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Considering Jesus.

(Convention Address)

THERE are many aspects in which we could study, or "Consider Jesus." And no one person or government could consider Jesus without it having some effect. Most folk realise that there is now to be a new order, but the majority leave Jesus out of their considerations, and it is not long before there is a tossing here and there, and finally their plans end upon the rocks.

"Consider the Apostle," writes the Apostle Paul, and he referred to "God's only begotten Son," "the sent of God .

. ." What joy and hope it gives us to meditate upon His miraculous birth, His growth, His life, and many invaluable sayings ; words that eat into one's fibre. We agree with the record, "That never man spake as this Man."

"Consider the High Priest" . . . Jesus as the antitypical High Priest of God, with His subsequent sacrifices associated with that office enlightens us with the reality of the fulfilment of the typical arrangement. There is much to "consider Jesus" in this respect, which is worthy of further study.

"The High Priest of our profession" . . . yes, there are under - priests associated with the High Priest in His typical work, and there are under-priests in the real administrative work. Much to consider here, too.

"As a Prophet". Jesus uttered the most absorbing and vital words of prophecy that ever man snake, recorded for us in the 24th chapter of Matthew, and in other portions of Sacred Writ. Also, meditate on the parables, the words of life that flowed from His lips as He endeavoured to instruct His embryo church.

He had much to tell them, but they were not ready, and unable to "hear" (to "consider") them up till the time He went away. "Heaven and earth would pass away before His words will pass away," and so as a Prophet He is worth considering.

It would also make a very full study to compare His life with prophecies that have been fulfilled. This had to be done, He said, "that the Scriptures might be fulfilled." We could expound to great length if we were to consider Him in respect of fulfilled prophecies. But this, too, is aside from our intention this time.

"As a King." We are enjoined to note the great man called Melchisedec, who of course also pictured Jesus in glory, when He shall be invested with the glorious apparel after discarding the linen garments of sacrifice. "Consider how great this man was," writes Paul, and the counterpart for us is to consider how great the antitypical Melchisedec is and will be.

It was on the Mount of Transfiguration that the voice from the heavenly cloud said, "This is my beloved son, in whom I am well pleased, hear (or consider) him." God truly speaks to us by His Son in these latter days, as real as He spake in the early days. We have the life of the Prince of Peace before us as an open book, due in no mean way to the sacrifice and faithfulness of many members of the true church. And one who wrote much concerning Jesus, strongly counsels us to consider the contradiction of sinners against the Redeemer, and how He countered that opposition.

"Lest ye be weary and faint in mind." The opposition would wear us down very quickly did we not have an example before us, and one able to help all to the uttermost who come to Him. "Let us not grow weary' in well doing, for we

shall reap if we faint not." It would seem the test of patience is well exercised to not grow weary as we meet the many trials, griefs, heartaches of life. It is at such times we should compare our afflictions with those that Jesus bore—it makes one feel ashamed at how quickly we complain. Until we have resisted unto blood (death) let us continually keep our attention fixed on Jesus—Consider Him. Many faithful folk have had Him as their pattern, and have been called upon to suffer so much it leaves the human mind numb with wonder and praise that such have died praising the Redeemer.

It matters much that in all the vicissitudes of our Christian life we consider Him in all our daily matters, and with such meditation the following considerations are applicable in a particular sense—to you and me. Just compare our ways and affections with His :-

He was born in an obscure village of a peasant mother and father (Joseph adopting), denied even the barest necessities at birth. There could be no boast of wealth or riches for Him. The town in which He grew up was no beautiful city, etc., that people like to remind us of when they tell us where they were born. He probably knew what it was to go hungry, and what food was available would without doubt be plain and ungarnished with spices and delicacies. His clothes would be common to all villagers. His job was a carpenter, apprenticed to Joseph, to which He adapted Himself until about thirty years of age, when He then began His ministry. No high school training belonged to Him. "How knoweth this man letters, never having learned ?"

How our lot stands out in comparison; we love pomp, pride, show, and vainglory; we frown on plainness and obscure folk ; we prize highly comfort and convenience, and glory in prominence.

There were no labour-saving devices in His day ; all was bare and plain, just the common necessities of life with which to be thankful. With the discovery of printing and electricity, etc., we find in our world many modern wonders. Population has grown in every country, and to supply the needs of extra population science has come to the aid in creating laboursaving devices in great numbers. We have washing machines, refrigerators, electric fires, cookers, vacuum cleaners, etc., not to mention the luxury and comfort of just the ordinary home of our day. Another name for all these contraptions is "servants". Jesus had no servants, not one. In fact, He who was and is the greatest of all, came to serve. Our world is a strange one, with the growth of population, labour-saving devices are created, and with each creation the shortage of labour grows more and more ; so the call is more and more for labour-saving devices until they become necessities in most homes. It is like a vicious circle, going on and on without satisfaction. One gets an article and then a better one is wanted, or a newer one, or one better than So-and-So's. Discontent, envy, dissatisfaction or pride of possession could easily be ours. Consider Jesus, and these things won't hold us.

Have you ever thought of the transport of Jesus' day? The ordinary folk, the working people, mostly walked. The rich and well-to-do would frown on the pedestrian from the camel or the ass. The poorest of the poor would frown on such transport in our day. How things change. If there is no tram we don't go; if it is a few minutes late our complaints are loud and nasty.

Jesus, despite all His ability to do so, never wrote a book. We, as soon as we begin to think we know something above our fellows, desire to rush into print. Some folk qualified in the art of writing are denied the privilege and others with no ability at all may both relax in that they have a good Exemplar in Jesus.

Some of us may appreciate music : Jesus wrote no symphony or concerto, so there is no need to be disconsolate on that score. Others may appreciate art, or sculpture (Jesus left us no Rembrandt or Michael Angelo masterpieces). Cultivate by all means your appreciation of these lovely callings, but not at the expense of character.

It is noticeable how the University folk covet the degrees and honours of their respective sciences. These honours are without doubt the reward of hard work, well merited, etc., and possibly in many cases fall short of the real reward for the price that has been paid to gain such honour or degree. Jesus had no degree.

Have you noticed how people like to boast that they have been here or there, or visited such and such a place, especially should it be a foreign country? This is an ever-green boast with many people. Take a compass and mark off on a map the farthest points that Jesus journeyed, the farthest points in which He had any particular interest.

It will astound you the small radius of His travels. And what travelling He did indulge in was full of trouble and discomfort—no luxury that we look for, and complain of, if lacking. "The foxes have holes in the earth, the birds have nests, but the Son of man hath not where to lay his head."

"The fear of man bringeth a snare." How some folk "play up" to people of high social standing, or wealth, etc. Jesus had no partiality for the golden ring; He spoke the truth wherever He went, pleasing all and sundry far their good unto

edification. “He went about doing good.” Those who came to Him He did not reject, and many of those who did come were social rejects or outcasts. “Blessed are the poor, for they have the Gospel preached unto them.” There is no need at all for you to feel inferior (or superior) to anyone. Our Guide and Companion welcomes us; who is he that rejects?

We are quick to bemoan our many ills and complaints. Let us endure hardness as good soldiers of Jesus Christ. Eyes off self ; eyes on Jesus. The time is short ; keep on. “Consider Him . . .”

Have we a duty to perform? With its repetition we begin to tire and make excuses to change for something different, or novel, or exciting. Jesus had a duty, and ceaselessly kept on keeping on. The Christian who follows Jesus will be let in on one of the most enviable secrets of life ; he learns to turn duty into joy !

“Arm yourselves with the mind of Christ, who pleased not himself.” Do dwell on these things—He pleased not Himself. Many times we do things just to please self, and how it pains us afterwards. Seeking to please God in all things, we can well afford to put our preference aside in many little non-essential matters.

“Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with ? They say unto Him, We are able.”

Able to suffer, without complaining, to be misunderstood without explaining;

Able to endure without breaking,
To be forsaken without forsaking;

Able to give without receiving,
To be ignored without grieving;

Able to ask without commanding,
To love despite misunderstanding;

Able to turn to the Lord for guarding,
Able to wait for His own rewarding?

— “Herald of Hope.”

Convention Notes.

Notes on the Adelaide Easter Convention have been prepared and are now available free to all applying for same to this office.

Tracts Available.

The article, “God’s Solution for the Formosa Problem,” which appeared in a recent “Peoples Paper” will be available shortly in tract form. Friends who can use these tracts to advantage are invited to apply for supplies. Other subjects also available.

“Our Most Holy Faith.”—This is a splendid volume of most helpful articles and sermons by the author of Studies in the Scriptures, published by the brethren of “The Dawn” in U.S.A. Containing 719 pages, including Index, and well bound, with silver lettering, it is priced at 20/- post paid.

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The Power of God.

Luke 24:49.—”Behold I send the promise of my Father upon you, but tarry ye in the City of Jerusalem until ye be endued with power from on high.”

POWER is one of the attributes of our Heavenly Father, all of which are equally essential in the carrying out of His great Plan of Redemption.

Without Power to act, Wisdom would fail to accomplish its designs, Justice could not be enforced, and Love would be helpless.

There appears to be two words in the New Testament, both of which are rendered by our word, “power.” The one refers to power in the sense of rule or authority ; the other speaks of ability, strength of will, power of character. It is the latter of these two words which is used in this passage. “Ye shall receive power, the holy spirit coming upon you.” Thus we see the connection between the baptism of the holy spirit and the promised power.

The Apostles had been with Christ, had seen His work, His miracles, and had been taught by Him. They had seen Him in His passion, His death, and resurrection, and were yet to witness His ascension. Yet with all this experience the Master said, “Wait until ye be endued with power.”

Our Lord had said, “It is expedient that I go away, for if I go not away the holy spirit will not come.”

Thus they were to tarry for the promise of the Father. They did not wait in vain. They were gathered together, a body of men, like ourselves, no doubt, in great expectation, wondering what was going to happen. There was the sound of a rushing, mighty wind (Acts 2:1-3), and these fishermen and others received the holy spirit—the power of God. They went forth endued with power, as the Apostles of Christ, and faced the world with courage. How useless it would be to start out in Christian work, or as a follower of Christ, without the baptism of the holy spirit. Jesus Himself did not begin His ministry until He had received this promise of the Father, “I can do all things through Christ, which strengtheneth me.”—Phil. 4:13.

“I cannot do it alone;
I change with the changing sky;
To-day, so glad and bright,

To-morrow, too weak to try;
But He never gives in,
So we two shall win, Jesus and I.”

This gift of the holy spirit of power (2 Tim. 1:7) is a constant one (John 14:16, 17). Like the disciples we shall find that by tarrying together and waiting on God and in the study of His Word we shall be renewed in spirit and in power, and enabled to keep clear of the world and its snares.

Having received this power, Acts 1:8 informs us as to the use to be made of it, “Ye shall be witnesses unto Me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth.” So each one who comes under the same anointing of our Lord Jesus Christ has a responsibility to witness to the truth according to opportunity.

“We wait, O Lord, Thy power to know,
Before we forth to service go,
Or else we serve in vain.
We trust not human thought or might,
Our souls are helpless for the fight,
Until that power we gain.”
“The Fire that cleanseth through and through,
Inspiring every nerve anew,
With energy Divine;
The Fire that burns, its conquering way,
Within, without, and every day,
Doth keep us wholly Thine.”

Used Postage Stamps.

Used postage stamps of all varieties can be sold to support the truth work. Friends willing to assist may forward all the Australian stamps they can procure, as well as other stamps, leaving at least a quarter of an inch of paper around the stamps; that is, do not remove stamps from the paper.

(Quite a number of friends have sent in used postage stamps; would all please accept sincere thanks for their efforts in this way.)

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Strength and Peace.

(Psa. 29:11.)

(Convention Address)

ONE of the results of the fall of man into sin and the consequent death penalty (see Rom. 5:12) is that the strength of mankind, mentally, morally and physically, has become sadly depleted. In his weak and undone state, man becomes an easy prey to Satan and his subtle delusions and misrepresentations.

Sin, weakness and imperfection may all be grouped together; they are, so to speak, of the one family. On the other hand, holiness, strength and purity go hand in hand ; they are related to each other ; they are also of one family.

God is presented to us in the Scriptures as a God of strength. (See Exod. 15:1-13.) Verse 2—”The Lord is my strength and my song.” If we are weak and inclined to faintheartedness we do well to remember the precious promise,—”The Lord will give strength unto his people,” and by our faithfulness we shall glorify God, who will deliver us from all our foes, both seen and unseen.

The Lord’s people, like all others, need fortitude and patience, else they might soon become discouraged in the conflict with the world, the flesh and the Adversary. They need strength ; they need encouragement. In our text, the word “strength” means, in large measure, courage. The Lord will give courage to His people. He encourages us in a variety of ways ; He encourages us through each other, as we seek to build each other up in our most holy faith.

How important it is that each truly consecrated Christian should become “strong in the Lord and in the power of his might.” (Eph. 6:10.) We are assured that as a result of our full submission to the will of our Heavenly Father we shall indeed be “strengthened with all might, according to his glorious power, unto all patience and longsuffering with joy-fulness.” (Col. 1:11.)

We are assured that we shall be strengthened in the “inner man” through the spirit of the Lord. None has this particular kind of strength, that of the “inner man,” except those who have become new creatures in Christ, to whom “old things have passed away, and all things have become new.” (2 Cor. 5:17.) With this particular spirit-begotten class all of the Lord’s dealings are intended to develop Christ-like character.

”Desire the sincere milk of the word that ye may grow thereby,” and become strong. (1 Pet. 2:2.) This milk of the Word of the Lord is given at first to His children, that the new nature may grow thereby and become able to digest stronger food and thus develop in character-likeness to our Lord. To all His own the Lord provides nourishment—milk for the babies, strong meat for those more developed. (Heb. 5:12-14.) All who would grow strong in the Lord, and in the power of His might (courageous) will avail themselves of the Divine provision.

When God has a work for His servants to do, He first prepares them for it. There is an interesting example of this in the

way Joshua was encouraged and strengthened to become the leader of Israel when Moses was about to relinquish his position as leader. (See Deut.3:28; 31:7, 8 ; Joshua 1:1-9.) Also in Gen. 28:10-15. What comforting and encouraging words in verse 15—”Behold I am with thee, and will keep thee . . . I will not leave thee until I have done that which I have spoken to thee of.”

It is along this same line that Paul writes very assuringly to the Philippians, chapter:6,—”Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.”. (See margin, “finish it.”) Also we note the Apostle Peter’s words in 1 Pet. 5:10. (See also Phil. 4:13.)

Strength and courage come from God. 2 Tim. 1:7—”God hath not given us the spirit of fear, but of power (courage) and of love, and of a sound mind”.

The Psalmist says in Psalm 18:32—”It is God that girdeth me with strength”; and again in Psalm 27:1, “The Lord is the strength of my life” ; Psalm 28:7, “The Lord is my strength and my shield” ; Psalm 46:1, “God is our refuge and strength, a very present help in trouble”; Psalm 73:26, “My flesh and my heart faileth, but God is the strength of my heart, and my portion forever”; Psalm 84:5-7, “Blessed is the man whose strength is in thee . . . they go from strength to strength.”

Is God really our strength? Do we rely upon God fully? Or do we turn to God only after we have tried all other avenues of help? We need to cultivate God’s acquaintance more ; we need to “seek the Lord, and his strength; seek his face evermore,” (Psa. 105:4) then we will be able to say with the Psalmist—”The Lord is my strength and song, and is become my salvation.”

The prophet Isaiah assures us that “They that wait upon the Lord shall renew their strength.” (See Isa. 40:28-31.; also Isa l2:2 ; 26:4.)

Let us, then, trust the Lord fully, casting all our care upon Him. Let us remember that our faith is the basis of both our strength and our peace. When the storms of life assail us fiercely we must never let go our faith, our trust in God, but always remember that “The foundation of God standeth sure,” that “His truth is our shield and buckler,” and “What he has promised he is able also to perform,” notwithstanding our human imperfections and frailties ; that, covering these, we have the imputed righteousness of Christ, our Surety and Advocate ; that “the Father himself loveth us,” and that “He knoweth our frame and remembereth that we are dust,” and so has compassion for the sons of His love and is very pitiful and of tender mercy. Indeed, “what more could he say than to us he hath said,” to assure our faith and to steady and strengthen our hearts to patient endurance in the midst of the trials and conflicts in the narrow way of sacrifice,

With great compassion and tenderness our Lord, on the last night of His earthly life, bestowed upon His beloved disciples His parting blessing, His legacy of peace. It was the richest legacy He had to bequeath, and was of priceless value. It was the promise of that tranquility of soul, that rest and ease of mind which He, Himself, possessed—the peace of God. It was the same peace which the Father has always enjoyed, even in the midst of all the commotion which the permission of evil has brought about. In Jehovah, this peace is self-centred, because He realises in Himself omnipotence and infinite wisdom ; while the peace of Christ was centered, not in Himself, but in God, through faith in His wisdom, power and grace. So also, if we would have the peace of God, the peace of Christ (“my peace”), it must, like His, be centered in God, by faith.

The peace promised is not the short - lived peace of the world, which is sometimes enjoyed for a little season, but “my peace,” the .peace of God which Christ Himself by faith enjoyed, who, “Though he was rich, yet for our sakes became poor,” (2 Cor. 8:9) ; who lost friend after friend, and in His last hour was forsaken by all of the few that remained ; His peace endured through loss, persecution, scorn and contempt, and even amidst the agonies of the cross. This peace is something ,which none of the vicissitudes of this life can destroy and which no enemy can wrest from us.

“There is no peace, saith the Lord, unto the wicked.”- (Isa. 48:22.) “The wicked are like the troubled sea, constantly casting up mire and dirt.” Their hearts are not in accord with peace and righteousness, but are filled with selfishness. The wicked are self-seeking and grasping, filled with anger if they cannot always get what they want, with malice if they see somone enjoying what they cannot have. All of :these things indicate a lack of peace.

To the, extent that any of the Lord’s people have any of these evil propensities they cannot have the “peace of God which passeth all understanding” — which passeth all description. It is a rest of heart by faith. In this peace lies a satisfaction for all the various qualities of the mind ; in proportion as the mind develops the ambition of pleasing the Lord, of communicating to others the knowledge of the truth and the blessed opportunity of salvation, it becomes our ambition to do good, instead of evil. So ambition, being turned into a right line, the peace of God, which none can comprehend save those who possess it, comes to the mind and heart.

It is not an outward peace, however, for the Lord's people, individually and collectively, have most distressing experiences. The church has always been persecuted, as Jesus forewarned us—"Marvel not, my brethren, if the world hate you." "If ye were of the world, the world would love its own ; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (1 John 3:13; John 15:19.)

The peace promised is not such as the world can always recognise and appreciate, for the possessor of it, like the Lord and the apostles and prophets, may have a stormy pathway. They did not have peace outwardly ; they were beset, harassed on every hand ; they were persecuted and obliged to flee from place to place. Some of the saints of old were stoned to death, some were sawn asunder, yet the peace of God, abounding in their hearts, enabled them to endure all these trials joyfully. Indeed, that it must be so with all the faithful until all the purposes of God in the permission of evil are accomplished, we are distinctly forewarned, but with the assurance that through all the storms of life this peace shall abide. "In the world ye shall have tribulation," but—"In me ye shall have peace." (John 16:33.)

This promise, that God will give peace to His people, seems to apply only to a peace of heart. Our Lord and the apostles possessed it to such an extent that they could go on their ways rejoicing in spirit, even though outwardly they suffered severe persecution and opposition of those who were blinded by the god of this world. In proportion as we see matters from the Divine viewpoint, and appreciate the precious promises and let them inspire out hearts, we shall rejoice in those promises, and our hearts will be blessed. Even if we have trials and difficulties that we are not able to surmount, if these are working out for us the fruits and graces of the spirit, we may rejoice and give thanks for these evidences of God's love.

We see that the peace of God is compatible with great commotion and with sorrow and pain of various kinds, for it is not dependent upon outward circumstances, but upon a proper balancing of the mind and the condition of a perfect heart. Such peace — the peace of God—was enjoyed by our Lord Jesus in the midst of all the turmoil and confusion of His eventful earthly life. This brings us to the consideration of our Lord's last legacy to His disciples, when He was about to leave the world, as expressed in His own words—''Peace I leave with you, my peace I give unto you ; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.)

The promise of our text—"The Lord will bless his people with peace,"—seems to belong especially to this age, when all creation groans and travails in pain (Rom. 8:22). When the Millennial Age shall have been ushered in, there will be prevailing conditions of peace, and thus He will give peace to all people.

Let us, then, have for our watchword, Loyalty to God and to the principles of righteousness ; and let each of us write upon his heart the gracious promise—"The Lord will give strength unto his people." Let us be faithfully "His people" and let us earnestly desire and faithfully use the strength promised. "Faithful is he that calleth you, who also will do it." "He is faithful that promised." (1 Thes. 5:24 ; Heb. 10:23.)

So then, if we find ourselves lacking either the strength or the peace promised, the fault is ours, not God's. Either we have not the interests of His service closely enough at heart, or else we do not make use of the strength He provides. "The Lord will give strength unto His people—His trusting, faithful servants, who are using to His praise the talents consecrated to their Master, however many or few those talents may be—the Lord will bless His people with peace."

The strong right arm is only strong
Because an active will Has made it serve.
But were that arm Left idly hanging still,

‘Twould lose the hoarded strength of years,
And lose more rapidly
Than it was gained, by Nature’s law
Of inactivity.

’Tis true of souls.
They gather strength
With every cross they bear,
With every humble sacrifice,
With every heart-felt prayer,
With every conflict bravely met,
And trial bravely borne;

With every throb of anguish felt
When tender ties are shorn.
The tears and toils of His dear ones
Are wisely, kindly, sent
By Him who knoweth what they need
For soul-development.

The path of idleness is one
By vagrant children trod,
They grow in grace most rapidly
Who labor most for God.

Question Box.

Question.—In 1 Cor. 15 it shows that all who die in Christ shall arise in the first resurrection with celestial or spiritual bodies, immortal or incorruptible. With what kind of body will the wicked or vile arise, and when? For instance, the authors and perpetrators of the holy Inquisition and other villainies?

Answer.—We take it that in this chapter the Apostle first makes plain the wideness of God's mercy in that the death of our Lord Jesus as a ransom for all, provides that "there shall be a resurrection both of the just and the unjust" —Acts 24:15. He shows that if there was no resurrection of the dead, then is Christ not risen, and all our preaching would be in vain. But Christ is risen, and is but the first fruits of the resurrection, for as by man came death, so by man (Christ) came also the resurrection. "For as all in Adam die, so all in Christ shall be made alive again." It is the same "all" in both cases, as is clearly shown in Romans 5:12-21.

The Apostle then goes on to show that there will be a difference in the resurrection according to what has been sown. Every seed will receive a body accordingly. Some have sown to the flesh and others have sown to the spirit, and so some will be like father Adam, "of the earth earthy"; they are sown natural bodies and fleshly minds, and will again receive natural bodies in the resurrection. This was the hope entertained by Job, and also Abraham, who believed that though he should slay Isaac, vet God was able to restore him and thus fulfil His great promise. Stephen also, in Acts 7, points out that it will be in the resurrection that Abraham will receive the land which was promised him, of which he has not as yet had a single foot, excepting the small portion in which to bury Sarah, which he bought.

The reward of the worthies mentioned in Heb. 11 will be that they will have a better resurrection than the rest of mankind, and that they will be princes in all the earth. (Heb.11:35 and Psa. 45:16.) The Apostle in Heb. 11, after speaking so beautifully of these noble characters, concludes by saying that they have not as yet entered upon their reward, but having passed their trial, it is sure for them, but God has first "provided some better thing for us" (the Church of the Gospel Age), who have the privilege of suffering with Christ that we may also reign with Him and be like Him.—Rev. 3:21; Rom. 6:3-8 ; Rom. 8:17; Heb. 11:39, 40; 1 John 3:2.

So, then, it is clear that only those who are followers of Christ in this Gospel Age have the heavenly hope. How plainly the Master stated this when He said, "The Law and the prophets were until John, since then the kingdom of heaven is preached," and again, "Of all that were born of women there hath not been a greater than John, yet he that is least in the kingdom of heaven is greater than he." (Matt. 11:11, 13.)

So, then, the Apostle in 1 Cor. 15, from verse 38, states that there is a difference in the resurrection ; there are "celestial bodies or spiritual, heavenly bodies, there are also terrestrial bodies or natural, earthly bodies." It is only those who have been begotten of the spirit that will be born spiritual and inherit the heavenly condition. All others will be like father Adam, "Of the earth, earthy."

Your difficulty appears to be as to where the unsaved or the wicked and degraded come in. The Scripture reads that as a tree falls so it lies. There is no wisdom, knowledge or device in the death condition, and they will come forth in a similar body to what they went down. Each will be the same identity, the same character and disposition, and it will be the work of that day ofjudgment under Christ and the Church (1 Cor. 6:2) to correct the sinful inclinations by punishments for wrongdoing and rewards for righteousness, until all the willing and obedient shall have been assisted up the highway of holiness (Isaiah 35; also Isaiah 52:10, etc.) back again into the image of God from which Adam fell and brought the whole race with him into sin and degradation. Ultimately then the "whole earth shall be as the Garden of Eden," "Filled with the knowledge of the glory of God as the waters cover the great deep." Then the prayer of our Lord will have had its full answer, "Thy kingdom come, Thy will be done on earth as in heaven."

What a man sows that shall he also reap. The man who lives a good, honourable, kind life will rise with so much less to overcome than the man who has been so degraded through giving way to selfishness and lust. Surely, as the little hymn has it, "The heart of the eternal is most wonderfully kind." How wise and just and true are God's ways. The wicked or the most wicked of to-day are not those who are ill-born, and never know the good influences of a godly home, but,, on the contrary, are born with such fleshly weaknesses that it would be wonderful if they were anything but sinful and depraved. It seems only the grace of God can lift such out of the mire and bring them to aspire to better things. The. most wicked to-day are those who know how to do right, but do not do it. It is the will of man which determines the amount of culpability. How different are God's ways from our ways. "His mercy endures for ever." Not until a man has shown himself to be incorrigible will he be sentenced to the second death. God has no pleasure in the death of the sinner, but rather that he turn from his wickedness and live.

Divine Paradoxes.

“Because Thy loving kindness [favour] is better than life, my lips shall praise Thee.”—Psalm 63:3.

THERE are two ways in which this text may I be viewed, both of which’ are very proper. One way is to consider ‘it merely from the viewpoint of the Psalmist and what he meant. The other is to consider it from the standpoint of prophecy. We understand the Prophet David to mean that to have God’s favour is more desirable than life : that is to say, he would rather die than live without Divine favour. The other way, of viewing it prophetically, is to suppose that here, as in many other places, the Psalmist represented The Christ, Jesus the Head and the Church His members.

Our consecration is unto death. God has invited us to present our bodies living sacrifices, holy and acceptable unto Him, and He has given us exceeding great and precious promises for the life to come. Therefore, because of our love for Him and for the principles of righteousness for which He stands, we are not merely Willing to lay down our lives, but glad to lay them down. We are glad to lay down our human lives in doing the things that are pleasing to God.

Another of David’s Psalms gives us the thought that in God’s favour is everlasting life. (Psa. 30:5.) These paradoxical statements are in harmony with the other Divine paradox, that “he that loseth his life shall find it.” He that surrenders his earthly life shall gain glory, honour, immortality, the Divine nature. We are glad that we can appreciate these glorious things represented in the Divine favour extended to the Church ; and we gladly lay down our lives. We have chosen the better part.

“Therefore my lips shall praise Thee.” The Scriptures declare “that with the heart man believeth unto righteousness, but with the mouth confession is made unto salvation.” (Rom. 10:10.) We may say that to live righteously is one of the best ways of proving our obedience to the Lord. Yet there are some who try hard to live pleasing to the Lord, who might be restrained from making a confession of Him. There’ are reasons for the blessing which we receive by confession. One reason is that it is a witness to the world-showing forth the praises of Him who called us out of darkness ; and a second reason is that this witnessing has a good effect on ourselves. We enlist our natural forces to support this witness, and thus bring into unison all the powers of our nature,

The preaching of the Gospel brings opposition. If our Lord had gone about casting out demons, healing the sick, etc., and had not told anything about the Divine Plan, He would probably have been looked upon as a fine character— as a, man going about doing good. But because He preached differently from the Scribes and Pharisees, and His preaching of the Truth infringed upon the teachings of those about Him, it roused their ire.

So it is to-day. All the persecution comes about from the making known of the Truth. In no time that we know of has this not been so. In the Dark Ages and throughout the Gospel Age, the preaching of the Truth has brought upon those telling the Good Tidings persecutions from those whose minds have been benighted by ,ihe Prince of Darkness. In proportion as we open our lips and tell of the Gospel of the Lord, we are opposed by Satan and those who are blinded by him. The lips of this class consecrated to God—those who are laying down their present life in His service—should be devoted to His praise, to showing forth the glorious character and loving kindness of our God, to telling forth the wonders a the Divine Plan, which is marvellous in our eyes.

FRANK & ERNEST TALKS

Geelong, 3GL, 222 M. Sundays 10 a.m.

Sydney, 2KY, 294 M. „ 8.15 a.m.

Brisbane, 4KQ, 435 M. „ 9 a.m.

Perth, 6KY, 227 M. „ 4.45 p.m.