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## CONSIDER HIM LEST YE BE WEARY.

“Consider Him that endured such contradiction of sinners against Himself, lest ye be weary and faint in your minds.”—( Heb. 12:3.)

THERE is a natural tendency amongst people to tire of a thing When the novelty wears off. Even the hearing of the truth, strange as it may seem, causes weariness to some after a time. It is the same way with the soldier. It is easy for him to enlist and march forward when the drums are beating and the hands are playing, and enthusiasm runs high; but when the damp, cold weather comes, when ice forms in the trenches, and there is no martial music, he is liable to grow weary, and army life does not seem to be nearly so attractive as it appeared at first. This is true in our spiritual warfare—in fighting the good fight of faith. There are times when all around seem joyous, when the Christian soldiers are marching, and all are stimulated and encouraged; whereas there are times when the clouds hang low and are dark, chilliness surrounds us, ardour abates, and we are liable to get discouraged. It is partly for this reason that the Lord has directed us to “consider Him,” that thereby we might be stimulated and encouraged to press on and to inspire others. He knew just what we would need.

“Lest ye be wearied and faint in your minds.”

The Apostle Paul exhorts us not to forget the assembling of ourselves together, and so much the more as we see the day approaching. Why so? Because “this day” has its peculiar trials, its difficulties, its attractions in various directions, and the story of the Cross will likely seem old, not as new as some things, and consequently we shall need to bear each other up. Because there is danger of becoming lukewarm spiritually, it is generally recommended that the Lord’s people meet together, for to do so is stimulating. In proportion as we seek to stir up others in the Way by putting them in remembrance, we are thereby reviving our Own minds. we can, therefore, see a wisdom in all of God’s arrangements with respect to the truth. In every congregation there- is danger of growing weary in well-doing. Well-doing costs something. It means sacrificing. If you are serving the Lord’s cause you are denying yourself in someway. Unless we have some special love for the Lord and for the truth we might say, “This is a very tedious work; I am pressed in many directions.” So many things come to you and to us all, that we might consequently lie retarded, and slacken our efforts. The world, the flesh, and the adversary are pressing hard to draw us, not exactly from the prize, but from the narrow way that leads to the prize. They would slacken our zeal and heat our courage down; they would make us faint, and cause us to say, “O, I am so tired; I cannot do any more!” Doubtless we all have had such experiences. If we get faint in body we can rest ourselves, but if we get faint in mind it is more difficult to become refreshed.

## WHAT SHALT, WE CONSIDER ABOUT HIM?

What then shall we do in case we get weary and faint in our minds? The Apostle tells, "Consider Him." Whom? We all know that he is referring to our Lord Jesus, the one great "Him" in all the whole world. We are to consider how much He endured without getting faint or weary, without giving up the work which He undertook to do. He undertook

to do a certain work, and so have we! In some respects we have undertaken to do the same work that Jesus did. Let us consider Him, lest we get weary and faint in following in His footsteps.

Of course, the world is not exhorted in this text, but merely those who have come into the Lord's family, and have taken up their cross to follow Him; those who have consecrated themselves to Him; those who have made a covenant with the Lord by sacrifice, declaring that they will give all to Him. and His service—that they will follow Him at any cost. These are to consider what He endured without fainting in carrying out the Father's will—what He endured in the way of contradiction of sinners against Himself. This is the very kind of difficulty which we have in our endeavour to carry out the Father's will. If there were no devil, no sinners, and no trials, this would be a very pleasant world to go through. It is because we have to swim upstream, against the current, when almost everything is going in the opposite direction, that we have such a difficult work. Watch the swimmer: He must battle upstream against the down flowing current; a moment's relaxation and the current carries him downward. With us there is a natural tendency, as well as in the currents of thought and activity about us in the world, to pull us back in the opposite direction to which we are trying to go.

## OUR LORD'S LOYALTY AND OBEDIENCE.

Let us consider His example, His words, or else we may become faint. There are many reasons why we might become so. One of them is that we might consider that the opposition against us is too great. Jesus had the opposition of all those of national influence in His day. He was continually misrepresented, until finally the slanders culminated in His being called a profane person, one who had spoken blasphemies against God, who had said that He was like God, and was as great as God. This was a part of the charge against Him. Although the accusation was not true, nevertheless He endured it, even though He had power to stop it. If He could cast out demons and open the eyes of the blind, then surely He could have done something to change things in His own case. Why, then, did He not do it? Because He was doing the Father's will, and it was the Father's will that He should bear witness to the truth, and demonstrate His loyalty in connection with it. Is it not the same with us? But why does the Father care about our loyalty? Because He is seeking a certain class for a certain purpose. In Jesus' case, He was seeking one to be the Head of the Church. In our case, He is selecting those who will be members of the Body. He has a great plan which contemplates the overthrow of sin and the blessing of all the families of the earth; and He is now looking for those who are in sympathy with all His plans and arrangements. He is seeking for those who would rather suffer death than violate His word or shrink from doing His will.

This is our glorious position, and we are considering One who never made a mistake in carrying out the Father's will. Yet He suffered as though He had made a great many serious mistakes. He suffered as a disloyal person, although He had always been most loyal. The Jews declared that He had no patriotism at all, yet He was loyal to His own nation in every respect. As Jesus said, "They hated Me without a cause."

## HIS TEMPTATIONS SUBTLE.

Turn these things over in your mind! Consider Him ! This kind of suffering is necessary, for the Father would not be wise in exalting to such a high position anyone who was not thoroughly loyal. He could not

give even His own Son the divine nature without a thorough testing. Our Lord, as a new creature, was tempted in all points like as we are, yet without sin. He was not tempted as a fallen man. The temptations which come to the new creature are different from those which come to the sinner.

Jesus was tempted to grow weary and faint in His mind. This was one of the ways through which special temptations from Satan were placed before Him. Satan told our Lord that He would get rid of these difficulties if He would cooperate with him, and would avoid those things which would necessarily come to Him if He should continue in the way marked out by Jehovah. Our Lord's answer was, "Get thee behind me, Satan!" Another temptation was to show what great power He had received as a spirit-begotten son, to use this power either to gratify His own natural appetite or to make a display before the people. So it is with those of us who may wish to do things in a showy way; instead of in the humble way marked out for us. We may expect to have the same temptations that our Lord had. Therefore we should be on guard that we may prove loyal to the Father.

#### CHRIST CALLED TO SACRIFICE—"THE BODY" ALSO TO SACRIFICE.

"If we suffer with Him we shall also reign with Him." The reason why the Father is so careful in making the selection of the Church Class is that they are to reign. He could not take hypocrites or any disloyal ones, or even careless ones, to be rulers and teachers of the people in the coming kingdom. He would not select those who had not resisted sin. He must select those who had first learned humility before He could use them to teach humility to others. God desires such a company of priests and judges to be associated with His Son for a thousand years, in ruling and blessing the world, as will prove faithful under all circumstances—those in whom He can place absolute confidence, who have been tested and found faithful. This is the reason that He tests and proves, during this Gospel Age, everyone whom He will receive for that future work.

The call of this Gospel Age is therefore one to sacrifice. God does not hide this fact from us. He does not call us to simply stand up and say that we wish to be followers of Jesus. No! Our Lord says, "If any man will be My disciple, let him deny himself, and take up his cross and follow Me." There is no deception about the matter. If we have been deceived it is our own fault. The -Old Testament says the same thing: "Gather My saints together unto Me; those who have made a covenant with Me by sacrifice." Whoever would follow Jesus must prove his faithfulness by his willingness to sacrifice.

In -the past false -doctrines confused us, but now "we see Jesus," we see what He accomplished, and how He endured without growing weary or giving up. It makes our course plain when we consider Him. We sometimes say that we have not been careful enough in this or that matter, and have consequently made some mistakes. We can often -find some fault in ourselves, thus demonstrating that we are partly to blame for our sufferings. In our Lord's case it was different. He received the slanders, the misrepresentations, and everything else that came against Him, without having any fault in Him at all. "He was holy, harmless, undefiled, and separate from sinners"; still, He endured. We, though following in His footsteps, have not as much to endure as had the Master.

#### THE OUTCOME OF OUR FAITHFUL ENDURANCE.

We are also to consider the outcome. While the Father let Jesus die on the cross as a malefactor, yet He did not let our Lord go permanently, but kept His promise to raise Him from the dead. We have the promise that, as the Father raised up Jesus from the dead, so also will He<sup>^</sup> raise those up who are found worthy by being found faithful unto death. In raising up Jesus, the Father has given us a testimony to His faithfulness. In the case of Jesus, no one had set Him an example. It was all by faith with Him; none had gone before. With us it is different. Besides, we have not so much to lose as had our Lord. However, if we trust God, He is faithful to keep us and to do what He has promised—to raise us up with our Head.

Consider what great things God has done for His Son. Consider also that He has promised us a share in our Lord's glory if we be found faithful. It is amazing, almost beyond conception! Unless God had made it plain we would not have been able to receive it. It has, however, been stated over and over again in so many different ways, that there is no room for doubt. How wonderful it all is!

Consider Him! Consider that God has highly exalted Him! Consider what a great privilege has been afforded us of walking in His footsteps, especially as our lives are so imperfect, so unsatisfactory, even to ourselves, and as life is all that we have to give. What a thought that God will count our little sacrifice as a part of that which Jesus gave! We are to be heirs of God and joint-heirs with Jesus Christ, "to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed at the last time." "Then to think that we are in the last time now ! We 'are right at the close of the Age. The evidences of our day denote this, although the world in general does not understand these signs of changing dispensation. "None of the wicked shall understand, but the wise shall understand" (Dan. 12:10).

How carefully the people of God, therefore, should weigh their thoughts and deeds. "Seeing that these things are to be dissolved, what manner of persons ought we to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God? . . . According to His promise we look for a new heaven and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found of Him in peace, without spot and blameless in His sight. Ye, therefore, beloved, knowing these things beforehand, beware lest being carried away by the' error of the wicked ye fall from your own steadfastness. But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To Him be the glory, both now and for ever. Amen." (2 Pet. 3:11-18.)

In view of what we see ahead of us as sharers with Jesus of His glory, honour, and immortality, we should be leading holy lives. We should be, living in the future rather than in the past. Do not think too much of the past. Let us not live in the past and dwell upon our mistakes and shortcomings, and thus be cast down, but let us believe that "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). And we should have such an appreciation of these mercies and blessings of forgiveness as to show it forth in our conduct.

Let us give heed more and more to the suggestion of our text, and consider Him whom the Father has so highly exalted. Let us remember that He has called us with the same high and heavenly calling, and has promised to help us all the way through. If we remember this we shall cease to be weary and faint, and shall become strong in the Lord and the power of His might; we shall go on from grace to grace, from glory to glory; we shall be transformed by the renewing of our minds, more and more proving what is that good and acceptable and perfect will of God. Then, finally, we shall attain unto the glorious things which He has in reservation for those who love Him more than parents, or children, or self, or any other person or thing.

"Hold on thy way with hope unchilled,  
By faith and not by sight;  
And thou shalt own His word fulfilled—  
At eve it shall be light."

# KNOWING.

I know the crimson stain of sin,  
Defiling all without, within;  
But now rejoicingly I know

That He has washed me white as snow.  
I praise Him for the cleansing tide,  
Because I know that Jesus died.  
I know the helpless, hopeless plaint,

“The whole head sick, the whole heart faint”;  
But now I trust His touch of grace  
That meets so perfectly my case,

So tenderly, so truly deals;  
Because I know that Jesus heals.  
I know the pang of forfeit breath,

When life in sin was life in death;  
But now I know His life is mine,  
And nothing shall that cord untwine,

Rejoicing in the life He gives  
Because I know that Jesus lives.  
I know how anxious thought can press,

I know the weight of carefulness;  
But now I know the sweet reward  
Of casting all upon the Lord,

No longer bearing what He bears,  
Because I know that Jesus cares.  
I know the sorrow that is known

To the tear burdened heart alone;  
But now I know its full relief  
Through Him who was acquaint with grief,

And peace through every trial flows  
Because I know that Jesus knows.  
I know the gloom amid the mirth,

The longing for the love of earth;  
But now I know the Lord that fills,  
That gladdens, blesses, crowns and stills,

That nothing mars and nothing moves—  
I know, I know that Jesus loves.  
I know the shrinking and the fear,

When all seems wrong and nothing clear;  
But now I gaze upon His throne,  
And faith sees all His foes o'erthrown,

And I can wait till He explains,  
Because I know that Jesus reigns.

F. R. H.

PEOPLES PAPER.

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While it is our intention that these columns be used for teachings strictly in accord with the Lord's Word,  
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## Times of perplexity

TIMES of perplexity prevail practically all over the world and the Scripture is being fulfilled which says, "Men's hearts failing them for what is coming on the earth." Those, however, who have respect to the Divine instructions and- warnings through the Lord, the prophets and the apostles, are not taken unawares, nor need they be afraid nor alarmed. Not that God's people are to be untouched by the troublous times. There is no promise that we are to escape all trouble or sorrow or pain; rather on the contrary we know that we must needs have tribulation, persecution, etc., so that our characters may be developed and established. Some of the Apostles and other Christians have "suffered the loss of all things," have been in shipwrecks and gone hungry and without proper clothing and yet have been able to rejoice in the

Lord and in the end have received more than recompense, so that, as the Apostle has said of his trials, they also can say: "These light afflictions, which are but for a moment, will work out a far more exceeding and eternal weight of glory."

If, then, we like others find the times hard and suffer loss through no fault of our own, let us remember that "all things shall work together for our (eternal) good." Our times, ourselves, our all are in our Father's care, and nothing can happen to us unless be permitted by Him. He can lift our load, and lighten our burden; He can provide all that we need, if we will trust Him and just seek to keep ourselves at rest and peace in His will. Surely those who understand the present truth and who not only are forewarned concerning the coming storms, but who can see the silver lining in the, clouds, and who know that He in whom they trust "neither slumbers nor sleeps," but will guard His people; and that "there is nothing too hard for Him," can beyond others courageously face the coming troubles in confidence and peace.

Men may still be able for a little while to patch up the crumbling systems, and it is good to see that there are some leading men who are seeking righteousness and equity in the necessary readjustment of conditions in this country.

The financial position has been brought about by improvidence and gross extravagance on the part of the governments and people generally. It was foretold that this would be a sign of the end of the age—Matt. 24:37-39, Luke 17:26-30 and 2 Tim. 3:1-5. Though it may seem unjust that those who have lived carefully should have to suffer with those who have brought about the trouble, yet, we should be glad to bear our share uncomplainingly. As the time of trouble prophesied by Daniel 12:1 and our Lord in Matt. 24 develops, those whose hearts are not set on the holding of or attaining earthly wealth will not feel the stress as others must, and such may find many opportunities of encouraging hope concerning the better day, so soon to follow the dark night preceding the rising of the sun of righteousness which will dispel the ignorance and superstition and false views of the Divine purpose and cause the light of truth to bring joy and gladness. Then Satan's dominion will be overthrown and Christ and His saints shall take the dominion and establish righteousness and peace in the earth. What good reasons we have as God's people, full of hope for humanity, and with the exceeding great and precious promises for ourselves, for rejoicing that the day of deliverance of the Church is so near and that it will be followed by the deliverance of all the poor groaning creation from the bondage of corruption into the glorious liberty of the children of God.—Romans 8:19-22.

# PALESTINE MANDATE.

## JEWS' CLAIM TO CANAAN.

Mr. Lloyd George, whose name has been given to -a colony in Palestine in gratitude for his services to Zionism, was the guest of the Zionist Federation in Great Britain at the Savoy Hotel.

In referring to the mandate, Mr. Lloyd George declared it must be carried out not seriously or apologetically, but firmly and fearlessly as a policy in which they genuinely believed. The first duty of the Government was to protect the lives and properties of all citizens without respect to race or creed. The Jews had a special claim to Canaan, as they were -the only people who had made a success of it during the past 3000 years. Since the Jews had been enriched through contact with every civilisation on the earth, he was entitled to expect great things from the Palestine experiment, the progress of which since the mandate had been issued had been incredible. The people who had faced an age-long persecution would not turn back on account of a single squalid, cowardly riot.

Sir Herbert Samuel declared that if the Jews appreciated the Arab standpoint, the Arabs would in time appreciate the Jewish claims. In the meanwhile the Government must maintain peace and order, and proceed with the economic and educational development—Melbourne “Age.” -

## BE OF GOOD COURAGE.

“To work fearlessly, to follow earnestly after truth, to rest with a child-like confidence in God’s guidance, to leave one’s lot willingly and heartily to Him—this is my sermon to myself. If we could live more within sight of heaven, we should care less for the turmoil of earth.” —J. R. Green.

# A SOLDIER OF THE CROSS.

“I have fought the good fight, I have finished my course, I have kept the faith.”-2 Tim. 4:7.

WAS there ever a nobler soldier of the Cross than St. Paul—the Redeemer alone excepted? Soldiers of fortune and patriots have indeed left their marks in the world and on the pages of history, but not one of them has left so indelible a mark as St. Paul. The motive power influencing others has generally been selfishness, but the motive power of the Christian is the reverse—love. Others hazarded and laid down their lives in self-interest, or in the interest of their kin or tongue. St. Paul, copying his Master, laid down his life for Jew and Gentile, bond and free, male and female, to assist in gathering the “elect” to be the Bride of Christ—that ultimately through the glorified King and His glorified Bride, all the families of the earth may receive the blessings which God waits to give through Abraham’s Seed.—Gal. 3:29.

St. Paul’s courageous life reminds us of the words of the poet

“Be not like dumb, driven cattle,  
Be a hero in the strife.”

God is seeking only for heroes now. By and by He -will deal with the remainder, helpfully. The “elect” must all be courageous, “conformed to the image of His Son”—heroes. Hence the promise to the Church is “to him that overcometh.” And let us remember that scripturally considered this character Which the Lord seeks may be developed in very humble stations; no matter how low, all may develop the overcoming qualities which the Lord will reward. (1 Cor. 1:26-29.)

When writing the words of our study St. Paul realised that the close of his career was near—his course was finished.

He recognised as a Christian that he had certain lessons to learn in the School of Christ and this was a part of his course of preparation for joint-heirship with Christ in the glories of the Messianic Kingdom. The course included not merely theory, hut also practice. He not only theoretically learned about Christ, but experimentally. He became a partaker with Him in the sufferings of this present time. And sympathetically he was permitted to enter into a large degree of knowledge of the “mystery” of the Divine Plan hidden from the world.

Not only had his own course of instruction been a thorough one, but he had been given a post-graduate course as an ambassador for his Lord and Redeemer and as an apostle for the brethren, the Church. Moreover, he recognised the fact that all such as become members of the Body of Christ are so directly under the Divine supervision and regulations that their times are in God’s hand—all of their affairs of life, temporal and spiritual. As the Master’s death could not occur “until His hour was come,” so likewise it is with His consecrated members. •

He had kept the faith and the faith had kept him. Many do not realise how important are knowledge and a correct faith. “My people perish for lack of know-ledge” is the Lord’s testimony. And their faith can keep pace only with their knowledge, for faith must have a basis. A correct life depends greatly upon a correct faith. Why did our forefathers burn one another at the stakes in a diabolical manner? Because they were governed by error. False doctrines, styled by the Apostle “doctrines of devils,” had been presented to them and they had believed them. And the legitimate outcome of the wrong belief, the wrong faith, was wrong doing. Believing that God purposed the torture of His creatures for centuries in purgatory or for countless millions of years in eternal torment, they copied the misconception of the Almighty in their

lives, to our horror.

But St. Paul had kept the faith—the true faith once delivered unto the saints—faith in the Redeemer’s sacrifice; faith in its application on our ‘behalf faith in our justification by the Father on that account; faith in the glorious promises of God’s Word; faith in the Lord and faith in the brethren. Surely it meant something to keep the faith especially when we realise that our great adversary, Satan, is on the alert continually to take it from us or turn or twist it to our loss or injury.

The crown mentioned, the. Apostle had seen for many years, with the eye of his faith, as a part of the Lord’s promise. He had absolute confidence in the Lord and in the promise he had received from Him. That crown had been his cause of rejoicing for many years, not because of pride or ambition, but because of love and benevolence. he would love to receive that crown because it would be the mark of Divine appreciation and love for him; and a mark of his faithfulness. He esteemed it because it would afford him untold opportunity Of blessing his fellowmen in association with his Lord and the brethren on the plane of glory during the Millennium.

He hoped for this crown, but did not hope to receive it at death, He knew the Bible teaching on the subject of the resurrection—that this was his God’s provision for the communication of His blessing, first for the Church, and subsequently for the world. He knew and taught that there would be “a resurrection of the dead, both of the just and the unjust.” (Acts 24:15.) he desired to have a share with his Redeemer in all of His glorious Kingdom work, and he knew that it could not begin until the completion of this Gospel Age, When all the elect Church, as members of the Bride of Christ, would share in “His resurrection,” to glory, honour, immortality and glorious Kingdom privileges.— Phil. 3:10,:11.

It was for this reason that he proceeded to declare that the crown was laid up for him—awaiting him—not at death, but at the time of his resurrection. That crown the Lord would give to him and to all others in the attitude of heart to appreciate His revelation at the Second Advent—”that day.” True, not many - at the present time love His appearing. The majority, not only of the world, but also of Christians, seeking but not finding in pleasures, riches and honours of men, have certain ambitions along these lines which they would like to satisfy first, and then possibly they might be willing for the Lord to establish His Kingdom. But, no! by the time their lives have been spent in such pursuits they are usually thoroughly disappointed and bewildered and generally further than ever from seeking the Kingdom.

None but the faithful will receive this crown. Thank God, the remainder will not be tortured, but, on the contrary, will be blessed ‘by their crowned brethren, from whom, as the Christ of God, will go the blessings of restitution through the agency of the Messianic Kingdom.. Eventually all the blind eyes of understanding will be opened— eventually all will see the great Messiah, though -invisible to the natural sight. Then every knee shall bow and every tongue confess to the glory of God.

St. Paul closes his exhortation by reciting that in his trial before Nero some in whom lie had full confidence had forsaken him, and he concludes that the Lord, nevertheless, stood with him and strengthened him, and that lie had every confidence in His care to the end of the way.

Am I a soldier of the Cross,  
A follower of the Lamb ?  
And shall I fear to own His cause,  
Or blush to speak His name ?  
Sure I must fight if I would reign;  
Increase my courage, Lord;  
I’ll bear the toil, endure the pain,  
Supported by Thy Word.

## BAD TEMPER IN THE HOME.

“Bad-tempered people are always a nuisance,” writes Rev. G. D. Rosenthal in “The Saint in the Street.” “On committees, and boards of management, and church councils, they make business difficult to do, waste valuable time by unnecessary bickering, and impart a bitter flavour to the most ordinary differences of opinion. In clubs and offices and workshops they create an atmosphere of unpleasantness and discomfort, sow the seeds of discord, and ruin free and healthy social intercourse.”

“But,” he continues, “it is in the home that they usually hit their hardest, and do most injury, inflicting wounds on those who are nearest and dearest to them, for which occasional gifts and bursts of good nature do little to atone. No one whose lot it has been to live for a while with a thoroughly ill-tempered person would, I fancy, willingly repeat the experience. No other form of vice, not worldliness, nor avarice, nor lust, nor drunkenness does more to make life utterly intolerable than bad temper. For embittering existence, for breaking up friendships, for devastating homes, for withering up men and women, for taking the bloom off children, the sin of anger stands alone.”—’Christian World.”

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## Question Box.

Question.—To what time would the Sabbath 'Day refer in Matthew 24:20?

Answer.—First of all it would seem clear that this passage could not refer to the typical Sabbath, because the distress referred to is to come not upon the nations of Israel, so much as upon the nominal Christian world, and the Law Covenant with its commandments, the fourth of which relates to the Sabbath, has never been made binding upon any other people than Israel. It would make no difference to those not under the Law, whether they fled on the Sabbath or not: it would be no more hardship to flee on that day than on any other. The passage had a preliminary instruction referring to the days of trouble and ultimate fall of Jerusalem in A.D. 70, but there was no limitation to a Sabbath for the inhabitants of Jerusalem to make good their escape. The Roman Army was simply withdrawn for a time and Christians, having respect to our Lord's instruction, took the opportunity to get out, so that Josephus remarks upon the matter and claims that no Christian perished in the utter destruction of the city or its terrible experiences during the renewed siege.

It is quite clear that the real fulfilment of this great prophecy is yet to be, and refers to the overthrow of Christendom in the time of trouble spoken of by Daniel 12:1 to take place at the second presence of Christ. The whole passage is in highly figurative language, in which it was customary for our Lord to speak. Were we to endeavour to take the passage in a literal way, how could they flee from Judea into the mountains, if they were not to come down from the housetops (vide verses 16 and 17)? But each expression has its own instruction to those who have "ears to hear."

So it is in the 20th verse, the Lord is not referring to the literal winter time nor the typical Jewish Sabbath Day. The reference appears to be to the gathering out from the condemned systems, those who are truly the Lord's people.

When the Harvest is complete, the four winds of trouble will be let loose (Rev. 7:1) and those still clinging to the old associations of nominal Christendom will partake in her plagues in the winter time of trouble. Immediately following upon the great time of trouble, the great antitypical Sabbath will commence. A day when the poor groaning creation, which has been travailing in pain together for six one-thousand-year days of labour and sweat of face to earn a living, will cease from its heavy lag, and find that by complying with the righteous rule of Christ and His saints (Satan and the wicked spirits having been bound or restrained), all labouring under heavy burdens, under the bondage of sin, Satan and death, pain and sorrow, will cease. Rom. 8:19, 22.

The Church of Christ have by faith already entered into this rest in God's will, the rest of faith. Heb. 4:1-4.

The thought contained in our Lord's words of verse 20 seems to be, that some may delay coming away from the systems of error which have been "spued out" (Rev. 3:16) and be like the foolish virgins in the parable following.

They will be too late to enter the marriage chamber of the Bridegroom and Bride, for it will then be proclaimed "the marriage of the Lamb has come, and the Bride has made herself ready."

How necessary it is for those who come to a knowledge of present truth and of the second presence of Christ to take a positive stand against the grave errors that are being taught and to enter into the work of the harvest. The Lord being present, is surely controlling matters among His people and judging

respecting the use of their talents and exercise in service, which is to “gather the elect from the four winds of heaven,” from the four quarters of Christendom. “Take heed that no man take thy crown.” “Take heed that thy flight be not on the Sabbath,” when the door will be found to have been shut.

The fact of the exhortation to avoid the winter time and the Sabbath for flight indicates the possibility of avoiding both. If, as some imagine, that Christ was coming and would accomplish the judgment all in twenty-four hours, then, however any might watch or “take heed,” they could not alter whatever day it might be, but as we are already living in “the days of the son of man” and the gathering of the elect is proceeding, the exhortation is most appropriate.

Question.—In Acts 3:19 Peter says that times of refreshing might come from the presence of the Lord. Does he refer to the second presence of Christ?

Answer.—The word rendered “presence” by the Authorised Version, in this text, is apt to mislead in the connection. It is not the Greek word “parousia,” meaning presence, but “prosopon,” which signifies “face” or “countenance.” The Lord hides His face, withdraws His favour from the disobedient or wicked, but lifts up the light of His countenance and grants His blessing of peace to the broken and contrite heart.

Peter boldly told the people that they had crucified the Lord of Glory—the long-promised Messiah. They could not have a continuation of Divine favour under such circumstances.

He says, however, that it was no doubt through ignorance they did it, as also did their rulers. Therefore, if they truly turned from their wickedness and repented, the Lord would blot out their sins and they would have some refreshing times of Divine favours, and Jehovah would send again their Messiah, the same Jesus who had been preached unto

them, whom they had slain, but whom God had raised from the dead, who had ascended to heaven to wait until He would come again and bring about the “restitution” of all things which God had promised by the mouth of all the holy prophets since the world began!

The times of refreshing, however, were what might be immediately enjoyed by the repentants, their sins being forgiven through the blood of Jesus Christ, and would come from Jehovah who would send Jesus again in due time.

## FOLLOW AFTER PEACE.

(Continued from June issue.)

WE may by nature be more or less indisposed to peace, restless, dissatisfied, discontented, fearful, foreboding or quarrelsome, but following the course outlined, we learn to trust God in all our affairs, and it is the peace of God which comes to us from the realisation of God's power and goodness and willingness to guard us, which will keep us from worry and anxiety. It keeps the Christian's mind so that he at heart has peace with the Lord, fellowships communion; and it guards his mind also, instructing and assuring him respecting the Divine power, wisdom and love. But it does not assure him of anything respecting his own perfection or worthiness of acceptance before God. This proper peace merely assures us of our standing in Divine favour through Jesus Christ.

The Apostle points out that, the will having been consecrated to the Lord, faith having been exercised in rejoicing and thanksgiving in all of the Lord's providences, the peace of trust having come in, the further steps in the development of character will be through guarding the thoughts; and this means also the guarding of words and acts, because it is out of the abundance of the heart the mouth speaketh and that the whole course of life is directed. What,

then, should be the trend of the Christian's thoughts after he has reached the development already outlined by the Apostle? It should be towards things that are true, having no sympathy with anything that is false or exaggerated. 'Whoever sympathises with falsehood or exaggeration is more or less defiling himself. Nor is it sufficient that we are sure of the truth of anything; we must test them, further and discern to what extent they are honourable, for although the Lord has accepted us and has covered the unworthy features of our characters, and purposes to cover them to the end with the merit of Christ, nevertheless we cannot be in sympathy with the unworthy features of our fallen condition, but on the contrary must desire true nobility and the highest standard of honour in our hearts and in all our dealings. The thing might be true, but is it honourable to think about it, or to tell about it?

If we would think on good things, we must of necessity lift our mental vision to as high a point as possible, and as nearly as we are able, to discern the perfect character of our Lord and Saviour, and proportionately the loveliness manifested in one or another of the followers of Jesus, who walk closely in His footsteps. The mind that frequently calls up the lovely perfections of the Lord and the truth, and is well filled by these, is guarded greatly against intrusions of unlovely and unholy things contrary to the spirit of the Lord. How few can say what the Apostle says, "The things which ye both learned and received and heard and saw in me these things do." This should be the standard of all Christians because they each and all are representatives of the Lord. ambassadors for Him; hence, so far as lieth in them, their conduct and words should be such as would be living epistles read by the brethren and by the world to profit. No wonder the Apostle adds that doing this "the peace of God shall be with you."

The Apostle further says, "I rejoice in the Lord greatly, that now at length, ye have revived your thought for me." These words seem, to imply that their thoughtfulness for the Apostle and earnestness to improve opportunities to serve him, had to some extent relaxed for a time and then revived. Then, as though fearful that his words might be understood as a reproof, he adds, "ye did indeed take thought, but ye lacked opportunity." How careful he was not to unnecessarily wound the feelings of the brethren, and how careful we should all likewise be to let the love of God extend, not only to the degree of giving us liberal sentiments toward the brethren, but also to the extent of influencing our tongues and pens not to wound unnecessarily even the least of them. The Apostle points out that he is not complaining of want. He had learned to put into practice himself, the lesson which he was just communicating to them, to cast

aside anxious thought and to approach the Lord in prayer and supplication, in thanksgiving, and he possessed the resultant peace. In this condition of heart, however many may have been his necessities, he was not in want, for he was satisfied that the Father would provide the things which he really needed, and more he did not want; for, as he explains, he had learned the lesson, "In whatsoever state I am, therewith to be content." We are not to be contented after the manner of the indolent and shiftless, who would prefer to live at the expense of others who "labour with their hands." We are not to be content to allow opportunities and talents, and privileges which the Lord has given us, to lie idly by, unused; but, while using these talents and Opportunities to the best of our ability and intelligence, and while seeking in prayer and thanksgiving to use them all as would please the Lord, we should be content with the result of such efforts. We should at all times conclude that our Heavenly Father is quite able to supply our needs in the manner and to the degree that would be for our highest welfare. "Be content with such things as ye have," does not ignore talents and opportunities, for these are part of the things which we have, the things which as stewards we are bound to use to the Best of our judgments.

Surely the Lord was fitting the Apostle for a grand place in the heavenly kingdom when He gave him such a variety of experiences. Surely as the Lord was touched with the feeling of our infirmities that He might be a faithful High Priest, so the Apostle by his experiences evidently was being fitted and prepared for a very honourable and prominent place in the Royal Priesthood of the same kingdom. And so with us: if we find our experiences in life very checkered, we may conclude that the Lord sees that we need both the heights and depths of prosperity and adversity properly to instruct us, and qualify us for the position He designs for us in the future. Let us, then, as the Apostle did, learn how to abound, not allowing the abundance of earthly good things to swerve us from our consecration vows; and learn also how to be in want and yet not want anything beyond what the Lord's wisdom and providences sees best to give. The secret of the Apostle's success is stated in Phil. 4:13. It was his close relationship to the Lord, his intimate union with Him, his reliance upon Him; he was abiding as a branch in the Vine, and was strengthened by the same spirit, and thus enabled to do all these things, to pass through all these experiences with gratitude, with thankfulness, rejoicing, and with that peace that passeth all understanding. Let us also learn from\_ his example.

It is also written in Psa. 119:165, "Great peace have they that love Thy law and nothing shall offend them" — nothing shall cause them to stumble. It remains that there is only one sure, safe course to pursue for those who would gain the prize of our high calling, and that is a course of fidelity and loyalty to the truth, with a full determination to be obedient unto the true gospel, and not to give heed to any seducing spirits which might try to attract our attention and service away from the truth. The understanding here is that they that love the law have great peace. The Lord has been graciously leading into the knowledge of the deep things of His wisdom and grace. It is right that the prospective joint-heirs with Christ should be fully tested before the establishment of His kingdom, and consequently the Lord has permitted and will permit our great adversary to test severely all accounted worthy of the light of present truth. Strong delusions are being brought against the awakened children of God. Certain elements of truth are united with error in various forms to lead away such as do not truly love His law; and these delusions will, according to Scripture, become so strong that if it were possible the very elect would be deceived. God knoweth them that are His, who meekly abide under the wedding garment of Christ's imputed righteousness, and who are daily seeking to be more conformed to the image of our Lord. For such as go astray let us remember that a preparation for, thus leaving the foundation and getting ready for the deception is laid beforehand always. Instead of truth leading such to humble service, it leads to pride or to carelessness and worldliness. Let us remember the Master's words to the apostles, "Let not your hearts be troubled." (John 14:1.)

While still sharers in the trials we have the consolation of God's Holy Spirit, and the Word of "Truth to offset these troubles and to make them "light afflictions." As the Apostle says, so it should be with us all. "None of these things move me," none of these experiences in life cause anxious thought, "because the

love of God is shed abroad in our hearts.” “Thou shalt keep him in perfect peace whose mind is stayed on Thee,. because he trusteth in Thee.”

(Concluded.)

Happy and strong and brave shall we be, able to endure all things—if we believe that every clay every hour, every moment of our life is in His hands.—H.V.D.

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