



Message to the Church at Thyatira

“Unto the angel of the Church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet like fine brass”—Rev. 2:18-29.

THIS message like the preceding ones, is addressed to the local church at Thyatira, and the conditions there existing were evidently used to signify what was to come about during that period of the Church's history, to which the message more particularly applies.

It seems that from a mythological viewpoint there was such a picture. The Pagan god of Thyatira was Apollo, and there appears also to have been a prophetess or sorceress located there. There is also the suggestion that the wife of the bishop really ruled or dominated matters in connection with the Church at Thyatira.

There were doubtless some truly Christian people there, and the Lord commends them for their love and service and patience and works, and it would appear as though their zeal in works was more than their love. The chief thing, however, which the Lord had against this Church was that it permitted that wicked woman Jezebel to exercise such power.

It is well that we take the lesson which the Lord is here giving for our edification. Christians must be meek, submissive one to another in all godliness, and also submit to the powers that be in the world, but they must not submit to such conditions in the Church as is here indicated. “I have this against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and seduce my servants to commit fornication, and to eat things sacrificed unto idols.” The Church is commended in verse 19 for her patient endurance, but she is reprov'd for enduring this wrong condition. She must not submit to such false prophets, such teachings or inducings to affiliate with the worldly powers, and enjoy its pomps and pleasures.

The qualities of meekness, gentleness, love and endurance of trials and persecutions are here brought into contrast with the qualities of stead-

fastness of character, firmness for what is right, for what is true, and for principle and liberty in Christ, which are also essentials of Christian character.

He who sends the message to Thyatira is described as—“the Son of God, who hath his eyes like a flame of fire, and his feet like fine brass.” Nothing can be hid from those piercing eyes and His feet will firmly stand for the truth and rebuke error and wrong. He is walking amidst the candlesticks, and reminds each Church—“I know thy works.” “Lo, I am with you always”, was His promise, and He is thoroughly acquainted with every circumstance, and all conditions affecting His people.

How comforting is this promise, particularly under such conditions as prevailed at Thyatira. He who has eyes like a flame of fire discerns His true people, and knows all their sufferings and hardships. He recognised the woman Jezebel as an imposter at once, and His people ought also to have recognised the wrong, and refused to permit the wrong course; they should not have allowed this woman Jezebel to ever gain such control.

Historically the Thyatira period would commence about the time that the bishops of Rome were first called popes, which would be about the 6th century. The Thyatira period follows that of Pergamos, and is the natural sequence of the conditions which then developed. The Balaamites and the Nicolaitanes had prevailed; that is to say, the clergy class had arisen which, instead of being servants of the Church, lorded it over God's heritage. They sold the truth of God for gain. They sought not so much the good of the Church as their own selfish gain.

The consequence was that this great woman system was developed, and was supported by the Emperors, until she ultimately gained power over emperors and kings in antitype of Jezebel of old, who ruled both King Ahab and all Israel, and caused Israel to sin. That woman Jezebel, which calleth herself a prophetess, teaches and seduces and causes God's servants to commit

fornication, and to eat things offered to idols. These were the things that Balaam advised Balak to do in order to gain an advantage over Israel by causing them to sin, and thus bring upon them Divine punishment.

Jezebel then from the historical fulfilment viewpoint represented the great Roman Church. This great system has never been truly Christian, although professing to be the only true Church, and only channel of truth and salvation.

We notice that the Lord's words are not addressed to this great Jezebel system, but to the true Church of Christ, although it was associated with and blamed for permitting the rule of the wicked woman. So then the great papal system has always been anti-Christian, notwithstanding her great claims of being the only gate to heaven.

The true Church is indeed represented by a woman—"espoused to one husband, which is Christ"—and is to wait as a chaste virgin for the coming of her Lord from heaven, to claim His virgin bride, and take her to Himself—that where He is she may be also, and to sit with Him in His throne.

The great papal church is another woman altogether. She, as the great anti-Christian system, has done on a large scale what the wicked Jezebel did in Israel. She gained power over emperors and kings, and compelled them to do her bidding, and further her wicked designs.

The popes pandered to the emperors, and wooed them, and leaned upon the arm of the State, and used the literal sword to compel converts and force allegiance. This is what is represented by "committing fornication with the kings of the earth."

In Rev. 14:8 we read—"She made all nations drunk with the wine of the wrath of her fornication." Then, in Rev. 17:1-4—"Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. . . . And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication." There can be not the slightest doubt but that the great Papal system developed during the Thyatira period, from about 539-800, and still existing today, is this woman Jezebel referred to. Where could we find any other so complete fulfilment of this prophecy? She has surely made the Israel of God to sin, taught them to affiliate with worldly powers, and to seek worldly pleasures and gains.

There is a wonderful picture prophecy away back in Queen Jezebel's time, which has been very precisely fulfilled during the Gospel Age by this antitypical Jezebel, and the antitypical Elijah. In 1 Kings 16 we read that when Ahab had taken Jezebel to be his queen, she induced him to build

an altar to Baal, and in other ways to provoke the Lord to anger.

Then Elijah was informed by God of the drought which was to last 3½ years, and he was to be hidden by the brook Cherith, where he was fed by the ravens and drank of the brook for a while, and afterwards was miraculously fed in the home of the woman of Zarephath. Then came the time when he was sent to meet Ahab, and to challenge the prophets of Baal, whom he slew. Then there was an abundance of rain, but Elijah fled from Jezebel, who sought to kill him in revenge for the slaying of the priests of Baal. Elijah is then found asleep under a juniper tree, and twice awakened by an angel offering him something to eat; the second time telling him to go in the strength of the food to the mount of God.

This picture prophecy in its fulfilment stretches a long way down the age, as indicated in the 3½ years, or 1260 days, or literally 1260 years, in accord with prophetic usage. As Elijah was fed during the 1260 days, so the woman (the Church) was fed in the wilderness 1260 years—"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there 1260 days"—Rev. 12:6.

As Jezebel pursued Elijah, so this great woman Jezebel, the Papal Church, leaning on the power of the State, ruthlessly persecuted the true followers of Christ in a most wicked and cruel manner. All sorts of torturous deaths were inflicted.

That woman Jezebel still exists, though at the end of 1260 days (years) she received a deadly wound. Her great power was broken, but she has revived considerably, and yet awaits her final doom. "Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of her deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works"—Rev. 2:22, 23.

Thus the Scriptures show that the great anti-Christian Church of Rome, as also her children, her daughters, yet await the final doom, utter destruction, in the great time of trouble, which all can recognise is quickly approaching.

The 17th and 18th chapters of Revelation describe the judgment upon the "great whore" with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. "Therefore, her plagues shall come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her"—Rev. 18:8.

Then the message in verses 24 and 25 of Rev. 2 turns to the true Church—"Unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other bur-

den. But that which ye have already hold fast till I come."

This was surely a message of sympathy and encouragement to the poor persecuted saints of that terrible Thyatira period of persecution and martyrdom. "Hold fast till I come." This has been the great hope of the true Church all down the age. As it was with the great Captain and Forerunner, who "for the joy set before him endured the cross, despising the shame", so it is with those whose cross has led them to a similar ending of their earthly course. Indeed, to all the Church in all the varied experiences and fiery trials, it is the great hope of being with Him who loved us, and gave Himself for us, to share in His kingdom of blessing, which buoys us up. "Hold fast till I come."

This great anti-Christian "Jezebel" system made claims that Christ's kingdom had already come, and she was reigning, and that the pope was Christ's vice-gerent. She had said—"I am no widow, I sit as a queen", but she was a false church, a false queen, that brought sorrow and distress and confusion of doctrine and affiliation with the world. Those who partook of this reigning and this false spirit, this great counterfeit kingdom, will not partake in the real reign of Christ, but the promise to those who "have not this doctrine" of Jezebel is that they shall reign if they "Hold fast till I come." "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father. And I will give him the morning star."

We notice that the promise to each separate Church refers to the same glorious hope. It is just variously stated, using different figures. To Ephesus, it speaks of eating of "the tree of life, which is in the midst of the paradise of God"—immortality.

Then to suffering Smyrna, the appropriate promise reads—"I will give thee a crown of life"—immortality, to reign with Christ.

To Pergamos, it is—"I will give to eat of the hidden manna"—immortality. "And I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." This was a token of dearest friendship, a pledge of love; with the presenting of that token no request would be refused. It is surely a pledge that "He is mine, and I am His, for ever and for ever."

And now to those of Thyatira, oppressed under the great reign of the anti-Christ, the promise is that they shall participate in the true reign of Christ, and "have power over the nations, and rule them with a rod of iron", and "I will give him the morning star." The morning star precedes the day. May it not be that these faithful overcomers of the Thyatiran period who experienced the great treading down of the abomination men-

tioned in Daniel are to be among those who will be first raised at the coming of Christ, and participate in the preparatory work of the kingdom.

Woman is often used in the Bible as a symbol of the Church. A chaste woman represents the true Church, a wicked woman the apostate church. The Lord used the same symbol in the parable of the leaven which a woman took and hid in three measures of meal, till the whole was leavened—Matt. 13:33. Leaven throughout the Scriptures is used as a figure of sin, untruth, wickedness and hypocrisy. The woman here represents the same wicked woman Jezebel, who calleth herself a prophetess. She claims supreme power to order the consciences of every one, to say what had to be accepted as truth. *The three measures of meal would represent the truths given by the Lord and the apostles for the Church to feed upon. But this false woman claiming to be the only Divine channel of truth corrupted these teachings, and is responsible for the "damnable heresies" which Peter prophesied would be brought in. Thus it is that all the various sects of Christendom really know little of the pure Gospel of Christ, but are confused by doctrines of men inherited from the dark ages.*

This woman Jezebel is still alive, and the message to Thyatira is very applicable to the Lord's people at this time. The Lord will still hold it against us if we suffer that woman Jezebel or any such system to dominate our consciences, to insist that we accept her teachings, or do her biddings. "It is to our Lord we must be true, who bought us with His blood."

We are to be loyal to our Head—"Christ is the Head of the Church." He alone has right to direct our course, to say what must be believed or what must be done. He has made ample provision in the three measures of meal if we will only keep that pure. His Word of Truth is our standard, our guide; nothing but what is found to be in harmony with God's Word should be accepted, for "it is sufficient that the man of God be furnished unto all good works."

When we consider the great falling away and the development of this Jezebel system, and how gradually it came about by the entering in of false doctrines, the hiding of the leaven, how careful we should be regarding what we hold as truth, and particularly respecting anything we may teach or put out as truth. We must "prove all things, and hold fast that which is good." Then, too, there are those who, like this Jezebel system, wish to reign before the time and subdue others under their feet. Such is the opposite of the spirit of Christ. The exhortation is—"humble yourself under the mighty hand of God, and he will exalt you in due time." Only "if we suffer with Christ shall we reign with him." We must not desire to reign before the time, and without Him. We had far better be the people of God trodden down by the apostate system than be those to persecute

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Thankfulness

A THANKFUL spirit pervaded the entire life of Jesus, and surrounded with a heavenly halo His otherwise darkened path. In moments we least expect to find it, this beautiful ray breaks through the gloom. In instituting the memorial of His **death**, He "**gave thanks!**" Even in crossing the Kedron to Gethsemane, "He sang an hymn!"

We know in seasons of deep sorrow and trial that everything wears a gloomy aspect. Dumb nature herself to the burdened spirit seems as if she partook in the hues of sadness. The life of Jesus was one continuous experience of privation and woe—a "valley of Baca," from first to last; yet, amid accents of plaintive sorrow, there are ever heard subdued undertones of **thankfulness** and joy!

Ah, if He, the suffering "Man of Sorrows", could, during a life of unparalleled woe, lift up His heart in grateful acknowledgment to His Father in heaven, how ought the lives of those to be one perpetual "hymn of thankfulness", who are from day to day and hour to hour (for all they have, both temporarily and spiritually) dependent on God's bounty and love!

Do let us cultivate the thankful spirit; to those who do so it becomes a perpetual feast. There is, or ought to be, with us no such thing as **small** mercies; all are great, because the least are undeserved. Indeed, a really thankful heart will extract motive for gratitude from everything, making the most even of scanty blessings. Paul, when in his dungeon at Rome, a prisoner in chains, is heard to say, "I have all, and abound!"

Let us guard, on the other hand, against that spirit of continual fretting and moping over fancied ills; that temptation to exaggerate the real or supposed disadvantages of our condition, magnifying the trifling inconveniences of everyday life into enormous evils. Think rather how much we have for which to be thankful. The world in which we live, in spite of all the scars of sin and suffering upon it, is a happy world. It is not as many would morbidly paint it, flooded with tears and strewn with wrecks, plaintive with a perpetual dirge of sorrow. True, the "Everlasting Hills" are in glory, but there are numberless eminences of grace, and love, and mercy below; many green spots in the lower valley, **many more than we deserve!**

God will reward a thankful spirit. Just as on earth, when a man receives with gratitude what is given, the donor is more disposed to give again; so also, "the **Lord** loveth" a cheerful "receiver", as well as a cheerful "giver."

Let ours, moreover, be a **Gospel** thankfulness. Let the incense of a grateful spirit rise not only to the Great Giver of all good, but also to His blessed Son our dear Redeemer. Let it be the spirit of the child exulting in the bounty and beneficence of his Father's house and home! "Giving **thanks** always for all things unto God the Father, in the name of our Lord Jesus Christ!"

While the sweet melody of gratitude vibrates through every successive moment of our daily being, let love to our adorable Redeemer show for **Whom** and for what it is we reserve our notes of loftiest and most fervent praise. "Thanks be unto God for His unspeakable gift!"—Selected.

Like a Refiner's Fire and Fullers' Soap—Mal.3:2

(Contributed Address)

IN presenting these few thoughts on Mal. 3:2, it is my personal belief that the Lord's coming has occurred—we are now living in the days of His presence, already He has appeared to those with spiritual eyesight to discern Him.

Our Lord will never again "appear" or "be present" in a body or form visible to natural sight. When His reign commences His power and authority in the control of earth's affairs will be manifest through the obvious events occurring. Just as Satan has been discerned as ruler of this present evil world without being visible to natural sight, so Christ will be discerned as the New Ruler by a vastly different administration on every hand to that which we have now.

Who will "abide" this day, who will "stand" and not fall or succumb in this day of intense judgment? It is a question of great import. As this day proceeds, the testing time will involve every creature upon earth, every nation, every government, every innovation of man.

Revelation 6:15-17 tells how during this commotion upon earth many will seek to hide themselves from the face of Him sitting on the throne when the Lamb begins to exhibit His wrath against Satan's dominion. Verse 17 poses the question, Who shall stand?

Just now we are more concerned with the earlier events of this "day." How is it affecting or how is it going to affect you and me as professing Christians? Our Lord gave us to understand that it would affect us greatly. In Luke 21 we are told that Christians would need His special protection and care when we enter a time when certain things would be happening—things which we see happening right now. WATCH and PRAY

... that ye may be able to "stand" before the Son of man—in the day of His second presence.

Malachi tells us the present Lord will be as a refiner's fire and like fullers' soap. We know something of a refiner's fire. It burns with intense heat, its purpose being to separate the dross from the pure metal—the true from the false. The Lord is looking for pure gold and silver characters only, during the days of His presence and He tests thoroughly and minutely for His requirement.

What of fullers' soap? A fuller in Bible times was a tradesman with special skills in cleaning cloth, garments, linen, etc. Although the cleansing technique would be different, he must have been something like our modern "dry cleaners." A fuller used a special soap which was evidently a powerful cleansing agent. There are three places in the Old Testament where a certain fuller's trading place is mentioned. It was apparently well known and was often used as a guide to location. See 2 Kings 18:17; Isa. 7:3; 36:2. See also Mark 9:3, which is also more understandable when we know about the work of a fuller.

The "refining fire" and the "fullers' soap" which the Lord will use in this day of His second presence will thoroughly remove all dross and stains from those who claim to be His people. How we react to the refining furnace and the scrubbing we get with fullers' soap will determine whether we stand or fall during this "day."

What a number of things require the Lord's "fullers' soap" to cleanse away. We read about some of them in Eph. 4:31 to chapter 5:6. If we don't cleanse ourselves of such things we will not "stand" before the Son of man. "Be ye perfect, even as your Father in heaven is perfect." This does not mean that we will ever be perfect like our heavenly Father while we are in this body of flesh; but it does mean that we must not measure ourselves by LOW STANDARDS. We must not keep excusing ourselves by remembering our weaknesses. Rather should we reason—Nothing will really satisfy me but the perfection of my heavenly Father; we must bend everything in our endeavour in this aim. We must love the Lord our God with ALL our heart, mind and strength; AND our neighbour as ourselves.

Is it right to love ourselves? Yes. It is perfectly right to love ourselves if such love is properly regulated. Of course we would not love ourselves after the manner of 2 Tim. 3:1, 2—please see. Such actions are most UN-neighbourly. But God does not create any of His creatures that they should despise themselves. If we seek to walk in His ways we will be caused to rejoice in ourselves; we will praise God for giving us life. Our love for ourselves is the yardstick for the love of our neighbour—love thy neighbour as thyself. As far as possible we do everything we know how to look after ourselves. We avoid everything we can which we know might injure us. Well, that is just how we should look after our neighbour also.

We should go often to the throne of grace for sufficiency of supply. When Israel transgressed under the Law they were able to approach God through Moses and the Law arrangement for the atonement of their sins. And ours is an exalted position—If the blood of bulls and goats sanctified then, HOW MUCH MORE shall the blood of Christ shed for us sanctify now. Let us come boldly, then, to the throne of grace in every time of need—Heb. 9:13, 14; 4:16.

God's great reservoir of abounding grace is always full—no drought can deplete the water of life at its source. But we must keep the pipe line clear and allow no corrosion to interfere with the flow through—"Grieve (offend) not the holy spirit of God." We must earnestly seek to keep ourselves in God's love in paths of obedience so that all the benefits of His holy spirit may continue with us.

When we use water judiciously we don't leave the tap turned on all the time; we turn it off sometimes. Must we ever turn off the tap of spiritual things? Changing the illustration, we know that many tasks to be performed about our daily work, supplying things honest in the sight of men and providing the necessities for our families etc., require concentration. Accidents and injury sometimes occur because our minds are not concentrated upon what we are doing. Take a compass, the points are always set in ONE direction, but place a magnet near it and it will draw the needle of the compass to itself and hold it there. When we take the magnet away the needle returns immediately to its proper normal position. "Set your affections on things above, not on things on the earth."

However, we are still in this world and must earn our living and perform many mundane tasks. We liken our work to a magnet. We must pay attention to our work—let it be as a magnet. The task in hand may require all our concentration. We cannot be daydreaming, even about spiritual things, but as soon as our task is finished our thoughts may naturally return to spiritual things—the needle of the compass swings back to its natural position.

We often reflect upon the many fine characters we meet along life's way, and yet they seem unable to grasp the spiritual things we treasure so much. Some of you may remember a visiting Brother telling us when he visited Melbourne, how as a young man he was persuaded to attend a Bible class of friends who did not see things exactly as he did. He was impressed with the meeting and the people, yet they seemed unable to see God's purpose being worked out through ages and dispensations. As he walked home he meditated—Why should such fine people not be able to discern God's truth in its greater beauty, yet He reveals such things to such a poor one as myself?

God, doubtless, could see something finer in this Brother than he realised himself. It was some-

what like that with Paul too; God was not deterred by Paul's early faulty conduct. Time is no object with God; it took 40 years to prepare Moses for the work God had for him to do, and it might take that, or longer, for God to prepare you and me for His purpose.

We should always endeavour to see, not what a person is NOW, be he or she ever so wayward and treading the road to destruction, but endeavour to see what that same person COULD be, might be, will be, someday in the future when God's spirit is poured out upon all flesh and men learn to evaluate true values. By all means let us endeavour to encourage all men towards righteousness and away from the degradation of sin.

Remember, God has a vision of US too—He is not discouraged by our present imperfection and shortcomings. While we were YET sinners Christ died for us. Let us be comforted and fortified by reflection that God sees something in us better than we are now; He sees what under His tuition we can be in the future. He is fitting us for His purpose—to reign with His Son in the Kingdom. So may the Refiner's fire and Fullers' soap accomplish their work till we receive pure white robes—Rev. 6:11.

Faithful Daniel

(Daniel 6.)

AT the time of this event we are to consider, Daniel was an old man. He had been long in service, wise and faithful in his administration of the government entrusted to him. He had seen the Babylonian Dynasty perish. In its place came the empire of the Medes and Persians. By these also Daniel's grand character was recognised—his loyalty to principle, his faithfulness as a public servant, his obedience to God and the principles of righteousness. The new Universal Empire was divided into one hundred and twenty provinces with one hundred and twenty governors. Over these there were three presidents. Over these presidents was King Darius, above whom, as chief emperor, was Cyrus. Daniel was one of the three presidents, made such because of his recognised integrity and ability.

What a compliment was thus paid to this noble, consecrated Jew, and how the recognition of his ability marks the breadth of mind of some of the rulers of the past! Their desire to have such a man of high repute and authority seems to evidence their good intentions in respect of the governing of the world. Indeed, we believe that this is true also of many noble-minded, modern monarchs—that they give to their subjects the best government of which they are capable, according to their own imperfect judgments.

That which will specially mark Messiah's Kingdom will be that it will not only have perfect ideals in respect of human government, but that

it will be backed by Divine power, before which every knee shall bow and every tongue shall eventually confess.—Phil. 2:10, 11.

From all that we know of the governments of the Orient, present and past, they have been full of dishonesty, of what in our day is designated "graft." A man like Daniel, in so important a place as that which he occupied as one of the three presidents or supervisors of a great empire, was sure to be in the way of grafters—a hinderer of their schemes. Realising that he could not be deposed, the first step was to find some fault with him which would secure his removal; but the man's integrity and uprightness in general gave no hope in this direction.

Finally a scheme was conceived. They knew that Daniel's religion lay at the foundation of his entire course in life. They must involve him along the line of his devotion to God or not at all. King Darius, like every other man, was approachable through flattery. It was a custom of the East to closely associate the king with religion. He was supposedly a favourite with his god, else he would not enjoy so high a station.

Working upon this theory, the conspirators, high in office, approached the king with a project which they assured him would help to make strong and united the various parts of his empire. It was this: that the king should be recognised for a month as the only channel of mediation between his subjects and their god or gods. The claim was that such a recognition would elevate the dignity of the throne in the minds of the people. King Darius, of course, felt flattered and at once agreed to the arrangement and issued an order to that effect—never for a moment thinking of what might be the result in the case of Daniel; and never for a moment suspecting that his counsellors were seeking to entrap him and to legally accomplish the death of his most trusted officer.

Daniel heard of the decree, but altered not his usual custom of praying three times every day before a window of his house which looked out towards Jerusalem. Morning, noon and night he remembered his God and remembered his vows of faithfulness to Him and called to mind the gracious promises respecting the Holy Land, that it would yet be the centre of the whole earth and of God's holy people; that eventually, through these, Divine blessings would be extended to every nation, people, kindred and tongue.

Some one has remarked that, as the sharpening of scythes in harvest time does not mean lost time or energy, so also time spent in prayer is not lost as respects the affairs of life. Unquestionably the best men and women in the world are those who pray, and pray regularly, who bow the knee, as did Daniel. Unquestionably the moments thus taken from earthly affairs are well spent and bring more than commensurate blessings upon the worshipper and all with which he has to do. Unquestionably it is impossible to

live a consecrated life in neglect of prayer. What would Daniel have been without his praying time? How would his faith in God have persisted in that heathen land? How would his loyalty to principle have maintained itself in the midst of corruption had it not been for his communion with his Maker? To the Christian this privilege is still further enhanced by a realisation that "We have an advocate with the Father, Jesus Christ the righteous", in whose all-prevailing Name we may approach with courage the throne of heavenly grace, and obtain mercy and find grace to help in every time of need.—Heb. 4:16.

The conspirators were on the lookout for Daniel. They had witnesses ready to testify, not that they had seen Daniel do anything wrong, but that he had violated the edict which the king had been entrapped into making and signing. The matter was laid before the king and he was reminded that it was one of the principles of the empire that even the king himself could not change or alter an edict once sent forth. King Darius felt himself bound hand and foot and ensnared — trapped. All day he sought means whereby he could avert the consequences of his royal mandate, but he found none. He explained the matter to Daniel, assuring him that he believed that his God was able to deliver him. What a beautiful testimony to the uprightness of Daniel's life!

Daniel was cast into the lions' den and the stone for a door was secured with thongs, the knots of which were sealed with the king's signet, a safeguard against it being tampered with. That night, we are told, was one of great distress to the king. He could think only of his faithful officer, the noble man so unrighteously treated. He was ashamed of the part which he felt compelled to take in the matter. He was abroad early in the morning, after a sleepless night, to call to Daniel, to learn whether or not he were still alive. His joy of heart was great when he learned that he was still safe, that his God had sent His angel to stop the lions' mouths. Daniel was soon lifted from the pit! Daniel was vindicated! His God was vindicated! And the king now made another decree — that those counsellors who had thus sought the life of a faithful man should themselves be put to the test by being cast into the same den of lions; and this, in their case, meant destruction, as the result proved.

Oh, that every Christian could and would live as high above the world's standards as did Daniel, so that their enemies might see clearly that they have no ground for charges except those to their credit; that their God whom they serve is indeed the true God.

New Meeting Location in Melbourne

Regular meetings are now held in the Auxiliary Room, Kew City Buildings, Charles Street, Kew, on Sundays at 10 a.m. by the Polish brethren, and at 3 p.m. and 6 p.m. by the Melbourne Class. A welcome awaits all desiring to attend these undenominational gatherings.

Pilgrim Ways Ended

On the 9th of June, our elderly Sister Almond of Melbourne finished the pilgrim way after many years of appreciation of God's wonderful plan of salvation for all mankind.

Over 50 years ago Sister Almond arrived in Australia from England with the late Brother Almond, and for the greater part of the time since has fellowshipped with us at the Melbourne Class, and truly rejoiced in the Lord and His truth. Our dear Sister loved the Lord dearly, and sought to encourage others to appreciate the glad tidings of the kingdom also, whenever possible. In recent months physical weakness prevented our Sister Almond from attending the meetings regularly, but she maintained a cheerful and devoted attitude and patiently accepted the Lord's will in this matter, being a good example to us all.

We all miss our dear Sister at the Melbourne Class with her bright disposition and tuneful singing of the hymns and fellowship in the truth generally. We feel that our Sister Almond has been a faithful follower of the Master, by the Lord's grace, and has merited His approval to a place in His kingdom. Sincere sympathy is extended to Sister Almond's three sons, one daughter and grandchildren in the loss of a loving Christian mother and grandmother. "Precious in the sight of the Lord is the death of his saints."

One of our Polish Class, our Sister Baur of Melbourne, finished the pilgrim way on July 9th, having accepted the truth in Poland in 1926 and throughout her life continued trustfully in the Lord, being always an exemplary Christian.

Her marriage in 1930 to the late Brother Baur at a civil registry office, was the first marriage in Poland outside the Roman Catholic Church to be recognised by the civil authorities. Coming to Australia in 1969 with her husband to her daughter and family, our Sister suffered the loss of Brother Baur three years later. Since that time our dear Sister Baur had endeared herself to us all at the Melbourne Class.

Although unable to speak English, by her manner and good works our Sister Baur demonstrated that she was a modern "Dorcas" in our midst, doing all no doubt, as to the Lord Himself. Becoming physically weak over recent months, our dear Sister passed peacefully to her reward in the kingdom, by the Lord's grace. We extend sincere sympathy to her daughter and family in Melbourne who are also rejoicing in the truth, and to relatives in Poland, in the loss of a loving Christian mother and grandmother. "Blessed are the dead who die in the Lord."

Broadcasts on 6 AM Northam, W.A.

The Frank and Ernest Broadcasts are now heard on 6 AM Northam, W.A., each Sunday morning at 10.30 a.m., having commenced on Sunday, 16th July. All friends able to hear these broadcasts are invited to make them known in their areas.

Dead and Buried

In the fourth century a young earnest disciple sought an interview with the great and good Macarius, and asked him what was meant by being dead to sin. He said—"You know our brother who died and was buried a short time since. Go to his grave and tell him all the unkind things you ever heard of him. Go, my son, and hear what he will answer." The young man doubted whether he understood; but Macarius only said—"Do as I tell you, my son; and come and tell me what he says." He went, and came back, saying, "I can get no reply; he is dead." "Go again and try him with flattering words—tell him what a great saint he was, what noble work he did and how we miss him; and come again and tell me what he says." He did so, but on his return said—"He answers nothing, father; he is dead and buried." "You know now, my son", said the old father, "what it is to be dead to sin, dead and buried with Christ, Praise and blame are nothing to him who is really dead and buried with Christ"—Rom. 6:3.—Selected.

"The Church of the living God, the pillar and ground of the Truth"—1 Tim. 3:15.

The Lord's Church, the only one to which the name ecclesia, body or Church, is properly applicable, is so insignificant, so unostentatious, and comparatively so poor in this world's riches, that it is not recognized nor recognizable from the worldly standpoint. It is neither man-made nor man-ruled; nor are its members enrolled on earth, but in heaven—Heb. 12:23. Its head and bishop is the Lord, its law is His Word; it has but one Lord, one Faith, one Baptism; and it is built upon the testimonies of the holy apostles and prophets—Christ Jesus Himself being its chief cornerstone.

HOPE

"What though the blossom fall and die?

The flower is not the root;

The Sun of love may ripen yet

The Master's pleasant fruit."

"What though by many a wayward fall

Thy garment is defiled?

A Saviour's blood can cleanse them all;

Fear not! thou art His child."

"Arise! and leaning on His strength,

Thy weakness shall be strong;

And He will teach thy heart at length

A new perpetual song."

"Arise! to follow in His track

Each holy footprint clear,

And on an upward course look back

With every brightening year."

"Arise! and on thy future way

His blessing with thee be!

His presence be thy staff and stay

Till thou His glory see."

—F. R. Havergal.

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and injure. The Church must finish her course like the Master. "Sown in weakness, raised in power; sown in dishonour, raised in glory; sown a natural body, raised a spiritual body." To those who faithfully and patiently endure is the promise—"I will give him the morning star."

Lesson of Responsibility

There is surely a lesson here for each little gathering of the true Church, "the pillar and ground of the truth", as also for each individual member in Christ. It is concerning the responsibility which rests upon us to prove all things, and hold fast that which is proved to be in harmony with God's will and word. We must, therefore, learn to discern between truth and error, and use our talents, time and influence to support the true and the good. We must discern the teachings of those ministering to us, so that we shall not be led astray.

While we are to love and respect those who minister the Word faithfully, we are not to allow anyone to dominate our conscience, or to lord it over us. Such may be elder brethren, and very helpful, but One is our Master, even Christ. When lordship begins, and great claims of authority are made, it would be time either to mend or end such associations. "Stand fast in the liberty wherewith Christ hath made us free, and be not again entangled with any yoke of bondage."

"Behold the Lamb of God"—John 1:36.

All of the Lord's servants should call attention to the Lord and not to themselves. Let us each bend our energies to pointing men to the Lamb of God, and not to self-seeking. Modesty is a gem, wherever found, one of the graces of the spirit, which all of the Lord's consecrated ones should seek to have largely developed and well polished.

And let us remember that following Jesus, in the best sense, means that we walk in His paths, strive to do as nearly as we are able what He would do today, taking our lessons from what He did and said personally, and from the instructions which He has left for us, through the apostles, respecting the path to glory and joint-heirship in His Kingdom.

Cure for Eye Cataract

Make a solution of Epsom Salts, made up of ½ an ounce to a pint of boiling water. Use a little warm with an eye glass two or three times a day. This simple treatment has restored the sight to a number of people we know.

FRANK & ERNEST TALKS

3GL Geelong, 1350Kc. — Sundays 10 a.m.

6AM Northam, 860Kc. — Sundays 10.30 a.m.

A happy man is a person who can appreciate the scenery on a detour.