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## The Binding of Satan

“And the God of peace shall bruise Satan under your feet shortly.”—Rom. 16:20.

IN this passage of Scripture in Matt. 12 we note at once the particular circumstances that -brought forth our Lord’s words respecting the binding of the strong man and the spoiling of his house.

Our Lord had performed one of His notable miracles in restoring the sight and speech of the blind and dumb man possessed with a devil—in other words, He broke the power of the demon and thus relieved the man of the afflictions. Undoubtedly this action of our Lord’s indicated the great power invested in Himself and expressed in verse 28 I.—”If by the spirit of God I cast out the demons, then has suddenly come among you the majesty of God.” (Diaglott).

We realise that the Lord used such occasions as these for special purposes. — in the first place to impress faith and confidence in those in the right heart condition at that time, that He was truly the Son of God, so that they may be drawn to Him and desire to follow whithersoever He may lead. Secondly, our Lord’s power exhibited in various ways, was intended as an illustration of His coming glory, when, in due time, He would not only cast out an occasional demon and restore to health one here and there of the multitudes of poor humanity, but would exercise His great power worldwide, restraining the prince of demons and all his evil associates, and restoring the human family to health, strength and eternal life.

As was so often the case during our Lord’s ministry, the Pharisees, who evidently loved darkness rather than light, and thus placed themselves in the hands of the prince of darkness, at once sought to discredit our Lord’s power in the eyes of the people by declaring as stated in verse 24. This brought forth our Lord’s reply in the following verses, which we believe were especially declared and recorded as a guide to God’s people living at the end of the age, even to-day--a time when “Satan would cast out Satan.” That is, the activities of the evil one would so change to endeavour to hold continued sway over the masses of mankind that they would be of an almost opposite nature on particular occasions to what they had been previously. Our Lord was surely refuting the argument of the Pharisees in a way that only He could do, and at the same time laying down a lasting warning for his followers throughout the Gospel Age.

It is not our purpose here to deal so much with the special activities of Satan as he would “cast out Satan” along the lines of Spiritism, Christian Science, faith healing, miracles of tongues, etc., as it is with the binding of the great adversary after all these efforts to evade the power of the greater One has failed. That Satan is to be bound, eventually, most Bible students are agreed, though at what particular time this is to take place, there is not agreement. Some hold that the Adversary is bound at the present time, while we maintain that all the Scriptural evidence favours the contrary view—that Satan is still very active, and will not be restrained, until, during the great time of trouble the present “heavens” pass away with a great noise and the “new heavens” take control fully and completely.

That our Lord had no intention of entering the strong man’s house and binding the strong man, either in His day or during the Gospel Age seems evident from His words on another occasion : “My kingdom is not of this world” (age), John 18 :36, indicating, we believe, with the Apostle, that “the prince of the power of the air, the spirit that now worketh in the children of disobedience,” would continue to hold sway until “the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.”

Let us note from the Apostle Peter (2 Pet. 3), that the “heavens”—spiritual ruling powers—which shall pass away with a great noise, is the same as those existing in his day. He says, “the heavens which are now, by the same word (that is, by the Word of the Lord that confirmed the passing away of the former “heavens”) are kept in store, reserved unto fire.” If, then, we believe that Satan as the leader and his associates constituted the “heavens” in the Apostle’s (lay, what authority is there to suppose that the same. “heavens” or spiritual controlling powers would be without the great leader at the end of this Gospel Age? No, there is every indication emphasising the activity of Satan in these last days, rather than to the contrary.

Turning again to Matt. 12; verse 26, to our understanding, though disproving the accusation of the Pharisees at that time, does not intimate that this very state of affairs would never take place. Rather, the inference to be taken from these words of our Lord is, that should we detect “Satan casting out Satan,” then he is divided against himself, and his kingdom is tottering to its fall. And what do we find to-day as we even casually observe the numbers Of mankind being attracted by various miracles and faith healings, etc. The Apostle Paul declared that there would be “false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel for Satan himself is transformed into an angel of light.” How strange that Satan should seek to be a bearer of light, but then it is not in the sense of leading to the true light, but rather to captivate the minds of the masses along the lines of deceptive light in which Satan is active. So, then, if we are able to determine such workings abroad in the earth to-day as never before, surely then we are not mistaken that these words of our Lord are having fulfilment in our very midst—“If Satan cast out Satan he is divided against himself.” But how could this be if Satan was already bound? Just as surely as Noah was present “in the days of Noah,” and our Lord is present “in the days of the Son of Man,” so also Satan must still be active, unrestrained, up to a certain limit, when “Satan casts out Satan.”

Further, how do we understand our Lord’s words in verse 20? Did our Lord mean that on his return as the Chief- Reaper of the harvest of this Gospel Age He would immediately bind Satan and spoil his goods, or his house? We do not think that is the correct meaning of His words. We remember in our Lord’s parable of the young nobleman, at his return (representing His own second coming) His first work is indicated as reckoning with His servants and nowhere do we find in the Scriptures the promise that Satan would be bound during the final testing of these servants as to their worthiness of entering into the Kingdom. So far from the harvest or closing period of the Gospel Age being made easier by the binding of Satan, we find that this period is described as being a perilous time, when “a thousand shall fall at thy side, and ten thousand at thy right hand.” Our Lord declared of this same time, “There shall arise false Christs and false prophets and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the

very elect.” What, then, did the Lord mean when He referred to binding the strong man and spoiling his house? Let us consider the words of Paul in 2 Cor. 4:3, 4 :—”The god of this world hath blinded the minds of them that believe not.” One writer has stated that, the minds of men constitute the battle-ground between the holy spirit and the spirit of evil, therefore, if the god of this present evil world (Satan) has blinded the minds of the majority of mankind, would not these vast multitudes constitute his domain, his house, over whom he reigns? And when do we expect the Lord to free mankind, also some of the disobedient angels, from the power of this great opposer? Was it to be (luring this Gospel Age, or even in the harvest of the age? We remember the claims of some that their efforts are directed towards winning the world for Christ at the present time, but that is not found in the Scriptures as being the Lord’s design in the matter. We read concerning our Lord’s return :— “When the Son of Man cometh, shall He find faith on the earth?” indicating that at our Lord’s second advent the world would be far from converted, being still under the dominion of “the god of this world.” However, we do read of a time when “Christ must reign till He hath put all enemies under His feet, the last enemy that shall be destroyed is death.” Just as death will be the last enemy to be put away at the end of the Millennial reign, so we believe that the great Adversary, who brought death into the world, will be bound at the beginning of that age. This seems to be the Apostle’s thought in our other text in Rom. 16:20 :—”The God of peace shall bruise Satan under your feet shortly”—under the feet of the Christ, crushing out all evil during that thousand years, by the hand of the Lord and His saints who are promised to reign with Him in liberating mankind from the sway of the evil one.

The Apostle, not knowing the length of the Gospel Age, was encouraging the Roman Christians to look forward by faith to the time when Satan would be bound and ultimately destroyed, just as he said on another occasion :—”The night is far spent, the day is at hand.” How much more may we appreciate this fact to-day, as we stand on the very brink of the change of dispensations? However, we must not run before the Lord, but exercise the spirit of a sound mind in endeavouring to determine from His Word the times and seasons for the various phases of the wonderful plan of salvation.

So, we realise that God has a due time for everything, and while it seems from our Lord’s words—”Now shall the prince of this world he cast out”—that at that time Satan’s fate was sealed, even as it is recorded in Hebrews that Christ “partook. of flesh and blood that through death He might destroy him that had the power of death, that is the devil,” yet for another two thousand years—the whole of this Gospel Age— God saw well to permit Satan to continue to deceive all mankind, except the few who, by placing themselves in the Lord’s care, are able to resist successfully all the wiles of this evil one. What we wish to impress is the fact that God has been in no hurry to restrain Satan, because He sees some very good purpose is being served by the permission of evil, as a means of developing the members of the Body of Christ, as well as enabling the world to learn lasting lessons respecting the sinfulness of sin, so that when the “strong man” is bound, the majority will have no further desire to eat the “sour grape,” but by obedience may go on to everlasting life.

When we look around in our land and see all the distress and troubles that afflict the people and which are the result of the reign of the prince of this world, we can at once realise the necessity of spoiling or doing away with Satan’s goods, and this, when considering only a mere handful of people in comparison with the millions throughout the world. When we think of all the vast multitudes the world over, living in extreme darkness and superstition, the immensity of the task of ever getting the true light to shine into all hearts is presented to us. This task, surely, would be too much except that the Lord undertake it, but we know that as He has promised “to lighten every man that cometh into the world” (in due time) He will certainly perform it.

Nevertheless, we are not surprised to find in the Scriptures that one thousand years are set aside for the spoiling of all that Satan has done—in other words, for the rolling back of the curse, as recorded by the prophet Isaiah, which please note (Isa. 25:7, 8). What a wonderful transformation that will be, and what

would be more reasonable than to expect that the great Adversary should be bound prior to the actual restoration work, as the old order passes away never to return, and the “new heavens” —Christ and His saints—take control .and establish their reign of righteousness.; for “God bath appointed a day wherein He will judge the world in righteousness by that man whom He bath ordained.”

Let us note, then, that there is a great difference between Satan being bound for the thousand years’ reign of Christ, and his being actually bound in this harvest of the Gospel Age. The latter view would create many difficulties, apart from the lack of Scriptural support, for to conclude that Satan is now bound would be implying that Christ is now reigning instead of Satan, that the present evil world was ended, and Christ’s Kingdom established in the earth. We look around us and must say: ‘Not so, Christ is not yet Governor amongst the nations. Besides., the last members of the Church would be gathered home, the Marriage of the Lamb would have taken place, and we would behold the world being blessed at the hands of the exalted Zion. While we are longing, yea, yearning for the Kingdom, we cannot be deceived into thinking that it has yet come. We still pray, “Thy Kingdom Come, Thy will be done on earth, as it is in heaven,” in earnest expectation and hope that this. prayer will be answered in due time, when the last members of the Bride of Christ have made themselves ready, by the Lord’s grace, and entered into the joys of our Lord to participate in the great work of that Kingdom. We believe that all truly consecrated children of -God may continue to have every confidence in yet gaining the abundant entrance into the Kingdom, as they continue to give all diligence to make their calling and election sure.

We note the words of St. Paul in Gal. 1:4, where he speaks of the redemption that the Lord’s people have through the sacrifice, of Christ. We ask, was that promise of deliverance from this present evil world not for all the Lord’s people right down to the close of this age? Surely it was. Admitting, then, that we are still living in the time spoken of as. “this present evil world,’ inasmuch as all the Lord’s people have not yet been delivered, but “even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body,” how strange it would be to claim that “the god of this world” is bound prior to the close of this world or dispensation.

The same Apostle, in 2 Cor., declares of Satan—“We are not ignorant of his devices”—implying that the workings of the Adversary are mostly of a subtle nature. Again the faithful Apostle warns us in Ephesians 6 to “put on the whole armour of God that ye may be able to stand against the wiles of the devil . . against the rulers of the darkness of this world” (this present evil world).

When we examine our Lord’s great temptation in the wilderness (Matt. 4), when the devil tested Him so severely on the three main points, of using His heaven-given power to supply bread for food, of making a great demonstration by casting Himself down from a pinnacle of the temple, of avoiding the sacrifice even unto death by gaining authority over the kingdoms of the world if our Lord would fall down and worship Satan, and then compare the Apostle’s statement in Help. 4:5, it would seem clear that all members of the Body of Christ would need to resist successfully these special temptations to the end of the pilgrim way, as did our Lord. The verse in Hebrews says :—”For we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.” That is, as we are as New Creatures. Just as mentioned previously that the minds of mankind is the battle- ground between the holy spirit and the spirit of evil, so this is true respecting the new minds of the spirit-begotten children of God. This same principle was true of Satan himself, as we read in Isa. 14, concerning this Lucifer, son of the morning:—”Thou hast said in thine heart, I will ascend in to heaven.” What wonder, then, that. this Adversary sought to control our Lord’s- mind, back there after Jordan, and has used the same means of endeavouring to control mankind and in which he has, up to the present, been largely successful, except in the case of the Lord’s people who have learned to resist the devil by the same power from on high as did our Lord. So, we realise that this side of the vail, all the Lord’s people will need to continually “be sober, be vigilant,” as the Apostle Peter says, “because your adversary the devil walketh about, seeking whom he may devour : whom resist, steadfast in the faith,

knowing that the same afflictions are fully endured by your brethren in the world.” From our standpoint, looking back over the Gospel Age, the same afflictions have been fully endured by, the faithful saints, and their examples are surely of much encouragement to us, as we likewise seek to walk in the footsteps of our Master.

Let us, then, not under-estimate the powers of the great opposer, for just as his was the great master-mind behind the death of our Lord amidst all the ignominy and shame of the cross, so likewise similar experiences may yet come to us. We have truly covenanted to be dead with Christ, “if so be that we may live with Him,” and we have not yet resisted unto blood. No doubt Satan imagined he had gained the victory over our Lord by His death on the cross, but just as this was so wonderful and important a feature of the plan of redemption and a means whereby Christ was raised, even to the Father’s right hand, so the sacrificial death of His followers, by whatever experiences this is accomplished, is just the means of their entering into the heavenly Kingdom to live and reign with Christ. So, we realise that all the evil intentions of Satan will but work out the design of the great Master Builder, as He makes up His jewels — those of fine, developed characters, those that have been beheaded for the witness of Jesus and for the Word of God, rare and precious in the sight of the Lord. “Precious in the sight of the Lord is the death of His saints.”

How thankful we are, that, while the great opposer is not yet restrained, that the time is at hand when he shall be bound for 1000 years, being shut up, that he should deceive the nations no more. That will be the time of which Isaiah speaks, when describing the highway of holiness—”No lion shall be there nor any ravenous beast go up thereon”; and further, “for nothing shall hurt nor destroy in all the Lord’s holy kingdom.” And because there is no hope of Satan ever turning from his evil course, the Lord sees good that at the end of the Millennial age he be destroyed, also all other beings who still wilfully resist the goodness and mercy of God. “All the wicked will God destroy” -- they shall be as though they had not been—and not a stain of sin or evil will mar a perfect universe; all beings shall praise and worship the Lord in the spirit of holiness. In the meantime let us take comfort from the words of the Psalmist, and be encouraged to press on, fighting the good fight of faith, in the power and strength of the Lord. “He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. Surely He shall deliver thee from the snare of the fowler; because thou hast made the Lord even the Most High thy habitation, there shall no evil befall thee, for He shall give His angels charge over thee, to keep thee in all thy ways.”—Psa. 91:1, 3, 9-11.

## Divine Love's Consummation.

Beholding heaven's starry blue,  
I said, "Dear Lord, I will be true;  
Thy will shall be my chief delight,  
Clothe me in robe of spotless white."

As I His glorious realm behold,  
He beckons me with crown of gold.

"Lord, this is all my heart's desire  
That I may join the heavenly choir  
And sing Thy praises evermore,  
Whom angels worship and adore.  
O guide me to my Father's home,  
To sit with Thee upon Thy throne.

"My child wouldst thou this honor gain?  
The way 'is narrow, full of pain,  
For he, who shares the throne with me  
Must pass through dark Gethsemane; ,  
Must often suffer scorn and loss  
With patience daily bear His cross

"Yea, gladly Lord, yet not alone,  
Since Thou wilt not forsake  
Thine own With open face  
beholding Thee As in a glass,  
O let me be Changed into glory like to Thine  
Until I in Thine image shine."  
Transcending joy! He speaks to bless  
In tones of loving tenderness!

"As sweet incense thy prayers arise,  
Thy God accepts thy sacrifice,  
Though thou art in the furnace proved,  
I'll ne'er forsake, nor cease to love,

"Though hard the way and tempest riven,  
Meat in due season will be given;  
Thy faith and courage thus sustained  
Press forward till the goal is gained,  
As temple stones both true and tried,  
Thy Father loves and owns my Bride."

O love divine! Amazing grace!  
I shall behold Him face to face,  
Lean on thy well beloved's arm,  
My heart, He'll keep thee from all harm,

Bow down in adoration sweet;  
Be for the heavenly throng made meet.  
"Thy Kingdom come, the earth to bless  
With healing, truth, and righteousness,

'Till quick and dead sin-cleansed shall be,  
Death swallowed up in victory;  
And joyful anthems rend the skies—  
The earth restored to paradise.

Etta C. Schafer.

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, we cannot accept responsibility for every expression used, either in the correspondence or in the sermons reported.

A Cross (a) on the wrapper indicates that the Subscription to "Peoples Paper" is overdue.

## The Seven Times Seven Postulates.

A BOOK of the above title, written by Leo. Lorrett, and published in U.S.A., in 1932, has just recently come under our notice. One of our brethren has prepared a short review of this work which we think well to place before our readers as follows :—

“I have read the book ‘The Seven Times Seven Postulates.’ A postulate is described by the International School Dictionary as ‘a position claimed as well-known or self-evident,’ but I fear that many of the views expressed in this book and the positions claimed are far from being ‘well-known or self-evident’ ; indeed, some can easily be proved to be incorrect.

“It is repeatedly asserted that we are living in the 7th Millennium, and have been for 60 years, i.e., that it is 6060 years since the creation of man, up to 1932, when this book was written. The chronological table on which this estimate is based cannot be proved as correct. It seems clear that it has not been the Divine intention to provide us with a clear line of chronology ; had this been provided it could have been known just when the 7th Millennium would begin, and this would mean the beginning of the reign of Messiah.

“While this work assumes that we are 60 years into the 7th 1000-year period, it recognises the fact • that Christ’s Kingdom has not yet begun.

“While there is much in the book that is true and forms pleasant reading, there is so much that is pure imagination. The writer appears to have fallen into the ‘too common practice of general speculation which, when applied to divine prophecy, is too apt to give loose rein to wild theory and vague fancy. Those who fall into this dangerous habit generally develop into prophets (?) instead of prophetic students.’ (Divine Plan, p. 13).

“It is better to be content with such things as can be proved by the Word of God than to be wise above what is written.

“There is no Scripture to warrant the view that Christ and the saints who reign with Him will materialise and visit their friends on the earth or that they will be able to travel from Tauri or Alycone to earth in a second of time—’To go in a second from one galaxy to another, the distance of which we now calculate to be thousands of light years.’

“The writer also expects that the remaining members of the Church will be all caught away in a ‘rapture’ prior to the setting up of the Kingdom, and which in one sense seems to support the unscriptural teaching that the last members will not die, but be caught away bodily. Also the writer teaches that many on earth will never die, and this sounds like the expression given out about twenty years ago from U.S.A., that ‘millions now living will never die.’ The Scripture reads rather the other way, that the time of trouble will be so severe that if the days were not shortened, no flesh would see through it. There can be no doubt that some will pass through that time, but there is no definite promise that they will not die, for ‘death passed upon all men.’

“While, as has been stated, there is much that is good in the book, it is too imaginative, and we do well to dwell on those things which we know and of which we are assured. Imaginations may form pleasant reading, but they fail to sanctify or build up in faith and holiness; only truth as revealed in God’s Word can do this.”

## Justification and Sacrifice.

SOME thoughts on the above subjects are also to hand from a Brother, who says :—"While appreciating 'Old Paths' references to Tabernacle and other appropriate ones in their literature, in studying 'Justification by Faith,' I find it necessary to differ on many statements therein. I have grouped my thoughts resulting from study, and find that these matters are expressed by Bro. Russell. in a much better way. We are grateful that Bro. Russell expressed them so plainly for our guidance."

The thoughts are as follow, and no doubt will be appreciated by all who understand and rejoice in the deep things of God's Word :—

"In considering the value of the merit of our Lord's sacrifice for the redemption of the world, and its relation to the sacrifice thus made possible by the church, the value (efficacy) of that merit should be clearly recognised.

"The merit in our Lord was that of the willing mind and obedient heart which was tested unto death, bringing forth the Divine appreciation of such perfect conduct during the period of His testing. By His obedience He demonstrated His loyalty to God, and was rewarded with the highest award on the Divine plane. By keeping the law He earned the right to a perfect human life ; this He did not forfeit, but at the time of His death laid it down that He might receive it again. Just as we will away at the time of our death anything we may have possessed while living, in the same way Jesus, by fulfilling the needs of the law, reserved the right to give to Israel, and through them to the world, the privilege of perfect human life.

"In the Divine arrangement the value of laying down a life not worthy of death is at our Lord's disposal. The application of the benefit of Christ's sacrifice to the Household of Faith imputes to them earthly -rights restitution, human perfection-- \_solely for the -opportunity this will give them-of receiving these blessings by faith and sacrificing them by faith, laying them down like our Lord. This •work of -faith-justification and faith-sacrifice has been under the control of our glorified High-Priest throughout the Gospel Age. The presentation ,matter is ours, the acceptance of the offering as a sacrifice is wholly the Lord's, the High-Priest's :work. Our justification is by the Father (Rom. 8: ;33). : Our sanctification is of God, by Jesus.

"The Church as a whole was accepted through its presentation at Pentecost; the evidence of its acceptance- was the impartation of the holy spirit. Our difficulty is-that, though willing, as imperfect beings, 'we have nothing to offer as a perfect sacrifice, so God's arrangement is that those having the sacrificing attitude of mind, may be dealt with by the Lord Jesus that He may, as their Advocate, impute to them His merit, and He gives what will suit His purposes best, an imputation of His merit for past sins, to, allow their sacrifice to pass the Divine propitiatory satisfactorily. Even then they cannot carry it out to completion unless He continues as their Advocate; thus they can go to Him with .-every blemish that is-unwillingly theirs and have \_cleansing from all sin --through the merit of His Sacrifice. - - "By His death the Lord surrendered his earthly rights to seal the New Covenant, and by permitting justified believers to join with Him in His sufferings's,- He permits us to share as His body members in the Sealing, of, this New (Law) Covenant, thus Passing- -the merit of His sacrifice through the Church.

"Our Saviour guarantees to those who will faithfully lay down their lives in sacrifice that His merit will continue to be applied for all their unwilling imperfections.

"The blood (merit) which our Lord will apply on behalf of the world, as soon as the Church shall have finished her share in His sacrifice, will be His own blood) in the sense that He accepted or adopted. us as. His members, we losing our individuality in Abe transaction a bride does in becoming-. married."

## Convention at Digby

THERE was a happy gathering of friends at - • • Dig-by on the last week-end of September. Digby is a small place in the S.W. district of -Victoria, and so out of the way that not many are able to visit the earnest little company rejoicing in the present truth there. However, great numbers are not necessary in order that seasons of refreshment in the presence of the Lord may be enjoyed; this was fully demonstrated and appreciated by every one present.

Five travelled in motor car from, Melbourne, covering well over .500 miles there and back, and had a happy time of fellowship during the days spent at Dig-by.

There were four Bible Studies-Psalm 15 ; 1 Pet. 5:5-0; E'ph. 4 :1-7; and Luke 10:1-13. These covered the Friday and Saturday sessions, and were very helpful and interesting. Probably the one ill Luke 10, seemed the most difficult, yet, when the parable was taken in its correct setting and seen to apply not to the Christian Church but to the Jewish nation when about to be "left desolate," or in other words, that Divine favour was to be withdrawn, the difficulties disappeared. It was noted that the parable is preceded by the parable of the Prodigal Son, which relates to the Scribes. and Pharisees and is followed by that of Dives and Lazarus, also relating to the changing dispensation, showing that Israel was to die to Divine favour and be in trouble, buried among the nations, while the godly from the Gentiles were received into Abraham's bosom (Divine favour). (Gal. 3:16, 29).

It was pointed out that parables that referred to the Christian Church usually began with such words as "The kingdom of heaven is likened unto," and that this is a guide in locating a parable to its proper period of application.

The last day (Sunday) was profitably spent considering five good questions in the afternoon. (1) Phil. 1:17, Have we each a similar responsibility? (2) Heb. 2. 15, Who are referred to? (3) Gal. 4:12, \\\-hat is the Apostles thought here? (4) How do we understand 2 Cor. 13:4? (5) How does the thought of the Sin-offering compare with that of the- hansom? The solutions, it seemed, were satisfactory to all. The concluding meeting was an address on Col. 1:22, 23, after which we sang "God be with you till we meet again," and prior to the Melbourne friends leaving next morning we joined in "Blest be the tic that binds our hearts in Christian love." The whole occasion was such as to be an encouragement to other small Classes to arrange, if possible, similar gatherings.

## Christmas Convention.

The Melbourne Class wish to make known to all friends that the Annual Convention is to be held again this year ever the Christmas season.

A hearty invitation is extended to all able to attend these gatherings. With the blessing of the Lord, as on past occasions, these gatherings are expected to be equally encouraging and refreshing.

As the programme is now in preparation it would be helpful to hear as soon as possible from all who expect to - attend. Accommodation can be arranged as required, and further information as to meeting rooms, etc., will appear in our next issue.

## Breaking the Winds.

(Excerpt from "Christian World" by Dr.. James Black).

AT the near end of my little garden there is a gully that sends the cold north winds sweeping between the gable of my house and a high wall that separates my neighbour's place from mine. Try as I would, I found it almost impossible to grow anything worth while growing in this abandoned corner. The blasts of January, but even more so the chill winds of late Spring, simply mowed down any green shoots that were foolhardy enough to appear. So I planned what people call a "wind-break." I put up some good solid planks and nailed or tied them to even more solid poles. Now, I said, let the wild winds do their worst: I have saved my plants from the blasts of Boreas!

Had I? Not one little bit. In fact, my elaborate wooden wall only seemed to make things worse. For, as I discovered to my cost and sorrow, the cold icy winds swept hard against my barrier, then were deflected and driven upwards, only to fall with increased intensity and malice upon the poor plants on the other side.

I went with my tale of sorrows to an old gardener-. . . After I'd told him all I had done, he looked at me with a sort of droll pity. "Ach, you learned folk--there's an awfu' lot in this warld ye donna ken. Now what ye ought to do is just to knock down your fine big solid wall and stick up some thin dry branches or even a bit o' wire netting. One-inch mesh will do fine. You try that, sir, and see what happens."

I'm afraid I laughed at him, and certainly I doubted the value of his advice. If a solid protection like my "wooden wall" was of little or no good, of what possible use could pea-sticks or wire-netting be? However, in despair — not, let me frankly confess, because I was in any way convinced --I was driven to try the old man's suggestion.. I put up a thin trellis of criss-cross wood which seemed to me at the moment to be only a ludicrous protection. But I gladly eat dust, for the thing worked. I find that I can grow plants in the old desolate corner with more than passable success. My grand, solid wall failed ; the thin trellis does the trick.

Why? The reason, as I know, is this. My former solid wall only threw the, cold winds up, and then sent them swirling down on the top of my wretched plants. But the thin trellis breaks up the wind, jumbles it together, sends it back on itself, and so acts as a finer protection for the flowers than the solid bulwark. A hedge, for instance, that breaks the wind and yet lets it through in moderated fashion is a better protection than a thick wall.

You can apply this to anything you like, and you will find it true. What is the best way to protect and shield your children? Build a high strong wall around -them, as -so - many fond people do?- But that sort of thing can never save them from the driving winds of life. Discipline, sorrows, -.and trials, against which no human\_device can ever elude them, are only deflected to be thrown down on their heads with greater force and devastation. It is far better acid saner to let the winds of Our common experience play around them: moderated only by such natural protection as love and common sense alike can- provide. Sheltered lives, are never really sheltered—. If we do manage to build a high wall of 'selfish exclusion around them, that generally does one of two things—it either softens them into flabbiness or leaves them a prey to the double swirl of the swooping blasts. Let the winds through, tempered by the natural hedge of love, care and wisdom. Give every good. natural protection — love, care, counsel, warning and brave advice. But don't be fool enough to think that walls of wood or walls of gold can save your beloved from the inescapable winds.

I saved my flowers by a modest trellis. Temper or break the winds, if you like. But let them through. Wooden walls bring their own special kind' of disaster.

# The Gift of Cod.

“Freely ye have received—freely give.”  
God’s understanding- love!  
To Him we come

Misunderstood,- misjudged,  
Motives impugned, and explanations spurned,  
Love all aqiver with its deep-driven pain—

And lo! He soothes us with His understanding love  
Giving us credit for the best we are,  
And what we strive to be.

Draws from the wound its bitter sting.  
And with His loving confidence gives strength  
To bravely bear,

Freely He gives us this groat love,  
And we He bids to give it forth again as free,  
To those we meet upon our daily path,

Giving each credit for the best he is,  
And what he strives to be-  
With-understanding love, give strength to bear,

And thus the burden of our brother share  
Who gives another strength of soul will find  
That he, himself, is not one whit behind.  
So may we live!

Freely we have received love- -Freely give!

## Bible Study Meetings.

Regular Class Meetings for Bible Study, etc., are hold each. Sunday afternoon and evening, also mid-week, in Melbourne and Adelaide, at the following addresses :—

Clyde House, 182 Collins Street, First Floor. Room 5, - near Town Hall,- Melbourne.

Liverpool Buildings, Flinders Street Adelaide, South Aust. The gatherings are quite unsectarian, and all desiring to attend will be very welcome,

## Correspondence.

South Australia,

Berean Biblical Institute, 8th October, 1936.

Melbourne.

Dear Sir,

I think it must be about time I renewed my sub. for "People's Paper," so I am sending postal note for 2/6. I enjoy the paper very much; the article on Palestine in the last three issues has been very interesting.

As there is a few shillings to my credit with you I would like you to send me the book "A Review of the Doctrines," and "The Plan of God in Brief." I received the book "Desolations of the Sanctuary" and am sorry to say it is only too true. Some of the articles in the "Tower" since that book was written have gone still further astray, but I suppose that is only a sign of the times.

With kind regards, I remain,

Yours faithfully, B.W.J.

September, 1936. Dear Friends,

I write to thank you very much for the two copies of the "Studies" you sent me. It is indeed a help to have the explanations of the present times, which can be plainly seen in the European situation of to-day. I am looking forward to the end, as I know that whatever happens in between, the kingdom is coming afterwards. When I read a newspaper now I read it with the knowledge of the present truth, and am not alarmed unduly.

Times are still very difficult, but the Lord still provides just sufficient to carry us on from one week to another.

I shall be very pleased to have the copy of "Foregleams of the Golden Age" later on. At present I am busy with "The Time is at Hand," which I find very interesting. The more I read and understand the more I understand what I have already studied.

Thanking you again, with Christian regards,

Yours in Christian Fellowship, B.A.

Berean Biblical Institute. Western Australia.

Dear Sirs,

I happened to pick up a piece of an old Adelaide "Chronicle" the other day and I saw your advertisement, of which I enclose the coupon. I would be very thankful to be enlightened on the subjects you name.

Would you please send me items Nos. 1 and 4 of the coupon? I would be very grateful if you could oblige. Yours faithfully,

Z.B.P.

South Australia,

12th October, 1936. Dear Sir,

The enclosed coupon I have taken from the Adelaide "Chronicle." As I am deeply interested in the subject "Upon the earth distress of nations," I shall be pleased if you will send some pamphlets on the subject.

Thanking you kindly,

Yours faithfully,

B.FA.

"Weeping may endure for a night, but joy cometh in the morning."—Psa. 30:5.

"The night of weeping soon  
Will be for ever past;  
Thy coming will disperse the gloom  
And sunshine bring at last.

## Duties of Daily Life.

LIFE is not entirely made up of great evils or heavy trials, but the perpetual recurrence of petty evils and small trials is the ordinary and appointed exercise of the Christian graces. To bear with the infirmities of others, their bad judgment, their perverse tempers—to endure neglect when we feel we deserve attention, and ingratitude where we expected thanks; to bear with the company of disagreeable people whom Providence has placed in our way, and whom He has provided on purpose for the trial of our virtue—these are the best exercises of patience and self-denial, and the better because not chosen by ourselves. To patiently bear with vexation in business, with disappointment in our expectations, with interruptions of our retirement, with folly, intrusions, disturbance—in short, with whatever opposes our will or contradicts our humour—appears to be more of the essence of self-denial than any little rigors or afflictions of our own imposing. These constant, inevitable, but inferior evils, properly improved, furnish a good moral discipline.—F.L.S.

## Be Still.

How many have learned to hold still and wait upon Him? Some may be disappointed because their prayer was not answered immediately. They think the work should be done instantly. But this does not give occasion for us to become impatient, anxious or fretful. Only wait and see the salvation of the Lord. He is interested in His children; He is watching over us. His everlasting arms are beneath us. Neither can the enemy touch us unless He allows it. A refuge and a fortress is our God.

Greeting Cards, etc.

A further supply of cards very suitable for Christmas and New Year greetings is expected shortly, including some with the new year calendar. These will be in two lines, assorted, at about 1/4 and 2/4 per dozen, also a cheaper variety, assorted, at 1/- per dozen. Orders for these may be placed right away, and a full list of literature, etc., suitable for, Christmas gifts will appear in December issue.

Tracts for Distribution.

The article, "When Christ is King," which appeared in last month's "People's Paper," is now being prepared in tract form. Good supplies of these may be obtained by all desiring to co-operate in the work; also other topics available.

"DAILY HEAVENLY MANNA."

NEW EDITION. Vest 'Pocket Size.

This Book, with Scripture text and helpful comment for every day of the year, is well known amongst the truth brethren.

Every Christian should use this "Manna" daily.

Bound in strong cloth, black or dark green, gold stamped, and posted to any address-1/9 (40 cents) per copy.

In good black leather covers, nicely stamped in gold, red edge,-2/6 (60 cents) per copy, posted. (Reduction in price for three or more copies).

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