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## COMMUNION WITH THE LORD.

THE privilege of prayer which God has provided for His people is one of the greatest boons imaginable. "Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need." (Heb. 4:16.)

The mercy has been provided by God in the great sacrifice of Christ, sufficient to cover all "the sins that are past, through the forbearance of God"; but we must by faith approach the throne of grace in order to obtain this mercy. So, also, with all of our necessities as new creatures in Christ; grace to help for every time of need lies waiting for us to claim it—at the throne of grace. Although our heavenly Father knoweth what we need, and has made so abundant a provision for us, yet He will be inquired of, solicited, by His people for these mercies which He assures us He is far more pleased to give than are earthly parents to do good unto their children.

God's appointment that His people should approach Him in prayer is, therefore, not for the purpose of informing Him of our needs, for these He knows far better than we do, but for our spiritual profit, that we may be kept in close touch with Him, that we may continually realise His love and care and grace toward all who have come into the divine family through Christ. For this reason, while sending rain and sunshine upon the world in general, God holds in His hand many favours, great and small, for "His people," which He will 'bestow only in answer to their faith and prayers.

Prayer is not a privilege merely, but also a necessity—commanded as indispensable to our Christian growth. (Rom. 12:9-13; 1 Thes. 5:17.) Whoever loses the desire to thank and worship and commune with the Father of mercies may rest assured that he is losing the very spirit of sonship, and should promptly seek and remove the barrier the world, the flesh, or the devil. Every additional evidence of the Lord's confidence in us by the revealing to us of His character and plan, so far from diminishing our worship and prayers, should multiply them. If our hearts are good soil they will bring forth the more abundantly.

### THE MODEL PRAYER.

All of our Lord's recorded prayers are beautiful in their simplicity, trustfulness and unselfishness; but the one usually termed "The Lord's Prayer," 'given as an example of a proper prayer, is certainly in every way a model, which we do well to follow closely in all our petitions. (Luke 11:2-4; Matt. 6:9-13.)

( 1) Its opening address is full of filial reverence and trust—"Our Father which art in heaven, hallowed be Thy name!" What could be more sweet and childlike? What could be more reverent than this bold

approach, direct to the throne of the heavenly grace?

(2) It does not proceed hastily to the lesser things of a personal character, but, recognising that God takes knowledge of all of earth's affairs, and has a gracious and sufficient remedy already provided, the model prayer acknowledges this, and thus expresses faith and interest in God's plan as revealed in His Word, saying: "Thy Kingdom come, Thy will be done on earth as it is done in heaven." Yes, indeed, it is not only fitting that all who approach God in prayer should previously have searched to know something of what He has revealed concerning His will and plan, but also that after learning of it they should thus confess faith in God, that His plan, when fully executed, will 'more than meet all the necessities of our case. This is not a petition that God would bring in His Kingdom before His appointed time, nor an expression of an impatient longing for it, but an expression of hope and trust and patient waiting for that which we know will more than meet all proper expectations, and fulfil all the promises of God's Word. It also signifies our allegiance to the Kingdom and its laws and spirit, and hence implies that so far as we are concerned, we will do all in our power to conform our lives to its precepts even now.

(3) Then, coming to personal desires, it requests only the necessities—the "bread and water," which God assures us shall be sure to all who are truly His. It asks, "Give us this day our daily bread." The request is not for wealth, nor luxuries, nor overplus, nor dainties and delicacies. It is simply an acknowledgment of God as the great Provider, and of our reliance upon Him and His promises, leaving quantity and quality and everything else to divine wisdom and love, to be ordered to our highest good.

(4) Although our sins have been forgiven, and we have been received into the family of God as sons before we have any right to pray "Our Father," yet we are very humbly to feel that we stand as "sons" by grace in Christ, and not in merit of our own. We therefore appropriately acknowledge that we are trespassers, daily, who do not and cannot do the will of God perfectly, praying, "Forgive us our trespasses," our shortcomings.

(5) Next we acknowledge a principle of God's justice, that mercy will be extended through Christ only in proportion as we realise the spirit of divine mercy, and are willing to exercise it toward others who come short of perfection in their dealings with us; hence we add, "as we forgive those who trespass against us." This is equivalent to a bargain with God, that we accept His terms of mercy, and will expect none, except as we ourselves exercise it toward others. What a thought ! If fully appreciated, how it would influence all of God's sons to be kind and generous toward each other and toward all men in thought as well as in word and deed. —See Matt. 5:24; 6:15.

(6) "And lead us not into temptation"; or, rather, since chastisements and temptations (or trials) are necessary to our discipline and preparation for the Kingdom ( James 1:2-12 ), we must understand this as the "Emphatic Diaglott" renders it, "Abandon us not to trial." Since the trial of our faith worketh patience, experience and hope ( I Pet. 4:12; Rom. 5:3-5 ), and is needful for our perfecting in holiness ( I Pet. 1:6, 7), the Father will not hinder us from having temptations, even though He Himself tempteth no man. (James 1:13.) A man is tempted when he is led astray and enticed by his own selfish, fallen desires; he sins when he yields to those desires. ( James 1:14.) But in the hour of trial, temptation, who could come off conqueror without the promised "grace sufficient for every time of need," which will succour us and not permit us to be tempted above what we are able to bear, but will with the temptation provide also a way of escape?—1 Cor. 10:13.

(7) "But deliver us from evil," or, as some prefer it, "Deliver us from the Evil One."\* The great Adversary is as much on the alert to entrap us through the weaknesses of the flesh as our Lord is ready to deliver us and give us victory. We are not sufficient of ourselves for such a contest against the powers of darkness, and hence have need frequently of this petition to the throne of grace, for, as the Apostle declares, "our sufficiency is of God."—2 Cor. 3:5.

[ \*The remaining sentence with which this prayer is usually closed is spurious--not found in the ancient Greek MSS. It would appear to have been added at the time when an earthly exaltation of the Church had led some to believe that the Papal glory was the glory of God's Kingdom.]

ASK IN FAITH, NOTHING DOUBTING.

Our prayers are not to be "vain repetitions," formal requests for what we do not expect. We are to "ask in faith, nothing wavering." ( James 1:6.) And whatsoever things ye ask "believe that ye (shall) receive them," for whatsoever is not of faith is sin, hypocrisy.— Mark 1 1:24; Rom. 14:23.

The child of God must, therefore, be a close student of his Father's Word; because he is expected to ask that he may receive, that his joy may be full; and he is cautioned to ask only for such things as his Father has expressed a willingness to grant; and he must ask in faith or not at all.

There can be no doubt that in this matter of prayer, as in other matters, our heavenly Father designs to cultivate faith in His people. He tells us that "without faith it is impossible to please God," and that "this is the victory that overcometh the world, even your faith." Hence, only those who exercise faith and ask in prayer for the promised favours, are really ready to receive them according to God's judgment and arrangement. This being the case, it should be the prayer of God's people to-day, as amongst the Apostles, "Lord, increase our faith." And thus praying, and labouring to this end, each would be more and more helped in overcoming the world and its faithless influences.

True faith is not credulity. It is critical, and believes only upon good evidence. It criticises closely and distinguishes clearly between the teachings of men and the substantiated Word of God. But, having found the Word of God, it trusts it implicitly, knowing that its Author cannot lie, and that all His purposes and promises will be accomplished.

True, faith, then, makes sure of its ground by giving careful heed to the Lord's Word; and then, asking according to the Word, it has confidence in the results, and waits and prays and watches, perseveringly and patiently. "Watch and pray," and "believe that ye shall receive," were our Lord's frequent injunctions. He spake a parable about an unjust judge, who was moved by the importunities of a poor widow to do her justice, and then inquired whether God, the true Judge, would not in due time hear His elect Church, and avenge their cause justly, though He wait a long time—until His own "due time." And we are told that He uttered this parable to the purport that God's people ought to pray continuously, and "not to faint (yield)." (Luke 18:1.) So all who are thus in close communion with their dear Lord, continually looking unto Jesus, realise His grace and strength sufficient for every time of need, whatever be the way, and, resting in His providential care. can pray

"I thank Thee more that all our joy  
Is touched with pain ;  
That shadows fall on brightest hours,  
That thorns remain;  
So that earth's bliss may be our guide,  
And not our chain."

(To be continued.)

## Question Box.

Question.—Does God forgive our wilful sins, and does the forgiveness of our sins depend upon our forgiving those who may injure or offend us?

Answer.—While the Scriptures abound in many beautiful expressions of God's readiness to pardon, yet "these is a sin which is unto death."

When the Lord passed by Moses and declared His name, it was a God of love that was revealed. (Exod. 34:5-7.) "The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, and by no means clearing the guilty"; or, as Dr. Young has translated the last phrase, "and not entirely acquiting." So God's love and mercy cannot operate aside from the principle of justice. Love and justice are directed by wisdom.

In Numbers 15 we find instructions respecting the typical atonement for sins of ignorance, and verses 30 and 31 conclude the matter, saving, "But the soul that doeth ought presumptuously . . . the same reproacheth the Lord and that soul shall be cut off from among his people." The earnest prayer of the Psalmist was: "Keep back thy servant from presumptuous sins; let them not have dominion over me, then shall I be upright and I shall be innocent from the great transgression." (Psa. 19:13.)

Presumptuous sin would appear to be the same to which the Lord referred as "sin against the holy spirit," which is not forgiveable either in this age, or in the next. Such would be sin against clear understanding and ability to avoid, so that there would be no excuse as to environment or inherited weaknesses.

There is no doubt a great deal of sin which, though not intentionally defiant of the Divine will or law, yet has some measure of wilfulness in it. On account of such sins we believe the Lord will permit some punishment to "be inflicted and will restore the penitent heart. "A broken and a contrite heart, 'O God, thou wilt not despise."

The fact that we find someone in true penitent sorrow for sin and desiring reconciliation to God would assuredly indicate that such an one had not altogether contracted the "sin unto death," for Hebrews 6:4-6, and 10:26, 27, declare that it would be impossible to renew unto repentance those who had deliberately, wilfully sinned • against full knowledge. after having been made partaker of the holy spirit.

How ready the Lord is to pardon. "Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him; and to our God and He will abundantly pardon." (Isa. 55:7.) Again, in Isaiah 1 is shown how God waits to pardon and restore even those so steeped in sin, represented as being polluted from head to foot: "Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson they shall be as wool." In the parable, too, of the prodigal son, the other is shown as freely forgiving and restoring the son who had so grossly sinned against him and wasted his goods. There must, however, be a godly sorrow working repentance, a "broken and a contrite heart," in order to have the Divine forgiveness.

There must also be on our part a readiness to freely forgive those who may have done us wrong. Our Lord showed this in the parable of the two debtors. One owed a great sum and was freely forgiven the debt. He then seized another man who owed him a small amount and had him cast into gaol. Then the man who had forgiven him the large sum, hearing of his action, withdrew his mercy and had the debtor who showed no mercy put into prison. If we act unmercifully with others, we need not look 'for mercy from the Lord. "Blessed are the merciful for they shall obtain mercy." "With whatsoever measure yet mete, it

shall be measured; to you again.”

The answer to the latter part of the question is. in Mark 11:25, 26, “If ye do not forgive neither will your Heavenly Father forgive you ;” also Luke 17:3, 4, and Matt. 18:21, 22. Here the Lord tells us that even if our brother sin against us seventy times a day and repents we must forgive. How dare we do otherwise as we realise how much we need Divine forgiveness and pray “forgive us our trespasses as we forgive those who trespass against us.”

The Lord thy God led thee . . . in the wilderness to humble thee and to prove thee. Deut. 8, 2.

Question.—How is it possible to harmonise verses 20 and 22, in Numbers 22nd chapter?

Answer.—As the matter of Balaam is related in Numbers, the sin of Balaam is not very plainly shown. There was no doubt that he would have liked to curse Israel, yet he said that no reward would induce him to say anything but what God had told him. He seemed willing not to go to Balak, but the Lord gave him permission, maybe because He saw that Balaam in heart longed to go. Then the angel of the Lord intercepted him in the way, not to turn him back, but to warn him against doing what God foresaw he would do, i.e., giving wicked advice to Balak as to how to bring trouble on Israel. The angel did not find fault with him for going, but said, “I went out to withstand thee because thy way (which your heart is longing for and your mind probably planning how to gain) is perverse before me.” He came to warn him against what he was about to do, and that he was to say nothing but what he was divinely instructed to say. “Only the word that I shall speak unto thee shalt thou speak.” Balaam evidently failed to be guided by the admonition, but gave his own wicked advice to Balak for the sake of reward, and died fighting against the Lord’s people.

In the incident of Balaam we find the lesson that we must faithfully speak the Lord’s Word, and avoid speaking anything of our own which may conflict with the Divine Word: as well as the lesson that we must serve the Lord with a pure motive, a single eye to His glory and without respect to any earthly reward. “Not for filthy lucre,” as the Apostle Peter says, “but with a ready, willing mind.” (1 Pet. 5:2.)

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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.

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## Present social order, is being shaken

THE whole world is to-day in a trying time. The nations seem to be before the judgment and are found wanting. The various theories of government by different parties have proved to be failures where tried. It is becoming more and more evident that man of his own efforts, however good the intentions may be, cannot bring in any system of economy that can approach the "perfect day." The only hope for humanity is in the coming of the "Desire of all nations." Only by the setting up of Messiah's Kingdom, which will mean the dethronement of the present "Prince of this world," will "justice be laid to the line and righteousness to the plummet," and peace and goodwill prevail. Only when the spirit of the great Adversary of mankind, which is exhibited in all malice, envy, strife, selfishness, ambition and lust, has been destroyed and the spirit of Christ, the spirit of love, gentleness, kindness and consideration takes its place, can there be peace and goodwill towards all, or the Golden Age of prophecy be ushered in.

The earth, the present social order, is being shaken and must be removed to make way for the new earth. The new arrangement under Messiah, when the Jewish nation will once more represent God's Kingdom.

The "heavens," the religious systems, are also to be shaken and taken out of the way, and the "new heavens" controlled by Christ and the Church will restrain Satan and his wicked spirits (Ephes. 6:12) and all false systems, and bring about the promised blessing of all the families of the earth. The shaking of; the "heavens" has been progressing for some time. The great Papal system has received severe shocks even lately in her strongholds of Italy, Spain and Mexico. The Church of England, too, is all but torn asunder striving about things which neither side properly understands—what they call the Sacrament. The one side claims the foolish Roman belief that the bread and wine actually become the flesh and blood of Christ, and fall down and worship these elements just as the Pagan falls down and worships the wood and stone.

The following newspaper reference comes to us under the heading, "Reservation of the Sacrament," London, 22nd July:—

"The Bishop of Birmingham (Dr. Barnes), in replying to the statement by the Archbishop of Canterbury regarding the reservation of the Sacrament, said it was the most seriously disquieting of any statement made by an Archbishop of Canterbury since the Reformation.

"Bishop Barnes continues:—The assertion that a priest by the act of consecration can cause Christ to come and dwell within the bread and wine, which is the so-called miracle of the mass, was the crucial issue of the Reformation.

It is exactly analogous to the belief held by the Hindu that his priest can by consecration cause God to dwell within an image. The cultured Hindu protests that he does not worship the image, but the God within. If that fact be granted, the worship of the consecrated elements can be justified. The true Anglican doctrine of Holy Communion surely is that the bread and wine are, so to speak, the miraculous vehicles or channels of spiritual grace, and that through their use Christ comes to devout worshippers. I beg your Grace to withdraw the dangerous implication in your statement, or the people of England will not heed us when we proclaim the gospel, for they will deem us disloyal to the truth.' "

Further, it would seem that all sects and parties have their difficulties. What is termed the "Liberal School" has undermined faith in the Bible to a great extent, so that apparently there are few ministers to-day who recognise the authority of the Bible as God's inspired Word. One wonders how many of them can still profess to 'be ministers of the Gospel while disbelieving in original sin, or the necessity of Christ's death

as a ransom price for that sin; denying that the tomb of Christ was left empty by His resurrection on the third day, denying the virgin birth, also the miracles of our Lord.

Ernest H. Jeffs, in his introduction to “Princes of the Modern Pulpit,” says:—”If a student of preaching were to visit, say, twelve churches of each of the chief British denominations during the coming year, I doubt whether he would hear more than once or twice any more orthodox doctrine of the Cross than this: That it is the supreme revelation of the sacrificial nature of love, a sort of parable or drama of love, loving to the uttermost. The old ‘plan of salvation’ is scarcely known by name to the occupants of the modern pew. Thirty years ago this gospel would scarcely have been considered a gospel at all.”

He says. “There is a difficulty in speaking of the Cross. The central emphasis is laid on the life and teachings of Jesus, where for centuries it had been placed on His atoning death.”

So they “deny the Lord that bought them.” not by His example which He left us “that we should walk in His steps,” “but with the precious blood of Christ as of a lamb without blemish” (1 Pet. 1:19); “Who His own self bare our sins in His body on the tree.” ( 1 Pet, 2:24.) “The Lamb of God who taketh away the sins of the world,” “Who gave Himself a ransom for all.” But such Bible truths do not fit in with the theories of evolution. etc., and so faith is lost in the “only name under heaven given among men whereby we must be saved.”

## Serve Him with all thine heart.

“Only fear the Lord and serve Him in truth with all thine heart; for consider *ho* great things He hath done for you.”-1 Sam. 12:24.

THESE are the words of the prophet Samuel. who had served the Lord and His people Israel all his days, even from childhood. The people had asked that they might have a king like other nations, and the faithful Samuel was much grieved. He not only felt that the people were making a great mistake and showing a lack of appreciation of the Lord’s favour and arrangement for them, but also that they failed to appreciate his services. It was no doubt hard for him, yet the people did appreciate him, but they feared the time when he should die and they should have trouble with his sons, who did not walk as Samuel did in the fear of the Lord. They evidently thought that if they had a king he would guard them against these wicked men.

However. while the Lord said, “They have not rejected thee, but they have rejected Me, that I should reign over them,” yet He hearkened to the petition and told Samuel to arrange the matter; at the same time that he should protest against their action and intimate to them what their experience with these kings would be.

The life of Samuel is a beautiful one. It seems strange that such a man should have such wicked sons; also that if Samuel was to ‘blame in the training of his children, that he had not learned the lesson of the necessity of discipline, by the sad experience of Eli, whose sons had turned out so wickedly.

Samuel now realised that the sin was deeper than he had at first thought. He had thought only that the king would supplant him as judge ill Israel, but the Lord showed him that it was a rejection of Himself as their King as well as Samuel as their judge.

## ONLY FEAR THE LORD.

It was on account of this lack of reverence of the Lord on the part of Samuel's sons, that the elders in Israel desired a king. No doubt Samuel was greatly grieved at his sons' conduct, and would impress the needed lesson for all God's people.

"Only fear the Lord": "The reverence of the Lord is the beginning of wisdom." Those who deal lightly, carelessly, indifferently in the things of God can never retain the blessings of Divine favour nor prosper in the things that matter most.

God is the fountain of life:, in Him we live and move and have our being. God is so wise and good and just. He has manifested His love and benevolent purpose in regard to man in the sacrifice of Christ and in His Word by which His gracious purpose is revealed. To know God and understand His will is certain to have the effect in every reasonable heart and mind of leading to a true, loving reverence, to "worship Him in spirit and in truth." No lesson is more needed to-day, not only in the world. but among Christian people, even among those who have come to some knowledge of present truth than this "only fear the Lord."

"Is he general influence around us to-day is against reverence for anything. Even reverence for parents and for the parental home is lacking. Men and women are wanton and seem to care for nothing but selfish gratification, and it behoves us to guard our own hearts, that we do not drift with the tide but maintain a true, holy, reverence for God and for everything at all connected with His service, His people.

We should seek so to live that others, anyway all in Christ, may recognise that we are striving to be holy, and to be transformed into the likeness of God's dear Son, by daily building up a character like Christ. Let us seek so to walk amongst each other that others may have no difficulty in recognising our heart's desires, and so hold us in holy loving reverence as sons of God, Let us look for the fruits of the Holy Spirit in others, with a loving heart, overlooking humanly inherited weaknesses and quick to see the real heart's desires, that we may hold our brethren in Christ in holy, loving reverence, 'because they are "sons of God." "The reverence of the Lord is the beginning of wisdom."

Only fear the Lord and we shall not be fault-finders, grumblers at the faults and weaknesses of our brethren, or at their endeavours to serve and follow Christ. We shall be content with Apostolic arrangements. If we have a proper reverence for the Lord, it will pain us to listen to, let alone to speak of our brethren, God's children, in an evil way, slanderous way, or to hold up their faults to view. Love covereth a multitude of sins.

## SERVE. HIM IN TRUTH.

That would mean true service, not lip service, not service to be seen and to have its reward by men, but to serve God because we love Him and desire to please Him and demonstrate to Him how much we love Him. It will not matter at all what others think; they may think our action all wrong; they may think we are hindering God's cause, but if God who reads the heart can see that our intentions are simply to serve Him with a single eye, then "your Father which seeth in secret shall reward you openly."

## HIM ONLY SHALT THOU SERVE.

How can we serve the Lord and Him only? Most of God's people are so situated that they have to work for masters and mistresses. Does this conflict with those words of the Lord, "Him only shalt thou serve?" No, our lives, our all, are devoted to God, yielded to Him, and He is able to arrange our course. If He opens the way to relieve us from the necessity of working for an earthly master, well and good; but if He

sees it wiser and better for us to still continue in that condition then our work can be done “as unto Him,” and true Christians will therefore be the ‘best of servants. Also, if a Christian be a master, he will no longer reckon his ‘business as his own, for his own selfish gain and pleasure, but the Lord’s, to whom he has consecrated his life and his all. He will then conduct his business for the Lord and in the spirit of the Lord as a servant of the Lord, serving Him in truth. Let us then serve the Lord in all things, day by day, in the home, in business and in the church, in the service of the truth, with all our heart. How few there are who have wholeheartedly yielded themselves to God. Few, even churchgoers, give evidence of having given their hearts in any degree to the Lord, and the Lord will not accept any division of our hearts’ affections: it must be the whole or nothing. A luke-warm, half-hearted condition is not acceptable, and on this account we find the Laodicean church is cast off, or, as stated in Rev. 3. “spewed out.”

When the Lord had inclined us to seek righteousness and led us to justification by faith through our Lord Jesus ‘Christ; when thus we had been brought nigh, and came to be at peace with God, it ‘vas then that the Lord invited us in the words of the Scripture. “My son, give Me thine heart.” The heart represents the will, the affections, and so if we give our hearts, it means our all, all our strength, our minds, our being. That means all our time, all we have and all we hope for.

If we would follow Christ we must be willing to leave all and follow Him. “He who loveth father or mother more than Me, is not worthy of Me.” In Christ we are called to be sons of God, His Church, or the Bride of Christ. While all are called to be members in that “little flock to whom the Father will give the Kingdom,” yet how many fail, because their hearts, their desires, their affections, are attracted by things of the world or the flesh. They offered themselves to the Lord, but to some extent have failed to keep their hearts pure. They would like to lay hold of the Lord with one hand and still cling to the things of earth with the other. The Lord permits afflictions, tribulations which may help them to let go the world or the flesh so that ultimately they yield the heart wholly to Him, and finally become overcomers, ‘but have failed to make their calling and election sure as joint-heirs with Christ in His throne. They serve before the throne. Rev. 7.

The heart is deceitful above all things. The tongue and lips may be called deceitful; they may speak evil and tell lies, but it is the heart that directs. “Keep thine heart with all diligence for out of it is the issue of life.” It is the condition of our hearts that will decide our destiny. But the heart may deceive itself, so some are described as being deceived themselves and then deceiving others. How easy it may ‘be that the heart begins to long for something which is aside from the narrow way of sacrifice and the Divine will, and almost unconsciously at first we may find ourselves approaching the coveted way or desired thing and excuses may be suggested as to there being no sin, no wrong and the thing is pleasant, and maybe that we are too strict and that there is no harm in perhaps allowing this or that. It is only a little permitting of the heart’s selfish desire, but we had said, self should be dead. We had probably symbolised our death, death of our wills, and that henceforth for me to live would be Christ. It is just, maybe, a slight thing, but where will it end? The heart is deceitful: the more it wins the more it desires; and if we will win the prize of the high-calling of God in Christ Jesus, we must cling to the way the Master went. If we judge ourselves and correct our steps it is well; if not, then God will judge us. We promised Him our hearts, our wills, and He has accepted them, and we cannot take them back. Because we consecrated ourselves to God, He gave us the holy spirit, a new life, a spiritual life, and we have no right to desire to take back what we have given up to God.

Our service, our sacrifice, must ‘be with all our heart and mind, soul .and strength. After all, it is the happiest condition possible to have thus yielded all earth’s gilded toys, all life’s hopes and ambitions to the Divine Will and to rest peacefully, trustfully, happy and content in the realisation of our Heavenly Father’s love and care.

“FOR CONSIDER WHAT GREAT THINGS HE HATH DONE FOR YOU.”

The Lord had indeed done great things for Israel. The great Passover deliverance from Egyptian bondage, the overthrow of Pharaoh in the Red Sea, the safe landing of Israel, about a million people, on the Canaan side, the ‘providing and protecting them during forty years, during which time He proved to them His mercy and long-suffering. Then there was the crossing of the Jordan, the overthrow of Jericho, and the victories through Joshua and the judges, of which Samuel was the last. Yet how easily Israel forgot, how often they failed and were led into heathen religions, yet the Lord speaks through the prophet, “Can a woman forget her babe”—why, yes, maybe there are cases of such—“yet will I not forget thee. I have loved thee with an everlasting love,” etc.

Maybe we have often wondered at the waywardness of Israel with such a history of Divine providence and pondered at the Divine love and mercy displayed, but how has it been in our own cases? Have we not had many demonstrations of Divine love, care, protection and providence notwithstanding our many failures? “Consider how great things He hath done for thee.”

“God so loved the world that He gave His only Son to suffer and die that whosoever believeth in Him might not perish but have everlasting life.” “While we were yet sinners Christ died for the ungodly”; that the “world through Him might have life.” That is surely reason sufficient that all should love God with all their hearts, minds, souls and strength, but “behold what manner of love the Father hath bestowed on us that we should be invited to be joint-heirs with Christ, to sit with Him in His throne, and with Him rule in righteousness to bless all the families of the earth. So He has given us the exceeding great and precious promises, that by these we might be made partakers of the Divine nature, to receive spiritual nature and a heavenly inheritance. “We know not what we shall be like but we know that when we shall see Him (Christ) we shall be like Him.”

Consider then our experiences, lifted from the miry clay, we set our feet upon the Rock and has been permitting experiences, sometimes so happy and joyful and again so hard and full of sorrow and pain, in order that by these we may be schooled and trained, that our characters may be developed and strengthened, transformed into the image of God’s dear Son and thus to reign with Christ. Thus God is working in us, to will and do His good pleasure. Surely if we continually realised this, we should never be discouraged by adversity. Though, possibly sometimes “cast down,” we would not be in despair.

It would seem that it is in the days of joy and prosperity, when our table overflows with the abundance of things necessary, that the heart is often deflected, and the first-love is left. The affections are not only for the Lord any more—the heart is divided. Our Lord’s words, Luke 21:34, seem specially for us of this day—the end of the Age. It is of this time the Lord was speaking. He knew that it would be then that the Laodicean condition of the Church would prevail, and how many would lose their crowns through being “rich and increased in goods,” having need of nothing as far as this world’s good things go, and so this warning from His own lips: “Take heed to yourselves lest at any time your hearts ‘be overcharged with surfeiting and drunkenness and the cares of this life.’”

Flow strange it seems that there should be such danger of us losing our wholehearted love for the Lord, that such vigilant watchfulness of our hearts should be necessary. It is because the human heart naturally likes human things. It is against nature for us to become “dead to the world” and all it can offer so that when earth’s good things are thrown in our way the natural inclinations may be aroused and the heart be found still clinging to the things of earth.

It requires diligence to make our calling and election sure. Some who have seemed so self-confident of winning the prize, some who have denounced others for falling, have at last fallen out of the race themselves. He that thinketh he standeth let him take heed lest he fall.

Our trust is not in self but in the Lord, and we do well to earnestly pray the prayer of David, “Search me ‘Oh God, and know my heart and see if there be any evil way in me and lead me in the way everlasting.” (Psalm 139:23-24)

The heart is deceitful above all things, but it cannot deceive the Lord: it may deceive ourselves. We may be led to think because we do some good works, something that others speak of as good works, some works of charity or of zeal in the service of the truth, that our hearts are true to the Lord. The Apostle seems to see the possibility of “though I give my body to be burned, though I have faith to remove mountains, though I have all knowledge and have not love (love to God and His creatures) I am nothing.”

The Lord has said, “Many shall come to Him in that day and say, we have done many wonderful works in Thy name. and He shall say, depart from Me ye workers of iniquity I never knew you.”

The safe way is to continually remind ourselves what great things the Lord has done for us and that will keep our hearts true to the Lord. It will keep our faith strong and our hope securely anchored, and the things of earth will be kept in their proper place and relationship, and the things of our eternal hope will be seen in their true value, and that the light afflictions which are but for a moment are but working out a far more exceeding and eternal weight of glory.

Consider what great things the Lord hath done for us, and it will be the easier for us to fear the Lord and serve Him in truth with all our hearts. They that worship God must worship Him in spirit and in truth.

## INCREASE OUR FAITH.

“Lord, increase our faith,” Luke 17:5.

Increase our faith, beloved Lord,  
For Thou alone canst 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.  
Increase our faith, for there is yet  
Much land to be possessed;  
And by no other strength we get

Our heritage of rest.  
Increase our faith! On this broad shield  
All fiery darts be caught;  
We must be victors in the field

Where Thou for us hast fought.  
Increase our faith that we may claim  
Each starry promise sure,  
And always triumph in Thy name,

And to the end endure.  
Increase our faith, O Lord, we pray,  
That we may not depart  
From Thy commands, but all obey

With free and loyal heart.  
Increase our faith—increase it still—  
From heavenward hour to hour,  
And in us gloriously fulfil

The work of faith with power.  
Increase our faith that never dim  
Or trembling it may be,  
Crowned with the ‘perfect peace’ of Him

Whose mind is stayed on Thee.  
Increase our faith, for Thou hast prayed  
That it should never fail;  
Our steadfast anchorage is made

With Thee within the veil.  
Increase our faith that unto Thee  
More fruit may still abound;  
That it may grow exceedingly,

And to Thy praise be found.  
Increase our faith, O Saviour dear,  
By Thy sweet sovereign grace,  
Till, changing faith for vision clear,  
We see Thee face to face!

F.R.H.

## PROVED.

There is never a trial that comes to you but what is ordered by the loving hand of thy Father. It is sent to thee to prove thy faith, not to try thee. Accept it of His hand as a cherished gem, realising that when your faith is perfected you shall come forth as gold, made meet to adorn the Kingdom of thy Lord.

PE.M.

## Correspondence.

Berean Biblical Institute, Melbourne,

Dear Brethren in the Lord Jesus,

Many thanks for books and papers you so kindly sent me. I much enjoyed them. The papers on “What Say the Scriptures about Hell ?” “Some of the Parables” and “Where Are the Dead ?” being very interesting and refreshing.

I feel so much strengthened since I have been refreshing my mind with these helpful Bible truths. They do help so much, especially when one goes with a clear mind to the Scriptures to see if those things are true.

I enclose herewith P.N. to cover the cost of subscription to “People’s Paper” for twelve months, and please use the rest to cover the cost of the little books you so kindly sent me. I very much regret not being able to send a larger amount to be used in the spreading of those glorious Gospel truths for the glory and honour of our clear Lord.

Wishing you every success in your work for our Saviour Jesus,—Yours faithfully, P.C.D., 11/9/31.

Dear Brethren in the Lord,—

I am enclosing herewith P.N. for 2/6. It seems such a long time since I sent my last subscription that I really do not know how I stand, so would be very pleased if you would advise me concerning this matter.

I must take this opportunity of thanking you very much for still sending the “Paper” along in spite of my seeming neglect, and I feel I owe you the explanation that, owing to times being so bad, I have been waiting until I had the necessary funds to send for same, and have put off writing for the same reason. I am still enjoying the little “Paper,” and still rejoicing in the Lord. My greatest pleasure is to study His precious Word, and the “Herald” and your “P.P.” come as a wonderful refreshment along the way.

May God bless your efforts in spreading His truth.—

Your Sister by His Grace,— W.V.

[Realising the trying times of the present and that some of our readers find it difficult to subscribe for their “People’s Papers,” we request that all such should write, stating their position. It is our desire that all who appreciate the Lord’s message contained in the “Paper,” and are not able to provide the subscription, should not be without its monthly visit, and so shall have it posted free while our funds allow.

One way in which the friends could assist toward the postage expense would be for those living near each other to have their papers sent together. This has been the method adopted by some of the classes and others for years, but maybe there are more who would like to do the same.]

## AIDS TO BIBLE STUDY.

“Divine Plan of the Ages,” blue cloth, gold lettering, 2/9 (Other editions at cheaper rates) “Some of the Parables,” 8d, 6/6 a dozen “Hopes Beyond the Tomb,” 6d, 5/- a dozen “Foregleams of the Golden Age,” 2:6 “Christ’s Return,” 4d, 3/- a dozen “Hell, Death, Spiritism,” 4d, 3/- a dozen “Do the Dead Know Anything,” 3d, 2/9 a dozen “Tabernacle Shadows,” 9d “I will Come Again,” 3d “Mythology Explained” 3d. “God’s Covenants” 8d.

“Emphatic Diaglott” (New Testament), 6/3 “Daily Manna” Cloth binding, 2/- “God’s Best Gift” (For Children) 1/- Bibles, Wall Texts. Free Tracts and other Bible Helps.

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## GOD’S WILL IS BEST.

“God’s will is best; faith’s vision may be darkened,  
And tangling influence our feet arrest;  
Yet to our cry for guidance One has hearkened;  
God’s will is best.

“We raise our tear-dimmed eyes with eager longing,  
To pierce the clouds that crown the mountain’s crest;  
And watch the chill mists round the pathway thronging,  
With hearts distrest.

“God’s will is best—oh! tired heart and weary;  
Each footfall finds you nearer to your rest;  
And God prints on your pathway, lone and dreary,  
‘God’s will is best.’

“Why seek to know the secrets of the morrow;  
Or what new dangers may your way infest ?  
‘Tis Providence apportions joy or sorrow To be your guest.  
“God’s will is best—seek not to do God’s planning;

Nor of the future make untrusting quest;  
He only of your whole life has the scanning;  
God’s will is best.

“Enough for mortal feet the step before them;  
Enough, for mortal hands, life’s next behest;  
Enough to know Immortal Love is o’er them;  
God’s will is best.

“God’s will is best—your first dawn may be over;  
Life’s noon be past, its sun low in the west,  
And night full nigh; but Heaven’s morn  
will discover God’s will is best.”

When a man is told that the whole of religion and morality is summed up in the two commandments—to love God and to love our neighbour—he is ready to cry. like Charoba in Gehir, at the first sight of the ,ca-  
-”Is this the mighty ocean? Is this all?” Yes, all. but how small a part of it do your eyes survey! Only trust yourself to it—launch out upon it; sail abroad over it—you will find it has no end. It will carry you around the world.

## A SURE FUTURE.

How blessed in these times of stress and uncertainty, and of fear of what the future may hold, to be assured of all things “by the eternal purpose of our God.” What a foundation for trust.

“Father, I will, that they also whom Thou hast given me fie with me where I am” (John 17:24).

Could the soul conceive a greater hope? Assured, eternal, if we be but faithful.

“Peace I leave with you, My peace I give unto you: not as the world giyeth, give I unto you. Let not your heart be troubled, neither let it be afraid” (John 14:27).

What a legacy! What comfort on our way to the sure haven! should we fear though the earth be removed, while underneath are the Everlasting Arms. Truly. most blessed are we.

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