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He is Able to Keep.

“O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called. . For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day . . . That good thing which was committed unto thee keep by the holy spirit which dwelleth in us.”-1 Tim. 6:20; 2 Tim. 1 12-14.

IN these verses we have brought to our minds two aspects of the Christian life. The one is in what we must commit to the Lord; the other is what the Lord has committed unto us.

It is an important thing that we properly distinguish between things that are our responsibilities and things that are not. Perhaps there are as many mistakes made in dabbling or meddling in matters that are not our responsibility as there are in neglecting things that should occupy our best attentions. It seems very important, then, that we must exercise the spirit of a sound mind, so as to properly distinguish between things which God has committed to us and things which we ought to commit to God.

Sometimes even in our zeal for God and His cause we may be led to do things and speak of things which, while we thought to do good, have worked only mischief. We had thought we must do so, in order to save the cause, or progress the work. When too late we have learned the lesson that it is better to abide by Divine instruction, and in those matters that are out of our province to trust and know that the Lord is able, by one means or another, to preserve His cause, to guard His people. Nothing can hurt or hinder His purpose. There is nothing too hard for Him. (Jer. 32 :17; Luke 1 :37 ; Matt. 19 :26; Gen. 18 :14.) See also Isaiah 14 :27 and 46 :10, 11.

We need have no fear of the Lord neglecting to guard His own cause. He will guide and guard, His people, His elect ; none can by any means prevent the accomplishment of His purpose, His will. “All things shall work together for good to them that love God.”

What rest, what peace this happy assurance brings even in the dark days of calamity or distress, of grief, sorrow or pain. It is when faith is weak that fear takes hold and distress of mind leads to discouragement and “Doubting Castle.”

Sometimes there are great trials and testings in connection with our fellowship or our service in the Lord's vintage.

It is well that we always consider the circumstances and our own responsibilities. Sometimes friends have stepped into such matters and made things worse, when the spirit of a sound mind would have said, “No, it is not my responsibility, and ‘I fear to touch things that involve so much, my feeble hand might shake, Thine can make no mistake.’ “

We take the case of Uzzah neglecting the instructions concerning the Ark of the Lord. He thought to save it from falling by putting forth his hand and he was smitten dead. What a lesson to us all not to meddle with matters out of our province, but just trust and the Lord will take care of His own. There had been neglect on the part of the priests in not having the Ark carried in the proper manner, according to the instructions of the Lord by Moses. Had it been carried properly by the Kohathites the incident would not have occurred. Numbers 4.

How important it is, then, that we should understand and distinguish between the things that God has committed unto us and the things which we have committed unto Him, or must leave to Him.

First, it seems well that we consider what we have committed unto God, for unless we have come to Him and consecrated ourselves to Him, He will not commit to us privileges which belong only to His children. What is it that Paul had “committed unto Him against that day”? It does not take long to state this, for when we were brought nigh to God through the death of His Son, we realised that we were bought with a price—the precious blood of Christ, as of a lamb without blemish”; therefore we were not our own.

It was at this stage that the invitation came to us, “My son, give me thine heart.” It was here that we heard the Lord’s words, “He that will be My disciple, let him take up his cross and follow Me.” It was here that we were invited to count the cost; were we willing to forgo the good things of this life, to tread the narrow way with its trials, persecutions, and disciplines—to be dead to the world and the flesh, and like our Master, say : “Thy will be done,” howe’er it cross mine own?

We saw with the Apostle (Rom. 12:1) that it was but our reasonable service and so we presented our bodies (ourselves) to the Lord as a willing sacrifice, made acceptable by the merit of our Lord’s death and perfect life which was a sweet incense unto God, ascending on our behalf.

So, then, we have committed our all to God, all our interests in this life—all we are and all for which we hope. That is a full surrender. Just as Jesus on the cross, sinking into death, committed His life unto God, and was fully persuaded that the Father would raise Him up out of death, which He did on the third day, so we commit ourselves and all our interests to the Heavenly Father’s care. According to our faith, or as to how fully we are persuaded (like Paul) that God is able to keep or guard it, until that day when we may awaken in the likeness of Christ, will be the rest and peace in the hard places of this life, when we do not just understand the why and wherefore of many things that are permitted. If we have trustful faith we will be able to rejoice in the thought that the Lord is doing His part in training, polishing and fitting us for the Kingdom, and so we will be able to rejoice even in tribulation. (Rom. :3.)

What a grand example of faith we have in Abraham. (Rom. 4:20, 21.) He had surely committed his way unto the Lord. Jesus, too, had committed His life unto the Father at Jordan and so fully did He trust to His good care and providence that perfect calm and peace ‘were maintained under all circumstances. We are also assured that it is our privilege to claim the same Divine protection, for “the Father Himself loveth you,” and “If God be for us, who then can be against us?” With such confident faith, with such full submission to the Divine will, disappointments are accepted as His appointments and peace is maintained in our greatest griefs, sorrows and pains.

Sometimes we are disappointed when those we trusted and had laboured within the truth service and joined with in fellowship have turned away. Paul had such experiences like many of us. He writes

pathetically to Timothy (2 Tim. 4:9, 10) : “Do thy diligence to come shortly unto me: For Demas hath forsaken me, having loved this present world.” Also 2 Tim. 4:16, “In my first defence no one came to me, all forsook me.” Then, having done all we know how to regain such an one, we must not worry, or keep worrying him, but as the Apostle says, “After the first or second admonition, an heretic, or fractious person reject.” Leave him in the Lord’s hands.

“Commit thy ways unto the Lord, trust also in Him and He will bring it to pass.” There is no need to carry all the weight of responsibility, all the burdens of business or household affairs, of parental cares or the cares of the church when matters seem to go all wrong. We must take it to the Lord, seek wisdom and guidance, doing what we believe to be right and then “cast all your care upon the Lord for He careth for you.”

It is sometimes those who are nearest and dearest to us who give us most pain and anxiety and grief, and hearts might well be broken did we not have the place of refuge—did we not have faith in Him—to whom we have committed ourselves and all our homes and business and all our loved ones. But if we do “know in whom we have believed and are persuaded that He is able to keep—to guard—that which we have committed unto Him against that day,” we trustfully rest.

It is just when the hard times come, when we cannot see how to provide things honest, even the necessary things for our dependents, that faith can shine out the brightest. It is when our loved ones, our little ones, that have entwined themselves around a father’s or a mother’s heart, lie helpless and gradually sinking-away; when all has been done and there seems no hope and one’s heart seems desolate indeed ; it is then that our faith is tested. Do we really know Him, do we really fully trust Him—that He knows best, that it must be best—even to allow our loved one to be snatched from our grasp of love? If we do, if we have fully committed our all to Him, then faith will shine out in our peace amid sorrow, in our calm amidst storm, in the rest of faith in the anguish of grief. Not that there will be no tears, not that there is less pain, not but that the love goes out to find its object flown and only memory to grasp, but there is peace, there is assurance, “We sorrow not as those who have no hope.” “The Lord gave, the Lord hath taken away” ; the Lord will restore to life in the glorious morning; “Blessed be the name of the Lord.” So there is the blessed rest in the Lord.

There are no circumstances, no conditions that can come to us but what, if we will just remember that we have committed all to the Lord, we may find peace and rest, for the Great Shepherd will guard His sheep. (See Psalm 1.21.)

It is sometimes so hard to be misunderstood and it is right that as far as possible we should try to explain and restore confidence. When we have done all that seems possible in that way, without avail, then we may remember our Example who was “despised and rejected of men”; so misunderstood as to be declared a blasphemer of the holy name He loved and crucified as a felon. “Who when He was reviled, reviled not again; when He suffered He threatened not, but committed Himself to Him who judgeth righteously.” (1 Peter 2 :23.)

The Christian way is a narrow way, a way of difficulty ; it is a way of testing, of trials, a way of faith. But it is a wonderful privilege to which we are invited, to come into Christ, to be baptised into His death—to suffer with Him—and then to live with Him, to reign and sit with Him in His throne, even as He overcame and sat down in His Father’s throne. So, then, we, know that great trials must be endured in order to perfect us in character and make us fit to partake of the inheritance of the saints in light. However, we have such good promises of grace and strength for our day, in every circumstance, with the assurance that nothing shall be permitted more- than we are able to bear. When anything seems so hard to bear let us remember that the Shepherd of Israel is ever ready, able and willing to deliver, or to sustain in every need. “Let them that suffer according to the will of God commit the keeping of their souls to Him in

well doing as unto a faithful creator.” (1 Peter 4:19.)

If we come to such a position as Israel, with Pharaoh’s host behind and the sea before, let us trust and neither- murmur nor complain. We have committed ourselves unto the Lord—just trust. “Stand still and see the salvation of God.” (Exod. 14:13, 14.) “Having done all, stand.” (Eph. (3:13.)

What has God committed unto us? We may get mistaken ideas respecting our responsibilities. The great mistake of Christendom is that it was thought that God had committed to the Church the work of converting the world and to set up Christ’s Kingdom during this Gospel Age. The great Antichrist, the Romish Church, is the result of this false idea.

Some., to-day, assume a responsibility of declaring that the Gospel Age is ended, that the Kingdom of Christ is begun and millions now living will not die. This has been declared for nearly twenty years but the millions still go on dying.

But coming nearer home, there are those who conic to the knowledge of present truth who seem to appoint certain work or position to themselves and assume authority. Sometimes elders assume it to be their responsibility to rule over God’s heritage and usurp an authority above others. Also, sometimes, members in a Class will interfere with the work appointed to others. Then there is the possibility of meddling with other people’s affairs, of talking about others’ concerns. While we all have a responsibility towards other members in Christ, to comfort and encourage as we may be able—”Bear ye one another’s burdens and so fulfil the law of Christ”—we are not to criticise or judge one another. “Every man shall bear his. own burden”; we can only help as opportunity affords.

We have to “learn to be quiet” and to “mind our own business.” “For every one of us shall give account of himself to God.”

If we realise all that the Lord expects from us in the things He has committed to us, we shall realise, too, that it will take us all our time and strength, supplemented by the grace of the Lord, so that we may reach “the mark of the prize of the high calling of God in Christ Jesus.”

. What has the Lord committed to us as new creatures -in Christ? Of course every good and perfect gift comes clown from God, and should be received with thanksgiving by everyone and used to the glory of God. But God is now dealing only with those who come unto Him by faith in Christ. Even the first drawings of God, the ability to understand the message of truth, that by believing on the Lord Jesus Christ we might be saved, was something we had to act upon, and by so doing we came to be justified and at peace with God. Then a further opportunity was opened to us— that of Romans 12:1. By taking this step of consecration the Lord gave us the evidence of acceptance as a member in Christ—the holy spirit—the spirit of sonship into the heavenly family .

The Lord ‘has, then, committed to us the responsibility of sonship. We as His dear children must walk so as to honour our Father. That is a great responsibility—to let our light so shine that others may come to glorify our Father. Jude 20 and 21 says : “Beloved, building up yourselves on your most holy faith, keep yourselves in the love of God.” As God commits each item of truth to. us, we must use it before we have further truth entrusted to us step by step.

Having reached this privileged position of son-ship, having surrendered our hearts, wills, our all to the Lord, He, then, commits to us all these things which we surrendered to Him and would have us use everything as His, in His service, to His glory. Then let us remember, when questions arise as to our going anywhere, to consider whether the time can be spent in that way to God’s glory, or will it be going for our own pleasure and may be rather a hindrance than a help to our spiritual interest. The first and most

important object is that which is God's will for us, even our sanctification.

Time is a talent committed to us, so we must try to "redeem the time for the days are evil." Our homes, our loved ones, we now love and serve as unto the Lord, as good stewards. While we loved these before, now we also love them because we committed them to the Lord, and we love them and serve them all the more, all the better. Even if they do not appreciate it, the Lord will, for thus we show our love to Him and desire to serve Him. So, also, in our business or service for employer—do all as unto the 'Lord. The true Christian, while not of the world, while having given up everything of selfish desire, yet will be the best master or servant, the best husband or wife, or parent, or son, or daughter.

Yes, all we have of time, our bodies, health, strength, friends and wealth, we gave up, but have received again at the Lord's hands to be used for Him. "I died, yet I live, yet not I, but Christ liveth in' me,—For me to live is Christ." "Again, when it comes to using our money, the question must be : Would the Lord approve, will He think me a good steward if I purchase this Or that—can I use it, can I wear it to His glory? Would He approve of my spending for things that are vain, that do no good, let alone things that do positive injury either to self or others? We are not to judge one another in such matters; we are to judge ourselves. Some who profess Christ, and possibly even the majority of clergy, seem to think they can spend money that ought to be the Lord's in tobacco and many questionable worldly pleasures. The Lord is to be judge as to the use of our talents and the rewards will be according to faithful stewardship.

There are two parables of our Lord which illustrate and emphasise this matter—the "Pounds" and "Talents." In the first the Lord represents Himself as going to receive a kingdom and to return. He gave to His servants each a pound to use. This seems to represent something that comes to all Christians' alike and that may be justification, with the opportunity of putting it to the bankers and making some gain. That seems to be the one thing we all have in common at the beginning of our Christian course. We could not start without justification. So Paul says, "Therefore being justified by faith, we have peace with God."

How many there are who go no further. They are like the man who tied the pound up in a napkin —made no use of it. So, at the finish, he finds the pound taken away from him. The only object of this justification by faith in this age is that we present our justified bodies a living sacrifice to God. There are many who receive this grace of God in vain.

A very important talent is the truth ; all true Christians are missionaries. "As the Father hath sent Me even so send I you." John 20 :21. (See also Matt. 28 :19, 20; margin.) That has been the privilege all down the age and those who most earnestly have obeyed the Lord have suffered for it. We have the privilege of present truth and this is a talent for which we must give account. What results are we going to be able to bring to the Lord? (1) The effect on ourselves— our own sanctification. (2) What effort have we put forth to sound the trumpet—the shout —of the Lord's presence, to give out the meat in due season, of things new and old out of the storehouse?

Another talent is membership in the Body of Christ; we have a responsibility to comfort and encourage—to edify each other. Some have talent in explaining truths, some of sympathy and helpfulness, and in conversation, but it may only be a talent of one's presence and smile, and the spirit of Christ. Do we count our talent of little consequence? Should we not feel that even the smallest service is something we can do for the Lord? Are we going to neglect this talent and allow just anything to come in and prevent our care for the Lord's cause and comfort of His members? Inasmuch as we do this or that to the Lord's little ones, we do it unto Him.

Where would we be if the Lord had been careless of our interests ; even if Paul had taken matters more comfortably ? No! We are not going to be carried to Paradise on flowery beds of ease. If we are to win the prize of the high calling it is going to be "Ne'er think the victory won, nor once at ease sit down, thine

arduous task will not be done till thou hast gained thy crown.”

“Increase our faith, dear Lord,
For Thou alone can’st give
The faith that takes Thee at Thy word,
The faith by which we live.

“Increase our faith, so weak are we,
That we both may and must
Commit our very faith to Thee,
Entrust to Thee our trust.”

God’s Glorious Temple.

“Ye are built up an Holy Temple,
A habitation of God through the Spirit.”
Of all the beautiful lessons
With which God’s Book is filled,
This one of wonderful sweetness
Hath most my being thrilled.

Oh! wonderful care of the Father,
Oh! wonderful love so free,
To know that the Maker of all things
Careth so much for me.
‘Tis said that the temple so stately
That crowned Moriah’s hill,
Was built without sound of hammer,
The toilers working so still.

Far off from the grand foundation,
Was all of the noise and strain
Of fitting one stone to another
From base to turrets fane.
And when all were brought together,
The stones of every size,
The columns so strong and graceful,
Each in its place to rise;

They formed so grand a temple,
As never before was seen,
So true in its great proportion,
So bright in its glittering sheen;
Yet there ‘is a greater temple,
And God is He who plans,
Now gathering His stones together
For His house not made with hands.

And each living stone will be there
Which evermore day by day,
He’s fitting for this great temple
Which will last forever and aye.
Our pains, temptations, and perils,
Our sufferings, sighs, and tears,
Are God’s chisels, tools and hammers,
Until the Master appears;
Let none shrink from the process,
Let none of the Lord’s complain,
But wait with a meek submission,
‘Twill not be long nor in vain.

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.

Justification and Consecration.

THAT justification precedes consecration would appear very clear from Romans 5:1-2. We could not approach God as sinners in our own behalf. "No man cometh unto the Father but by Me." (John 14 :6.) It is because we are justified by faith that we become at peace with God, and having reached that step we find the way open into the grace in which we now stand, rejoicing in the hope of the glory of God.. That is, that on the basis of justification by faith we were able

to accept the invitation to offer ourselves as living sacrifices to God.

It would seem, however, that this justification by faith was but intended as a temporary condition of being at peace with God until a decision should be arrived at in respect of consecration. A justification rather to friendship, at peace, but evidently the real merit of the Cross had not been applied until the consecration was made and we became "accepted in the beloved," a member of Christ's body.

We came into the Court condition with the opportunity of the laver—the washing of the water of the word—and the veil of consecration before us with its promise of spiritual blessings beyond. This seems to fit with the position to which our Lord referred, saying "count the cost." No one is even then compelled to make the sacrifice; they could still withdraw from the Court, having "received the grace of God in vain."

However, having once made our consecration of all our earthly hopes now and of restitution, of which the Cross gave us opportunity, then we could not take back the sacrifice. Having come to a knowledge of the truth, tasted of the heavenly gift and of the good things of the world to come, etc., we must either carry out our consecration or fall back into a second condemnation to death from which there would be no recovery, for Christ died but once and we have had our opportunity of life which is secured for every man.

So, then, while justification precedes consecration, it would seem that justification to life is not valid until the offering is made. We put our little all on the altar and Christ supplements it with His merit so that it may be acceptable to God—so makes it real.

Pilgrim Way Ended.

THOSE of our readers who have visited Adelaide during Convention and other seasons will doubtless remember Sister Hobbs who recently passed away after a comparatively short illness. Although well advanced in years our Sister had retained her mental faculties almost to the end.

Those who knew Sister Hobbs must surely have appreciated her many fine qualities of Christian character ; so gentle and kind and yet firm in holding fast to what she knew to be the truth of God's Word. We feel that we can indeed thank God for the memory of a life so full of loving thought for others. "She hath done what she could" was said of one who ministered to our Lord, and we think our Sister did what she could to show forth His praises to others.

It is a comfort to us to realise that as one after another the Lord's chosen ones are being gathered Home that soon the Church, the Bride, will be completed and then the blessings of the Kingdom will begin to flow to the whole world of mankind. "Thy Kingdom come, Thy will be done on earth as it is done in heaven."

Change of Office Address.

Our brethren and readers generally will please note that the office of the Berean Biblical Institute is to be situated at a new address-19 Ermington Street, Kew, E.4, Melbourne, Victoria, Australia—on and after Monday, the 14th of this month (September) and all correspondence, etc., should be so addressed to reach us from that date. Arrangements will be made, also, to receive all mail matter still bearing our present address.

This new position in Melbourne for the work will be just as central as previously, and some further advantages for service are expected by making the change. Electric trams (Deepdene and Mont Albert) from Melbourne city pass Ermington Street, for the benefit of all desiring to visit the office. Also other electric trams and trains pass within walking distance.

Our telephone number will still be Hawthorn 6251, and this means of communication will be available at all hours. We just desire and seek the Lord's continued blessing and guidance on the work in His Name, on behalf of, and in cooperation with, the Lord's people everywhere.

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The Birth of a Nation.

(Part 2--Continued from last issue.)

WHEN the War broke out there were some 55,000 Jews in Palestine. Apart from those engaged in trade, and toiling in the few- agricultural settlements that had been established, they were, for the most part, inclined to be fanatical and great sticklers for the law as laid down in the Talmud and other holy books. They observed the Jewish feasts and fasts, wailed at the Wailing Wall, and though fully believing in the restoration of the Jews to Palestine they seemed to think that it had to come about in some miraculous manner and not through political and financial means.

These Orthodox Jews, so picturesque a sight in the old city of Jerusalem in their long velvet cloaks and fur-trimmed hats, with curls on either side of the face in obedience to the law, "thou shalt not mar the comers of thy beard," were shocked at the tactics and daring of their more modern brethren from overseas, and even to-day they can hardly be proclaimed as ardent pro-Zionists.

One has only to note what the Jews have accomplished and their grip upon the land to realise that Jewry's dream of a Jewish state in Palestine is no make-believe affair. To-day there are just over 330,000 Jews in the country, about one-quarter Of the total population of the land. Last year the number of immigrants was 42,359; in 1933 it was 30,327. It is expected that the figures for 1935 will reach between fifty and sixty thousand, seeing that between January and June 30,474 immigrants entered the country. This is the highest number on record.

The great complaint of the Jews is that the country could absorb a much larger number of immigrants than is allowed to enter. By restricting immigration the Government is accused of holding up important developments. There is practically no unemployment in Palestine, and skilled labour is demanding and receiving a day, high wage for such a country.

Immigration into Palestine is subject to definite regulations. The -Jewish Agency submits every year to the Government a list, stating how many immigrants it can absorb. Here the Government believes in treading cautiously, with the result that often only a half, or even fewer, of the number stated are allowed to come in. But immigrants with £1000 capital can enter the country and settle there without obtaining the necessary permit. This also applies to professional men such as doctors and dentists, architects and lawyers, possessing a capital of £500, as well as to certain classes of mechanics possessing £250.

But it is not only the number of Jews in the country which is significant; it is the hold they have secured upon the land, and the influence they exert in the conduct of its affairs. Fifty years ago there were 4000 Jews in Jerusalem, out of a total population of 24,000. To-day the Holy City has a population of about 100,000, over 60,000 of whom are Jews. For the first time since the days of the Romans Jerusalem has become a Jewish city. Since the War no city in Bible lands has undergone such a transformation. To-day we have two Jerusalems: the old city within the walls, containing the Temple Area, the Via Dolorosa, the Church of the Holy Sepulchre and other sacred sites, which Pilgrims come to see—the Bible city, as it were—and Greater Jerusalem, which has sprung up outside the ancient ramparts. How the city- has grown will be evidenced when it is stated that it has spread nearly half-way to Bethlehem on the south, well on the way to Ain Karem, the birthplace of John the Baptist, on the west, and on the north to the foot of Mount Scopus, where stands the British War Cemetery. Only on the east has Jerusalem failed to expand, because the ground falls away in precipitous slopes into the Kedron Valley, making any extensions here impossible. Curiously enough this modern development of the Holy City follows closely the description of the rebuilding of Jerusalem as foretold by the Prophet Jeremiah.

Be that as it may, Jerusalem's old walls are now encircled by a score of attractive Jewish garden cities—

Talpioth, Rehavia, Romena, Mkor Haim, Kiriath Moshe, Monte-fibre, Beth Hakerem, Bait Vegan, Neve Jacob, to name but a few of them. Over a hundred miles of new streets have been added during the last twelve years or so, fine, spacious thoroughfares, many of them tree-lined, along which ply motor-buses and cars. With its attractive private residences and array of fine public and private buildings—churches, synagogues, hospitals, schools, colleges, hotels, restaurants and cinemas—Jerusalem has become a modern metropolis, possessing all the amenities of Western civilisation.

The initiative behind this development is mainly Jewish. In King George V. Avenue, close by the Rehavia Colony, stands the new Zionist Organisation Office, two wings of which are now completed and in occupation. When this great pile is finished it will prove a worthy home for the various organisations of the great Zionist Movement, the future Parliament House, as it were, of the Holy Land.

In the great boardroom can be seen the Golden Books, five in number, huge volumes elaborately bound in leather, with pictorial designs, containing the names of those who have contributed to the Zionist funds. The massive table and chairs are fashioned of eucalyptus wood, grow in the country. Hanging round the walls are portraits of famous Zionist leaders, including the late Lord Balfour. Under the latter is a heavy plate-glass with a quotation in Hebrew: "I will gather you into the midst of Jerusalem."—Ezekiel 22:19.

On Mount Scopus stands the Hebrew University, and it is significant that the first modern university to be founded in Palestine should be a Jewish institution, and that one of its principal tasks should be the revival of the ancient classical Hebrew as a living language. A more appropriate site for a Jewish seat of learning could scarcely be conceived. From the grounds one looks down upon the Temple Area, over the City of Jerusalem, and in the other direction over the Jordan Valley to the Mountains of Moab beyond. From the roof of the Library Building you can get a glimpse of Zelah, the home of Kish, the father of Saul, Israel's first king.

The ground was purchased by Dr. Weizmann when he went to Jerusalem in 1918 as head of the Zionist Commission. One of the foundation stones of the University was laid by Lord Allenby in 1918, whilst the British guns were still booming not many miles eastward. The University was officially opened by Lord Balfour in 1925. The buildings include an Institute of Chemistry and of Medical Research, an Institute of Mathematics, Einstein Institute of Physics, Institute of Science, a building for the Faculty of Humanities, an Assembly Hall and Library. The latter contains the largest collection of works dealing with Jewish literature and history ever gathered together in one place. At the time of writing they total over 300,000 volumes, and are being added to at the rate of 10,000 volumes a year.

One of the principal tasks of the University is the compilation of a Hebrew dictionary which will be acceptable to all Jews. This may appear to be a simple matter, but such is not the case. Many Jewish scholars have declared that it is an undertaking which could only be accomplished in Palestine by an officially recognised Jewish institution. Among the Jews there are many sects, and between them Hebrew has become a kind of jargon. The professors on Mount Scopus have undertaken to make Hebrew a living language which all Jews will be able to use and understand. It is a task which will occupy some time, for in addition to sorting out the roots of the various words already in use and deciding upon the right one, there are many thousands of new ones to be added, words and expressions which have crept into the world's vocabulary within recent years. Hebrew is one of the three official languages of the country, the other two being Arabic and English.

(To be continued.)

Scriptural Usage of the term Salvation.

HIGHER Critics and Evolutionists have much trouble in their endeavour to hide from the common people the fact that their theories are diametrically opposed to all the teachings of the Scriptures respecting human salvation. These latter-day philosophers do not like to be called “infidels,” “unbelievers,” but prefer to take their texts from the Bible in their endeavour to undermine faith. If Evolution theories were true the word “salvation” would be wholly inappropriate. If mankind have been climbing upward for six thousand years into perfect manhood, and if they are gradually to become angels by processes of evolution, then the word “salvation” is altogether out of place when applied to them. They should rather be let alone in their glorious upward progress. They would need no Saviour, or Redeemer; for according to this theory, mankind never was lost—never fell from perfection.

But the Bible proposition is the very reverse of the Evolution theory. The Scripture teaches that man was created perfect and holy, in the moral likeness of His Maker. It declares that when on trial to determine whether or not his life and favours might be continued to him everlastingly, Adam sinned and was sentenced to death. It tells that through Jesus God has made a provision for the recovery of mankind out of the sin and death condition into which he fell; that the work of Jesus primarily is that of the satisfaction of justice; that He died, the Just for the unjust, and that sinners are to be reconciled to God through the death of His Son. The Bible teaches that this redemptive process, this salvation of mankind from sin and death, has already begun in that Christ has already given His life a Ransom-price, and has been exalted and declared to be the Saviour, the Life-giver of the world.

But the world has not yet been saved. It lies in the Wicked One. Satan is still the “Prince of this world.” Sin and death reign. The world has only the Divine promise which was given to Abraham, but of which the majority of mankind do not even know. That promise, however, is sure—that eventually all the families of the earth shall be blessed by Messiah; and that to effect this salvation Messiah in due time will set up a glorious reign of righteousness, the Kingdom of God under the whole heavens. It shall rule; it shall conquer; it shall destroy sin, death and everything opposed to Divine righteousness and to the best interests of mankind. Thus eventually the knowledge of the Lord shall be made to fill the whole earth (Isaiah 11:9), and every knee shall bow and every tongue confess the Lord. (Isaiah 45:23.) Thus shall come the glorious opportunity for salvation through the knowledge of the Lord, and of His will. (Jer. 31:34.)

Those who desire to do God’s will shall be assisted by the Redeemer, thus to cultivate a righteous character. That assistance will include an uplifting out of, or saving from, sin and death and all the terrible associations of mental, moral and physical imperfection. That salvation will be to life, health and strength—mental, moral and physical. The earth also shall be saved—recovered from the Divine ‘sentence or “curse.” No longer will thorns and thistles cause sweat of face; but the earth shall yield her increase and be styled “The garden of the Lord.” (Zech. 8:12 ; Isa. 51:3.) “The earth is God’s footstool, which He will make glorious.” (Isa. 66:4 3.)

But that salvation of man and of his earthly home and future dominion is preceded by another phase, or kind, of salvation. Before dealing with the world God elects, calls, draws, instructs a saintly class. These by faith may now speak of themselves as saved, although their salvation will not really be accomplished until they share in the First Resurrection. Now they reckon themselves as passed from death unto life, as New Creatures, brethren of Christ, children of God. Into all this glorious condition the saintly ones will enter with their resurrection change, experiencing a transfer from human nature and conditions to spirit (heavenly) nature and conditions.

Thus eventually there will be two classes of saved ones—two classes saved out of the sin and death conditions which now prevail :

(1) The Church changed from earthly to divine nature.—1 Cor. 15:51-54.

(2) The willing and obedient of the world who, during the thousand years of Messiah's glorious reign, will be gradually changed not to a different nature but from the imperfection to the perfection of human nature.—Acts 3:20, 21.

Meantime all the wilfully wicked, disobedient or rebellious will be utterly destroyed in the "Second Death," "as natural brute beasts." (2 Pet. 2 :12.)

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What the Church Sacrifices.

IN the Scriptures the word sacrifice is very properly used in two ways—first, to describe the surrender of our will in order to have God’s will done in us; second, to indicate the work of our great High Priest, to whom we give up ourselves, and who makes that consecration acceptable to God. Primarily we sacrifice what we possess of the present earthly rights, privileges and opportunities; for this is what we possess. But, additionally, we give up something by faith. By faith we believe that God has made a provision that all mankind shall have the privilege of restitution to perfection during the Millennial Age; and by faith we forgo, or give up, our share of Restitution privileges. Thus our principal giving up is our surrender of what we have; and our secondary giving up is that which we have by faith in God’s great Plan.

However, it is not necessary for one to have an appreciation of the coming restitution blessings in order to sacrifice these and thus present himself a living sacrifice, as the Apostle exhorts. (Rom. 12 :1.) A knowledge of Restitution . blessings is connected with a full knowledge of the Ransom. We can see that others in the past did not have this knowledge clearly. But since those who consecrate to the Lord give up everything that they have; this would include Restitution also. So, then, while the saints who lived before the Harvest period did not have this knowledge of Restitution, yet they made an acceptable sacrifice through faith in the Redeemer.

The terms offer, sacrifice, devote, etc., sometimes have different meanings. When, for instance, we read that the high priest offered the sacrifices and also that we offer our bodies living sacrifices, we would differentiate between these uses of the word offer and say that to devote for sacrifice is our part. This we do when we present our bodies. We can do no more than present them. This is shown in the type by the bringing of the two goats to the door of the Tabernacle and the tying of them there. In this sense we sacrifice—that is, we give up our own will and our own rights to everything. But the Heavenly Father does not deal with us in the sense of accepting a sacrifice from us, except through the Redeemer. As our great Advocate He stood ready to impute His merit to our offering; and as the High Priest, the representative of God, He sacrificed it. We had already presented our-elves; and our offering was completed when the High Priest accepted the sacrifice and began the killing of the antitypical goat. But this is a gradual work. In the type, the life was accepted instantly when the High Priest thrust the knife into the goat; but the sacrifice was not actually completed until the blood was taken into the Most Holy. And so in the antitype.

Our Work Not Completed at Consecration.

This work of sacrificing the Church our Lord is continually accomplishing in one way or another all through the Gospel Age. When we received the begetting of the holy spirit we ‘became New Creatures. And this actual dying, and all the sufferings in the “narrow way,” and our continuing to yield ourselves to the guidance of the Lord, are all parts of the work of sacrifice. When we sacrifice our will we should not entertain the thought : Now I have done my part, let the High Priest do the rest ! This is not the right thought. At any moment we may cease to will and thus cease to present ourselves; at any moment we may sit down and say, “We will take our ease.” We must not do so ; but we are to continue to fill up the sufferings of Christ.

It is not all over when we consecrate. Then we gave up all of our rights and interests. It requires a great deal of grace to be (lead to the world and alive to God. This the Apostle represents when he says, “For the bodies of those beasts whose blood is brought into the Most Holy by the high priest, wherewith to make atonement for sin, are burned outside the camp.” (Heb. 13 :11.) In one sense of the word that “goat” is dead. Our experiences represent the actual suffering and going outside the camp—all that happens to us while we are reckoned dead according to the flesh.

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