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## A Blessed Hope for Suffering Humanity

“We know that the whole creation groaneth and travaileth in pain together, until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we groan within ourselves waiting for the adoption, -to wit, the redemption of our Body.”—Rom. 8:22, 23.

ONLY for a short time will any thoughtful person question the declaration of the Apostle -that the human family, taken as a whole, is’ a groaning creation. He does not include the “church, for reasons which we shall see shortly, yet He points out that the Church also groans under present conditions. As we pass along the streets and hear the strains of music which occasionally come to us from public and private performances, on instruments of music, as we hear the laughter and see the throngs going to theatres, expositions, games, etc., we might be inclined at first to say there is a good share of the creation which does not groan much. But, as we look more closely at the facts as they come to us in the daily course, we find that much of the laughter is hysterical, and an offset to tears, that much of the music is paid for on business principles, to cheer and enthuse others, and some of it indulged in with the desire to drown care.

Similarly, those who attend places of amusement do so, not because they are happy, but because they are unhappy. Groaning in spirit, ‘they are seeking something to drive dull care away—to assuage their disappointments and heartaches. We believe that the experienced in life will generally agree with us that childhood is life’s happiest hour,

and that with the coming of greater knowledge and responsibility, come cares, disappointments, heartaches and crosses to the world of mankind in general. Let us remember, too, that what we know of the world is in many respects the best, most favoured, and least burdened section.

Looking into the Bible, we are informed respecting the angels and the joys of heaven, and given to understand-that no sorrow enters there, nor any tears, nor any dying. We inquire, did not the same God who created man create the angelic hosts? Why, then, should there be so wide a distinction, so wide a difference between the conditions on earth and in heaven, that our Redeemer should teach us to pray that ultimately God’s Kingdom should come to earth and His will be done on earth as it is done in heaven? Why .does He tell us that the faithful in the resurrection will be made like unto angels, neither shall they die any more? Why are we not like the angels now? Why do we die? \\Thy are we sick? Why are we imperfect in our mental, moral and physical powers? Why are we deficient in our physical strength? The answer to these questions requires superhuman wisdom. There must be a reason; otherwise, the same just, loving, gracious God Would treat His human creatures, His human children, as kindly, as generously as

His spiritual. Why is it that all of our blessings are of hope while all the blessings of the angels are actual and present?

“God Looked Down and Beheld.”

Still seeking information, we inquire of the Bible respecting man's condition, why it is as it is and how it came about. We note the prophetic declaration that God “looked down from the height of His sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those who are appointed to death.” (Psa. 102:19-21). This is in full conformity with the Apostle's statement, and adds the further explanation that the groaning is because man is a prisoner and under death sentence. But when did he become a prisoner? When did the death sentence come upon him?

The Scriptures answer that our race was sold under sin—became the slave of sin—and that the experiences of sorrow, degradation, imperfection and death are all parts of the wage of, this great taskmaster, sin. The Apostle declares that “the wages of sin is death,” and personifies Sin and Death, representing them as the great monarchs that are now ruling the children of men. He declares that Sin and Death have reigned, and as a matter of fact we know that the whole race is subject to these monarchs. (Rom. 6:23; 5:14, 21). The tomb, into which both good and bad go, is the great prison-house where all are figuratively said to sleep, waiting for the morning of the blessed Millennial Day, when Messiah shall come, and shall deliver the captives from the chains of sin and from the prison-house of death, Sheol, Hades, the grave.

Mark the Redeemer's words, “I am He that liveth and was dead; and, behold, I am alive forevermore, and have the keys of death and of Hades (the grave).” (Rev. 1:18), Note again the prophetic statement along the same line, referring to Messiah and the work of His gracious Kingdom, when it shall be established. We read, “I, Jehovah, have called Thee in righteousness and will hold Thine hand, and will keep Thee and will give Thee for a covenant of the people, for a light of the Gentiles—to open the blind eyes, to bring out the prisoners from the prison; and them that sit in darkness out of the prison-house.” (Isa. 42:6, 7). And again, “The Spirit of Jehovah is upon Me, because Jehovah hath anointed Me to preach the good tidings unto the meek; He hath sent Me to bind up the broken-hearted; to proclaim liberty to the captives and the opening of the prison to them that are bound.”—Isa. 61:1.

Our Lord personally preached from this text, and declared Himself to be the One who would fulfil this prophecy— who would release our race from its slavery to sin and its bondage to death. The assurance of the Word of the Lord is that we have Divine sympathy, and that a Saviour adequate to all, the conditions has been supplied by the Heavenly Father, and that the world merely awaits the proper time for Him to act, to strike off these shackles, to unlock the prison door and to let all the prisoners go free from this condemnation.

Origin of Man's Slavery to Sin.

A matter which is so general as to include every member, of, the race in this slavery to sin and death conditions is very noteworthy, and it is profitable that we hearken carefully, to the Word of God for an explanation for it. The Apostle gives the explanation, saying, “By one man's disobedience sin entered into the world and death as a result of sin, and thus death passed upon all men because all are sinners.” (Rom. 5:12), Turning back to Genesis we find the Apostle's words abundantly supported by the history of Adam and his deflection from obedience to God and his rejection from Divine fellowship, including his expulsion from Eden, that he might be thus subjected to dying conditions because of his disobedience, his sin. There the slavery began; there the groaning and dying of our race had its start. The Creator's words were, “Thorns and thistles shall the earth bring forth to thee; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou

return.”—Gen. 3:18, 19.

Nothing could be plainer, simpler, more easy of comprehension to those who had no human philosophy and smoke of the Dark Ages to becloud their vision. It is most evident that the groaning began with father Adam, and that it has continued ever since, as his posterity has lost more and more the perfection of the image and likeness of God in which Adam was created, and has become more and more depraved mentally, morally and physically, until now, “there is none righteous, no, not one”; none perfect either in word or deed. (Rom. 3: to). To will aright may be present with us, as the Apostle suggests, but how to perform all that we will is another matter. As he again declared, “Ye can not do the things that ye would.” (Gal. 5:17). The difficulty is that the dying conditions have left us incapable as respects absolute good, and weakened as respects resistance of the temptations of the Adversary. The explanation is sufficient, as is no human speculation on the subject. Thank God that with the explanation, the Bible holds out before us the hope referred to—the hope of the deliverance of our race from this bondage of the prison-house.

Our context notes these facts, saying, “The-creature (humanity) was subject to vanity (frailty, imperfection, weakness), not of its own will, but by reason of him that subjected it (by reason of Adam’s transgression).” Nevertheless, we read that this subjection to .frailty was not without hope, a good hope, a great hope, a blessed hope, and-this in the Bible is called

“The hope set before us in the Gospel.”

We note the context which declares that although the creature, mankind, was subjected to sorrow, imperfection, dying, through another — through father Adam--he is not without hope; for “the creature itself also shall be delivered from the bondage of corruption (death) into the glorious liberty of the sons of God.” (verse 21). This. is a remarkable declaration, for be it noted that it is not referring to the Church, the Elect, the Little Flock, but to the creation, the world in general. Do other Scriptures support this declaration that God proposes ultimately to deliver the human family from bondage to sin and death— from bondage to corruption? Yes, we reply, this was the very statement of the angels promulgated at the time of the announcement of our Saviour’s birth, “We bring you good tidings of great joy, which shall be unto all people.”—Luke 2:10.

Moreover, the Scriptures give us a reasonable explanation, not only of why the reign of .Sin and Death has been permitted, but of how and where their reign shall be annulled and humanity be delivered. The declaration is that the Lord Jesus paid the penalty for Adam, and that this works not only a release of Adam himself from Divine condemnation to death, but works also the release of all those who came under Divine condemnation through Adam’s sin—the entire groaning creation. All the Scriptures, in speaking of the deliverance of the groaning creation, point to Messiah as the Divine Agency in effecting this deliverance. We have already quoted the declaration of Jesus and the prophets to the effect that He shall open the prison doors and set the prisoners at liberty. We remember also the words of the angels on the subject of good tidings of great joy which shall be unto all people, that it was ‘because a Saviour had been born—:the anointed Lord, Messiah. Thus, all through the Scriptures, every hope of the race as respects deliverance from sin and degradation to eternal life is based upon Messiah and His work—His sacrificial work, finished at Calvary, and His work of glory during the Millennial Age, which will be begun at His Second Advent.

“The Liberty of the Sons of God.”

In the context which has been quoted, the Apostle declares that the groaning creation shall yet be delivered from its bondage to corruption into the liberty of the sons of God. The meaning of this is clear. The corruption came upon all through Adam, the deliverance from that corruption is to come to all through the second Adam. All are to be delivered from such bondage, however they may use the

deliverance, or the privileges of liberty. Those who use it rightly will come into harmony with the Redeemer and with the Heavenly Kingdom, and will be blessed eventually with eternal life. Those who reject it after they come to understand fully, and comprehend its lengths and breadths, will thus be choosing for themselves the Second Death. The liberty of the sons of God, their freedom from corruption, death, is here distinctly shown. The angels are not subject to, not bound by, such corruption, such dying conditions. They, as sons of God, are free from corruption, from death.

Adam, in his original perfection, was a son of God, as the Scriptures declare (Luke 3:38), but he lost his sonship for himself and for all of his race and received instead degradation and bondage to corruption. The hope for Adam and for his race, then, in Christ, is deliverance from the power of sin and death into the liberty proper to them as sons of God. The entire Millennial Age, as the Scriptures show us, will be devoted to this work of setting free the human family from the various bondages of ignorance, superstition, weakness, heredity, and of bringing back all who will, by restitution processes, to the original image and likeness of God, and making them again human sons of God, like unto father Adam before he sinned, plus a large and valuable experience gained during the six thousand years of the fall, and also through the one thousand years of the <sup>^</sup>raising up — the Millennial Age, the Resurrection Age.

Note the Apostle's argument on this subject in a preceding chapter leading tip to our 'text. After telling 'that sin entered Eby one man's disobedience and that it was communicated 'to all of the race, he declares, "For as by the transgression of 'due many died, much more did the grace of 'God and the gift by the grace of the one man, Jesus 'Christ, abound unto many. For, if by the transgression of one, death reigned through the one, much more shall they that receive the abundance of grace and of the gift of righteousness, reign in life through the one, even Jesus Christ. So then, as through one transgression the sentence came upon all men to condemnation, even so 'through the one act of righteousness the free gift came unto all men to justification of life. For as by the disobedience of one man many were made sinners, so by the obedience of one shall many be made righteous." —Rom. 5:12, 15, 17-19, R.V.

How beautifully clear is this statement by the Apostle! We wonder how it was that we so long overlooked the true import 'of these words. We perceive that our eyes were holden and blinded 'by the unscriptural theory that when the Church, 'the "little flock," the saints, should be selected, all the remainder of mankind would be condemned 'to an eternity of torture! Since we have gotten rid of that delusion, our eyes are opening more and more to behold the lengths and breadths and heights and depths of God's great plan of salvation, which first deals with the Church during this Gospel Age and subsequently will deal with all the redeemed—all of the children of Adam condemned for Adam's disobedience, and bought with the precious blood of Christ, and to be justified from their condemnation and set at liberty by the great Redeemer when He shall in due time 'take unto Himself His great power and reign.—Rev. 11:15-19.

### Why So -Long Delay?

The question is frequently asked, why should God so long delay to bring these blessings to the world? If God's Plan indeed be higher and nobler than any of the plans and theories of men, why has it not 'yet been demonstrated? Why has He permitted the world to remain so long in its slavery to sin and death-4000 years and more before he sent the Redeemer—nearly 2000 years since that Redeemer has purchased the world, and yet only a mere handful of the race has, as yet, even 'heard of the only name given under heaven and amongst men whereby we must be saved? Why the delay? Does it not contradict God's claim of love and sympathy and power? If He has the love which longs to help the world, does He lack the power? Is He unable to accomplish His good purposes? Or, if He has the power, does He lack the love, the will?

The Scriptures assure us that the love of God is boundless, and that He has already accomplished for

mankind a redemptive work at the cost of the life of our Lord Jesus. They assure us, too, that God's love is the same to-day as it was eighteen centuries ago, that Divine Power is almighty, and that it only waits for the proper time to come to exercise itself for the full accomplishment of the Divine will and for the full blessing of all the families of the earth, through the Messiah, the Redeemer.

The explanation of the delay is fully given in the Scriptures, which assure us that before the Divine Plan shall extend to the world for its blessing and uplift another work must first be accomplished; that God's purpose to bless Adam and his race is a restitution promise and that the Millennial Age will be "times" or years of restitution, uplifting mankind from the mental, moral and physical degradation into which it was plunged during the six thousand years of the reign of Sin and Death. It will also be a time for blessing the physical earth, and making it the proper home for the perfect race, the footstool of God, filled with his glory.

But before doing this, God purposed a work, if possible, still more wonderful, namely, the selecting of the Little Flock, the elect Church, who, instead of being restored to human perfection, will prove her loyalty to the Lord by her self-sacrifice, even unto death, and be granted a share with Christ in the First Resurrection—a change from earthly nature to Heavenly nature—far above angels, principalities and powers, like unto her glorified Redeemer and Head. This work of selecting the Church has been an important one, and has occupied a long period; and those who now have the privilege of becoming members of this elect Church and joint-heirs with the Redeemer cannot esteem the privilege too highly, but should with the Apostle, count that any loss or sacrifice would be as dross in comparison with the excellency of the blessings promised.

"We, Ourselves, also Groan."

Turn again to our text and context. Note again how the Apostle differentiates between the Church and the world and the groanings of each. Of the Church he says, "We, ourselves, also groan within ourselves, waiting for the adoption, to wit, the deliverance of our Body." The world, without God and without hope, groans in doubt and despair, but the Church—having a good hope as an anchor to the soul, sure and steadfast, entering into that which is within the veil—cannot groan after the same manner as the world.

But notwithstanding all our hopes, all our joys in the Lord, all our fellowship, one with the other, we that are in this tabernacle do groan, being burdened. All of our joyful anticipations of the future, and our realisation of the present that all evil things even are working together for our good and preparing us for the glory to come—all these do not hinder us at times from feeling a measure of the trouble, sadness and discouragement of our earthly environment. Our physical, mental and moral weaknesses at times assert themselves so strongly that we cannot as New Creatures do as we would; we cannot exult in tribulation, even though in our hearts we may rejoice. As the Apostle suggests, we are at times "in heaviness through manifold temptations." (I Pet. 1:6). But ours is not an outward groaning, or should not be. As our text suggests, we "groan within ourselves." it is a subdued groan, a modified one, because of the offset of our glorious hopes.

Note again that the Apostle shows that while both the world and the Church groan, they are waiting for different things. We are waiting for the deliverance of our Body (not bodies in the plural); we are waiting for the deliverance of the Church as a whole. Some of the members have gone before, but finally the entire Body of Christ, which is the Church, will be completed. Then we shall see our Lord, and will be with Him and share His glory, a united Church, a united Body of Christ beyond the veil. For this we wait, we hope, we pray.

But the world, the groaning creation, knows not of the Divine Plan. Its groaning is of a hopeless character; but we may know what God has provided for mankind even though the world be blind and in

ignorance of this. We know that through the Christ, during the Millennial reign, all the families of the earth will be blessed with recovery from death, and with enlightenment and restitution assistances to righteousness and eternal life, and that only the incorrigible will die the Second Death.

And so the Apostle says that the groaning creation is “waiting for the manifestation of the sons of God.” We are the sons of God. As the Apostle says, “now are we the sons of God, and it doth not yet appear what we shall be (how glorious); but we know that when He shall appear, we shall be like Him, for we shall see Him as He is.” (I John 3:2). We see, then, that the world’s hope is in the glorified Church, whose glorious Head is the Redeemer Himself. When this Church shall be exalted in Millennial glory, the world’s time of blessing will begin. Then all the groaning creation shall be liberated and have the opportunity of coming out of the corruption of death, mental, moral and physical, and into liberty and perfection of life as the sons of God, all of which privileges have been secured for them through the merit of the precious blood.

How glad we are that in this dawning time of the New Dispensation the true light is shining from the Divine Word, as well as throughout the realm of nature! How glad we are that we no longer must think of the Church alone as the subjects of salvation, and the world as a whole the subjects of condemnation and eternal torture! How just, how reasonable, how loving, are the Divine arrangements! To see these things should draw our hearts near to the Lord in appreciative love, and we should worship with the greatest devotion One whom we thus see worthy of praise and adoration.

We are not, however, to expect the world to be able to realise these things just at present. It is not the Divine purpose that they should grasp the Plan until the selection of the Church is complete. As the Master said to the faithful disciples of old, and still says to us, “To you it is given to know the mysteries of the Kingdom of God”; but to outsiders, all these things are spoken in parables and (lark sayings, that hearing they might hear and not understand. They will both hear and understand in due time, but now is the time for the calling out of the elect, the perfecting of the saints, etc.

Let us, whose ears and eyes have been blessed of the Lord, respond with all gratitude and humility, not merely with outward praise of our lips, but also with our hearts, let us confess His loving kindness and tender mercy; and let this appreciation more and more sanctify our hearts and separate us from the world, its aims, its selfishness. Let us fight a good fight against sin, especially in our own mortal bodies; for even though the imperfections of the flesh be not counted against the New Creature, begotten of the spirit, nevertheless, the fact that we possess the spirit of the Lord should lead us more and more to desire that perfection which is most pleasing and acceptable to Him, and to strive, therefore, to the extent of our ability; not trusting to the attainment of that perfection, but relying upon the merit of that great Atonement Sacrifice, offered once for all and sufficient for the sins of the whole world.

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## Thy Word is Truth.

A RECENT experience of one of our brethren is expressed by the following:—"Passing along the river side one afternoon, I came to what is termed 'The Mars Hill,' though from what I heard, as well as the location, it might better be termed 'Mars Vale.' I stood a few minutes, amused at the jangle, though grieved at the sight and the words I heard. Three men, all vehement in shouting their egotistical opinions, seemed to want to speak at the same time, for there was no semblance of order, either in their utterances or meeting.

"Each spoke with great authority, and that authority was himself. Their opinions were evidently based on some empty assertions of others; calm reasoning seemed absolutely out of their reach. They uttered all sorts of blasphemous expressions about the Bible, making many absurd assertions, such as, for instance, that the Book had been concocted by priests so as to keep the people clown; that it was by this means that the world had been so long oppressed by the upper classes, etc., etc." flow absolutely opposite is the truth. It is a fact that where the Bible has gone and been made free to the people the result has been education and liberty, and slavery in every form has been attacked and is gradually being obliterated.

It was the Bible that made England what she is, the bearer of the torch of liberty, and the nation that seeks to act justly and whose word can be depended upon. England has been the land where the open Bible has had freest course. Look at those lands where the Bible has been denied to the people by the priests of Rome, who were always afraid of letting the people read and form their own conclusions, and what do we find? What of Spain, of Mexico, and of Italy, until they turned down the Pope?

If the Bible had been compiled by priests, would these priests be afraid of the people reading it? Besides, how often the Bible upbraids the priesthood for its hypocrisy and sinful doings. It is indeed sad to see poor, ignorant men discussing and condemning the most beautiful and helpful Book in the world, which they have evidently never tried to understand. If they would seek aid in the right direction, they might see how harmonious is the Bible, from Genesis to Revelation. Though written by so many writers, covering a period of fifteen centuries at least, there is a wonderful plan revealed, showing what steps of progression have been accomplished in each Age, i.e., before the flood, the

Patriarchal Age, Jewish Age and Gospel Age, and how the plan will be completely successful in its purpose at the close of the next age on which the world will soon enter.

There is one theme running throughout the Book—"Without the shedding of blood there is no remission of sin." The ransom sacrifice of Christ is the centre. The first three chapters of Genesis show the fall of mankind into sin, so that "death passed upon all," and the last three chapters of Revelation show that because of the "Lamb" that was slain, the "Lamb of God," there is to be the "restitution of all things spoken by the mouth of all the holy prophets."—Acts 3:20-22.

Among all the recent discoveries in ancient lands there has been nothing to undermine faith in the Bible, but everything to substantiate it as a divinely provided revelation of God to man.

The following paper cutting is interesting:

"In the course of a sermon recently, the Rev. Canon Crotty, D.D., said that one of the most wonderful stories of modern times had been revealed by the spade of the archaeologist, because of the remarkable way in which it had verified the narratives of Holy Scripture.

“ ‘Very many sites, referred to in the Scriptures, had been identified in recent years,’ he said. ‘Indeed, we may truly say that, in the last 15 years, more progress had ‘been made by archaeologists in Palestine ‘than in the previous 1500 years. Fully 75 per cent. of the places ‘west of the Jordan, mentioned in the Scriptures, had ‘been identified.’

“ ‘Professor Yahuda, a life-long student of Oriental languages in Berlin and Madrid Universities, declares that every archaeological discovery in Palestine and Mesopotamia, contemporary with the Bible period, bears out its historical accuracy.’

“ ‘This,’ said Dr. Crotty, ‘should help to confirm Our faith in, and increase our reverence and love for, the Holy Scriptures.’”

“Divine Plan of the Ages.”

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## Fall of Walls of Jericho.

BIBLE STORY CONFIRMED.

Archaeological Discoveries.

The, story of the fall of the walls of Jericho, which many regard as a nursery tale, has been most remarkably confirmed by an archaeological expedition, financed by Sir Charles Marston in 1930 and carried out by the professor of archaeology at the Liverpool University (Professor John Garstang),” said the Rev. Dr. D. E. Hart-Davies, rector of St. Thomas’s, Edinburgh, in an address to a large audience at the Assembly Hall, Collins Street, recently.

“We may reach the conclusion without a doubt that the Bible story rests on a solid bedrock of historic fact,” proceeded Dr. Hart-Davies. The Bible represented Jericho as a city having .only one gate, and Professor Garstang had confirmed that by his investigations. The area of Jericho, which was more a fortress than a city, was less than six acres, so it was easy for an army to march round the walls seven times in a day. There were two walls, 15ft. apart, built of some dry brick. Professor Garstang had suggested that the term jerry-built might have been derived from Jericho-built.

“Garstang says definitely that the walls did fall outward, as the Bible says,” added Dr. Hart-Davies. “What was the cause of the collapse? It is always dangerous to speculate. Garstang says that the collapse was not attributed by the Bible to a physical agency, but we should not overlook the possible effect of an earthquake. A hotel collapsed with fatal consequences in Jericho in 1927. We know that Palestine is subject to earthquakes, and that Jericho particularly is in the earthquake zone. I believe that God does not hesitate to use natural means for the accomplishment of His purposes.” •

A noteworthy feature of Garstang’s investigations was that he found an abundance of pottery and foodstuffs and evidence of fire in the ruins, but he found no metals. That aspect confirmed most remarkably the Bible narrative; “And they burnt the city with fire, and all that was therein: only the silver and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord” (Joshua, 6, 24).—Melbourne “Argus.”

## Why Should I Fear

Where'er the storms come down on thee,  
And days of peace all seem to flee:  
This thought thy peace again shall bring,  
Why should I fear?—the Lord is King.

“E'en when the tempest rages high,  
And darkest clouds are drawing nigh.  
With hands of faith to this, O! cling—  
Why should I fear?—the Lord is King.

“Amid the stormy waves of life,  
Above the tumult and the strife,  
The chimes of hope still sweetly ring—  
Be not afraid—the Lord is King.

“Thy ship is tossed by wind and wave,  
But there is one whose power can save;  
Across the sea he hastes to bring  
Both rest and peace—the Lord is King.

“Yes, Jesus walks upon the sea,  
And in the storm He comes to thee;  
Then trust in Him, rejoice and sing;  
He calms the waves—the Lord is King,

“He stretches out His hand to thee,  
And from thy fears He sets thee free;  
Beneath the shadow of His wing  
He keeps thee safe—the Lord is King.”

## The New Creature's Good Fight.

THERE is a duality in Christians that is not to be recognised in others. The natural man has no distinct entity aside from his body. The New Creature is recognised as having a life and entity distinct from the body; and this New Creature is temporarily being developed and nourished in the old body. The old body has its will, its desires. The New Creature has its interests, its desires. Consequently, there is a conflict between them.

In the passage of Scripture, "I keep my body under" (1 Cor. 9:27), we see the thought of mastery. The New Creature should say, "I am the master—I will not allow my body to master me," as though there were fear lest the old creature should get the New Creature down and strangle it. It is a battle to determine which will win, which will live and not be destroyed.

The first thing, then, is for the New Creature to get the body under, and thus have the mastery. The New Creature, having gained the mastery should, as a secondary step, bring the old nature into subjection and not do its bidding. The old creature is continually trying to assert itself. Very frequently it argues as to how it should be treated and how it should not be treated. Sometimes, through false sympathy, it might be treated too well.

We must remember that the life of the old creature means the death of the New Creature. We must vanquish the flesh, and we shall not be the victor until the flesh is entirely destroyed. Our victories as New Creatures will, not be gained until we, as old creatures, die. So the battle is unto the death, and there should be no particular sympathy between the two natures.

That which would enliven, encourage the flesh in any way is a foe, and must be banished from our hearts. This might lead in some cases to extremes of conduct, and we might be judged as extremists by the world. But the world is not our judge. The world has no "exceeding great and precious promises" before them. They are a different class from us altogether. We are not to take our instructions from them, nor to allow them to shape our view of the matter, but we are to use the spirit of a sound mind in all things.

### Death of the Flesh Essential,

The Apostle says that we, are to be dead, with Christ, to suffer with Him. The master invites us to take up our cross and follow Him. This means the complete subjection of the flesh—the death of the flesh. If we fail to gain the victory over the flesh, we shall fail to gain the great prize. The ones who are to gain the prize of the High Calling are those who will crucify the flesh, who will put it to death. We are to be "more than conquerors."

This is what the Apostle means keep my body under and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway. All the preaching to others will not get me into the Kingdom.

I must keep my body under and bring it into subjection, using all diligence. Whatever I would get out of it, by pampering it in any way would be to my disadvantage. I am to be on the lookout to accomplish the victory, lest I should be a castaway.

## Knowledge of the New Will Conditional.

Elsewhere the Apostle has told us that the Church is a New Creation of God;\_ and that to those begotten again of the holy spirit old things pass away and all things become new. (2 Corinthians 5:17). Addressing the same class, he says, “Ye have put off the old. man. with his deeds.” We have put off the old man, the natural, fallen man, with his privileges as the successor of Adam, in the same sense that we put off the old will. and have received a new mind, in Christ. instead, therefore, of belonging to the human family, we have stepped into membership in the Body of Christ out of the old into the new.

The Body of Christ is not human, but spiritual. We have made this. transfer from one family, with its hopes and interests, into the other. The old man is in a fallen and dilapidated condition in every way; and we realise that its deeds were far from satisfactory to ourselves, and especially unsatisfactory in God’s sight, We, therefore, by our wills, stepped out of this condition, under. guidance from on High. We^ have made a full consecration of all the old rights and interests, which we had in the old nature, in order that we may be in the New Man, Christ.

As we have come into membership in the New Man, Christ, of which Jesus is the Head, we have under this Head an increase of.. knowledge. “We are renewed. in knowledge after:the image of Him that created us.” The New Creature comes to a more and more clear knowledge of the new will in proportion as He seeks to put down the human will and to be directed: by the holy spirit.

It would seem, therefore’, that we put. off the old man, Adam, and the , human nature in general, in order that we may put on Christ, and, be found in Him, as members of His Body, and’ may receive with Him a share in the exceeding\_ glory, and ultimately be accounted worthy of a place in the Kingdom of God. In proportion as we grow in grace, in knowledge, our appreciation of the Heavenly things increases. Thus our renewing progresses.

The new will recognised by God in the begetting of the holy spirit is the New Creature, which thus puts off the old and puts on the new. Its existence depends on this transformation. Failure means Second Death. Barely to overcome would -mean a lower place on the spirit plane—in the “Great Company.” Only the “more than conquerors” will get joint-heirship with their Lord —with exceeding glory and the divine nature.

# Correspondence,

Victoria,

3rd July, 1935.

Dear Brother,

I received your letter of some time back, and was Pleased to hear from you. I still look back on your brief visit here with pleasure; it was so good to have had you here, if only for such a brief time, along With the visits of the Sisters.

Bro, and Sis. -- and Bro. still continue their fortnightly visits to our home, and we have good studies:together.. It is all such a help along the way: the world and 'its spirit crowds upon us, but we hear the Master 'say, "Come ye yourselves apart and rest awhile." It is so good to have the dear friends here; we are now in the 5th of 1 Mess,

Was pleased to have the comments on the New Covenant in last "P.P." Literature along this line is also coming our way; perhaps the Adversary is seeking to attack on this matter similar to his attack of late years along the lines of the Harvest work—the Lord's presence and manner of His return. However, there is no Scripture that really supports the theory, but much to the contrary. Thoughts as follows have been in mind lately, so will put them briefly.

The New Covenant is definitely to be made with the House of Israel and Judah; how, then, can it have yet been sealed when Israel and Judah are cast off and 'in disfavour Until the fullness from the Gentiles be come in. 'It is claimed that the Apostles and early Church were representatives of Israel and Judah and the New Covenant was sealed with them. Could this be so when. they were in Christ transferred from the house of servants to the House of Sons? Again, the seed of Abraham is not many seeds. but one—Christ,, Head and Body. Christ, the Head, was not 'developed under the New Covenant because His sacrifice was necessary to seal it. How, then, can we take the One Seed and divide it, developing the Head under one Covenant and the Body under another Covenant?

Also, how can one Covenant produce two different results? Can we suppose a Covenant operating in one Age 'and leading in a' way of sacrifice to glory, honor and 'immortality, to lead in another Age up a highway of holiness to human perfection? It would seem like sowing wheat "One 'year and reaping -a crop of wheat, and the next year sowing similar wheat- and expecting a crop of potatoes.

I -trust,: dear Bro., the foregoing thoughts have not .weariied you, but I had them in mind and thought to write them down. I trust this finds you and Sister well. Perhaps we' shall not be so long in seeing each other again, or the way may open for us to come to. Convention.

With Christian love from us both,

Yours, by His grace, S.L.R.

Queensland,

20th July, 1935.

Berean Biblical Institute, Dear Friends,

I am sorry to keep you waiting for a reply to your letter; I received all the books, and thought that I would like to know something of their contents before writing, hence my delay.

I have finished the "Desolation," and can honestly say that I thoroughly enjoyed reading it. Having had some experience of the Watch Tower Society's ways, means and methods, I can vouch for the truth of what this book has to say, and it is pleasing to find that there is someone who has the courage to expose their doctrines and untruths.

I have made a start on the Rev. Vols., and so far I like it, and am sure that as I get further along I shall still continue to enjoy the help I shall receive.

Thank you for papers forwarded to me; later on I may subscribe to you to send them regularly. You certainly will hear from me again. For the present, I will close, thanking you.

Yours, etc., P.H.A.

New South Wales, 5/7/35.

To Secretary,

Berean Biblical Institute,

Dear Sir,

Some few weeks ago Bro. --, of --, kindly wrote you, and asked the price of Pastor Russell's books of "Scripture Studies" for me. I am very much interested in them, thanks to Bro. , who happened to be my neigh- hour when I came to live here some two years ago, although I only came to know him personally a few months before he left for Queensland. He was the first man in all my life to teach and point out the Scriptures to me. Although I had been a churchman all my life I never learned anything like Pastor Russell's teachings.

I would like the set of "Scripture Studies" (the six), also the "Book of Sermons" and "Tabernacle Shadows"—the second-hand ones will do. You can hold them for me or forward them on, which ever suits you best; I cannot pay for them till a few week's time. Not being able to work this last few years, I find it hard to pay my way.

I am very grateful to Bro. -- for the help he has given me, and for loaning me books and tracts; he thinks no trouble of riding four miles here and back on his hike to help me.

Yours in Christ, B.J.A.

“WATCH TOWER REPRINTS” (Prior to 1919).

Some volumes of the above “Reprints” are on hand for disposal, new and second-hand, and friends desiring them will be supplied with particulars. Complete sets of the “Reprints” will be available shortly and these will probably be the last obtainable, The value of these fine volumes is well known amongst the truth brethren.

#### OTHER ITEMS

Oxford Teacher’s Bible, Brevier Type (fairly large), India Paper with full Oxford Helps, including Concordance etc., been used as sample, but as good as new , first-class binding; value over 30/-, for 20/- posted.

Emphatic Diaglott, used, good leather binding, reasonable order, price 4/- posted.

Cruden’s Complete Concordance, in fair second-hand condition, price 4/9, postage extra, about 9d.

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