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The Word is Truth

(Convention Address)

“All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” 2 Tim. 3:16.

THESE words were addressed to Timothy many years ago, and throughout this Epistle we can notice some of his characteristics. It appears that Timothy was a very young man, and although St. Paul reminds him of the genuine faith and piety he had inherited from his mother and grandmother, and of the special grace conferred upon him from God, yet it appears- that he was of a somewhat timid nature and needed encouraging. The Apostle Paul urges him, to stir up, re-ignite, the gift he possesses for the ministry. He reminds him, also, that God has not given him this spirit of fear or timidity, but rather a spirit of power and love, to awaken his zeal ‘afresh for the truth and the brethren; and yet lest Timothy should get the thought that the spirit of God leads only to zeal and energy that might be unwise at times in its exercise and do more harm than good, the Apostle adds that the spirit of God is also the spirit of a sound mind--a mind that is fortified and strengthened by the Word of God on every subject. To this end, he refers Timothy to the Scriptures which are able to make one wise unto salvation.

“All Scriptures given by inspiration of God are profitable”, . . . They are inspired, for they came not by the will of man, but were spoken by holy men of old, as they were moved or controlled by the Holy Spirit of God. The writers were kept from error by God, and thus we often speak of the Bible as the Truth, God hearing witness to the truth by miracles, signs, and wonders. The Scriptures are profitable in every direction and quite sufficient for the Man of God, not requiring to be supplemented by visions or dreams of our own or other men. Let us bear in mind that it does not say some -Scriptures, but all, every Scripture is useful; “We live by every word that proceeds out ‘of ‘the mouth of God.” Therefore this includes the whole of the Old and New Testaments. Hereby, then, we realise the excellence of the Scriptures, and for this excellent, profitable knowledge of ‘Jesus Christ, Paul was willing to suffer the loss of all things and so have many others to this day.

It is clear, then, that we should not despise any Scripture—“Despise not prophesyings”—and should not neglect to read and study them. By so doing we will come to realise that they certainly contain a record of all we ‘need and must have, to regulate live lives and conduct in this world. Therein is contained all that could possibly be desired to develop and ripen character and prepare us for the station we are called to occupy in the world to come. We ought never, therefore, think, say or do anything that would belittle, degrade or dislodge God’s Word from that central supremacy that it ought to have in moulding every thought and affection of our hearts. Not only receive the Bible but read it, study it, love it, reverence it and cherish it as a precious possession. Entertain it as a life in the heart and not as a mere direction outwardly.

What use will God’s Word be to us? What does it profit a man? It is profitable, useful for doctrine: It contains doctrine, teaching, something we ‘ought to know, declaring unto us the whole counsel of God, ‘the full statement of the Divine Plan, and no human authority is competent to add thereto or take away.: “For who hath known (or penetrated) the mind of the Lord, who has been His counsellor”—who is competent to instruct, Him. See that the kind of doctrine you hear speaks according to the Bible,—“If they speak not according to this Word there is no light in them,”—for some will come: speaking things contrary to sound doctrine and their manner of life will be as their teaching.

What is the secret of knowing the doctrine? Jesus said, “If any man will do His will he shall know the doctrine.” That is

the secret of knowing,—do His will, then you shall know the doctrine. The Bible itself invites us to reason; with it, to prove it, to test it. One of the best ways of knowing if the Bible is true, is to try the test of living according to its commandments, precepts and lofty ideals, and you will soon see its purity and requirements are, far above the human, and that it teaches eternal righteous principles, because it is the doctrine of an eternal righteous Being. “Take heed, therefore, unto the doctrine, for in so doing thou shalt save thyself and those that hear thee.”

The Bible is also profitable for reproof. The word reproof often means convincing. It convinces a man of his condition, of sin, and of the truth. The Apostle writes,—“I had not known sin but by the law: for I had not known lust except the law had said, ‘Thou shalt not covet.’” “For by the law is the knowledge of sin.” God’s Word convinces a man of his own unrighteousness and the need of the righteousness of Christ. This influence tends either to life or death,—let us take heed, therefore, how we receive reproof, if in the right spirit it will make us wise unto salvation. In the sense of reproof the Scriptures give the best correction for all. No words that we could use in correcting the errors of others, either in word, deed or teaching, could possibly be as forceful for reproof as the inspired Word of God. “For God’s Word is full of life and power, and is keener than the sharpest two edged sword. It pierces even to the severance of soul and spirit and penetrates between the joint and the marrow, and it can discern the secret thoughts and purposes of the heart. And no created thing is able to escape its scrutiny; but everything lies bare and completely exposed before the eyes of Him with whom we have to do.” (Weymouth.)— Heb. 4:12, 13.

The Word of God makes one wise in the use of the word of reproof. “Reprove not a scorner lest he hate thee;

Rebuke a wise man and he will love thee.”— Prov. 9:8.

Reproof is necessary, as we are told,—“Have no fellowship with the unfruitful works of darkness, but rather reprove them.”—Eph. 5:11; 1 Tim. 5:20; Eccles. 7:5. The Scriptures should also be used to reprove false teachings and errors, for it is mighty in this direction. See 2. Cor. 10:4, 5.

Although a person may be convinced of his condition and sin, or even if a Christian is reprovved of his error or conduct, that in itself would not be sufficient, that would be of little use alone. This the Lord seems to teach in Matt. 12:43-45; “No sooner has the evil spirit gone out of a man, when it roams about in places where there is no water, seeking rest and finding none.” Then it says, “I will return to my house which I left and it comes and finds it unoccupied, empty, swept and in good order. Then he goes and brings back with him seven other spirits more wicked than himself . . . “To have cast out a sin does not make a person safe from sin. There must be, therefore, no emptiness, no leisure in the Christian life, or else seven other spirits more wicked will occupy, and the end of that man’s condition is worse than the first.

When the convincing and reprovving has done its intended work, then, if we are wise, we will also ask the question which Paul asked when he was reprovved on an evil errand on the road to Damascus—“Lord, what wilt thou have me to do? What saith the Lord? “It shall be told, thee what thou must do.” At this junction the Scriptures become profitable for correction; they tell us what to do and what not to do, and so will correct our errors and train us up in righteousness—in right doing. Reproof; then, must be followed by corrections; that is, rules for setting right—a reformation, and the Scriptures are indeed a powerful means of reformation. There are many good books that can give us rules of corrections and standards of morals or of discipline and how to apply them, but none can come up to the Word of God, none are so complete as the Scriptures. It is still the most powerful and effectual means in correcting those who are convinced of sin, righteousness and judgment to come. It searches thoroughly our hearts and corrects all waywardness.

If the truth is allowed to do this work, it will also guard us from a great mistake, and that is to think that the truth is given chiefly for our mental illumination and correction in doctrine. Its chief work has to do with our reaction toward the great principles of the Divine character, which it reveals. How impossible it is to attain accuracy in the understanding of the doctrinal framework of the plan, without having learned the spiritual principles of its great Architect. The great difficulty with some people, is that they seem to have a greater knowledge of God’s past and future operations, than of His present dealings revealed experimentally in the hearts and lives which have been wholly submitted to His power here and now. The Word of God pronounces a blessing upon the pure in heart—those whose intentions are upright, honest and clean.

The Scriptures, further, are profitable for instructions in righteousness. Literally, this means to bring up and establish one in the right—a training up in right doing, making one skilful in the application of the principles of love and justice in the daily affairs of life. God’s Word takes hold upon all the affairs of life and those who practice the exercises will find that it gives them a sound mind, able to weigh and appreciate things from the true standpoint—God’s standpoint of righteousness—and thus recognise that “bodily exercise profiteth little, but godliness is profitable unto all things, having promise of the life that is now and of that which is to come.” 1 Tim 4:8.

The instruction of the Word reaches down to the relationship between husband and wife, parents and children, friends and neighbors and even to our enemies . It lifts away from sin and encourages toward righteousness; it gives consolation in trouble, strength and courage in a time of general fear and doubt, and wisdom in times of perplexity.

The result is, that the people of the Lord have much advantage every way through such instruction, as respects the present life, besides the hope, the encouragement and the preparation which it gives for the life to come.

It is because David did not forget the Word of the Lord that he was a good king. King Soloman desired to judge and rule the people in justice and love, and he was granted wonderful wisdom in answer to prayer. We must not only be acquainted with truth and convinced of our errors, we need to be taught what is right, what is required, what is to be cultivated and grown in place of old and bad habits.

The Scriptures furnish rules for holy living in abundance, that the man of God may be complete, perfectly furnished for every good work-none of his necessities .are overlooked. For instance, when we come into the world, We need clothing, and so. does the Christian-"For He Hath clothed me with, the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Isa 61:10. "Be clothed with humility" 1. Pet. 5:5; and again-"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or putting on of apparel; but let it be . . . a meek and quiet spirit . . . for so holy women of old adorned themselves." 1 Pet. 3:3-5.

You need food: "My meat is to do the will of Him that sent me." John 4:34.

You need to be educated: "Teach me Thy will." "Come, ye children, hearken unto me, I will teach you the fear of the Lord." Psa.. 34:11. "They shall be all taught of God." John 6:45.

You need exercise: "Exercise thyself unto godliness." 1, Tim, 4:7. "Herein do I exercise myself to have always a conscience void of offence toward God and Man." Act. 24:16.

You need pleasure: "In Thy presence is fulness of joy, at Thy right hand are pleasures for evermore" Psa. 16:11.

"Thy law is nay delight." Psa. 119:77.

You need work: "Work out your own salvation." Phil, 2:12. "Let us labor, therefore, to enter into that rest," Heb. 4:11.

You need rest: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. "My presence shall go with thee and I will give thee rest." Exod. 33:14.

You want a reward: "I will be thy . . . exceeding great reward." Gen. 15:1,

Do you desire riches? "Lay up for yourselves, treasures in heaven." Matt. 6:20. 1 Tim. 6:17-19. "The blessing Of the Lord it maketh rich." Prov. 10:22,

Do you desire a home? "I go to prepare a place for you . . . I will come again and receive you unto Myself, that where I am, ye may be also." John 14:2,3. "To an inheritance incorruptible and undefiled that fadeth not away." 1 Pet. 1:4.

You need company: "He that doeth the will of My Father in heaven, the same is My brother, sister and mother." Matt. 12:50.

You may need a new song: "My tongue shall sing aloud of thy righteousness." Psa. 51:14. "And He hath put a new song into my mouth." Psa. 40:3. "And they sing the song of .Moses and the song of the Lamb." Rev. 15:3.

Do you want to be loved? "The Father Himself loveth you." John 16:27. "I have loved thee with an everlasting' love." Jer. 31:3.

Do you want to know where God dwells? "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place with him also that is of a humble and contrite spirit."

Isa. 57:1 .5. "If any man love' Me, fie Will keep' words; and My Father will love him, and We' will Co* unto him and make our abode with him." 'John 14:23:

Do you want to see God? “Blessed are the pure in heart, for they shall see God.” Matt. 5:8. “Follow ‘peace and holiness without which no man shall ‘see the Lord:’” Heb. 12:14.

Do you want wisdom.? “In Christ, are hid all’ the treasures of wisdom and knowledge.” Col. 2:3. “The reverence of the Lord is the ‘beginning of wisdom.’”, Prov. 9:10.

Do you want to be true? Think on the things that are true. Phil. 4:8. “Put away lying, speak every man truth with his neighbor.” Eph. 4:25.

Do you want to be free from the power of evil? “Abhor that which is evil, cleave to that which is good.” Rom. 12:9.

Do you want to be cleansed from bitterness and hate? “I say unto you, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you.” Luke 6:27, 28. “Let all bitterness be put away from you.” ‘Eph. 4:31.

Do you want to be free from envy? “Be content with such things as ye have.” Heb. 13:5. “In lowliness of mind, let each esteem other better than themselves” Phil, 2:3.

Are you in search for happiness? “Happy is the man whom God corrected).” Job 5:17. “If ye know these things, happy are ye if ye do them. John 13:17.

You need courage and strength “The Lord is the strength of my life.” Psa. 27:1. “Wait on the Lord, and be of good courage and He shall strengthen thine heart.” Psa. 27:14; Deut. 31:6.

The Bible will correct your anxiety and worry; “Cast all your care on Him for lie Careth for you.” 1 Pet. 5:7. “My God shall supply all your need.” Phil. 4:9. And so we might continue to show that the Scriptures’ are able to make one wise and thoroughly furnished as a man of God. “Let the words of Christ dwell in you richly admonishing one another.” Such a man giving heed to the “sure Word of Prophecy,” will be “a good workman that needeth not to be ashamed, rightly dividing the Word of Truth.” His hopes and aims, joys and interests will not be wholly absorbed with the silence and seclusion of his own spiritual life.

The Word of God opens the heart, enlarges the affections and constrains us to love others. See Psa. 19:7-11.

Calmness of Truth.

All Truth is calm,
Refuge and Rock and Tower;
The more of Truth the more of calm,
Its calmness is its power.

Truth is not strife,
Nor is to strife allied;
It is the error that is bred
Of storm, by rage and pride.

Calmness is Truth,
And Truth is calmness still;
Truth lifts its forehead to the storm,
Like some eternal hill.

H. BONAR.

ISRAEL.

NOTWITHSTANDING the very many definite prophecies concerning the restoration of Israel to their ancient home and Divine favour, there are those who, like Sanballat and- Tobiali, in the days of the restoration under Nehemiah (4:1-3), would ridicule the thought that the "Figtree" is budding again. However, developments proceed and the gradual rehabilitation of Palestine by "Abraham's chosen race" is taking place. While other countries have had to close their doors to immigrants because of the number of the unemployed everywhere, it is announced that for the next six months the governments quota of Jewish immigrants into Palestine has been increased to 4500, the largest figure since 1926. It is claimed that this is a tribute to the economic success of Jewish work in Palestine.

The Lord just prior to His death used a fig tree as a symbol of the Jewish nation. Because of the pride, hypocrisy and unbelief of Israel, He cursed the fig tree and it withered away. Thus He prophesied the destruction of that nation and this. was fulfilled by the Roman power, in the final overthrow of Jerusalem, about A.D. 70.

Then in Matt. 24, in answer to the questions of Verse 3, "When shall these things be and what shall be the sign of thy presence and of the end of the age"? He gives the sign that the fig tree would be seen W. be budding again, i.e., Divine favour would be returning to Israel and their national hopes would be revived. Verses 32, 33. In line with this we have the Apostle's statement in Romans 11 25-28, "That blindness in part (not entirely blind, for Israelites have ever maintained faith in God notwithstanding their _terrible experiences as outcasts among the nations) has happened to them, because of unbelief until the fulness from the Gentiles be come in (to complete the church) then all Israel shall be saved, for this is My - covenant with them, when I shall take away their sins." As concerning the gospel they are enemies for your sakes, but as touching the election they are beloved for their father's sake," etc. The covenant referred to here is that of Jeremiah 31, How beautifully this chapter foretells the return of Israel from all lands whither they have been scattered, and the renewed expression of Divine love, see Verse 3, "The Lord hath appeared -as of old saying, 'Yea I have loved thee with an everlasting love, therefore, with loving kindness have I drawn thee,'" Then follows a picture of the" gathering and further the establishment of "the New Covenant with the House of Israel after, those days." The Prophet .Micah (4:1-7) shows how Israel will 'Once; more be the most Divinely favoured nation on the earth and how, indeed, all other nations will look to Jerusalem for assistance and will recognise that the God of Israel is the only true and wise God. - Peter's statement of Acts 15:14-17 is also in agreement with the foregoing showing, that while Israel had rejected Messiah in their blindness, God was taking Oat a people for His name from the gentiles and that He would then return His favour to Israel and would Set up the tabernacle of David (Israel again in Jerusalem). and that there would then come an opportunity for the rest of mankind to seek after the Lord (by enquiring of Israel, the earthly phase of His Kingdom.). The same principle applies then as in the past, God's favor is "To the Jew first and also to the Gentile." ‘

Correspondence.

Dear Brother,—

I am writing you a few lines to express my appreciation of the helps we receive each month from the “Peoples Paper.” It seems very necessary that the Lord’s people should have fellowship one with the other, and without these helps, along with the “Herald,” we would be lonesome indeed. The Lord knows best how to deal with His people, so we do not complain.

I would like if you could send me two spiritism pamphlets, the old ones that Bro. Russell wrote.

We think, dear Brother, that we are not far off some crisis in the affairs of this world. The conditions that led up to 1914 brought about a certain result, and it would appear that the affairs which have transpired since that date would lead up to other complications, The Lord says, “Yet once more I shake note the earth only but the heavens also,” Heb. 12:26; and since our Lord’s presence we see all these things coming to pass, something seems to press upon our mind that the glorious Kingdom is not far off. Praise ye the Lord.

With Christian Love,

Your Brother by the Lord’s Grace, B.T.

Tasmania, June, 1933. Dear Brother,—

Loving greetings in our dear Redeemer’s Name, It was nice to get your interesting letter. You put in a good deal of manoeuvring to get to all the places you did. Actually there was only Sis. -- that you did not go to, though had there been time and opportunity, it would have been nice to have gone, and to Sis. of —. Next visit. D.V.

Your visit, I feel sure, has been a great blessing to the friends. From what I hear and see, the friends in Tasmania, as a whole, have kept to the “old paths” more than elsewhere, and it is something to be very thankful for in these days of deceptions and side tracking. The straying in little by-paths here and there seems to be the trouble. It makes me think of Paul’s admonition, “Having clone all, stand.” It is only those of contented mind, at rest in Christ, who feed on the shew-bread, and whose only light is that which comes from the golden candlestick that can.

Your visit passed quickly, as all these things do in this life, yet for these bright spots, however fleeting, we can always see God’s kindness and love. Have just received a letter from , asking if they go to would. I come. It would be nice, but I seem to have more opportunities of service here amongst the friends and our dear Brother seems very firmly established.

Well, dear Brother, I’ll close. You have got back to your “labour of love,” and may God bless and be with you to the end.

My sincere Christian love to self and Sister and all the friends.

Your Brother in Christ, B.C.H.

South Australia. Berean Biblical Institute.

Dear Friends,

I received your papers safely, and wish to thank you for your kind, friendly letter. It appealed to me very much.

I am a young man and take a great interest in spiritual matters. I want to have religion as God would have me know it. I attend the Protestant Churches in the district, but I never found Jesus altogether by attending them. HO came into my life quite privately, in a manner which only those who have had a similar experience can understand. I have been impressed lately with the interest that has been aroused concerning the return of Christ, although on turning to history I find that most every period of distress brings a revival of the Second Adventists.

I have had a few talks lately on this subject, and any literature you may have on it I would be pleased to read. will send a subscription to your paper shortly, just at present I am a bit short of money, but I am enclosing 1/- for some literature.

Possibly some time I may have the pleasure of calling on you personally. However, in the meantime, may Go bless your Christian endeavours towards the betterment of mankind.

Yours very sincerely, R.V.W.

THE BEST ORDER

A man of high character but ordinary education was addressing a roomful of schoolchildren, and he said to them: "All of you know the verb which says 'I am, thou art, he is,' and all of you know that verbs in English, French, German, Italian, and Latin run in that way. But do you know that that is a very bad way for a verb to run? Do you know that the old Hebrew people arranged their verbs the other way round, 'He is, thou art, I am'?"

Then he added: "That is the way to look at life. Say to yourself, looking up to God, 'He is.' Then look at your neighbour, and say, 'Thou art.' Last of all think of yourself and say, 'I am.'"

One who heard this story was so struck by it that he sought out a Hebrew scholar and asked him if it were true that the Hebrew verbs were conjugated in that way.

"Yes," said the Scholar. "But why do you ask?" And when told what the man had said to the children, he exclaimed: "Well, I have been studying Hebrew for forty years, and it never once occurred to me that Hebrew verbs have that wonderful and beautiful significance."

That is the way to think and to live.
First God, then your neighbour, then yourself.
Serve God, and be cheerful. Live nobly,
Do right and do good. Make the best
Of the gifts and the work put before you,
And to God, without fear, leave the rest.

—W. Newell.

The Lord is My Light and My Salvation

(Continued from previous issue)

WE have noted previously that verses 1-6 of this Psalm are full of the rejoicing, exultant spirit; the language of one conscious of victory through the grace of the Lord. We notice, however, that verses 7-12 are in the form of a prayer. How, truly are the experiences of the Church pictured in the Psalms. There are times when we are lifted to the mountain-top, and it is comparatively easy for exultant faith to sing the song of victory; but experienced soldiers of Christ know well that the mountain-top experience of to-day must soon give place to the humiliating valley experience of to-morrow. There are good lessons to be learned in every-experience. It is in the valley of humiliation that we learn the preciousness of the sympathy and love of our Lord and Saviour, and we also learn the value of prayer. We want to be loyal under the trials of our faith which the various experiences of life bring to us. We want to be able to say with the Psalmist—"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me!" (Psa. 23:4.)

Verse 7. There may come times in our experience when trials and afflictions and adversities come thick and fast upon us like they did on Job, and it may seem as though the Lord has forsaken us, but He has said—"I will never leave thee, nor forsake thee." It would seem that sometimes the Lord allows us to get alone in order that we may learn, and because there are lessons for us to gain from such experiences, but He is ever watchful. "He that keepeth Israel shall neither slumber nor sleep," and He will never suffer us to be tempted above what we are able to bear, but will, with every trial, provide a way of escape.

Verse 8 indicates that God is not compelling any—it is an invitation to seek the Lord. The Church class are those who are prompt to respond, and to seek to know and do the will of the Lord. Rebecca, who typified the Church, showed her readiness, when invited, to become the bride of Isaac. We have been invited to become, the Bride of Christ, and we show our love for the Lord, and our appreciation of His invitation, by prompt obedience to His Word.

Verse 9. We may sometimes stray away from the Lord through carelessness or waywardness. This verse is a cry from David's heart at such a time, and pictures the same thing in us—the straying away from the Lord and turning again to Him for help,

Verse 10 shows that though we may be forsaken by our earthly friends, yet the Lord will never forsake His people.

Verse 11 is a prayer for Divine guidance. "Teach me Thy way, O Lord." We must have meekness of spirit in order to be taught of God and guided in His ways. "The meek will He guide in judgment; the meek will He teach His way." (Psa. 25:9) We should strive at all times to make straight paths for our feet and we may also pray, for a plain path because of the snares that beset us on every side.

Verse 12 is a continuation of the petition for protection from the forces of evil. There are times when we must pray earnestly for the grace and strength to enable us to overcome, The Lord's people, like their Master, are oft-times treated unjustly, and we will need the wisdom and grace from above to enable us to meet the trials in the way Christ met them. "When He was reviled, He reviled not again; when He suffered, He threatened not, but committed Himself to Him that judgeth righteously." The Apostle Peter tells us (2 Pet. 2:9) "the Lord knoweth how to deliver the godly out of temptation;" and in Psa. 91:3 we read:—"Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence."

Verse 13. Surely it is our faith in God that sustains us and keeps us from fainting. We have faith in the promises of God and in the outworking of His gracious Plan of the Ages; and we have confidence that His goodness will soon be shown to all men. It is faith that enables us to hold fast to the promises, and to know that, "All things work together for good to those who love God." Faith will enable us to overcome the world.

The Psalm closes with the exhortation:—"Wait on the Lord, be of good courage and He shall strengthen thine heart; wait, I say, on the Lord." In Isaiah, 40:31 we read:—"They that wait upon the Lord, shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary; and they shall walk and not faint." Our great strength surely lies in trusting in the Lord; in waiting upon the Lord.

If we should attempt to undertake things in our own strength, we would not accomplish very much. We need the Lord's help and grace for each step of the way. Without Him, we can do nothing; and we must guard against any tendency to run ahead of the Lord. How we need to hearken to the Lord's voice, and seek to understand His will for us through His Word. In Psalm 37:4-7, we read: "Delight thyself also in the Lord; and He shall give thee the desires of thine heart. Commit thy way unto the Lord, trust also in Him; and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noon-day. Rest in the Lord and wait patiently for Him."

Do we sometimes feel that the mark for the prize of the high calling is something that we dare not hope to attain unto? Are we tempted to think that while the heavenly reward of the Divine Nature may be gained by others, yet do we hesitate to entertain the hope of sharing in the reward of the more than conquerors? Let us not permit the spirit of fear and distrust to weaken our hearts and take away our hope. Let us rather “wait on the Lord” and call to mind His assurance.—“My grace is sufficient for thee; My strength is made perfect in weakness.” The Apostle Paul has said, “If God be for us, who can be against us?” and again “Our sufficiency is of God.” We do not feel sufficient of ourselves to run the heavenly race; but God will help us over each step of the way. “He that hath begun a good work in us, will finish it until the day of - Jesus. Christ” (Phil. 1:6.)

Let us then “be strong in the Lord, and in the power of His might.” “Be strong and of a good courage; fear not, nor be afraid . . . for the Lord thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee.” Deut. 31:6. In Phil. 4:13 the Apostle says—“I can do all things through Christ which strengtheneth me.” Also, Eph. 3:14-19.

If our hearts be truly emptied of self-will and we be filled with the spirit—filled with all the fulness of God, then we cannot doubt that He will **WO** will go from strength to strength. If we truly learn bring us off more than conquerors. Under His leading to wait upon the Lord we will find strength to mount up with wings as the eagles; things that otherwise would be quite beyond our attainment will be possible to us by the Lord’s grace, as represented by David’s victory over the lion, the bear, and the giant.

Let us then take to ourselves the important lessons from the life of David, as pictured in this Psalm. We have the lesson of reverence for God shown in the way David waited for the Lord’s time and way of giving ‘him the Kingdom. Then we have the lesson of faith in the Lord that will enable us to realize continually that the Lord is our Light and our Salvation and the Strength of our life. Also, we have the lesson of courage which is the outgrowth of faith, and lastly, the lesson of patient endurance—another of the fruits of faith.

When clouds hang heavy o’er thy way,
And darker grows the weary day,
And thou, oppressed by anxious care,
Art almost tempted to despair,

Still wait upon the Lord.
When friends betray thy loving trust,
And thou art humbled in the dust,
When dearest joys from thee have fled,

And Hope within thy heart lies dead,
Still wait’ upon the Lord.
When death’ comes knocking at thy door,
And in thy home are sorrows sore,

Though age comes on and eyes grow dim,
Still look to Christ, still trust in Him,
And wait upon the Lord.
Whate’er thy care, believe His word;

In joy or grief, trust in the Lord.
Good courage He will give to thee,
And strong indeed thy heart shall be,
By waiting on the Lord.

WAITING ON GOD THROUGH TRIAL.

There is indeed strength given us in being quiet before God. Man is so prone to do and say, and attend to things himself rather than to allow God to work out things for him, while he patiently and humbly waits before Him. It is one thing to talk about this, and quite another to actually wait before God. It is never right to speak or act hastily. We can always afford to wait until we know or understand the mind of the Lord.

Sometimes, when we are throwing a line to others, the tide turns in our favour, and we find ourselves drifting to our own desired haven.—Ethel M. Dell.

The Grace of Humility

“In lowliness of mind let each esteem other better, than themselves.”—Phil.,2:3.

THOSE who naturally have a humble mind have no particular difficulty in esteeming others better than themselves. But there are some who naturally have another attitude of mind. This is not necessarily their fault, for they may have been born with larger self-conceit than were others. But even if we were born with humbleness of mind, we should need to take care that self-conceit and pride do not come in. Sometimes in their own heart some people feel boastful of the knowledge they possess. They like to shine, even though they know they have no more brilliancy than others; they would like to obscure the shining of others that they might be the more noticed in the darkness.

It would, therefore, be a safe matter for each of us to follow the Apostle’s suggestion to cultivate this humility of mind and never allow it to be lost. “Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time”; “whosoever exalteth himself shall be abased; and he that humbleth himself shall ‘be exalted.” (1 Pet. 5:6; Luke 14:11.) God would do this abasing, not of a vengeful spirit, but because the one who would vaunt himself must be brought low.

There might, however, be circumstances when some who appear to be vaunting themselves really are not doing so, but circumstances and conditions make it seem so. Therefore, to best fulfil the Apostle’s injunction, we should, as he suggests in this text, cultivate the spirit of humility—not considering our own good qualities so much as those of others. If we have good qualities, we are glad; let us make use of them.

In comparing ourselves with others, let us look at our own blemishes. There are very few in whom we cannot see some good qualities, good traits. If, therefore, we look at our own imperfections and the good qualities of others, we shall find ourselves more and more appreciative of others; and this will be of assistance to us in running the race.

As an illustration of seeing something to admire, even in our enemies, we have the suggestion of the old lady to her nieces. One niece said to the other, “Auntie can say something good about everybody. I believe she could say something good even about the Devil.” “That is so,” answered the other. “Let us ask her.” Then she called, “Auntie, is there any good about the Devil?” “My dear,” replied Auntie, “I wish we all had as much perseverance as he has.”

So if we could find something in the Arversary that we could admire and commend, we can certainly find something in all others to admire and commend and to give them credit for. Thus we will cultivate the spirit that will be most helpful to ourselves for our future work.

The consideration of our own imperfections would, as we have suggested, make us very humble of mind and keep us in a very humble attitude of mind. This might discourage us unless we had the proper relationship with the Lord and His Word. We know, that ‘all things work together for good to those who love God.” (Rom. 8:28.) Through His Word our Lord has provided for such the “Balm of Gilead” for their encouragement, and the anointing oil and the comfort of the Scriptures. The Lord does not cast us off if we are not wilfully wrongdoers, and if we take in the right spirit: the humiliating things. That disposition is what He wants. Those things which would humiliate us in the sight of others, and in the sight of the Lord Himself, will, if we are rightly exercised by them, work together for good to us. Such He will bless and lift up and give an appreciation of His Love. This He purposes to do. We have every evidence that the Lord will give the necessary encouragement, and we have the assurance of the Scriptures that those who obey His Word to the best of their ability shall not be overcome.

For each one to look merely upon his own things, interests, welfare or talents and to ignore those of others would manifest a general selfishness and, consequently, a dearth of the Spirit of Christ, which is a spirit of love and generosity. In proportion as we are filled more and more with the Holy Spirit, Love, we shall find ourselves interested in the welfare of others. This was the mind, disposition, or spirit which was in our dear Redeemer, which He so wonderfully manifested, which we must copy and develop in our characters if we would ultimately be of the “little flock,” who shall be joint-heirs with Christ in His glory, concerning whom God has predestinated that to be accepted with Him to this position they must be “copies of His Son.”—Rom. 8:29.

OUR GREAT EXEMPLAR.

That we may partially discern how our Lord Jesus exemplified this spirit of humility, the Apostle briefly sums up the story of His humiliation and shows how it led to His present exaltation. He points out to us that when our Lord Jesus was a spirit being, before He stooped to take our nature and to bear the penalty of our sin, He was in “a form of

God”—a spirit form, a high and glorious condition. But instead of being moved selfishly and ambitiously to grasp for higher things than God had conferred upon Him—instead of seeking to set up a rival Empire, as Satan did—He did not meditate a robbery of God to make Himself the Father’s equal (Satan’s course), and say, “I will ascend above the stars (the bright ones, the angelic hosts), I will be as the Most High” (His peer, His equal.) Quite to the contrary of this, our Lord Jesus, “the beginning of the creation of God,” was willing, in harmony with the Father’s plan, to humble Himself, to take a lower nature and to do a work which would involve, not only a great deal of humiliation, but also a great deal of pain and suffering.

The Apostle points out how the ‘Only Begotten’ proved His willingness ‘and humility by complying with this arrangement; and that after He became a man He continued of this same humble spirit willing to carry out the Divine Plan-to- the very letter by dying as man’s ransom price, and not only so but when it pleased the Father that the death should be a most ignominious one in every respect, perhaps beyond the requirements of the ransom merely - He did not draw back, but said “Thy will not mine be done”.

Here we have the most wonderful demonstration- of humility, meekness and obedience to God that ever was manifested or that could be conceived of. And this’ is the pattern • the Apostle points out that we should seek to copy.

“Let this same (humble) mind be in you which was also in Christ Jesus.”—Phil. 2:5-10.

This humility enabled our Lord to render perfect obedience, on account of the Heavenly Father has so highly honored Him as to raise Him from the dead to the divine nature, to a station far above angels, principalities and powers, and every name that is named. That this is the Apostle’s argument is shown (verse 9) by the word “wherefore,” i.e., on this account ,on account of this humility just described, God’ has highly exalted Him.

Not only did our Lord’s beautiful and perfect humility and obedience demonstrate that He was to the core loyal to the Heavenly Father, but it also demonstrated that in Him the Father’s spirit, Love, dwelt richly, for He shared the Father’s love for the race He redeems. On this account also He is found worthy to be the Divine Agent in the -blessing of all the families of the earth, according to the terms of the Divine Covenant made with Father Abraham.

Thus He has become the “Seed of Abraham” which is to bless the race redeemed; and hence it will be to Him that “every knee shall bow and every tongue confess” when Jehovah’s “due time” shall come for the pouring out of Divine blessings upon the redeemed world —that all may come to a knowledge of the truth and, if they will, into full harmony with God, and to eternal life.

Not only does the Apostle hold up the Lord Jesus as the great Example of a proper humility, self-abnegation and obedience to God in the interest of others, but he would also hold up before us the reward, the high exaltation of our Lord by the Father, the result or reward of His obedience, that we also might be encouraged and realise that, if faithful in following the footsteps of our Redeemer and sacrificing the advantages of the present to serve the Lord and His cause, then in due time we also may expect to be glorified with Him and to share anointed name and throne and work, as members of His anointed Body, His Church, His’ joint-heir.

Beloved, let us apply to ourselves the loving exhortation of the Apostle to the Church at Philippi, contained in the succeeding verses (Phil. 2:12-16), and continue in the way upon which we have entered, making more and more progress in the race-course, working out in ourselves through humility and obedience the character, the disposition of Christ, with fear and trembling, and thus working, out each our own share in the great salvation to- glory, honor and immortality which God hath promised.

WORKING OUT OUR SALVATION.

We cannot work out our own justification, but being ‘justified by the blood, of Christ, and being called with the heavenly calling, we can make our calling and election sure. We can work out our own share in the great salvation to which we have been called in Christ by giving heed to the instructions of the Lord,-by following the pattern which He has set for us; not that we shall attain perfection in the flesh, but merely perfection of will, of intention, Of heart, and if we keep the body under to the extent of our ability, its weaknesses and imperfections will be reckoned as “covered by the merit of our Lord, the Holy One.

It is encouraging also for us to know that this warfare against weakness and sin is not merely one of -Our own, -but that God is for us, has called. us, and is:helping us. He already works in us, by His word of promise, and has led us thus far in the willing and the doing of His will, His good pleasure; and He will continue thus to lead and to help us and to work in us by His Word of Truth, if we will continue to ;Om heed ‘to’ His counsel. “Sanctify them through Thy Truth—Thy Word is Truth.” The Gospel is “the power of God unto salvation” to every one that so accepts it; and no greater

stimulus to true godliness can be found than the “exceeding great and precious promises given unto us; that ‘by these we might partakers of the Divine nature.’”-2 Pet. 1:4.

Moreover, in following in the footsteps of our Lord Jesus, running the race for the great prize set before us in the Gospel, we are not to murmur by the way, finding fault with its difficulties and ‘narrowness; nor are we to dispute respecting it, nor seek to have any other way than that which Divine providence marks’ out for us, realising that the Lord ‘knows exactly what experiences are necessary to our development in the school of ‘Christ; and realising also that, if obedience were possible, while our mouths are full of complaints and dissatisfaction with the Lord-and our lot which He has permitted, it would indicate that we are at ‘least out of sympathy with the spirit of His arrangement; and such an obedience, if it were possible (but it would not be possible), would not meet the Divine approval, nor gain us the “prize.” Hence, as the Apostle exhorts, we should “Do all things without murmuring and disputings, that ye may be blameless and harmless, the sons of God without rebuke, . . . holding forth the Word of life in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.”— Verses 14-16.

Speak only when you have anything to say which it is desirable to communicate. You do not know what a great gift of God it is not to be obliged to speak, and to know when to hold your tongue.—St. Gregory.

The cross is no longer a cross when there is no self to suffer under .it.—Henelon.

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