is, there will his heart be also. So, he counted all but loss and dross that he might gain the excellency of Christ—the high qualities, the virtue, the mind which was in Christ, who was his Lord and Master and Pattern in all things. The love of Christ constrained him, led him on and inspired him under all circumstances and conditions, enabling him to carry out his purpose. Behind his desire to maintain this pure state of conscience, there was a great and rich reward upon which his heart was fixed, and which was not to be gained, except at great sacrifice. The sacrifice of all that the world values and holds dear, is as loss and dross; it vanishes and fades away as the grass of the field, when compared with the glory, honor and immortality promised the Apostle and also to those who likewise are prepared to sacrifice.

Amid all the trials and difficulties of life, there is nothing that should separate us from the love of Christ, or prevent us from maintaining a good conscience towards God and man. It rests entirely with ourselves, and resolution under the power of the Lord's spirit is required to keep the natural tendencies in subjection and to prevent selfishness from obtruding itself. The rich promise is to him that overcometh. The word overcome is suggestive of conflict, and this must be continued to the end. The contention may be hard and difficult, but with the Apostle we may say, "I can do all thing through Christ, which strengtheneth me," All sources from which he gained strength and inspiration are open to us, and, if availed of, we shall be able to say with him, at the close of life's journey, "I have fought a good fight, I have kept the faith," and look forward with the same hope to the crown of righteousness which the Lord has promised to those who love His appearing.

## Question Box.

**Question:—In regard to 1 Peter 4:8, How does love in practice cover a multitude of sins?**

Answer:--The connecting- verses show that while the Lord's people are being judged according to the flesh, i.e., by their actual doings, by the world generally, they are, from God's viewpoint, being judged according to the spirit, their intention, their real desire as new creatures. The earnest desire of these is to be holy, but they cannot act perfectly under present disabilities, so an advocate is provided, even Jesus Christ, the righteous. Our heavenly Father therefore views His consecrated children as though perfect through the merit of His dear Son. Our sins, through inherited weaknesses, are covered.

So, wherever the true love of the Lord prevails, and surely all who love God must love those be-gotten of God (1 John 4:20, 21), that love "will cover a multitude of sins," i.e., weaknesses, imperfections, awkwardnesses, and peculiarities in their brethren in Christ. Above all things, the Apostle urges, "have fervent love among yourselves"— seek more and more to look at others from God's viewpoint, not according to the flesh but according to the spirit.

There are various degrees of inherited weaknesses in the Lord's people in common with man-kind. A Christian may be more noble and just in character, either born or developed, than his brethren, and thus may discern unrighteousness in others, which other brethren do not recognise. What should be the attitude of the "more noble" - under such circumstances in applying the principle of the above Scripture? Have we not the answer to this in the example of our Lord. He was perfect and holy; and how the imperfections of His disciples, not to mention those of the fallen race around Him, must have jarred on His perfect heart and mind, had it not been for the spirit of the heavenly Father, the spirit of love, abiding in Him so fully. He said, "They that be whole need not a physician, but they that are sick," so He ministered to the poor, the sick, the publicans and sinners.

So we may be sure that those who may be of more noble birth or attainment need the same spirit of love in their hearts, if they will be kept from viewing others less noble in any other light than that in which the Lord views them.

It is so easy to find fault when often the only unrighteousness in another is that which we all have to some extent— inherited weaknesses resulting in unintentional offences, all of which will pass away when "that which is perfect is come." "The end of all things is at hand, be ye, therefore, sober, and watch unto prayer"—desiring more and more of the Lord's spirit, which. "shall keep your hearts and minds in Christ Jesus."

**Question:—Should we forgive offences even when the offender shows no regrets and perhaps continues the offence?**

Answer:—There is nothing in either Old or New Testament to indicate that God will pardon un-repentant sins, nor that He would expect us to express forgiveness of offences while the offender has no regrets.

It would seem that God longs to forgive and. restore to favour all who will return and seek His pardoning grace, through the means He in His mercy has provided in Christ Jesus. We have this' expressed in the prophet's words, "Why will ye die, O House of Israel. Have I any pleasure at all that the wicked should die, saith the Lord, and not that he should return from his ways and live:" Ezek. 18:31, 23.

If the sinner will not repent he must die, for "the soul that sinneth, it shall die." Ezek. 18:20. That is, the second death from which there is no recovery. God expects us to act similarly in regard to those who do us wrong. Our hearts must bear no malice, no hatred, no bitterness; we are to love even our enemies, and have pity and good-will towards those who have offended or done us wrong. It would, however, not be like God, nor right for us to act as though there had been no wrong, until there was some apparent sorrow for the wrong done. Then the whole matter must be put away, as the Lord has promised to cast all our sins behind His back and put them away as far as the east is from the west.

It is a miserable life that harbours ill-will and bitterness towards anyone. The hard heart that seems never able to get over some trifling or big offence is to be pitied. "So likewise shall my heavenly Father do unto you, if ye front your hearts forgive not every one his brother their trespasses." Matt. 18:35.

On the other hand, if we were to treat one as though there was nothing wrong when there was, we would be hypocrites, and also do injury to the wrong doer by making him feel that he had done no harm when he had. Thus, he would learn no lesson, and quite likely continue in his 'evil course.

The above Scriptural course would be the only correct and proper way in connection with a real offence; all should be quite sure they do not imagine some wrong doing towards themselves, and so unnecessarily keep it in their hearts, where it would interfere with their own growth in grace and knowledge of the Lord. The Lord's directions in Matt. 18:15-17 should also be followed; if any matter is not big enough to take to- the one concerned, it is too small to think about.

# God is Our Refuge and Strength.

(Psalm 46.)

(Convention Address)

IF we accept God as our refuge, what do we become? Nothing less than refugees and aliens fleeing away from the power of Satan and the pomp and vanity of this evil world. We abandon the life of sin and God is then indeed our refuge.

In fleshly Israel, God appointed that there should be seven cities of refuge, so that anyone committing a crime of homicide, or accidentally killing a person, could flee to one of these where his case could be heard, and if his crime was not one unto death, he would be given the chance to retrieve his past, but he was bound to live in the city of refuge till the death of the high priest, after which he would be free to go where he liked. It was the custom of the inhabitants of those cities to go out and meet a refugee and to help and intercede for him if he was in danger of being overtaken.

In this picture we can see the wonderful provision God made for fleshly Israel; what, then, is the provision His love and bounty has made for spiritual Israel, His house of sons? We trace the overwhelming love of God in that He has placed Himself as our refuge, and has promised to be our strength in every time of need, and according to the faith of the Christian this refuge becomes more real, more necessary, and more vital to our walk with God in this evil day. Could it be possible for us to have a greater refuge than God Himself, while here we are only refugees and aliens with no abiding city?

To true Christians everywhere—those who have made a covenant of sacrifice unto the Lord after seeking Him in the divinely appointed way—God has prepared another city of refuge and has set His messengers all along the lonely way to encourage and to assist any who may stumble or become lame or halt, and to comfort those that mourn and to cheer and hearten the ones whom the Adversary has been specially tempting and who are in sore distress. It is from the sweet influence of these divinely appointed messengers that we get the strength and courage to walk the narrow way. We note their patience and labor of love, we receive the blessedness of their sympathy and the strength of their example. If we look deep enough into their hearts -we see the development of that self-same character- of the Lord, and note that “, they have been with Jesus and have learned of Him—they are developing the love and patience of Jesus by the things which they have suffered.

Everyone who has accepted God as his refuge must suffer - persecution, but by the eye of faith each are to “look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be broken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

But there the glorious Lord shall be unto us a place of broad rivers and streams, no galley with oars shall go thereon, neither shall gallant ships pass thereby.” While these words of the Prophet Isaiah would seem to apply to the earthly phase of God’s kingdom (in which all God’s people rejoice), the grandeur and beauty of the spiritual inheritance is what appeals most to all who have their hope “as an anchor of the soul . . . within the veil, whither the forerunner has for us entered, even Jesus.”

God is the Christian’s strength, and this privilege is not the property of one individual, but its power lies in the unity of all the members. God has so placed the members in the Body as has pleased Him, and every one is absolutely necessary for the strength and life of another member, and so precious is the life and welfare of each member that the Father has likened them unto precious jewels, costly beyond price, and further the Father places these members on the same pedestal as Jesus. To give you an instance of this wonderful truth, you will remember the time when Saul of Tarsus made havoc of the church, entering into every house, and, haling men and women, committed them to prison. Read Acts 9:1-5, “And the Lord said, I am Jesus whom thou persecutest.” It was not the trembling Christian Jew, hiding in an upper room or cave; it was not the wretched fanatic who worshipped a crucified felon, but it was Jesus, the beloved Son of God, whom Paul was persecuting, in the deeper sense.

It is only as we develop the character of Jesus, His love, His patience, tenderness and meekness, that our heavenly Father, our great Refuge, will recognise us in this wonderful way, that when our troubles and persecutions come because of faith-fulness to our covenant, faithfulness to the Lord, His truth and the brethren, that it can be said of us, as of Stephen of old, “It is Jesus whom thou persecutest.” And it is for these glorious fruits of the spirit that the great Husbandman waiteth with great patience. The flesh profiteth us nothing, we should know no one after the flesh, we should look only for the humble Jesus in each other and we will most assuredly find Him there in certain degrees of loveliness.

“Sir, we would see Jesus.” The Greeks were wishing to see Jesus and to hear more of His gracious words (John 12:20-22). And we come here to-day to see Jesus and to feel the warmth of I-Tis’ divine love, and we see this developing in each other—some trait of meekness or gentleness, some work of patience or tenderness, etc. In this way we see Jesus as God sees Him in each one of us. So we should look only for the spirit of the Lord in one another, for the more we see of Jesus in each other, the greater becomes our strength and growth, • till we come to the blessed knowledge that we are one with God, one with Jesus and one with the brethren. What a thought! “I am Jesus whom thou persecutest.” Would we willingly persecute our divine Saviour? Yet, as surely as we persecute the least of these, His brethren, we persecute Jesus.

The thing most precious in God’s sight is for Him to see each one trying to imitate Jesus. What brings us here today? The love of Jesus. What warms our hearts, and binds and cements our hearts together? The love of Jesus. And in this unity of spirit lies the secret of our strength; this pyramid of righteousness and holiness with Christ, the head corner-stone, perfect and beautiful and beloved of the Father, and so precious are these in His sight that He calls them by the one adorable name--Jesus.

We have reached the clays when we see the fulfillment of this Psalm 46 coming to pass all round us. Though the earth—the social order of things —fade away, and the governments be cast into a whirlpool of disorder and anarchy, when the night cometh when no man can work, when evil shall increase and goodness decrease, when the nations are angry for their kingdoms ore moved. Is our faith in God strong enough to carry us through this dark night of trouble, which is right upon us? Have we made God our strength? Is our love for Him so strong that we can say with joy, “The Lord of hosts is with us; the God of Jacob is our refuge.”

## Correspondence,

Victoria,  
8th. February, 1935. The Secretary, Berean Biblical Institute,  
Dear Brother,

Thank you very much for the “Manna Texts” and “Hymns of Dawn” I received just before our vacation. The “Mannas” made very acceptable Christmas gifts, and my friends showed much interest in the comments, so of course I felt doubly pleased.

I find that I am familiar with 64 of the tunes in the Hymn book, so I do not think I shall have much difficulty in learning any of them.

I am enclosing — to pay for “Hymns of Dawn” and for subscriptions for “Peoples Paper.” Kindly send me any booklets, similar to that sent in January, that you might have on hand, and should there be a balance please add the amount to the funds of the Institute.

With best wishes,

I am,  
Yours sincerely,            G.F.

Dear Friends,

Please find enclosed the amount, which I wish you to use in spreading the Glad Tidings the way you deem the best.

I rejoice, dear friends, as I see evidences about me of the approaching victory. I trust in His love, remembering always His promises, “As thy days, so shall thy strength be,” and “Earth hath no sorrows Heav’n cannot heal,”

A Believer.

[The above letter with help to the work was received some little time ago from an unknown friend, and the opportunity is taken of expressing our appreciation of this kindly co-operation in service of the truth. The Lord will, undoubtedly, much more than compensate all His people who delight to spend and be spent in His service.]

Queensland, 31/1/1935. Berean Bible Institute, Melbourne.

Dear Brethren,

I received your letters, also two parcels of books and papers for which I thank you. I am enclosing — for payment of books “What Pastor Russell Taught” and “Desolations of the Sanctuary.” With the balance I shall be pleased if you will forward me the book “Foregleams of the Golden Age,” as advertised in the booklet “Hell, Spiritism,” etc.

I understand that there is a book, “Questions and Answers,” by Pastor Russell, so, if you have any for sale I shall be pleased if you will forward one, advising me the cost.

I have read half of the book “Desolations,” and I am pleased with its just criticisms. It confirms the opinion I have had for some time regarding the Watch Tower Society.

I regret that I did not know of your existence whilst I was in your city during Xmas vacation, as I would have liked very much to have had fellowship with you. Anyhow, if I am fortunate enough to again visit your city in the future, I certainly will be most pleased to call on you.

With much Christian love,

I remain, your brother by His grace,

ML.

Tasmania.

Dear Brother,

Loving Christian greetings in His dear name. Thanks for receipts, etc.

Well, dear brother, I hope your Sydney visit was of profit to all concerned. Much points to the thought that many who have been in the truth for varying periods, do not really understand consecration, and mix up class attendance and acquiescence in the Divine Plan as being of the Church class. Thus Classes are mixed and it is the shakings that are real blessings, separating these from the Lord's own, who are, after all, only a few. These, rooted and grounded in the truth, have become part of it and are therefore steadfast and immovable, safe from the allurements of the “scarlet woman and her daughters.” Truth is sown only for the righteous, and its joys for the upright in heart.

I'll close now, with Christian love to self and all the friends, and thank them for nice message in Colossians. Your brother in Christ. B.C.H.

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