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The Coming Kingdom.

THE WORLD NEEDS THE RULE OF RIGHTEOUSNESS.

“And I will shake all nations, and the desire of all people shall come.”—Haggai 2:7.

THE only proper contentment is that which is combined with godliness and which sees from the standpoint of Scripture the Divine Power able to correct the difficulties which assail mankind. Thus instructed, the godly believer is able to appropriate the Divine promises of providential care, and so can be content with conditions which are not satisfactory.

On the other hand, those who either do not know of the Power Divine, or have lost their faith in Divine Wisdom, chafe more and more under present conditions. The more discontented they become the greater is their tendency toward ungodliness, doubt of the Divine Love, Wisdom and Power. Self-dependence is a poor substitute; and as disappointments come, those inclined to combativeness find anger, malice, hatred, envy and strife surging through their minds. Then they become rabid Socialists, and are in a fair way to become eventually rabid anarchists.

Again, we have those who term themselves Christian Socialists. These well-meaning souls perceive the situation of their brethren, and say, “Yes, the world should be transformed socially. Its riches should not flow, as at present, into certain favoured channels, but should be scattered everywhere for the general refreshment and comfort of mankind as a whole.” This class philosophise on what God surely would, and surely would not, approve amongst men, and then declare that all Christians should at once set about to secure to the world of mankind a just division of God’s bounties.

The love and zeal of this class for right principles we should admire and commend. But we cannot commend their course, their hopes, their preaching, by which they seek to obtain the ends desired. Recognising the principles of Divine Justice, they seek to apply these forgetful that they have not the Divine wisdom necessary to a proper application.

The Scriptural View Of The Matter.

This class seem to forget also that human justice has been the same for several thousand years past, and that Divine Wisdom has not yet seen fit to establish Divine justice amongst men. If they think that this is neglect on the part of the Almighty, which they are wise enough to rectify, their thought is evidently an erroneous one. If, on the contrary, they believe that the time for the establishment of justice has now come, they should be able to find a Divine revelation to this effect and point it out to us—one practically authorising them to take their stand for Socialism, and explaining that the due time for the prosperity of justice has now come, and telling how they shall proceed and what will be the outcome.

According to the Word of God, the world is not properly ready for its own control under any form of government. It is a rebellious province in the Divine Empire—one in which sin, selfishness and death constitute the ruling elements. The Bible declares that what the world needs is a monarchy—a strong, centralised government, in which the masses must not be allowed to have a voice at all, because in their fallen condition they do not know what is for their own highest good.

Furthermore, the Bible tells us that present institutions, under the power of selfishness, driving the wealthy in one direction and the masses in the opposite direction, are about to bring a universal crash—anarchy. This and atheistic Socialism and Christian Socialism, and in a larger sense general selfishness and discontent, are urging on the two great combatants, both of whom will fall in the struggle never to rise again. However, according to Scripture, they will be succeeded by the Kingdom of God’s dear Son.

That strong government, that Theocracy to which every knee must bow and every tongue confess, to the glory of God, is the Kingdom that the world needs. Its rule of righteousness alone will bring to mankind the joy and peace and blessing which all crave, but which none of us are wise enough to know how to bring about—not even our Socialist friends! The part of faith and of wisdom is to look unto the Lord, from whom cometh our help. Nor should we look to Him to approve our methods, but rather to be informed respecting His methods, and to co-operate to the extent of our abilities.

The Gospel Of Discontent.

Some time ago the "Christian Socialist" reported a minister of the gospel as saying:

"Let us answer, Hasten the day when Labour, united, shall shake off its chains! Our part as Christians is to help men out of every bondage! We are not perturbed that Socialism in its eagerness to rid Labour of material bonds, has not yet realised the weight of bonds spiritual. That realisation will come in good time, and Christianity must be ready to show the workers of the world how to be rid of all these fetters of the soul which material emancipation will but render more apparent. But for Christianity, as too often now, to profess desire to free men from spiritual bondage, while repudiating any call or need to strike fearless blows at their material prison bars, is to lay itself open to justifiable charges of hypocrisy. This must yield to braver counsels, though the striving be unto blood against the sin of slavery which still defiles modern industrialism.

"With widest meaning then—inclusive of all that the most ardent and uncompromising Socialist lover of liberty has demanded and embracing besides, all that the Christian means when he proclaims the story of spiritual freedom—Christianity must now take up the challenge, and cry with world-wide voice and a mighty thunder—'Amen! even so, unite, ye workers; you have but your chains to lose, and you have a world to gain!'"

The writer of this extract and all 'who sympathise with his views should be willing to concede that if now is the proper time to get Labour out of "the slavery of modern industrialism," then surely God is as much interested in that release as they or any others could possibly be—yea, and more so. If, then, this Christian minister and others have received some special commission authorising them to preach a new Gospel or a new addition to the old Gospel, they should produce the proofs of this authorisation. Until we see the proofs we must doubt their existence.

On the contrary, the Scriptures declare that there is but one Hope set before us in the Gospel, even as there "is but one Lord, one Faith, and one Baptism." No one will ever succeed in making the world happy by preaching the Gospel of Discontent. Labour today is a hundredfold better fed, better clothed, and better housed than in the days of our forefathers and, it is safe to say, a hundredfold more discontented. And the author of the above extract, with doubtless the very best intentions, is really doing harm by his gospel of Socialism; for he has neglected to consult the Word of God on this important subject.

Our Lord, it was pointed out, was surrounded by conditions of sickness, sorrow, poverty, etc., so that He could properly declare, "The poor ye have with you always." The Apostles were similarly situated. Yet have we any evidence whatever that any of these attempted to "break the chains of the slavery of Labour?" Assuredly not!

The Master's Example.

Many instances can be cited from the life of Jesus, as recorded in the Gospels, to demonstrate that He did not set an example for these well-meaning but mistaken Christians. While the Master went about doing good and healing many sick folk, He by no means healed all the sick or comforted all that mourned. His favours were specialised; for instance, take the case of the impotent man at the Pool of Bethesda. The record is that "there were multitudes of impotent folk there." But only one was miraculously healed by our Lord.

Again, many widows were bereft of their sons; but only the widow of Nain had her son restored to her by the all-powerful word of our Redeemer. Our Lord came into the world, not to heal the sick, but to die for the race of Adam. The great work, the important work, of healing all the sick—the mentally, morally and physically sick—and of awakening all the dead He left until the establishment of His Kingdom.

Christians may do good to all men as they have opportunity, but they must wait for God's time and manner for the general healing of the world's sorrows and woes. When the prayer which our Master taught His disciples to pray, "Thy Kingdom come; Thy will be done on earth, as it is done in Heaven," shall have had fulfilment, then all the blessing, all the helpfulness, necessary to the full recovery of our race will be brought into operation. Meantime, it is not possible for any man or for any set of men, Christians or otherwise, either to improve upon God's great plan of the ages or to hasten that plan.

Frequently reference is made to the fact that at its beginning the early Church established a communistic society. This was not a worldly organisation nor was it made by those who recognised worldly principles, but that it was merely a social arrangement whereby the Church at Jerusalem sought to deal with its members as one family. The project was not successful; it did not persist; it did not have Apostolic commendation to other ecclesias. The conclusion, therefore, is that the arrangement was Divinely permitted in order to show the Lord's people throughout this Gospel Age the impracticability of such an arrangement at the present time.

The Gospel Of Error.

Christian Socialists would probably tell us that Socialists are crying out that they do not find Heavenly hopes satisfactory; that they desire earthly hopes, riches and comforts, and intend to have these. They add the intimation that unless the people get what they wish, the influence of religion will wane, and ministers will become back numbers, whom no one will care to hear, much less to heed. The difficulty is that the Gospel Message is not properly presented to the people. The Message which our Lord and His Apostles taught is a consistent one; whereas the message from the majority of pulpits today is inconsistent.

The people are told, by both Catholics and Protestants, that there is a Heaven for the saintly, who, before dying, shall become firmly established in the graces of the holy spirit; but that with the masses it is different. These are told by Catholics that after death centuries of torment await them in purgatory, and by Protestants that they will have an eternity of torment without hope of release. Then both Catholics and Protestants unite in telling the poor world that such an arrangement is the provision of a just and loving God, for which they should be deeply thankful; and,

additionally, that the troubles of this present life are partial penances for sin.

The Gospel Of Christ.

The Truth is so much more reasonable, so much more just, loving, and wise, that whoever hears it experiences a satisfaction which error can never produce. The Scriptures clearly teach that ours is a convict race, condemned to death because of Father Adam's disobedience; for as his children we have inherited a share in his death sentence--not in an eternal torment sentence. The Bible tells that Satan, who misled our first parents by misrepresenting God and His Word, has continued to misrepresent the Creator to mankind; and that it is the Adversary who is responsible for the "doctrines of, devils" (1 Timothy 4: 1) respecting the torture of the dead who, the Scriptures declare, "know not anything."—Ecclesiastes 9: 5.

The Scriptures tell us that God, seeing that many of our race, dying because of Adam's disobedience, would gladly return to fellowship with their Creator and be recovered from sin and death conditions, has made a provision for them. Our Lord Jesus by His death has purchased the lives and liberties of Adam and his entire race.

The Scriptures show that before the Kingdom is established amongst men the Kingdom class must first be found—the Little Flock, to whom it is the Father's good pleasure to give the kingdom, as Jesus declared. This class is to be composed of the saintly few who form positive characters for righteousness by faithfully following in the footsteps of their Redeemer. The Kingdom will not be established until this class is completed.

“ The Desire Of All Nations.”

Prophecy declares that the desire of all peoples shall come, and all the world would desire the coming of the glorious Messianic Kingdom if they only knew about it. All ministers of God should hold up before the people the glorious Gospel of Christ. This will bring joy and peace to all hearts, notwithstanding the incidental trials, difficulties, and weakness of this present time of distress. Socialism stirs up the minds of men to dissatisfaction, worry, fear, strife, and is leading them on into the great time of anarchistic trouble. The Gospel Message, on the contrary, is helpful, comforting, sustaining.

So then, the work of Christian ministers, as Divinely appointed, is to let the world alone to be dealt with in God's due time, and to comfort, sustain, and instruct those whom they find to have the hearing ear of faith. These are to know the Truth, and the Truth will make them free from error and superstition, and also bring them to the place of full consecration to God—sanctification. Such are to be informed respecting the Kingdom of which they are invited to become members, by becoming members of the Body of Christ through faith, consecration, and obedience unto death.

Socialism will be the Divine arrangement amongst men the ages following the Messianic Age, during which the race will be lifted to perfection by the great King of Glory. Then Socialism will be a grand success; for all unworthy of life will have been cut off in the Second Death.

Meetings at Geelong, Vic.

THE week-end gatherings held by the friends in Geelong, Victoria, on November 9th and 10th proved most refreshing and encouraging to all able to attend. Since early this year the Bible Class in Geelong has been meeting regularly and enjoying the studies on various portions of Scriptures; lectures have also been delivered from time to time and in this way additional members have been added to the class, and the Lord's blessing is being fully realised.

On Saturday, November 9th, visiting members from Melbourne joined the friends in Geelong and a very helpful time was realised by all. Commencing shortly after 2 p.m., the afternoon and evening was well taken up with a series of addresses and a very helpful Bible study on Psalm 46.

Subjects for the addresses given by the brethren were as follows:—"God is Able"; "Revelation 17"; "Be Not Conformed to this World"; and "Memories." These all proved most interesting and encouraging, and the time seemed all too short when it was necessary for the Melbourne friends to leave on the return journey shortly after 8 p.m., after all had joined in the Love Feast while singing "Blest be the tie that binds."

The following day, Sunday November 10th, a public lecture was given in the afternoon on the subject, "Has Christianity Failed after 1900 Years?—Why such Worldwide Unrest today?" This message was also well received by additional numbers from the public as well as the Geelong friends.

We are very grateful to the Lord for His blessing upon these special gatherings, and appreciate also the prayers of our brethren in more distant parts, as well as the message by telegram from friends in another state. The weekly broadcasts on Sunday mornings by Frank and Ernest over 3GL Geelong are also proving helpful in conjunction with the regular class meetings, by the Lord's providence.

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The Radio Work.

SINCE the last report on the witness of the truth by radio in June "Peoples Paper" this work has continued steadily in four of the Australian states and has been the means of enlightening and encouraging many in these times of distress and perplexity.

Our thankfulness to the Lord is again expressed at this time for His blessing upon the efforts to send forth the joyful sound of the truth to those who have ears to hear and hearts to appreciate, and the sacrifices of the brethren as a whole to enable this work to go on are appreciated sincerely as unto the Lord and by His providence.

In Victoria the two stations, 3GL Geelong and 3B0 Bendigo, continue to give a fairly good coverage of the state and many are the appreciative listeners who look forward to the Sunday morning sessions. 3GL Geelong is received very well throughout Melbourne and by advertising, the message is continually reaching fresh homes, as well as serving a wide area in this state and much of the north of Tasmania.

The securing of the Sydney station 2KY, commencing last July, enables a witness to be given in that largely populated area and which has brought some good response from new cases, as well as being appreciated by the friends generally. For instance, two dear old people declared with great pleasure that the Sunday morning broadcast is their church service, and many others state that they always look forward to the Dialogues on the various Biblical subjects.

For the past six months two stations have been used in Tasmania and the response has also been encouraging. However, both 7HT Hobart and 7EX Launceston have discontinued at the end of last month, for the present, and all interested listeners to these stations may receive the printed copies of the Dialogues through the post, as well as other literature. In this way the witness given shall not be lost with the termination of the sessions on these two stations, and some Tasmanian listeners will still be able to hear, 3GL Geelong.

The friends in Perth have also continued the sessions with 6KY, and in addition to the regular Sunday morning dialogues they have conducted two evening church services over the same station; the next of these Sunday evening services will take place in March next year, D.V., and no doubt this further witness to the truth is doing additional good in that area.

Whatever may be the opportunities for this work in the months ahead we may not know, but we are happy to leave the matter in the Lord's hands and if the way does open for further extension of this witness it will be a pleasure to engage in it, by the Lord's grace. In the meantime there is much to be done in supplying the needs of all who are appreciating the message, and all efforts in this service of our Lord are considered so much of privilege. All friends are invited to co-operate in the distribution of the advertising cards to make the sessions known.

The financial statement covering the radio work over the six months from May 1st, 1946, to November 1st, 1946, is given below. The voluntary donations represent much of sacrifice on the part of our friends generally, and with the assistance from the Reserve Fund the balance of 23/7/1 is carried forward towards a further term for this work. Again it is requested that the dear friends remember this work in prayer, as well as the efforts generally in the service of our Lord that His blessing and guidance may be manifest, to His praise.

Christmas Convention.

Arrangements are now well in hand for the Annual Convention to be held (D.V.) on December 25th, 26th, 28th and 29th, afternoon and evening, in Masonic Hall, 254 Swan Street, Richmond, Melbourne, and the Melbourne friends extend a cordial invitation to all Christians able to join them at these gatherings. Programmes will be ready shortly and these and other information about accommodation etc. are available from the secretary, Mr. J. Hiam, 44 Heath Avenue, Oakleigh, S.E.12, Melbourne.

The opportunity for baptism will also be available during this Convention should any of our friends desire to symbolise their consecration to God—to be dead with Christ. All so desiring are asked to communicate as early as possible.

God's Promises Come True.

The above is the title of a very good book of Bible Stories for children published by the brethren in U.S.A. Containing 376 pages, comprising 49 stories, it covers the whole of the Bible in a most interesting and instructive manner. There are six full-page pictures and numerous smaller illustrations; also two very good maps and a list of questions for teachers. Well bound in cloth and with gold title this book is supplied at 15/6 post paid.

Natures Separate and Distinct.

FAILING to see that the plan of God for mankind in general contemplates a restitution to their former estate—the human perfection lost in Eden—and that the Christian Church, as an exception to this general plan, is to have a change of nature from human to spiritual, Christian people generally have supposed that none will be saved except those who reach the spiritual nature. The Scriptures, however, while holding out promises of life and blessing and restitution to all the families of the earth, offer and promise the change to spiritual nature only to the Church selected during the Gospel age; and not a single passage can be found which sustains such hopes for any others.

If the masses of mankind are saved from all the degradation, weakness, pain, misery and death which result from sin, and are restored to the condition of human perfection enjoyed before the fall, they are as really, and completely saved from that fall as those who, under the special “high-calling” of the Gospel age, become “partakers of the divine nature.”

The failure to understand rightly what constitutes a perfect man, the misapprehension of the terms mortal and immortal, and wrong ideas of justice, have together tended to this error, and mystified many Scriptures otherwise easily understood. It is a common view, though unsupported by a single text of Scripture, that a perfect man has never been on earth; that all that is seen of man on earth is only the partially developed man, and that to reach perfection he must become spiritual. This view makes confusion of the Scriptures instead of developing that harmony and beauty

which result from “rightly dividing the word of truth.”

The Scriptures teach that there have been two, and only two, perfect men—Adam and Jesus. Adam was created in the image of God: that is, with the similar mental powers of reason, memory, judgment and will, and the moral qualities of justice, benevolence, love, ‘ etc. “Of the earth, earthy,” he was an earthly image of a spiritual being, possessing qualities of the same kind, though differing widely in degree, range and scope. To such an extent is man an image of God that God can say even to the fallen man, “Come, let us reason together.”

As Jehovah is ruler over all things, so man was made a ruler over all earthly things—After our likeness, let him have dominion over the beasts, fowl, fish, etc. (Gen. 1: 26.) Moses tells us (Gen. 1: 31) that God recognized the man whom He had made—not merely commenced to make, but completed—and God considered His creature “very good,” that is, perfect; for in God’s sight nothing short of perfection is very good, in His intelligent creatures.

There is a wonderful contrast between man as we now see him, degraded by sin, and the perfect man that God made in His image. Sin has gradually changed his features, as well as his character. Multiplied generations, by ignorance, licentiousness and general depravity, have so blurred and marred humanity that in the large majority of the race the likeness of God is almost obliterated. The moral and intellectual qualities are dwarfed; and the animal instincts, unduly developed, are no longer balanced by the higher.

But though thus defiled and degraded by sin and its penalty, death, working in him, man is to be restored to his original perfection of mind and body, and to glory, honour and dominion, during and by the Millennial reign of Christ. The things to be restored by and through Christ are those things which were lost through Adam’s transgression. (Rom. 5: 18, 19.) Man did not lose a heavenly but an earthly paradise. Under the death penalty, he did not lose a spiritual but a human existence; and all that was lost was purchased back by his Redeemer, who declared that He came to seek and to save that which was lost. —Luke 19: 10.

In addition to the above, we have proof that the perfect man is not a spiritual being. We are told that our Lord, before He left His glory to become a man, was “in a form of God”—a spiritual form, a spirit being; but since to be a ransom for mankind He had to be a man, of the same nature as the sinner whose substitute in death he was to become, it was necessary that His nature be changed. And Paul tells us that He took not the nature of angels, one step lower than His own, but that He came down two steps and took the nature of men—He became a man; He was “made flesh.”—Heb. 2: 14; Phil. 2: 7, 8; John 1: 14.

Notice that this teaches not only that angelic nature is not the only order of spirit being, but that it is a lower nature than that of our Lord before He became a man; and He was not then so high as He is now, for “God hath highly exalted Him,” because of His obedience in becoming man’s willing ransom. (Phil. 2: 8, 9.) He is now of the highest order of spirit being, a partaker of the divine (Jehovah’s) nature.

But not only do we thus find proof that the divine, angelic and human natures are separate and distinct, but this proves that to be a perfect man is not to be an angel, any more than the perfection of angelic nature implies that angels are divine and equal with Jehovah; for Jesus took not the nature of angels, but a different nature—the nature of men; not the imperfect human nature as we now possess it, but the perfect human nature. He became a man; not a depraved and nearly dead being such as men are now, but a man in the full vigour of perfection.

Again, Jesus must have been a perfect man else He could not have kept a perfect law, which is the full measure of a perfect man’s ability. And He must have been a perfect man else He could not have given a ransom (a corresponding price—1 Tim. 2: 6) for the forfeited life of the perfect man Adam; “For since by man came death, by man came also the resurrection of the dead.— (1 Cor. 15: 21.) Had He been in the least degree imperfect, it would have proved that He was under condemnation, and therefore He could not have been an acceptable sacrifice; neither could He have kept perfectly the law of God. A perfect man was tried, and failed, and was condemned; and only a perfect man could pay the corresponding price as the Redeemer.

Now we have the question fairly before us in another form, viz.: If Jesus in the flesh was a perfect man, as the Scriptures thus show, does it not prove that a perfect man is a human, fleshly being—not an angel, but a little lower than the angels? The logical conclusion is unmistakable; and in addition we have the inspired statement of the Psalmist (Psa. 8: 5-8) and Paul’s reference to it in Heb. 2: 7, 9.

Neither was Jesus a combination of the two natures, human and spiritual. The blending of two natures produces neither the one nor the other, but an imperfect, hybrid thing, which is obnoxious to the divine arrangement. When Jesus was in the flesh He was a perfect human being; previous to that time He was a perfect spiritual being; and since His resurrection He is a perfect spiritual being of the highest or divine order. It was not until the time of His consecration even unto death, as typified in His baptism—at thirty years of age (manhood, according to the Law, and therefore the right time to consecrate Himself as a man)—that He received the earnest of His inheritance of the divine nature. (Matt. 3: 16, 17.) The human nature had to be consecrated to death before He could receive even the pledge of the divine nature. And not until that consecration was actually carried out and He had actually sacrificed the human nature, even unto death, did our Lord Jesus become a full partaker of the divine nature. After becoming a man He became obedient unto death, wherefore, God hath highly exalted Him to the divine nature. (Phil. 8, 9.) If this Scripture is true, it follows that He was not exalted to the divine nature until the human nature was actually sacrificed—dead.

Thus we see that in Jesus there was no mixture of natures, but that twice He experienced a change of nature; first, from spiritual to human; afterward, from human to the highest order of spiritual nature, the divine; and in each case the one was given up for the other.

In this grand example of perfect humanity, which stood unblemished before the world until sacrificed for the world’s redemption, we see the perfection from which our race fell in Adam, and to which it is to be restored. In becoming

man's ransom, our Lord Jesus gave the equivalent for that which man lost; and therefore all mankind may receive again, through faith in Christ, and obedience to His requirements, not a spiritual, but a glorious, perfect human nature—"that which was lost."

While Jesus as a man was an illustration of perfect human nature, to which the mass of man kind will be restored, yet since His resurrection He is the illustration of the glorious divine nature which the overcoming Church will, at resurrection, share with Him.

Because the present age is devoted mainly to the development of this class which is offered a change of nature, and because the apostolic epistles are devoted to the instruction of this "little flock," it should not be inferred that God's plans end with the completion of this chosen company. Nor, on the other hand, should we go to the opposite extreme, and suppose that the special promises of the divine nature, spiritual bodies, etc., made to these, are God's design for all mankind. To these are the "exceeding great and precious promises," over and above the other precious promises made to all mankind. To rightly divide the word of truth, we should observe that the Scriptures recognize the perfection of the divine nature in the "little flock," and the perfection of the human nature in the restored world, as two separate things.

We have no record of any being, either spiritual or human, ever having been changed from one nature to another, except the Son of God; and this was an exceptional case, for an exceptional purpose. When God made angels He doubtless intended them to remain angels forever, and so with men, each being perfect on his own plane. At least the Scriptures give no intimation of any different purpose. As in the inanimate creation there is a pleasing and almost endless variety, so in the living and intelligent creation the same variety in perfection is possible. Every creature in its perfection is glorious; but, as Paul says, the glory of the celestial (heavenly) is one kind of glory, and the glory of the terrestrial (earthly) is another and a different glory.

(continued in February Issue)

Charity.

"Oh, be not the first to discover
A blot on the fame of a friend;
Oh, be not of discord the mover,
For hearts may prove true in the end.
We none of us know one another,
And oft into error we fall;
Then let us speak well of each other,
Or speak not of others at all.
A sigh or a smile may awaken,
Suspicion most false or untrue,
And thus our belief may be shaken,
In hearts that are honest and true.
How often the friends we hold dearest,
Their noblest emotions conceal?
And bosoms the purest, sincerest,
Have secrets they cannot reveal.
Leave base minds to harbour suspicion,
And small ones to trace out defects;
Let ours be a noble ambition,
To love as our Saviour directs."
-Selected.

Pilgrim Way Ended.

Since last month's issue of "Peoples Paper" reports to hand disclose the passing of three more of our elderly friends, in Perth, W. Aus.; Canberra, A.C.T. ; and Burnie, Tasmania.

The following is received from Perth:

We now write to let you know that our dear old Sister Scorer, aged 91 years, reached the end of her long and faithful journey. She was a very sincere follower of Christ and held firmly to the faith once delivered to the saints and appreciated very clearly the present truths concerning our Lord's second presence and the near approach of the Kingdom of Christ. She knew that the end was near as she lay in hospital for some days just patiently waiting for deliverance.

As the funeral was to be private we concluded to hold a short service on Sunday out of regard for our Sister whom we all held in high esteem. We contrasted her hope in Christ with that of the more general resurrection of the world, as shown in 1 Thes. 4:13-18, and then sang hymn 86--

"Forever with the Lord !

Amen, so let it be ! •

Life from the dead is in that word,
‘Tis immortality.” Etc.

We closed with prayer particularly for the comfort of those who will so greatly miss her.

From Canberra friends the following is to hand :—

It is with sorrow that we write of the death of our dear Sister Harris on October 24th last.

She had not long known the truth concerning God’s glorious character and plan of salvation, but did embrace it with zeal and with great joy ; nothing in all her life giving greater pleasure than to talk of these soul-satisfying themes. She influenced those about her to a large extent and those with whom she lived also rejoice in the truth.

Sister Harris particularly wanted us to remember as a parting text, “I know in whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him, against that day.” This speaks volumes for her faith and trust in God, and growth in grace to the end of the way. “Blessed are the dead who die in the Lord.”

Word has come indirectly advising that our elderly Brother Grubb of Burnie, Tasmania, has finished the pilgrim way, at the advanced age of over 90 years.

Brother Grubb had rejoiced in the truth for many years, and the meetings of the friends in Burnie were held at his place of business for a number of years. For some time past he had been an invalid, being cared for by his daughters, but ever kept bright the heavenly hope to which he had been called so long before. Friends visiting him over the years have always commented upon our Brother’s quiet submission to the Lord’s will, and rejoicing in hope of the promised inheritance with Christ. Sincere sympathy is extended to the bereaved relatives.

Correspondence.

Berean Bible Institute, Frank and Ernest, Dear Sirs—Once again I am writing to let you know how helpful I found the talk over 3GL this morning, also how it has enlightened me on many things. I hope you keep up the good work in Christian faith. . . I must thank you for the pamphlets and books as I found them very interesting and helpful. Would you kindly send me “Times of Refreshing,” “What is the Soul?”, “The High Calling of God,” “A Blessed Hope for Suffering Humanity,” and “The Truth About Hell.” I am yours in Christian faith.

Frank and Ernest, Dear Sirs—Will you please send me that book you spoke of this morning. I heard your broadcast from 3B0 station this morning and would like a copy of that book very much. Thanking you very much for your inspiring message. I am, Dear Sirs, Yours faithfully.

Dear Frank and Ernest—I heard your broadcast on Sunday and was very interested as I have been interested in the subject of the second coming of Christ for 30 years and have studied same for 14 years. I would be pleased if you would send me the book “Christ’s Return” and will be interested to read it and compare it with Scripture. Yours because His.

Frank and Ernest, Dear Sirs—Will you kindly forward me a couple of copies of your Sunday 3rd November broadcast. I’m very interested indeed and enjoyed your broadcast. With best wishes for every success. Yours faithfully.

Dear Sirs—I am a regular listener to your programme on 2KY Sydney every Sunday morning. Being a Sunday School teacher I wonder would it be at all possible to obtain each week a copy of your script on Bible topics. These scripts which you give over the air should prove very beneficial to me as a teacher.

I would be very pleased if you could arrange this for me. Your faithfully.

(Printed copies of broadcasts are gladly supplied free, upon request, to all who promise to read them carefully.—
B.B. Institute.)

Frank and Ernest, 2KY, Gentlemen — Someone told me about your session on 2KY, 8.15 a.m., Sundays. I am glad I listened in ; however, I missed that important broadcast “The Binding of Satan.” Please send it to the above address.

Your broadcasts should appeal to all lovers of the truth ; not to the worldly wise perhaps. Serve God as you are doing, not men of the world. I have heard it said, it’s not very convincing—don’t worry about such remarks. Yours sincerely.

Dear Sir—Once again I am writing for more reading matter; this time not only for myself but for a friend also. Two weeks ago I attended a service in a country church and the preacher rather strongly condemned those who hold the view that the dead know not anything, and expressed his own opinion that the dead are now with Christ and know all that is taking place. The outcome was that after the meeting I expressed disapproval of his condemnation. One family was interested when I told them of your booklets, etc., which I have received from time to time and so for their benefit would you kindly send me copies of the booklets “Where are the Dead?” and “Parables of the Kingdom” and two of “God and Reason.” Hoping that you will oblige ; Yours sincerely.

To Berean Bible Institute, Dear Brethren—I would like you to know that I believe every word written in your books

and booklets, etc., about the second coming of Christ. I have studied the Bible for years without understanding it; my faith was always strong and I knew that God in His own good time would make all things plain. I thank God that I was enabled to get in touch with you. I am unable to go out anywhere these days and I hope that you can read this as I have almost lost the use of my arms and legs, but thank God I can still move slowly about my own home.

I do not know what I would do without the "Peoples Paper" now, so I am sending 5/- for the subscription for myself and if there is any left over perhaps you could help someone as you have helped me. I am, Yours sincerely.

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When will the World be Converted?

Should We Look For Revived Now?
(Public Address.)

MANY good people it would seem almost agonize in prayer today, that God will send a revival of religion and thus stem the onward rush into irreligion, atheism or paganism that so threatens to plunge this present world, or order of things, into the abyss of complete destruction.

While we are in sympathy with the good desires and intentions of any people we most certainly do not desire to be numbered amongst those who would instruct the Lord as to what He should do. (Isa. 45:11.) Rather, do we seek to know His plan or method of dealing with any contingency and humbly seek to co-operate with His will or way. Failure to do this is causing some to err in judgment as to what God is doing, or wants done in these momentous days in which we live—the last days of the Gospel Age, or the time of the end spoken of by Daniel.

Some well-meaning people still hold tenaciously to teachings and doctrines that are nowhere upheld in Biblical record. But as Christians how are we to arrive at truth in any matter? Are the secular colleges and universities the seats of learning from which our deductions of the obscurity of life are to be drawn? We do not think so! Verily, they have their place and in some ways have been a present help to the groaning creation of mankind, but they have little to offer in explanation of whence came man and whither he goes.

In this day when multitudes are rejecting it, we reiterate that the Bible alone gives a satisfactory answer. The reason it is being discarded as an authentic guide regarding the life that now is and that which shall be hereafter, is because its teachings have been largely misrepresented and misunderstood.

Then again, the false doctrines or conclusions arrived at have so often a semblance of truth interwoven that only he who searches for truth as for hidden treasure can unravel the mystery and get a proper focus concerning the purpose or plan of God for mankind.

Religious systems which adhere to false teachings are termed counterfeit religions. Counterfeit coins have every appearance of the true and the difference would never be detected if no tests or inquiry of proof were applied.

Therefore, it is necessary to test or prove all doctrines from the Bible. If the Bible is the touchstone or torch of truth (and we say it is) then we would expect it to be harmonious in its teachings. It could not affirm one thing in one place and deny it in another. We know it has been accused of contradicting itself but we are sure it does not.

The trouble arises through not rightly dividing it. No amount of preaching will ever convince a person of Bible truth if the one enquiring or listening does not use his reasoning powers, and study to see if the things spoken are true or otherwise. The Bereans of old were commendable for that reason. (Acts 17:11.)

These thoughts are presented with a desire to build up the faith of those who believe in God's Word, but have become mystified by current affairs and blown about by many winds of doctrine through not understanding God's plan

as a whole.

As we see things from God's Word the time is not yet when unbelievers will be convinced and converted en masse. But we rejoice to know of a time coming when all shall turn to the Lord and serve Him with one consent as recorded in Zeph. 3:9. Before that time comes, however, verse 8 of Zeph. 3 must be fulfilled. That being so, it can readily be discerned how those who pray so earnestly for revival now, such as swept England in the days of Wesley, etc., might be asking amiss, and we believe their prayers will not be answered in the way they have in mind. According to God's Word we are facing the great time of trouble such as never was and never will be again, and when it has swept the earth and Armageddon's throes are over, the presence of earth's new King (Christ) will be discerned and earth's inhabitants, from shore to shore, will begin to learn of and obey the new Ruler who will enforce righteousness. That will be a revival worth waiting for, a complete answer to the prayer—"Thy Kingdom come." Meantime, God's work of the present continues — calling out and preparing the "little flock," the true church that is to share with Jesus the Kingdom reign of blessing all the families of the earth. Not only English-speaking races are to be blessed, but men of all races, colour and clime; and not only those living are to enjoy it, but those in their graves are to be called forth in the resurrection to participate also.

We are content, then, to bide God's own time for the convincing and converting of unbelievers and turn our present endeavours to that which we believe is most pleasing in His sight—the assisting and building up of His saints with the meat in due season He has provided for them. Not that we are forgetful of the world, nor ignoring the needs of men around us in this evil time, but our attitude should be like that of the Apostle's—doing good to all men as we have opportunity, but especially to the household of faith. (Gal. 6:10.)

Addressing believers it is not necessary to go over the ground of creation again. We accept the Genesis account of man's origin, also of his fall from grace or favour in God's sight, by disobedience. The wages of man's wrongdoing are clearly expressed throughout the Scriptures, and are fully testified to us by our own observation and experience. "The wages of sin is death." (Rom. 6:23.)

Many believers in God's Word begin their ship-wreck of clear reasoning right here, by believing the false theory or doctrine that death is not really death after all—that what seems to be death is only a passing to another realm where the departed one is as much or more alive than before, enjoying greater happiness or participating in more abject wretchedness, according to the particular abode to which he was destined to go. We do not believe that the Bible teaches any such thing, but that at death all consciousness ceases—the body returns to the dust of the earth from whence it came, and the spirit or spark of life returns to God who gave it.

At creation there was no life or living soul (sentient being) until the body and the spark of life (breath of life) were united. So, after death there is no more consciousness of life until God reunites the spark of life to the new resurrection body. Meantime, death is death—oblivion. All connected Scriptures declare that the dead know not anything.

A common inference of present-day theology is that there is a change- of nature for all at death, the words of 1 Cor. 15:49 being applied to all; but a careful reading of this passage reveals that these words apply only to faithful followers of Jesus—His true church. However, the Scriptures do clearly testify that a time is coming when the dead shall hear the voice of the Son of Man and shall come forth in resurrection. Is there a change of nature then? Yes, there is for some—a minority—but not for others—the majority. Only the followers of Jesus, the Bride of Christ, are promised the reward of a change of nature—an earthly to a heavenly, a fleshly to a spiritual. All others will be restored in the resurrection to the same earthly sphere in which they lived before and with the same kind of fleshly bodies, but the environment will be changed, for the curse will be no more upon the earth to blight the fruit it will produce, nor will the weaknesses resultant from the fall cause sickness, pain or death again if the restored one lives in accord with the righteous laws of that day. (Gen. 3:17; Rev. 22:3; Isa. 35:1, 2, 7, 10.) We rejoice in the glory that's promised when these prophecies are fulfilled, for the knowledge of the Lord will fill the earth as the waters cover the sea, and all shall know Him from the least unto the greatest.

Now, what of the minority who do experience a change of nature in the resurrection? In order to see who they are it may be necessary to rehearse a few facts which we probably know already. Jesus (termed the Word, or Logos, in John 1:1) who was with the Father before the world was, voluntarily left that glory He enjoyed, to become a man (the man Christ Jesus), to give His life a ransom, that what man had lost through sin, He (Jesus) might restore later by a resurrection. It was for this reason we read, "His soul was made an offering for sin" and "upon Him was laid the iniquity of us all." For His faithfulness unto death, in accomplishing the mission for which He came, the Father rewarded Him with surpassing glory than He had before, far above angels and powers and every name that is named. (Eph. 1:20, 21.) Jesus, therefore, has had two changes of nature—firstly, changed from spirit nature to become a man (flesh); then, being put to death in the flesh as an offering for sin on mankind's behalf, He was raised by God's power and exalted to that aforementioned. "He was put to death flesh but quickened (made alive) spirit." (1 Pet. 3:18.)

Had this been all there was to man's redemption there would have been no other changes of nature for any, but by carefully tracing the Scriptures we see that God chose to call out, or find some companions for Jesus in His new sphere and office. The Scriptures explain these to be followers of Jesus on earth and are known as His brethren, His body, His bride and joint heirs. This "little flock" is to be dealt with, prepared and made ready for its change, before the work of restoring the dead world to earthly life begins. The first work of preparation was in convincing them of their own sin and their need of a Saviour. Then is revealed to them that the Saviour has been provided in Jesus and by believing into Him they are justified from all things. Now, in this condition, they are perfect in God's sight—they are not actually so, but are reckoned so because the blood of Jesus Christ cleanseth from all sin. To these believers God reveals still more. He invites them to lay down their now justified life as Jesus did His, in full consecration to the service of God. If the

invitation is accepted and we remain faithful unto death we will receive the crown of life with Jesus in the Kingdom, being elevated to the same high position on the spirit plane. This of course necessitates a change of nature, and it is of these that the Scriptures testify—having borne the image of the earthly they shall bear the image of the heavenly, or spiritual. It is a new creation, born or created throughout the Gospel Age.

In the beginning God created the earth and heavens, angels and men, beasts and birds, etc., but this, the companions of Jesus in the spiritual realm is an entirely new creation. When Jesus said, “I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto Myself that where I am there ye shall be also,” He was not going to prepare a place in heaven for the whole world. No, God made the earth for man and that will be his home forever when the Kingdom is established. The place He went to prepare is for the members of His body, the true church of the Gospel Age, who are to experience a change of nature in the resurrection from earthly to heavenly bodies.

What is required of this number? What experiences will they meet as they fulfil their consecration vows here upon earth? The popular, wishful thinking belief appears to be that when a man is converted and becomes a Christian all his troubles are over. Many measure a Christian to be a boisterously happy-go-lucky, carefree type of person upon whom the sun shines all day. It is not disputed that the Apostle exhorted Christians to rejoice, but it is to be a far quieter, more soul-satisfying rejoicing than that just mentioned.

Christians are footstep followers of Jesus, and of all that we learn of Him in the Scriptures there is not one instance recorded that He ever laughed or smiled, but we do read of Him being a man of sorrows and acquainted with grief, that He groaned in spirit and was exceedingly sorrowful on more than one occasion and that He wept. While this is not insinuating that it is wrong for a Christian to smile, it does serve to show what it may mean to us who become followers of Jesus, for as He was, so are we in this world.

Neither Jesus nor the Apostles who were His mouthpieces afterward led any to believe that to become a Christian and follow Jesus was an easy or light matter. On the contrary we are plainly told that all who will live godly in Christ Jesus will suffer persecution (2 Tim. 3:12), that in this world we will have tribulation (John 16:33) and that if we walk in the way seeking a place in the heavenly kingdom, we must first suffer with Jesus here below. Instead of promising us prosperity in business, happy homes and carefree days, we are told that “many are the afflictions of the righteous” (Psa. 34:19) and that a man’s foes may be those of his own household. (Matt. 10:36.) True, the Psalmist tells us that the Lord will deliver us out of the affliction eventually, but He does nothing to prevent them coming upon us.

Why does a Christian suffer? Many are mystified why people whom they recognise as earnest Christians meet with such afflictive trials during their life-time, while others of more or less indifferent religious beliefs and practices escape. However, as true Christians, this should not amaze us, for we are abundantly forewarned and counselled in God’s Word concerning this Age—that in this present evil world unrighteousness and evil-doers would predominate. As the Psalmist says (Psa. 37:12), “The wicked plotteth against the just, and gnasheth upon him with his teeth,” but in the same Psalm (verses 13, 10 and 9) we read, “The Lord shall laugh at him for he seeth that his day is coming; for yet a little while the wicked shall not be, for evil doers shall be cut off.” Apparently, then, the Lord allows present wrong standards to continue for a purpose.

We submit, that while there is more than one reason why the Lord has allowed the reign of sin and death for so long, the chief reason is that the New Creation, previously mentioned, should be selected and prepared for the important office to which they are called as joint-heirs with Christ in His Kingdom. It is one thing to be called to His number, but it is another to make our calling and election sure, for many are called but few chosen. The invitation is to all who have an ear to hear to enter this way—the high calling of God in Christ Jesus. Those who respond are placed on probation, not in a preaching station for 3 years or 5 or 10 years, but for life. Faithfulness unto death is required before the prize can be won and before that is accomplished many trials and tests are permitted by the Lord—there is much rigorous training to be undergone—and the objective is not to improve our vocabulary and social standing, but to transform our character till it is like that of Jesus’, perfect in faith and love. He that doeth righteousness is righteous — not mere professors.

What is the greatest factor in our attaining this likeness of Jesus. Does it seem ridiculous to say that it is suffering? It is written of our Lord that He learned obedience by the things that He suffered (Heb. 5:8), and the servant is not above his Lord (Matt. 10:24.)

In a little book called “Tabernacle Shadows” and which all sincere Christians are recommended to read, it is beautifully shown in a most clear and satisfying way how the followers of Jesus are allowed a fellowship in His sufferings in order to reign with Him later in the Kingdom. This book can be procured from the Berean Bible Institute, Melbourne, E.4, on request.

Apart from such, let us note some of the things that constitute suffering for righteousness’ sake. Such suffering is something of which we should not be ashamed, but rather as Peter said, “Rejoice, inasmuch as ye are partakers of Christ’s sufferings.” (1 Pet. 4:12.) Christ’s sufferings were not for wrong-doing. He did not suffer because of disloyalty to God or failure to do His will in fulfilling His covenant of sacrifice. No, His suffering was for well-doing and for the sake of the truth. Jesus’ loyalty to the truth cost Him His life by crucifixion and Christians are said to be “crucified with Christ.”

What does that mean, seeing that we know that all Christians have not been literally crucified by nailing to a cross as was Jesus? Just as literal crucifixion was a torturing, slow, but sure death, so figurative crucifixion closely resembles it. When we say that one is taking up his cross to follow Christ it means that he is taking the first step in espousing the cause of Christ. Even though it may be with fear and trembling, he is submitting willingly to painful humbling and

contempt in the sight of the world, ready to share with Jesus its coldness and scorn,

Our suffering for righteousness' sake includes, as it did with Jesus, every item of mental and physical pain and self-denial as a result of our consecration. It includes the reproach that comes from fellow-men for the sake of truth, especially that coming from teachers of the nominal church who repudiate the right of laymen to interpret the Scriptures, except as they shall dictate. Weariness and exhaustion caused by preaching and by giving out of vital energy to do good to others, is all a part of our sacrifice as to the Lord. It is made up of little things and does not necessarily mean the same things with each individual Christian.

Before consecration we might have been ambitious in the exercise of legitimate business talent. Now, our Father's business comes first — the other things become secondary—and the new attitude we adopt is not understood even by our closest friends who may consider, as it was thought of Paul, that much learning in spiritual things hath made us mad. Or, if our rational conduct disproves this, they are at least as mystified as were the parents of Jesus at His evident deep interest in seeking knowledge of the Scriptures and who in answer to their questioning replied, "Wist ye not that I must be about my Father's business?"

Prior to consecrating our life to the Lord we might have taken great pleasure in making home elegant, in having the very nicest fittings throughout and surrounding, and in dressing family and self elegantly. Now, we deny ourselves all luxury, restricting outlay, time and energy simply to providing necessary things. While providing things decent in the sight of all and seeking to fulfil our proper obligations, we redeem as much time as we can for direct service to the Lord, and of course in all that we do and say are seeking His praise, honour and glory, even to the daily round and common task in home, field or workshop.

Hours that we may have at one time spent in social chat, harmless games, etc., are now consecrated to God's service and we do not spend our time chiding those of the world who indulge in these things still, for it is only those called to the high calling of God in Christ Jesus who see better things to seek after. If we were interested before consecration in politics, temperance reform, international peace plans, labour unions and such like, they hold but trifling interest for us now, for we are pursuing a different course. God's plan of the ages has now opened to our view revealing how puny and ineffective man's best efforts are in uplifting the world, in comparison with the "times of restitution spoken of by all God's holy prophets," and now soon to be inaugurated. Whilst sympathetic to every genuine reform work for the uplift of men, we realize that they are as morphia injections which alleviate the pains of a sin-sick and dying world only momentarily. God has a work for us (His consecrated people of this age) to do, in releasing forever the groaning creation from the thralldom of sin to which it is chained by the fall. Our chief work now is to press on in the way wherein God's work is being completed in us and we are made ready for that work. (2 Pet. 1:5-11.)

Formerly, we may have delighted to do generously, giving to everything and speaking favourably of all. Somewhat carelessly and ignorantly—though benevolently—we supposed that all denominations of people who believe much alike were only different routes to heaven and that each person was quite free to choose his own form of worship. We were considered broad-minded Christians then, and had the admiration of all, which was sweet. But when our minds were cleared from error we saw that many doctrines of the denominations such as hell-fire, purgatory, trinity, immortality of the soul, world conversion before the second advent of Christ, etc., are all contrary to God's Word and we were obliged to oppose them and adhere to the truth.

Following Jesus in consecration we found, like Him, that we had to deny ourselves the admiration of all. Jesus rebuked sin, error and hypocrisy; instead of quietly letting the scribes and Pharisees alone, He sacrificed His inclinations for peace in order to advance the truth, and honour God and bless the people. Thus consecration has meant for many a sacrifice of social standing, our good name, and broadminded reputations. We may be called narrow-minded, bigoted Christians now. And what shall we say; have we any regrets at the loss of these things? No, like Christians of old we ought to take the spoiling of our goods joyfully. Like Paul, we should be able to count the loss of these things as refuse in order to win Christ. (Phil. 3:8-10.) We must not love the praise of men more than the praise of God, nor must fear of man hinder us from fulfilling our consecration vows. "Be not afraid of their faces, for I am with thee to deliver thee," saith the Lord to His people through the prophet Jeremiah 1:8. Again, the Lord says to us through the same prophet, "Let the prophets that have dreams tell their dreams, but he that hath My Word, let him speak it faithfully." (Jer. 23:28.)

Let us labour, then, to please the Lord, to hear His "Well done" at our journey's end; 'twill be sweeter far than the empty commendation of men we might enjoy now. If weariness should at times overtake us, let us "Consider Him who endured such contradiction of sinners against Himself." (Heb. 12:3.) Remember, we are following Him who for the joy that was set before Him (in the time to come) endured the cross and disregarded the shame of the present time, and as a result is set down at the right hand of the throne of God.

This, dear friends, is what hinders large-scale revival to effect world conversion now. God waits until His work of this Age is complete—the finding and preparation of the full number of the "little flock" which composes Christ's body. All the signs today corroborate with prophecy to show that this work is almost complete. We are in the last days of the Gospel Age—the harvest time of a closing dispensation. When ye see these things come to pass, know that the Kingdom of God is nigh at hand, foreshadowing the redemption of the little flock, their change from earthly to heavenly, spiritual conditions, and the establishing of the Kingdom upon earth—world conversion and blessing to all the obedient.

Peace Conference Ends in Unhappy Atmosphere.

UNDER the above heading a newspaper report on the Paris Peace Conference states that the National Delegations

show signs of long strain which the last 79 days of argument have imposed.

After detailing some of the closing scenes the report states:—

“Thus ended the first consultation between the great and the small on the making of peace after the Second World War, and the apologetic or defensive tone of the closing speeches reflects grave doubts among the delegations regarding the benefits accruing from all the conference’s hard work. It was not for lack of toil that the conference finished not with a bang, but with a whimper.”

The above report is but another fulfilment of the Bible prophecy which predicted the saying—”Peace, peace, when there is no peace.” And if the leaders of the peace delegations show so little of the spirit of peace-making, what can be expected of the masses of mankind? The answer is given in the world-wide unrest today in almost every land. Industrial upheavals of great dimensions and racial riots, etc., are of daily occurrence.

A newspaper leader sums up the industrial position as follows:

“Our own experience after the 1914 -18 war showed the serious ills of an uncontrolled economy, with an early boom of inflated prices, only to be followed by collapse, depression and unemployment. There is common ‘ agreement that under present conditions the basic wage itself is too low in relation to living costs, and ought to be adjusted as speedily as possible. Wages pegging and price control are counterparts, inextricably bound up with each other. Both are integral to stability, and neither can be suddenly lifted without destroying the value of the other. Even Labor leaders in the United States have been driven to admit that the idea of increasing wages without price increases is a pipe-dream. The fallacy of thinking otherwise has been likened to a ball game, in which first the people in the front row stand up to get a better view, then the second row stands up, then the next, and so on, till soon everyone is standing up and nobody can see better.”

Even the proclaiming of the truths of God’s Word, that the Lord alone can, and will, deliver the human race from all its chaos, after sufficient lessons in present-day sin have been permitted, appeals to so few. As one has declared—”Our Socialist friends urge us to join with them, saying, ‘We are tired of the preaching about what God will do by and by; come and join us; be Socialists and do something now.’ We reply that we appreciate the fact that many Socialists are intelligent and that many of them are sincere; but in our opinion their wisdom is the wisdom of this world, which, from God’s viewpoint, is foolishness. They are not able to bring about the great changes which they desire, and if they could bring them about, they would be unable to maintain those changes so long as sin and death reign in this world. What the world needs is what God has provided, a Saviour and a Great One, able to save to the uttermost—completely.

“We tell our Socialist friends that we know they will succeed beyond their expectations. Like Samson of old they will pull down the house not only upon others, but also upon themselves—‘There shall be a time of trouble such as never was since there was a nation,’ as our Lord Jesus foretold--=Matt. 24:21.”

We should follow the course directed by God’s Word, and urge God’s people everywhere to do the same — to wait upon the Lord to bring about the great change of dispensations which He has purposed and promised. Ultimately the light of the knowledge of the glory of God will fill the whole earth; the desire of all nations shall come. (Habakkuk 2:14; Haggai 2:6, 7.)

The End of the Way.

In recent weeks three of our elderly brethren have finished the pilgrim way at Gosford, N. S. Wales, Adelaide, S. Aust., and Auckland, N.Z.

Brother Berry, of Gosford, N. S. Wales, was well known by most of the friends in N. S. Wales, and had rejoiced in the truth for over 30 years. Until about 10 years ago he paid regular visits to the brethren in Sydney, but advancing age restricted his contact with other friends. However, our dear Brother maintained a regular correspondence with a number of brethren and in this way sought to encourage others along the Christian way. His cheery letters came regularly to Melbourne and over the past eighteen months he had rejoiced in the broadcast sessions on Sundays. Portion of his last letter reads :—” the broadcast this morning on the ‘Sons of God’ came over very nicely—I enjoyed it very much myself ; I thank our Heavenly Father for keeping me in the precious truth and rejoice in the precious knowledge that in the coming Kingdom all tears will be wiped from all faces.”

The end came following a stroke, and we rejoice that our dear Brother Berry has entered into his reward. “Blessed in the sight of the Lord is the death of His saints.”

The following is to hand from Adelaide :—

On 27th September our late elderly Brother, Joseph Thoday of Adelaide (late of Gawler, S. Aust.) passed peacefully to his reward. He had been in ill-health for some two or three years, having also lost his eyesight

He showed much of the Lord’s grace and spirit in the way he bore the infirmities of failing health and eyesight. He was 79 years of age. He was one of those who had learned to trust the Lord fully, and to cast all care upon Him. Those who knew him best found him to be always the same ; simplicity, sincerity, humility and gentleness characterised his life and conduct; always eager to discuss the truth. He possessed a good memory of the Scriptures which was a valuable asset to him during the period of his blindness. We feel he was truly one of the Lord’s “little flock.” “Blessed and holy is he that bath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years.”

From Auckland, New Zealand, word is received of the passing of Brother Hille, following a stroke, at the age of 80 years.

Brother Hille was known personally by the few friends in Auckland and other parts of New Zealand, and while differing with some of the brethren on some features of the truth, always seemed most earnest and zealous in his service for the Lord. His appreciation of the literature, including a number of truth periodicals, was well in evidence. We trust for our elderly Brother the Lord's reward in His Kingdom.

Christmas Convention.

As announced last month the Melbourne brethren are arranging for their Annual Convention to be held (D.V.) over the Christmas period, the days for the gatherings being 25th, 26th, 28th and 29th December, to be held at Masonic Hall, 254 Swan Street, Richmond, Melbourne. An invitation is extended to friends able to be present. Further information is obtainable from Mr. J. Hiam, 44 Heath Avenue, Oakleigh, S.E.12, Melbourne.

Ransom and Restitution.

"For to this end Christ died and lived again, that He might be Lord [Ruler, Controller] of both the dead and the living."

THAT is to say, the object of our Lord's death and resurrection was not merely to bless and rule over and restore the living of mankind, but to give Him authority over, or full control of, the dead as well as the living, insuring the benefits of His ransom as much to the one as to the other. He "gave Himself a ransom [corresponding price] for all," in order that He might bless all, and give to every man an individual trial for life. To claim that He gave "a ransom for all," and yet to claim that only a mere handful of the ransomed ones will ever receive any benefit from it, is absurd; for it would imply either that God accepted the ransom-price and then unjustly refused to grant the release of the redeemed, or else that the Lord, after redeeming all, was either unable or unwilling to carry out the original benevolent design. The unchangeableness of the divine plans, no less than the perfection of the divine justice and love, repels and contradicts such a thought, and gives us assurance that the original and benevolent plan, of which the "ransom for all" was the basis, will be fully carried out in God's "due time," and will bring to faithful believers the blessing of release from the Adamic condemnation and an opportunity to return to the rights and liberties of sons of God, as enjoyed before sin and the curse.

Let the actual benefits and results of the ransom be clearly seen, and all objections to its being of universal application must vanish. The "ransom for all" given by "the man Christ Jesus" does not give or guarantee everlasting life or blessing to any man; but it does guarantee to every man another opportunity or trial for life everlasting. The first trial of man, which resulted in the loss of the blessing at first conferred, is really turned into a blessing of experience to the loyal-hearted, by reason of the ransom which God has provided. But the fact that men are ransomed from the first penalty does not guarantee that they may not, when individually tried for everlasting life, fail to render the obedience without which none will be permitted to live everlastingly. Man, by reason of present experience with sin and its bitter penalty, will be fully forewarned; and when, as a result of the ransom, he is granted another, an individual trial, under the eye and control of Him who so loved him as to give His life for him, and who would not that any should perish, but that all should turn to God and live, we may be sure that only the wilfully disobedient will receive the penalty of the second trial. That penalty will be the second death, from which there will be no ransom, no release, because there would be no object for another ransom or a further trial. All will have fully seen and tasted both good and evil; all will have witnessed and experienced the goodness and love of God; all will have had a full, fair, individual trial for life, under most favourable conditions. More could not be asked, and more will not be given. That trial will decide forever who would be righteous and holy under a thousand trials; and it will determine also who would be unjust, and unholy and filthy still, under a thousand trials.

The ransom given does not excuse sin in any; it does not propose to count sinners as saints, and usher them into everlasting bliss. It merely releases the accepting sinner from the first condemnation and its results, both direct and indirect, and places him again on trial for life, in which trial his own wilful obedience or wilful disobedience will decide whether he may or may not have life everlasting.

One difference between the experiences of the Church under trial now and the experiences of the world during its trial will be that the obedient of the world will begin at once to receive the blessings of restitution by a gradual removal of their weaknesses—mental and physical; whereas the Gospel Church, consecrated to the Lord's service even unto death, goes down into death and gets her perfection instantaneously in the first resurrection. Another difference between the two trials is in the more favourable surroundings of the next age as compared with this, in that then society, government, etc., will be favourable to righteousness, rewarding faith and obedience, and punishing sin; whereas now, under the prince of this world, the Church's trial is under circumstances unfavourable to righteousness, faith, etc. But this is to be compensated for in the prize of the glory and honour of the divine nature offered to the Church, in addition to the gift of everlasting life.

Adam's death was sure, though it was reached by nine hundred and thirty years of dying. Since he was himself dying, all his children were born in the same dying condition and without right to life; and, like their parents, they all die after a more or less lingering process. It should be remembered, however, that it is not the pain and suffering in dying, but death—the extinction of life—in which the dying culminates, that is the penalty of sin. The suffering is only incidental to it, and the penalty falls on many with but little or no suffering. It should further be remembered that when Adam forfeited life, he forfeited it forever; and not one of his posterity has ever been able to expiate his guilt or to regain the lost inheritance. All the race are either dead or dying. And if they could not expiate their guilt before death,

they certainly could not do it when dead—when not in existence. The penalty of sin was not simply to die, with the privilege and right thereafter of returning to life. In the penalty pronounced there was no intimation of release. (Gen. 2: 17.) The restitution, therefore, is an act of free grace or favour on God's part. And as soon as the penalty had been incurred, even while it was being pronounced, the free favour of God was intimated, which, when realized, will so fully declare His love.

Had it not been for the gleam of hope, afforded by the statement that the seed of the woman should bruise the serpent's head, the race would have been in utter despair; but this promise indicated that God had some plan for their benefit. When to Abraham God swore that in his seed all the families of the earth should be blessed, it implied a resurrection or restitution of all; for many were then dead and others have since died, unblessed. Nevertheless, the promise is still sure: all shall be blessed when the times of restitution or refreshing shall come. (Acts 3: 21.) Moreover, since blessing indicates favour, and since God's favour was withdrawn and His curse came instead because of sin, this promise of a future blessing implied the removal of the curse, and consequently a return of His favour. It also implied either that God would relent, change His decree and clear the guilty race, or else that He had some plan by which it could be redeemed, by having man's penalty paid by another.

God did not leave Abraham in doubt as to which was His plan, but showed, by various typical sacrifices which all who approached Him had to bring, that He could not and did not relent, nor excuse the sin; and that the only way to blot it out and abolish its penalty would be by a sufficiency of sacrifice to meet that penalty. This was shown to Abraham in a very significant type: Abraham's son, in whom the promised blessing centred, had first to be a sacrifice before he could bless, and Abraham received him from the dead in a figure. (Heb. 11: 19.) In that figure Isaac typified the true seed, Christ Jesus, who died to redeem men, in order that the redeemed might all receive the promised blessing. Had Abraham thought that the Lord would excuse and clear the guilty, he would have felt that God was changeable, and therefore could not have had full confidence in the promise made to him. He might have reasoned, If God has changed His mind once, why may He not change it again? If he relents concerning the curse of death, may He not again relent concerning the promised favour and blessing? But God leaves us in no such uncertainty. He gives us ample assurance of both His justice and His unchangeableness. He could not clear the guilty, even though he loved them so much that "He spared not His own Son, but delivered Him up [to death] for us all."

As the entire race was in Adam when he was condemned, and lost life through him, so when Adam's life was redeemed by the man Christ Jesus, a possible race in his loins died also, and a full satisfaction, or corresponding price, was rendered to justice for all men; and He who thus bought all has full authority to restore all who come unto God by Him.

"As by the offence of one, judgment came upon all men to condemnation, even so by righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." (Rom. 5: 18, 19.) The proposition is a plain one: As many as have shared death on account of Adam's sin will have life-privileges offered to them by our Lord Jesus, who paid their penalty to Justice, who became Adam's substitute before the broken law, and thus "gave Himself a ransom for all." He died, "the just for the unjust, that He might bring us to God." (1 Peter 3: 18.) It should never be overlooked, however, that all of God's provisions for our race recognize the human will as a factor in the securing of the divine favours so abundantly provided. Some have overlooked this feature in examining the text just quoted—Rom. 5: 18, 19. The Apostle's statement, however, is that, as the sentence of condemnation extended to all the seed of Adam, even so, through the obedience of our Lord Jesus Christ to the Father's plan, by the sacrifice of Himself on our behalf, a free gift is extended to all—a gift of forgiveness, which, if accepted, will constitute a justification or basis for life everlasting. And "as by one man's disobedience many were made sinners, so by the obedience of one many shall be [not were] made righteous." If the ransom alone, without our acceptance of it, made us righteous, then it would have read, by the obedience of one many were made righteous. But though the ransom has been given by the Redeemer and has been accepted by Jehovah, only a few during the Gospel age have been, though many during the Millennial age will be, made righteous—justified—"through faith in His blood." Since Christ is the propitiation (satisfaction) for the sins of the whole world, all men may on this account be absolved and released from the penalty of Adam's sin by Him—under the New Covenant.

There is no unrighteousness with God; hence "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (1 John 1: 9.) As He would have been unjust to have allowed us to escape the pronounced penalty before satisfaction was rendered, so also He here gives us to understand that it would be unjust were He to forbid our restitution, since by His own arrangement our penalty has been paid for us. The same unswerving justice that once condemned man to death now stands pledged for the release of all who, confessing their sins, apply for life through Christ. "It is God that justifieth—who is he that condemneth? It is Christ that died; yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."—Rom. 8: 33, 34.

The completeness of the ransom is the very strongest possible argument for the restitution of all mankind who will accept it on the proffered terms. (Rev. 22: 17.) The very character of God for justice and honour stands pledged to it; every promise which He has made implies it; and every typical sacrifice pointed to the great and sufficient sacrifice—"The Lamb of God, which taketh away the SIN OF THE WORLD"—who is "the propitiation [satisfaction] for our sins [the Church's], and not for ours only, but also for the sins of the whole world." (John 1: 29; 1 John 2: 2.) Since death is the penalty or wages of sin, when the sin is cancelled the wages must in due time cease. Any other view would be both unreasonable and unjust. The fact that no recovery from the Adamic loss is yet accomplished, though nearly

two thousand years have elapsed since our Lord died, is no more an argument against restitution than is the fact that four thousand years elapsed before His death, a proof that God had not planned the redemption before the foundation of the world. Both the two thousand years since and the four thousand years before the death of Christ were appointed times for other parts of the work, preparatory to “the times of restitution of all things.”

FRANK & ERNEST BIBLE TALKS

SUBJECTS FOR NOVEMBER

3rd November—“When There is No Peace.”

10th November—“Christian Sacrifice.”

17th November—“The Way Out.”

24th November—“Sinners in Heaven.”

1st December—“God’s Kingdom Conquers.”

SUBJECTS FOR NOVEMBER 2 KY ONLY

3rd November—“Paradise and the Thief.”

10th November—“What is Armageddon?”

17th November—“God Has a Plan.”

24th November—“God’s Promises.”

1st December—“John the Baptist Not in Heaven.”

Correspondence.

Victoria.

Frank and Ernest, Berean Bible Institute, Dear Friends —Received your letter, also literature on two other occasions. I would like to thank you very much for sending me all this good reading. It isn’t always possible for me to listen to “Frank and Ernest” every Sunday morning, so having their Talks printed is very helpful. Not only can I refer back to them and re-read them but I can pass them on to my friends.

I am enclosing a postal note for 5/- which is’ only a little, but hope it will help you to carry on the good work and go towards the expenses of the papers. Thanking you again; yours sincerely.

Frank and Ernest, Dear Sirs—Will you please forward me a copy of this morning’s broadcast, and also if you have copies of some previous ones I wonder if you would send them to me. I belong to a C.E. Society and our idea is to use some of Frank and Ernest Dialogues as a topic for our meetings and discuss them. Your faithfully.

Frank and Ernest, Dear Sirs—May I request a copy of the discussion relayed to 3B0 on 6th October, also a copy of booklet “Hope Beyond the Grave.” I find your discussions helpful and instructive. Congratulations for providing a much-needed session. Your faithfully. interesting and inspiring, so I am writing for your. pamphlets “As Angels of Light,” and “Hope Beyond the Grave.” I remain, Yours faithfully.

Frank and Ernest, Dear Sirs—Please forward me a copy of your broadcast of last Sunday and also the other pamphlet available. I have been listening to your broadcasts for a considerable period now and I think they are excellent. Any other literature would be appreciated. Wishing you every success in your method of spreading the Gospel. I am, Yours faithfully.

N. S. Wales.

Dear Frank and Ernest—Many thanks for your broadcasts which my wife and I thoroughly enjoy each Sunday morning. We would be pleased to receive your booklet “Christ’s Return.”

It is certainly good to hear God’s Word read out to the people in such a manner without the usual “gloss” that is given it by those who should know better. May God bless you in your good work, and bring about soon our expectation, even the return of Christ. Yours faithfully.

Dear Frank and Ernest—I have been listening to your Bible lectures on Sunday mornings at 2KY. We are very interested in your lectures; we believe you are teaching the real Bible truths. If you would kindly send us some of your lectures we would be very pleased.

You might let us know if there is any place in Sydney that teaches the Bible as you do. Yours in the Master’s service.

Frank and Ernest, Dear Sirs—For the past month or so I have been hearing your wonderful message on Bible prophecy over the air and am very interested. I would like you to send me a free copy of “Hope Beyond the Grave,” also a copy of “Christ’s Return” as soon as you can and oblige.

Dear Frank and Ernest—I would appreciate a copy of your excellent radio programme which impressed me greatly.

May your work be truly blessed. Your faithfully.

Tasmania.

Frank and Ernest, Dear Sirs—I have just heard your explanation on the parable of the Lost Sheep. May I express, Sirs, my appreciation of your very clear explanation and I might say also that it is the first time I have heard that view expressed. I would be very glad to have a copy, and as I have not previously listened to any of your Dialogues would you kindly send me any back copies which you may have on hand. I can assure you that they will be very deeply appreciated. Your sincerely.

Frank and Ernest—First of all, gentlemen, let me thank you for your wonderful response to my letter for copies of your Dialogues. I have begun to study them and I can assure you that they are proving most helpful; once again thank you very much. I would like copies of your last two Dialogues also the booklet “Parables of the Kingdom.” Yours sincerely.

Dear Sirs—After listening to your very interesting session on 7EX this morning I would be very pleased if you would forward me a copy of “Hope Beyond the Grave.” Yours faithfully.

Dear Frank and Ernest—I was much impressed with your Talk over 7EX this morning ; I would indeed like to have a copy of your Talk and pamphlet. These Talks are very helpful but one cannot fully appreciate them unless he ponders over them and learns for himself where these prophecies are located in our grand old Bible. Thanking you; yours in the faith.



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Let Us Draw Near.

“Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from a consciousness of evil, and our bodies washed with pure water.”—Heb. 10:22.

NOT to sinners is this invitation addressed. The invitation to them is a very different one, viz., Repent and believe on the Lord Jesus Christ, and thus obtain the remission of your sins, and then you will be in the attitude to receive the invitation, Draw near to God. The Apostle is addressing the brethren, and not sinners, and urges them, saying, “Having therefore, brethren, boldness (courage, confidence, privilege) to enter into the holiest by the blood of Jesus by a new and living way . . . let us draw near.”

The Apostle’s words carry our attention to Israel’s Tabernacle in the wilderness, and the spiritual things which it illustrated. The Court, entered through the gate, signified the state or condition of the justified, who must pass the altar, representing Christ’s sacrifice for sins; secondly, approach the Laver of water for cleansing from defilements; and then be ready to pass under the first vail into the apartment of the tabernacle called “The Holy.” This “Holy” apartment represented the state or condition of God’s consecrated people (typified by Israel’s priests), while yet in the flesh, and had its golden candlestick for their enlightenment, its table of shewbread, representing their privilege of fellowship with God—drawing near to Him in prayer, praise and communion. The next step beyond the “Holy” was the “Most Holy,” representing heaven itself; but this could be entered only from the “Holy,” and by passing under the Second Vail, which represented the actual death of the priest, even as the First Vail represented the reckoned death or consecration. The Apostle has this same thought in mind when elsewhere he mentions the consecrated Royal Priesthood as “seated together with Christ in heavenly places”—in the heavenly condition, the condition represented by the first apartment or “Holy” of the tabernacle and of the temple.

Privileges Of The Royal Priesthood.

It is in reference to this proposition to advance from the “Court” condition of justification into the “Holy” or

heavenly or spirit-begotten condition, reached through consecration (and the closest possible approach to God) that the Apostle urges, "Let us draw near." His language implies that there may properly be a diffidence on our part in respect of this privilege. We might properly hesitate to expect to have communion, fellowship, close approach to the great Creator, realising that by nature we are imperfect, "children of wrath, even as others," and that in whatever degree we differ from others and are accounted worthy of such a privilege of drawing near to God it is not on account of personal worth on our part, but on account of God's grace bestowed upon us through Jesus our Lord. The Apostle therefore speaks to believers in an encouraging voice: "Let us draw near;" let us have courage to draw near; let us have faith in God, who has made us such gracious arrangements and promises.

The Apostle intimates that a close approach to God cannot be effected, except we have first a "full assurance of faith." Only those who trust the Lord implicitly, "as a little child" (Luke 18:17) would trust its earthly parent, can expect to progress and have the courage, the confidence, necessary to approach God in this very intimate manner; and the desire to draw nearer and nearer to God must be in the justified believer's heart, else he will never go on and attain to this his privilege. And this desire to draw near to God is a manifestation of our hunger and thirst after righteousness, which the Lord expects to see before he fulfils to such His engagement that they shall be filled, satisfied—Matt. 5:6.

Satisfaction will not be attained fully in the present life, though the believer who progresses and draws nearer and nearer to God will have more and more of this satisfaction to the end of his journey in the present life, receiving the full measure of satisfaction in righteousness, and perfection on the other side of the veil. Similarly, in our drawing near to God we may continue to draw nearer and nearer to Him, as we obtain deeper experience in His grace, growing also in knowledge and love in the present life; but the full attainment of our privilege of drawing near to God will not be reached until we shall have passed the Second Vail—passed through death, and been changed from human to spirit beings, and have entered into heaven itself, the perfect heavenly condition. There and then we shall be fully at one with the heavenly Father, and with our Lord Jesus, having drawn near to the full extent of the invitation and to the full of the opportunities granted us in the new and living way, the narrow way of life, consecrated for us, through the veil, by our Lord's death as our ransom price.

There are, however, certain conditions specified as necessary to progress along these lines. As no one can draw near to God except by attaining a "full assurance of faith," neither can he have a full assurance of faith unless he have his "heart sprinkled from a consciousness of evil," for, as the Apostle elsewhere declares, "If our heart condemn us, God is greater than our heart"—1 John 3:20. We may be sure that if our course as new creatures is condemned by our own consciences it would also be condemned by God. Whoever, therefore, would make progress in drawing near to God must seek continually to have a "conscience void of offence towards God and man," (Acts 24:16)—a conscience that is clear, that can say, I am striving to do that which would be pleasing to God, in harmony with my covenant of self-sacrifice, and I am striving to do that which would be approved also by righteous men. Nothing short of this is at all permissible in those who have consecrated themselves to be royal priests, to offer themselves as living sacrifices in the Lord's service, and to draw near to Him in the name and under the merit of the great High Priest of our Profession, Christ Jesus.

Having Our Hearts Sprinkled.

How very much is implied in this expression, "Having our hearts sprinkled from a consciousness of evil." It not only means that we are to avoid sin, and to take heed that the words of our mouths and the meditations of our hearts are acceptable to the Lord, but it means additionally that our hearts, having covenanted self-sacrifice, shall be able to look up to the Lord confidently and realise His blessing and approval, because of the honest, earnest efforts on our part to comply with the terms of our consecration. But since we cannot fully comply with the terms ourselves, it is requisite that we shall apply to ourselves by faith the merit of the precious blood of Christ, the blood of sprinkling, the blood of consecration, and that we shall realise that our acceptance is only in the Beloved One.

Washed With Pure Water.

The expression, "Having our bodies washed with pure water," figuratively represents the continued process of "cleansing ourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the reverence of the Lord," elsewhere enjoined by the Apostle—2 Cor. 7:1. By nature we are all imperfect, sullied, more or less depraved; and our devotion to the Lord is manifested, first, by our full acceptance and full assurance of faith in the merits of Christ's sacrifice; and secondly, by our earnest efforts to put away from our flesh, as we have already put away from our hearts, all things defiling and displeasing in the Lord's sight: that thus we may more and more become copies of His dear Son. This "washing of water through the Word" is elsewhere represented (Eph. 5:26) in a similar manner as being a part of the duty and privilege of all of the Lord's people throughout the remainder of their earthly lives. We can see how beautiful is the illustration here used, that the Word of God, like water, is purifying, cleansing; as the Apostle declares, speaking of the Christian's good hopes in the precious promises once delivered to the saints, "He that hath this hope in Him purifieth himself, even as He (who called him) is pure."—1 John 3:3.

As it is necessary to a thorough cleansing of our natural bodies that we should wash with "pure water," so much the more is it necessary to this cleansing of which the Apostle speaks, the cleansing of our moral characters, that we should have the pure water of divine truth, and not the muddy and polluted teachings of the adversary, or of those whom he has blinded. As we look about us upon the many streams of Babylon—the various sectarian theologies which profess to be the truth—we find that although there is something of truth in them all, yet it is sadly mixed with error, and inadequate to the thorough cleansing from filthiness of the flesh and of the spirit, or of the perfecting in holiness which the Lord requires. For instance, false ideas of God and of His character and His plan are incentives to those who so believe to copy these misrepresentations and perversions of justice and love, and are well calculated to

develop a low standard of character, because the low standard which they set for themselves and other fellow-mortals is really higher than that which they ascribe to the Creator.

How important, then, is the truth, and how much meaning we find in our dear Redeemer's prayer to the Father on our behalf, "Sanctify them through Thy truth; Thy word is truth." Let us not attempt to sanctify ourselves through any other washing than this; let us not be satisfied with anything short of the "pure water," the Word of God, the pure truth.

"Ye Are Complete In Him."—Col. 2:10.

Now view the class described by the Apostle: they are believers in the Lord Jesus Christ, and thus accepted with the Father through the Beloved One. More than this, to them has been opened up the narrow way to life, consecrated, made possible, through the sacrifice offered by our great High Priest. They are invited to become under priests, sharers both of the sufferings and also later on, if faithful, sharers of the glories of Jesus, the Chief Priest of this order. As a means of attaining the glorious end of their calling they are to cleanse themselves from defilement, and for their use in this respect the Word of God has been provided: it is at once a mirror to show them their blemishes, and water wherewith to cleanse themselves—the stimulus for the correction of life being the exceeding great and precious promises set before them in the Scriptures. Their hearts, justified by faith, and honest before God, are fully consecrated to Him and to His service, and are to be so kept continually by obedience to the best of their knowledge and opportunities, and by the blood of sprinkling which covers unintentional errors and failures. This is the class that is called to be associated with the Lord in His kingdom. They are styled His brethren, the royal priesthood, the bride, the Lamb's wife, and various other names representing their near and dear relationship to the heavenly Father. All of these who are faithful to the end of the racecourse are to be made partakers of the divine nature, with its glory, honour and immortality.

But let us not deceive ourselves in this matter of having hearts that do not condemn us; let us remember that our covenant was unto sacrifice, and not unto self-preservation; that it was a covenant to lay our all upon the altar—time, influence, means of every kind, and that we agreed with our Lord that we would reckon this our reasonable service. Do our hearts condemn us in this matter, or do they justify us? Do we feel that we are doing all in our power to serve the Lord and His truth and our brethren? If so, let us rejoice, and let us continue in the same way, patiently hoping for the glorious results promised to the faithful. But if our hearts condemn us, let us not be discouraged, but, on the contrary, remember that this is a part of the cleansing of the flesh and of the spirit necessary to our preparation for the kingdom, and let us afresh bind our sacrifices to the altar (Psa. 118:27), and be more and more zealous in expending our little all in the service of Him who loved us and who bought us with His own precious blood. Thus doing, it will be our privilege day by day to draw nearer and nearer to the "Most Holy," and thus finishing our course with joy we shall have share in the first resurrection, awakening in our Lord's likeness. —2 Cor. 5:14-15; Rom. 6:5; 1 John 3:2; Psa. 17:15.

The Propriety of Fasting.

"When ye fast be not as the hypocrites, of a sad countenance."—Matt. 6:16.

IN this text our Lord is not expressing any disapprobation of fasting; quite to the contrary; He is endorsing it as a propriety. Undoubtedly it is better for the health to fast somewhat at times rather than to eat to satisfaction. The Master's comment, according to the context, seems to be based upon the improper conduct of the Pharisees. The fasting was supposed to be good not only for physical health, but also for mental and spiritual health. The Pharisees, professing to be very holy, made manifest their holiness by fasting, subordinating the flesh that they might be spiritually strengthened.

Our Lord does not dispute the propriety of such a course, but it was the wrong spirit that He condemned. For when the Pharisees fasted, many of them did it to be seen of men, in order to seem holy and given over to spiritual things. Hence our Lord's suggestion that when His disciples fast they should not be as the hypocrites, whose fasting and long faces were to show men their piety. In the same connection our Lord proceeds to say that when His disciples fast they should do the very reverse; that they should anoint their heads and be as cheerful as possible.

We can see the philosophy of this course. If their fasting had brought them nearer to the Heavenly Father it should have made them more gracious and luminous. It should have had a happifying effect which would have shown itself in the countenance. The thing reprimanded, then, was the hypocrisy of the Pharisees, who assumed a sadness of countenance to be seen of men. They delighted to have people say, "What a holy man! He has fasted so much! He is always thinking about holy things and, in order to do this, he is even denying himself the necessities of life. He is a very holy man!"

The followers of the Lord are to practice such fasting as will be seen of the Lord and not of men. The Father, who knows the heart, will appreciate our efforts to draw near to Him and will grant our desire. But these things should be hidden to the outside world and known only to God; and the joy of the Lord should be manifest in the countenance.

Holiness Of The Heart Not A Mere Outward Form.

Our Lord's frequent reference to the Pharisees, no doubt, was in part owing to the fact that the Pharisees were a very large and influential class; and in part because their name signified that they were the holy people. Hence, when our Lord was teaching special obedience to God, the question in the minds of the people would be, "Is He not a Pharisee, and do not the Pharisees teach all these things?"

So it became necessary for our Lord Jesus to show wherein some of these things that the Pharisees practiced were not proofs of their special nearness to God, and that they were not leaders to holiness, but that it was very evident that

many of the Pharisees were hypocritical. Their holiness had become a mere form; it had degenerated into a custom—as the Scriptures say, a “Drawing near to the Lord with their lips, while their hearts were far from Him,” and thinking merely of the general attitude they had toward the world, the people in general.

We remember that there were some very noble Pharisees —Nicodemus, and Joseph of Arimathea, who buried our Lord, and St. Paul, who tells us that he was a Pharisee. But evidently the greater part of them had made broad their phylacteries and were more anxious in respect of what men would think of them than what the Lord would think of them. Perhaps some of the hypocrisies of the Pharisees have been practiced since by some in the Monastic Order, where they wished to show their special separation from the world by the wearing of a peculiar garb, by a special cut of the hair, by seclusion, etc. There is danger along this line in the observance of the Lenten season by some of the Catholics, Episcopalians, Lutherans. But it may not be hypocritical with all.

In many respects it would be a very good thing for all the Lord’s people to follow the Lenten custom of fasting, doing so with as little outward demonstration as possible, practicing it as unto the Lord, without considering it a thing to be mentioned, without attracting attention, but merely as a privilege. The Lenten season represents the forty-day period of our Lord’s experiences just preceding the crucifixion. We might enter sympathetically into this matter and think of the trying experiences that were upon the Master when He knew that He was drawing near to the time of His death. As we try to think of Him it will enable us better to realize what a privilege it is to endure hardship as good soldiers for the sake of His Message.

Fasting is specially commendable to the Lord’s people at times when they find themselves lacking in spirituality and exposed to severe temptations from the world, the flesh and the Devil; for, by impoverishing the physical force and vitality, it may assist the full-blooded and impulsive to self-control in every direction. We may believe that a majority of Christians would be helped by occasional fasting—by a very plain diet, if not total abstinence, for a season. But fastings to be seen and known of men, or to be esteemed in our own minds as marks of piety on our part, would be injurious indeed and would lead to spiritual pride and hypocrisy, which would far outweigh any advantage to us in the way of self-restraint.

Formal Prayer.

“I often say my prayers:

But do I always pray?

And do the wishes of my heart

Go with the Words I say?

I may as well kneel down

And worship gods of stone, As offer to the living God

A prayer of words alone; For words without the heart The Lord will never hear,

Nor will He to those lips attend Whose prayers are not sincere.”

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Love Not the World.

IN the text, “Love not the world,” (1 John 2:15) we do not understand the term “world” to mean either the human race or the planet on which we live. The thought of the text seems to be more particularly the present order of things, for the Greek word here translated world is “kosmos,” signifying arrangement. We are to appreciate the beauties of nature. We are to love the human family, whom God also loves, though not in the sense in which He loves the Church of Christ. We read, “God so loved the world that He gave His Only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”—John 3:16.

St. John cannot therefore be understood to refer to the world of mankind, when he says, “Love not the world.” For them we should have sympathy similar to that which the Heavenly Father has for the fallen race. The Scriptures inform us that the present order, or arrangement, of things on earth is entirely out of harmony with God’s will, or purpose; for the world is ruled by selfishness. The Divine arrangement is that love shall be the rule among God’s creatures. “God is love. . . He that dwelleth in love dwelleth in God.”—1 John 4:8, 16.

The world operates along lines different from those of love. Each one strives selfishly to heap together treasure for

himself, even if meantime his neighbour goes destitute. Many live in luxury, while realizing that there are others who lack the necessities of life. Many seek for power to control men, not with the thought of their uplift, but with a view to using them for selfish ends and motives. This spirit of selfishness belongs to the present order of things. We see it in operation everywhere.

The spirit of the world lays hold of all the forces of nature and seeks to control these, to adapt them to its own selfish interests. It is true that much good has resulted indirectly from this spirit of selfishness. For instance, a man with a great amount of the vain-glorious spirit may for his own selfish purposes benefit others. A general might have so much pride in his service that in order to win praise for himself he would care for his soldiers and have them well dressed. Some of our great captains of industry have done the world good service, and incidentally have blessed many, while carrying out their own designs.

Selfishness The Spirit Of The World.

If all of the great worldly enterprises were undertaken with a view to the betterment of mankind, the spirit of these would not be selfish. We know, indeed, that much is done to help those who are needy, and that where there is a motive of this kind, it is often misinterpreted and misjudged to be selfish. But "the Lord looketh on the heart." (1 Sam. 16:7.) Those who have the selfish heart, the selfish intentions, will continue to love the things of the world. In proportion as such may be shown that there is a new order of affairs coming, in that proportion the selfish-minded will not be in sympathy with the change of dispensation.

If a man conducts a large enterprise for the benefit of those who would have opportunity to share such blessings, that man would rejoice that there is a better time coming. A man who would truly rejoice to have a better arrangement of affairs, would not have the spirit that dominates in the present order of things. He would have the spirit of God, the spirit of Love, the spirit that will dominate the New Order of things, that will control during the thousand years of Christ's reign.

Many are in the attitude of mind which would say, "My employer is rich. Whenever I get the opportunity to help myself to some of his money, I will do so and get as much as possible." Such people love the present order of things, whether they be rich or poor. A great many poor love the things of this world, and hope some day to get their share.

There are people who say, "Oh, I do not love the world and its selfish spirit! From the crown of my head to the soles of my feet I am opposed to it. Sometimes I say to my husband, 'This is a very selfish world, John.' Then he replies, 'Yes, Mary, it is. Everywhere people are seeking for everything that will gratify self and selfish desires. But while you condemn the ways of the world, yet you delight in the good things of life provided by my industry—the automobile, the pleasant home, etc.' And I must acknowledge that he is right. I fear that I could not be happy without them." Such a person certainly loves the things of the world, even while making good use of them.

It seems to be a serious charge to say that any one who is in that attitude of mind which loves the world and the things belonging to it, has not the love of the Father in him. We do not understand, however, that such a one has no love for the Father or that the Father has no love for him. The Apostle seems to be addressing this message to the Church. Those who have been adopted into God's family must continue to love Him or they would not be counted as members of that class.

What, then, is the full import of this expression—"The Love of the Father is not in him"? To us it would mean that the Love of the Father had not gotten full control of his heart, and this would mean that ultimately—unless he should gain a victory over his selfish disposition—he would not be accepted as a son.

Everywhere about us is this spirit of selfishness. Every child of God should be on guard against it and against willingness to participate in the things of this world. We should strive to be in that condition which is pleasing to the Father. We are to try to rid ourselves of the spirit of the world and to be filled with the spirit of the Father. This would not mean that we are not to appreciate beautiful things, or that we are not to like to see others striving to benefit the world; but that we should not be satisfied with any of these things, so far as we are concerned.

Two Kinds Of Motives.

Whatever talents we possess we should use for the good of humanity in any kind of work that would be for the glory of God. Even a good work could be engaged in from the spirit of the world rather than from the spirit of God; that is, it might be done for what we could get from others in the way of money, honour or influence; or, on the other hand, it might be for the good we desired to do for others.

The highest of all services is that of the ministry of the Word of God. Even this noble service might be pursued from either of two motives—the Love of the Father or the love of self. Apparently there are some engaged in the ministry purely for the sake of the loaves and fishes, for the honourable position it gives them in the world, or because they do not know of anything that would serve them better.

Again, there are those, no doubt, who have entered the ministry, not for selfish reasons, but because they desire to serve God, to serve the Truth, to serve His people. The Lord alone knows what has induced any one to enter the ministry. But since we are living in the day that will try every man's work, God will prove what sort it is—will show what motive is behind the deed.

Those who are serving merely from the Worldly spirit will be vexed with everything that is making for Truth; and in proportion as their earthly interests suffer, they will be angry. Those who are of the right spirit, however, will rejoice in everything that will be helpful to humanity, in everything that is to the glory of God, in everything that will make the Bible more easily understood.

In fact, we may suppose that the real testing, so far as the Church is concerned, is the making manifest whether we

love the world — the things of the present time — or whether we love God supremely. As time goes on, it will be even more impossible to harmonize the spirit of love and the spirit of selfishness. Those who love God will be fully out of harmony with the spirit of the present evil world.

“Love not the world !
He in whose heart the love
Of vanity has found a place, shuts out
The enduring world above.

“Love not the world!
However fair it seem;
Who loveth this vain world—the love of God
Abideth not in him.”

Christmas Convention.

The brethren in Melbourne wish to announce that their Annual Convention will be held (D.V.) over the Christmas season, and they extend a hearty invitation to all friends able to attend. This early announcement is for the benefit of interstate and country visitors who may be making arrangements to attend. Communications respecting the Convention should be sent to the Class Secretary, Mr. J. Hiam, 44 Heath Ave., Oakleigh, S.E.12, Melbourne.

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The Permission of Evil.

EVIL is that which produces unhappiness; anything which either directly or remotely causes suffering of any kind.—Webster. This subject, therefore, not only inquires regarding human ailments, sorrows, pains, weaknesses and death, but goes beyond all these to consider their primary cause—sin—and its remedy. Since sin is the cause of evil, its removal is the only method of permanently curing the malady.

No difficulty, perhaps, more frequently presents itself to the inquiring mind than the questions: Why did God permit the present reign of evil? Why did He permit Satan to present the temptation to our first parents, after having created them perfect and upright? Or why did He allow the forbidden tree to have a place among the good? Despite all attempts to turn it aside, the question will obtrude itself—Could not God have prevented all possibility of man’s fall?

The difficulty undoubtedly arises from a; failure to comprehend the plan of God. God could have prevented the entrance of sin, but the fact that He did not should be sufficient proof to us that its present permission is designed ultimately to work out some greater good. God’s plans, seen in their completeness, will prove the wisdom of the course pursued. Some inquire, Could not God, with whom all things are possible, have interfered in’ season to prevent the full accomplishment of Satan’s design? Doubtless He could; but such interference would have prevented the accomplishment of His own purposes. His purpose was to make manifest the perfection, majesty and righteous authority of His law, and to prove both to men and to angels the evil consequences resulting from its violation. Besides, in their very nature, some things are impossible even with God, as the Scriptures state. It is “impossible for God

to lie” (Heb. 6: 18). “He cannot deny Himself” (2 Tim. 2: 13). He cannot do wrong, and therefore He could not choose any but the wisest and best plan for introducing His creatures into life, even though our short-sighted vision might for a time fail to discern the hidden springs of infinite wisdom.

The Scriptures declare that all things were created for the Lord’s pleasure (Rev. 4: 11) — without doubt, for the pleasure of dispensing His blessings, and of exercising the attributes of His glorious being. And though, in the working out of His benevolent designs, He permits evil and evil doers for a time to play an active part, yet it is not for evil’s sake, not because He is in league with sin; for he declares that He is “not a God that hath pleasure in wickedness.” (Psa. 5: 4.) Though opposed to evil in every sense, God permits (i.e., does not hinder) it for a time, because His wisdom sees a way in which it may be made a lasting and valuable lesson to His creatures.

It is a self-evident truth that for every right principle there is a corresponding wrong principle; as, for instance, truth and falsity, love- and hatred, justice and injustice. We distinguish these opposite principles as right and wrong, by their effects when put in action. That principle the result of which, when active, is beneficial and productive of ultimate order, harmony and happiness, we call a right principle; and the opposite, which is productive of discord, unhappiness and destruction, we call a wrong principle. The results of these principles in action we call good and evil; and the intelligent being, capable of discerning the right principle from the wrong, and voluntarily governed by one or the other, we call virtuous or sinful.

This faculty of discerning between right and wrong principles is called the moral sense, or conscience. It is by this moral sense which God has given to man that we are able to judge of God and to recognize that He is good. It is to this moral sense that God always appeals to prove His righteousness or justice; and by the same moral sense Adam could discern sin, or unrighteousness, to be evil, even before he knew all its consequences. The lower orders of God’s creatures are not endowed with this moral sense. A dog has some intelligence, but not to this degree, though he may learn that certain actions bring the approval and reward of his master, and certain others his disapproval. He might steal or take life, but would not be termed a sinner; or he might protect property and life, but would not be called virtuous —because he is ignorant of the moral quality of his actions.

God could have made mankind devoid of ability to discern between right and wrong, or able only to discern and to do right; but to have made him so would have been to make merely a living machine, and certainly not a mental image of his Creator. Or He might have made man perfect and a free agent, as He did, and have guarded him from Satan’s temptation. In that case, man’s experience being limited to good, he would have been continually liable to suggestions of evil from without, or to ambitions from within, which, would have made the everlasting future uncertain, and an outbreak of disobedience and disorder might always have been a possibility besides which, good would never have been so highly appreciated except by its contrast with evil.

God first made His creatures acquainted with good, surrounding them with it in Eden; and afterward, as a penalty for disobedience, He gave them a severe knowledge of evil. Expelled from Eden and deprived of fellowship with Himself, God let them experience sickness, pain and death, that they might thus forever know evil and the inexpediency and exceeding sinfulness of sin.

By a comparison of results they came to an appreciation and proper estimate of both; “And the Lord said, Behold, man is become as one of us, to know good and evil.” (Gen. 3: 22.) In this their posterity share, except that they first obtain their knowledge of evil, and cannot fully realize what good is until they experience it in the Millennium, as a result of their redemption by Him who will then be their Judge and King.

The moral sense, or judgment of right and wrong, and the liberty to use it, which Adam possessed, were important features of his likeness to God. The law of right and wrong was written in his natural constitution. It was part of his nature, just as it is a part of the divine nature. But let us not forget that this image or likeness of God, this originally law-inscribed nature of man, has lost much of its clear outline through the erasing, degrading influence of sin; hence it is not now what it was in the first man. Ability to love implies ability to hate; hence we may reason that the Creator could not make man in His own likeness, with power to love and to do right, without the corresponding ability to hate and to do wrong. This liberty of choice, termed free moral agency, or free will, is a part of man’s original endowment; and this, together with the full measure of his mental and moral faculties, constituted him an image of his Creator. To-day, after nearly 6,000 years of degradation, so much of the original likeness has been erased by sin that we are not free, being bound, to a greater or less extent, by sin and its entailments, so that sin is now more easy and therefore more agreeable to the fallen race than is righteousness.

That God could have given Adam such a vivid impression of the many evil results of sin as would have deterred him from it, we need not question, but we believe that God foresaw that an actual experience of the evil would be the surest and most lasting lesson to serve man eternally; and for that reason God did not prevent but permitted man to take his choice, and to feel the consequences of evil. Had opportunity to sin never been permitted, man could not have resisted it, consequently there would have been neither virtue nor merit in his right-doing. God seeketh such to worship Him as worship in spirit and in truth. He desires intelligent and willing obedience rather than ignorant mechanical service. He already had in operation inanimate mechanical agencies accomplishing His will, but His design was to make a nobler thing, an intelligent creature in His own likeness, a lord for earth, whose loyalty and righteousness would be based upon an appreciation of right and wrong, of good and evil.

The principles of right and wrong, as principles, have always existed, and must always exist; and all perfect, intelligent creatures in God’s likeness must be free to choose either, though the right principle only will forever continue to be active. The Scriptures inform us that when the activity of the evil principle has been permitted long enough to accomplish God’s purpose, it will forever cease to be active, and that all who continue to submit to its

control shall forever cease to exist. (1 Cor. 15: 25, 26; Heb. 2: 14.) Right-doing and right-doers, only, shall continue forever.

God not only foresaw that, having given man freedom of choice, he would, through lack of full appreciation of sin and its results, accept it, but He also saw that, becoming acquainted with it, he would still choose it, because that acquaintance would so impair his moral nature that evil would gradually become more agreeable and more desirable to him than good. Still, God designed to permit evil, because, having the remedy provided for man's release from its consequences, He saw that the result would be to lead him, through experience, to a full appreciation of "the exceeding sinfulness of sin" and of the matchless brilliancy of virtue in contrast with it—thus teaching him the more to love and honour his Creator, who is the source and fountain of all goodness, and forever to shun that which brought so much woe and misery. So the final result will be greater love for God, and greater hatred of all that is opposed to His will, and consequently the firm establishment in everlasting righteousness of all such as shall profit by the lessons God is now teaching through the permission of sin and correlative evils. However, a wide distinction should be observed between the indisputable fact that God has permitted sin, and the serious error of some which charges God with being the author and instigator of sin. The latter view is both blasphemous and contradictory to the facts presented in the Scriptures. Those who fall into this error generally do so in an attempt to find another plan of salvation than that which God has provided through the sacrifice of Christ as our ransom-price. If they succeed in convincing themselves and others that God is responsible for all sin and wickedness and crime, and that man as an innocent tool in His hands was forced into sin, then they have cleared the way for the theory that not a sacrifice for our sins, nor mercy in any form, was needed, but simply and only JUSTICE. Thus, too, they lay a foundation for another part of their false theory, viz., universalism, claiming that as God caused all the sin and wickedness and crime in all, He will also cause the deliverance of all mankind from sin and death. And reasoning that God willed and caused the sin, and that none could resist Him, so they claim that when He shall will righteousness all will likewise be powerless to resist Him. But in all such reasonings, man's noblest quality, liberty of will or choice, the most striking feature of his likeness to his Creator, is entirely set aside; and man is theoretically degraded to a mere machine which acts only as it is acted upon. If this were the case, man, instead of being the lord of earth, would be inferior even to insects; for they undoubtedly have a will or power of choice. Even the little ant has been given a power of will which man, though by his greater power he may oppose and thwart, cannot destroy.

Many have imbibed the erroneous idea that God placed our race on trial for life with the alternative of eternal torture, whereas nothing of the kind is even hinted at in the penalty. The favour or blessing of God to His obedient children is life—continuous life, free from pain, sickness and every other element of decay and death. Adam was given this blessing in the full measure, but was warned that he would be deprived of this "gift" if he failed to render obedience to God—"In the day that thou eatest thereof, dying, thou shalt die." He knew nothing of a life in torment, as the penalty of sin. Life everlasting is nowhere promised to any but the obedient. Life is God's gift, and death, the opposite of life, is the penalty He prescribes.

God assures us that as condemnation passed upon all in Adam, so He has arranged for a new head, father or life-giver for the race, into whom all may be transferred by faith; and that as all in Adam shared the curse of death, so all in Christ will share the blessing of life, being justified by faith in His blood. (Rom. 5: 12,18,19.) Thus seen, the death of Jesus, the undefiled, the sinless one, was a complete settlement toward God of the sin of Adam. As one man had sinned, and all in him had shared his curse, his penalty, so Jesus, having paid the penalty of that one sinner, bought not only Adam, but all of his posterity—all men—who by heredity shared his weaknesses and sins and the penalty of these—death. Our Lord, "the man Christ Jesus," Himself unblemished, approved, and with a perfect seed or race in Him, unborn, likewise untainted with sin, gave His all of human life and title as the full ransom-price for Adam and the race or seed in him when sentenced.

And thus it is written: "As all in Adam die, even so all in Christ shall be made alive." Corrected translation, 1 Cor. 15: 22.

Those who can appreciate this feature of God's plan, which, by condemning all in one representative, opened the way for the ransom and restitution of all by one Redeemer, will find in it the solution of many perplexities. They will see that the condemnation of all in one was the reverse of an injury: it was a great favour to all when taken in connection with God's plan for providing justification for all through another one's sacrifice. Evil will be forever extinguished when God's purpose in permitting it shall have been accomplished, and when the benefits of the ransom are made coextensive with the penalty of sin. It is impossible, however, to appreciate rightly this feature of the plan of God without a full recognition of the sinfulness of sin, the nature of its penalty—death, the importance and value of the ransom which our Lord Jesus gave, and the positive and complete restoration of the individual to favourable conditions, conditions under which he will have full and ample trial, before being adjudged worthy of the reward (lasting life), or of the penalty (lasting death).

In view of the great plan of redemption, and the consequent "restitution of all things," through Christ, we can see that blessings result through the permission of evil which, probably, could not otherwise have been so fully realized.

It seems clear that substantially the same law of God which is now over mankind, obedience to which has the reward of life, and disobedience the reward of death, must ultimately govern all of God's intelligent creatures; and that law, as our Lord defined it, is briefly comprehended in the one word, Love. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." (Luke 10: 27.) Ultimately, when the purposes of God shall have been accomplished, the glory of the divine character will be manifest to all intelligent creatures.



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The Hope of Immortality.

(Ezek. 18:19-32. Convention Address).

THERE is a longing hope within men that death does not end all existence. There is an undefined hope that, somehow and somewhere, the life now begun will have a continuation. In some this hope turns to fear. Realising their unworthiness of a future of pleasure, many fear a future of woe; and the more they dread it for themselves and others the more they believe in it.

This undefined hope of a future life and its counterpart, fear, doubtless had their origin in the Lord's condemnation of the serpent after Adam's fall into sin and death, that eventually the seed of the woman should bruise the serpent's head. This was no doubt understood to mean that at least a portion of the Adamic family would finally triumph over Satan, and over sin and death, into which he had inveigled them. No doubt God encouraged such a hope, even though but vaguely, speaking to and through Noah, and through Enoch who prophesied, "Behold the Lord cometh with ten thousand of His saints." But the gospel, "the good tidings" of a salvation from death to be offered to all mankind in God's due time, seems to have been first clearly stated to Abraham. The apostle declares, "The gospel was preached before to Abraham,—saying, In thy seed shall all the families of the earth be blessed." This at least was the basis of the Jewish hope of a resurrection; for since many of the families of the earth were dead and dying, the promised blessing of all implied a future life. And when, centuries after, Israel was scattered among the nations at the time of the Babylonian captivity, they undoubtedly carried fragments of God's promises and their hopes everywhere they went.

Sure it is, that whether it came as a result of an admixture of Jewish thought, or because hope is an element of man's nature, or both, the whole world believes in a future life, and almost all believe that it will be everlasting. But such hopes are not proofs of the doctrine; and the Old Testament promises, made to the Jews, are too vague to constitute a groundwork for a clear faith, much less for a "dogmatic theology," on this subject.

It is not until we find, in the New Testament, the clear, positive statements of our Lord, and afterwards the equally clear statements of the apostles on this momentous subject of everlasting life that we begin to exchange our vague hopes for positive convictions. In other words, we not only have positive statements to the effect that the possibilities of a future life have been provided for all, but the philosophy of the fact and how it is to be attained and maintained are set forth there as nowhere else.

Many have not noticed these points, and hence are "weak in the faith." Let us see what this philosophy is, and be more assured than ever that future life, everlasting life, is by our great and wise Creator's provision made a possibility for every member of the human family.

Beginning at the foundation of this New Testament assurance of life everlasting, we find to our astonishment that it first of all admonishes us that in and of ourselves we have nothing which would give us any hope of everlasting life; that the life of our race was forfeited by the disobedience of our father Adam, that although he was created perfect and was adapted to live forever, his sin not only brought to him the wages of sin — death but that his children were born in a dying condition, inheritors of the dying influences. God's law, like Himself, is perfect, and so was His creature (Adam) before he sinned; for of God it is written, "His work is perfect." And God through His law approves only that which is perfect, and condemns to destruction everything imperfect.

Hence the race of Adam, "born in sin and shapen in iniquity," has no hope of everlasting life except upon the conditions held out in the New Testament and called the Gospel—the good tidings, that a way back from the fall, to perfection, to divine favour and everlasting life, has been opened up through Christ, and for all Adam's family who will avail themselves of it.

The keynote of this hope of reconciliation to God, and thus to a fresh hope of life everlasting, is laid in the statements (1) that "Christ died for our sins," and (2) that "he rose again for our justification;" for "the man Christ Jesus gave Himself a ransom (a corresponding price) for all." Adam and his race, which when he sinned was yet in him and shared his sentence naturally, "have been redeemed (bought) by the precious blood (death) of Christ." I Pet.

1:19.

But, although the Lord's provision is abundant for all, it is not applicable to any except on certain conditions; namely (1) that they accept Christ as their Redeemer: and (2) that they strive to avoid sin and to thenceforth live in harmony with God and righteousness. Hence we are told that "Eternal life is the gift of God through Jesus Christ our Lord." (Rom. 6:23.) The following Scripture statements are very clear on this subject:—"He that hath the Son bath life (a right or privilege or grant of life as God's gift); but he that hath not the Son shall not see (perfect) life." John 3:36; 1 John 5:12.

None can obtain everlasting life except from Christ the Redeemer and appointed Lifegiver; and the truth which brings to us the privilege of manifesting faith and obedience, and thus "laying hold on eternal life," is called the "water of life" and "the bread of life." John 4:14; 6:40, 54.

This everlasting life will be granted only to those who, when they learn of it and the terms upon which it will be granted as a gift, seek for it, by living according to the spirit of holiness. They shall reap it as a gift-reward. Rom. 6:23; Gal. 6:8.

To gain this everlasting life we must become the Lord's "sheep" and follow the voice, the instructions of the Shepherd. John 10:26-28; 17:2, 3.

The gift of everlasting life will not be forced upon any. On the contrary, it must be desired and sought and laid hold upon by all who would gain it. 1 Tim. 6:12, 19.

It is thus a hope, rather than the real life, that God gives us now: the hope that we may ultimately attain it, because God has provided a way by which He can be just and yet be the justifier of all truly believing and accepting Christ.

By God's grace our Lord Jesus not only bought us by the sacrifice of His life for ours, but He became our great High Priest, and as such He is now the "author (source) of eternal salvation to all that obey Him." (Heb. 5:9.) "And this_ is the promise that He hath promised us, even eternal life." 1 John 2:25.

"And this is the record, that God hath given to us eternal life (now by faith and hope, and by and by actually, 'when He who is our life shall appear'), and this life is in His Son. He that bath the Son hath life; and he that bath not the Son of God hath not life." 1 John 5:11, 12.

This everlasting life, made possible to Adam and all his race, by our Creator through our Redeemer, but intended for, and promised to, only the faithful and obedient, and which at present is given to these only as a hope, will be actually given to the faithful in the "resurrection."

It will be noticed that the explicit promises of God's Word differ widely from the worldly philosophies on this subject. They claim that man must have a future everlasting life because he hopes for it, or in some cases fears it. But hopes and fears are not reasonable grounds for belief on any subject. Neither is there basis for the claim that there is something in man which must live on forever; no such part of the human organism is known, or can be proved or located.

But the Scriptural view of the subject is open to no such objections; it is thoroughly reasonable to consider our existence or life, as therein presented, as a "gift of God," and not an inalienable possession of our own. Furthermore, it avoids a great and serious difficulty to which the idea of the heathen philosophies is open; for when the heathen philosopher states that man cannot perish, that he must live forever, that eternal life is not a gift of God, as the Bible declares, but a natural quality possessed by every man, he claims too much. Such a philosophy not only gives everlasting existence to those who would use it well, and to whom it would be a blessing, but to others also, who would not use it well, and to whom it would be a curse. The Scripture teaching, on the contrary, as we have already shown, declares that this great and inestimably precious gift (life-everlasting) will be given to those who believe and obey the Redeemer, and Life-giver. Others, to whom it would be an injury, not only do not possess it now, but can never get it. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." The wicked (all who, after coming to a clear knowledge of the truth, still wilfully disobey it) shall be cut off from among God's people in the second death. They shall "be as though they had not been." "They shall utterly perish." "Everlasting destruction" shall be their doom—a destruction which will last forever, from which there will be no recovery, no resurrection. They will suffer the loss of everlasting life, and all of its privileges, joys and blessings—the loss of all that the faithful will gain. Psa. 37:9, 20; Job 10:19; 2 Thess.. 1:9.

God's gift of life eternal is precious to all His people, and a firm grasp of it by the hand of faith is quite essential to a well-balanced and consistent life. Only those who have "laid hold on eternal life," by an acceptance of Christ and consecration to His service, are able to properly and profitably combat the tempests of life now raging.

But now, having examined the hope of immortality from the ordinary understanding of that word (everlasting life), and having found that everlasting life is God's provision for all those of Adam's race who will accept it in "due time" under the terms of the New Covenant, we are prepared to go a step further and to point out that everlasting life and immortality are not synonymous terms, as people in general suppose. The word "immortal" means more than power to live everlastingly; and according to the Scriptures, millions may ultimately enjoy everlasting life, but only a very limited "little flock" will be made immortal.

Immortality is an element of quality of the divine nature, but not of human or angelic or any other nature than the divine. And it is because Christ and His "little flock," His "bride," are to be "partakers of the divine nature" that they will be exceptions to all other creatures either in heaven or on earth. (2 Pet. 1:4.)

The word immortal signifies not mortal—death-proof, indestructible, imperishable. Any being whose existence is dependent in any manner upon another, or upon conditions such as food, light, air, etc., is not immortal. This quality

inheres in Jehovah God alone as it is written—"The Father hath life in Himself" (John 5:26); i.e., His existence is not a derived one, nor a sustained one. He "only hath immortality" (1 Tim. 6:16) as an innate or original quality of being. [This Scripture may be held to apply to our Lord Jesus Christ in His present and future condition, "highly exalted," "the express image of the Father's person." But even so understood, this passage would be subject to the rule of interpretation laid down by the same writer in 1 Cor. 15:27; "It is manifest that He (the Father) is excepted (in all comparisons—for He is the fountain from which all blessings proceed.)]

These Scriptures, being decisive authority on the subject, we may know beyond peradventure that men, angels, archangels, or even the Son of God before and during the time He "was made flesh and dwelt among us" were not immortal—all were mortal.

But the word "mortal" does not signify dying, but merely die-able—possessing life dependent upon God for its continuance. For instance, angels, not being immortal, are mortal, and could die, could be destroyed by God if they became rebels against His wise, just, and loving government. In Him (in His providence) they live and move and have their being. Indeed, of Satan, who was such an angel of light, and who did become a rebel, it is distinctly declared that in due time he will be destroyed. (Heb. 2:14.) This not only proves that Satan is mortal, but it proves that angelic nature is a mortal nature—one which could be destroyed by its Creator. As for man, he is a "little lower than the angels" (Psa. 8:5), and consequently mortal also, as is abundantly attested by the fact that our race has been dying for six thousand years.

So, then, Adam did not become mortal by reason of sin, but was created mortal—by nature he was subject or liable to the death penalty. Had he been created immortal nothing could have destroyed him; for, as we have seen, immortality is a state or condition not subject to death, but death-proof.

What, then, was Adam's condition before he sinned, and in what way did the curse affect him? What life had he to lose if he was created mortal?

We answer, that his condition in life was similar to that of the angels; he had life in full measure—lasting life—which he might have retained forever by remaining obedient to God. But, because he was not death-proof, because he did not have "life in himself," but was dependent upon conditions of divine pleasure and favour for its continuance, therefore God's threat, that if he disobeyed he should die, meant something. Had he not been mortal, God's sentence would have been an empty threat. But Adam's perfect life, which would have been continued forever had he continued obedient, was forfeited by disobedience, and he died.

Jehovah God, "who only hath immortality" or "life in himself" originally, innately, and of whom are all things, having created various orders of beings, angelic and human, in His own moral and rational likeness, but mortal and not of His divine nature, has declared that He designs a new creation—an order of beings not only morally and rationally in His resemblance, but in "the express image" of His person, and partakers of His own "divine nature" a prominent constituent or element of which is immortality. (2 Pet. 1:4.)

With amazement, we inquire upon whom shall this high honour and distinction be conferred? Upon angels, or cherubim, or seraphim? No; but upon His Son — His specially "first-born" and "only begotten" Son, that He, who was always His obedient Son, "should in all things have the pre-eminence" over others. But before He could be so highly honoured He must be tested, proved "worthy" of so great a distinction and so high an exaltation "above His fellows." This test was in view when the sentence of death was pronounced upon Adam and all his children in his loins; the test was that He, Christ, should lay down His life as a ransom-price for the life of Adam, and all who lost life in his transgression. And He was equal to the test, and gained the prize of "the divine nature," "life in Himself," "immortality."

Consider Him, who, for the joy set before Him, endured the Cross; despising the shame, and is now in consequence set down at the right hand (place of favour) of the throne of God. He was rich, but for our sakes, He became poor. Inasmuch as the man and race to be redeemed were human, it was needful that He become human so as to give the ransom or corresponding price. He therefore humbled Himself and took the bondman's form; and after He found Himself in fashion as a man, He humbled Himself even unto death — even unto the most ignominious form of death—the death of the Cross. "Wherefore God hath highly exalted Him (to the promised divine nature, at His resurrection), and given Him a name that is above every name (Jehovah's name excepted). (1 Cor. 15:27; Heb. 12:3; 2 Cor. 8:9; Phil. 2:8-9.)

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." (Rev. 5:9-12.)

But more, the opulence of divine favour does not stop with the exaltation of one, but has arranged that Christ Jesus, as the Captain, shall lead a company of sons of God to "glory, honour, and immortality" (Heb. 2:10; Rom. 2:7), each of whom, however, must be a spiritual "copy" or likeness of the "first begotten." And as a grand lesson of the divine sovereignty, and as a sublime contradiction to all evolution theories, God elected to call to this place of honour as "the Bride, the Lamb's wife and joint-heir" (Rev. 21:2, 9; Rom. 8:17), not the angels and the cherubs, but some from among the sinners redeemed by the precious blood of the Lamb. God elected the number to be thus exalted (Rev. 7:4), and predestinated what must be their characteristics if they would make their calling and election sure to a place in that company to be so highly honoured; and all the rest is left to Christ who worketh now as the Father worked hitherto. (John 5:17.)

The present age, the Gospel age, from Pentecost to the present time, is the time for the selection of this elect class, variously termed "the Church," "the Body of Christ," the "royal Priesthood," "the seed of Abraham" (Gal. 3:29), etc.; and the permission still of evil is for the purpose of developing these "members of the body of Christ" and to furnish

them the opportunity of sacrificing their little and redeemed all, in the service of Him who bought them with His precious blood; and thus of developing in their hearts His spiritual likeness, that when, at the end of the age, they are presented by their Lord and Redeemer before the 'Father, God may see in them "the image of His Son." (Col. 1:22; Rom. 8:29.)

As the reward of "glory, honour and immortality," and all the features of the divine nature, were not conferred upon the "First-begotten" until He had finished His course by completing His sacrifice, and obedience in death, so with the Church, His "bride"—counted as one, and treated collectively. As our Lord, the First-born and Captain, "entered into His glory" at His resurrection; as He there became partaker of the divine nature fully, by being "born from the dead," "born of the spirit," as He there was highly exalted to the throne and highest favour ("right hand") of God, so He was promised that His Church, His "bride," shall in her resurrection be changed, by resurrection power, from human nature to the glory, honour, and immortality of the divine nature.

And so it is written respecting "the resurrection" of the Church: "It is sown in corruption; it is raised in incorruption (immortality). It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural (animal) body, it is raised a spiritual body." (1 Cor. 15:42-44, 49.)

God's plan of salvation for the race of Adam is to extend to each member of it, during the Millennium, the offer of eternal life upon the terms of the New Covenant sealed for all with the precious blood of the Lamb. But there is no suggestion anywhere that Immortality, the Divine nature, will ever be offered or granted to any except the "elect" Church of the Gospel age—the "little flock," "the Bride, the Lamb's wife." For the others of Adam's race the offer will be "restitution" (Acts 3:20, 21) to life and health and perfection of human nature — the same that Adam possessed as the earthly image of God before his fall from grace into sin and death. And when, at the close of the Millennial age, all the obedient of mankind shall have attained all that was lost in Adam and redeemed by Christ—then all, armed with complete knowledge and experience, and hence fully able to stand the test, will be tested severely (as was Adam), but individually; and only those found in fullest heart-sympathy, as well as in outward harmony with God and His righteous arrangements, will be permitted to go beyond the Millennium into the everlasting future or "world (age) without end." All others will be destroyed in the Second Death—"destroyed from among the people." (Acts 3:23.)

But, although there shall be no more death, neither sighing nor crying, it will not be because the victors of the Millennial Age will be crowned with immortality, but because, having learned to judge between right and wrong, and their effects, they shall have formed characters in full accord with God and righteousness; and because they will have stood tests which will demonstrate that they would not wish to sin if the way were opened and no penalties attached. They will not have life in themselves, but will still be dependent upon God's provision of food, water, air, etc., for the sustenance of life. This is particularly stated in Amos 9:14, and Isa. 65:21.

Seen in this, the Scriptural light, the subject of immortality shines resplendently. It leaves the way clear for the general "gift of God, eternal life," to be extended to all whom the Redeemer shall find willing to accept it upon the only terms upon which it could be a blessing; and it leaves the unworthy subject to the just penalty always enunciated by the great Judge of all, viz.,—"The soul that sinneth, it shall die." Ezek. 18.

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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.

Decorum in the House of God.

THE following has been received from one of our brethren: "I thank you for the helpful article on 'Bible Class Studies' in the August 'Peoples Paper.' That was a very helpful and timely article indeed; it might be repeated with profit and an addition might be made to it, pointing to the necessity for using the time just before the studies begin to prepare the mind and heart for them, during the season of fellowshiping, by conversing as much as possible on those matters that bring us nearer to God. It is the practice with some, to waste this time on many worldly subjects, which, when the study begins, rob them of the fullness of the blessing they might then receive had they properly attuned their hearts and minds beforehand. . . Some article and advice on this matter would be very helpful, especially to class leaders."

The above reference to preparing the mind and heart for the services to be held, whether it be for Bible study or other form of meeting, is certainly very important. The arrangement that some Classes make that a period of quiet meditation be observed by all members immediately prior to all meetings is most beneficial. Members should seek to arrive at the meeting place in good time so that a period of quietness for all can be observed of at least ten minutes.

It is thought well to present again the following article which appeared in "Peoples Paper" some years ago. From the pen of a noble Christian, all sincere followers of the Lord could well seek, as far as possible, to follow the advice given. Under the heading "Decorum in the House of God," and based on the text, Eccles. 5:1—"Keep thy foot when thou goest to the House of God, and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil,"—the writer states:

The Wise Man was undoubtedly not talking about literal feet or literal steps, but giving some wise counsel, which

his hearers might appropriate, just as we do. They understood him to mean that they must be circumspect in their daily lives.

“Keep thy foot.” Notice where you are going. Do not go to the House of God as you would go to the marketplace or to some place of amusement. Go as to the place where God will meet with His people. The Wise Man goes on to assume what would be heard in the House of God. Be not ready “to give the sacrifice of fools.” This would seem to refer to laughter, levity, foolish talk, and jesting.

This Scripture is one which may very properly be taken to heart by all of God’s people at the present time. Reverence is very becoming. We have lost the fear that God will cast us into eternal torment. We know our Heavenly Father better than to suppose that He would have any such evil intention towards any of His creatures. But we should not go to the House of God as we would go to the market-place. Many of the Lord’s people do not appreciate the fact that decorum is necessary in every place where God is worshipped.

Reverential Conduct to be Cultivated

It is for us to realise that we have God in the Church today in a sense that He never was in the typical temple. Wherever there is a meeting of the members of the Church, the Lord has declared that He will be there. The living stones constituting the Temple of God should be as fully revered as temples made of literal stones.

Whether we meet in a parlour or in a church or in an opera house, the fact that God’s people are there makes that building, whatever it may be, a holy place. Therefore, whoever approaches it should do so with a watchfulness of his feet. When he arrives, he should be appreciative of the place where he is, and should be ready to “hear”listen—not full of mirth. All conversation should be of a kind that would edify—build up— along spiritual lines. If we cannot talk along such lines, it would be better for us to hear the discourse, join in the singing, and then withdraw.

Whatever conversation be carried on, it should be with reverence, not merely for the place, but for the occasion. There should be no turning about and saying, “Here comes Brother So-and-so, Sister So-and-so; we shall hear them sing.” Such conduct is very improper.

We do not know any lesson the Lord’s people need to learn more than that of reverence. The Lord will not call anyone who is devoid of reverence, and He wants that quality to grow strong. But when fear is banished, the tendency is to less reverence. Special care in this respect is to be observed when we go to the House of God, or to any place where Divine service is to be held.

Consideration Of The Rights Of Others.

Not only should we watch our feet in going to the House of God, but we should watch what we take with, us. We should see that we go there clean. We should also see that we do not take children who are not properly trained. Thus we shall not be in danger of annoying others.

There may be occasions when children ought to be left at home. If it seems impossible to control them at the meetings, it would be better for the parents to take turns in coming to the meetings. No one has a right to take children to the meeting, when their presence would be detrimental to the spiritual interests of others. Probably some way could be devised whereby the child could be left at home until of such an age as not to disturb the class. The majority of parents become so accustomed to the ways of their children that they do not realise that others are being annoyed—when probably every motion of the child is disturbing others. The others have their own trials to tax their patience.

Punctuality is the mark of character development

It would seem that some need to watch, not only their feet, but also their watches. To come into the meeting late is out of harmony with the principles of both justice and love. All who attend ought, in justice to others, to see that they arrive in time. They ought so to arrange their affairs that they can be at the meeting promptly at the hour.

There is, however, even a higher principle involved in this matter of coming late to the gatherings of God’s people. Where God’s people meet is the House of God, and there should be such a reverence for the Lord that we should all make every effort to be on time so that the prayers, praise and studies may not be disturbed. The reverence of the Lord is the beginning of wisdom. There are occasions when it may not be possible for one to be in time, then entrance should be made as quietly as possible. It is the habitual late coming which seems to indicate the lack of reverence and appreciation of the fact that we go specially. to the Lord’s House to meet the Lord and His people, and in expecting His people to either wait for us to be disturbed by our entering late is presuming upon the Lord’s graciousness for, “Inasmuch as ye do it unto one of the least of My brethren ye do it unto Me.”

Doubtless the Lord would view our efforts to be punctual and not to annoy others as marks of Christian character development, which would have His approval, and which would help to prepare us for the Kingdom. He who is indifferent to the rights of others manifests that he is lacking in the spirit of love, the spirit of Christ. And whoever has not the spirit of Christ, well developed, will not have a place in the Kingdom.

Hence these matters-unruly children, tardiness at meeting, etc., will have to do with our fitness for a place in the Kingdom. By this we do not mean that we are being judged according to our works, or that we have any right to judge others according to their work. The Lord said, “Judge not.” We should show that our endeavours to do the Lord’s will are equal to the desires of our hearts. If we exercise determination in trying to live up to these, we shall be glad when we experience our change in the Resurrection.

Bible Study Meetings.

Assemblies for undenominational Bible Study are to be found in the various States, and all earnest truth seekers will be very welcome.

Melbourne.-Masonic Hall, 254 Swan Street, Richmond (near Church Street) -Sundays, 3 p.m. and 6 p.m. Thurs..
days, 19 Ermington Place. Kew, E.4.-7.45 p.m.

Geelong, Vic.-Sons of Temperance Hall, Rynie Street, Sundays, 3 p.m.

Adelaide.-Druids Hall, Flinders Street-Sunday, 3 p.m. and 6.30 p.m.

Sydney.-75 Liverpool Street (few doors from George Street) -Sunday, 3 p.m. and 5.15 p.m.

Perth.-Chancery House (First Floor) 3 Howard Street. Sunday, 3.30 p.m. and 6 p.m.

The Day of Judgment.

“GOD bath appointed a day in which He will judge the world in righteousness by that man whom He bath ordained”—“Jesus Christ, the righteous.” “For the Father judgeth no man, but bath committed all judgment unto the Son.”—Acts 17: 31; 1 John 2: 1; John 5: 22.

A very vague and indefinite idea prevails in regard to the day of judgment.

The term judgment signifies more than simply the rendering of a verdict. It includes the idea of a trial, as well as a decision based upon that trial. And this is true not only of the English word judgment, but also of the Greek word which it translates.

The term day, both in the Scriptures and in common usage, though most frequently used to represent a period of twelve or twenty-four hours, really signifies any definite or special period of time. Thus, for instance, we speak of Noah’s day, or Luther’s day, etc.

Then again we read of the “day of Christ,” the “day of judgment,” and “His day”—terms applicable to the Millennial age, in which Messiah will reign over, rule and judge the world in righteousness, granting trial as well as rendering sentence. And of that period it is written: He shall judge the world in righteousness, and in His day shall show who is that blessed and only potentate, the King of kings and Lord of lords. (Acts 17: 31; 1 Tim. 6: 15.) Why any should suppose this day of judgment to be of but twelve or twenty-four hours, while recognizing the wider meaning of the word day in other similar cases, is beyond comprehension, except upon the supposition that they have been influenced by tradition, without proper evidence or investigation.

Those who will carefully consult a complete concordance of the Bible with reference to the Day of Judgment, and note the kind and amount of work to be accomplished within that period, will soon see the absurdity of the common view, and the necessity for giving to the term day its wider significance.

The first great judgment [trial and sentence] was at the beginning, in Eden, when the whole human race, as represented in its head, Adam, stood on trial before God. The result of that trial was the verdict—Guilty, disobedient, unworthy of life; and the penalty inflicted was death —“Dying thou shalt die.” (Gen. 2: 17, margin.) And so “In Adam all die.” That trial time in Eden was the world’s first judgment day, and the decision of the Judge (Jehovah) has ever since been enforced.

But God has appointed a day, in which He will judge the world individually. We are informed that when God gives the world this individual trial it will be under Christ as Judge, whom Jehovah will thus honour because of His obedience even unto death for our redemption. God has highly exalted Him, even to the divine nature, that He may be a Prince and a Saviour (Acts 5: 31) that He may be able to recover from death and grant judgment to all whom He purchased with His own precious blood. God has committed all judgment unto the Son, and has given Him all power in heaven and in earth.—John 5: 22.

It is, then, the highly exalted, glorified Christ, who so loved the world as to give His life as its ransom-price, who is to be the Judge of the world in its promised future trial. And it is Jehovah Himself who has appointed Him to that office, for that very purpose. Since such are the plain declarations of the Scriptures, there is nothing to dread, but on the contrary there is great cause for rejoicing on the part of all, in looking forward to the Judgment Day. The character of the Judge is a sufficient guarantee that the judgment will be just and merciful, and with due consideration for the infirmities of all, until the willing and obedient are brought back to the original perfection lost in Eden.

This coming judgment will be on exactly the same principles as the first. The same law of obedience will be presented, with the same reward of life, and the same penalty of death. And as the first trial had a beginning, progressed, and culminated with a sentence, so also will the second; and the sentence will be life to the righteous, and death to the unrighteous. The second trial will be more favourable than the first, because of the experience gained under the results of the first trial. Unlike the first trial, the second trial will be one in which every man will stand the test for himself alone, and not for another. None then will die because of Adam’s sin, or because of inherited imperfections. It shall no more be said, “The fathers have eaten a sour grape and the children’s teeth are set on edge; but he that eateth the sour grape, his teeth shall be set on edge.” “The soul that sinneth, it shall die.” (Ezek. 18: 4; Jer. 31: 29, 30.) And it will be true of the world then, as it is of the Church now, that a man will not be judged according to that which he bath not, but according to that which he bath. (2 Cor. 8: 12.) Under the reign of Christ, mankind will be gradually educated, trained and disciplined until they reach perfection. And when they have reached perfection, perfect harmony with God will be required, and any who then fall short of perfect obedience will be cut off, being judged unworthy of life. The sin which brought death to the race through Adam was simply one disobedient act; but by that act he fell from his perfection. God had a right to demand perfect obedience of him, since he was created perfect; and He will demand the same of all men when the great work of restoring them is complete. None will be permitted to have everlasting life who then in the slightest degree fall short of perfection. To fall short of perfection, then, will be to sin wilfully against full light and perfect ability.

Any who sin wilfully, against full light and ability, will perish in the second death. And should any one, during that age of trial, under its full blaze of light, spurn the offered favours, and make no progress toward perfection for a hundred years, he will be reckoned unworthy of life and will be “cut off,” though at a hundred years he would be in the period of comparative childhood. Thus it is written of that day: “As a lad shall one die a hundred years old; and as a sinner shall be accursed he who dieth at a hundred years old.” Isa. 65: 20—Leeser.) Thus all must have at least one hundred years of trial; and, if not so obstinate as to refuse to make progress, their trial will continue throughout the entire day of Christ, reaching a culmination only at its close.

The conclusion of the world’s coming judgment is clearly shown in the parable of the sheep and the goats (Matt. 25: 31-46) in Rev. 20: 15; 21: 8 and in 1 Cor. 15: 25. These and other Scriptures show that at its close the two classes will have been completely separated—the obedient and the disobedient; those in harmony with the letter and the spirit of God’s law, and those out of harmony with it.

We do not wish to be understood as ignoring the present responsibility of the world, which every man has, according to the measure of light enjoyed, whether it be much or little, whether it be the light of nature or of revelation. “The eyes of the Lord are in every place, beholding the evil and the good,” and “God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.” (Prov. 15: 3; Eccl. 12: 14.) The good and the evil deeds of the present time will receive a just recompense of reward either now or hereafter. “Some men’s sins are open beforehand, going before to judgment, and some they follow after.” (1 Tim. 5: 24.) No others than the Lord’s favoured “little flock” have as yet sufficient light to incur the final penalty, the second death.

Under the sophistries of the great deceiver, Satan, both the world and the Church nominal have been robbed of the blessed assurances of the coming time of righteous judgment. They know that the Bible tells of a coming judgment day, but they regard it with only fear and dread; and because of this fear, there is to them no more unwelcome tidings than that the day of the Lord is at hand. They put it far away from them, and do not wish to hear it even mentioned. They have no idea of the blessings in store for the world under that glorious reign of Him whom God hath appointed to judge the world in righteousness. Among the greatest of the blinding influences which Satan has devised to keep men in ignorance of the truth regarding the judgment day have been the errors which have crept into the creeds and hymn books of the various religious sects. Many have come to esteem those errors as of paramount importance to the Word of God.

How differently did the prophets and apostles regard that promised day of judgment! Note the exultant prophetic utterance of David (1 Chrori. 16: 31-34) . He says:—

“Let the heavens be glad,
And let the earth rejoice;
And let men say among the nations, Jehovah reigneth.
Let the sea roar, and the fulness thereof ;
Let the fields rejoice, and all that are therein.
Then shall the trees of the wood sing aloud
At the presence of Jehovah,
BECAUSE HE COMETH
TO JUDGE THE EARTH.
Oh give thanks unto Jehovah, for He is good;
For His mercy endureth forever.”

To the same day the Apostle also points, assuring us that it will be a glorious and desirable day, and that for it the whole creation is groaning and travailing in pain together—waiting for the great Judge to deliver and to bless the world, as well as to exalt and glorify the Church.—Rom. 8: 21, 22.

In John 5: 28, 29 a precious promise for the world of a coming judgment-trial for life everlasting is, by a mistranslation, turned into a fearful imprecation. According to the Greek, they that have done evil—that have failed of divine approval —will come forth unto resurrection [raising up to perfection] by judgments, “stripes,” disciplines. --See the Revised Version.

In Time of Trouble.

I placed my life in Thy dear hands—My Father,
For better or for worse, for good or ill,
And so no matter what may come upon me
I’ll smile up in_ Thy face and trust Thee still.
I know that Thou can’st see the hidden future
No cloud can hide the things that are to be
From Thy clear vision—so—when trials cluster

Like brambles round my path I look to Thee.

Thy love shines like a beacon through the shadows.
I see Thy dear hand reaching for my own.
I clasp those strong, unfailing fingers tightly,
Nothing but kindness have those dear hands shown.
Ah yes, 'tis true there have been many trials
To test my faith and draw me to Thy side.
Weaning me from the world with its false pleasures
That I might in Thy love and care abide.

My Father—oh how sweet to thus address Thee—
To hear Thy gentle whisper “Child of Mine”
No matter then what griefs or ills befall me
I lie unfearing in the arms Divine.
Then when my work is done—my testing over—
I'll lay me down in Thy dear arms to rest
Forgotten all life's worries, joys and sorrows,
Borne in Thine arms to Mansions of the blest. —L.K.P.

The Radio Witness.

All our friends within hearing distance of the broadcasts of the Frank and Ernest Dialogues are advised that advertising cards are available for distribution. A number of friends are doing good work with these cards and others are invited to co-operate also. Cards are supplied free from the Radio Fund.

The next evening broadcast at 7.30 p.m., over 6KY Perth, will be on 29th September, and our friends in West Australia within hearing distance of this station are asked to make this decision known to others. These Sunday evening sessions are given every three months, in addition to the regular Sunday morning Dialogues over the same station at 10.15 a.m.

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SUBJECTS FOR SEPTEMBER 1st September—”Though a Man Die.” 8th September—”The Sheep and the Goats.” 15th September—”The Lost Sheep.”

22nd September—”Earth's Coming Jubilee.” 29th September—”The Church.”

6th October—”As Angels of Light.”

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Possibilities.

“All things are possible to him that believeth.” (Mark 9 : 23.).
(Convention Address)

THE dictionary gives the meaning of the word “possibility” as : “The power of being or existing—the power of happening, the state of being possible ; it often implies great uncertainty and doubt.”

We, as individuals, have within us certain possibilities in growth and development. An infant has within itself the possibility, the power of developing into maturity of manhood. On the other hand, there are also other possibilities which may hinder the proper normal development; therefore, the word “possibility” sometimes implies great uncertainty and doubt.

The same applies to us as New Creatures in Christ. We are surrounded by possibilities ; that is, things which happen. Some possibilities are beyond our control; trials, troubles and offences we can expect, but others we can and should discern beforehand and forestall them. For instance, our Lord said: “Agree with thine adversary quickly, whilst thou art in the way with him (otherwise other possibilities will develop) ; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison” (Matt. 5:25).

Wrong thoughts will come into the mind; we cannot control that, but we can forestall their influence by not entertaining them in the mind so that they do not develop into wrong action. Thus we see there are possibilities of being led into error of conduct or doctrine.

Other possibilities we can use to our advantage, such as advancing in the light of present truth, in love, faith and hope, of even attaining the character likeness of the Lord Jesus. We should not attempt to do impossible things; our powers are limited, but with God nothing is impossible.

Perhaps with some of us there was a time when we thought the possibility of attaining the character likeness of Christ was beyond us, likewise also the understanding of the Scriptures. We thought, not possible to us, although other Christians understood, but we found that we could qualify and by God’s grace these things are possible of attainment.

One individual, with the Lord on His side, “can do all things”—of course, this means all things that are in harmony with His will and purpose. For instance, you could not jump off a pinnacle of a temple and expect to suffer no damage. Yes, things once considered impossible, now, with God’s help become possible. Jesus said, “All things are possible to him that believeth.”

Does this mean that we become supermen? No, but faith imparted to us through a knowledge of God enables us to do things which were impossible without this knowledge of God’s character and Word.

It has been said of Luther when he first began to preach that he suffered unheard agony and exclaimed, “O, Dr. Staupitz, I cannot do it, I shall die in three months ; indeed, I cannot do it.” Dr. Staupitz said, “Well, Sir Martin, if you must die, you must, but remember they need good heads up yonder too. So preach, man, preach, and then live or die as it happens.” So Martin Luther preached and lived, and became a whirlwind of energy.

We have instances also of this during the Pagan and Papal persecutions of the saints. Christians went to horrible deaths calmly, singing hymns and praising God, and encouraging their brethren to faithfulness, at which fortitude even their persecutors marvelled.

We especially think of Jesus on the night of His betrayal; His human nature shrank from the ordeal of such a cruel and shameful death. “If it be possible let this cup pass from me”—an agonizing supplication, into which enters the desire, if possible, or perhaps He may still carry out His Father’s will without this special feature of suffering. But when the request was not granted, the mind and will became reconciled to the event that was at hand. Calmness and resignation became permanently established, and thus resigned to God, that which seemed almost impossible to face, now became possible to endure. With God, that is united with Him, all things are possible.

When we come to any crisis of special trial in the Christian way, many possibilities will present themselves to the mind, possibilities as to what may occur now or at some future time—possibilities as to how this or that will affect us, or someone near or dear to us, possibilities that may arise out of certain decisions made.

There are instances where so many possibilities are thought of that they almost create a panic within the individual. We need to sift these possibilities; things are not always as bad as they seem—some will be imaginary, others uncertain and doubtful, “Thou knowest not which shall prosper, this or that.” Still others would take shape a long time ahead, which may be altered through development of other circumstances ; others soon become realities. Some of these come into existence because of not being cautious enough or through lack of selfcontrol, being of wisdom and understanding, or through self-will. For instance, if you drive on the wrong side of the road the possibilities of a collision will soon become a reality. Many known possibilities become realities through carelessness or disobedience, or lack of watchfulness. Jesus said to His disciples, “What I say unto you, I say unto all, watch.”

The possibility of losing the light of truth is a serious one; it is only too easy to wander into the many by-paths that lead away from the Narrow Way. We have the Lord’s Word for it, “If the light that is in thee becomes darkness, how great is that darkness.” “If the salt has lost its savour it is good for nothing, but cast out and trodden under foot.” (Luke 14 : 34, 35.) These possibilities can become realities. Furthermore, this possibility can result in an impossibility—those who fall away (fully) it is impossible to renew them again unto repentance. (Heb. 6: 4-8.)

We are every day surrounded with possibilities, as well as face to face with impossibilities. “It is impossible but that offences will come,” said Jesus. (Luke 17: 1.) While the reign of evil continues, there is always the possibility of trial and trouble from one quarter or another. That is a fact, we are not uncertain about that. Peter says, “Think it not strange concerning the fiery trial that shall try you.” Are we prepared to meet these trials and difficulties? Whether we are successful in meeting them depends considerably upon the intensity of our desire to honour God and carry out His will—His instructions. In our endeavour to do this, it is not always possible to live peaceably with all. (Roth. 12:18.)

Remember the promise, that in every trial it is possible for God to direct the issue, but if we do not recognise this possibility we shall not succeed in pleasing God or our neighbour. Without faith in God (in His ability to direct and that He is doing so) it is impossible to please Him. This reveals another impossibility—without faith in God, we are unable to do anything which He could recognise as meriting His favour. The Lord said that if we believe, it is possible to remove mountains of difficulties.

All the individuals of the Israelitish nation had the possibility of entering the promised land of Canaan. The account is set in Num. 13 :23-32; 14: 1-10. But the glad tidings or report about the land was not linked with faith in God in those who heard. Faithful. Caleb and Joshua had no doubt as to the possibilities of possessing the land right away, for God was able to give them an abundant entrance even though the inhabitants were strong. Caleb and his friends refused to entertain impossibilities when God was with them, and actually saw in the difficulties a possibility which could be turned to their advantage. In Num. 14: 9 he says, “Fear not the people of the land, for they are bread for us.” The presence of the Amalekites and Canaanites in the land could be turned to an advantage to the Israelites. It seems this is a splendid view to take of actual difficulties and dangers that confronted them, in contrast to the pessimistic view of the majority of the nation who saw only impossibilities, and therefore failed miserably.

Are we tempted like that in our journey to the celestial city? What view do we take, the optimistic or pessimistic? Which to our vision appears the largest—the possibilities or the impossibilities? On the one hand there is no denying that there are some difficulties, on the other hand there are, or can be, strong convictions that these difficulties can be overruled for our good and turned to our advantage, only one prerequisite being necessary—only believe—“all things are possible to him that believeth.” Let that be an anecdote to those whose minds wander a long time in the wilderness concerning the application of certain promises of God to themselves.

Think of the possibilities and compare them with the difficulties or the supposed impossibilities. We will say : here you have a pair of balances ; on one side are all the possibilities, on the other side all the impossibilities and difficulties. You have thrown in all the possibilities you can think of and the balance is equal—you are not able to decide. But you always have one thing which will always tip the scales to your advantage; throw in on the other side this—“All things are possible to those that believeth.”

As New Creatures what are the possibilities that lie before us? Or go back further still, while we were in trespasses and sins, in darkness, how were we placed? Through God’s grace we saw the possibilities of rising out of this condition. Through a knowledge of God, and on our part of repentance and acceptance of Christ as our Saviour, we actually escaped the pollutions of the world. Through a further increase of knowledge we accepted the invitation to run for the prize of the high calling in Christ Jesus. This presented to us great possibilities. Nevertheless, Jesus reminds us that those who would come after Him should count the cost. (Luke 14 : 26-28.) —“What king going to war against another king, sitteth not down first and consulteth whether he is able (or whether it is possible) with ten thousand to meet him that cometh against him with twenty thousand.” (Luke 14: 31-33.)

Jesus makes it plain to those who would be disciples that there would be difficulties, trials and persecutions, but those who do forsake all for His sake would in due time receive an hundredfold of good things in the life to come. “Count the cost,” He says —take into consideration the possibilities. “Are ye able to drink of the cup I shall drink of?” Jesus asked on another occasion. All this, of course, suggests that we have within ourselves the right of free choice—free will—as to the decisions we make on the basis of knowledge received.

The possibilities of being begotten as New Creators have become an actual fact, we have passed from death unto life. “Old things have passed away, all things have become new to us.” The growth and development of the New Creation has begun, the possibility of maturity lies before us. “I shall be satisfied when I awake in thy likeness.”

Each individual Christian is a power for good in the world, a living force and an opponent to works of darkness which surround him. And. “the hosts of sin are pressing hard to draw thee from the prize.” Pleasing allurements, subtle temptations and active delusions, confusion of thought and plan, errors of doctrine, etc., are all brought to bear upon

him, if possible to draw him from a definitely defined course to pursue another gospel. If it were possible, these things would deceive the very elect. The adversary would like to develop in us a state of uncertainty, for he knows the mind would then be open to receive his confusing delusions on one subject or another; this would soon lead to more uncertainty and errors until the one imagines he is being led into advanced light. This state of things we have witnessed in these latter days.

What have we on the other hand to counteract these multiplying delusions? The consecrated Christian has definite possibilities of overcoming these dangers. Call to mind frequently the purpose of our calling, and the things in reservation promised to those who will be overcomers; the induction into the society of the pure and holy—members of The Christ—“as pillars in the temple of God, they shall go no more out”; the constant association with the Lord Himself—joint-heirs, fellow heirs in all His glory and work; the great work of regenerating the world of mankind; the dispensing of the water of life to all, and the joy of knowing and seeing mankind, all resurrected, responding to the offer of salvation; the conquering power of love and the purity and wisdom of this mighty universal exhibition of Divine power, absolutely untainted by self-interest, existing and exercised only with the purpose of blessing the righteous and the destruction of all evil and evil doers, for the eternal benefit of a pure and holy society of heavenly and earthly beings. “O! the prospect! it is so transporting; we will rejoice in the glory that’s promised.”

Bible Class Studies.

FOR successful Bible Class study the important thing to keep in mind is that we meet to praise and worship God and to have our hearts in such condition that we are able to receive His blessing from the Scriptures examined. In other words, Bible study is for the purpose of our growing in character likeness to Christ and to attain an intellectual understanding of God’s great plan of the ages and the harvest truths now due, the “present truth” especially revealed in the closing period of the Gospel Age in which we are now living. The Apostles so often exhort the followers of the Master “to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.” (2 Pet. 3:18, etc.)

It is well to realise that Bible study is not to be considered in the nature of a debate, to determine who may get the better of an argument. Rather, really profitable study is gained where thoughts are presented to the assembly, through the chairman, for the consideration of all, so that the correct thought may be gained from the Scriptures.

An essential requirement in Class study is that all members adhere to the particular subject being discussed in the passage of Scripture selected. Other subjects and questions apart from the lesson can be considered on other occasions. Each member in speaking should always address the chairman and never the fellow members while the study is in progress. Speakers should also endeavour to be brief and to the point, and present Scriptural support for thoughts expressed. While there is something commendable in “preferring one another” in speaking in Class, there is the other side of the matter to keep in mind, namely, of not leaving everything to be done by others.

Most benefit is received by members of a Bible Class when the lesson has been well prepared at home and entered in a notebook, the thoughts thus gained to be exchanged with other members of the Class. For general reading of the Scriptures at a study it is most helpful if all use the Authorized Version, and then compare the differences of translation in other versions such as the Revised Version, Emphatic Diaglott, etc. In this way, all members, including those new to Bible study, are able to follow the lesson clearly. How encouraging are the words of our Lord: “Where two or three are gathered together in My name, there am I in the midst of them.”

PEOPLES PAPER AND HERALD OF CHRIST’S KINGDOM.

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Food Parcels Appreciated in Britain.

The following letter received by two Sisters as a result of their enquiry to the secretary and treasurer of the Benevolent Service for the brethren in Britain is gladly presented so that our friends in Australia and other parts may know the true conditions in Britain at the present time.

England,

June 12th, 1946.

Dear Sisters, Loving greetings in Christ Jesus our Lord.

Your letter has just arrived. The loving sympathy and warm expressions of a desire to assist in a practical way is very much appreciated, is inspiring and breathes beautifully the spirit of our Master. We thank you dear Sisters in Christ Jesus our Lord. Things are rather difficult in this country; the rations are small, and where there is only one or two to a household it is a strain to procure sufficient, and it so happens that many of the Lord’s dear saints are elderly, often living alone or in ones and twos. Where there is a family of 4 or 5 and over it is a lighter task to prepare a meal.

We have a small Benevolent Fund in this land, of which it has been my privilege to serve as distributor for many years. The Lord has graciously touched the hearts of our brethren to give, and we have been delighted to disburse in needy cases. We have quite a number of aged and infirm, as well as others in sickness to whom we are able to send relief in cash; in some cases we send every month, to others just during their indisposition and according as funds will permit.

The letters received in response to the gifts are full of gratitude and very touching in their expressions of comfort and encouragement to faith. Through all my twenty years of service I have never been asked directly for help;

we only know of the saints' needs through repeated enquiries through friends and brethren who may know of the circumstances. This is an assurance of the beautiful, patient and submissive spirit of our dear needy ones to whatever experience awaits them. As one Sister said to me after a deal of investigation as to how she was living, "Brother Ford, the Lord knew all about it and He has told you in good time. I am not yet starved." How gracious is our heavenly Father and what a power is His holy spirit to all those possessing it and it possessing them; praise Him.

Well now, dear Sisters, I can supply you with a list of names to whom you can send if it would be most convenient to you, or as suggested you might send the package to me and I will divide up the contents amongst our dear ones. It is indeed thoughtful of you and very loving. The comfort, joy and encouragement to those who will be the recipients cannot be told in words, but the Lord reads the heart both of giver and receiver.

We are able to send a little money, but that is not of the same service as food. The money sent enables one to purchase a little extra of the things not on ration, but even these are so difficult to procure and expensive and often entails waiting in a queue for two or more hours to get. A rabbit costs 6/- to 8/-, a chick 25/-, and other nourishing foods equally expensive. So if it is possible for you to send how great a comfort and help it will be. It is advisable to register, since we learn that parcels are sometimes missed in the post from overseas.

Through all the war years our Father's loving watch-care has been very manifest amongst His dear saints. Through all the bombing of cities few have received personal injuries, though many have had their homes destroyed and all their personal belongings lost. All have borne it all very, very bravely, really astonishingly. The Lord's promise has never failed one; all are very grateful for the many mercies bestowed

The Lord bless you abundantly; may you enjoy more and more of His peace and that rest of faith, the choice heritage of His saints this side the veil.

Yours very sincerely in Christ Jesus. G. A. Ford, 13 Cranleigh Gardens, Luton, Beds., England.

Since the above letter has been received a number of friends are arranging to forward parcels of food for distribution amongst the needy brethren in Britain, and this is surely a good service, as unto the Lord. Should other friends undertake to forward parcels to Brother Ford (Mr. G. A. Ford at above address) all particulars as to weight and contents allowed are obtainable at all post offices. It should be realised that tropical heat demands that parcels be correctly packed, otherwise the contents would be destroyed. It would be well for each one forwarding to advise Brother Ford by letter the date of despatch and contents of parcel sent.

Our Lord's Return

"AND He shall send Jesus Christ, which [who] before was preached unto you; whom the heaven must retain until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."
—Acts 3: 20, 21.

That our Lord intended His disciples to understand that for some purpose, in some manner, and at some time, He would come again, is, we presume, admitted and believed by all familiar with the Scriptures. True, Jesus said, "Lo, I am with you always, even unto the end of the age" (Matt. 28: 20), and by His spirit and by His Word He has been with the Church continually, guiding, directing, comforting and sustaining His saints, and cheering them in the midst of all their afflictions. But though the Church has been blessedly conscious of the Lord's knowledge of all her ways and of His constant care and love, yet she longs for His promised personal return; for, when He said, "If I go, I will come again" (John 14: 3), He certainly referred to a second personal coming.

The specific work of the first advent was to redeem men; and that of the second is to restore, and bless, and liberate the redeemed, Having given His life a ransom for all, our Saviour ascended to present that sacrifice to the Father, thus making reconciliation for man's iniquity. He tarries and permits "the prince of this world" to continue the rule of evil, until after the selection of "the Bride, the Lamb's wife," who, to be accounted worthy of such honour, must overcome the influences of the present evil world. Then the work of giving to the world of mankind the great blessings secured to them by His sacrifice will be due to commence, and He will come forth to bless all the families of the earth.

True, the restoring and blessing could have commenced at once, when the ransom price was paid by the Redeemer, and then the coming of Messiah would have been but one event, the reign and blessing beginning at once, as the apostles at first expected. (Acts 1: 6.) But God had provided "some better thing for us"—the Christian Church (Heb. 11: 40); hence it is in our interest that the reign of Christ is separated from the sufferings of the Head by these nineteen centuries.

This period between the first and second advents, between the ransom of all and the blessing of all, is for the trial and selection of the Church, which is the body of Christ, otherwise there would have been only the one advent, and the work which will be done during the period of His second presence, in the Millennium, would have followed the resurrection of Jesus. Or, instead of saying that the work of the second advent would have followed at once the work of the first, let us say rather that had Jehovah not purposed the selection of the "little flock," "the body of Christ," the first advent would not have taken place when it did, but would have occurred at the time of the second advent, and there would have been but the one. For God has evidently designed the permission of evil for six thousand years, as well as that the cleansing and restitution of all shall be accomplished during the seventh thousand.

Thus seen, the coming of Jesus, as the sacrifice and ransom for sinners, was just long enough in advance of the blessing and restoring time to allow for the selection of His "little flock" of "joint-heirs." This will account for some of the apparent delay on God's part in giving the blessings promised, and provided for, in the ransom. The blessings will

come in due time, as at first planned, though, for a glorious purpose, the price was paid longer beforehand than men would have expected.

The Apostle informs us that Jesus has been absent from earth—in the heaven—during all the intervening time from His ascension to the beginning of the times of restitution, or restoration —”whom the heaven must retain until the times of restitution of all things,” etc. (Acts 3: 21.) Since the Scriptures thus teach that the object of our Lord’s second advent is the restitution of all things, and that at the time of His appearing the nations are so far from being converted as to be angry (Rev. 11: 18) and in opposition, it must be admitted either that the Church will fail to accomplish her mission, and that the plan of God will be thus far frustrated, or else, as we claim and have shown, that the conversion of the world in the present age was not expected of the Church, but that her mission has been to preach the Gospel in all the world for a witness, and to prepare her self under divine direction for her great future work. God has not yet by any means exhausted His power for the world’s conversion. Nay, more: He has not yet even attempted the world’s conversion.

Some who can see something of the blessings due at the second advent, and who appreciate in some measure the fact that the Lord comes to bestow the grand blessing purchased by His death, fail to see this last proposition, viz.: that those in their graves have as much interest in that glorious reign of Messiah as those who at that time will be less completely under the bondage of corruption—death. But as surely as Jesus died for all, they must all have the blessings and opportunities: which He purchased with His own precious blood.. Hence we should expect blessings in the Millennial age upon all those in their graves as well as upon those not in them; and of this we will find abundant proof, as we look further into the Lord’s testimony on the subject. It is because of God’s plan for their release that those in the tomb are called “prisoners of hope.”

“God is love,” and “God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish.” (1 John 4: 8; John 3: 16.) Would it not seem that if God loved the world so much He might have made provision, not only that believers might be saved, but also that all might hear in order to believe?

Again, when we read, “That was the true light that lighteth every man that cometh into the world” (John 1: 9) , our observation says, Not so; every man has not been enlightened; we cannot see that our Lord has lighted more than a few of earth’s billions. Even in this comparatively enlightened day, millions of heathen give no evidence of such enlightenment; neither did the Sodomites, nor multitudes of others in past ages.

We read that Jesus Christ, by the grace of God, tasted death “for every man.” (Heb. 2: 9.) But if He tasted death for the one hundred and forty-three billions, and from any cause that sacrifice becomes efficacious to only one billion, was not the redemption comparatively a failure? And in that case, is not the Apostle’s statement too broad? When again we read, “Behold, I bring you good tidings of great joy, which shall be to ALL PEOPLE” (Luke 2: 10), and, looking about us, see that it is only to a “little flock” that it has been good tidings, and not to all people. we would be compelled to wonder whether the angels had not overstated the goodness and breadth of their message, and overrated the importance of the work to be accomplished by the Messiah whom they announced.

Another statement is, “There is one God, and one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all.” (1 Tim. 2: 5, 6.) A ransom for all? Then why should not all the ransomed have some benefit from Christ’s death? Why should not all come to a knowledge of the truth, that they may believe?

Without the key, how dark, how inconsistent, these statements appear; but when we find the key to God’s plan, these texts all declare with one voice, “God is love.” This key is found in the latter part of the text last quoted—”Who gave Himself a ransom for all, TO BE TESTIFIED IN DUE TIME.” God has a due time for everything. He could have testified it to these in their past lifetime; but since He did not, it proves that their due time must be future. For those who will be of the Church, the bride of Christ, and share the kingdom honours, the present is the “due time” to hear; and whosoever now has an ear to hear, let him hear and heed, and he will be blessed accordingly. Though Jesus paid our ransom before we were born, it was not our “due time” to hear of it for long years afterward, and only the appreciation of it brought responsibility; and this, only to the extent of our ability and appreciation. The same principle applies to all: in God’s due time it will be testified to all, and all will then have opportunity to believe and to be blessed by it.

The prevailing opinion is that death ends all probation; but there is no Scripture which so teaches; and all the above, and many more Scriptures, would be meaningless, or worse, if death ends all hope for the ignorant masses of the world.

Since God does not propose to save men on account of ignorance, but “will have all men to come unto the knowledge of the truth” (1 Tim. 2: 4) ; and since the masses of mankind have died in ignorance; and since “there is no work, nor device, nor knowledge, nor wisdom, in the grave” (Eccl. 9: 10) ; therefore God has prepared for the awakening of the dead, in order to knowledge, faith and salvation.

Hence His plan is, that “as all in Adam die, even so all in Christ shall be made alive, but each one in his own order”—The Gospel Church, the Bride, the body of Christ, first; afterward, during the Millennial age, all who shall become His during that thousand years of His presence (mistranslated coming) , the Lord’s due time for all to know Him, from the least to the greatest.-1 Cor. 15: 22, 23.

As death came by the first Adam, so life comes by Christ, the second Adam. Everything that mankind lost through being in the first Adam is to be restored to those who believe in the second Adam. When awakened, with the advantage of experience with evil, which Adam lacked, those who thankfully accept the redemption as God’s gift may continue to live everlastingly on the original condition of obedience. Perfect obedience will be required, and perfect ability to obey will be given, under the righteous reign of the Prince of Peace. Here is the salvation offered to the world.

Though many of the prophecies and promises of future blessing seem to apply to Israel only, it must be remembered that they were a typical people, and hence the promises made to them, while sometimes having a special application to themselves, generally have also a wider application to the whole world of mankind which that nation typified. While Israel as a nation was typical of the whole world, its priesthood was typical of the elect “little flock,” the head and body of Christ, the “Royal Priesthood”; and the sacrifices, cleansings and atonements made for Israel typified the “better sacrifices,” fuller cleansings and real atonement “for the sins of the whole world,” of which they are a part.

And not only so, but God mentions by name other nations and promises their restoration. As a forcible illustration we mention the Sodomites. Surely, if we shall find the restitution of the Sodomites clearly taught, we may feel satisfied of the truth of this glorious doctrine of Restitution for all mankind, spoken by the mouth of all the holy prophets. And why should not the Sodomites have an opportunity to reach perfection and everlasting life as well as Israel, or as any of us? True, they were not righteous, but neither was Israel, nor were we who now hear the gospel. “There is none righteous; no, not one,” aside from the imputed righteousness of Christ, who died for all. Our Lord’s own words tell us that although God rained down fire from heaven and destroyed them all because of their wickedness, yet the Sodomites were not so great sinners in His sight as were the Jews, who had more knowledge. (Gen. 19: 24; Luke 17: 29). Unto the Jews of Capernaum He said, “If the mighty works which have been done in thee had been done in Sodom, it would have remained until this day.”—Matt. 11: 23.

Thus our Lord teaches that the Sodomites did not have a full opportunity; and He guarantees them such opportunity when he adds (verse 24) , “But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee.” The character of the Day of Judgment and its work will be shown in succeeding pages. Here we merely call attention to the fact that it will be a tolerable time for Capernaum, and yet more tolerable for Sodom, because, though neither had yet had full knowledge, nor all the blessings designed to come through the “Seed,” yet Capernaum had sinned against more light.

We need not wonder that Jews, Sodomites, Samaritans, and all mankind will be ashamed and confounded when in His own “due time” God shows forth the riches of His favour. Yea, many of those who are now God’s children will be confounded and amazed when they see how God so loved THE WORLD and how much His thoughts and plans were above their own.

Christian people generally believe that God’s blessings are all and only for the selected Church, but now we begin to see that God’s plan is wider than we had supposed, and that though He has given the Church “exceeding great and precious promises,” He has also made bountiful provision for the world which He so loved as to redeem. The Jews made a very similar mistake in supposing that all the promises of God were to and for them alone; but when the “due time” came and the Gentiles were favoured, the remnant of Israel whose hearts were large enough to rejoice in this wider evidence of God’s grace, shared that increased favour, while the rest were blinded by prejudice and human tradition. Let those of the Church who now see the light of the “time” of the end” (Dan. 12: 4), with its gracious advantages for all the world, take heed lest they be found in opposition to the advancing light, and so for a time be blinded to its glory and blessings.

Seeing, then, that so many of the great and glorious features of God’s plan for human salvation from sin and death lie in the future, and that the second advent of our Lord Jesus is the designed first step in the accomplishment of those long promised and long expected blessings, shall we not even more earnestly long for the time of His second advent than the less informed Jew looked and longed for His first advent? Seeing that the time of evil, injustice, and death is to be brought to an end by the dominion of power which He will then exercise, and that righteousness, truth and peace are to be universal, who should not rejoice to see His day? And who that is now suffering with Christ, inspired by the precious promise that “if we suffer with Him we shall also reign with Him,” will not lift up his head and rejoice at any evidence of the approach of the Master, knowing thereby that our deliverance and our glorification with Him draw nigh? Surely all in sympathy with His mission of blessing and His spirit of love will hail every evidence of His coming as the approach of the “great joy which shall be to all people.”

Correspondence.

Victoria.

To Frank and Ernest, Dear Sirs—Having enjoyed your addresses over the air and feeling that I would like others to enjoy same, I am writing to ask for yesterday’s address, also your booklet. And keep on with the good work which I believe is truly the work of God. Thanking you, I remains, Yours in the Blessed Hope.

Berean Bible Institute, Dear Friends.—Many thanks for sending further copies of the “Peoples Paper”; it is very interesting and helpful. I think you are very sincere in your work as you do not ask for payment, but I know printing, etc., cannot be done without cost, so enclosing postal note 3/-.

I trust that the voices of Frank and Ernest will reach the ears and hearts of millions more on the listening end. Most sincerely yours.

To Frank and Ernest.—I am one of the shut-ins, nearly 75 years old, and I will be glad if you will send me some of your books. I listen in pretty often and I am interested, so will be glad if you will oblige.

To Frank and Ernest.—I am a listener to your Talks on Sunday mornings from 3B0 so I would like you to send me a

copy of the Dialogue and "Plan of God." Hoping to hear more of your Talks which I enjoy. You would kindly oblige.

Berean Bible Institute.—Would you please send me "Foregleams of the Golden Age," as advertised in one of your papers; it said if mentioning the coupon it would cost 2/-.

I enjoy listening to you of a Sunday, and get much blessing, and I really enjoyed reading the book and papers you sent me, and I obtained much spiritual blessing and was wondering if you could send more and thanking you. Yours in Christ's service.

Berean Bible Institute, Dear Sir.—A few months ago I received one of your valuable tracts; the title of it was "Many Mansions," discussed by Frank and Ernest. This has proved a great help to me as I am often called upon to take our midweek prayer meetings. I am not a learned speaker, so I find these tracts very helpful. If you have any further Bible talks or tracts which I could use I would be most grateful to receive them. Thanking you once again; believe me to be, Yours sincerely.

New South Wales.

Dear Brother.—In reply to your welcome letter, I take this occasion to write you immediately again as we have run out of radio cards. I made a check up with the friends last Sunday and we shared out the remainder still in hand. Could you make it convenient to send me another 4,000 ? . . .

I received your parcel of "Plan in Brief," also -two parcels -of cards for which best thanks. The radio sessions are real good and the friends are delighted We have all been working well at distribution of cards. Brother

-- has done Auburn; have done Lidcombe and Flemington. Brother has done from Summer Hill to Strathfield, Brother Ryde and Epping, and Brother the Hurstville district. But there is a lot more territory to cover yet. Hoping for fresh supplies soon; I am with Christian love, ever your Brother by His grace.

Dear Frank and Ernest.--I heard your session on 2KY this morning and enjoyed it very much. It was most interesting and quite a new meaning put on the text. I would be very pleased to receive several copies of broadcast message and all broadcast messages, and will always be eager to listen to you every Sunday morning. Thank you for the message; I am, Yours sincerely.

P.S.—Would you also please send some literature.

To Frank and Ernest, Dear Sirs.—I have been a listener to your session from 2HD and to-day is your last. Could you send me some of your notes which you have put over the air. There was one Sunday I could not follow you, concerning hell. What becomes of us when we die ? I would like that little bit explained. I am a sick old woman with very poor education and I do not go out, I live by myself, so if you have a few small tracts I would be grateful. Yours, a constant listener.

[A new edition of the booklet "Where Are the Dead ?" is now available; a free copy will be forwarded to all who make application for same. It is expected that most listeners who heard Frank and Ernest over 2HD will now be able to hear them through 2KY Sydney, the latter station being much more powerful.—B.B. Institute.]

Tasmania.

Dear Sir.—You will no doubt be very pleased to hear that a Tasmanian listener was very much taken up with your last Sunday's Talk, and I would esteem it a great favour if a copy could be made available to me.

Congratulating you on your programme and trusting you will be able to comply with my request. Thanking you in anticipation, Yours faithfully.

Frank and Ernest, Dear Sirs.—I am interested in your Talks over the radio and would like to have copies of "God's Plan," "Good News" and "The Earth Removed." You seem to be giving teachings that my father believed in; that is, that Christ is the Saviour of all men. "As in Adam all died, so in Christ shall all be made alive."

I remember a Salvation Army captain preaching of Hell Fire 40 years ago in Melbourne; after the meeting my father told him that if he believed what he was preaching he would go raving mad at the thought of all the unsaved people suffering in hell forever. I was only a little boy then. My father used to quote, "But we trust in the living God, who is the Saviour of all men, especially of those that believe." Your teachings seem to be the same, that is why I am interested. I am looking forward to hearing you both next Sunday morning and to receiving your copies of "Good News," etc. I remain, Yours faithfully.

Dear Sir.—I have been listening to Frank and Ernest broadcast on a Sunday morning and would very much like a booklet of "God's Plan." Now, I don't know how big the book is and hardly know how much postage to send; anyway, don't send any back. The Sunday morning Talks are very interesting and helpful. Trusting God will bless you in your work for Him.

To Frank and Ernest, Dear Sirs.—I listened in to your broadcast yesterday (the 21st); it was very interesting and

your Scriptural references were right to the point.

It will be a iolt to the clergy of our day to realise they will be supplanted with God's representations—the Ancient Worthies who will be the Princes of the new earth. I would like the pamphlet you advertised and also the one last week, "Good News." Thanking you; Sincerely yours.

Frank and Ernest, Dear Friends.—I have been listening to your Radio Talks recently and find them very interesting and would appreciate a copy of the Talk of some weeks ago of the Battle of Armageddon; also a copy of July 14th. Yours sincerely.

South Australia.

Berean Bible Institute, Dear Sir.—Your card with its Blessed Promise duly received and which was greatly appreciated. I certainly would be glad to have the free literature mentioned, and having read and assimilated pass on to any similarly circumstanced. May God's blessing be with you in your kind efforts to bring hope and encouragement to those who mourn. Yours sincerely.

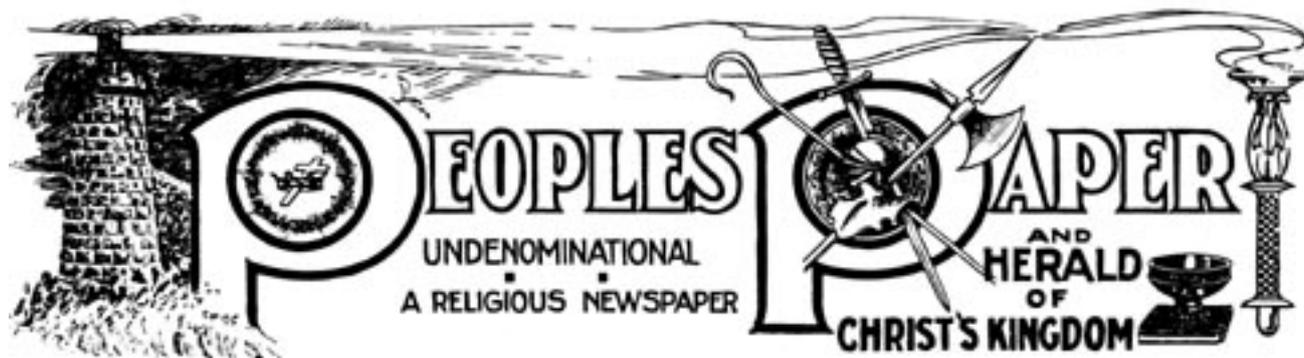
Berean Bible Institute, Dear Sir—Would you please forward me half-dozen copies of your booklet "The Plan of God—in Brief." I would like to receive the Talks by Frank and Ernest again as I find them both interesting and helpful. Also one copy of "Hymns of Dawn" (with music). Please find 10/- for payment of same. Thanking you for all you are doing. You may use money over for your works. Yours sincerely.

West Australia.

Dear Sirs.—I happened to be listening to your session to-day. I must admit I am not a regular listener to it, but the Dialogue and the subject discussed interests me, and I would be grateful for a copy of it and of the booklet "God's Plan," of which you spoke. Thanking you.

Frank and Ernest, Dear Sirs.—Many thanks for recent Dialogues received which I found very helpful and interesting, also does my sister and father, who in turn wish you every success with your session in the future. Please find enclosed further stamps for forthcoming Dialogues with apologies if the stamps are overdue. I remain, Yours sincerely

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The Hidden Mystery

Col, 1 : 26

WHILE mankind was under the discipline of evil, and unable to understand its necessity, God repeatedly expressed His purpose to restore and bless them through a coming deliverer. But who that deliverer should be was a mystery for four thousand years, and it only began to be clearly revealed after the resurrection of Christ, in the beginning of the Christian or. Gospel Age.

Looking back to the time when life and Edenic happiness were forfeited by our first parents, we see them under the just penalty of sin filled with sorrow, and without a ray of hope, except that drawn from the obscure statement that the seed of the woman should bruise the serpent's head. Though in the light of subsequent developments this is full of significance to us, to them it was but a faint and glimmering light. Nearly two thousand years rolled by with no evidence of a fulfilment.

About two thousand years after, God called Abraham, and promised that his seed should bless all the families of the earth. This looked as though God still held to His previously expressed purpose, and was now about to fulfil it. Time sped on; the promised land of Canaan was not yet in his possession; they had yet no offspring, and Abraham and Sarah were growing old. Abraham reasoned that he must help God to fulfil His promise; so Ishmael was born. But his assistance was not needed, for in due time Isaac, the child of hope and promise, was born. Then it seemed that the promised ruler and blessing of nations had come. But no: years rolled by, and seemingly God's promise had failed; for Isaac died, and his heir, Jacob, also. But the faith of a few still held firmly to the promise, and was sustained by God; for "the covenant which He made with Abraham" was assured by God's "oath unto Isaac, and confirmed to Jacob . . . and to Israel for an everlasting covenant."—1 Chron. 16: 16, 17.

When at the time of Jacob's death his descendants were first called the TWELVE TRIBES OF ISRAEL, and recognized of God as a "chosen nation" (Gen. 49: 28; Deut. 26: 5), the expectation that this nation as a whole, as the promised seed of Abraham, should possess Canaan, and rule and bless the world, seemed to be on the eve of realization; for already, under the favour of Egypt, they were becoming a strong nation. But hope was almost blasted and the promise almost forgotten when the Egyptians, having gained control of them, held them as slaves for a long period.

Truly God's promises were shrouded in mystery, and His ways seemed past finding out. However, in due time came Moses, a great deliverer, by whose hand God led them out of bondage, working mighty miracles on their behalf. Before entering Canaan this great deliverer died; but as the Lord's mouthpiece he declared, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me." (Deut. 18: 15; Acts 3: 22.) This gave a further insight into God's plan, showing that not only would their nation, as a whole, be associated in some way with the future work of ruling and blessing, but that one to be selected from among them would lead to victory and to the fulfilment of the promise. Then Joshua, whose name signifies deliverer, or saviour, became their leader, and under him they won great victories, and actually entered the land promised in the covenant. Surely then it seemed that the true leader had come, and that the promise was about to have complete fulfilment.

But Joshua died, and they made no headway as a nation until David, and then Solomon, were given them as kings. There they reached the very zenith of their glory; but soon, instead of seeing the promise accomplished, they were shorn of their power, and became tributary to other nations. Some held fast the promise of God, however, and still looked for the great deliverer of whom Moses, Joshua, David and Solomon were only types.

About the time when Jesus was born, all men were in expectation of the Messiah, the coming king of Israel and, through Israel, of the world. But Israel's hope of the glory and honour of their coming king, inspired as it was by the types and prophecies of His greatness and power, caused them to overlook another set of types and prophecies, which pointed to a work of suffering and death, as a ransom for sinners, necessary before the blessing could come. This was prefigured in the Passover before they were delivered from Egypt, in the slaying of the animals at the giving of the law covenant (Heb. 9: 11-20; 10, 8-18), and in the Atonement sacrifices performed year by year continually by the

priesthood. They overlooked, too, the statement of the prophets, “who testified beforehand the sufferings of Christ, and the glory that should follow.” (1 Peter 1: 11.) Hence, when Jesus came as a sacrifice, they did not recognize they knew not the time of their visitation. (Luke 19: 44.) Even His immediate followers were sore perplexed when Jesus died; and sadly they said, “We trusted it had been He which should have redeemed Israel.” (Luke 24: 21.) Apparently, their confidence in Him had been misplaced. They failed to see that the death of their leader was a ratification of the New Covenant under which the blessings were to come, a partial fulfilment of the covenant of promise. However, when they found that He had risen from the tomb, their withered hopes again began to revive (1 Peter 1: 3), and when He was about to leave them, they asked concerning their long-cherished and oft-deferred hope, saying, “Lord, wilt Thou at this time restore again the kingdom to Israel?” That their hopes were in the main correct, though they might not know the time when they would be fulfilled, is evident from our Lord’s reply: “It is not for you to know the times and seasons which the Father hath put in His own power.”—Acts 1: 6, 7.

What turn has God’s plan now taken? must have been the query of His disciples when Jesus had ascended; for we must remember that our Lord’s teachings concerning the Kingdom were principally in parables and dark sayings. He had said to them, “I have yet many things to say unto you, but ye cannot bear them now; howbeit, when the spirit of truth is come, it will guide you into all truth.” “It shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” (John 16: 12, 13; 14: 26.) So they could not understand before the Pentecostal blessing came.

Even then, it was some time before they got a clear, full understanding of the work being done, and its relation to the original covenant. (Acts 11: 9; Gal. 2: 2, 12, 14.) However, it would seem that even before they fully and clearly understood, they were used as the mouthpieces of God, and their inspired words were probably clearer and deeper expressions of truth than they themselves fully comprehended. For instance, read James’ discourse in which he says: “Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for His name [a bride]. And to this agree the words of the prophets, as it is written, ‘After this [after this people from the Gentiles has been taken out] I will return, and will build again the tabernacle of David [the earthly dominion] which is fallen down, and I will build again the ruins thereof, and I will set it up.’”—Acts 15: 14-16.

James began to read in God’s providence, in the sending of the Gospel through Peter to the first Gentile convert and through Paul to Gentiles in general, that during this age believing Jews and Gentiles were to be alike favoured. He then looked up the prophecies and found it so written; and that after the work of this Gospel age is completed, then the promises to fleshly Israel will be fulfilled. Gradually the great mystery, so long hidden, began to be understood by a few—the saints, the special “friends” of God.

Paul declares (Col. 1: 27) that this mystery which hath been hid from ages and from generations, now made manifest to His saints, is

“CHRIST IN YOU, THE HOPE OF GLORY.”

This is the great mystery of God which has been hidden from all previous ages, and is still hidden from all except a special class—the saints, or consecrated believers. But what is meant by “Christ in you”? We have learned that Jesus was anointed with the holy spirit (Acts 10: 38), and thus we recognize Him to be the Christ—the anointed—for the word Christ signifies anointed. And the Apostle John says that the anointing which we (consecrated believers) have received abideth in us. (1 John 2: 27.) Thus the saints of this Gospel age are an anointed company—anointed to be kings and priests unto God (2 Cor. 1: 21; 1 Pet. 2: 9); and together with Jesus, their Chief and Lord, they constitute Jehovah’s Anointed—the Christ

In harmony with this teaching of John, that we also are anointed, Paul assures us that this mystery which has been kept secret in ages past, but which is now made known to the saints, is that the Christ (the Anointed) is “not one member, but many,” just as the human body is one, and has many members; but as all the members of the body, being many, are one body, so also is the Anointed—the Christ. (1 Cor. 12: 12-28.) Jesus is anointed to be the Head or Lord over the Church, which is His body (or His bride, as expressed in another figure—Eph. 5: 25-30), and unitedly they constitute the promised ‘Seed’—the Great Deliverer: “If ye be Christ’s then are ye Abraham’s seed, and heirs according to the promise.”—Gal. 3: 29.

The Apostle carefully guards the Church against any presumptive claims, saying of Jesus that “God hath put all things under His feet, and gave Him to be the head over all things to the Church, which is His body,” “that in all things He might have the pre-eminence.” (Eph. 1: 22; Col. 1: 18.) Yet, under the figure of the human body, he beautifully and forcibly shows our intimate relationship. This same oneness Jesus also taught, saying, “I am the vine, ye are the branches.”—John 15: 5.

This is indeed a wonderful message, and, as we come to the Word of God to inquire concerning our great high calling, we find the prophets all eloquent in proclaiming the grace [favour or blessing] that is come unto us (1 Peter 1: 10); while types and parables, and hitherto dark sayings, now become luminous, shedding their light on the “narrow way” in which the anointed [Christ] company is called to run for the prize now disclosed to view. This was truly a mystery never before thought of—that God intends to raise up not only a deliverer, but a deliverer composed of many members. This is the “high calling” to which the consecrated believers of the Gospel age are privileged to attain. Jesus did not attempt to unfold it to the disciples while natural men, but waited until at Pentecost they were anointed—begotten to the new nature. From Paul’s explanation we know that none but “new creatures” can now appreciate or understand this high calling. He says: “We speak the wisdom of God in a mystery, even the hidden wisdom [plan] which God ordained before the world unto our glory; which none of the princes [chief ones] of this world knew; . . . as it is written, ‘Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath

prepared for them that love Him;’ but God hath revealed them unto us by His spirit.”-1 Cor. 2: 6-14.

In his letter to the Galatians, Paul opens up the entire mystery, and shows how the Abrahamic covenant is to be fulfilled. He shows that the Law given to Israel did not interfere with the original covenant (Gal. 3: 15-18), and that the seed of Abraham which is to bless all nations is Christ. (Verse 16.) Then, carrying out the idea already alluded to, that the Christ includes all anointed of the spirit, he says: “For as many of you as have been baptised into Christ have put on Christ; . . . and if ye be Christ’s then are YE [together with Jesus] Abraham’s seed, and heirs, according to the promise made to Abraham. (Verses 27, 29.) Following up the same line of reasoning, he shows (Gal. 4) that Abraham was a type of Jehovah, Sarah a type of the covenant or promise, and Isaac a type of Christ (head and body) ; and then adds, “We, brethren, as Isaac was, are the children of promise. (Verse 28.) Thus the plan of God was hidden in types until the Gospel age began the development of the Christ.

There has existed a necessity for keeping this mystery hidden, else it would not have been so kept. It was necessary, because to have revealed the plan in full to mankind would have been to frustrate it. Had men known, they would not have crucified either the Lord of glory or the Church which is His body. (1 Cor. 2: 8.) Not only would the death of Christ, as the price of man’s redemption, have been interfered with, had not the plan been kept a mystery from the world, but the trial of the faith of the Church, as sharers in the sufferings of Christ, would thereby have been prevented also; for “The world knoweth us not [as His joint-heirs] because [for the same reason that] it knew Him not.”-1 John 3: 1.

The greatness of the mystery, so long kept secret, and hidden in promises, types and figures, and the wonderful grace bestowed on those called to fellowship in this mystery (Eph. 3: 9), suggest to us that the work to follow its completion, for which for six thousand years Jehovah has kept mankind in expectation and hope, must be an immense work, a grand work, worthy of such great preparations. What may we not expect in blessings upon the world, when the veil of mystery is withdrawn and the showers of blessing descend! It is this for which the whole creation groans and travails in pain together until now, waiting for the completion of this mystery—for the manifestation of the Sons of God, the promised “Seed,” in whom they shall all be blessed.—Rom. 8: 19, 21, 22.

Proposed New Edition of “Foregleams of the Golden Age.”

As the second edition of “Foregleams of the Golden Age” is nearly exhausted, and as it is such a great help in spreading the light of truth, this enquiry is presented to all readers to determine how many copies they would be prepared to take if a new edition were published shortly. Some friends may be prepared to order a dozen copies or more, others may order up to half a dozen and still others may order one or two copies; whatever your desire may be, kindly let us know. It is not possible to quote the likely price as yet, but it will no doubt be somewhat dearer than the present edition, in view of ruling prices. If you wish to help in this matter, and continue to assist others with the truths contained in this book, let us hear from you shortly.

Italy Becomes a Republic.

Another Dynasty Extinguished. The House of Savoy’s Exit.

UNDER the above headings an interesting review of the history of Italy appeared in the Literary Supplement of the Melbourne “Age” on June 22nd. Extracts from this article are as follows:

“After 85 years’ reign by the House of Savoy, Italy’s monarchy has ended following the plebiscite in which a republic vote was recorded. By a majority reported to total nearly 2,000,000, the people of Italy voted to end the monarchy, and King Umberto has followed other members of his family into exile. Umberto has been king . for only a month, his father, Victor Emmanuel, having abdicated in his favour on May 9th.

“Confessed, war-torn, hungry Italy has no* decided on republic status, and its reigning house has been added to the list of dynasties extinguished by the war. Italy emerged as a free nation only 85 years ago. The Lombard invasions and the rise of the Papal States broke the unity of Italy early in the Middle Ages, and from then on emperors and popes, kings of Naples and dukes of Milan, dreamed in turn of restoring the ‘kingdom of Italy,’ But its five chief powers—Venice and Florence, Milan and Naples, and the Pope—seldom united of their own accord. France and Spain made Italy a battle ground of rivalry; and the substitution of Austria, following the French Revolution, as the chief controlling power made the outlook even more gloomy.

“Brave blood was many times shed in the hope of remaking Italy. In 1820 and 1830 revolts were crushed by Austrian troops. Then the idealistic republican, Giuseppe Mazzini, organised his new revolutionary society called ‘Young Italy.’ While King Charles Albert battled unsuccessfully against the Austrians, Mazzini set up a brave but ill-starred republic in Rome. It fell to French soldiers of Napoleon III, and Italy was as before a dark realm of Austrian and Bourbon tyranny in the north and south with the temporal power of the Papacy between. Only Sardinia-Piedmont under its new hero, King Victor Emmanuel II, kept its constitution and the Italian tricoloured flag. This was the seed from which Italian unity and liberation grew. Sardinia-Piedmont grew strong in resource and in alliances.

“Victor Emmanuel’s shrewd Minister, Count Camillo Benso di Cavour, realised that Italy could be unified only with help from abroad. He cleverly won the alliance of Napoleon III, and in 1859 Austria was foolish enough to declare war. The outcome was that France and Sardinia-Piedmont defeated the Austrians, and so won Lombardy for United Italy. Then the famous soldier of fortune, Giuseppe Garibaldi, gathered about him his thousand volunteers and stormed the island of Sicily and then the mainland part of the kingdom of Naples. Everywhere he was hailed as a liberator. The people drove out the hated Bourbon king. There remained only the Papal States and Venetia to be joined to the new-

made Italian nation when in March, 1861, Victor Emmanuel of Sardinia was proclaimed king. Venetia was gained in 1866 after Austria was defeated by Prussia in alliance with Italy.

Voluntary Prisoners.

“Rome alone was now outside the Italian kingdom. Lack of that central and dividing strip of territory was a very real handicap. French troops still guarded the Pope’s sovereignty and Victor Emmanuel declined to attack them lest all that had been accomplished be undone. He waited. In 1870 the Franco-Prussian war forced France to withdraw her troops. The Roman people welcomed the army which Victor Emmanuel marched into Italy’s ancient capital. Pope Pius XI withdrew into the Vatican, where he and his successors remained ‘voluntary prisoners’ until the Concordat of 1929 between Italy and the Holy See recognised the temporal power of the Pope as sovereign ruler over the Vatican.”

The news that Italy’s monarchy has now ended is of particular significance to Bible Students, because it is another indication of the approaching end of this present world order. The following explanations of parts of Revelation 17, mainly from the work “The Revelation of Jesus Christ”, should be of much interest to all.

The vision of this chapter 17 is one introductory to the judgments of Babylon, and explanatory to St. John of its causes and reasonableness. Such is God’s usual method, when about to execute any very notable act of vengeance. He shows His Church its justice beforehand; thereby at once vindicating His own honour, and giving warning to such of His people as may thus far have been deceived by the offending party, to separate from it, and so escape its imminent doom.

Let us note the significance of the words of verse 3 of Rev. 17. “And he (the angel) conducted me, in spirit, into a desert.” The spirit that St. John is represented as being in, and the desert or wilderness into which he was conducted, are doubtless symbolical and have special reference to the state and viewpoint necessary for one in order to understand the vision. And this fact is recognised by the Revelator, who shows that all who would get a true view of Babylon must, in spirit, take their position with the true people of God “in the wilderness”—in the condition of separation from the world and worldly ideas and mere forms of godliness, and in the condition of entire consecration and faithfulness to and dependence upon God alone. “So he carried me away in the spirit into the wilderness; and I saw a woman, . . . Babylon.”—(Rev. 17: 1-5.)

We may learn in a general way what the harlot woman represents by contrasting her with another symbolic woman that St. John saw (Rev. 12: 1). A woman is a common symbol employed in the New Testament Scriptures to represent the Church of Christ. Especially is this true in the Revelation. The pure Church is represented by a pure, chaste woman, indeed, a virgin; the false Church by an impure, fallen woman.

The Woman Sitting On Seven Mountains.

To those familiar with Church history there would seem to be no need of a Divine interpretation concerning what particular church is described by the Babylonian harlot. In view of the fact, however, that it is prophesied that all nations would be deceived into thinking that the church system represented was the true Church, the revealing angel gives the information concerning what church is referred to in the words: “The woman which thou sawest is that great city which reigneth over the kings of the earth.” The angel’s words clearly point to but one city, and that is Rome, for Rome was the only city that reigned over the kings of the earth in St. John’s day, or since. It is the only church that has taken the name of a city. It is the only city that has had a church hierarchy that has exercised such a far-reaching dominion over nations and peoples and tongues. Furthermore, the Roman city is identified in the further explanation of the angel: “The seven heads are seven mountains (hills) on which the woman sitteth.” Who is not aware that this is a well-known feature of the city of Rome?

The name Babylon, applied by the spirit to the Church of Rome, expresses her character, for Babylon means mixture—confusion. (See Lev. 18: 23.) This union of the woman (Church) with the beast (empire) constitutes the spiritual harlotry of which she is guilty.

But the same (Babylon) applies to her entire family; her daughters inherit both her nature and name, for she is a “mother of harlots,” and her works they do. Some of her daughters have followed very closely in her footsteps, in mixing church and state. Such are The Church of England and other state churches. And such would other daughters be, also, if they could find empires willing to support them.

The same spirit of confusion—the church walking in unlawful union with the world—is seen on every hand. The Church (nominal) and the world walk hand in hand, unite their interests, and make merry together. It is the worldly element and its wealth that is sought by every sect to support and sustain the Church in the degree of luxury she wishes to enjoy. Alas, the name Babylon is emblazoned on the brow of every sectarian system the world over! (Let every true saint consider these words.)

Passing over other interesting points we read in verse 9, “Here is the mind which hath wisdom. The seven heads are seven mountains (hills) on which the woman sitteth.” The angel, as we have already noted, explained these words as referring to the seven-hilled city of Rome. He further states: “And the kings are seven; the five are fallen, the one is, the other is not yet come, and when he may come he must remain a little while.” This is quite generally understood to represent the seven successive forms of government that have ruled from the city of Rome. Our understanding of this matter is, that St. John was transported in spirit from the Isle of Patmos, and from the year 96 A.D. down the stream of time to 1799, when the harlot woman is represented as being “drunken with the blood of the saints”—the time when Papacy’s judgments had begun, by the humiliation and dethronement of the Pope by Napoleon. At this time five of the heads had fallen, and the sixth head, the Roman Republic was ruling. St. John is thus represented as seeing the judgment on the Babylonian harlot beginning. At this time (1799) the much larger part of the vision of the beast with

its ten horns had met its fulfilment and was in the past. When the angel explains the vision as a whole, as given in this chapter, nearly all of it was future from 96 AD.

The historical enumeration of these heads beginning 31 B.C., when the last head of the Grecian beast, Egypt, was overthrown by the Romans, would be as follows:—(1) The Roman Republic ruling from 31 until 27 B.C.; (2) The Military Imperial government ruling until Diocletian 303 A.D.; (3) The Despotical Imperial ruling until 476 A.D.; (4) The Odocean Dynasty until about 539 A.D.; (5) The Papacy, until it received a death wound in 1799 A.D.; (6) The Republic under Bertier for about two years, after which, Papacy was reinstated; (7) The Victor Immanuel Dynasty since 1870. The eighth form (not head) of the beast would be the future anarchistic state of the peoples (who have always constituted the body of the beast)—the peoples in a condition of anarchy.

The seventh head (Victor Immanuel Dynasty) has continued as head of Rome since September, 1870; and to-day (referring to a few years ago) more than 220,000,000 Catholics are waiting and longing, vainly hoping for a restoration to Rome of Papal sovereignty; while the prophetic symbol demands, not the restoration of Papacy, or any other government, but the rising of the beast itself without a head; in other words the peoples and nations, or body of the beast without organised government, as verse 11 shows: “And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.”

This eighth is not a head, since the beast had but seven. This eighth is the beast as it is to be after the seventh or last head has fallen. This last or eighth state will be anarchy. The expression, “and is of the seven,” signifies that “the nations (‘waters’ verse 15) on which the woman sat, have been of the seven; and are already taking on a separate existence as the inter-nations, or peoples of all nations.”

With what solemnity do the Lord’s true people view these world events taking place before their eyes? How true it is that the creating of 32 new cardinals by the Pope, in recent times, will not prolong the existence of the Papacy one day. It is rather a sign of weakness, a feeling of necessity for more strength, man’s strength, which passes as the flower of the field. Not only Papacy, but all present day church systems shall pass away also as St. Peter declares—“The day of the Lord will come as a thief in the night: in the which the heavens (ecclesiastical systems) shall pass away with a great noise.” Before this takes place the Lord is calling out His true people unto Himself, not to another denomination or sect, but to fellowship in spirit with others of His dear people, as shown by Rev. 18: 4—“Come out of her (Babylon), my people, that ye be not partaking of her sins, and that ye receive not of her plagues.” Happy are all they who can hear the Lord call through His Word and spirit, and then obey.

2KY Sydney Broadcasts.

Early last month 2KY Sydney was secured for the broadcasting of the Frank and Ernest Biblical Dialogues. Commencing on Sunday, 7th July, it is felt that this Sydney station should reach a great number of people even at the early time (for Sundays) of 8.15 a.m., and we pray for the Lord’s blessing upon this further witness over the air. Advertising cards are now ready for all who desire to assist in making these sessions known where 2KY can be heard.

Separating Yourselves.

“Separate yourselves from the people of the land.”—Ezra 10: 11.

(Convention Address.)

PERHAPS it may seem strange that a text should be chosen from the midst of the Jewish Age for the basis of this talk, but there are quite a few reasons why we should take heed to God’s Word, no matter where that Word is written, or to which particular age it applies.

In this passage there are lessons for us, although we do not think or speak of these things as being a type in particular, but rather that they are ensamples to us, that we may draw particular lessons from them. That is what our beloved Apostle Paul suggested when he was mentioning this subject in his epistles to the Corinthians. “Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat of the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ . . . Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the ages are come.” (1 Cor. 10: 1-11.) That indicates to us clearly that in God’s Word there are very many lessons that are necessary for us, and they are very helpful also as we journey along in the Narrow Way.

Some people are inclined to think that all these things that happened to the Jews are types, and that they picture certain things that would happen to themselves, and that they have a particular bearing upon doctrines and other things in a mysterious way that embraces the Christian walk in life. But the Apostle Paul tells us particularly that they are examples, and that we can draw lessons from these examples that are to our benefit, and there is no doubt that that is just what God intended when He caused the Scriptures to be written in days of old. So we would like to draw a few lessons from the experiences of the Jews up to the time this text was written.

We remember the time of Ezra. It was the time when after the years of desolation some of the Jews had returned from the land of Babylon; amongst these were Children of Israel not only from Judah and Benjamin, but also from the other tribes as well. First of all the other tribes were mentioned specially except Levi, and Levites were then urgently sought and sent for, that they should minister to the people in the way spoken of in God’s Law, that is to be teachers of the people. There was a time when there were none of these teachers among the people, until they were sought for in the land of Babylon.

We now draw your attention particularly to the covenant that the Children of Israel entered into at Mount Sinai, that is before they entered into the Promised Land at first. There is something particularly interesting to us in that Covenant, in that it illustrates to us the covenant into which we have entered, a covenant of sacrifice, as mentioned in the Psalms, whereby we walk in the footsteps of our Lord and Head and seek to do God's will, just as the Hebrews sought to do God's will when they entered into that covenant at Mount Sinai. There were certain penalties attached to the non-observance of that covenant, and likewise too, there are certain penalties in our case attached to our non-observance, and we need to keep these things particularly in mind, because the Scriptures assure us that God would care for us, just as He cared for the Children of Israel, if we are faithful, and that the end of our journey in the Narrow Way would result in life more abundant just the same as the keeping of their covenant would result in abundant life if they were able to maintain that purity of heart and that perfect walk before God.

We remember that on many occasions the Israelites were chastised because they failed to keep that covenant. They wandered away into the ways of the people round about them. They came into contact with those peoples to a very large extent, and in consequence got into their ways. They were not sufficiently devoted to keeping God's Law. They did not keep it in mind to the extent that they should, and it is very much the same with us to-day. If we fail in this particular aspect of keeping in mind our covenant, then we are sure to wander into the ways of those who are round about us and away from God, from His favour, and in that way we meet with the chastisement that comes as a result, because God's Word says: "What son is he whom the father chasteneth not?" It may not be very pleasant, but nevertheless it works out well if we are rightly exercised. It brings forth the peaceable fruits of righteousness, and so we realise that God's protecting care is over us, even if it is a chastening rod.

We know that the law given to Moses was written on tablets of stone, and that reminds us very forcibly of the writing of the Law of God upon the heart of each of the followers of Christ. They realise that it is necessary to be indeed a footstep follower of Christ and to do His will. We read in John's Gospel of very many occasions when Jesus said He came to do the Father's will, and that He delighted to do it, and that what the Father said was what He repeated, and so in all His thoughts He endeavoured to do what was acceptable in the Father's sight, and we should follow in His steps and make that our attitude, too. If we keep away from the perfect Law of Love, the Law of God, that is to be written in the hearts of each of the children of God, then we shall wander away just as the Hebrews did, and get into the ways of those who are not fully consecrated, those who are not in covenant relationship with God. That would bring us into God's disfavour, and it would be necessary for us, as our text says, to "separate ourselves from the people of the land." It is just as the Apostle Paul mentioned, "Be ye transformed by the renewing of your minds," keeping the mind particularly upon those things of which the Lord approves. The things of the world do not have room to take root in a heart that is fully devoted to doing the will of God.

There are many difficulties and troubles, trials, with which we come in contact as we journey along in life, and so it was with the Hebrews of old. When they were entering into the Promised Land there were many foes with whom they had to contend and overcome. We recall particularly their first contact, when they came over the River Jordan and walked around the walls of Jericho. On that particular occasion, what a great sight it must have been when the people walked round on the seventh day seven times, and the walls fell flat, and they did nothing but blow the trumpet. Now that illustrates to us particularly that in the early experiences of our lives, when we fully trust God and trust in His ways, that we can experience the same thing in overcoming the obstacles that come into our path and that would prevent our developing in the Christian way. What a wonderful trust it exhibited on their behalf, as they walked round, as they were told to do by Joshua. And so it is with us. But we remember that as time went on, and a few years passed, the whole of Canaan was not subdued. And so it is with us; as we go on from time to time we find that we still have to contend with very many things that would keep us away from our full devotion to God, just as it kept those people away from full devotion to the covenant that they had made. It was not even until the reign of David that Jerusalem was captured and the Jebusites were subdued once and for all,

So we find that for very many years they encountered these obstacles, right until the time of the end of their national polity they had that defect, they had not fully subdued all the people of the land. There were still some there right to the time of our Lord. These things illustrate to us that we still have the weaknesses of the flesh to contend with, so we realise the necessity of being constantly vigilant and watchful lest these things arise and subdue us.

When Solomon reigned what a wonderful time that must have been to the people then. What prosperity and enjoyment they had! During the reign of David there were many strifes and wars with those people round about, and although David was a man after God's own heart, he was also a man of war, and that means to say he was a man who was against all those people who would draw God's people away from the pure worship that was required at the Tabernacle, and afterwards at the Temple in Jerusalem.

In our experiences, too, we have the heights as well as the depths of Christian experience, and so we come further along in the stream of time down to the time when these people were carried away captive into Babylon because of their neglect of the only True God. What a sad state of affairs that must have been! Then at the time of our text, after being in exile for so many years, some of these people who were the most devoted to God were brought back into the land, to Palestine, to their own national home, and there permitted to build up the walls of Jerusalem, and later to build up the Temple. So there is a lesson there for us, that notwithstanding the great worldly influences that may surround us and almost overwhelm us, if we keep our hearts fully devoted to God He will deliver us in His own due time and grant us a respite from the world, the flesh and the adversary.

Reading from the book of Ezra, the ninth chapter, we see the attitude of heart that these people had, and their desire to be acceptable in God's sight. It is the prayer that Ezra made, and that leads up to the text of our study. From the

fifth verse we read, "And I fell upon my knees, and spread out my hands unto the Lord my God, and said, O my God, I am ashamed and blush to lift up my face to thee my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens." What a realisation it was to Ezra of the depth to which his people had gone! "Since the days of our fathers have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hands of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day. And now for a little space grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended more unto us in the sight of the kings of Persia, to give us a reviving, to get up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem. And now, O our God, what shall we say after this? for we have forsaken thy commandments, which thou hast commanded by thy servants the prophets, saying, the land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness. Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever."

That shows quite clearly what our attitude should be before God, when we have transgressed against Him. We should always be ready to acknowledge our faults, because confession is good for us. God will hear us. "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

There are many other things that happened to these people of which we would like to mention, but we wish to stress more particularly the attitude of those who are footstep followers of the Lord, its need of His grace and strength; that is, to be in an attitude of prayer and supplication. With that attitude of heart, with that desire for communion with God and willingness to confess our faults before Him, we would be in a position to receive His favour and blessing. It was because of this combination on the part of Ezra and the people who were with him that they received God's favour, and that He heard their cry. So we need to ever remember that our prayers should always be with supplication and thanksgiving to Him, who has given us such exceeding great and precious promises. We need more frequently to go to the Throne of Heavenly Grace.

Noting our text more fully we read: "Separate yourselves from the people of the land, and from the strange wives." Now what does that mean, so far as we are concerned? As Christians we have devoted our lives to God, to follow in the footsteps of our Lord and Head. Where could we draw a comparison here that would be of help to us? To "separate ourselves from the strange wives." We remember in reading this account in Ezra that the authorities, those highest in the government of these people who had come from Babylon, were foremost in transgressing against the Divine command, in that they had taken unto themselves wives of the people of the land, and God had expressly said that they were not to intermarry with these people. There is a very special injunction to us. We remember that our relationship is the spiritual relationship with God and Christ, and that we are begotten to a lively hope. We are "new creatures in Christ Jesus," and as the Apostle Paul tells us, we are "espoused as a chaste virgin unto Christ." If we go seeking other interests than those of Christ, it would indicate that we were breaking our covenant, just as these Israelites were breaking theirs by going after those strange wives. That brings to our minds the thought mentioned in another address respecting the call to come out of Babylon, "Come out of her, my people, that ye partake not of her sins, and receive not of her plagues." There we find the comparison with the unholy alliance of these particular people.

When we see the different denominations take the position that should be held by our Lord and Master, and people work for their aggrandisement, then we realise that those people who subscribe to them are in exactly the same position as those Hebrews of old who had taken these strange wives. They have taken another head besides our Lord and Saviour. We do not gain an entrance to the Kingdom by "calling upon the name of the Lord, and doing many wonderful works," but by "doing the will of My Father," and so it is very necessary for us all to be very careful that there is nothing whatever that comes between our Lord and ourselves to draw our hearts away from Him. He must be our all, He is the One to whom we look for the consummation of our hope, it is through Him and Him alone that God grants the great blessing of being with Him in the Kingdom.

And so, dear friends, we wish to leave this thought with you, that whatever you do, seek always to keep the mind pure, under the sole leadership of our great Leader, our Lord and Master Jesus Christ. He is the only One by whom we receive eternal life. It is only through Him that we will be granted that favour, and God grants that great blessing because of the sacrifice that He made on our behalf, and our faithfulness to Him in fulfilling the terms of our covenant.

We hope that in the years to come, when there are any trials or tribulations, we shall always seek to keep ourselves separate from the people of the land, and separate from all those influences that would draw us away from our Lord and Head, that we follow in His steps, and so may gain that great prize.

Edition of "The Plan of God—in Brief."

An edition of the above book is just off the press. These books are very helpful for an understanding of God's Word. Most appropriate for witness work, it is priced at 1/- per copy, or 6 copies for 5/-, post paid. Special rates for quantities for resale or free distribution.

Pilgrim Way Ended.

The oldest of the Australia brethren, Brother A. Kidd, finished the pilgrim way on 17th June last in his 97th year, at Ringarooma, Tasmania. For many years our dear Brother Kidd has been an earnest follower of the Master, and in past years had visited these parts. It was always a pleasure to meet him and to note his sincerity and expectation of the Kingdom. A daughter of Brother Kidd's, Sister Fry, had also accepted the truth but finished the earthly way some few years ago. We trust for our dear elderly Brother an abundant entrance into the heavenly Kingdom. Sincere sympathy is extended to the family members in their bereavement.

The following newspaper report is a witness to the life of our dear Brother Kidd:—"He was a keen student of the Bible and world history, and many were aware that he accurately foretold the happenings of the last 30 years. He took a keen interest in current events until the day of his death."

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Hopes and Difficulties of the New Creation

(Convention Address)

WHAT do we know about the new creature, or the New Creation? There are four passages of Scriptures which we wish to read. The first passage is found in 2 Cor. 5:14-17. "For the love of Christ constraineth us; because we thus judge that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." Now 2 Cor. 4:7—"But we have this treasure in earthen vessels; that the excellency of the power may be of God, and not of us."

Now let us turn to Col. 3:9-11. "Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him; where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all." It does not matter what nationality a person may be. The trend of propaganda of late has been such as to cause some concern, doubtless, among some of the brethren. But the New Creature does not recognise anything like that. There is no discrimination about class distinctions or such like. There is neither male nor female, so far as the New Creature is concerned.

Now we come to the last passage, Rom. 8:10-14. It suggests fight. It will be a fight, and there will be no apologies. "If Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live. For as many as are led by the spirit of God, they are the sons of God."

Perhaps this topic of the New Creature may sound elementary. We that have been in the Truth for 20 years or longer, think we know all about it. Maybe we do, or did. Why say "we did?" We are at best leaky vessels. We forget. One long ago used an illustration that we are like a collander, we have to keep pouring something in to have anything there at all. So it is necessary for us to have our minds stirred up by way of remembrance. During this Convention we have been reminded of a number of truths that caused us joy in the past, and somehow or other their glamour or beauty became dimmed. But our minds were refreshed when they were drawn to our attention by various brethren; perhaps they dealt with their subjects from a different angle. So this New Creation is a subject of vital concern and we want to analyse it and look into it a little closer at this time.

This idea of a New Creature seems, to the outsider, like a fable, a fantasia, a fairy story. Is the New Creature actual,

or is it reckoned? That is a question we might consider. In time of old God spoke to those who loved Him by signs and miracles and wonders, but now He does not speak to us that way. Everything is by faith. It requires the exercise of faith for us to determine whether we are New Creatures. Are we New Creatures? Let us ask ourselves, each one, Am I a New Creature? Are we different from anyone else? If you take any other small body of Christian people, they would be something similar I suppose, perhaps they are a little peculiar about their dress, certain clothing or something of the kind; but there is freedom here, the spirit of liberty. There is no formalism. There are many other things that are different. Well, how are we different from anyone else? There are the same physical expressions, with variations. The contours of our bodies may be different, but nevertheless we cannot determine about the New Creature that way. How are we going to determine it? Is it because we are Bible Students? Does that make us a New Creature?

“If any man be in Christ, he is a new creature. Old things have passed away, all things are become new.” That is the answer to it. Are we in Christ?—You can supply the answer.

There is a Scripture which says, “Of His own Will begat He us with the word of Truth, that we might be a kind of first-fruits of His creatures.” Now what precedes this begetting? We know full well that there comes a time when we realise our undone condition, we have struggled and tried to get out of the meshes of the Adversary ourselves, but the way has been opened up to us to proceed, through faith in our Lord we can get deliverance, by various processes we receive the full benefits of justification, and by faith in Him we consecrate our all. Then we are begotten of His spirit.

Now that is something. That is not reckoned. That is actual. There is a certain amount of reckoning to be done before we are finished. But that begetting is actual.

Now let us look at the matter in a nutshell. We have the new mind dwelling in us, and controlling our thoughts and words and our actions as far as possible in the present life. Then the deficiency is made up through the benefits of our Lord Jesus’ righteousness allotted on our behalf. He makes up for our deficiency. “If any man be in Christ he is a new creature, old things are passed away, all things are become new.” From God’s standpoint it is a New Creature, but still from the other standpoint it is a reckoned matter. That begetting has to be supplemented with nourishment and development, so that it can come forth to the birth. So there will be a fair amount of reckoning going on in order to demonstrate whether we are worthy to be brought to the birth as individuals.

Now we would say that with these old bodies, these old frames with their disabilities and peculiarities, the experience we are gaining and will gain is to be of untold value to us when we reach the goal, when we are born of the spirit. And there is another reason, so that the excellency will be of God, and not of us. We will realise that we are what we are by the grade of God, and that it is through Him that we have been brought to the birth and given such a wonderful and glorious reward.

So much now for the New Creation. The new mind is really in control, or should be, has to be, but the old man tries to assert itself, and consequently we have this treasure in earthen vessels. We have obligations. We will consider some of these obligations which come first.

Of course, primarily the spiritual ones come first, but supplementary to these there are certain obligations that we cannot disregard. It is no use thinking, I am a New Creature. I am not going to worry about the home and so on; well, that is not done. Your obligations first go to your parents, those to whom you are indebted for life. Certain responsibilities have to be discharged, you have to think of them and look after them. Then there are brethren according to the flesh, and obligations have to be attended to. You cannot let them slide because you are a New Creature. There are obligations to all around, too. Those obligations would still be there, from the New Creature’s standpoint. There is a beautiful story I heard recently concerning the north of Canada, where the place was covered with ice and snow. There was a party of hunters, it was getting near nightfall and they wanted to get across the lake. Their old Indian guide was busy chopping away with an axe, and they were getting quite anxious about it, and took him to task saying, “We want to get across before the darkness overtakes us.” The Indian said, “I was busy cutting some kindling ready for the next lot of people who come along. It is a way we have here, to leave a little more than we found.” Now that is only a simple illustration, but when we visualise the conditions that prevail, those people would have been in difficulties had it not been for the old Indian. So it is in our dealings with the world around, it is our duty to see that we help and assist, and do not disregard our obligations. •There are certain obligations to those in the world around.

Now we come to our spiritual obligations. Primarily, of course, they are to God, because He is our Father. “Of His own will begat He us with the Word of Truth,” and “Worthy is He to be praised,” because all that we are and have and hope for is as a result of His loving kindness. Hz it was who lifted us from that condemnation, and only too well we sense the relief to get away from the toils of Satan; what a hard taskmaster he was, and how exacting he was! Surely if there is no reciprocity on our part or any sense of loving the Lord and doing all we can for Him, then there is something wrong.

Then, too, we have our Lord Jesus, and of course naturally we confess Him before men and seek to discharge our obligations there. But, you know, it is a good while since the Master was here. We think, if we had been there with Him what wouldn’t we have done! Well, how are we behaving with the members of His body, the brethren? If we show our love for them, we are showing it for Him. Do we love the brethren? “If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?” (1 John 4:20). But I do not hate my brother, you will say. No. Did God hate Esau in the sense that we think of “hatred?” No, He loved Jacob, and Esau He hated, but that word “hated” means “loved less.” It means, in John, if we love our brother less, we are in darkness. It implies that we must have love for all the brethren, 100 per cent. If not, we are in darkness.

Are we to know them after the flesh or after the spirit? —that is the determining factor, and that is where our obligations lie, after the spirit. Do we love the Truth, the Lord? Do we put ourselves out to attend the meetings? Strive to be in all activities? Do we give evidence of the spirit? We have to love our brethren according to the spirit 100 per cent. If we do so, we serve the Lord Christ.

Now maybe you have heard the difference between a specialist and a general practitioner. A specialist is supposed to know more and more about less and less. A general practitioner is supposed to know less and less about more and more. Well, we have to be specialists.

Now having begun in the spirit, are we to finish in the flesh? We made progress, maybe, in our spiritual warfare, and are we going to finish in the flesh, look at the brethren according to the flesh, and tittle-tattle about them? If we do, we are looking at them from the fleshly standpoint. If we are going to become specialists, we are going to know more and more about less and less. We will specialise on the spiritual things. It is a grand thing to have a knowledge of the Truth in its minutiae, all its details. But you know, though we have all knowledge and have not love, it profiteth us nothing. The thing that will count will be the New Creature. So do you wonder that there is so much specialisation upon the New Creature? It has been dealt with from different angles right throughout the Convention. It is essential that we should specialise, and we should see to it that we bend every endeavour that this New Creature is developed. We will not ignore our obligations to our natural relatives, but we will specialise in seeing that the New Creature is nourished and developed and brought to the birth.

Now we come to the hopes of the New Creation. What are the hopes? Well, what do we find? The hopes in the Scriptures are to this effect. “Know ye not that through much tribulation shall ye enter the kingdom?” “He that findeth his life shall lose it; but he that loseth his life for my sake and the Gospel’s, the same shall obtain a hundredfold in this life, and in that to come, eternal life.” “The servant is not above his master; if they have persecuted me, they will also persecute you.” Those are the hopes we have before us in this life.

Well, what about the next life? There is the hope of that body to be clothed upon, which the Apostle Paul was so concerned about. “Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is,” a glorious spirit being, the express image of the Father’s person, “whom no man hath seen or can see.” We can only conjecture what this new body will be like. It will far transcend principalities and powers, it will be something glorious. It is a difficult thing for us to appreciate these things, but there are the promises, showing you that it is no idle tale or fable. There are many exceeding great and precious promises.

The part that appeals most is that if we attain that glorious position of becoming New Creatures, actually born, then we will be joint-heirs with Christ to constitute that righteousness government, that administration for a New Order—not a New Order like that we hear of around the world, (we know how impotent their new orders are), but a form of government that will be equal to the occasion. It will have Divine wisdom directing it, and incidentally the part we play in it will depend upon how we use this old natural body which we have to practise on. The experience we have had will be of great value to us in helping the poor, groaning creation out of the condition into which Satan has precipitated them. Many of us, when we see the misery and suffering around us, and sense to a greater degree the suffering caused by war, feel we would like to be able to help them some way or other, and we strain at the leash, so to speak. The groaning creation are waiting—for what? “For the manifestation of the sons of God.” These, Christ and His Church will be instrumental in removing this pall over the whole world and ushering in the era of peace and joy and happiness.

“Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the glories which God hath in reservation for them that love him” supremely, when the work of cleaning up this earth eventuates. Who knows what work is in the future associated with the Master? This earth is going to be handed over to restored mankind, they will be kings in the earth themselves. Men will be lords of creation then, the creation of earth. We will be associated with the Master in ways we can only conjecture and surmise. But there is sufficient, I am sure, to warrant us in striving with more earnestness to seek to make our calling and election sure.

Friends, it is a privilege to be allowed by the Lord to be present with you. The changing conditions in the world, and the fact that brethren who were with us last Convention are no longer here, makes one strain every effort to contact the brethren and help them, because we know that “the time is at hand.”

Edition of “The Plan of God—in Brief.”

An edition of the book “Plan of God—in Brief”, is being published this month. Containing 104 pages of most instructive information about God’s great plan of salvation, this book is most appropriate for witness work. Friends who are able to use this book can receive supplies almost immediately and special rates of cost apply to those who purchase for resale or free distribution. Prices are : Single copy 1/- post paid, 6 copies for 5/- post paid. Quantities at lower rates.

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As the second edition of “Foregleams of the Golden Age” is nearly exhausted, and as it is such a great help in spreading the light of truth, this enquiry is presented to all readers to determine how many copies they would be prepared to take if a new edition were published shortly. Some friends may be prepared to order a dozen copies or more, others may order up to half a dozen and still others may order one or two copies; whatever your desire may be, kindly let us know. It is not possible to quote the likely price as yet, but it will no doubt be somewhat dearer than the present edition, in view of ruling prices. If you wish to help in this matter, and continue to assist others with the truths

contained in this book, let us hear from you shortly.

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General Report B. B. Institute.

EACH year in the June issue of "Peoples Paper" a report is presented on the work of the Berean Bible Institute for the twelve months period ending at the close of April. As in the daily life and each opportunity of direct service for the Lord the thoughts of His people are lifted up in thankfulness to God for all blessings received, how much more is the desire to express gratitude and praise to our heavenly Father when reviewing, even briefly, twelve months of favours and privileges at His hands.

By the Lord's providence and grace, and the generous and loving help of a goodly number of the brethren the work of the Institute has continued and some features have increased in the year past. This is encouraging, especially in view of the world-wide unrest following the conclusion of the World War.

The work generally is assisted by our monthly publication, "Peoples Paper and Herald of Christ's Kingdom." This is clearly indicated by the expressions of appreciation of the "Paper" from month to month, and we sincerely thank all friends who contribute to the pages of the journal, including those whose Convention addresses are published. While some increase in subscriptions to "Peoples Paper" is in evidence this periodical still needs support from the General Fund to cover its production. However, quantities of the "Paper" are supplied free in the witness work. Further, all names received for literature, from the radio witness and other sources, receive at least three months' free copies of the "Peoples Paper."

Since the end of the war more printing paper is obtainable and more tracts have been made available; two new tracts are procurable, namely, "Refrain Thy Voice From Weeping," and "The High Calling of God," as well as supplies of others. As these are much more expensive than in pre-war times, it is felt they should be placed with descretion. Kingdom Cards can be used liberally, and new printings of these will be made shortly.

The distribution of Consolation Cards by the Classes and various friends to bereaved persons, has been continued with some real good being done. This work can be taken up to advantage by others of our friends; all that is necessary is to mail the cards to those who have suffered bereavement and the invitation is thus given to apply for free literature. These cards, as well as the tracts and Kingdom Cards, are supplied free to all who can use them in the service of the Lord.

The holding of public meetings for preaching the Gospel message has been undertaken more over the past year, and the results have been most encouraging. Where good advertising is done over the air and in the press, drawing attention to timely subjects for the lectures, good attendances have been secured and good interest manifest. As a result of these public lectures, assisted by the broadcasts for some time previously, a Bible Class has been formed in the city of Geelong, Victoria. There is nothing more refreshing to the Lord's people than to find a sincere desire on the part of others to come to the Lord and learn of His precious truths, and also devote their lives to His service. It is the great privilege of all the brethren to be alert in their opportunities of proclaiming "in season and out of season" the glad message of salvation which so rejoices their own hearts.

As in former years, supplies of books and booklets have been despatched over a wide area, including overseas. At this time an edition of the book, "Plan of God—in Brief" is being published, and another edition of "Foregleams of

the Golden Age” is contemplated. Further reference to these publications is made in this issue. A further supply of the children’s book “The Ten Camels” has been printed in recent months. Books and booklets are supplied at reasonable prices, with reduction for quantities. Those friends who can arrange to devote some time to the distribution of books and booklets—in the colporteur work—should surely do so. Full information is available upon application.

The General Tract Fund below reveals the amount of voluntary financial assistance received from our friends towards the general work, as unto the Lord and by His providence. Many sacrifices no doubt are indicated in these contributions, especially in view of the fact that the Lord’s people are of humble means. To be faithful in that which is least is the Lord’s requirement of His people, wherever they see the opportunities of service for Him. So, in the expenses shown in the General Fund, these have been undertaken in service of our Lord to the best of our ability, and in ways which it is felt would be pleasing to Him. It will be seen that considerable assistance to the General Fund has been transferred from the Reserve Fund, thus enabling more to be done over the past year in the general work. The Reserve Fund was made possible by a generous contribution of earthly means to the service of the Lord.

While the opportunities for service of the truth are with us still, it is surely the greatest privilege possible for all the dear friends to give of their best to the Master’s cause. With the conclusion of the global war, the spasms of unrest throughout the world seem to be on the increase, all of which are indications that this “present evil world” and the harvest time of this Gospel Age are drawing to a close. While all who love the Lord supremely continue to pray, “Thy Kingdom come; Thy will be done on earth as in heaven,” they also are diligent in these last days of service on earth, by the Lord’s grace, seeking to make their own calling and election sure, and being real ambassadors for Christ on behalf of others who have hearing ears. The prayers of all friends are requested upon the work, that the Lord’s guidance and blessing may rest upon the efforts, to His praise and glory. “God is not unrighteous to forget your work and labour of love, which ye have showed toward His name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: That ye be . . . followers of them who through faith and patience inherit the promises.” (Heb. 6:10-12.)

General Tract Fund.

To Credit Balance, 1st May, 1945	£ 14	18	4
„ Donations	202	1	2
„ Transferred from Reserve Fund	230	0	0
	£446	19	6

By Free Booklets and Books	8	14	1
Free Tracts and Deficiency “People’s Paper”	81	2	8
pp Extra Printing Paper, Circulars, etc.	18	13	6
pp Advertising : Free Literature Coupons	21	17	0
pp Public Meetings : Advertising, Hall Rents	39	13	5
pp Towards Personal, and House Expense	175	0	0
pp General Expense (Office, etc.)	32	16	1
pp Postage.	37	5	1
pp Pilgrim Work	14	10	9
pp Consolation Cards	3	7	6
Balance.. . . .	13	19	5
	£446	19	6

Reserve Fund.

To Donation	£ 600	0	0
By Transferred to General Tract Fund	£230	0	0
„ Transferred to Radio Fund	50	0	0
	320	0	0
	600	0	0

The Radio Witness.

IT is now nearly 32 years since the radio witness in this land commenced, and this opportunity of making known the message of the Kingdom is considered another privilege in the service of our Lord. Thankfulness to God for His Blessings in connection with this work is sincerely rendered, as well as gratitude for His overruling providence in making the means available, through His sacrificing people who delight to serve His cause, enabling this witness to continue in these days. In addition to the hearty co-operation of the friends in Australia, sincere appreciation is again expressed of the assistance also of our friends in U.S.A., in the radio work in this land.

While the responses to the witness over the air in the past year have not been as numerous as formerly, yet it can be truly said that they have been more satisfactory, in that the results of the message going over week after week are more in evidence in revealing those friends whose interest and appreciation of the message of the Kingdom is sustained and established.

The main object of the broadcasts is of course to encourage the interested to study their Bibles for themselves and the offering of the printed Dialogues after each session and supplying other literature has been the means of bringing quite a number to the knowledge and appreciation of the truth.

Changes in the radio stations are often necessary and desirable. The originating station for these sessions in Australia, 3GL Geelong, is the only one which has continued right through, and it has been by far the most productive of results of any station used in Australia. Commencing on Sunday, 2nd June, at 10.15 a.m., two Tasmanian stations, 7HT Hobart and 7EX Launceston, will broadcast the Frank and Ernest Dialogues every Sunday. Also on 2nd June, 3B0 Bendigo will again be used for our sessions at 10 a.m. A previous twelve months on 3B0 was quite satisfactory, so that the inclusion of this station again should revive the interest of a number in that area. It is hoped also that the first use of the Tasmanian stations may bring good results. The friends in Perth have continued steadily with the sessions over 6KY since the change to this station some time ago, and in addition to the Sunday morning Dialogues at 10.15, a Sunday evening service at 7.30 p.m., on the first Sunday in each month, through 6KY, is another good opportunity of making known the glad message of the Kingdom in Perth.

At the end of this month, stations 2HD Newcastle and 3SH Swan Hill will discontinue the broadcasting of the Dialogues. To replace the former station enquiries are continuing in the Sydney area, and it is hoped to engage a station there if possible. As on a former occasion, 3B0 Bendigo will cover much of the area reached by 3SH Swan Hill. Since the sessions discontinued over 5AD Adelaide and SPI Port Pixie last October no headway has been made in securing other stations in South Australia apart from the promise of another station manager of first preference when they have time available.

In all the above, activities it is fully realised that apart from the Lord's blessing upon the efforts no good would result; He alone can give the increase, but He does use His sincere and energetic people to promote the well-being of still others who have ears to hear and hearts to appreciate. the glad tidings of great joy. It is the privilege of all who have a talent of any kind to use it faithfully in the service of the Lord. Advertising of the broadcasts is essential for results and this can be done by the Radio Cards, newspapers and by word of mouth, in addition to the usual Pointers supplied to each of the radio stations.

In addition to making the copies of every broadcast available to listeners, considerable numbers of these printed Dialogues are sent out to readers of the "Peoples Paper" every month. Personal application is all that is necessary for other friends to receive these Dialogues, the copies being supplied by the Radio Fund, and additional printings by the General Fund when the Dialogues are used as tracts; and so the work goes on, by the Lord's grace.

The Radio Fund below reveals the voluntary support received for the radio work over the past year, and it is most encouraging that so many friends are desirous of assisting in the cause of making known the Gospel of Christ over the air. All expenses have been fully covered and with a transfer of L50 from the Reserve Fund a credit of L54/17/3 is carried forward for this work

in the year ahead. Would all dear friends join in prayer for the Lord's guidance and blessing on this feature of the work in this section of the harvest field, that His will may be done and His name glorified in our midst.

Radio Fund.

To Credit Balance, 1st May, 1945 ..	1 121 17 0
„ Donations	373 10 5
„ Interest on Credit Balance ..	1 10 0
„ Transferred from Reserve Fund ..	50 0 0
	<hr/>
	£546 17 5

By Radio Station-3GL, 3SH, 3B0, 2CA 2HD, 5AD, SPI for various periods to 1st May, 1946,	1 346 2 6
Advertising—Radio and other Papers, and Cards for distribution	71 17 0
„ Recordings	42 18 0
„ Freight on Records	3 12 2
„ Printing Quantities of Dialogues ..	19 0 0
„ Travel and Sundries	7 0 6
„ Bank Charges	1 10 0
„ Balance	54 17 3
	<hr/>
	£546 17 5

Additional Memorial Reports.

Perth, W.A.

On Sunday, 14th April, the Perth friends gathered as usual to remember the sacrifice of our Lord and Saviour. In the afternoon an appropriate study (1 Cor. 11:23-30), reminded us of His great sacrifice on our behalf and also of the part we are so privileged to play in common-participation with Him. The evening service began at 6.15 when we were reminded again of these truths and partook of the emblems which so beautifully symbolise His broken body and shed blood and our union with Him.

Canberra, A.C.T.

Our Memorial season has again passed away. It was very nice to meet with the brethren here again and talk over our Saviour's death and note the meaning of it all to us. How grateful we are that the opportunity to gain life everlasting is now ours. What a wonderful blessing it will be to have it free from the ills and disabilities associated with this present

existence, and further to have inherent life. The prospect before us is certainly one that stimulates our desire and endeavour to follow in His steps, to have His spirit to a marked degree. May the precious promises in God's Word be ever a comfort and consolation to all of His people in their entire walk of life.

There were nine who partook of the emblems here this year; the expressions of pleasure because of the opportunity to do so, by those young in the truth was an encouragement to the older ones to continue to search for all those who have the Lord's spirit even though they may be but one here, one there.

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A most helpful collection of Bible Stories by a Sister in Canada, covering the whole of the Divine Plan. It is highly recommended as a means of extending the truth of God's Word to young people; suitable for all ages.

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Swan Hill, 3SH, 226 Metres 10 a.m.

Bendigo, 3B0, 309 Metres 10 a.m.

Hobart, 7HT, 278 Metres 10.15 a.m. Launceston, 7EX, 300 Metres 10.15 a.m. Newcastle, 2HD, 263 Metres 1.15 p.m.

Western Australian Time. Sundays Perth, 6KY, 227 Metres - 10.15 a.m.

The Development of the Divine Plan.

SINCE God tells us that He has a definitely fixed purpose, and that all His purposes shall be accomplished, it behoves us, as His children, to inquire diligently what those plans are, that we may be found in harmony with them. Notice how emphatically Jehovah affirms the fixedness of His purpose: “Jehovah of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it be.” “The Lord of hosts hath purposed, and who shall disannul it?” “I am God, and there is none else; I am God, and there is none like Me . . . My counsel shall stand, and I will do all my pleasure. . . Yea, I have spoken it, I will also bring it to pass;

I have purposed it, I will also do it.” (Isa. 14: 24-27; 46: 9-11.) However haphazard or mysterious God's dealings with men may appear, those who believe this testimony of His Word must acknowledge that His original and unalterable plan has been, and still is, progressing systematically to completion.

Therefore, as interested sons of God, and heirs of a promised inheritance, we apply to our Father's Word, that we may understand His purposes from the plans and specifications therein given. There we learn that the plan of God, with reference to man, spans three great periods of time, beginning with man's creation and reaching into the illimitable future. Peter and Paul designate these periods “three worlds.”

These three great epochs represent three distinct manifestations of Divine Providence. The first, from creation to the flood, was under the ministration of angels, and is called by Peter “THE WORLD THAT WAS.”—2 Pet. 3: 6.

The second great epoch, from the flood to the establishment of the kingdom of God, is under the limited control of Satan, “the prince of this world,” and is therefore called “THIS PRESENT EVIL WORLD.” Gal. 1: 4; 2 Pet. 3: 7.

The third is to be a “world without end” (Isa. 45: 17) under divine administration, the kingdom of God, and is called “THE WORLD TO COME—wherein dwelleth righteousness.”—Heb. 2: 5; 2 Pet. 3: 13.

The first of these periods, or “worlds” under the ministration of angels, was a failure; the second, under the rule of Satan, the usurper, has been indeed an “evil world”; but the third will be an era of righteousness and of blessing to all the families of the earth.

The last two of these “worlds” are most particularly mentioned, and the statements relative to them are in strong contrast. The present, or second period, is called “the present evil world,” not because there is nothing good in it, but because in it evil is permitted to predominate. “Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.” (Mal. 3: 15.) The third world or epoch is mentioned as “THE WORLD TO COME—wherein dwelleth righteousness,” not because there will be no evil in it, but because evil will not predominate. The blotting out of evil will be gradual, requiring all of the first thousand years. Evil will not rule then; it will not prosper; it will no longer be the wicked that will flourish; but “the righteous shall flourish” (Psa. 72: 7), the “obedient shall eat the good of the land” (Isa.

1: 19), and “the evil doer shall be cut off.” Psa. 37: 9,

Thus seen, the next dispensation is to be so dissimilar as to be the very reverse of the present one in almost every particular. Our Lord's words show why there is to be a difference between the present and the future dispensations. It is because He will be the Prince or Ruler of the world to come, that in it righteousness and truth will prosper; while, because Satan is the prince (ruler) of the present evil world, evil prospers and the wicked flourish. It is because, as Jesus said, the prince of this world “hath nothing in Me”—and consequently no interest in His followers except to

oppose, tempt, annoy and buffet them (John 14: 30; 2 Cor. 12: 7)—that in this present evil world or epoch, whosoever will live godly shall suffer persecution, while the wicked flourish like a green bay tree.—2 Tim. 3: 12; Psa. 37: 35.

Jesus said, “My kingdom is not of this world,” and until the era or “world to come” does come, Christ’s kingdom will not control the earth. And for this we are taught to hope and pray, “Thy kingdom come, Thy will be done on earth.” Satan is the “ruler of the darkness of this world,” and therefore “darkness covers the earth and gross darkness the people.” He now rules and works in the hearts of the children of disobedience.—Eph.

2: 2; 6: 12.

There must be some very important part of the great Architect’s plan for man’s salvation not yet fully developed—else the new Prince and the new dispensation would have been long ago introduced. Why it was postponed for an appointed time, and also the manner of the change from the present dominion of evil under Satan to that of righteousness under Christ, are points of interest which will be more fully shown hereafter. Suffice it now to say, that the kingdoms of this world, now subject to Satan, are at the proper time to become the kingdoms of our Lord and of His Christ. (Rev. 11: 15.) The context shows that the transfer will be accomplished by a general time of trouble. In reference to it Jesus said, “No man can enter into a strong man’s house and spoil his goods, except he will first bind the strong man, and then he will spoil his house.” (Mark 3: 22-27.) Thus we are taught that Satan must first be bound, restrained and deposed, before Christ’s reign of righteousness and peace can be established. This binding of Satan is accordingly shown to be the first work of the new dispensation. Rev. 20: 2.

It should be remembered that this earth is the basis of all these “worlds” and dispensations, and that though ages pass and dispensations change, still the earth continues—The earth abideth forever.” (Eccl. 1: 4.) Carrying out the same figure, Peter calls each of these periods a separate heavens and earth. Here the word heavens symbolizes the higher or spiritual controlling powers, and earth symbolizes human government and social arrangements. Thus the first heavens and earth, or the order and arrangement of things then existing, having served their purpose, ended at the flood. But the physical heavens (sky and atmosphere) , and the physical earth, did not pass away: they remained. So likewise the present world (heavens and earth) will pass away with a great noise, fire and melting—confusion, trouble and dissolution. The strong man (Satan) , being bound, will struggle to regain his power. The present order or arrangement of government and society, not that of the physical Sky and earth, will pass away. The present heavens (powers of spiritual control) must give place to the “new heavens”—Christ’s spiritual control. The present earth (human society as now organized under Satan’s control) must (symbolically) melt and be dissolved, in the beginning of the “Day of the Lord,” which “shall burn as an oven.” (Mal. 4: 1.) It will be succeeded by “a new earth,” i.e., society reorganized in harmony with earth’s new Prince—Christ. Righteousness, peace and love will rule among men when present arrangements have given place to the new and better kingdom, the basis of which will be the strictest justice.

Paul was given a glimpse of the next dispensation, or, as he calls it, “the world to come.” He says he was “caught away” (physically or mentally, or both, he could not tell, things were so real to his view) down the stream of time to the new condition of things, the “new heaven,” hence the “third heaven.” He thus saw things as they will be under the spiritual control of Christ, things which he might not disclose. (2 Cor. 12: 2-4.) Doubtless these were the same things which John afterward saw, and was permitted to express to the Church in symbols, which may only be understood as they become due. John, in the revelation given to him by our Lord on the Isle of Patmos, was in vision carried down through this Christian Age and its changing scenes of church and state, to the end of the present evil world, or epoch, and there in prophetic visions he saw Satan bound, Christ reigning, and the new heaven and the new earth established; for the former heaven and earth were passed away—Rev. 21: 1.

A statement of the Word which belongs to one epoch, or dispensation, should not be applied to another, as things stated of one age are not always true of another. For instance, it would be an untruth to say of the present time that the knowledge of the Lord fills the whole earth, or that there is no need to say to your neighbour, Know the Lord. (Isa. 11: 9; Jer. 31, 34.) This is not true in this age, and it cannot be true until the Lord, having come again, has established His Kingdom; for throughout this age there have been many seducing deceptions, and we are told that even in the very end of the age—“In the last days . . . evil men and seducers shall wax worse and worse, deceiving and being deceived.” (2 Tim. 3: 1, 13.) It will be as the result of Messiah’s reign during the Millennial age that knowledge and righteousness shall cover the earth as the waters cover the sea.

A similar mistake, and a very common one, is to suppose that God’s kingdom is now established and ruling over the earth, and that His will is now done among the nations. This is manifestly far from the truth, for the kingdoms of this world are supported and enriched through oppression, injustice and deceit, to as great an extent as the increasing intelligence of the people will permit. Satan, the present “prince of this world,” must yet be displaced, and these kingdoms, now under his control, must become the kingdoms, of our Lord and of His Anointed, when He shall take unto Himself His great power, and reign.

By the light now due to the household of faith we discern that system and order which mark the stately steppings of our God through the ages past.

Bible Study Meetings.

Assemblies for undenominational Bible Study are to be found in the various States, and all earnest truth seekers will be very welcome.

Melbourne.—Masonic Hall, 254 Swan Street, Richmond (near Church Street) —Sundays, 3 p.m. and 6 p.m. _ Thurs.. days, 19 Ermington Place, Kew, E.4.-7.45 p.m.

Geelong, Vic.—Sons of Temperance Hall, Ryrie Street, Sundays, 3 p.m.

Adelaide.—Druids Hall, Flinders Street—Sunday, 3 p.m. and 6.30 p.m.

Sydney.—75 Liverpool Street (few doors from George Street) —Sunday, 3 p.m. and 5.15 p.m.

Perth.—Chancery House (First Floor) , 3 Howard Street. Sunday, 3.30 p.m. and 6 p.m.

Diaglots Available.

Copies of the Emphatic Diaglott are now available in blue imitation leather covers. While not as small as a previous edition, these are very nice and should give good service. Price is 16/-.

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Price—Threepence

When the Son of Man Cometh.

“When the Son of Man cometh, shall he find faith on the earth?”—Luke 18:8.

(Convention Address)

IN taking up this subject, it is not our intention to present anything of a sensational nature with respect to Christ's second advent, and yet this subject of the return of Christ is undoubtedly of sensational nature or interest to those Christians who not only love their Lord as their Saviour and Redeemer, but have been called into the fellowship of His sufferings, and can realise their Lord and Head as the Chief Reaper in this harvest time of the Gospel Age.

The generally accepted idea of the return of Christ is that of a most sensational and awe-inspiring event, the like of which has never before been seen in the world. We would say the reason that nothing like the supposed astounding event has ever been recorded in the past is that God's plan, in its every feature, is carried out in a quiet, majestic manner, without outward demonstration of any kind. The great Lord of heaven and earth, who is from everlasting to everlasting, accomplishes all His purposes with complete peace of mind and tranquillity of soul, without resort to spectacular show, for the important reason that God always appeals to the hearts of His people, and never to their natural emotions. Take an illustration in Luke 17:20—“When He was demanded of the Pharisees, when the kingdom of God should come, He answered them and said, The kingdom of God cometh not with observation.” We note the margin of that text, it says “or with outward show.”

Now think of how Christ came to Israel at His first advent. Today (Christmas Day) is the day which, to some extent anyway, is kept throughout the civilized world as being the anniversary of the birth of Christ. We can rejoice that there is some respect in this direction. In Luke 2:12, 16, we read “And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, and lying in a manger.” “And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.” Could there be anything more lowly and unspectacular in the coming of Jesus to the world of mankind? Then again, in noting the prophet Zachariah 9:9, we have a very beautiful example given of Christ presenting Himself to Jerusalem. This is what the prophet proclaimed of Him—“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.” The meek Jesus of Nazareth, presenting himself to Israel, lowly and riding on an ass! Nothing of an outward show and splendour, surely!

Then we come to John the Baptist's words in John 1:26, and read (John was proclaiming this One who was greater than he, the One of whom he was not worthy to unlatch his shoes)—“John answered them, saying, I baptize with water; but there standeth one among you, whom ye know not.” John was here announcing the Messiah as standing among them, of whom they knew not. To think of it! The Lord of Glory present, the Saviour, Christ the Lord, in Israel, and yet “there standeth one among you whom ye know not!”

What of our Lord's second advent? Does God's method of revelation differ from that of the first advent?

In Matt. 24:37-39 Jesus gave His great prophecy in respect of the days of His presence. "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." "The days of Noah" and "the days of the Son of man." When we think of the "days of Noah," we can see it is not the days of Noah's coming, can't we? "As it was in the days of Noah," such and such a thing took place. Noah was not referred to as coming from anywhere. It undoubtedly refers to the days of the building of the Ark, the period of time during which Noah was preaching righteousness, while the world went on its own way, ignorant and undesirous of knowing what this great man of God was doing. So should it be in the days of the Son of Man, the period of the days of the Son of man. The comparison is not with the exact moment of Christ's coming; that word "coming" should rightly be translated "presence." "So should be the presence of the Son of man." What a comparison it is, that period of time in Noah's day and the period of time in the days of the Son of man, the closing period of this Gospel Age! It means the days, then, of Christ's presence.

So we would say that our Lord undoubtedly has now, in the end of this Gospel Age, come to conduct the closing scenes. Mankind has gone on its own way all down the six thousand years of its history. Christ was sent nearly two thousand years ago; He has been calling out a people for His name during the Gospel Age, and now He comes to close this feature of His plan and take His people to His heavenly kingdom.

So we see, dear friends, Christ has come not only to Melbourne, to Sydney, Canberra, Perth, Geelong, Digby and Healesville, etc., but has come to every place wherever His people are found. But how few there are! "When the Son of Man cometh, shall He find faith on the earth?"—faith of that quality that will be looking for Him? Or shall they be going on as in the days of Noah, eating and drinking, marrying and giving in marriage—absorbed in the things that support the physical life, ignorant of the presence of this great One who has come now to take His people to Himself.

In the days of John the Baptist, "There standeth One among you whom ye know not." Now again, the same is true "in the days of the presence of the Son of man."

Matt. 24:40-42 reads, "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come." How often have we read this in the past! We have often thought that one was taken to heaven and the other left behind. But is that the answer? Let us turn to Luke 17:34-37—"I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. And they answered and said unto Him, Where, Lord? And He said unto them, Wheresoever the body is, thither will the eagles be gathered together." Here is an answer from the Lord which shows us distinctly that it is not a matter of one being taken up to heaven and the other left on the earth. He is explaining that there is a separating going on here on earth, because of a particular food that is observed and appreciated by a special class. He draws the illustration of the eagles. We know just what characteristics represent those birds, they have very sharp eyes and perception. So the Christians who are awake can perceive the precious things of God's Word, and they are gathered together. Whithersoever the food is, there will the eagles be gathered together. So it is that in this time of the Lord's presence there has been for some considerable time and still is, a gathering together of those who appreciate good things when they find them. They have "tasted that the Lord is gracious." They must come together and feast on these things, and they have hope and confidence in respect of the glorious Kingdom of God and the work the Lord has promised they shall do in it, and to do now joyfully in His service.

All this is taking place during the "days of the Son of man," not in a particular moment of a day or night, as we often hear it expressed, The Lord might come tonight and take this or that one away. No, these are the days of His presence, just as in the days of Noah he was present before the Flood. Reading again in Matt. 24:43, "But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." There again we have the unexpected, unobserved presence of Christ depicted, as a thief; So Christ comes in the end of this Gospel Age unknown to any except the sharp-eyed Christians.

Matt. 24:31 reads, "And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Here again we have the Lord using an illustration of the gathering of His people. This is a description of what is taking place in the days of the Son of man. It means, not the heavens above, but the heavens in which His people have been associated together for some considerable time, the ecclesiastical heavens. One is taken and the other left. Gathering together His elect from one end of heaven to the other. Yes, the systems have existed all down the Gospel Age, but in the end of the age association with worldliness has become so pronounced that the Lord has to reject these systems, and calls His people out by the message of truth. From one end of heaven to the other the trumpet sound goes forth, and finds one here, one there.

What is it, then, that attracts? Where the body is, the food is, thither will the eagles be gathered together. When once we have a taste of this food we would not be interested in any way in what is being distributed in other spheres; it does not satisfy in the least. When we have the Truth, the Word of God in its purity, harmonious right throughout, it surely satisfies our longings as nothing else can do.

Passing now to Luke 12:35-38, we read "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when He will return from the wedding; that when He cometh and knocketh, they may open unto Him immediately. Blessed are those servants, whom the Lord when He cometh shall find watching: verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them. And if He shall come in the second watch, or come in the third watch, and find them so, blessed are those servants." Yes, at whatever time the Lord's parousia is discerned, is grasped and appreciated by any of His

people, and He finds them so, blessed are those servants.

Let us note that those to whom the Lord refers are already His servants, and would know much of His plan, but now the time is shown as being ready for additional food, fitting for the end of the Age. The revealing of the Master's presence, then, has been one of the most momentous events in all the history of the Church. We think, too, of the resurrection of the sleeping saints revealed at this time, and the clear understanding of the Covenants of God, in harmony with the various dispensations of the ages, also the revealing of the important doctrine of the Sin-offerings—that the consecrated saints are counted in with their Lord and Head to participate in the blood of the New Covenant. But why should this knowledge and heart appreciation of these truths be necessary? How often have we heard it said, It does not matter very much what we believe, the main thing is we love the Lord and gather together to praise and worship Him. Well, would we place ourselves in the hands of an ignorant man if we had a broken leg? Would an engineering firm engage a farmer to construct intricate machinery? Is the Lord less careful, then, in employing assistants for His Heavenly Kingdom?

Taking Rev. 7:2-4, we find an important message, "And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel."

Now it says, "Hold back the winds," "till we have sealed the servants of God in their foreheads." What can this mean? It certainly shows that there are some very important intellectual truths to be conveyed to God's true people, and there will be great commotions on earth when these are sealed in their foreheads. This does not mean that God alters His plan because His people are not ready at a particular time, but it does mean that God has such an oversight in respect of His people that He arranges that the trouble shall not come too soon, until all have been intellectually made acquainted with all features of His plan necessary to fit them for the life beyond the veil. We might say then, Would the Lord select an assistant in His Kingdom not fully conversant with the operations of the New Covenant? Some of our friends who have been in the Truth believe the New Covenant is operating in this Gospel Age. Wouldn't they be out of harmony with God's plan on the other side to find that it was to operate with Israel in the next age? What about the resurrection of the sleeping saints? If this is not known now, how could the saints co-operate on the other side with those already raised? So with all the truths, the Lord's people must be intellectually acquainted, this side of the veil, if they are going to be proved worthy assistants on the other side. "Until the servants of God are sealed in their foreheads." Can't we see that it matters very much what we believe and why we believe it? We must receive the truth into our minds that it might sink into our hearts and we make it our own.

So we see that in addition to the fundamentals that have been held by God's people all down through the Age, such as the ransom, justification, consecration, sanctification, resurrection and times of restitution, there are these additional features that will prove whether one is worthy to be of this Bride class. It is not a matter of loving the Lord and taking an easy cross, asleep in Zion. That is the Lord's condemnation of the aodicean period of the Churches, neither hot nor cold. "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." (Rev. 3:14-16.)

That is the reason the Lord is sending forth His angels to gather His elect from the four winds, from the one end of heaven to the other, that He might find the true ones, those prepared and who delight to have the principles implanted in their hearts and minds, and thus become fitted for service beyond.

We see in v. 4 of Revelation 7, that 144,000 are sealed. We might ask then, What about those who passed on all through the age? Would it not be essential that these also be made acquainted and prepared to assist Christ in His Kingdom? There is a very helpful parable in Luke 19:11-16—"And as they heard these things, He added and spake a parable, because He was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant; because thou hast been faithful in a very little, have thou authority over ten cities." Another was given authority over five cities, and so on.

What inference can we take from this parable? We see that at the time of his return the nobleman—who represented our Lord—deals with those to whom, figuratively speaking, he gave a pound to deal with, and inquires of them what use they made of it. Here we have the Lord's promise that they should be over five cities, or ten cities. Keeping in mind that at the resurrection the dead in Christ should be raised first, is it not reasonable to think that the risen saints are being installed in office, and made acquainted with those very truths of the Harvest which they had not had the privilege of knowing during their lifetime? There is a period, undoubtedly, in which the risen saints are being installed with authority over ten cities and over five cities, which is the Lord's way of explaining how they are to be associated with Him in the conduct of His heavenly kingdom. But "We shall not all sleep, but we shall all be changed, in a moment." The saints living during the harvest time having been made acquainted, on this side of the veil, with all the features of the plan, are ready to be associated with the risen saints and their Lord, and the Marriage of the Lamb taking place, all are ready to conduct the Kingdom work and bring blessings upon mankind in general, following the

great time of trouble.

So, dear friends, it is our privilege to appreciate these things to the fullest extent, not to be content with the appreciation of certain truths only, but that we might make fullest use of these truths specially given to fit us now for the glorious inheritance of the saints in light.

In conclusion, Rev. 3:20, the message to Laodicea, is undoubtedly applicable to this closing period in which we are living. There we have the Lord's words to us, "Behold, I stand at the door and knock. "Yes, the Lord is standing at the door and knocking on the hearts of His true people—"If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me."

To think that the Lord would give us this promise of rich blessings for those who appreciate the days in which we are living! We might say, then, that we should be on guard against even activity in the Lord's work, and allowing it to absorb all our time. We have a very precious privilege, yet we cannot witness to the world with the truths of the Harvest time. If it were that we should allow the Harvest truths to become dimmed or in any way not so much appreciated, we would be the loser. It would be possible for one to lose their crown on that account. So let us be on guard, every one of us, to appreciate first things first, and rejoice also in the privileges of communicating the Lord's words to others, the milk of the Word to babes and also strong meat to those able to digest it.

As we go on our Christian way, may we strive to appreciate the deep and precious truths of God's Word that pertain to the members of the Lord's Body, becoming sealed in our foreheads, and ready to be taken and associated in the Little Flock to whom it is the Father's good pleasure to give the Kingdom.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

Convention News.

THE Easter Convention at Adelaide has proved to be a very helpful season of spiritual blessing and refreshment. Our hearts go out in thankfulness and praise to the "Giver of every good and perfect gift," for His blessings bestowed upon our gatherings during the four-day Convention. Each Convention as it passes is said to be the "best yet," and expressions to this effect were heard among the friends at the close of our gatherings.

The theme that seemed to dominate our studies and talks was that of the preparation of ourselves for the entering in to the "marriage of the Lamb." The development in our own hearts of the fruits and graces of the Lord's spirit, we realize to be the chief concern of the children of God. We trust that the many helpful thoughts and Scriptures upon which we were permitted to dwell, may have the effect of deepening the work of grace in our hearts in the days before us, as we seek with humbled and chastened spirits to yield ourselves to the great Divine Fashioner who is working in us more and more the good pleasure of His will. Events around all speak to us of the very near approach of the Kingdom, and the inspired Apostle asks "What manner of persons ought we to be in all holy living and godliness?" How carefully we must hearken to the Word of God, and with what diligence must we seek to apply it to our hearts and lives if we would be "more than conquerors" in the Christian fight. Every one who has the hope of being "like Christ" and of seeing Him "as He is," will surely purify himself "even as He is pure." Our earnest prayer on behalf of His consecrated people everywhere, is that God may "strengthen us with all strength according to His glorious power, unto all patience and longsuffering with joyfulness."

We were glad to welcome to our gatherings some brethren from Melbourne, as well as some from country parts of S.A. The Bible studies chosen for our meditation were Col. 1:10-19; Psa. 37:7-16; 2 Peter 3:11-18, and 1 John 3:1-9. The topics of the addresses by various brethren were: "Keep yourselves in the love of God"; "Ready Made Things, or Things Made Ready"; "Possibilities"; "Rebuilding"; "The Inconsistencies of Life"; "The Hope of Immortality"; and "Love's Victory over Fear." The Praise and Testimony meeting, and Fellowship meeting "A Hymn I like and why?" added to the general helpfulness of the occasion. Also provision was made for a Question meeting and Discussion on "What Spiritual things do you consider should occupy most of our attention?"

We were glad to receive greetings and messages of Scripture from various brethren and Classes. To these our appreciation and warmest Christian love is extended with the Scriptural greeting found in the words of John 17:21-24.

The Convention closed with the usual Love Feast and singing of "Blest be the tie that binds our hearts in Christian love" and "God be with you till we meet again."

Memorial Observances.

Melbourne

THE brethren in Melbourne gladly assembled on the evening of April 14th to observe the Memorial of Christ's death, esteeming it a great privilege to thus remember their Lord and Saviour in the particular manner He requested.

The studies held previous to the occasion assisted to centre the minds of all upon "the Lamb of God that taketh away the sin of the world." Apart from two or three members observing the Memorial with other gatherings of the Lord's people, the full number of our dear friends was present.

The beautiful hymns appropriate to the occasion, the Scripture readings pertaining to Christ's last hours on earth, the helpful address revealing both type and antitype of the Passover and the prayers of thankfulness for God's great mercy and favour to us and His dear people everywhere, together with the realisation of God's blessing upon, the service, made it a most solemn yet uplifting celebration in memory of our dear Redeemer, and again showing confirmation of the vows of consecration to be dead with Christ on the part of all the dear members participating..

Partaking of the emblems of unleavened bread (picturing our Lord's perfect body, broken for us) and wine' (representing Christ's blood shed on our behalf), both the: primary and deeper meanings were thankfully realised, to the Lord's praise, and the sentiments of our hearts are: beautifully expressed in the words

"I'm not my own, dear Lord—to Thee My every power, by right, belongs: My privilege to serve I see,
Thy praise to raise in tuneful songs.
And so, beside Thy sacrifice,
I would lay down my little all.
'Tis lean and poor, I must confess;
I would that it were not so small."

Geelong, Vic.

A little band of members of the newly formed Bible Class in Geelong met together in sincerity and truth to observe the Memorial of the death of Christ our Passover Lamb.

While only about half the number which attended the institution of this Memorial on the night prior to our Lord's crucifixion, it was realised that all told the Lord's faithful people will be but "a little flock" in comparison with the multitudes of mankind, and the Lord esteems as very precious every member, who, being justified by faith in His shed blood delights to take up his or her cross in the footsteps of Christ — "to follow the Lamb whithersoever He goeth." (Rev. 14:4.)

With these sentiments in heart, expressed in the prayers, hymns and Scripture readings, and realising what a great privilege it is to be called into the fellowship of God's dear Son, both as respects the sacrifice of this present life and the glory to follow, the emblems were partaken of with deep gratitude of heart to the Giver of every good thing. The response of heart on the part of each member seems so fittingly expressed in the lines

"Lord, I would follow Thee in all the way
Thy weary feet have trod; yes, if I may.
All that I am and have—Thy gifts so free
All of my ransomed life, Dear Lord, for Thee!"

Digby and Merino, Vic.

We carried out the Memorial Service in honour and reverence to our Master. Together with our elderly members we devotedly, thankfully and prayerfully honoured our Master's great sacrifice. The 14th chapter of Mark was the Scripture mainly used, also John 14:23-27. Hymns sung were 224, 225, 190 and 208 from the old book. Others who also would be honouring our Lord and Master were remembered in prayer. It was a very nice and edifying little service.

Adelaide

Once again we were privileged to meet on Sunday evening, 14th of April, to keep the Memorial of our Lord's death. Twenty-three members participated. We feel that we are richly blessed in being favoured with the light of truth concerning the significance of the ransom-sacrifice of our Lord Jesus Christ; and the further privilege of being associated with our Lord and Head in being "broken" with Him, and with each other, as fellow-members of His "body."

We thank God for the privilege that is ours, "not only to believe in Jesus but also to suffer for His sake." We pray that in the coming days we may be faithful to the Lord, continuing to "keep the feast,"—feeding upon the Lamb, and the unleavened bread—the pure teachings of the Word of God. "Thanks be unto God, for His unspeakable Gift." We remembered in prayer His dear people everywhere.

Sydney

The Sydney friends assembled at 7 p.m. on April 14th. There were fourteen present, but we believe some were prevented from coming by the heavy rain, especially those that live at a greater distance.

The spirit of the Lord was manifested amongst us, and we all resolved to be more worthy of our high calling, to strive still more earnestly to make our calling and election sure.

The chairman opened the celebration with a short speech of introduction and then we had a hymn (No. 325) and prayer was offered by a Brother present. After that there was a short address by another Brother. Attention was drawn to the type of the Passover during the night of the Exodus; then the antitypical significances were explained, supporting all this by a reading of Exodus 12:1-14 and Matthew 26:17-30. Then the significance of this to us at this present time was pointed to, closing with praise to God for His stupendous love and mercy.

The closing part of the address consisted of an exhortation to the brethren to drive out all leaven of malice and worldliness, to remember that they must love the brethren if they would be worthy to partake of the Lord's Supper. The address ended with an allusion to the great climax of the ages and the Hallelujah Chorus which would then be ringing throughout the universe.

After that the elements were prayed for by two other Brothers and dispensed to the friends. Then, after a hymn (No. 15) the brethren dispersed. It was cheering to see many old faces, who, though rarely attending studies, never miss appearing at this celebration.

Burnie, Tasmania

We gathered on Nisan 14th to gladly comply with our Redeemer's request to "do this in remembrance of me." The

afternoon was taken up with thoughts given on the type found in Exod. 12:5-14.

In verse 5 we endeavoured to draw attention to the outstanding types only, as true antitypes, easily recognised. Our dear Redeemer's sinless and absolute purity is shown, and its necessity for a corresponding price for Adam lightly touched on.

Verse 6 suggests our Saviour's offering himself to the Laodicean church in the well known words, "Behold, I stand at the door and knock." (Rev. 3:20.) The killing of the lamb was an absolute necessity, but in His case was done by those who rejected Him, and as Pharaoh relied on his wise men and idols, so the professing Laodicean Church preferred theirs, and thus "kill Him" so far as they are concerned, preferring their Barabas.

Verse 7 shows the importance and meaning to us of the blood of Jesus. Our necessity to see that we are depending on that alone also suggests that before we can "eat the flesh" understandingly we must have the blood on the door posts and lintels of our hearts.

Verse 8. The night time of sin and death has been and is the time when His followers must "eat His flesh and drink His blood" else there will be no life in them, in a sinless state and with bitter experiences.

The further verses revealed many beautiful thoughts. In verse 22 it is interesting and solemn to note that the Israelites were not to leave their houses until the morning.

In the account in John 20:7 we read, "And the napkin that was about His head was not lying with the linen clothes but wrapped together in a place by itself." Would not this account have a meaning? Is it not a blessed thought that it pictures our dear Redeemer (Head), no longer requiring the grave clothes (napkin), and the remainder left for the privilege of His body members to use, until the last one has finished his course; we must all antitypically wear them.

At the little ceremony all partaking everywhere were remembered at the throne of grace. We had a very solemn but happy time.

(No further Reports on the Memorial are to hand as this Issue goes to press.)

The Bible Viewed in the Light of Reason.

THE Bible is the torch of civilization and liberty. Its influence for good in society has been recognized by the greatest statesmen, even though they for the most part have looked at it through the various glasses of conflicting creeds, which, while upholding the Bible, grievously misrepresent its teachings. The grand old book is unintentionally but woefully misrepresented by its friends, many of whom would lay down life on its behalf; and yet they do it more vital injury than its foes, by claiming its support to their long-revered misconceptions of its truth, received through the traditions of their fathers. Would that such would awake, re-examine their oracle, and put to confusion its enemies by disarming them of their weapons!

The Bible is the oldest book in existence; it has outlived the storms of thirty centuries. Men have endeavoured by every means possible to banish it from the face of the earth: they have hidden it, buried it, made it a crime punishable with death to have it in possession, and the most bitter and relentless persecutions have been waged against those who had faith in it; but still the book lives.

The fact that it has survived so many centuries, notwithstanding such unparalleled efforts to banish and destroy it, is at least strong circumstantial evidence that the great Being whom it claims as its Author has also been its Preserver.

This book throughout constantly points and refers to one prominent character, Jesus of Nazareth, who it claims, was the Son of God. From beginning to end His name, and office, and work, are made prominent. That a man called Jesus of Nazareth lived, and was somewhat noted, about the time indicated by the writers of the Bible, is a fact of history outside the Bible, and it is variously and fully corroborated. That this Jesus was crucified because He had rendered Himself offensive to the Jews and their priesthood is a further fact established by history outside the evidence furnished by the New Testament writers. The writers of the New Testament (except Paul and Luke) were the personal acquaintances and disciples of Jesus of Nazareth, whose doctrines their writings set forth.

One plan, spirit, aim and purpose pervades the entire book. Its opening pages record the creation and fall of man; its closing pages tell of man's recovery from that fall; and its intervening pages show the successive steps of the plan of God for the accomplishment of this purpose. The harmony, yet contrast, of the first three and the last three chapters of the Bible is striking. The one describes the first creation, the other the renewed or restored creation, with sin and its penal-curse removed; the one shows Satan and evil entering into the world to deceive and destroy, the other shows his work undone, the destroyed ones restored, evil extinguished and Satan destroyed; the one shows the dominion lost by Adam, the other shows it restored and forever established by Christ, and God's will done in earth as in heaven; the one shows sin the producing cause of degradation, shame and death, the other shows the reward of righteousness to be glory, honour and life.

Though written by many pens, at various times, under different circumstances, the Bible is not merely a collection of moral precepts, wise maxims and words of comfort. It is more: it is a reasonable, philosophical and harmonious statement of the causes of present evil in the world, its only remedy and the final results as seen by divine wisdom, which saw the end of the plan from before its beginning, marking as well the pathway of God's people, and upholding and strengthening them with exceeding great and precious promises to be realized in due time.

The teaching of Genesis, that man was tried in a state of original perfection in one representative, that he failed, and that the present imperfection, sickness and death are the results, but that God has not forsaken him, and will ultimately recover him through a redeemer, born of a woman (Gen. 3:15), is kept up and elaborated all the way through. The

necessity of the death of a redeemer as a sacrifice for sins, and of his righteousness as a covering for our sin, is pointed out in the clothing of skins for Adam and Eve; in the acceptance of Abel's offerings; in Isaac on the altar; in the death of the various sacrifices by which the patriarchs had access to God, and of those instituted under the law and perpetuated throughout the Jewish age. The prophets, though credited with understanding but slightly the significance of some of their utterances (1 Pet. 1: 12), mention the laying of the sins upon a person instead of a dumb animal, and in prophetic vision they see Him who is to redeem and to deliver the race led "as a lamb to the slaughter," that "the chastisement of our peace was upon Him," and that "by His stripes we are healed." They pictured Him as "despised and rejected of men, a man of sorrows and acquainted with grief," and declared that "The Lord hath laid on

Him the iniquity of us all." (Isa. 53:3-6.) They told where the deliverer would be born (Micah 5:2), and when He should die, assuring us that it would be "not for Himself." (Dan. 9:26.) They mention various peculiarities concerning Him—that He would be "righteous," and free from "deceit," "violence," or any just cause of death (Isa. 53:8, 9, 1); that He would be betrayed for thirty pieces of silver (Zech. 11 :

12); that He would be numbered among transgressors in His death (Isa. 53:12); that not a bone of Him should be broken (Psa. 34:20; John 19:36); and that though He should die and be buried, His flesh would not corrupt, neither would He remain in the grave.—Psa. 16:10; Acts 2:31.

The New Testament writers clearly and forcibly, yet simply, record the fulfilment of all these predictions in Jesus of Nazareth, and by logical reasonings show that such a ransom price as He gave was needful, as already predicted in the Law and the Prophets, before the sins of the world could be blotted out. (Isa. 1:18.) They trace the entire plan in a most logical and forcible manner, appealing neither to the prejudices nor to the passions of their hearers, but to their enlightened reason alone, furnishing some of the most remarkably close and cogent reasoning to be found anywhere on any subject. See Rom. 5:17-19, and onward to the 12th chapter.

Moses, in the Law, pointed not alone to a sacrifice, but also a blotting out of sin and a blessing of the people under this great deliverer, whose power and authority he declares shall vastly exceed his own, though it should be "like unto" it. (Deut. 18:15, 19.) The promised deliverer is to bless not only Israel, but through Israel "all the families of the earth." (Gen. 12:3; 18:18; 22:18; 26:4.)

These writers point out the harmony of this view with what is written in the Law and the Prophets; and the grandeur and breadth of the plan they present more than meets the most exalted conception of what it purports to be—"Good tidings of great joy, which shall be unto all people."

The thought of Messiah as a ruler of not only Israel, but also of the world, suggested in the books of Moses, is the theme of all the prophets. The thought of the kingdom was uppermost also in the teaching of the apostles; and Jesus taught that we should pray, "Thy Kingdom come," and promised those a share in it who would first suffer for the truth, and thus prove themselves worthy.

This hope of the coming glorious kingdom gave all the faithful ones courage to endure persecution and to suffer reproach, deprivation and loss, even unto death. And in the grand allegorical prophecy which closes the New Testament, the worthy "Lamb that was slain" (Rev. 5:12), the worthy "overcomers" whom He will make kings and priests in His Kingdom, and the trials and obstacles which they must overcome to be worthy to share that kingdom, are all faithfully portrayed. Then are introduced symbolic representations of the blessings to accrue to the world under that Millennial reign, when Satan shall be bound and Adamic death and sorrow wiped out, and when all the nations of earth shall walk in the light of the heavenly kingdom — the new Jerusalem.

The Bible, from first to last, holds out a doctrine found nowhere else, and in opposition to the theories of all the heathen religions—that a future life for the dead will come through a RESURRECTION OF THE DEAD.

Correspondence.

Scotland.

Berean Bible Institute, Dear Friends.—Sister , of
has just written to remind me that the time has once again come along for forwarding the subscriptions for the -
Peoples Paper." 20/- will therefore be placed to your credit in the
Melbourne Post Office, and as usual 10/- of this will be on behalf of Sister

There has been no change in the affairs of the Class here since we wrote last, and at the time of writing the studies are in 1st Peter, and there is one study only on Sundays.

Might the suggestion be offered that at some convenient time the "Peoples Paper" draw attention to the benefits to be derived from the use of the Revised Version in preference to the so-called Authorised Version in Bible study. Some, of course, have surrounded the Authorised Version with a halo of pious veneration and sacred associations, assuming that the actual English words were "verbally inspired."

Agrippa's words

How many addresses have been based on Agrippa's words in Acts 26: 28, "almost thou persuadest me to be a Christian?" Sankey even based a hymn on the phrase. The Revised and other translations make it plain that Agrippa neither thought nor said these words, and there is no reason to suppose he was influenced by what Paul had said. As Moffat's translation so tersely puts it, "At this rate it won't be long before you believe you have made a Christian of me."

How many have puzzled over the words in John 13: 10, "He that is washed needeth not save to wash his feet." Two

different words as well as different tenses are used in the original. "He that hath been bathed needeth not save to wash his feet."

The Authorised Version has no right to state in 1 Tins. 6: 10 that "the love of money is the root of all evil." The R.V. gives the proper aspect: "it is a root of all kinds of evil." How much clearer is the R.V. rendering of verse 5, "supposing that godliness is a way of gain," instead of "supposing that gain is godliness."

Strain at a gnat

Some people imagine, when they read Matt. 23: 24, "Ye blind guides, which strain at a gnat and swallow a camel," someone choking from a fly in the throat. The reference is to filtering small foreign particles out of wine before it is drunk.

In Matt. 2: 16, the A.V., states that Herod killed all the children in Bethlehem, where the R.V., correctly states that only the male children were killed. Even the careless use of the articles "a" and "the" in the A.V. alters the sense of many passages. We know how important the proper use of the article is in John 1: 1, and this is equally true in many other instances. Matt. 4: 5, "on a pinnacle of the temple," as if there were many pinnacles; the pinnacle is correct. Matt. 5: 1, "He went up into a mountain," instead of the mountain. John 3: 10, "Art thou the teacher in Israel," not a teacher. Acts 17: 23, "the unknown God" is a logical contradiction; an unknown God is the correct translation. There are many other examples where the superior translation of the Revised Version is of great importance.

The friends here unite in sending their Christian love; sincerely.

(The above is gladly submitted for the benefit of our readers as a whole; while the Authorised Version is beautiful as respects the language, for general reading, yet it is well known by Bible students that other versions, such as the Revised Version, Emphatic Diaglott, etc., are absolutely essential as helps to the correct understanding of the Scriptures. It is the hope that it may be possible to publish in the "Peoples Paper" shortly the differences in translation of the three most reliable manuscripts of the New Testament, as compared with the Authorised Version.—B.B. Institute.)

Victoria.

Dear Sirs,—I have been listening to your broadcast dialogues, and I find them generally very interesting and instructive. I was particularly glad to hear your exposition of the parable of the rich man and Lazarus. If only people who believe that this portion of Christ's words supports their belief in "immortal souls" going to heaven and hell could be induced to face the passage honestly and analyse it as you have done, they would perhaps be able to appreciate the Truth about immortality and death.

If you can spare them I would like several copies of the Dialogue on "The Rich Man and Lazarus," and one of the other booklets you recommend, "Some of the Parables," I think. Thanking you, I am, Yours sincerely.

Frank and Ernest, Dear Sirs,—I would be very glad if you would forward your broadcast Dialogues. I would be prepared to send you postage; you could send them monthly or weekly as you would find it most convenient. I am not asking this favour for myself; we are able to hear each broadcast, but my parents live at and so are unable to hear.

I will enclose 1/6 in stamps, and if any more is needed please send me word and I will forward it to you. Thanking you in anticipation; Yours sincerely.

Dear Friends,—I just want to acknowledge receipt of the booklet "Hope Beyond the Grave," which I received about three weeks ago, and I thank you for it, also the papers and other booklets, etc., which you have forwarded as well. I have read them and found them most interesting; I do hope that in time I shall be able to derive some comfort and assurance from them and their interpretation of the Bible, which I do think is very difficult for the average person to understand and reconcile the many seeming contradictions it contains.

I am enclosing a postal note for 3/- as a very small contribution towards the work you are doing. Once again thanking you for all the trouble and interest you have shown. I remain; Sincerely.

Frank and Ernest, Dear Sirs.—I have been a listener for some time to your Talks and I like them very much and I am trying to get others to listen-in. Would you please send me a copy of your booklet "Hope Beyond the Grave." I may get others to read it, too. I remain, Yours sincerely.

New South Wales.

Berean Bible Institute, Dear Sirs,—Having been introduced to the book "The Divine Plan of the Ages," by Mr. I would like to have a copy of my own, also some to pass to others. As I do not know the price I am enclosing a 1 note for books and postage. I would like at least three copies. If amount enclosed is not sufficient I will forward the balance to you. Yours fraternally.

Tracts Available.

Two newly printed tracts are available for all our friends who can use them to advantage. The one "Refrain Thy Voice from Weeping, and Thine Eyes from Tears," contains a helpful message of comfort to all the bereaved, as well as being suitable for general use. The smaller tract, "The High Calling of God," is also a very good message for

general use. It is not intended that these tracts be placed indiscriminately, but rather delivered where there is desire for help in understanding the Bible. These tracts are free, being supplied from the General Tract Fund.

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Christ, Our Passover Lamb.

THE Supper which our Lord instituted as a remembrance of His great sacrifice for our sins, and not for ours only, but also for the sins of the whole world, is striking in its appropriateness and its simplicity. The world's great men have always sought very different means of perpetuating their memories. In whatever way they would remind their followers of their merits and their greatness, it surely has not been by a reminder and commemoration of their death—especially if, as in our Lord's case, it was a death of ignominy and shame, a death as a malefactor and criminal. Another, more probably, would have left instructions for medals to be struck commemorating some of his mighty works—such, for instance, as the awakening of Lazarus, or the stilling of the tempest on the sea, or the triumphal entry into Jerusalem, while the multitude strewed the way with palm branches, and cried, "Hosanna to the King!"

But our Lord chose as His remembrance that which represented what was, in His and in God's estimation, His mightiest work—His Sin-Offering on our behalf; and that which His real followers, and they alone, would appreciate more than any other feature of His mission. True, His followers would have appreciated something commemorative of His wonderful words or works, but the worldly also could have appreciated those things. But not so the value of His death as our Ransom-Sacrifice, the basis of our reconciliation and at-one-ment, which has never yet been fully apprehended by any but the consecrated Little Flock—the Elect. And it was for these that the remembrance was arranged and instituted. And though a Judas was present, he was given a sop, and went out from the others before the supper was ended; thus, no doubt, representing that in the close of this Age, before the Little Flock will have finished their part of having fellowship with their Lord in His sufferings, the sop of Truth will have become so strong as to drive forth from the company and communion of the faithful all who do not rightly appreciate and value the Ransom accomplished by the Lamb of God for the taking away of the sins of the world.—John 1:29.

Blessed are those whose eyes can see that Jesus was indeed "the Lamb of God that taketh away the sin of the world"; that the cancellation of the world's sin is to be effected by the payment of man's penalty, by the application of Jesus' sacrificial merit in due time for the sins of ail mankind.

Only the Church have as yet received of the merit of Jesus' death. Greatly favoured are those who can see that as the whole world lost Divine favour and came under Divine sentence of death with its sorrow and pain, so it was necessary that a satisfaction of Justice should be made before this sentence, or curse, could be removed; and that, therefore, as the Apostle declares, "Christ died for our sins,"—"the Just for the unjust," that He might bring us back to God. Thus He opened up a new way—a way to life everlasting.

Jesus, Our Passover Lamb.

The Apostle Paul clearly and positively identifies the Passover Lamb with our Lord Jesus, saying, "Christ our Passover is sacrificed for us; therefore let us keep the feast." He informs us that we all need the blood of sprinkling, not upon our houses, but upon our hearts. We are to partake of the Lamb; we must appropriate to ourselves the merit of Christ, the value of His sacrifice; we must also eat of the unleavened bread of Truth, if we would be strong and prepared for the deliverance in the morning of the New Dispensation. Thus we put on Christ, not merely by faith; but more and more we put on His character and are transformed into His glorious image in our hearts and lives.

We are to feed on Christ as the Jews fed on the literal lamb. Instead of the bitter herbs, which aided and whetted

their appetites, we have bitter experiences and trials which the Lord prepares for us and which help to wean our affections from earthly things and to give us increased appetite to feed upon the Lamb and the unleavened Bread of Truth. We, too, are to remember that we have no continuing city, but as pilgrims and strangers with staff in hand, we are to gird ourselves for our journey to the Heavenly Canaan, to all the glorious things which God has in reservation for the Church of the First-borns, in association with our Redeemer, as kings and priests unto God.

Our Lord Jesus also identified Himself with the Passover Lamb. On the same night of His betrayal, just preceding His crucifixion, He gathered His Apostles in the upper room, saying, "With desire have I desired to eat this Passover with you before I suffer." It was necessary that as Jews they should celebrate the Passover Supper on that night—the night of the anniversary of the slaying of the Passover lamb in Egypt, of the saving of the typical firstborns from the typical "prince of this world"—Pharaoh the same date on which the real Passover Lamb was to be slain. But as soon as the requirements of the type had been fulfilled, our Lord Jesus instituted a new Memorial upon the old foundation, saying, "Do this in remembrance of Me."

We recall the circumstances of the first Memorial—the blessing of the Bread and of the Cup, the fruit of the vine; and our Lord's declaration that these represented His broken body and shed blood, and that all His followers should participate, not only feeding upon Him, but being broken with Him; not only partaking of the merit of His blood, His sacrifice, but also laying down their lives in His service, in co-operating with Him in every and any manner, that they might later share all His honour and glory in the Kingdom. How precious are these thoughts to those who are rightly in tune with our Lord!

In presenting to the disciples the unleavened bread as a memorial, Jesus said, "Take, eat; this is My body." The evident meaning of His words is: This symbolises, or represents My body. The bread was not actually His body; for in no sense had His body yet been broken. But the picture is complete when we recognise that the unleavened (pure, unfermented) bread represented our Lord's sinless flesh—leaven being a symbol of sin under the Law, and especially commanded to be put away at the Passover season. On another occasion Jesus gave a lesson which interprets to us this symbol. He said, "The Bread of God is He which cometh down from heaven, and giveth life unto the world." "I am the Bread of Life." "I am the living Bread which came down from heaven; if any man eat of this Bread he shall live forever; and the Bread that I will give is My flesh, which I will give for the life of the world!"—John 6:33, 35, 51.

In order to appreciate how we are to eat, or appropriate this living Bread, it is necessary for us to understand just what the bread signifies. According to our Lord's explanation of the matter, it was His flesh which He sacrificed for us. It was not His prehuman existence as a spirit being that was sacrificed, although that was laid down and its glory laid aside, in order that He might take our human nature. It was the fact that our Lord Jesus was holy, harmless, undefiled and separate from sinners—without any contamination from Father Adam, and hence free from sin—that enabled Him to become Redeemer of Adam and his race, that permitted Him to give His life "a ransom for all, to be testified in due time."—1 Tim. 2:3-6.

When we see that it was the pure, spotless nature of our Lord Jesus that was laid down on behalf of sinners, we see what it is that we are privileged to appropriate. The very thing that He laid down for us we are to "eat," appropriate to ourselves; that is to say, His perfect human life was given to redeem all the race from condemnation to death, to enable them to return to human perfection and everlasting life, if they would; and we are to realise this and accept Him as our Saviour from death.

In order that any of the race of Adam might profit by the sacrifice of Jesus, however, it was necessary that He should rise from the tomb, that He should ascend to the Father and deposit the sacrifice, merit of His death in the hands of Justice, and receive from the Father "all power in heaven and in earth." As relates to the world, it was necessary also that in the Father's due time He should come again to earth a glorious spirit Being, then to be to the whole world a Mediator, Prophet, Priest and King, to assist back to perfection and to harmony with God all who will avail themselves of the wonderful privileges then to be offered.

Now let us note that God's object in justifying the Church by faith during this Gospel Age, in advance of the justification of the world by works of obedience in the Millennial Age, is for the very purpose of permitting this class who now see and hear, who now appreciate the great sacrifice which Love has made on man's behalf, to present their bodies a living sacrifice, and thus to have part with the Lord Jesus in His sacrifice—as members of His Body. This deeper meaning of the Memorial He did not refer to directly. It was doubtless one of the things to which He referred when He said, "I have yet many things to say unto you, but ye cannot hear them now; howbeit, when it, the spirit of truth, shall come, it will guide you into all Truth, and show you things to come."—John 16:12, 13.

This Spirit of Truth, the power and influence of the Father bestowed through Christ, speaking through the Apostle Paul, clearly explains the very high import of the Memorial; for St. Paul says, writing to the consecrated Church, "The Cup of blessing for which we give thanks, is it not the participation of the blood of Christ? The Loaf which we break, is it not the participation of the Body of Christ?"—the sharing with Christ as joint-sacrificers with Him even unto death, that thereby we might be counted in with Him as sharers of the glory which He has received as the reward of His faithfulness?"—For we, being many, are one Loaf and one Body."—1 Cor. 10:16, 17.—Emphatic Diaglott.

Both views of this impressive ordinance are very important. It is essential, first of all, that we should see our justification through our Lord's sacrifice. It is proper, then, that we should realise that the entire Christ, the entire anointed company, is, from the Divine standpoint, a composite Body of many members, of which Jesus is the Head (1 Cor. 12:12-14), and that this Body, this Church, as a whole must be broken—that each member of it must become a copy of the Lord Jesus and must walk in the footsteps of His sacrifice. We do this by laying down our lives for the brethren, as Jesus laid down His life—directly for His Jewish brethren, but really for the whole world, according to

-the Father's purpose.

It is not our spiritual life that we lay down, even as it was not Jesus' spiritual life that He laid down. As He sacrificed His actual, perfect being, His humanity, so we are to sacrifice our justified selves, reckoned perfect through Jesus' merit, but not actually so. Likewise, the Loaf and the Cup represent suffering. The "grains of wheat" must be crushed and ground before they can become bread for man; they cannot retain their life and individuality as grains. The "grapes" must submit to the pressure that will extract all their juices, must lose their identity as grapes, if they would become the life-giving members of the Body of Christ. But it is His blood, the virtue of His sacrifice, that counts. Our blood has virtue only because of His merit counted to us, only because we are members of His Body.

Our Lord distinctly declares that the Cup, the fruit of the vine, represents blood; that is, life--not life retained, but life shed, given, yielded up—sacrificed life. He tells us that this life poured out was for the remission of sins; and that all who would be His, must drink of it, must accept His sacrifice and appropriate it by faith. They must receive life from this source. It will not do for any to claim an immortality outside of Christ. It will not do to declare that life is the result of obedience to the Law. It will not do to claim that faith in some great teacher and obedience to his instructions will amount to the same thing and bring eternal life. There is no way to attain eternal life other than through the blood once shed as the ransom-price for the whole world. "There is none other name given under heaven or amongst men whereby we must be saved." (Acts 4:12.) Likewise, there is no other way by which we can attain to the new nature than by accepting the Lord's invitation to drink of His Cup, and to be broken with Him as members of the one Loaf, to be buried with Him in baptism into His death, and thus to be with Him in His resurrection to glory, honour and immortality.—Rom. 6:3-5; 2:7.

In considering the events of those solemn hours which followed the first Memorial Supper, let us follow the Redeemer to Gethsemane, and behold Him "with strong cryings and tears," praying "unto Him who was able to save Him out of death"—expressive of our Master's fear of death lest in some particular He might have failed to follow out the Father's Plan, and therefore be thought unworthy of a resurrection. We note that our Lord was in some way comforted with the assurance that He had faithfully kept His consecration vow, and that He would surely have a resurrection as promised.

We behold how calm He was thereafter, when before the high priest and Pilate, and Herod, and Pilate again. "As a lamb before her shearers is dumb, so He opened not His mouth" in self-defence. We see Him faithful, courageous to the very last; and we have His assurance that He could have asked of the Father and could have had more than twelve legions of angels for His protection. But, instead of petitioning for aid to escape His sacrifice, He petitioned for help to endure it faithfully. What a lesson is here for all His footstep followers!

On the other hand, we recall that even amongst His loyal disciples the most courageous forsook the Master and fled; and that one of them, in his timidity, even denied his Lord! What an occasion is this for examining our own hearts as respects the degree of our own faith, our own courage, our own willingness to suffer with Him who redeemed us! What an opportunity is thus afforded for us to buttress the mind with the resolution that we will not deny our Master under any circumstances or conditions—that we will confess Him not only with our lips, but also by our conduct.

The thoughts, then, before the mind of each of those who participate in the Memorial service should be that expressed in the words of St. Paul: "If we suffer with Him, we shall also reign with Him; if we be dead with Him, we shall also live with Him"; "for our light afflictions which are but for a moment," "are not worthy to be compared with the glory that shall be revealed in us." (Rom. 8:18.) With these thoughts respecting the passing over of our sins as the First-borns through the merit of the precious blood, and our share with our blessed Lord in all His experience of suffering and of glory, we may indeed keep the Passover feast with joy, notwithstanding the trials and difficulties. So doing, continuing faithful as His followers, very soon we shall have the great privilege of leading forth the Lord's hosts—all who ultimately shall hear and know and obey the great King—out of the dominion of sin and death into the liberty of children of God during the grand Millennial reign.

No time to linger by the way,
No time for ease, no time for play;
No time for earthly loves or joys,
No time for worldly cares or toys,
The time, my soul, is short!

No time to murmur or complain,
No time to heed the heart's dull pain ;
No time for tears or mournful song,
No time to ask, How far, How long ?—
The time, my soul, is short!

Ah, yes, 'tis short—just time enough
To run thy course, so steep and rough,
Just time to reap "the fields," so white,
Before the coming of the "night,"
Just time, my soul, just time!

Just time to make thy heart more pure,
Just time to make thy "calling" sure,
Just time to enter through "the door,"
To reign with Christ for evermore
Just time, my soul, just time!
G.W.S.

Passover Memorial, 1946.

The date for the Memorial Supper, according to the Jewish Calendar this year is Sunday Evening April 14th.

Services for the Lord's Supper in commemoration of Christ's death will be held as follows, and all consecrated followers of Christ will be welcome.

Melbourne.—Sunday evening, April 14th, at 7 p.m., in Masonic Hall, 254 Swan Street, Richmond.

Adelaide.—Sunday evening, April 14th, at 7 p.m., in Druids Hall, Flinders Street, Adelaide.

Sydney.—Sunday evening, April 14th, at 7 p.m., in Child Study Rooms, 75 Liverpool Street (near George Street) Sydney.

Perth.—Sunday evening, April 14th, in Chancery House (First Floor), 3 Howard Street, Perth.

Easter Convention at Adelaide.

The brethren in Adelaide, S.A., wish to announce that they are arranging for their usual Convention to be held over the Easter period, Good Friday to Easter Monday, April 19th to 22nd inclusive. These gatherings will be held (D.V.) in Druids Hall, Flinders Street, Adelaide, with continuous sessions afternoons and evenings. A hearty welcome is extended to all who desire to attend these gatherings in sincerity. Further information and programs will be obtainable from the Class secretary—Mrs. H. Bartel, 10 Winston Avenue, Clarence Gardens, Adelaide, South Australia.

Present Truth and Time Prophecies.

Where are we on the stream of time? Prophecies fulfilled and fulfilling.

(Convention Address.)

WHILE we would probably all agree that the fulfilment of Time prophecies is not the most important feature of Bible knowledge, nor the understanding of the prophecies generally the most important attainment of Christian development, yet all that divine providence has caused to be written for our edification is very important. Paul says, 2 Tim. 3:16, 17, "All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." The understanding of what has been written for our instruction and guidance with regard to Dispensational truth, Time prophecy, and the noting of the development of God's purposes in the fulfilment of prophecy past and in our own time is strengthening to faith and develops that trust in God so necessary in the hour of trial, when the hard and dark times come, when the unbelievers might say, as the Psalmist puts it, "Where is now thy God?", because things seem so against one.

The fact that so much of the Bible consists of prophecy indicates the importance of this subject. The Lord has promised through the Prophet (Amos 3:7), "Surely the Lord will do nothing but He revealeth His secrets unto His servants the prophets." Our Lord Jesus drew His disciples closer and said, "Henceforth I call you not servants but friends, for the servant knoweth not what his Lord doeth, but I have called you friends, for whatsoever the Father doeth that declare I unto you." Then, too, there was the promise that when the spirit of truth would come "It will guide you into all truth and show you things to come."

The Church members in Christ are begotten of God—they are sons of God—so while the prophets gave forth their prophecies in figures, shadows, symbols or parables, which they themselves did not understand, it is given to the House of Sons to appreciate the fulfilments—the realities of the things previously foretold, as truth becomes due to the household of faith.

We are undoubtedly living in what Daniel speaks of as "the time of the end." The book's truths and prophecies were to be sealed until the "time of the end." During this time, then, the seals would be taken off, and the truths made known as promised.

Daniel 12:1-4. "Many shall run to and fro, and knowledge shall be increased." All the wonderful inventions we see today are the result of the increase of knowledge. Up to the beginning of the 19th century it was only the few who could be educated—who could read and write. There were no public schools; all the Missionary Societies and even Sunday Schools have been instituted since then, and now for many years education has been compulsory. It is only within about the last 100 years that steam boats, steam trains, electric motors and wonderful machines have been invented for all sorts of production, and now since the great Wars more astounding inventions have been produced. Knowledge has increased so wonderfully in every phase of life and the Bible has opened up its secrets to those who reverence the Lord, as promised. "The secrets of the Lord are with them that fear Him, and He will show them His covenants."

It is in this time of the end that Daniel's time prophecies terminate,—2300 days, 1260, 1290, and 1335 days, and the end of the "times of the Gentiles" is revealed. The matter of Chronology or length of time from the creation of man

may not have been correctly established—there are different opinions regarding some items and periods, but all the matters that are questionable concern items prior to the beginnings of these time prophecies of Daniel. There can be no doubt about the beginning of the 2300 days. It was when the command of Artaxerxes, King of Persia, went forth to rebuild Jerusalem in 454 B.C. This is a well authenticated date, also it is confirmed by the fulfilment of Daniel's time prophecy of 70 weeks regarding the first advent of Christ in the end of the Jewish Age dating from the same event.

The "seven times" of the Gentiles to which Jesus referred, saying, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" very clearly had their beginning in 606 or 604 B.C., when Nebuchadnezzar, who Daniel said was the head of gold of the great image of Gentile powers, took Jerusalem and carried the king and his household captive to Babylon.

It is then very easy to see when these two periods of prophecy would end. The 2300 days (years) beginning 454 years B.C. require 1846 years after Christ to make 2300.

The "seven times" of 360 days (years) = 2520 days (years), during which Jerusalem would be trodden down of the Gentile nations, dating from 606 or 604 B.C., bring us to 1914 or 1916 A.D. Its fulfilment was marked by the city being delivered from Turkish oppression in 1917 by the British forces under General Allenby, and since then the "fig-tree" has been budding again, as Jesus said, "Now learn a parable of the fig tree, when his branch is yet tender and putteth forth leaves ye know that summer is nigh, so likewise ye, when ye see all these things know that it (the kingdom of God) is near." (Matt. 24:32-33; Luke 21:24-32). The progress made by Israel in Palestine since that time is very wonderful—the land which under the Turks and Arabs was but a wilderness is once again a land of milk and honey. As in the days of Ezra and Nehemiah when Israel returned from Babylon the Arabians tried to hinder and prevent the restoration of Jerusalem, so now there is great opposition to the return of Israel, notwithstanding the fact that Israel has already improved the lot of the Arabs themselves. However, nothing can prevent the fulfilling of the divine purpose for the restoration of Israel so abundantly foretold by all the prophets of the Lord and the Apostle Paul.

So this long period of 2520 years of Gentile Times has ended as verified not only by the measure of time, but by facts and events of the present day.

Just when the 1260 and 1290 days and 1335 days date from might have seemed more uncertain if we had to depend upon definite development of the great "abomination of desolation" to decide the matter, as there seem to be many different incidents in the "taking away of the continual sacrifice" (which is understood to be the inauguration of the Mass as a sacrifice for sins) and "the setting up of the desolating abomination" (which we understand to be the attainment of civil and national power of the Papacy.) However, the fact that the persecuting power of Rome was broken when Napoleon, in 1799, took the Pope prisoner to France, indicates that date as the end of the 1260 days (years) during which this desolating abomination had trodden down the saints of the Most High. We have this same period of 31 times or 42 months of Papal persecution mentioned in Rev. 12th and 13th chapters. So dating back 1260 years from 1799 gives us the date of 539 A.D., and there we find the Pope of Rome recognized and by the overthrow of the Ostrogoths who had subjected Rome, the Pope obtained the power and control, and thus the Abomination of Desolation was set up, the Mass having already been inaugurated. Thus history reveals the date for the beginning of the 1260, 1290, and 1335 days. Most students of these matters agree that 539 A.D. is the date to count from. Some differ to the extent of about 70 years, but the fact that the persecuting power of Rome was broken about 1799 denotes 539 as the commencement of these time prophecies.

The 1290 days. The end of these 1290 days is of course just 30 years after the end of the 1260 days, and indicate about 1829 A.D. We are not informed as to what was to happen at this time, as the verses in Daniel 12 are arranged in our Bible, but it seems evident that the verses are not in their proper sequence. It has been stated and it would seem with good reason that verse 5 ought to be the first verse in the chapter, followed by 6 and 7, 8, 9, 10, 11, then 1, 12, 4, 3, 2, and then 13. When read in this order we find that it is after the 1290 days that Michael stands up. It was at this time that the Millerite Movement sent the message throughout Christendom respecting the second coming of Christ. The expectation was that Christ would return at the end of the 2300 days, about 1844-46, and would again appear as a human being, visible to all. This of course was an error, for our Lord was raised a spirit being, and is never again to appear in the flesh, but comes in power and great glory with all the holy angels to dethrone Satan and his wicked spirits. Satan and all evil influences will be bound while Christ and His Church rule the world in righteousness, granting life and joy and peace to all the willing and obedient.

The first operations of the returned Lord, however, are not in connection with mankind generally, but as indicated in Matthew 25, where the three parables illustrate the condition of the Church, the work to be done and what is to take place during the secret presence of the Lord at His return. He comes to claim His Bride as shown in the parable of the Virgins. This matter was recognized as having its fulfilment from that time-1829 onwards. (Vol. 3, page 91.) The world knew nothing of His secret presence but as promised in Rev. 3:20, there was the knock at the hearts of those who looked for His appearing and Kingdom, and He prepared for them a great feast of truth. The dead in Christ were to be raised at His presence and were granted rewards according to the use of their talents and allotted responsibilities in the Kingdom He was preparing to set up. Then during this period of His presence those who were still remaining in the flesh were to be instantly changed at the moment of death and be caught away to be with the Lord in the air (in the spiritual condition). They would not need to sleep as those who had died during the earlier part of the Gospel Age, for the Lord having come, they were to be changed in a moment, in the twinkling of an eye to be forever with the Lord, rewarded according to what use they had made of their talents while in the narrow way on earth.

This work has undoubtedly been in progress ever since about 1829 and there has ever since been a cleansed sanctuary as promised at the end of the 2300 days (1846). That is, there has been a class of believers delivered from the

papal errors and separated from the mass of Churchi-anity “looking for the blessed hope, the glorious appearing of the great God and our Saviour, Jesus Christ.” (Titus 2:13.)

1335 days. Then follows in due time the great feast of truth, the unfolding of the great Plan of the Ages, and the Bible opened up to the understanding of those who were “like men who wait for their lord when he will return from the wedding, that when he cometh and knocketh they will open to him immediately. Blessed are those servants whom the Lord when He cometh shall find watching. Verily I say unto you, that He will gird Himself and make them to sit down to meat and shall come forth and serve them.” Yes, this came at the end of the 1335 days-1874—when the present truth began to flow to the watchers. Well was it written, “Blessed is he that waiteth and cometh to the end of the 1335 days.” The divine purpose became clearer, the whole Bible was illuminated and truth kept coming to light, and with the publishing of the “Divine Plan” and other volumes, there was indeed a happy people who were well spoken of as “Blessed are the people that know the joyful sound; they shall walk O Lord, in the light of Thy countenance, for Thou art the glory of their strength and in Thy favour shall our horn be exalted.” (Psalm 89:15, 17.)

While the Scripture studies etc. are so beautiful and filled the readers—the watchers—with joy, some of the suggested time prophecies do not seem to have been divinely intended. It seemed natural to search for other treasures of truth and with the mind eager for any possible enlightenment it is not surprising if some mistakes were made, and no doubt permitted as a testing of true faith and loyalty to God and His service.

There was the thought of the Jewish “double” referring to a corresponding period of disfavour to that of divine favour of Israel. The word “double” would not appear to necessarily mean a double of time but rather a “double,” an equal punishment.

There was the suggested great cycle of Jubilees just carrying the cycle one further than in Israel’s arrangement, and this does not seem to have been divinely intended.

Then too, the statement in 2 Chron. 36:21 was taken that the land should lie desolate 70 years to fulfil 70 sabbaths, as being 70 jubilees, whereas the 70 sabbaths simply referred to the same time as Daniel’s 70 weeks. The land sabbath was every 7th year.

Regarding Chronology—the time from Adam till now—the author of the Studies appears to have been misled by the statement in Acts 13:20 respecting the Judges and so he cast doubt on 1 Kings 6:1. The Siniatic MS shows that the 450 years refers to the time from Isaac to the division of the land, and after that He gave them Judges until Samuel. 1 Kings 6:1 shows the period of the Judges to have been only about 350 years. This, too, is confirmed by the fact that there was but the three generations in that time from Salma who married Rachab, — Boaz, Obed, Jesse,—to David. This makes a difference of 100 years in Chronology. There are also some other inaccuracies. There would seem to be no certainty as to when 6000 years from the creation of man will be reached. We can, however, be quite sure that we are nearing that time now.

It will be noticed that none of the Bible Time prophecies we have mentioned are at all affected by this mistake in chronology, as they all have their beginning after the time of uncertainty, at dates well authenticated by secular as well as Bible History. It just means that we have not yet quite reached the beginning of the 7th 1000 year period. Some have thought that the 7th 1000 year period began about 1872 or 1874 or 1878, and had concluded that Christ’s Kingdom was due to begin at that time, as the 6 days of 1000 years each had been referred to as being man’s work week” and the 7th 1000 year being the anti-typical Sabbath or Rest Day. That is quite possibly a correct thought, only we do not know just when the 6000 years of “man’s work week” will be complete.

One very evident fact is that God has not intended that any should be able to predict certain dates for certain events. The time prophecies, as also the types and symbols, are evidently given so that as the fulfilment occurs those watching may have their faith strengthened by observing how prophecy is fulfilling.

We can by study of God’s Word see things to come in a general way, but are not put in a position to know the day nor the hour. We know that Satan’s throne is to be overthrown—that Christ will take His great power and reign,—that the object of His 1000 year reign is to lift mankind out of sin and death and to bring all the willing and obedient to perfect manhood,—and that He will then hand the world of mankind over to God, and that then there will be a human race perfect in the image of God, and the whole earth as the Garden of Eden. We can see this and many things that will be, in a general way, but we are not put in a position to be able to give dates for events or to particularize precisely regarding events prior to their occurrence. We must still walk by faith and not by sight regarding the gradual development of the Divine purpose. There is, however, much prophecy which has become history in our day, and more is being fulfilled before our eyes. We are living in a very wonderful time in the “Day of Preparation” for Messiah’s reign,—in the period termed in Daniel “the time of the end,”—in the day of the secret parousia (presence) of Christ, which Jesus termed “the days of the Son of Man.” He instructed the disciples regarding how the watchers would know of His presence,—He would come as a thief, secretly, quietly, unknown to the world. But the Apostle intimated that the “Brethren were not in darkness” that that day should come upon them unawares—that is, the day of collapse of the present evil world as a result of Christ’s presence, and in preparation for the setting up of His Kingdom. (1 Thess. 5:1-6.)

Some people seem to get confused about this matter because they do not discern the fact that Christ returns some time previous to commencing His reign. They seem to think His reign must begin as soon as He arrives, and having come to the thought that Christ returned about 1874, or 1878, and seeing no signs of any righteousness and peace prevailing, but rather that the world grows worse and worse, and there has never been so much wickedness, war and commotion in the world before, they become discouraged.

A proper understanding of prophecy and of Matthew 24th and 25th chapters would make so much difference, that

seeing these things come to pass, they would “lift up their heads,” be encouraged, and know that the consummation of the great hopes of the Church is very near. Then the times of restitution of all things for humanity will begin as prophesied by all the holy prophets since the world began. Then Peter’s exhortation is appropriate, “Seeing then that all these things shall be dissolved, what manner of persons ought we to be in holy conversation and godliness. . . . Wherefore, beloved, seeing that ye look for such be diligent that ye may be found in Him in peace without spot and blameless.” (2 Pet. 3: 11, 14.)

All our knowledge of the Scriptures and of the prophecies will not avail us anything if we are not properly exercised by it so as to increase in earnest desire and effort to attain the same character and disposition as Christ. (1 Cor. 13:2, 3.)

What a life’s work it is to transform our hearts and minds from human mindedness — from seeking the good and pleasurable things of earth — its aims, its hopes and ambitions — to become spiritually minded, to lay up our treasure in heaven, to seek to develop more and more the spiritual life and heavenly hopes, and conform in all things to the will of God.

When we realize how near we are to the consummation of our hopes—to the great marriage of the Lamb—the great question is, Are we being prepared, made ready, so as to be among those of whom it will be said, “The Bride hath made herself ready”? Knowledge of prophecy etc., is not “the mark for the prize,” though knowledge is a means of grace to help to attain the mark which is the likeness in character and disposition, heart and mind, to Christ. What a bending, moulding and chiselling and grinding some of us require. But if we try to co-operate with God who works in us to will and to do His good pleasure, we will be perfected, and the disciplines and trials necessary at present will seem but light afflictions when the glory plane is reached.

“Therefore, beloved, seeing ye know these things before, beware lest ye also being led away with the error of the wicked, fall from your own stedfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and for ever. Amen. (2 Peter 3:17, 18.)

English Brother finishes Pilgrim Way.

The following message from England advises the passing of an elderly Brother :—”We would inform you that our Brother H. J. Shearn, whom many of you will know, passed away suddenly on 28th February last, in full confidence of faith. He was a loyal Brother and did a great deal to keep the brethren together in his time. He was aged 81.”

While known personally to few in Australia, those only who have visited England, yet through correspondence over a number of years Brother Shearn had become known to us to some good extent. We rejoice in the words of a Brother who knew him personally since about 1907—”It is nice to think of his sudden change, ‘in a moment in the twinkling of an eye’ ; ‘caught away to be with the Lord in the air.’ “ Our sympathy is extended to the members of our late Brother Shearn’s family, who will feel the loss very much.

Correspondence.

Victoria.

Frank and Ernest, Melbourne, Dear Sirs—Wish to express my appreciation and say how pleased I was to be present at the last Lecture, “Are There Few That Be Saved?” etc., Sunday afternoon last in Geelong. It was my first opportunity to be present and hope to do so again. . . .

If it is not asking too much of a favour, could I have a copy of the verses from the Bible which you gave out last Sunday afternoon ? Going over the verses privately, helps I think to retain. Would also like to have the copies of the last four lectures which were given at 10 a.m. Sunday session. Thanking you very much.

Dear Frank and Ernest—I am so glad you are continuing with the good work you commenced some time ago. I have written to you previously and enjoy reading each month the “Peoples Paper” you so kindly send to me ; the reading of it is very comforting. I have not been able to “listen in” to your talks on Sunday mornings for some time now ; 3GL is not very distinct, but I have your “Daily Heavenly Manna” which is lovely to read and when able to afford them I intend to purchase some for gifts.

I am now writing to ask will you please send to me a leaflet on the subject “The Resurrection Body of the Lord and His Saints,” also one copy of “Hope Beyond the Grave.” Enclosed you will find stamp for reply. I wish I could send you some money to help on your work which must be such a help and inspiration to so many people, particularly those in sorrow ; but as I mentioned before I am paralysed in the legs, and my husband (who is a fine Christian gentleman) is under heavy expenses, so we have to be careful. It is really wonderful the way God supplies our every need, so we just live simply and in perfect trust, and are happy. Phillipians 4:19 we prove to be so true in our daily lives.

Your article “Refrain Thy Voice from Weeping, and Thine Eyes from Tears,” in this month’s issue is very comforting indeed and so helpful along the rough journey we are called upon to travel. Thank God for our great hope, and the joy it brings us. Again thanking you Frank and Ernest, and wishing you God’s rich blessings all along the way. I remain, Yours in Christ’s service.

Frank and Ernest, Dear Brothers in Christ--For a long time now I have been enjoying your helpful broadcasts and have been way ting to write to you and ask for the printed Talks to be sent on so that I can pass them on to some I

know who do not hear them. I would be glad of any of the preceding that you may have available, also the following ones. Thanking you, I am, Yours in Him.

Messrs. Frank and Ernest, Dear Sirs—I have listened with great interest to your broadcast over 3GL this morning and would very much like to have a copy of your discussion. Also do you send these copies out regularly every week? If so, I would like to have a copy if you would let me know cost, or if one has to become a member or forward a subscription, to have regular copies sent. Trusting to hear from you ; Yours sincerely.

(Copies of the printed Dialogues are supplied free to all who make personal application, and promise to read them carefully. These copies are provided by the Radio and General Funds which are supported by voluntary contributions.-B.B. Institute.)

Dear Frank and Ernest—Would you please send me a copy of your discussion on Sunday last ; I missed some of the discussion and as I am very interested in that particular subject, I would very much like a copy. Yours faithfully.

South Australia.

Dear Frank and Ernest—I must thank you very much indeed for sending along the “Peoples Paper” each month and also your weekly Dialogues. I enjoy reading them. It was rather disappointing to learn that you were unable to get our South Australian broadcasting station to continue with the broadcasting of your message. There must have been many who missed them.

I will enclose 5/- and would like you to continue sending me the “Peoples Paper” and weekly Dialogues and any of the following that you have on hand. The booklets “God and Reason,” and “Some of the Parables,” also the leaflets “Coming Back from Hell Soon,” and “When Christ is King.” There was also mention of “A Dictator” etc. ; I am not too sure of that one but would be happy to receive any or all of these mentioned. Thanking you for help received and may God bless you. I am, Yours sincerely.

The Berean Bible Institute, Dear Sir—I wish to acknowledge receipt of your “Paper” monthly and thoroughly enjoy reading it. Please find enclosed postal note for 10/- for the work. Am very sorry the Dialogues were discontinued over 5AD and miss them very much. Would like to have some enclosed with “Paper” if you have any spare ones. With Christian greetings; Yours because His.

N. S. Wales.

Dear Sir—I listen to the Frank and Ernest Biblical Talks every Sunday and find them very helpful indeed. I would be very grateful if you would supply me with some of the past Dialogues. Then I could sit down quietly in my spare time and study them carefully.

My daughter in is turning to her Testament for consolation; I know that if you will supply her with your explanations of the Bible (Bible Talks) it will help her immensely. They are so simple ; just what we need to help us along. I'll enclose stamps which will help you a little in your wonderful work. May God bless you and help you to spread His good tidings. Yours sincerely.

Frank and Ernest, Dear Sirs—I did enjoy your address very much on the 3rd, “Science and Creation.” I would like two if I may ; one for myself and one for a friend. Could you please send me each week's address in the future? Wishing you God's richest blessing. Yours most sincerely.

West Australia.

Frank and Ernest, 6KY, Dear Brothers—I listened to your Talk on the meaning of the soul last Sunday. The meaning you gave seemed to agree with Scripture. I was pleased to know that others shared my belief on this subject. I was however not clear as to your statement that the first occurrence is Gen. 2:7. That may be as regards the Authorized Version, but in the Scriptures I notice the Hebrew neh-phesh (soul) occurs in Gen. 1 :2 (life) , Gen. 1:24 (creature) , Gen. 1 :30 (life) .

I think the faulty translation of neh-phesh in the A.V. has tended to hide the meaning of “soul,..” I believe it occurs some 754 times but is translated “soul” only some 472 times, and the balance over 40 different English words are used.

I wonder if you will be good enough to send me your booklet “Hope Beyond the Grave,” and I think you also have a booklet “Plan of the Ages,” which I would like to read. Yours etc.

Frank and Ernest, 6KY, Perth, Sirs—Re the above session, I receive very much enjoyment from this and do hereby request you to forward me a copy of these weekly Dialogues. Thanking you.

New Zealand. Dear Brother—Greetings in Christ Jesus our Lord and Head.

Please find enclosed M.O. for £2/5/0, and will you please forward my sub. to “Watchers of the Morning” and I also wish to pay my sub. to the “Peoples Paper.” Will you please forward to the above address one “Daily Manna” and one

of your booklets "Good News" and use the balance to what purpose you think best, to spread the glad tidings.

I sincerely desire to thank you for so kindly forwarding to me the "P.P." which is full of spiritual truth, of comfort and cheer, which has the effect of lifting one up above this sad world. Yes, Dear Brother, your little "P.P." brings a message of strength, grace and gladness to the reader, and it encourages the humble, loving and obedient heart.

We of New Zealand are much scattered and are very few, and mostly getting on in years, but we are able to correspond to each other which helps.

Your remarks on the atomic bomb I think are splendid. Luke 21:26, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Surely man is afraid today more than ever before; we read of it in the daily papers, saying that something must be done to reassure man, and take away this fear or dread of the atomic bomb. But let us look up Luke 21:28—"And when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh." I must close now. Your Brother in the Beloved.

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Refrain Thine Voice from Weeping

and Thine Eyes From Tears.

THE Lord through the prophet Jeremiah sends a message of consolation for the heart of every bereaved parent trusting in Him. We read, "A voice was heard in Ramah, lamentation and bitter weeping; Rahel weeping for her children, refusing to be comforted for her children, because they were not. Thus saith the Lord: Refrain thy voice from weeping and thine eyes from tears, for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy."—Jeremiah 31:15-17.

Five items in our text are worthy of attention:

First. Sorrow for the dead, which is universal, as the Apostle declares, "The whole creation groaneth and travaileth in pain together."

Second. The nature of the comfort described—the hope of a resurrection, the hope of the recovery of the dead—"They shall come again," they shall be restored to life.

Third. That in death our dear ones are in "the land of the enemy," in harmony with the Apostles declaration, "The last enemy that shall be destroyed is death."—1 Cor. 15:26.

Fourth. That the labors of the parents in endeavoring to properly rear their children are not lost, "Thy work shall be rewarded."

Fifth. Last but not least in importance in this text is the declaration that this is the Word of the Lord, which cannot be broken—the Word which is sure of fulfilment, however different it may be from the word of man on this subject.

Tears Not Weakness—"Jesus Wept."

Sorrow for the dead is not a sign of weakness, but rather the reverse—a sign of love and sympathy, of something more than selfishness. If any demonstration of this thought were necessary it is furnished us in the statement of the shortest verse in the Bible—"Jesus wept." Our Lord's tears were shed on a funeral occasion, too; Lazarus, his friend, the brother of Martha and Mary, was dead. Our Lord entered fully into the spirit of the occasion, with a deeper appreciation of the awful meaning of the word death than could possibly be entertained by those about

Him. He appreciated more than any of the fallen, dying race the great blessing and privilege of living, and what a terrible affliction was death—destruction, annihilation.

On the other hand, however, He understood more clearly than any of His hearers the gracious plan of God for the

rescue of the race from annihilation. He realized that for this purpose He had come into the world, that He might give His life as the ransom price for Father Adam, and thus incidentally for every member of the Adamic race involved in death through the first transgression in Eden. The Master realized from the standpoint of faith in the Father's plan, and His confident intention to carry out His own part in that plan and to lay down His life as our redemption price, that thus resurrection blessings would come to every member of the race.

Not Dead Eternally, But Sleeping.

Let us note carefully the nature of the consolation which our Lord tendered to the sorrowing ones about Him on this occasion. Let us be assured that "He who spake as never man spake" gave the soundest and best comfort. The consolation which He gave was that Lazarus is not dead for all time. He neither spake of him nor thought of him as being dead in the sense of annihilation, because He had full confidence in the divine plan of redemption and in the resurrection blessings resulting. Hence the interim of death He spoke of as sleep, quiet, restful, waiting sleep.

What wonderful figure is this, so frequently used throughout the Scriptures by all those who trusted in the divine plan of a resurrection morning. In the old Testament Scriptures we read frequently of sleep. Abraham slept with his fathers, so did Isaac, so did Jacob, so did all the Prophets, so did all Israel.

In the New Testament it is the same. Not only did our Lord speak of Lazarus sleeping, but the Apostles frequently used this same figure of sleep to represent their hope in a resurrection—that the dear ones who went down into death were not annihilated, but, as our text declares, "Will come again from the land of the enemy" — will awaken in the resurrection morning.

Thus too, of Stephen, the first Christian martyr, it is written that though stoned to death, he "fell asleep," sweetly, restfully, trusting in Jesus and the great power which He ultimately would exercise to call forth from the power of death all redeemed by the precious blood. This, too, we remember, was the comfort the Apostle set before the early church, saying, "Comfort one another with these words"—"They that sleep in Jesus shall God bring from the dead by Him."—(1 Thes. 4:14-18.) Referring to the matter on one occasion the Apostle remarked, "We shall not all sleep, but we must all be changed." He referred to those who would be living at the second coming of Christ, whose resurrection "change" will not be preceded by a period of unconsciousness in death.

Let us go back to Jesus and the sorrowing sisters at Bethany, and hearken to the words of comfort extended to the bereaved on that occasion. We cannot improve upon the great Teacher and the lessons which He presented. Let us hearken to His conversation with Martha. He says: "Thy brother shall live again." He does not say thy brother is living now. He did not say, as some erroneously teach today, thy brother is more alive in death than he was before he died. No, No! The Lord would not thus mock the common sense and reason of His hearer, nor could He thus violate the truth and declare the dead not dead.

Hearken! The Lord admits that a calamity has befallen the household. He says not a word about His friend Lazarus having gone to heaven—not an intimation of the sort. On the contrary, He has tears of, sympathy, and holds out as the strongest and only truthful solution of the sorrow, the hope of a resurrection—"Thy brother shall live again." "I am the resurrection and the life!" The hope of all the dead centres in Me. My death will effect the cancellation of the original Adamic condemnation, and I shall have the right then in harmony with the Father's plan to call forth all the dead from the great prison house of death, from the tomb. "Marvel not at this, for the hour is coming in the which all who are in their graves shall hear the voice of the Son of Man and shall come forth."—John 5:28.

The Resurrection Morning.

At the close of His conversation with Martha, explaining that her hope must centre in a resurrection of the dead and that He was the centre of that resurrection hope, our Lord asked for the tomb, intent upon giving an illustration of the power which by and by in the resurrection morning will be exercised toward the whole world of mankind. Standing at the door of the tomb our Lord cried in a loud voice, "Lazarus, come forth" and the dead came forth—he had been dead, he was quickened by our Lord's power and authority.

This, like other miracles performed by our dear Redeemer at His first advent, we are particularly told, was a fore-manifestation of His coming glory and power, an advance exhibit of what He will do at His second advent, only that the work at the second advent will be universal, higher, deeper, broader every way, "All the blind eyes shall be opened and all the deaf ears shall be unstopped;" all that are in their graves shall come forth, not merely to relapse again into blindness and death, but a permanent recovery—not only recovery from the loss of natural sight

and hearing, but the eyes and ears of their understanding will be opened also; not merely aroused from a sleep of death to a few years more under present conditions, but aroused to the intent that by obedience of the divine arrangement of the Millennial Age all the awakened ones may attain to all the glorious perfections, mental, moral and physical, lost by Adam's disobedience.

"Times Of Refreshing Shall Come."

Glorious hope of a glorious time. What wonder that the Apostle speaks of it as "times of refreshing from the presence of the Lord when He shall send Jesus Christ." What wonder that He speaks of those years of the Millennial Age as "times of restitution of all things which God hath spoken by the mouth of all the holy Prophets since the world began."—Acts 3:19-21.

Lazarus died again, Jairus' daughter died again, the son of the widow of Nain died again. Their awakening from the tomb was merely a temporary matter, merely an illustration of the Lord's power, as it is written. "These things did Jesus and manifested forth His glory." These were merely foregleams of the coming power and glory and blessed work of the gracious Prophet, Priest and King whom God has appointed not only to redeem the world, but in due time

to grant to all the opportunities secured by that redemption sacrifice.

We cannot go into more details, but we here endeavour to show amongst other things that the great blessing which will ultimately be for the world of mankind, as well as for the church, centres in the coming of our Lord and Master, our Redeemer and King, and that the great blessings centering in Him are not merely temporary, but designed of God to be everlasting and eternal to those who accept divine favors in the right spirit, reverently, thankfully, obediently.

Death “The Land Of The Enemy.”

Why should death be called “The land of the enemy?” Why should it be written, “The last enemy that shall be destroyed is death?” All because, disguise the facts as we may, death is an enemy. The suggestion that it is a friend comes not from the Word of God, but from heathen philosophies. The suggestion that it is unreal comes not from the Scriptures, but from heathendom. The suggestion that the dead are more alive than they were before they died is totally out of harmony with the Scriptural declaration. “The dead know not anything—their sons come to honor and they know it not, and to dishonor and they perceive it not of them,” because “there is neither wisdom nor knowledge nor device in the grave whither thou goest.” (Job 14:21; Eccl. 9:10.) The suggestion that we deceive ourselves and imagine without reason that the moment of death is the moment of greater life is of the adversary, who contradicted the Lord’s statement in Eden to our first parents, and when the Lord had declared “Ye shall surely die” for your sin, declared in contradiction, “Ye shall not surely die.”—Gen. 3:2-4.

The adversary has kept up this false teaching for 6,000 years, and at last not only heathendom is deceived by his misrepresentation of facts, but very, very many of Christendom likewise trust to the word of Satan, “Ye shall not surely die,” and believe that the dead are not dead, and reject the testimony of God’s Word that “the wages of sin is death,” that “the soul that sinneth, it shall die,” that “death has passed upon all men because all are sinners,” and that the hope of the Church as well as the hope for the world lies in the fact that Christ died for our sins and redeemed us from the death sentence, and in the Father’s due time is to effect a resurrection of the dead.

The Key Of Death’s Prison.

Let us comfort our hearts with the true comfort, the substantial comfort of the Word of God—there shall be a resurrection of the dead, both of the just and of the unjust. All that are in their graves shall hear the voice of the Son of Man and shall come forth. The thousands of millions who have gone down into the great prison-house of death shall be released, because the Great Redeemer has the “key,” the power, the authority, to bid the prisoners come forth, even as the Scriptures declare.

What a glorious resurrection morning that will be! What a glorious reunion! We understand the scriptural teaching to be that the awakening processes will continue throughout a considerable portion of the Millennial Age, the thousand-year day of resurrection and restitution. First will come the resurrection of the Church, the “Bride,” the “Lamb’s Wife,” the “Body of Christ.” These, as the Scriptures declare, will constitute the first resurrection—not only first in order of time, but first in the sense of chief. In that company will be none except the saints, as it is written, “Blessed and holy is he that bath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.” (Rev. 20:6.) Nevertheless that will be but a little flock, as the Scriptures declare, including “not many wise, not many great, not many learned, but chiefly the poor of this world, rich in faith, heirs of the Kingdom.”—1 Cor. 1:26, 27; Jas. 2:5.

Not long after the First Resurrection, the glorification of the Church, will come the resurrection of the ancient worthies—the overcomers of olden times prior to the Gospel Age. The assurance is that Abraham, Isaac and Jacob and all the holy prophets—yes, all who were approved to God by their faith and their efforts to obedience — will come forth from the tomb to human conditions, glorious, grand, earthly illustrations of the heavenly Creator, to constitute the earthly representatives of the Kingdom, the instructors of mankind.

The instruction of the world will forthwith proceed. We are assured that “the knowledge of the Lord shall fill the whole earth as the waters cover the great deep”—to such an extent that “They shall teach no more every man his neighbor and every man his brother, saying, know the Lord: for they shall all know Me, from the least of ‘them unto the greatest of them, saith the Lord.” We cannot stop to describe that glorious time and the grand opportunities it will give to every creature to know the Lord, to obey Him, to attain to resurrection in its full significance—a raising up to mental, moral and physical perfection.

The Last First, The First Last.

After the Kingdom of God shall have been fully established in the earth, and Satan shall have been bound, after the darkness shall have rolled away and the true light shall have lightened every creature, the time will come for the awakening of all the families of the earth—not all at once, but gradually, “they shall come again from the land of the enemy.” The Scriptures do not go into details on this subject, they leave much to faith; but give us a firm foundation for that faith, nevertheless, in the positive promise of the Lord’s Word.

To our understanding those who have fallen asleep last, will be among the first to be called back from the land of the enemy, to be awakened, and thus the work of awakening the sleeping ones will progress backward, as we might express it; the living ones will prepare for their brothers and sisters and parents, and they in turn for their brothers and sisters and parents, and so on all the way back, until finally father Adam and Mother Eve shall come forth to see the world filled with their progeny, in accord with the Lord’s original commission that they multiply and fill the earth.

They will behold with astonishment the showers of blessing that have come upon the race from the Heavenly Father and through the Heavenly Saviour; they will see what havoc was wrought by their disobedience, but that God in His wisdom and power was both able and willing to overrule the matter and to bring order out of confusion and

resurrection out of death. They and all will realize something of the lengths and breadths and heights and depths of the Love of God. The grand plan of salvation shall loom up before them; they will see how Abel, their son, who suffered for righteousness, was a type and picture of the great Son of God who suffered for righteousness and for our deliverance, and they will see how His blood speaks peace for all for whom it is shed, speaks forgiveness and renewed harmony with God.

The Tragedy Of Sin And Death.

They will learn, too, of the terrible degradation which came upon their race subsequently to their death; they will read with appalled hearts and bated breath of the terrible famines and pestilences which came upon the race as a part of the original sentence or death curse; they will learn about the mental aberrations which afflicted the world, so that men thought they were doing God service in persecuting one another because of religious differences of opinion, and how others, more or less consumed with selfishness, land hunger, etc., warred and fought and devised engines of destruction against each other, and killed one another by the thousands in battle. They will wonder at the patience of God in so long permitting the evil.

Then truly they will see what God has wrought: First, His justice, which provided the great redemption price and would not otherwise clear the guilty. Second, His love, manifested in the same connection in the giving of His Son. Third, they will come to understand how that during this Gospel Age God has been selecting His Church to be the Bride of Christ and joint-heir with Him in the Kingdom; Fourth, they will perceive that when this election was complete and the members of the glorified company had all been tried and polished and tested and glorified, then the blessing of the world through the glorified Christ, Head and Body, came upon all mankind in the restitution of all things spoken by the mouth of all the holy prophets since the world began.—Acts 3:20, 21.

O, how they and all of their posterity would naturally be prompted to say, glory, honor, dominion, majesty, power and might be unto Him who sitteth on the throne, and to the Lamb, forever.

O, how glad they will be to see the glorious outcome which the power of God will thus have wrought! How glad they will be that the divine plan is that ultimately all imperfection shall be eradicated and that all of the race that will may live eternally under divine favor and blessing, while those otherwise minded will be destroyed from among the people in the Second Death. They will surely cry, Great and marvellous are Thy works, Lord God almighty! Who shall not come and worship before Thee; Thy righteous acts are made manifest?—Rev. 15:3.

“Thy Work Shall Be Rewarded.”

Finally, consider the Lord's word to us all as a race, and particularly His word to parents, “Thy work shall be rewarded.” What a blessing and comfort, what a consolation and encouragement are in these words to those parents who, seeking to train up their children in the way they should go, are sadly wounded and discouraged when the arrow of death smites down upon the dear ones they had so loved and cherished. They are disposed at first to say, Ah, my love, my counsel, my motherly care, my fatherly provision, were wasted. But not so, saith the Lord; thy works shall be rewarded.

How Rewarded?

You shall see the fruit of your labor in the future; we shall know as we are known, by and by. Our dear ones will be with us, and to whatever extent time and effort will have been expended upon them to mould and fashion them along the lines of righteousness and truth, uprightness and godliness, these surely have not been spent in vain. The child shall come forth that much more advanced in its mental and moral development; to that much more easy attainment of the grand heights which the Lord will then open up before it.

On the other hand, the parent who has been careless of his children, neglectful of his privileges and obligations as a parent, will undoubtedly have his negligence rewarded in the future as he shall see what he might have done for his children but did not.

And more than this. By a divine law of reaction, every parent who is faithful in the discharge of his parental duties shall have his work rewarded in himself, and likewise every parent neglectful of his duties shall have his work rewarded in himself. For who does not realize that there is no greater privilege or opportunity for self-development than comes to the parent in his endeavor to train up his children in the way they should go, in the reverence and admonition of the Lord.

Character Building Is Included.

Undoubtedly it is true, too, that every effort to do good unto others, especially to your own children has its compensating blessings upon your own hearts. May this blessing deepen as the years go on.

In conclusion we say to you, not only for today, but for the future days, “Comfort one another with these words” of our Lord to the effect that your little ones shall come again from the land of the enemy, and that their return shall even be much more blessed, under much more favorable conditions than at present. Then, the great King reigning, all evil will be in subjection, all evil doers will be under restraint, all the influences of righteousness will be let loose, and the whole earth shall be filled with the knowledge of the Lord as the waters cover the great deep. Blessed prospects are these before us, and to Him who loved us and bought us, and to the Heavenly Father who designed the great plan, we give everlasting thanks and praises, and show this by our daily lives!

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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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 (s) on the wrapper indicates that the Subscription to "Peoples Paper" is overdue.

Atom Workers "League of Frightened Men."

Melbourne "Herald" Special Service.

WASHINGTON, Friday, 15th February—The "League of Frightened Men"—all of whom worked on the atomic bomb—has joined with 60 other organisations to rouse the public to the dangers of atomic energy.

They will form a national committee of atomic information.

Members of the League say that security regulations prevent their disclosing all the horrors facing mankind, but they describe atomic bombs as "the cheapest and most destructive weapon -of warfare ever invented.

"Even a small nation may soon possess the means of obliterating a large one at will."

They consider that there is no real defence against the bomb and never likely to be.

"Already it is impossible to smuggle an atomic bomb into a large city and detonate it at any time, even decades later by means of a radio signal from another country," says a League statement.

It deplores the fact that atom bomb factories are still producing bombs, 24 hours a day.

A Nobel prizeman, Dr. Urey, one of America's leading atomic scientists, is chairman of the new organisation, whose headquarters are established in Washington.

The above news report gives some idea of the feelings of those people who are engaged in the manufacture of the most destructive weapon ever produced on the earth. It will certainly come as a surprise to most people to know that while the global war has been brought to a close and peace has been proclaimed throughout the world the production of atomic bombs goes on 24 hours a day in U.S.A.

The members of the abovementioned League apparently have very good reason for their fears, from the human standpoint. It was our Lord who declared respecting the great tribulation which brings this "present evil world" to a close, that "except those days should be shortened, there should no flesh be saved." (Matt. 24:21, 22.) With the present terrible weapon, which it has been reported has been developed to one thousand times the power of the bombs dropped on Japan last year, we can now, as never before, understand these words of Christ's. Whereas millions of mankind were killed over years in the war just concluded, in atomic bomb warfare millions of humanity could be killed every day. The dread prospect surely fills all thinking people with awe. As one has said:—"There is no human force able to control present-day influences. It seems almost as easy to resist the ebb and flow of the mighty ocean; mankind, like the mighty torrent of Niagara, sweeps on to the great fall, the precipice."

How vivid are the descriptions given in the Scriptures concerning the passing of the present "heavens and earth"—the ecclesiastical, social, financial and political elements that make up this "present evil world." As the prophet Joel declares "all faces shall gather blackness." And Isaiah states concerning the transition period—"The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." (Isa. 24:19, 20.)

Apart from the Lord's plan of salvation how dark, indeed, would be the outlook for the future. Speaking for the David class, the sincere followers of the Lord, the Psalmist declares with assurance—"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth (social order) be removed, and though the mountains (kingdoms) be carried into the midst of the sea (lawless masses of mankind); Though the waters thereof roar and be troubled, though the mountains (kingdoms) shake with the swelling thereof." (Psalm 46:1-3.)

The reason that God's people can view the tumults of earth with restful confidence in the Lord is because they know of the glorious outcome for all humanity, as well as the fact that, "Here have they no continuing city, but seek one to come," the heavenly inheritance with Christ. When our Lord predicted present day happenings, due for fulfilment just prior to the setting up of His Kingdom—"Upon the earth distress of nations, with perplexity; the sea and the waves (lawless humanity) roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth,"—He added some special words of comfort to His own true disciples—"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Luke 21:25, 26, 28.)

Easter Convention at Adelaide.

The brethren in Adelaide, S.A., wish to announce that they are arranging for their usual Convention to be held over the Easter period, Good Friday to Easter Monday, April 19th to 22nd inclusive. These gatherings will be held (D.V.) in Druids Hall, Flinders Street, Adelaide, with continuous sessions afternoons and evenings. A hearty welcome is extended to all who desire to attend these gatherings in sincerity. Further information is obtainable from the Class

secretary—Mrs. H. Bartel, 10 Winston Avenue, Clarence Gardens, Adelaide, South Australia.

Passover Memorial, 1946.

The date for the Memorial Supper, according to the Jewish Calendar this year is Sunday Evening April 14th.

Services for the Lord's Supper in commemoration of Christ's death will be held as follows, and all consecrated followers of Christ will be welcome.

Melbourne.—Sunday evening, April 14th, at 7 p.m., in Masonic Hall, 254 Swan Street, Richmond.

Adelaide.—Sunday evening, April 14th, at 7 p.m., in Druids Hall, Flinders Street, Adelaide.

The New Creature and its Obligations.

(Convention Address.) (Romans 12.)

IN this twelfth chapter of Romans the Apostle Paul deals largely with the requirements of the New Creation, impressing on believers the holy obligations which their new understanding and love in Christ Jesus impose upon them. To this extent, this chapter should be regarded as one of the choice chapters of the Bible, and should arouse the honest, sincere devotion of every true follower of Jesus Christ.

It begins, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." All the gracious actions and principles of believers reveal themselves in the outward life, so that every act promoted by the love of Christ, wholly yielded to God by those who are alive from the dead, is itself a sacrifice to God. The reasonable service would be, the presentation of our bodies a living holy sacrifice. The old Levitical sacrifices were dead sacrifices, while all the sacrifices of believers are now living sacrifices. They are all in self-consecration to the service of God, and are holy and acceptable to God.

"And be not conformed to this world," which means we are to avoid and dissociate ourselves from those who are out of sympathy with spiritual things, Present Truth, etc. The children of the world mind the things of the world that passeth away, and the lusts thereof. So believers are charged not to be conformed to these. If we do, we lose the keynote of our spiritual life and it lays us open to temptation, to slide into its ways. But "be ye transformed by the renewing of your minds." This inward transformation makes our outward actions entirely new, even though otherwise we differ nothing from those of the world. We are wholly new, and will prove what is that well-pleasing, perfect will of God by our experiences under a transformed mind.

Next come our gifts, and how they should be appreciated and exercised! "Not to think of self more highly than he ought to think, but to think soberly." He who is highminded displays undue self-elevation, the very opposite to a sober mind. "As we have many members in one body, and all members have not the same office, so also are we, one body in Christ and members one of another."

Now we have gifts differing according to the grace that is given to us. "To some the gift of prophecy," but this gift belongs to past ages, not being necessary since Apostolic times. The gift of ministry is any kind of Christian service, from the dispensing of the Word of Life to any work in the temporal affairs of the Church and the Household of Faith. "He that teacheth," by teaching the pure gospel of the doctrine of Jesus Christ. "He that exhorteth, on exhortation." No true minister of the Truth can dispense with exhortation, such as "I beseech you therefore brethren" that ye remember your consecrated vow to God, and particularly so if we believe there is evidence of a conforming to the world by some. "He that giveth, with simplicity"; without duplicity or limelight-seeking, quietly, privately and cheerfully. Rule with diligence and earnest purpose, whether in the Church or in one's own household.

Show mercy with cheerfulness, not grudgingly or just because we think we ought to, or thinking "he hardly deserves it." No, but in that spirit where "it is more blessed to give than to receive" "Let love be without 'hypocrisy,' mere pretension. "Abhor that which is evil, cleave to that which is good." In this, there is no room for half measures. Just declaring dislike for evil is not enough. To abhor evil means a dread of it and sincere avoidance of it, and alternately pursuing, cleaving to that which is good.

"Be kindly affectioned one to another, in honour preferring one another." It is only those who have the love of Christ, constrained to live not unto themselves, who are capable of always acting in the spirit mentioned here. There is a far different meaning in these verses than many can grasp and appreciate, hence at times there is a lack of honour and preference for one another. The difficulty seems to lie in failure to always realise complete humiliation. Having left behind the habits and conditions of the first creation, we have failed to realise that in the New Creation God has made everything new, and so different from that of the world that the world calls it madness, and laughs it to scorn.

"Not slothful in business; fervent in spirit." The zeal of our business must not claim our main care and concern, for our heart, the seat of this new mind, should be burning with love and service in excess of all other things we are engaged in. Many wax cold, and abandon their first love, and eventually lose the great hope they once had. "Serving the Lord," this should ever be present and uppermost as the ruling spirit in all we do as Christians.

"Rejoicing in hope, patient in tribulation, continuing instant in prayer." If our hope of glory is an assured hope, it is a rejoicing hope, making the spirit of endurance in tribulation more natural and easy, and prayer strengthens the faith that begets love and begets hope. The Apostle here now presents further obligations of the New Creature. "Distributing to the necessity of the saints." "Given to hospitality." All the saints, the elect of God, have spiritual necessities; many have material necessities also. Those who are sincere as followers of Christ, the freely giving to those in need is the most natural thing they would do, realizing again, "it is more blessed to give than to receive," and besides it is often a clear test of sincerity of heart and purpose. "Bless them that curse you, bless and curse not. Rejoice with them that rejoice, and weep with them that weep. Be of the same mind one toward another." It is a beautiful spirit

of love that enters into the joys and sorrows about us. It is found in some measure in the world, but only perfectly in the New Creation. "Mind not high things," knowing these spring from selfish serving of our own interests and are the very opposite to those of our brethren. Moreover, it is the first step of conforming to the world. "Condescend to men of low estate" The world loves to move among the ruling classes of people, but the Master made His friends among the poor, and said, "Blessed are the poor, for they shall inherit the kingdom of heaven." Though poor in this world's goods, they are rich in heavenly treasures.

"Be not wise in your own conceits," such as pride and personal exaltation. "Return to no man evil for evil." "Provide necessities honestly before all men." Do not take even small advantages. Make a loss rather than a gain.

"If it be possible, live peaceably with all men." Always keep this in mind, it rests with us who are justified as to whether peace can be attained and kept. Bear and forbear in all things material, but compromise nothing in the doctrine of the Ransom. Present Truth, the Second Advent is an established fact. These things we strongly hold.

"Dearly beloved, avenge not yourselves." Though sorely hit, do not hit back. Bear it rather than grow angry. "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." Not literal coals, but your good action shown to him may subdue him to repentance. "Be not yourselves overcome of evil, but overcome evil with good."

What a world this would be if filled with Christians holding to one body, who sincerely love the Lord, and putting into service all the things mentioned in this chapter. We feel and confess even the living Church falls far short in accepting that spirit so beautifully portrayed in the latter verses of this chapter. We cannot read this twelfth chapter too often in conjunction with our own vow of consecration, so that the whole Church may be built up in full harmony of the spirit.

Christian Way Ended.

On January 22nd Brother R. Owen of Murray Bridge, S.A., passed (suddenly) to his reward. Although we had the pleasure of our late brother's acquaintance only during the last two years, yet he was one who had been rejoicing in the truths as contained in the 6 Volumes of Scripture Studies for some twenty years past. He was a sincere, whole-hearted Christian, and found pleasure in sacrificing his worldly possession to assist in spreading the Good News of the Kingdom. Our late brother will be missed especially by the brethren at Murray Bridge; we treasure his memory, and trust he has now received the visitor's crown. "Blessed are the dead which die in the Lord from henceforth; Yea, saith the spirit, that they may rest from their labors; and their works do follow them." (Rev. 14:13.)

Out of the Miry Clay.

Down in the dust of the earth I lay, covered with mud and grime,
When the Lord, in His search for jewels came, urged on by His love sublime,
He lifted me from the miry clay,
He washed all the slime of sin away
And He said "I can use this gem some day, I will keep it and make it mine."

It has not the hardness of diamonds, It has not their glowing light.
It has not the warmth of rubies, nor even their colour bright.
Yet I see in its heart a gleam of blue,
In my crown I can use that colour too.
If only the grain is straight and true
I can trim away the blight.

Encased in His love He held me fast while the wheels of life He turned
And oh, the grinding oft left me sore and the constant friction burned
But He trimmed me here and He smoothed me there
As He ground each facet with tender care
But He used no force that I could not bear
Tho' fair respite oft I yearned.

He ground down my selfishness and my pride, impatience He smoothed away
He cut away malice and greed and spite, and discarded it with the clay.
Then He polished my faith and made it bright,
Brought love and peace out into the light
Till each facet reflected His image bright
And sent back ray for ray.

Whatever I have that is good or true, whatever I am that is fair
Should you see in me anything fine or great it was His hand placed it there.

For "in my flesh there dwelt no good thing"
The mire of earth to my soul would cling
Until He took me under His wing
My life was stark and bare.

So to Him be the praise for Whatever I am, whatever I say or do
For any word that my pen indites that is worthy or good or true.
No strength of my own, no goodness
I claim I want no honour, no wealth, no fame
But just to bring glory to His dear Name
Who maketh all things new.

L.K.P.

Correspondence.

Northern Territory.

Dear Brother—No doubt you will be pleased to have some news from Darwin. First of all Brother _____ is here and his address is the same as mine. He still stands firm in the faith and has kept himself separated from Babylon and its dark-age doctrine, and I feel sure that he will join in the Bible Class which I hope to start soon.

As regards the good prospects here, I have much to thank God for; more in fact than I had dared to hope. I have had more splendid letters from both Bro. _____ and _____ Bro. _____ speaks very enthusiastically of the time when he returns to Darwin and our work together will really start. . . . I had told _____ that I had been invited to join the Sunday School in the Methodist Church (claimed to be undenominational) I quote his reply :—"I do hope that you do not do so, because you have convinced me that your—and now my—belief is right." _____ He refers of course to belief in the errors of the divided church.

I am planning to open a Class for boys and girls in a fortnight's time. A family by the name of _____ is expected here soon, and the father and son have assured me of their support.

While at _____ I met a large family of Chinese on their way to Darwin; I have renewed my acquaintance with them since I arrived here. The father, Mr. _____, is keen to have his children taught the Christian way of life, and has promised to send his family along to our little gatherings. Furthermore, he said, "If you wish to have a building erected for work among the Chinese, just let me know." This shows his splendid nature, but I am not contemplating taking advantage of the offer, at least at the present time, as I do not favour spending money on wood and iron, or other buildings, when buildings are already available.

Last Thursday week I attended a fellowship meeting at the Y.M.C.A., and was able to arouse a little interest among those present by certain remarks I made. I also distributed some literature ; last Thursday night I attended again and one man came to me and said, "My word, I found that booklet, 'Hope Beyond the Grave,' very helpful." . . . A noticeable feature was the hungering and thirsting for the truth by several of the number, and also a frank and full condemnation of sectarianism in all its branches by all present. The chairman, who is an army Chaplain, frankly confessed that the greatest hindrance to a united church is the "parson," the "so-called theologian," and all were in earnest to do the right thing, though they still could not see my point in stressing the Scriptural way out ; they cannot see that the systems are unchristian. How - ever, I had a conversation with two of the young men, yesterday, one of whom is especially anxious to attend a Bible Class with me.

At last Thursday's meeting one young man raised the question as to whether Jesus at His resurrection was clothed in His original earthly body or not, and I would like to give him the best answer. . . There is another matter of teaching I'd like to be enlightened on. The "P. Paper" of October 1944 contains an address on "Why God gave a Bible hard to understand," and in the Dialogue "Facts Versus Superstition" Frank answers the first question with the statement that the Bible is not difficult to understand. This little matter may cause some difficulty in the minds of many, even though the Dialogue does offer an explanation as to why the Bible is so misunderstood. I have always felt that the Bible is hard to understand and that it was the will of God that it should be so, at least up to the present time when more and more light is being thrown on the sacred writings.

The young people I have met here seem keen to learn something of the Divine Plan, and I had thought of ordering 3 copies of the "Plan of God in Brief" . . . I must close this letter now with a prayer in my heart that God will continue to use you and all the brethren in the glorious work of spreading truth and enlightenment. And to Him I give all praise and glory for my own great privilege of labouring in this corner of the vineyard. Yours in Christian love and service.

(A leaflet on the subject "The Resurrection Body of the Lord and His Saints" is available free to all. The apparent contradiction respecting the understanding of the Bible, as stated above, is explained by viewing this matter from different standpoints. The Bible is hard to understand, generally, yet to the sincere-hearted whom God "draws" (See John 6:44, 65) the precious truths are revealed clearly, as they give heart and mind to the study of God's Word. It is not necessary to attend a theological college to understand the Bible ; very often such colleges are a hindrance to Biblical knowledge. Our Lord's words are explanatory and very beautiful—"I thank Thee, O Father, Lord of heaven and earth,

because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father : for so it seemed good in Thy sight.”—Matt. 11 :25, 26.—B.B. Institute.)

Victoria.

Frank and Ernest, Dear Sirs—I must write to thank you very much for your kind thought in continuing to send me the “Peoples Paper” which I do enjoy reading and then passing on to friends. There is very much to learn from its pages and very valuable and encouraging and good to be able to understand so much of God’s Holy Word and above all to know we are His children and belong to His family, being bought by His precious blood. . . .

My prayer daily is that we shall all live as though each day was our last and then go to be with Him forever. May God abundantly bless and prosper you in your good work. Again thanking you. Yours faithfully in His service.

Dear Frank and Ernest—Please forward to me at above address your leaflet on the subject of your session this morning, “Where are the Dead?” Also tell me how I can procure book “Hope Beyond the Grave.” I enjoy your Talks very much, so please continue them to bring help and inspiration to many listening folk. Thanking you ; Yours truly.

(One copy of “Hope Beyond the Grave” is supplied free to all applicants; others at 8d. each, post paid.—B.B. Institute.)

Dear Sirs—Will you please send me a copy of your Talk “Where are the Dead ?” given over station 3GL last Sunday morning. I had a letter from a friend in England asking me if I thought we would ever converse with our parents and friends again after death. I think your Talk will answer him much better than I could. Yours truly.

Dear Frank and Ernest—In your Talks from 3GL Geelong on the last two Sundays in January you made reference to Christ’s Kingdom on earth, and I am not sure whether you said that Christ would be in person or in spirit. I thought that you said He would be in spirit, but am not sure, so could you clear me on this point please? And if He came in spirit, or His Kingdom came upon earth, then how do you account for the Bible saying that He would come as He went. If it were possible I would like these two Talks given by you on the Sundays mentioned. Thanking you in anticipation ; Yours sincerely. (Protestant ; no denomination; His alone.)

(Literature explaining the manner of Christ’s return, in harmony with all Scriptures on the subject, is available free to all desiring same.—B.B. Institute.)

Dear Brother—Would you kindly post me a copy of “Daily Heavenly Manna” also the booklet on “British Israelism.”

As there appears to be considerable divergence of opinion as regards the time of partaking of the Lord’s Supper, I would be pleased to know if you have any literature on the subject.

Would it be asking too much to have a copy of the Weekly Dialogue enclosed with the “Peoples Paper” each month? P.N. enclosed; any balance please put to your General Fund. Yours sincerely.

(Literature respecting the Lord’s Supper, the Memorial of Christ’s death, being held each year on the anniversary of His sacrifice, and taking the place of the annual Jewish Passover, as revealed by our Lord, is available for all. The weekly radio Dialogues are also supplied to all making personal application.—B.B. Institute.)

N. S. Wales.

Frank and Ernest, Dear Sirs—I have enjoyed very much your addresses in the past, and find great enlightenment and comfort from them. I thought today’s was really beautiful for it warms my heart to know that Jesus’ coming is nigh when all sickness and death will be abolished forever.

I would like very much a copy of today’s address, “Good News.” Wishing you both every success in the near future, and may God richly bless you. Yours most sincerely.

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Abiding in the Doctrine of Christ.

(Convention)

“Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.”-2 John 9.

AS the end of this Gospel Age draws on apace the saints of God are aware that it is a time beset with many and peculiar difficulties. When Jesus was questioned by His disciples on the Mount of Olives respecting events of this Age, He told them that many false teachers would arise and deceive many, and because iniquity would abound the love of many would wax cold. (Matt. 24:11, 12.)

Throughout the age these false teachers have been rising and performing their foretold work—deceiving many. The result has been to cause iniquity to abound, and to becloud the truth; and because of the strong trait of man to follow the popular majority, the love of many for the true, beautiful, holy and right had indeed waxed cold, so cold that we seem to be approaching the crest of the wave of time foretold in the prophecy of Amos 8:11—“A famine in the land, not of bread or water but of hearing the true words of the Lord.”

Probably wickedness in some forms has never been more strongly entrenched in the earth than it is today; but wickedness has always abounded in the earth, therefore, we conclude that the particular ones whom false teachers have deceived and caused to fall away, are not those of the world at all, but those who have claimed higher regimentation—even professing Christians.

Many things make for the distress of our day, but a large share is attributable to professing Christians deceived by the teachings of false teachers. Nor can we lay the entire blame upon the false teachers. Those accepting their teaching and conforming to it without proper investigation have also displeased the Lord. What happened in Jeremiah’s day has happened again—“the prophets prophesy falsely. . . and the people love to have it so.” (Jer. 5:31.)

Jesus said to His followers, “Ye are the salt of the earth.” Has this proved to be so? Yes, as far as true followers are concerned. Wherever the gospel of truth has been promulgated and practised it has had a purifying influence in the world. But once let the deceptions of false teachers creep in and the salt immediately begins to lose its savour—it has no more real influence for good but is fit only to be cast out. Christendom is at this point today.

We read in Jer. 51:7, “Babylon hath been a golden cup in the Lord’s hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.” The “Babylon” referred to, represents the false religious systems of the world which came into being gradually by deception, and which had its beginning as early as Paul’s day, for he said in 2 Thes. 2:7, “The mystery of iniquity doth already work.”

That Babylon’s roots reached back to the early Church is discerned in the first statement that she had been a golden cup in the Lord’s hands, but was later filled with the wine of false doctrines, of which all the nations of the earth have partaken—therefore, “the nations are mad.” Also we read in Rev. 18:2, 3—“Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.” Tracing the events of our day as fulfilling these prophecies, what else do the Scriptures tell us of them? They tell all earnest followers of Christ to separate themselves from every organization that retains and teaches false doctrines. In 2 Cor. 6:16-18 we read, “What agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thine: and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” Also, following on in Rev. 18:4 from where we have already quoted, we read “And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” Manifestly it is the harvest time referred to, as in Matt. 13:30, and it is no longer the will of God that tares and wheat should grow together.

Then, of course, we have the words of 2 Tim. 3:1-5. We have read them many times; they portray vividly the conditions ruling in the last days of the age, and they dovetail so neatly with what we now behold that there is only one conclusion a Bible student can arrive at—that we are in those days. It is a day in which according to 2 Tim. 4:3, they (those comprising Babylon) will not endure sound doctrine (wholesome words of our Lord Jesus Christ —1 Tim. 6:3) but instead, choose teachers who will please their itching ears with unsound doctrines which do not interfere unduly with works of darkness.

Everywhere in the Scripture where the subject is mentioned, it is impressed upon us, that in the last days of the age error, false doctrine and its adherents will flourish (2 Tim. 3:13), while truth in its purity as taught by Jesus and His inspired apostles will decrease, practically to the point of extinction.

In the light of these facts we can see that the experiences of the last, true members of “The Christ” remaining on earth “in the last days” will be lonely. This constitutes a great temptation. A very pronounced trait of humanity, especially amongst the unregenerate, is a strong desire for company. I have noticed many a time how men need to have their minds occupied, and if there should come any period of quiet when they can sit and meditate, instead they turn the wireless on; the very fact of some noise seems to be comforting to them; it seems to be something happening in these last days.

Those of the spiritual mind do not crave fellowship in that way. More often than not we are very pleased to find some quiet spot to get away on our own. But still, at the same time we do crave fellowship, we long for fellowship with those whose hearts are set upon higher things than earth, someone to converse with on these things. If living in isolation from other brethren, we can at times become very lonely and long for someone with whom to fellowship. But we must be careful with whom we fellowship, for it is possible to dishonour our Lord’s cause in this way.

We hear the bold assertion of some that they are not one-eyed or bigoted, but can worship the true God in any company. Others again think the fittest place to worship God is where the senses are pleased—pleasant surroundings, sweet singing, lovely organ strains etc. These things are excellent; we are enabled to praise the Lord by these means, but these things do not constitute worship of God in themselves. “The Father seeketh those to worship Him who worship Him in spirit and in truth,” and these are they who know doctrine—the one true God and Jesus Christ whom He has sent, and His great plan of the ages for the redemption of men. Once we are versed in the pure doctrines of God’s Word and brought to an understanding of the wrong teachings respecting hell, purgatory, Trinity, immortality of the soul, and world conversion in this age etc., promulgated by false teachers, there can be no real fellowship again with unfruitful works of darkness which false doctrines inspire.

“Whosoever transgresseth and abideth not in the doctrine of Christ hath not God.” Some earnest students have said that without full knowledge of all the circumstances surrounding, they find difficulty in fully understanding some portions of these short epistles of John. However, by reading carefully the previous verses it seems that John had in mind one particular doctrine which he regarded as a great transgression and a danger to the church of which the elect lady and her children were members. The particular deception was a denial that Jesus Christ had come in the flesh, and is recorded in verse 7,—”For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.”

There does not seem to be any reason to doubt that a denial of the truth that Jesus was made flesh for the suffering of death for the specific purpose of ransoming men once for all from the consequences of the Fall, was the thin edge of the wedge that ever widened into all the false doctrines which today plague Christendom. We can easily see how a denial of the ransom sacrifice of Jesus gave rise to such heresies as the institution of the Mass, and how one false doctrine quickly led to another.

So in John’s day we see the great need for his warning against those who were denying this most essential doctrine, that Jesus Christ came in the flesh, as a sin offering, to give His life a ransom for all to be testified in due time. (1 Tim. 2:6.) Right throughout the age and now in the end of the age it is still a most essential doctrine—the very touchstone of all truth.

Whilst the divinely inspired writings of the Apostles were all written at the inception of the Christian Church, we find that their exhortations were not confined to that era, but have shown themselves ever the guide of the Lord’s people as the light has shone more and more toward the perfect day. Therefore to read John’s words now about abiding in the doctrine of Christ, our thoughts are carried beyond what was in his mind then.

The spirit of antichrist, was in John’s day only, beginning and it widened throughout the age until in our day it has almost swallowed up the truth altogether. If Pilate was so confused that he asked, “What is truth? how much more could the question be raised in the doctrinal strife of our so-called Christian world? The great falling away of the Christian faith and the revelation of “the man of sin” that Paul spoke of in 2 Thes. 2 was still future when John wrote the epistle we now have in mind. As we survey things today, the falling away is past history, the “man of sin” has long been revealed and is now in course of destruction. (2 Thes. 2:8.) The harvest of the age is here, the second presence of our Lord is discerned. John warned against deceivers who confessed not that Jesus Christ had come in the flesh to accomplish the work of His first advent. The Church now is faced with the defence of the truth that our Lord has come in His glorious spirit body to accomplish the work of His second advent — gathering the Church unto Himself, wrecking nations, humbling men and binding Satan, all in preparation for the glorious thousand year reign of His Kingdom. Thus, additional features called “present truth” are now embraced with other doctrines, and all combined are surely still the doctrine of Christ that it is necessary to know in this end of the age, in order to know both the Father and the Son.

Do we want to continue in the love of God? Then let us follow John’s advice in verse 8—”Look to yourselves that

ye lose not those things which ye have gained, but that ye receive a full reward.” (Marginal rendering.) Those who have made a study know that the most fruitful source of true knowledge of God and the doctrine of Christ has come through the way the Bible has been opened up to clearer understanding by writings revealing God’s plan of the ages and harvest truths in these last days. So then, let us continue to study with the Bible at our elbow to “prove all things” and we will continue to grow until at last we attain “fulness of stature” in spiritual things, by God’s grace in Christ.

Hear John in the 4th verse of his second epistle, and also the 3rd and 4th verses of his third epistle, say “I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.” “For I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth.” We are at one with the apostle here. How our hearts rejoice to perceive spiritual children walking in the truth. Worldly people measure success by earthly prosperity. God’s people measure progress by wideness of spiritual growth. No joy can surpass that of a disciple when he sees others attesting their love for the Lord Jesus Christ and enquiring for further truth, receiving it and continuing to walk in it. (See also 1 Thes. 2:13, 19, 20.)

An abler pen than mine has made this comment on spiritual growth and development:—”Development and maturity of Christian life and character are not of instantaneous acquirement. To the contrary, gradual progression through time and experience, and by the spirit of God is the lesson impressed upon consecrated believers throughout all the apostolic writings. ‘Thus runs the apostle Peter’s admonition, ‘As newborn babes, desire the sincere milk of the Word that ye may grow thereby, if so be that ye have tasted that the Lord is gracious.’ (1 Pet. 2: 2, 3.) Those of whom the Apostle was speaking may have been men of mature years, yet they were but babes, beginning a new life; indeed, from one standpoint, a new existence—members of a New Creation. And the Apostle counsels them as newborn babes, to earnestly desire the sincere milk of the Word, evidently meaning the simpler truth, peculiarly adopted to those beginning the new experience as disciples of Christ. Those who in simple faith accept the truth in meekness and who as the Apostle says, laying aside all malice and all guile and hypocrisies and envies and all evil speakings, endeavour to walk worthy of this salvation, esteeming it only a reasonable service to surrender themselves to the will of God, are accepted upon the higher plane of spirit begetting and realise that theirs is a spiritual atmosphere, a spiritual realm, inasmuch as such come under the anointing of the holy spirit. Precious indeed are these little ones in the Lord’s sight. It was with reference to such that the Lord said to Peter, ‘Feed my lambs.’ In another place His tender solicitude for these babes of the family is shown, ‘It is not the will of my Father in heaven that one of these little ones should perish,’“

Now a few words by yet another writer:—”The infant derives its early nourishment from milk; does not the ‘babe in Christ’ feed upon the milk of the Word—the first principles. Later as he matures and comes of age, he requires strong meat as does a human individual. And when he has become an adult (in things spiritual) he no longer puts things indiscriminately into his mouth (as does an infant), he discriminates between sound and unsound doctrine. He is of those who by reason of use have their senses exercised to discern both good and evil. Heb. 5: 12-14.”

I was interested, also, to note a marginal rendering of Heb. 6:1,—”Therefore leaving the word of the beginning of Christ let us go on unto completeness, not laying again the foundation of repentance from dead works,” etc. It is like building a house; the foundation is very important. It is necessary to exercise great care that everything is right or the building will not go up square, but once the foundation is properly laid and the building commenced, there is positively no need to go back over the excavating, measuring and lining up again. From thenceforth ones energies are directed wholly to the other work which beautifies and completes the building as a whole. It is in like manner with the Christian. Once realising our undone condition and repenting of dead works and accepting the provision for our justification and exercising faith toward God, we do not need to be continually going back over the same ground, but we consecrate our lives to God and learn from the master builders—the prophets, apostles, teachers etc.,—He has provided for the perfecting of the saints, for the building up of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man (not a babe or a child) but unto the measure of the stature of the fulness of Christ. (Eph. 4: 11-13; 1 Cor. 3:9-13.)

Let us seek, then, to abide in the doctrine of Christ, feeding the lambs with the sincere milk of the Word that they might grow thereby, and dispensing “strong meat” to those who are ready for it. And if any come bringing not the true doctrine of Christ according to the written word, as the spirit has given us understanding, then the Scripture says, “Receive him not into your house (do not recognise him in your assembly as a brother in the truth), nor bid him God speed (display friendly feelings towards promulgation of his doctrines). This does not mean that we refuse hospitality to any, for in another place the Word says, “Be not forgetful to entertain strangers, for by so doing some have entertained angels unawares.”

There are many things a Christian is counselled to avoid that others do every day without restraint, and while we sojourn here below we must often enter the homes and mix with such people in the daily round. We would have to go out of the world altogether, otherwise. But when we have knowledge that one who is called a Brother is doing the things forbidden to the Christian we must break fellowship—”with such an one, no not to eat.” (1 Cor. 5:9-11.)

Though it may bring loneliness in these last days let us recognise as teachers only those whom we are satisfied “abide in the doctrine of Christ,” knowing the true God and Jesus Christ whom He has sent,—the Father and the Son—for only these can render any real spiritual assistance to either “babes” or more mature ones.

CONVENTION NEWS.

THE brethren in Melbourne held another four-day Annual Convention over the Christmas period. Looking back on the occasion it is with sincere thankfulness to the Lord whose rich blessing made it one of the most profitable seasons ever held by the friends in Melbourne. The predominant theme from the opening to the closing session of the gatherings was that of praise and deep gratitude to God for all His favours bestowed, especially over the year then drawing to a close.

It was a great pleasure to the friends in Melbourne to welcome a nice number of visiting brethren from four of the Australian States, and these dear friends contributed considerably in making the occasion so spiritually helpful. While the attendance was very good throughout, all present were sorry that some more friends intending to come from Adelaide and country parts of Victoria were unable to travel on account of train restrictions and sickness, etc.

Following the address of welcome on the opening day, and praise and prayer on each day of the gatherings, a Bible study proved a most helpful session, the passages of Scripture examined at these meetings being:—Deut. 32: 1-4; Luke 12:4-12; Luke 12:32-40; and John 17:1-11.

A number of addresses by the brethren on a variety of subjects were much appreciated by all, the selected topics being:—”Abiding in the Doctrine of Christ” (2 John 9); “Heb. 12:11”; “The New Creature and its Obligations”; “If ye do These Things” (2 Pet. 1:10); “The Peace of Christ’s Kingdom”; “In the Steps of Christ”; “If Christ came to Melbourne” (Luke 18:8); “Separating Yourselves”; and “The Hopes and Difficulties of the New Creation.”

Praise and Testimony meetings and a session on “Hymns we love” provided opportunity for personal expression concerning the Lord’s care and favours bestowed and how precious the truths of God’s Word are esteemed in these last days of the age; these sessions were most refreshing. Numerous messages of greetings and encouragement from Classes and friends in various parts of Australia were gratefully appreciated, and the Convention message to all these brethren and the Lord’s people everywhere, together with the Christian love of the assembly, is found in Luke 12:32-37.

As the Convention was drawing to a close the sentiment of the brethren, in reviewing the blessings of the Lord over the four days, seemed to be beautifully expressed by the Psalmist—”Thou crownest the year with Thy goodness.” A fitting conclusion was the usual Love Feast, and hymns “Blest be the tie,” and “God be with you till we meet again,” with a parting prayer of thanksgiving for all God’s mercies, and desire for His guidance and protection in all the days ahead.

The following report has been received from Perth, W.A., respecting the gatherings held there by the brethren:

Over the Christmas season the Perth friends held their first Convention for very many years, and all privileged to be present felt that it was a period of very special blessing and spiritual uplift. While it is evident that the present order of things will not last much longer, it is the hope of the friends to make this an annual arrangement, God willing. It is hoped that longer notice will enable more of our country friends to be present.

The program consisted of Studies, Addresses, Praise and Testimony and general informal fellowship. Each session was most helpful. The Studies in Phil. 3:7-14, 1 Thess. 4:13-18, and Psalm 19:9-14 were particularly good. Helpful addresses were given by various brethren on the following subjects:—”The Present Truth and Bible Prophecy,” “Idolatry,” “What Constitutes a Christian,” “Creation—God’s Delight,” “God’s Wonderful Plan of Salvation,” “Stocktaking,” “The Unity of the Brethren,” and “The Inheritance of the Saints.” On the closing day, there was a good Praise and Testimony Meeting, the thoughts being along the lines of the opening words of Psalm 116—”I love the Lord because—.”

It was good to know that the friends in other parts were thinking of us as was shown by the messages received.

President Truman says:

Gird Ourselves for Work Ahead.

Washington, December 25th (A.A.P.)

Broadcasting to the nation after turning on the lights of the White House Christmas tree, President Truman said:

“This is the Christmas a war-weary world prayed for through long and awful years. We meet in the spirit of the first Christmas when the midnight choir sang, ‘Glory to God in the highest, and on earth peace and good will towards men.’”

“With our enemies vanquished, we must gird ourselves for the work that lies ahead. Peace has its victories no less hard won than success at arms. We must not fail or falter. We must strive without ceasing, and make real Isaiah’s prophecy, ‘They shall beat their swords into ploughshares, their spears into pruning hooks, and nation shall not lift up the sword against nation. Neither shall they learn war any more.’”

While appreciating the sentiments of President Truman, how clear it is that man’s best efforts to bring in lasting peace cannot succeed, the reason being that selfishness within all nations must first be eradicated. The Lord has promised to do this by permitting mankind to wreck their own boasted civilization.

Dr. Harold Urey, one of the men responsible for the atom bomb, viewing the world with the secular eye of science, offers no plan for peace, but warns that war means the end of everything. “I am a frightened man, all the scientists I know are frightened—frightened for their lives, frightened for your life,” says Dr. Urey. So we have fulfilled today, as never before, the words of our Lord—”Men’s hearts failing them for fear, and for looking after those things which are coming on the earth.” (Luke 21 : 26.)

The Psalmist gives us a clear indication of the course of events in these last days of this age—"Come, behold the works of the Lord, what desolations He hath made in the earth (permitting nations to fully wreck each other). He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." (Psa. 46:8-10.)

If Ye Do These Things.

(2 Pet. 1:1-12.) (Convention Address.)

THESE words of the Apostle imply a promise on conditions. The Apostle Peter has shown us a way to make our calling and election sure, which is most important to us. How has he gained this knowledge? What makes him so sure about the conditions of this promise? Did flesh and blood reveal this to him? No. He had been following Jesus and learned of Him; he was speaking from experience and experience is the best teacher.

How helpful it is to hear these words from St. Peter. He who once denied our Lord, with such confidence tells us—"if ye do these things." To our sorrow we have sometimes learnt the truth of this statement. Does it mean that if we fall or slip we have fallen away from the truth? By no means! (See Psa. 37:23, 24; Prov. 24:16.) But our slips can be the means of leading us away from the truth if we do not at once go to the throne of grace. (See "Daily Manna" January 13th.)

The Apostle Peter tells us on what conditions we may receive the kingdom joint-heirship with Christ. That little word "if" is all important. Are we putting forth the effort this "if" requires? Are we faithfully cultivating all the fruits of the spirit here enumerated. Giving all diligence add to your faith—which is the foundation, or the tree, which must produce the fruits—virtue, knowledge, temperance, patience, godliness, brotherly kindness and love.

What follower of Christ would not like to have these fruits in their perfection. They are the standard for which we must strive, and we must develop them all to a degree acceptable to the Lord if we would gain the Kingdom. To become successful in the development of these fruits we must watch and pray, assemble ourselves together for spiritual profit, and become self-sacrificing.

The Apostle says—"add to your faith." We must first of all do what Jesus says—"Have faith in God." We certainly cannot add all the fruits of the spirit if our faith is not sound. If our faith is real the fruits will become real and acceptable to the Master. We shall know the truth and it will make free indeed from error in doctrine and conduct "if we do these things." (See "Daily Manna" November 20th.)

Has it ever occurred to you how often "the kingdom" is mentioned in the Scriptures; how really full they are of this most important of all things to us, and not only for us but for the whole world. Do you not experience a thrill of joy when you consider our very great high calling? Why, we never could aspire to attain this, but it is nothing less than our Father's favour to us. How humble we should be, how faithful, how careful we should work out our salvation. "How shall we escape if we neglect so great salvation." Which means we have a great responsibility as representatives of His truth.

Let us acknowledge the Lord in all our ways that He may direct our paths; let us pray that He will guide us with His eye; let us watch and pray that we may get the needed assistance to do these things that our Father wishes, that we may become characters worthy of His name. It is, indeed, no easy matter to walk the narrow way; what with our own imperfections and the arts of the devil we may well be dismayed, except that our Father who is mindful of such a small matter as the "hairs of our head" has provided an armour for us that we may "fight the good fight of faith," and we are promised certain victory over all the giants of evil, and thus gain an abundance entrance into the kingdom, in harmony with the further promise—"The angel of the Lord encampeth round about them that fear Him and delivereth them."

Let us also consider the prophet Micah 6:8—"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." How reasonable these words are. All the requirements of the Lord are reasonable and for our very best welfare and happiness. If it were not for the necessity of suffering for righteousness sake our pathway would be a very pleasant way indeed, but as it was necessary for our Master to learn by experience with evil and opposition the way the Father wished Him to go, so it is with us, His body members. When we hear of the unspeakable sufferings of some people in the present time of trouble we are amazed at their fortitude and this without hope of a future reward. How careful we should be to neither murmur or repine at what the Lord's providence may permit.

When we first came into the truth how ready and willing we were to suffer for righteousness sake, but when age comes on, when health fails, it is not so easy to be kind and thoughtful, unless through habit of much prayer and waiting on the Lord we "have done these things."

Ye are more Value than Many Sparrows.

-Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore : ye are of more value than many sparrows." (Luke 12:6, 7.)

THESE words of the Master's, which, as verse one of the chapter shows "He began to say unto His disciples first of all," have no doubt been of very great comfort and encouragement to His true followers who, without such assurance

of the care of their heavenly Father, may at times have thought they were wholly forgotten amidst severe trials and persecutions throughout the centuries of the Gospel Age.

Right through this 12th chapter of Luke's Gospel the same lesson of the assurance of God's utmost care over the followers of Christ is brought out for the benefit of all who have been, and are yet walking in the "narrow way" of sacrifice in the steps of their Master. Verses 24, 27 and 28 are especially noteworthy—"Consider the ravens: for they neither sow nor reap. . . and God feedeth them; how much more are ye better than the fowls?" "Consider the lilies, how they grow; . . . Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass. . . how much more will He clothe you, O ye of little faith."

But is this the only meaning our Lord intended? The question may arise as to why the Lord mentioned the sale of the sparrows—"Are not five sparrows sold for two farthings?"—or as Matt. 10:29 reads—"Are not two sparrows sold for a farthing?" Then again, what is the connection between the sale of these birds and "one of them shall not fall on the ground without your Father"? Why should God be so specially interested in remembering these birds as they "fall on the ground" after their sale at small cost?

From the Old Testament we find that God accepted typical sacrifices of animals and birds as sin-offerings, or even a portion of fine flour when a person was very poor, and these offerings to the Lord (through the priest appointed) made satisfaction for sins in a typical way, prior to Christ's sacrifice on Calvary. This is explained in Lev. 5:7-10—"And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the Lord; one for a sin offering, and the other for a burnt offering. And he shall bring them unto the priest, who shall offer that which is for the sin offering first," etc. It is of interest to find that the Hebrew word for sparrow is used for all sorts of clean birds, or such whose use was not forbidden by the law; and in most of the passages where sparrow is read, we may understand a bird of any kind.

It would seem that our Lord in speaking to the disciples about "two sparrows sold for a farthing" or "five sparrows sold for two farthings" was reminding them of the typical sacrifices for sin, and in a way fitting to their own cases, which no doubt they would understand,—they being men of small means who could not likely offer a lamb for sacrifice. Then He would lead their thoughts from the typical sacrifices which God was still remembering (until

Christ's sacrifice was complete) to the much more important sacrifices, even the privilege of offering themselves as sacrifices through the merit of His precious blood shortly to be shed at Calvary.

It is truly a great privilege for all the consecrated followers of Christ to be counted in with His sacrifice in the offerings for sin, the "better sacrifices" which will indeed take away the sins of the world, all the value or merit being in Christ himself.—"Fear not therefore, ye are of more value than many sparrows." (See Col. 1:24.)

One has stated respecting this subject:—"The more I consider Luke 12:6, 7, the more sure I feel that our Lord was indeed referring to the typical sacrifices. Naturally He would often behold these birds being bought and used for the purposes of sacrifice. We know the typical sacrifices were intended to impress that 'without the shedding of blood there is no remission of sins.' Therefore, while our Lord would note sympathetically the fall of the birds, He would rejoice in the Father's good pleasure being accomplished, in that, then the requirements for atonement were being complied with. How much more, indeed, would God take note of the 'better sacrifices' which in His providence are to mean so much in the way of blessing to all people."

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Correspondence.

Victoria.

Dear Brother—I find myself with a few minutes tonight and think I can't do better than write you a few lines to say how very blessed I found those four Convention days.

It was easily the most happy and refreshing Convention I have ever attended and I trust the dear Brethren in Melbourne have realised the Lord's blessing upon their effort to make possible such a happy reunion of Christians from near and far.

I wrote at length this morning to Sisters and hope that some of the inspiration I received has been passed on to them.

Brother too I must not forget, but feel unable to write at length again today. I visited Brother this afternoon and enjoyed some time with him. Dear old brother was eager to know about the Convention, and many thoughts I could call to mind. We discussed "the sparrows sold for a farthing" in the light of Lev. 5:7-9, and we both were of opinion that it was extremely likely that that was what our Lord had in mind. Brother seemed pleased to have that thought and it opened up a profitable further discourse on the sin offerings and then to baptism. I found the time spent with him very profitable and saw some points even clearer than ever before. . .

I expect this week will about see the last of the Convention friends who were able to linger awhile longer making homewards. Warm Christian love. Your Brother in Christ.

England Blitz.

My Dear Brother—Greetings of love in the Lord. The arrival of the “Peoples Paper” for October reminded me that it is a long time since I heard from you, and about time that I wrote thanking you for so kindly sending me this excellent little “Paper” so regularly all through the long and terrible war which we have all passed through, you dear ones as well as us. Well, we have been mercifully preserved and our loved ones and we are grateful to our dear Father. The nearest one to us who was killed was my wife’s cousin, and we miss her very much. . . We were mercifully blessed all through the blitzes and our home was only very slightly damaged ; for this we thank God.

Some of the brethren suffered the loss of homes and others severe damage but none as far as we know were killed ; the meetings suffered most owing to the blackout and danger of assembling ourselves together, but all are free now and rejoicing in the Lord and in this freedom, though we all rejoice in a greater freedom, that of the sons of God, for he whom the Son makes free is free indeed, so there is much to rejoice about and we do.

I am still confined to bed with unseen chains, but the spirit is free--Though sundered far, By faith we meet, Around our Father’s mercy-seat.” ‘Tis there He loves to meet us and it’s there we love to meet Him and the brethren in spirit everywhere ; some day the meetings will be real and we shall all rejoice together in the presence of the Lord whom we adore.

With grateful thanks and a hope for your continued kind favour ; every good wish in the Lord to you all, I am by His grace your Brother in Christ.

India.

Berean Bible Institute, Dearly beloved brethren in Christ—Greetings and salutations. Grace be to you and peace from God our Father and from the Lord Jesus Christ (Eph. 1:2.)

I do want to write and thank you for the literature you have sent me, which I shall distribute at opportunities presented. There doesn’t seem to be much interest shown, especially with the war over—the only thing is in their minds, “when do we go home.” Have had occasion to speak to Indian natives and they are very interested in such talk : praise be unto the heavenly Father. I pray I may fulfil all that be a pleasure in the Lord’s sight—”sweet savour unto Him”—that I may grow more humble, meek, kind and loving to shine forth a reflection unto our Master. (Rev. 4:11.)

I have been richly blessed in reading the various literature you sent me, including August and November “Peoples Paper.” My heart doth rejoice from the news I received from America of the stand of Polish brethren during the war. Have read of one brother being shot account of not acknowledging Hitler’s regime—he bath stood firm unto the end. I have read his farewell letter to his wife and also to brethren throughout the world. I know news of this would spur you on. He sent his love to all ; so I’m conveying it to you.

Truly the brethren are very dear to me and the Lord provides for all ; I have specially realised this being away from all them, but yet in oneness of spirit. Thanks be unto God for all. Asking the Lord’s blessings upon thee and the good work being put forth in His service. Christian love unto all ; thy Bro. in His service.

P.S.—Am sending £ 1 via Money Order ; this for continued work.

Northern Territory.

Dear Brother—I was very pleased to receive your letter a few days ago. I am writing to tell you that I am to proceed to Darwin (D.V.) by air. . . I have been chosen for the good position of Estimating Foreman, and should be relieved of much responsibility and many worries. . . and my desire is to keep fit and well that I may “glorify God in my body” : and that my sacrifice may be a worthy one.

I have not heard from Brother since before Christmas.

He also was an applicant for a good position, and it seems probable that he has been chosen. . . He has a wonderful, Christlike disposition, always calm and pleasant under every kind of circumstance.

Yes, the case concerning Mr. is a very interesting one, and it will indeed be very nice if we are able to meet in Darwin, when, by God’s grace, I will endeavour to assist him to a higher level than he can hope to attain in the nominal systems ; and also to relieve his mind concerning the welfare of the Chinese millions, including those that “sleep.”

Our little Class is still progressing happily; had I been remaining here I’m confident I could have secured the attendance of quite a few more young people. Only yesterday a lady told me that her daughters would be very happy to attend, as would also their girl friends. I do not, of course, like to miss an opportunity such as this to render spiritual help to these splendid young creatures, and I am prayerfully considering the possibility of endeavouring to assist them through the post, although I know this would be no easy task for me. However, I am not looking for, or desiring easy tasks, as one cannot become an overcomer that way. I will earnestly endeavour to fulfil the Lord’s will in this, as in all matters.

The news that the Lectures in Melbourne created good interest was very pleasing and especially the success of the Convention, and it will be good to read the news of this and also the addresses from time to time in the “P. Paper.” I am pleased to learn that Brother--was able to attend, but regret that other friends were unable to procure seats in the train.

One of my little friends in Sydney closed a recent letter in these words : “Last night I had a lovely dream. I dreamt that the family and I arrived back in Darwin and you were there to meet us : we started our Sunday School and had a picnic. It was the loveliest dream I’ve had, and I hope it comes true, don’t you ? It will be lovely.”

I have recently made another contact here in the person in charge of a Mission station nearly 30 miles out of town. It is apparently a government controlled station and Mr. and Mrs. are at present undenominational; in fact, I think that in spirit they are anti-denominational, although they have apparently been raised under these systems, and have not yet the light of Present Truth. They seem very sincere people and during my few minutes conversation with Mr. he was very interested and gladly accepted a copy each of "Hope Beyond the Grave," "God and Reason," and "Hell, Death, Spiritism." I also loaned him a copy of "Foregleams." We are hoping to meet again next Tuesday ; I hope you will be hearing from him later.

I may succeed in getting a few of the young folks to assist me in the writing up of postal lessons for the children. This would be grand exercise for the young people if they would do it, and in writing up these lessons they would be providing themselves with a grand opportunity to learn well, as well as helping to crowd worldly pleasures and attraction out of their lives.

Must close now, dear Brother, for this time. Yours in Christian fellowship.

Victoria

Frank and Ernest, Dear Christian Friends—I am enclosing .L 1 for renewal of subscription of "Peoples Paper" which is I think due and would you send me some broadcasting cards and some Dialogues as I have given 'all you sent away to friends who are interested. The balance you can use for the expense of broadcasting.

There is no mistake we are living in a wonderful time, when we will soon see God's Kingdom set up in the earth and then there will be peace on earth and good will to men—there will be no more war. Frank and Ernest, we both find your Talks very interesting ; we listen every Sunday morning. I think it is a wonderful way of spreading the truth to the people and we both wish your Talks every success. Yours sincerely.

Frank and Ernest, Dear Friends—Enclosed please find 4/-; 3/- for another year's subscription to "P. Paper" and 1/- towards funds. I enjoy your little paper; it is packed with good news and I look forward to its arrival as it greatly helps me in my Bible Study. I am at present unable to help financially as I would like. but through bad season and so much illness this year our income is very small, so hope you will understand. Wishing you God's blessing on you good work. Your very sincere friend.

Frank and Ernest, Dear Sirs—Many thanks for sending me on your monthly "Paper" and other interesting reading matter enclosed. I enjoyed reading "Good News" and will pass it on to others. Please find enclosed postal note for 3/-; I think that will be to the end of July. I feel I would like to continue with it as it's very helpful. Accept the best of greetings and for a bright and better new year. Yours sincerely.

Frank and Ernest, Dear Sirs—Would you please send me about six of the leaflets of your Dialogue put over the air last Sunday, as I would like distant friends of mine to read them. I hope your good work will continue till the Kingdom is here. To me the Jewish question is a problem. Won't the New Kingdom be all nations, a New Jerusalem coming down from God out of heaven to all His faithful?

Trusting you are well and thanking you Sirs for the "Peoples Paper." I am enclosing a few shillings for general expenses. Yours gratefully.

(The position of the Jews is explained by St. Paul in Rom. 1 I :25-29. Following the full number from the Gentiles making up the Bride of Christ (verse 25) , Israel shall be saved from ignorance and brought to the light of Christ's Kingdom, after being delivered from a national calamity in "Jacob's trouble." Then, James tells us in Acts 15:16-18, that following the "building again of the tabernacle of David" the way will be open for "the residue of men to seek after the Lord, and all the Gentiles upon whom His name is called." This means that the blessings of Christ's Kingdom will reach all nations through Israel established in the Holy Land. See also Isa. 2 :2-4.—B.B. Institute.)

South Australia.

Frank and Ernest, Dear Sirs—Being unable to hear your Talks over the air, the services being discontinued, I am at a loss on Sunday mornings, as I have received a lot of help from your Talks both from a spiritual and an educational standpoint, so I will be obliged to you if when you forward the "Peoples Paper" you will please enclose the weekly Talks with the same. I remain ; Yours in the good work.

(The weekly Dialogues are gladly supplied to all friends who make personal application for same and promise to use them to good advantage. These copies are supplied free from the General Funds.—B.B. Institute.)

N. S. Wales.

Berean Bible Institute, Dear Brothers—It is a long time since I have written to you, but many thanks for the "P.P." and literature that you send along every month ; it is all so helpful.

Above all I am so thankful that God our Father is making it possible for you to continue putting out the message of truth, so necessary for all people. You reach so many over the air that would not get it any other way.

I am enclosing the money for the renewal of my subscription to the "Peoples Paper." It falls due about this time I think, and the few shillings over I would like to be put to the Radio Fund. Trusting that you have all had a very beneficial and pleasant time during your Xmas Convention. With kindest regards to yourselves.



Volume XXVIII. No. 12 MELBOURNE, 1st DECEMBER, 1945

Price—Threepence

Preaching the Gospel.

"This Gospel of the Kingdom shall be preached in all the world for a witness unto all nation.; and then shall the end come."— (Matt. 24:14).

IN the words of our text our Lord Jesus Christ makes I a statement as to the purpose of the Gospel Message of the present Age. That purpose is quite different from what Christian people in general have thought it to be. Many have supposed that the object to be attained during this Age has been the conversion of the world. But not so, according to the Scriptures. The end mentioned in our text is not the end of the world, but the end of the Gospel Age. The work of this Gospel Age, as laid out by the Master, is. not the conversion of the world, but the preaching of the Gospel as a witness to " all The nations.

There is a distinction between the Gospel of the Kingdom and the Kingdom itself. The Gospel of the Kingdom is the message concerning the Kingdom, the glad tidings of the Kingdom. When this message shall have accomplished its work of gathering out a special class from amongst the people to constitute the Bride of Christ,, then the Kingdom itself will be inaugurated and will begin its work, which will be for the salvation of the world at large. So we make the distinction between the Gospel of the Kingdom and the Kingdom. The Gospel is the announcement beforehand that the Kingdom is coming. When the Kingdom comes, of course, the preaching that it is coming will be at an end; for the entire object of ,This preaching is to prepare for this coming Kingdom.

Why But Few Have Hearing Ears.

The Scriptures inform us that since our Lord's ascension to the right hand of the Majesty on High; He has been waiting until the time shall come for the Heavenly Father to make His enemies His footstool, (Heb. 10:12, 13; Psa. 110:1). In other words, He is waiting until His glorious Kingdom shall be inaugurated for the blessing of all the families of the earth. Meantime, those who hope to reign with Him have an important work to do, in themselves, co-operating with their Lord in the preparation of themselves for their great future exaltation. Additionally,, they are to proclaim the, Gospel, preaching it to every one who has an ear M. hear, in order that the 'full number of the Bride class may be gathered in and fitted for their positions in the Kingdom.

But not many will hear this message of the Kingdom. The great majority of people are filled with their own ideas. Some are engrossed in money-making, in pleasure seeking, in art, in music, etc. As a result, comparatively few have an ear for the Truth of God, but upon the few who have the hearing ear, this glorious message has, a marvellous effect; for it transforms their entire lives.

In calling out this class God uses no force, no coercion. It is strictly a voluntary matter. The Gospel message is only for those who appreciate it; and they will receive a great blessing. As the Master said to His disciples, "Blessed are your eyes, for they see; and your ears, for they hear." (Matt. 13:16,17). When our Lord was preaching in Palestine, comparatively few had an ear to hear. The majority were too full of their own ideas and projects. And thus it has been all down the Gospel Age.

However, God is not blaming those who have no ears to hear the message of the Gospel; and neither should we. We do not smite a blind man because he does not see. On the contrary, we sympathise with him. So we' should do with those who have no spiritual sight. There are very many who' lack spiritual sight, many who cannot exercise faith in what they cannot see; and according to the Scriptures they are not responsible for their failure. As the Apostle Paul says, "The god of this world hath blinded the minds of them that believe not." For this reason they cannot see. (2 Cor. 4:4). Later on, under the Messianic Kingdom, these blind eyes will be opened. —Isa. 35:5-10.

God never purposed that the Kingdom message should convert the world during this Age, but that the Kingdom itself should do that work when it is established in the earth. The message is at present designed for only a "little flock." "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom/' said the Master. (Luke 12:32). All others will be the subjects of the Kingdom. -

The Priceless Pearl Now Offered.

The earth is the one rebellious province in God's Universe. There are only a few members of Adam's race who to listen to the Word of God, and to follow its instructions. By -nature our minds are all more or less twisted through the Adamic fall, and not one is fit to be a member of God's Royal Family. But there are some who have a disposition of heart to do right, who hunger and thirst after God and righteousness. It is to such that the good message of the Kingdom appeals. The gospel attracts those who have an interest in the things of God, but passes by those who lack such interest.

God, is seeking for those who, when they learn of His wonderful Plan for human salvation from sin and death, will become so thoroughly engrossed in it that they will practically forget everything else. Thenceforth His Plan will be the only thing of special value to them. Some of us have found it even so in our own cases. All other things are but secondary—eating, drinking, the kind of clothing we wear, whether we are poor or rich, etc. We desire merely to be neat in person, and to have sufficient food to give us the strength required for what our Lord has given us to do.

With us the main object in life is the attainment of the great Heavenly treasure to which the Gospel called our attention. We are like the merchantman who was seeking goodly pearls, and who, when he had found one pearl of great price, sold all that he had and bought that pearl. (Matt. 13:45, 46). The Kingdom of Heaven, the Messianic Kingdom, with its glory and honour, and with its privileges in connection with the world's uplift to human perfection, constitutes the great prize peculiar to this Gospel Age. Never before this Age was this prize possible of attainment; and the opportunity to attain it will end with this Age.

Everybody is seeking something in life. The vast majority have before their minds some object or aim, to the attainment of which they expend their energies. Some are seeking the pearl of large financial influence in their community. Others seek the pearl of great wealth, the finest house in town, etc. Still others expend every effort to become famous musicians or great singers. A young woman may have before her mind the pearl of a cosy home, with a kind husband and little children. So there are pearls of many kinds and sizes. Whoever has no worthy object in life, no high ideal before his mind, is indeed; a pitiable creature.

But the Pearl of Great Price presented to us in the Scriptures far eclipses all other pearls in value. Whoever possesses this Pearl will be in harmony with God. The majority of mankind have no God, although everybody really needs Him; for we were created so. The highest organs in the human head show that worship of our Creator is a natural requirement of man's being. But the race is so fallen from its original perfection, and our God has been so grossly misrepresented to us that few realise their need. What we were told concerning Him was so terrible that we did not care to know anything more about Him. Contrary to our nature, we turned aside because of these misrepresentations of His character. Nevertheless, the first step is to come into harmony 'with God to become His child, and to learn that "like as a father pitieth his children, so the Lord pitieth them that reverence Him."—Psa. 103:13.

How To Secure This Great Pearl.'

As we examine this pearl more closely, we see a marvellous beauty that we had not noticed before. - We see that God has made a wonderful offer to those who will renounce the world and consecrate themselves fully to Him, to follow in the footsteps of their Redeemer; faithful even unto death. For these the Heavenly Father has in reservation great glory, high honour, and a change of nature from human to Divine. (2 Pet. 1:4). These constitute the Church of Christ, and the Church will be joint-heir with Christ Jesus in His Kingdom, through which God has purposed to bless the world.

Whoever gets the Pearl will have the privilege of being associated with, our Lord Jesus in the work of helping the world up out of ignorance, superstition and sin. For a thousand years this wonderful privilege will be afforded to Christ and His Church—the privilege of raising to human perfection and everlasting life all of the poor, fallen race of Adam who will accept the offer. Who would not rejoice at the prospect of uplifting the world from sin and death conditions to perfection and life! What would we not give thus to bless and uplift all our relatives and friends who are not now interested in the Kingdom! How glad we are that all mankind will have the privilege-of hearing and knowing about God.

But this is not all. After Christ and the Church shall have brought the poor world back to perfection, righteousness and life, the Church will be forever associated with her Lord, to show forth the riches of Jehovah's grace throughout the ages of eternity. (Eph. 2:4-7). Surely this is a wonderful prospect.

Are we asked what we must give to secure this pearl? In the parable, the Merchantman sold all that he possessed-to obtain that pearl; and so must we. It makes no difference whether we have much or little, we must give our all. We must yield ourselves wholly and unreservedly to God, through our Lord Jesus Christ. In one sense the pearl is very cheap—practically a gift; for the most that any of us may possess is as nothing in comparison. Yet in the sense that in order to purchase it we must submit ourselves fully to the Lord, henceforth to have no will of our own in anything, to suffer reproachful scorn, persecution, loss of friends, tribulations—all necessary to our preparation for future service—the cost is considerable'. But whoever has once gotten a glimpse of the pearl will gladly pay the price.

Conditions For. Obtaining The Pearl.

Whoever accepts this wonderful offer which God has made must enter into a Covenant of Sacrifice with - Jehovah. (Psa. 50:5). Day by day he must thereafter carry out his Covenant. He must study the course, by our Lord Jesus Christ, who is our great exemplar; then he must walk in the Saviour's steps. He must deny, himself—put himself fully into the hands of our Lord.—and enter the School Of Christ, learning daily lessons of faith and obedience.

After, we have consecrated ourselves fully to the Lord, all that we have is His; and we are only His stewards, who trust render to Him an account for our use of time, influence, means, strength, and all. We have very little to render

to the Lord at best. When the time necessary for eating, sleeping, earning a livelihood, etc., is deducted, we have not much left for active service for God. Therefore, we are, so far as we are able, to redeem the time from earthly affairs, spending as little as possible commensurate with duty and necessity in housework, business, etc. Some of the earthly treasures can be relinquished in the interest of the Heavenly treasures, that more time may be given to the study of God's Word, in helping the brethren along the good way, and in proclaiming the message of /grace to others, that they may be blessed.

Doing Good To Others.

The number who will obtain this pearl is limited. During the entire Gospel Age only 144,000 are to be selected to form the glorified Church class. This number, we believe, is very nearly complete. Therefore, if we wish to be winners of the prize we must be up and doing. The time is short; and we must be about our Father's business. It is the Father's business that we cultivate "the fruits of the holy spirit—putting away malice, hatred, strife, and putting on meekness, gentleness, patience, brotherly-kindness, love. This is the Father's business; and by so doing we are getting ready to carry on His business by and by. He wishes us to attend to our own education now and to do all that we can to help others to get their education also. This is not the time to attend 'to the interests of the world.

This does not mean that we shall do nothing for the world, however, for we are to do good unto all as we have opportunity, especially to the Household of Faith. Seek first the Kingdom of God for yourself; and afterwards look after the brethren and those needing your assistance. Be kind and considerate toward all, and watch for opportunities to give a pleasant word or a smile. It will be seen that you are different from others, and that you are not trying to pick a flaw in everything that they have. This does not mean that you are willing to be taken advantage of, but that you are showing a kindly spirit 'towards them. By so doing you may pave the way for peaking the Gospel message to them afterwards.

We cannot know how much good may result from these seemingly small things. Thus doing, we shall be showing forth the Lord's praise, which is to be our constant aim. All of this is preparing us for the Kingdom; laying up treasures to buy this great pearl. To do so will take all we have, however much or little. There is no other Way to secure it.

With the majority, the sole object in life seems to be 'something to eat or to drink, a little pleasure, some attractive apparel, etc. Comparatively few know for what they are living or why they are in the world. To live in this way is to live like an animal. But how glorious it is to lift our thoughts and minds to things above, to live for God and for the eternal future! Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the glories which God has prepared for 'them that love Him above all else.

Gospel Witnessing Almost Completed,

The Gospel of the Kingdom has been preached in all the world as a witness unto all nations. The end of the present Dispensation is at hand. The shaking process, which is to remove everything not in full harmony with the incoming Messianic Kingdom, 'is progressing. The Bride of Christ will soon be complete beyond the veil. The time of the deliverance of the Church is at hand. The end may come very suddenly. We wish only our Father's time and way. Let us, then, be faithful unto death. Daily we are learning patience; cheerful endurance, submission to the will of the Lord. All this, is shown in the faces of the Lord's dear people. Let us continue thus to let our light shine; and soon, we trust, we shall gain the Pearl of Great Price—in the Kingdom.

I Trust in Thee.

Across the varied sea of time,
A twelve-months' space;
I trace the Father's guiding hand,
The work of Grace.

When trials came, and testings,
Ah! did I then
Turn to the One who never fails,
Comfort to send!

And when the cares of life
Crossed o'er my way,
Did I with hope and trust invoke
My every stay?

The days when doubts and fears
Assailed my breast,
Did I with simple faith look up,
And, looking, Rest?

And when the hosts of Satan

'Gainst me arrayed,
Did I the sword of spirit wield,
E'en while I prayed ?

Ah, yes, full well I know ,
It must be done,
Before my crown is gained,
And victory's won.

So let me with a childlike faith
Keep near my Lord:
E'en though it means a straiten way,
The way to God.

And through the coming days
Of earth's dark night,
Lord ! grant me grace and strength
To live aright.

And when my pilgrimage is o'er,
And Jordan's past,
O Lord, I pray that Thou wilt bring
Me home at last.

Cards, Desolation—Restoration.

This poem is now available in post card size, in a variety of colours. Many of our friends will know the very helpful message it contains for the bereaved. It is also very unfit in conveying the hope of salvation in a general way. It is supplied at 3 for 6d., 1/8 per dozen; or 1/6 per dozen in 3-dozen lots.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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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 posed, either in the correspondence or in the sermons reported.

The Radio Work.

IT is a pleasure at this time again to report respecting the witness by radio over the past six months. Many of our friends have co-operated energetically and have gladly used their various talents in this work, as unto the Lord, and God's blessing has been manifest upon all these efforts in the service of the Gospel.

While the number of enquirers for copies of the broadcasts and other literature has been fewer than previously, yet the responses and continued interest and appreciation of the sessions by so many listeners have been most encouraging. It is with thankfulness to the Lord for the privilege and opportunity of spreading the glad message of His truth that the past six months are thus reviewed.

In July last a change from Station 3BO Bendigo to 3SH Swan Hill was made in Victoria, while in N. S. Wales a change was made from 2CA Canberra to 2HD Newcastle and some good enquiries have been received from the new areas. The change to 6KY Perth was also made by the friends there earlier in the year.

At the close of October the management of 5AD Adelaide and 5PI Port Pirie did not renew our yearly contract, and the appreciation of the Dialogues by listeners to these stations was clearly revealed by their disappointment of not having them continued. However, it may yet be possible to commence again in South Australia at a later date, but up to the present no such arrangements have been possible. In the meantime all interested friends may procure the printed Dialogues along with the "Peoples Paper" each month.

Enquiries are being made in other parts to test the possibility of reaching new localities, and if it be the Lord's will to open up other avenues for spreading the glad news of the Kingdom, it will be a further privilege and joy to extend this work accordingly.

To Credit Balance	1st May, 1945	..	121	17	0
„ Donations	193	19'	8
„ Bank Interest	1	10	0

„ Transferred from ‘ Reserve Fund	20	0	0
	£337	6	8

By Radio Stations-3GL, 3SH, 3B0, 2CA, 2HD, 5AD, 5PI for various periods to 1st November	199	18	6
„ Advertising—Radio and other Papers, and Cards for distribution	43	13	2
„ Recordings and Freight	24	7	8
„ Printing Quantities of Dialogues	13	7	6
„ Travel and Sundries	4	0	0
„ Bank Charges	0	15	0
„ Credit Balance at 1st November, 1945	51	4	10
	£337	6	8

Booklet Replacing January “ Peoples Paper.”

For next month’s issue of “Peoples Paper” the booklet “Good News” is being substituted, and copies are being posted out with this “Paper” to all subscribers. The “Good News” booklet is a helpful presentation of the truth by our brethren in U.S.A., and further copies may be procured as ‘desired.

No Christmas Cards.

Will our friends please note that we are unable to stock Christmas Cards again this year. Please do not send money for cards.

Strength and Peace.

“The Lord will give strength unto his people; the Lord will bless his people with peace.”—Psa. 29:11

AS we look back over the years that have passed since first we learned to “know the joyful sound” of the true Gospel and consecrated ourselves fully to the -Lord, we view with sorrow the imperfections of even our best efforts; and as looking forward we see the difficulties that seem to obstruct our onward course, we shall greatly need to reinforce our waning courage with the special promises of Divine grace to help in every time of need. Among others, we have the blessed assurance that “The Lord will give strength unto His people”; “Call upon me in the day of trouble and I will deliver thee, and thou shalt glorify me.*---Psa. 50:15.

As soldiers under our great Captain, we have enlisted in no uncertain struggle, unless our own faint-heartedness or unfaithfulness should make it so. We are fully supplied with the whole armour of God, which will amply protect us against the fiery darts of the Adversary, if only we accept it and carefully buckle it on. We have with us the constant presence of our Captain, so long as we are closely following His leading. Above the din of battle His inspiring voice may be heard saying, “Fear not, little flock; for- it is the Father’s good pleasure to give you the Kingdom”; “Be of good cheer; I have overcome!” (Luke 12:32; John 16:33.) If we are weak, and incline to faint-heartedness, we have only to remember the blessed promise, “The Lord will give strength unto his people”; and by our faithfulness we shall glorify God, who will deliver us from all our foes, both seen and unseen.

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

Milk For Babes—Strong Meat For Those More Developed.

We, nevertheless, look to the individual, innate strength and to its importance. “Be of good courage, and He will strengthen your heart, all ye that hope in the Lord.” (Psa. 31:24.) We are assured that we shall be strengthened in the “inner man” through the spirit of the Lord. None have this particular kind of strength, that of the “inner man,” except those who have become New Creatures in Christ, to whom “old things have passed away, and all ‘things , have become new.” (2 Cor. 5:17). With this particular spirit-begotten class all of the Lord’s dealings are intended to develop character.

“Desire the sincere milk of the Word, that ye may grow thereby,” and become strong. (1 Pet. 2:2.) This milk of the Word the Lord gives at first to His children, that the, new nature may grow thereby and become able to digest stronger food and thus develop in character-likeness to Our Lord. To all His own He has provided nourishment—milk for babes, strong meat for those more developed. (Heb. 5:12-14.) And any who would be strong in the Lord and in the power of His might (courageous) will avail himself of the Divine provision.

Our faith, however, is the basis of both our strength and our peace. No matter how fiercely the storms of life may assail us, we must never let go of our anchor and allow ourselves to drift; but always remember that “The foundation of God standeth sure”; that “His truth is our shield and buckler”; that “What He has promised He is able also to perform,” notwithstanding our human imperfections and frailties; that, covering these, we have the imputed

righteousness of Christ, our Surety and Advocate; that “The Father himself loveth us,” and that “He knoweth our frame and remembereth that -we are dust,” and so has compassion for the sons of His love and is very pitiful and of tender mercy. (2 Tim. 2:19; Psa. 91:4; Rom. 4:21; John 16:27; Psa. 103:14.) Indeed, “What more could He say than to us ;He hath said” to assure our faith and to steady and strengthen our hearts to patient endurance in the midst of the trials and conflicts in the narrow way of sacrifice?

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

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

“Marvel Not If The World Hate You.”

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

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

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

“In The World Ye Shall Have Tribulation.”

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

This promise, that God will give peace to His people, seems to apply only to a peace of heart but Lord and the Apostles possessed it to such an extent that they enjoyed themselves much more than did their enemies. While Paul and Silas were in orison they sang praises to God, instead of berating the governments and threatening what would be done to them; instead of butting their heads against the bars and saying, “God does not care for us; we will go about our own business, hereafter.” So with us. In proportion as we see matters from the Divine viewpoint and appreciate the precious promises and let them inspire our hearts, we shall rejoice in those promises, and our hearts will be blessed. Even if we have trials and difficulties that we are not able to surmount, if these are working out for us the fruits and graces of the spirit, we may rejoice and give thanks for these evidences of God’s love.

“My Peace I Give Unto You.”

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

The promise in our text—“The Lord will bless his people with peace”—evidently belongs to this age, When all creation groans and travails in pain. (Rom. 8:4’) When the Millennial age shall have been ushered in, there will be prevailing conditions of peace and thus He will give peace to all people.

Let us, then, have for our watchword, “LOYALTY” to God and to the principles of righteousness; and let each of

us write upon his heart the gracious promise—"The Lord will give strength unto His people." Let us be faithfully "His people," and let us earnestly desire and faithfully use the strength promised. "Faithful is He that calleth you, who also will do it"; "He is faithful that promised-1 Thes. 5:24; Heb. 10:23.

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

Christmas Conventions.

Melbourne.—As announced last month the Annual Convention of the Melbourne Class will be held as usual over the holiday period (D.V.) . Visiting friends will note that the four days for the gatherings will be Sunday 23rd December to Wednesday 26th December, and the meeting place /will be Masonic Hall, 254 Swan Street, Richmond, which is accessible from any part of the city. The Melbourne brethren extend a heart} invitation to all able to attend these gatherings for worship, fellowship and study of God's Word. Programmes will be ready shortly, and these and further information respecting accommodation, etc., may be obtained from the Class secretary—Mr. J. Hiam, 44 Heath Avenue, Oakleigh, S.E.12, Victoria.

Perth.—The brethren of the Perth Class will gladly welcome all friends who can attend their Convention which will • be held (D.V.) on Saturday 22nd December, Sunday 23rd December, Tuesday 25th, and possibly Wednesday 26th December. Information respecting the meeting place, programmes and accommodation, etc., may be obtained from the Class secretary—Mrs. N. Hiam, "Illawarra," Karragullen, Western Australia.

Christian Courage.

"Stand but your ground, your ghostly foes will fly;
Satan trembles at a heaven-directed eye.
Choose rather to defend than to assail;
Self-confidence will in the conflict fail.
When you are challenged, you may dangers meet:
True courage is a fixed, not sudden heat,
Is always humble, lives in self-distrust,
And will itself into no danger thrust.
Devote yourself to God, and you will find
God fights the battles of a will resigned.
Love Jesus; love will no base fear endure:
Love Jesus, and of conquest rest secure."

Bible Study Meetings.

Assemblies for undenominational Bible Study are to be found in the various States, and all earnest truth seekers will be very welcome.

Please note the times and meeting places in current issues of "People's Papers" as changes are sometimes necessary.

Melbourne.-Masonic Hall, 254 Swan Street, Richmond (near Church Street) -Sundays, 3 p.m. and 6 p.m. Thurs..
days, 19 Ermington Place, Kew, E.4.-7.45 p.m

Adelaide.-Druids Hall, Flinders Street-Sunday, 3 p.m. and 6:30 p.m.

Sydney.-75 Liverpool Street (few doors from George Street).--Sunday, 3 p.m. and 5.15 p.m.

Perth.-Chancery House (First Floor) , 3 Howard Street,- .Sunday, 3,30 p.m. and 6 p.m.

About Christ's First and Second Advent

At Christ's first advent He lived here a fleshly human being for thirty years, before He was recognized as the Son of God.

All Bible students know that our Saviour comes the second time, with His glorious spiritual body. With our human physical eyes we cannot see spirits. We cannot see God nor satan because they are spiritual beings, then why should it seem incredible that Christ, at His second advent, should appear in His glorious spiritual body, and yet be invisible to our physical eyes. Though we were educated to believe that we would see our Saviour at His second coming with our physical eyes, that education was erroneous. Bible students all over the world now agree that the only way we can see Christ before our resurrection change is with our mental eyes-the eyes of our understanding. See Eph. 1 : 18.

Diaglotts Available.

Copies of the Emphatic Diaglott are now available in blue imitation leather covers. While not as small as a previous edition, these are very nice and should give good service. Price is 16/ -.

FRANK & ERNEST BIBLE TALKS

Of Interest and Help to All.

Victorian, and N.S.W. Time. Sundays

Geelong, 3GL, 222 Metres - 10 a.m. Swan Hill, 3SH, 226 Metres - 10 a.m. Newcastle, 2H% 263 Metres 1.15 p.m.

Western Australian Time. Sundays

Perth, 6KY, 227 Metres 7.15 p.m.

Choose Your Nearest Station.

SUBJECTS FOR DECEMBER 2nd December—"God's Remedy."

9th December—"The Truth About Hell." 16th December—"Facts Versus Superstition." 23rd December—"Good Tidings of Great Joy." 30th December—"The Bow of Promise."

SUBJECTS FOR DECEMBER, 2 HD ONLY 2nd December—"The Earth Devoured." ' 9th December—"The Kingdoms of This World." 16th December—"The Keys of Hell."

23rd December—"Good Tidings of Great Joy." 30th December—"God's Purpose for Man."

Correspondence.

Victoria.

Frank and Ernest—I have been listening on Sunday mornings to your Talks, and have, been very much interested, and now I have received a small "Dodger"—Special Radio Announcement—inviting listeners to send for Free Literature. I would be glad of some of it sent to the above address. Yours etc.

Dear Frank and Ernest—Thank you for sending' me the Dialogues and "Peoples Paper" and booklet, also a later "Paper." I shall study them very carefully ; I think you are doing a wonderful work. Am enclosing a donation for expenses. Thanking you again ; Yours sincerely.

Dear Frank and Ernest—Would you please forward the leaflets on the subject "The Trinity" which began on Sunday, 7th October. If possible, I would like to have a leaflet sent each week. And oblige, Yours faithfully.

Berean Bible Institute, Dear Sir—I duly received Frank and Ernest Dialogues you sent me, also several other papers which I have much enjoyed and for which I thank you.

In the little book "Good News" I found at the bottom of page 12 a statement I never knew was taught, and which I certainly did not believe ; still if you can give proofs of teaching from the Scripture I give in ; and it is for matter on that subject I am now asking you to please send me. I believe that the wicked will be destroyed (Mal. 4:1, 3) , after the resurrection and judgment ; there seem to be many texts in the Bible that state this will be so. And besides, if all the people who have lived in this world were to come back from death there would not be standing room., I am greatly interested; I am teaching a Sunday School Class and I must teach them the truth, so please post me anything that will help me. Yours faithfully.

(The reference to "Good News" booklet is at the bottom of page 13 of the edition being sent out with, this month's "Peoples Paper." The Scriptures .very definitely state that "All in the graves (death condition) shall hear the voice of the Son of Man and come forth" (John 5 :28, 29 (Revised Version) and liberal calculations show that there will not be the slightest crowding of human beings on the earth, when the general resurrection is complete. For example, the state of South Australia alone will provide about 30 square feet for every human being who has ever lived, on a very liberal estimate. When "the desert is blossoming as the rose" we may be sure that abundant provision will be available for all humanity who Will obey the laws of Christ's Kingdom, during "the times of restitution of all things." Those who will not obey the Lord at that time will be destroyed from among the people.

(Acts 3:20-23.) For a full explanation of this subject we advise a careful study of the book "Divine Plan of the Ages," which is supplied at 2/6 in handy pocket size.—B.B. Institute.)

Dear Frank and Ernest—It is with sincere gratitude that I inform you that I have received your booklet, Dialogues and copies of the "Peoples Paper." I have found these very interesting and helpful and I am looking forward to receiving further copies. You could also send me any other booklets or pamphlets which you may have. Once again thanking you and with kindest regards. Yours in His service.

South Australia.

Frank and Ernest, Dear Brothers in the Lord—As an earnest listener for nearly two years it with much disappointment I hear over 5AD radio yesterday morning the cancellation of your 9.30 weekly broadcasts in Dialogues.

I desire to thank you for all the help these Talks have been to me, and enlightened my vision of the Holy Word and things to come. Always praying God to richly bless you and keep you faithful in your glorious ministry. Yours most sincerely.

P.S.—Please post printed Dialogues with "Peoples Paper" monthly, as usual, and enclosed find postal note for 5/- for another contribution towards the work.

Dear Frank and Ernest—I was very sorry to hear yesterday morning that you would not be speaking over 5PI again, I shall miss your Talks very much; would you please forward them to me by post? I am enclosing postal note 5/-, for your work. Do you intend any time later to resume/your Talks over 5,PI ? I remain, Yours faithfully.

(Enquiries are under way to determine if the broadcasts can be resumed in South Australia; all information will appear in “Peoples Paper” as soon as possible.\—B.B. Institute.)

Frank and Ernest, Dear Sirs—I regret that the public “are likely to be deprived of hearing your interesting discussions on Sunday mornings. I have enjoyed some of them very much.

I missed the discussion on “Jesus, the Son of God” in the series on the Trinity and would be glad if you could forward me copies of the last three discussions given. Please find herewith postal note for 3/- which might help in postage. Yours faithfully.

Berean Bible Institute, Dear Christian Friends—Please find enclosed subscription to your very inspiring “Peoples Paper.” The messages it contains are well chosen, and Well edited; being so easy to understand all can enjoy its help.

Also Frank and Ernest broadcasts each Sunday morn bring the meaning of the Bible to all who are fortunate enough to be listening in. Thanking you. Yours sincerely.

Dear Sir—As we cannot listen to the radio session, would you kindly send us the literature on these questions, as advertised in the Adelaide “Chronicle.” Yours faithfully.

N. S. Wales.

To Frank and Ernest, Dear Sirs—I am a listener-in to ,your’ broadcasts over the air on Sunday afternoons, which I enjoy very much. I am very much interested in your discussions on the Scriptures, which can make us wise unto salvation. The world is wanting something very badly and apparently does not know how to get it. The trouble today is that very many of our leaders and teachers do not understand God’s great plan for the world; they are the blind leading the blind. May God open their eyes that they might See. A copy of your address yesterday would be much appreciated, also Sunday week, if you can manage it and oblige. Yours in the Master’s service.

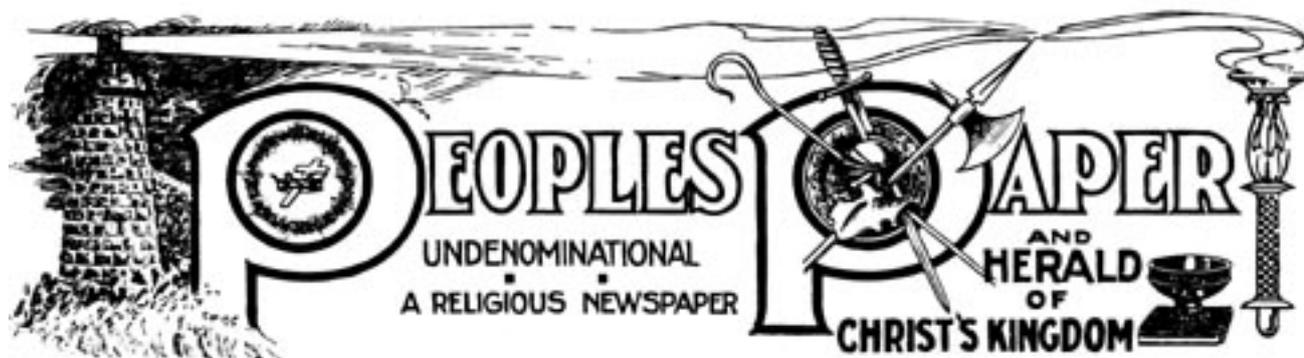
Berean Bible Institute, Dear Brethren—Enclosed please find postal note 3 /- as subscription to the “Peoples Paper” .

I have greatly appreciated reading “Foregleams of the Golden Age” and also other literature ‘sent : it clears up much wrong interpretations of the Scriptures as taught by practically all the orthodox churches, and your explanations from the Greek and Hebrew original texts are both lucid and logical. With best wishes, Yours in the Faith, by grace.

P.S.—I listen in to Frank and Ernest at a neighbour’s , whenever possible on Sundays.

Dear Frank and Ernest—Please find enclosed 5/- subscription to “Peoples Paper.” Though I cannot get your broadcasts since you left -2WG, I appreciate your kind thought in sending me your papers. It has helped me to understand the Scriptures and God’s great plan: May God bless you in your work. Thanking you ; I am, Yours faithfully.

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Do you believe in the Resurrection of the Dead?

Jer. 31:15-17; Matt. 2:16-18; Job 14:14-15; Jno. 11:21-25; Acts 24:15; 1 Cor. 15:12-18.

WHEN we remember that the word “resurrection” is used no less than 37 times in the New Testament, besides other words of similar import, and that all the prominent creeds of Christendom declare faith in a resurrection as an integral and essential part of Scriptural doctrine and of the hope of eternal life—in view of these facts, and of the strong language of the texts above quoted, Whose inspiration is conceded by all Christians—it may seem strange that we should ask any Christian the question, “Do you believe in the Resurrection of the dead?”

Nevertheless, we have serious reason to doubt that a belief in the resurrection of the dead prevails amongst Christians to any considerable extent; and it is because we believe the resurrection to be a very important doctrine in its connection with other doctrines of Scripture (throwing light upon other doctrines), that we desire to call general attention to this subject and to invite an examination of our question in the light of facts and of Scripture; our hope being that after a careful examination of the subject many more of God’s people will come to believe consistently, logically, Scripturally in a resurrection of the dead. True, it is customary on every funeral occasion to read the words of the Apostle Paul, in which he sets forth the resurrection as the Christian’s hope (1 Cor. 15) but this seems to be a mere concession on the part of the officiating minister. He feels it to be his duty to read something on the subject, but his remarks following the reading prove most conclusively that, .so far from believing that the person whose corpse is about to be buried is dead, he believes, and instructs his hearers that they should believe that their friend, and neighbour is “more alive than he ever was.” Frequently, indeed, he plays directly into the hands of the “Spiritualists,” and “Christian Scientists,” by telling the audience that the spirit of the dead friend is with them in the room, hovering over them; and that if permitted to speak he would say to them, “Dry your tears, weep not for me; I am far better off in glory.”

Indeed, it has come to be the- general belief among Christian’ people that death is a delusion, and not a reality; that people merely seem to die, and do not die; that they merely experience a change to a higher form of being that so-called, “Christian Scientists” are quite correct in saying, “There is no death.”

Whoever holds such views does not, cannot consistently believe in “the resurrection of the dead;” because if no one is dead, how can there be a resurrection of the dead? Wherein would be the sense in speaking of a resurrection of the dead to life, if they already have life more abundantly than they possessed it before they seemingly died?

But thousands of ministers would answer us, saying, “When speaking of the resurrection, we merely mean a resurrection of the body—the bodies which we bury are all to come forth again from the grave, and the spirits which parted from them in death are to be rehabilitated in those bodies in the resurrection. This is what we mean by resurrection.”

Well, well! Who would have supposed such inconsistency on the part of so many learned and well-meaning men! (1) They tell us that the deceased is “far better off,” in that he has gotten free from the “fetters of the flesh,” and that now “his free spirit wings its flight to God, no longer hampered and hindered by the mortal dust.” They go into ecstasies in describing the grandeur and liberty and blessedness of the one who has died, and who, by reason of getting rid of the body, has attained to a life more abundant, knowledge a hundredfold, and blessings indescribable.

(2) In the same breath they quote the Scriptures referring to the resurrection and (wholly misconstruing those Scriptures) tell us that by and by, at the second coming of the Lord Jesus Christ, the same bodies of flesh that were buried will be re-organised. A. “prominent Methodist -Bishop, in his famous resurrection sermon, pictured the resurrection morning, and the entire sky darkened with the fragments of human bodies coming together from various parts of the earth, where a finger, a foot, or a hand has been lost by accident, disease or amputation. They tell us that then the spirit beings, which, they say, left those bodies at death, will return to them as their everlasting habitations. Then, inasmuch as the resurrection is Scripturally- set forth to be the grand and glorious result and consummation of our salvation, they feel compelled to go into ecstasies, over their erroneous presentation of the resurrection, and to tell how grand and glorious will be the result.

They seem to overlook entirely the inconsistency of these two propositions; and they expect that their hearers will be similarly inconsistent and illogical; yea, many of them seem to think that the more inconsistent and unreasonable their belief may be, the more reason they have to congratulate themselves that they have a very strong faith. However, the real fact is that they have a very strong• credulity. But they will have no reward for believing unreasonable things which God’s Word has not taught, but has contradicted.

Who cannot see, if he will, that the man who dies at fifty years old, if in dying he obtains life more abundant and knowledge a hundredfold, and freedom to “wing flight,” etc., would be sadly disappointed by a resurrection —if it should mean to him reimprisonment in a tenement of clay, with physical restrictions and human limitations? And then, if he had thus for centuries been a “free spirit, roaming at liberty throughout the universe, untrammelled by a body and bodily limitations,” where would be the consistency on God’s part of reimprisoning such an one in a human body? And if to be without a body is “perfect bliss,” as the funeral orators ..tell, how could there be anything added to perfect bliss by .a resurrection of the body, and reincarnation therein?

With this preface to our subject we go to the Scriptures to learn from them what is meant by “the resurrection of the dead,” and in what manner and why the Scriptures speak of the resurrection as the hope, the only hope, the blessed hope, not only of the Lord’s people, who are to have part in the “first resurrection,” but of the world in general, who are to have an opportunity to share in the resurrection of judgment, improperly translated, “the resurrection of damnation.” (John 5:29.)

Whoever would believe the Scriptural doctrine of the resurrection must also believe the Scriptural doctrine respecting death—that death is death, the cessation of life. Then, and not until then, will he be able to understand the

Apostle's words in our text, "If there be no resurrection of the dead, . . . then they which are fallen asleep in Christ are perished."

Nor is this statement by the great Apostle Paul an exception to or different from the teaching of the Scriptures elsewhere. Their unanimous testimony is that the dead are dead; that "in that very day their thoughts perish." (Psa. 146:4.) Of the dead the Scriptures further declare, "His sons come to honour and he knoweth it not; to dishonour, and he perceiveth it not of them," "for there is neither wisdom nor knowledge, nor device in the grave whither thou goest." (Job 14:21; Eccl. 9:10.)

Here is a direct conflict between modern theologians and the inspired Word, the Scripture claiming that the dead know not anything, the modern theologians claiming that they know everything.

The entire Plan of Salvation is connected, with this question. If death was not the penalty of sin, incurred through Adam, then "life and that more abundant" is not the reward and blessing of God secured through Christ by a resurrection. Satan's proposition, which has been so widely accepted by Christian people, and which exercises so blinding an influence upon their minds, is the reversal, in every sense of the word, of the Divine proposition that death is the curse or penalty of sin; that Christ died to release man from this sentence or curse, and that the release comes by the resurrection of the dead, who otherwise would never have future life, as says the Apostle in our text. Satan's theory declares death a blessing which brings the fullness of life and liberty and joy, and would make of the resurrection a curse, bringing imprisonment and difficulty and restriction.

No wonder that, blinded by this deception of the Adversary, the majority of the great theologians are leaving the doctrine of the atonement, which declares that "as by a man (Adam) came death, so also by man (the man Christ Jesus) comes the resurrection of the dead; that as all in Adam die, even so all in Christ shall be made alive." (1 Cor. 15:21, 22.)

If the reality of death is denied, it is no more difficult to deny the reality of sin. If it is claimed that father Adam was not created in the image and likeness of God, but was created a very close image and likeness of the monkey, it follows that in that low condition of intelligence he was unfit for trial for eternal life; and it is only a further step to deny that he ever had a trial, and that he ever failed and fell from grace. And if the fall is denied, and, instead, the claim is put forward that man has really been advancing even to the present time, losing his likeness to the monkey and gaining in likeness to God, then it will be consistent also to take the next step, and declare that since man did not fall he did not need to be redeemed from the fall.

And hence, with all such reasoning upon un-scriptural basis, it appears logical to deny the oft-repeated declaration of God's Word, that our Lord Jesus is our Redeemer, and that "He is the propitiation for our sins (the Church's sins), and not for ours only, but also for the sins of the whole world," giving for us, as our ransom or corresponding price, His Own life, that He might buy back the forfeited life of Adam.

The apostle of old "preached Jesus and the resurrection" —Jesus as the Redeemer of mankind from sin and its curse—death—and the resurrection as the grand result of that redemptive work, by which the blessings secured by the ransom-sacrifice will be made applicable to and available for whosoever wills.

The testimony of our senses, like the testimony of God's Word, is that death means the loss of life, and not an increase of life. Watch the dying one and note his weakening powers, mental and physical, until the spark of life becomes extinct. You have seen nothing go from him, you have heard nothing but the death-rattle; you have felt the gradual cessation of the pulse, and noted the gasping for breath; and all of your senses which you can exercise upon the subject tell you that your friend, your loved one, is dead—alive no longer. You look about you and study the subject and inquire of others, "What next?" The answer to your senses is, "the next thing is corruption; when the spark of life has gone the corpse must be buried; 'dust to dust, ashes to ashes.'" You note the similarity between the death of your friend and loved one and the death of the brute beast, and your senses can discern no difference between them; and the Scriptures declare, "As dieth the one, so dieth the other; they have all one breath." (spirit of life.) (Eccl. 3:19.)

But with a longing for a future life, implanted in our nature by our Creator, we inquire: Is there no hope; hath a man no pre-eminence above a beast? The Scriptures answer our question, assuring us that, physically speaking, man "hath no pre-eminence above a beast." But the Scriptures assure us that although mankind is not possessed of any power of life beyond that of a beast, the Creator has, nevertheless, made a provision for man that He did not make for the beast, and that provision is the very thing for which we long, namely, everlasting life. The Scriptures point out to us "that this provision for man's everlasting life, was made by the Lord in the beginning—not by implanting a deathless quality in the man's constitution, but by providing in the life-sustaining trees of the Garden of Eden, the means of continuing his life everlastingly; nevertheless, the provision was conditional, dependant upon man's obedience to his Creator.

The Scriptures point out that man's disobedience brought upon him the sentence of death, and that the execution of that sentence was effected by driving him out of the garden and away from the life-sustaining fruit of its trees.. Thus driven out, the sentence, "Dying, thou shalt die," took effect upon father Adam gradually, and he lived out nearly to the end of the first thousand-year day. His posterity, becoming weaker and weaker as the generations rolled by, are today (notwithstanding the many advancements in science, and medicine and sanitary arrangements), reduced to an average of about thirty-five years—"and if by reason of strength they be four-score years, yet is their strength labour and sorrow," and they are soon "cut off from the land of the living," to go into "the land of the enemy"—into the great prison-house of death, in which it is estimated that over twenty thousand millions of our race are already—"where the wicked cease from troubling and the weary are at rest." (Job 3:17-19.)

The Scriptures answer our inquiries respecting the dead. While assuring us of the justice of the Divine sentence of

death, they nevertheless declare that our Creator is a God of mercy and pity, and that when there was no eye to pity and no arm to deliver us, His Arm brought salvation to us. The Scriptures, moreover, point out to us the Lord Jesus Christ as the Arm of Jehovah, stretched down for our relief from sin and sickness and pain and trouble, and for our deliverance from the prison-house of death, and for our restoration to the liberties and privileges of the sons of God.

It was in harmony with this Divine sympathy that, in due time, God sent His only begotten Son into the world for our redemption—to give for us the ransom-price, and ultimately to recover all who will accept of Divine mercy, from all the consequences of the fall by a resurrection from the dead. But Divine love could not make void Divine justice; it was necessary that God should be just, if He would be the justifier of them that believed in Jesus, hence the demands of justice—the penalty for sin—must be paid by our Redeemer, before the work of release and restitution could begin. And here we have the best of evidence respecting what, is the penalty of sin, and what it is not; because, since our Lord Jesus pays for us the just penalty, of sin, what He laid down for us will prove what was the penalty against us. What did He do for us? The Scriptures answer: He laid down His life for us; “He died for our sins;” “He died the just for the unjust;” “He poured out His soul unto death;” He “Made His soul an offering for (our) sins,” and “by His stripes we are healed.” (Rom. 5:8; 1 Pet. 3:18; Isa. 53:4, 6, 10.)

Nothing is more evident than that our Lord Jesus did not suffer an eternity of torment as the price of our redemption; and hence, if the matter needed proof we have here the proof that eternal torment was not the penalty for our sins. On the contrary, the fact that our Lord Jesus died for our sins, and that the heavenly Father accepted of that sacrifice of His life on our behalf, proves that it was our lives, that were forfeited by sin: that the full penalty of the Divine law against us as a race was the deprivation of life. The whole race, under sentence of death, has gone down to the great prison-house of death, the grave, Sheol, hades. And so our dear Redeemer, when He gave up His life for us, went also to shed, hades, the grave. He took our place, and suffered for us the penalty for our sins.

But as Jesus’ death ransoms man from the sentence of death, so His resurrection from death became the assurance of the justification of all who accept and obey Him. The heavenly Father gave evidence that the ransom price was entirely satisfactory; and our Lord, who was thus obedient to the Father, was raised from the dead and, as the Father’s agent and representative, will soon begin the work of blessing the entire world redeemed by His precious blood.

The blessing of the world means the breaking open of the prison-house and the setting at liberty of the captives, who for six thousand years have been going into the, prison-house of death. For this reason our Lord is called the Life-giver, because His great work will be to give back life to the world of mankind, who lost life in Adam. And since the restoration of life to mankind will mean the removal of pains and sickness and troubles, which are a part of the dying process, our Redeemer is styled the Great Physician.

The prophecy which mentions the breaking open the prison-house of death, and the setting at liberty of its captives (Isa. 42:7), was applied and unquestionably correctly, by our Lord to Himself; but He did not break open the prison-house of death, and set all the captives free by resurrection immediately upon His own resurrection. He tells us when this work will be done, saying (John 5:28,29) “The hour cometh in which all that are in the graves shall hear the voice of the Son of Man, and come forth;” “and they that hear (obey His voice then), shall live.”

Our Lord thus passed over the interim of the Gospel Age, and pointed to the grand consummation of His work in the incoming age because such was the Father’s prearranged plan. “The Father sent the Son,” and the Son willingly undertook the work of redemption, at a time sufficiently in advance of the “times of restitution,” or resurrection, and the general blessing’ of the world during the reign of Messiah, to leave the interim of this Gospel age for another work, namely, for selecting from the world a “little flock,” a “royal priesthood,” a “peculiar people,” a “holy nation,” to be joint-heirs with Christ Jesus their Lord in the honours of -the mediatorial kingdom. These shall be associated with the Redeemer in the grand and glorious work of destroying the Prince of • Darkness and breaking open the prison-house of death, and setting at liberty the captives of sin and ignorance and superstition; and in fulfilling generally all the provisions of the gracious promises of God made to father Abraham that in his seed (Christ, and His elect Body, the Church), “all the families of the earth shall be blessed.” (Gal. 3:8, 16, 29.)

This brings us to the Scriptural proposition, that there is a first, a chief or special resurrection, and a general one later. The first or chief resurrection includes the resurrection of our Lord Jesus Christ and of the entire elect “Church which is His Body”—no more, no less. “Blessed and holy are they that have part in the first resurrection; on such the Second Death hath no power, but they shall be kings and priests unto God and shall reign on the earth”—the Messianic Kingdom class. Those who will share in this first resurrection will be “changed” from the human nature to the Divine nature—the highest of the spirit natures; not human, not flesh and blood, for “flesh and blood cannot inherit the Kingdom of God.” Their trial and perfecting of heart takes place beforehand, and only the “overcomers” will receive the blessings. Some of the characteristics of their change are indicated by the Apostle as a change from weakness to power, from dishonour to glory, from corruption to incorruption, from a natural (human) body to a spirit body.

The time for this best, or chief resurrection, is everywhere in Scripture indicated to be at the close of the Gospel age, at a time when the entire Gospel Church will be completed. This includes the living members, whose “change” to spirit nature will be instantaneous, so that the moment of their dying as human beings will be the moment of their “change” to perfect spirit beings. Meantime, the Scriptures declare that the Lord’s people who have died, like the rest of mankind, are really dead, as human beings, and know not anything; but inasmuch as God has provided for their resurrection, and inasmuch as they have been informed respecting it, and have hopes therein, therefore they are spoken of as being merely asleep—resting from their labours; waiting for the “crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only,” as the Apostle declares.

And, likewise, the world of mankind, even though they know not the Lord as yet, are spoken of as being “asleep,” because, as, the whole world was under condemnation of death through Adam, and that without knowledge or volition on their part, at the time of the Sentence, for they were then in the bins of their father, Adam, so now, since Jesus laid down His life a ransom for all, and because they all shall be, awakened from death, therefore it is proper for all those who are aware of the Divine provision for the awakening, by faith to speak of the interim figuratively as a sleep.

Thus the Scriptures exhort us to trust and hope in the resurrection as respects all, our dear friends who go down into the prison-house of death. “There shall be a resurrection of the dead, both of the just and unjust,” says the Apostle. (Acts 24:15.) “All that are in the graves shall hear the voice of the Son of Man and come forth,” said Jesus. (John 5:28-29.) “For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.” (1 Cor. 15:21-22.) How glad we are that God has provided for the resurrection of all the sleeping millions of Adam’s children who have ever lived. Whether our loved ones have gone down into death in battle, or as the result of accident, or through sickness or disease, matters not. God’s power exercised through Christ, will bring them all back again in the resurrection morning. Hear the words of our Lord, “The hour is coming, in which all that are, in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment.”

As the “first resurrection” is the resurrection of the blessed and holy, of the sanctified in Christ Jesus, His Body, so the general resurrection, which is for the world, is designated as “a resurrection of Judgment,” mistranslated in our common version “resurrection of damnation.” It is styled a “resurrection of judgment” because while all preparation has been made, so far as God is concerned, for granting to the world of mankind a full resurrection or restitution back to all that was first given to Adam, and lost by his disobedience, to be recovered by our Saviour’s precious blood, yet there are certain conditions attached to this blessing upon which it depends, namely, the conditions of the New Covenant.

God does not propose to give eternal life through Christ to any others than those who earnestly desire it, and who are in heart sympathy with the principles of righteousness which must always be the law of the Divine government. Hence the first work of Christ and the Church in the world, for those who have gone down into death, the prison, will be their awakening to physical conditions, similar to those in which they died. The surrounding conditions of society will then be greatly improved; knowledge will have taken the place of ignorance, and the reign of righteousness and the law of love will at that time have superseded the rule of sin under the law of selfishness; and Satan will be bound, that he shall deceive the nations no more for the thousand years. Under the favorable conditions of that mediatorial kingdom, all mankind will be required to make progress in the knowledge of the Lord and in the bringing of their hearts and lives in accordance with His law of love. Whosoever then will make no effort in the right direction will be cut off from life, in the second death, after one hundred years of trial (Isa. 65:20), although he would then, under the changed conditions, be properly reckoned as only a lad.

But while judgment will thus pass against one who fails to make progress, and will cut short his further opportunity, the same judgment, by the same Judge, will operate favorably to all who seek righteousness, and make progress in harmony with the laws of the Kingdom; so that year by year they will be growing stronger mentally, physically and morally—approximating gradually the full, complete standard of perfect manhood, the image and likeness of the Creator, as first represented in father Adam. Thus the world of mankind awakening from the sleep of unconsciousness will be on trial; the conduct of those who are on trial being either approved or disapproved; and culminating either in their sentence to the second death, incorrigible, and unworthy of the gift of God, eternal life—or in their perfection, and their final adjudgment of worthiness to have and enjoy the great boon of life eternal, under the blessed conditions which are then promised to prevail—when there shall be no more sighing, no more dying, no more crying, because there will be no more sin, and none of the penalties for sin, for all the former things have passed away. (Rev. 21:4.)

The condition of the dead, up to the time when the resurrection begins, is one of total unconsciousness: “There is neither wisdom, nor knowledge, nor device in the grave whither thou goest,” “His sons come to honour and he knoweth it not, to dishonour, and He perceiveth it not of them.” Of each of the patriarchs of the past it is written, “He slept with His fathers;” “He fell asleep.” And so also in the New Testament we have a similar record: “Stephen fell asleep.” The apostle Paul speaks of those who saw the Lord after His resurrection and says, “He was seen of above five hundred brethren at once, of whom the greater part remain to the present time, but some are fallen asleep.” (1 Kings 2:10; 11:43; Acts 7:60; 1 Cor. 15:6, 18.)

The apostle shows that this sleep-condition will prevail, even as respects the Church, until the time of the second coming of Christ, assuring us that the living members of the Church at the time of the Lord’s second advent will not be blessed prior to those that have fallen asleep, but contrariwise, the living “shall not prevent (hinder) them that are asleep,” for the dead in Christ shall rise first; then we who are alive and remain will be blessed, and ultimately experience our “change.”

The moment of reawakening will seem to the awakened ones to be the next moment after their death—for there is neither wisdom, knowledge nor device in the grave.” The bodies in which the world will be awakened will be practically the same as those which died, though not the same atoms of matter; for in the hands of our Creator one atom of dust is as good as another in this great work. Thus the apostle says, “Thou lovest not that body which shall be.” The bodies of the world, as they shall be when awakened, will be really new bodies in the sense that they will be different atoms of matter; but they will be old bodies, in the sense that they will be duplicates of those which went to dust. We cannot wonder that the worldly mind, which knows not God and knows not His power, cavil at the thought of resurrection. It will be a most stupendous work, more wonderful by far than man’s original creation; it will

thus be to the world of mankind, and to the angels of heaven also, the grandest exhibition ever given. Divine omnipotence.

He who formed man in the beginning, in His own image, has the power not only to form him again of the dust of the ground, and to re-ignite the spark of life, but yet more than in these will He exhibit both His omnipotence and His infinite wisdom in the restoration to each being of a brain like his present one, having recorded therein the events and circumstances which have transpired in the present life—just as the wax cylinder of a phonograph bears in itself the recorded words of the speaker, which, can be reproduced at another time and place. None but an Infinite Being could claim the power thus to reproduce the very thoughts of the billions of mankind. He of whom it is said that He knows the very hairs of our heads and their number, and that not a sparrow can fall to the ground without His notice—only He could do so great and wonderful a thing; and only as we have learned to have confidence in Him through the revelation of His Word could we exercise faith in such a stupendous miracle as He has promised shall be performed. Nor need we expect that the world of mankind will all be awakened simultaneously, but rather that the great work of the Messianic kingdom will begin with those who have not gone down to the tomb, but who are nevertheless in death, in the sense that they are not alive in the complete, full measure of freedom from the power of death. When the work of restitution shall have progressed to some extent with these, we may expect that some of those who have previously fallen asleep in death will be awakened, and share in the blessings of that glorious day. Later, others, and still others will arise, until eventually it will be true that, in that day, the day of Christ, “all that are in the graves shall hear the voice of the Son of Man”—shall obey the mandate, “Come forth”—and shall be brought to a knowledge of the goodness and love and mercy of God; and, if they will, ultimately to the full perfection of human nature—the earth, meanwhile, being fitted and prepared as a Paradise of God for His restored family.

Meantime, the exhortation to all the “called” in the present age is that we should seek to make our “calling and election sure” to a place in the kingdom class, to a change of nature, from human to divine, and thus have a right, under the Divine arrangement, to have a part in the “first resurrection”—the Chief resurrection, the resurrection to the perfection of the Divine nature with its glory and its honour.

Listen to the voice celestial, ye whose eyes with weeping fail, God reveals His gracious purpose to the soul in sorrow’s veil ; There will be no hopeless sadness in the new earth’s golden years,

Blissful years replete with gladness, “God shall wipe away all tears.”

Ev’ry tomb shall be deserted, harps of jubilee shall ring ;

“Ruthless grave, where is thy triumph?’ Cruel death, where is thy sting ?”

Sing the blest emancipation, ev’ry creature that bath breath,

Life shall quicken all creation, there shall thenceforth be no death.

No more widowed hearts repining, no more hungry homeless souls,

When the earth shall bloom as Eden and the Prince of Peace controls;

When the ransomed hosts are singing, not an echo of despair

In His vast dominion ringing, “There shall be no sorrow there.”

With the living waters flowing and His saving health made known,

Ev’ry cheek with beauty glowing ; ev’ry friend of, evil flown ;

God will scatter leaves of healing for each loyal heart and brain,

All His matchless love revealing, “There shall thenceforth be no pain.”

PEOPLES PAPER AND HERALD OF CHRIST’S KINGDOM.

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Signs of the Times.

UNDER the headings “Koreans Want Freedom,” “Oppose Division of Country” the following appeared in the press. New York, October 2 1st. (A.A.P.)

Dr. Syngman Rhee, former president of the Korean Provisional Government, who has returned to Korea after 33 years’ exile in the United States, voiced publicly for the first time Koreans’ determination to resist the country’s present division into Russian and American zones.

Addressing 50,000 Koreans during welcome celebrations for American troops, -Dr. Rhee said :—”We remained unconquered and undivided under Japanese oppression. We will fight to remain so at the cost of our very lives. The Allies may as well know this now.

Are we going to have our whole country back, or shall we remain divided? This question is being asked me day and night. It will be easier to get the answer if we co-operate with each other, also the United States forces.

“I hope, before very long, we will show the world, the United States Government and the American Army we are quite able to run our own affairs.”

These statements of Dr. Rhee, on behalf of the Koreans, is but a sample of the attitude of many of the lesser educated races of mankind, as indicated by the present violent opposition to the Dutch in Java and to the French in Indo-China. The fact is that these less educated people are now becoming enlightened and they naturally question the right

of other human beings to rule over them. This is a most significant sign in the world that we' living in the last days of this age, "the days of the Son of Man."

An explanation of St. Paul's prophecy in 1 Thes, 4:16, with reference to the effect upon the world generally of the "days of the Son of Man" is of much interest in view of present day events. It is based on the words, "The Lord Himself, shall descend from heaven with a shout." We quote:

"'With a shout.'—The Greek word here translated 'shout' is keleusma, which signifies a shout of encouragement. A shout implies a public message designed for the ears, not of a few, but of a mixed multitude. It is generally designed either to alarm and terrify or to assist and encourage. Or it may have the one effect upon one class, and the reverse effect upon another, according to the circumstances and conditions.

"The aspect of affairs in the world for years now very strikingly corresponds with this symbol, in the outbursts of world-wide encouragement for all men to wake up to a sense of their rights and privileges as men, and to consider their mutual relationships, the principles upon which they are based and the ends which they should accomplish. Where on the face of the earth is the civilized nation that has not heard the shout and is not influenced by it! The entire civilized world. has, in past years been studying political economy, civil, rights and social liberties as never before in the annals of history; and men are encouraging each other, and being encouraged, as never before, to probe these subjects to the very foundation. The shout of encouragement started by the increase of knowledge among men /Ins already encircled the earth, and under its influence they are banding themselves together, encouraged and assisted by 'men of brain and genius, to contend and strive for both, real and fancied rights and liberties; and as their organizations increase and multiply, the shout grows louder and longer, and will by and by result as foretold, in the great time of trouble and tumult of angry nations. This result is graphically described by the Prophet—The noise of a multitude in the mountains (kingdoms) like as of a great people; a .tumultuous noise of the kingdoms of nations gathered together; the Lord of hosts mustereth the host of battle.'—Isa. 13:4."

Other significant Scriptural references to the closing days of "this present evil world," are strikingly presented in the following explanations.

"So complex and peculiar will be the conflict of this Day of Vengeance that no one symbol could describe it. In the Scriptures, accordingly, many' forceful symbols are used, such as battle, earthquake, fire, storm, tempest and flood.

"It is the 'Battle of that Great Day of God Almighty,' when He shall gather the nations and assemble the kingdoms to pour upon them His indignation, even all His fierce anger; for the Lord of hosts Himself mustereth the hosts' of the battle.—Rev. 16:14; Zeph. 8:8; Isa. 13:4.

"It is 'a Great Earthquake such as was not since men were upon the earth, so mighty an earthquake and so great,' which shall 'shake, not the earth only, but also heaven.'—Rev. 16:18; Heb. 12:26.

"It is The Fire of Jehovah's jealousy, which shall devour all the earth.' Both the present heavens (the ecclesiastical powers of Christendom) and the earth (the social organization under both church' and state influence) are reserved unto fire against this day of judgment. The heavens shall pass away with a great noise, and the elements (of present ecclesiasticism) shall melt with fervent heat; the earth (society) also and the works that are therein shall be burned up. . . The heavens, being on fire, shall be dissolved.' All the proud and all that do wickedly shall be stubble, and this fire shall burn them up. It 'shall leave them neither root nor branch.—Zeph. 3:8; 2 Pet. 3:10, 12; Mal. 4:1.

" 'His way is in the Whirlwind and in the Storm.' 'Who can stand before His indignation? and who can abide in the fierceness of His anger?'—Nahum 1:3, 6, 7.

" 'Behold, it cometh mighty and strong from the Lord, as a Tempest of Hail and a Destroying Storm, as a Flood of Mighty Waters overflowing, and shall cast down to the earth with power the crown of pride.' 'He rebuketh the sea and maketh it dry, and drieth up all the rivers . . . The mountains quake at Him, and the hills melt, and The earth (symbols of the entire present order of things) is burned at His presence; yea, the world and all that dwell therein. . . With an overrunning flood will he mate an utter end of the place thereof, and darkness shall pursue His enemies.'—Isa. 28:2; Nahum 1:4, 5, 8.

"That these are not to be literal floods and fires, destructive of our planet Earth, and its population, is evident from the statement (symbolic) that the present order of things, when destroyed, will be followed by a new order —'a new heavens (ecclesiasticism, God's glorified Church) and a new earth (human society reorganized under God's Kingdom on a basis of love instead of selfishness): Referring to that new order of things after the fire of God's retributive vengeance shall have burned up present evils, God, through the Prophet, says:—'Then will I turn to the people a pure language (the truth), that they may all call upon the name of the Lord, to serve Him with one consent.'—Zeph. 3:9."

Thus we have vividly portrayed in the Scriptures, the passing of the reign of sin and death and the inauguration of the reign of righteousness with everlasting life to all the obedient. All who can grasp the impending changes in world affairs and the glorious outcome with the establishment of Christ's Kingdom should surely be moved to a greater reverence and love for God, and seek to serve Him because of His great love in providing such, a mighty deliverance, through Christ, when humanity had descended to chaos and despair. It is the privilege also of those who know the Lord and His great plan of salvation to exhort those with whom they come in contact to "Be still and know that the Lord is God," and that the sooner this attitude is adopted, the sooner the blessings of Christ's Kingdom will flow out to heal, restore and bless all the families of the earth. (See Psa. 46:9, 10; and' Psa. 2: 10-12.)

Broadcasts in South Australia.

Will our friends in South Australia please note that while the Frank and Ernest Dialogues are now discontinued over

stations 5AD-5PI, as from October 28th, enquiries are under way to determine if these broadcasts can be continued through other stations in that state. It has been most encouraging to receive the numerous responses and expressions of appreciation of the broadcasts through 5AD-5PI over the past two years, and it is felt that some real good has been done, by the Lord's overruling. Announcement will be made in these columns of any satisfactory engagement that may be possible with other radio stations in South Australia_

Christmas Conventions.

Melbourne.—The brethren of the Melbourne Class wish to announce that their Annual Convention is to be held (D.V.) over the holiday season as usual. It is expected that the days of the gatherings will likely be December 22nd, 23rd, 25th and 26th; confirmation of these dates, also other information will appear in December issue. A hearty welcome is extended to friends able to attend these gatherings, and communications should be addressed to the Class secretary—Mr. J. Hiam, 44 Heath Avenue, Oakleigh S.E.12, Victoria.

Perth.—Information is to hand that the friends of the Perth Class are arranging a Convention this year, to be held (D.V.) over the Christmas holidays, and they extend a hearty welcome to those able to join them on this occasion. Further information is expected for December issue, and in the meantime all interested should communicate with the Class secretary—Mrs. N. Hiam, c/o "Illawarra" Karragullen, Western Australia.

Pilgrimage Ended

EARLY last month word was received of the passing of Brother Tosh of Sydney; reports are as follows:—"I have the sad task to announce to you the death of our dear Brother Tosh, who passed beyond the veil last Friday the 5th inst. Though our dear Brother had been suffering for some time, when the end came, it was as a severe shock to all of us here. The humble, kind Brother was a staunch champion of the truth, and a great loss to us. He was buried on Saturday in Rockwood cemetery, and there was a full attendance of the friends to pay their last respects to him on this side of the veil. They came from Canberra and Glenbrook, and from far and near. All paid their loving tributes to one who had endeared himself to the hearts of all.

" 'The Lord giveth and the Lord taketh away, praised be the name of the Lord.' In humility we submit to His will; He is wiser than we are, and we know that the end is nigh. With the passing of each saint we realise it more and more. . . Our hearts may be weary and sad, but joy, joy unspeakable is just around the corner."

Another of the brethren writes:—"I presume you have heard of the passing of our dear Brother Tosh; it came so sudden; he was at the Class within about three Sundays. He was very much respected and loved by all the Class and was always so meek, gentle, forbearing, never dogmatic, always respected the thoughts and opinions of others. He had the truth and kept it for the love of it. As Peter says (2 Pet. 1:10), he certainly gave diligence to make his calling and election sure; I have no doubt about his case. . . we are going to miss him very much but the good Lord will still be with His children."

A Brother who had known Bro. Tosh for many years states:—"Regarding our dear Bro. Tosh, I first made his acquaintance on board ship coming out from London to Australia in 1909 and from then till the time of his decease, or rather his change by the dissolution of the old body and being clothed upon with the new, I had the privilege of his fellowship not only at the Class but also by correspondence. . . I think from the time he came to Australia he matured very rapidly not only in his knowledge of the Scriptures but in his growth showing forth the fruits and graces of the spirit. He was truly a Brother one could take as an example to follow, even as he followed the Master, and while we all miss his fellowship yet we mourn not our loss but rather rejoice in that, our loss is his gain, believing he is one of the company mentioned in Rev. 14:13—"Blessed are the dead which die in the Lord, from henceforth; yea, saith the spirit, they rest from their labours but their works do follow them." . . . I'm sure we all join in praying the dear Lord will bless and comfort Sister Tosh and her boy by giving, unto them that comfort and peace wherewith we are comforted."

Correspondence.

Dear Friends—I listened with interest to your Radio Talk about "Science and Creation" and would be glad if you would send me your printed matter on the subject. I would be pleased to have weekly the printed Talks that you broadcast, and oblige. I am, Yours sincerely.

Frank and Ernest, Dear Sirs—I wish to thank you for the literature that you sent me, also the book "Foregleams of the Golden Age" which I have read and will go over it again in careful study. I think it is a beautiful book and showing the Divine Plan so clearly.

I am sending 3 / - for renewal of subscription to "Peoples Paper" which is due this month. I will be pleased to have any Dialogues sent along with the monthly paper. I remain, Yours sincerely.

To Frank and Ernest, Dear Sirs—I would like you to send me the "Peoples Paper for another twelve months, also the booklet "Armageddon- and "Times of Refreshing and Christ's Return."

I wish to thank you very much for sending me copies of your Sunday morning Talks ; they have been a wonderful comfort and I hope 'they are comforting other mothers through their sad times, and that the Talks are helping them as much as they have helped me.

Enclosed please find postal note for 5 / 6 ; if there is any over after paying for “Paper” and booklets, please use as You like. Wishing you every success in your good work. Yours sincerely.

To Frank and Ernest—I have to acknowledge the receipt some time ago of several of your lectures, as requested, also a number of copies of the “Peoples Paper” which I find very interesting and instructive reading.

Whenever possible I listen in to your Dialogues and think you are doing a great work in bringing out Bible meanings so plainly.

Please find 1 0 / , enclosed towards work, and if there is anything to spare would you please forward a copy of “Daily Manna,” Wishing your efforts in the furtherance of the Gospel of the Kingdom all success and God’s blessing. Yours because His.

Frank and Ernest, Dear Friends—Very much have I enjoyed your Talks for the last three Sundays. I am taking another advantage of your offer ; would you kindly send me your last three Talks. As I read the press news from day to day of happenings in the land of Palestine, this thought comes to me—what tremendous difficulties face the Jews, in the strength of the Arabs in the land, and how are they to be driven out? But, faith in God takes the long view and says, when God’s time comes, the door will open and no power on earth will be able to close it, and at last the Jews will return Home. Yours in His service.

Frank and Ernest, Dear Sirs—I have been told that you \ have stocks of the Diaglott, and would you let me know the price of them so that I can forward the necessary money. I listen to your broadcasts when I find it convenient, and I might say that I enjoy them very much. So thanking you for your trouble and hoping that I shall hear from you soon. I remain, Yours faithfully.

(The Emphatic Diaglott, Greek and English translation of the New Testament is available at 1 6/ - post paid.—B.B. Institute.)

Frank and Ernest, Gentlemen—Please forward me a copy of above date’s (14th Oct.) discussion and leaflet. Thanking you for all the knowledge I have received from your discussions and have told others to listen in. I am.

Dear Brother—Time slips away and although it is only about a month since I last wrote to you there seems to, be quite a few things happening in the world that further indicate. we are, in the day of reckoning with the nations. The Dutch in the East Indies are finding, that the people there who have been carrying them for so long have other , ideas anti aspirations and so do not want to return to pre-war conditions. Native populations will come into their own when the Kingdom is set up, and so it is not surprising to see them making efforts in that direction now.

What strife there is in the whole world ; the peace so much acclaimed is now one great headache. The Big Five cannot agree ; their recent conference being a failure. Unrest in our own country seems to be assuming very great control over a widening section of the community ; we usually find how large a matter a little fire kindleth, especially when the tinder is fully dry. It is with a certain amount of satisfaction that we see these things taking place because we realise ale Kingdom is very near and the end of our journey is at hand ; may the day soon come, is our prayer. . . .

.£ 2 is enclosed from our family for Radio Fund. Would be glad of a few “P.Ps.”, 8 or 10 of last issue (October T. It’s a good one. Yours in the Lord.

Secretary, Berean Bible Institute, Dear Sir--I have been listening with interest to your Frank and Ernest session over 2HD. I would like to have a copy of last Sunday’s script, which dealt with the question of universal resurrection—a doctrine which has quite an interest for me. Any further reading matter would be appreciated. Yours - faithfully.

Dear Frank and Ernest—I have had much pleasure on recent Sundays in listening-in to your session. . . Your views as expressed in your Dialogues exactly coincide with my own. I would like to hear your views on the eternal damnation theory. It kept me for years from true Christian faith and belief and has, I believe, turned millions away from the truth. There is the definite assurance in Isaiah and other prophets and in Christ’s life that God does not punish for ever, for He is not a monster but a God of love and mercy as well as justice and all shall be taught of Him and hear His voice we are assured. . . .

The literature you mention I should like to peruse. You are following the right track in your discourse. With best wishes, Yours sincerely.

(A leaflet “Some Thoughts on Eternal Punishment” is available free to all, upon request.—B.B. Institute.)

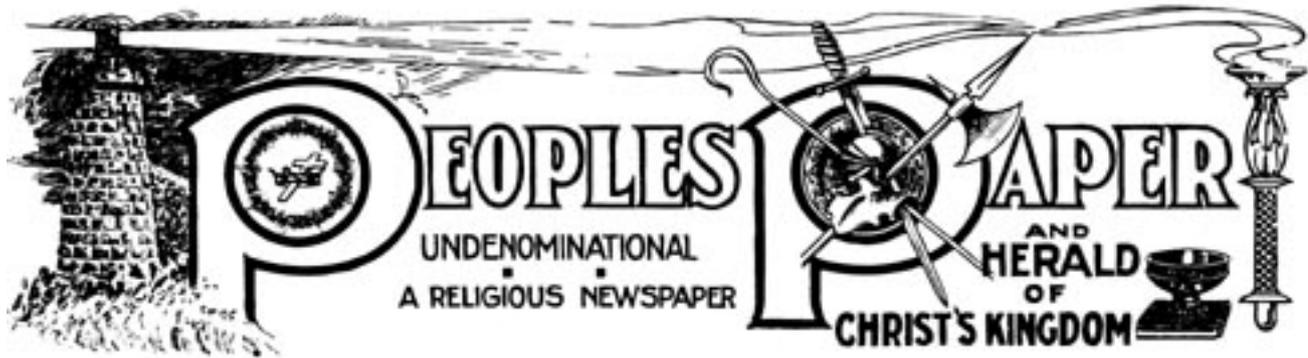
Messrs. Frank and Ernest, 6KY Perth, Dear Sirs—I listened in to your Dialogue last night for the first time, and was impressed by your treatment of the Jewish question from a Biblical standpoint.

I have lately retired from the ministry with the Presbyterian Church. Since being here have conducted evening services in the local Picture Hall on Sunday evenings. . . As I have discotntinued the evening services, yesterday was the first opportunity I had to listen in to your session. As I am a student of prophecy I shall be glad to receive your booklet, and if you have any books on prophecy for sale will be pleased to have list of same. Thanking you, Yours

sincerely.

Dear Frank and Ernest—I've been listening to your broadcasts the last few Sundays, and have been very interested in your Bible Talks, and do hope many others will listen in. I think as it says in the book of Daniel 12:4 that knowledge will be increased and we shall have a better understanding of God's Word. Will you kindly let me know the price of the book you were speaking about in tonight's Talk. I would like to read it. With best wishes, I remain, Yours sincerely.

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The Feet of Him.

IT is necessary for the discipline, trial and final proving of the church of God that they should be subjected to adverse influence; for "to him that overcometh" is the promise of the great reward. If we would reign with Christ, we must prove our worthiness to reign, by the same tests of loyalty to God, of faith in His Word, of zeal for the truth, of patient endurance, of reproach and persecution, even unto death, and in the unwavering trust in the power and purpose of God to deliver and exalt this church in due time. To such faithful ones are the blessed consolations of Psalm 91, which we believe is a picture of the church in the end of this Gospel Age—a picture of The Christ. Harken:

"He who dwelleth in the secret place of the Most High (typified by the Holy of the Tabernacle) shall abide under the shadow of the Almighty." We thus place ourselves under the divine protection when, having come to a knowledge of God's willingness to accept us as His children we gratefully accept the invitation and approach in His appointed way, through Christ our Redeemer, and consecrate ourselves fully to His service. Such may sweetly rest in the precious promises of God; all of which are yea and amen in Christ Jesus. (2 Con 1: 20.) The world does not see the overshadowing wings of divine protection, but the faithful have a blessed secret realisation of it. Praise the Lord!

"I (Christ Jesus, whom David here as elsewhere personifies and who thus addresses His body, His church) will say of Jehovah. He is my refuge and my fortress, my God; in Him will I trust, that He will surely deliver thee from the snare of the fowler and from the noisome pestilence"—from the deceptions of Satan, into which all those not protected shall stumble; for our Lord said that so subtle anti deceptive will they be that, if it were possible, they would deceive "the very elect." But this is not possible; for those who are making their calling and election sure abide under the protection of the Almighty. Such shall be delivered, not from the destructive pestilence of physical disease, but from the moral and spiritual pestilence of destruction—from the sinful propensities of the old nature, which in unguarded moments are liable to assert their mastery and overwhelm the souls of those who are not abiding under the secret protection of the Most High; and from the spiritual pestilences of false doctrine which, with subtle sophistry, destroy the faith of the unwatchful.

Such pestilences are already abroad in the world in the shape of so-called Christian Science, Spiritism, and the various no-ransom theories which take the name of "The Larger Hope," and which bid fair, both from present prospects and from the prophetic outlook, ere long to become epidemic. From all these pestilences the Lord's elect shall be protected, resting safely and sweetly under the shadow of the Almighty.

"He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler." So close to His heart does Jehovah gather His loyal and faithful children that they feel the warmth of His love; and the responsive language of their hearts is, "I will abide in thy tabernacle forever; I will trust in the covert of thy wings; for thou hast been a shelter for me and a strong tower from the enemy; for thou hast heard my vows; thou hast given me the heritage of those that fear thy name." (Psa. 61: 4, 3, 5.) Yes, His truth—that grand system of truth comprised in the

divine plan of the ages—is an ample shield and buckler to. all who in simplicity of heart receive it and prove faithful to it. It is the armour of God, which the Apostle urges all the faithful to put on—to appropriate, to meditate upon and to store up truth in mind and heart—that they may be able by its use to withstand error and evil in every form presented to them in this evil day.

Jehovah shall keep the feet of His, saints.

“Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.” This is the “night,” the dark night of which the Prophet Isaiah spoke and to which our Lord also referred, “The morning cometh, and also the night”; “The night cometh when no man can work.” (Isa. 21: 12; John 9: 4.) The Millennial morning comes, and just as surely the great time of trouble will immediately precede, it—the night wherein no man can labor for the dissemination of divine truth; so great will be the “terror,” the tumult and trouble and, persecution of that night; the arrows—“even bitter words” of the opponents of the truth =will fly by day—at the present time, which in comparison with the ‘dark night that is coming, is called day. The various besetments and difficulties from infidelity, Higher Criticism and other false doctrines are pictorially represented as the shooting out of arrows, as pestilences, as stumbling stones. None of these are to injure the “elect,” of which Christ is the Head and the church His members, as specially indicated in this Psalm. The church shall be immune, and nothing shall in any way hurt them. As the Lord said, the difficulties of this day would, if possible, deceive the very elect; but -this will not be possible, for “the feet” class shall be kept. No; the church need have no fear of the moral and spiritual pestilences that walk in darkness, spreading and making their victims amongst those who are ignorant of the truth, or who are unfaithful to it and are, hence, unworthy of it, and who, therefore, lack the divine protection and are subject to the “strong delusions” of error that subvert the faith and hope of many, just when the light of divine truth is shining clearest upon the faithful, as it is shining Upon us to-day.

“A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.” Great will be the falling away from the truth, even amongst those who, like ourselves, received it once with joy and who did fox a time run well; but the church, because of their loyalty and uncompromising faithfulness and because of the ample armor of truth and righteousness, shall stand and not fall.

We are not to think of those who will be injured and who will fall (“A thousand at thy side and ten thousand at ‘thy right hand’”) as of the world, , but rather as being friends of the church; closely associated with the church. * The world could not fall from divine favor, for ‘it has not been in divine favor. The whole world “lieth in the wicked one,” and, therefore, could not be overthrown. This verse seems to apply to those who were actually begotten of the holy spirit or who have assumed a position such as those begotten of ‘the holy spirit; as, for instance, the tares which claim to be wheat. They never were wheat, and will not be garnered with the wheat class. Time will show that they are not of this class. So in this picture we see the fall of those in general and of the consecrated in particular. There is a distinction between the thousand falling at the side and the ten thousand at the right hand. We might infer that the one thousand may fall into total unbelief, and the ten thousand, the “great company,” into the great time of trouble to wash their robes white and to purify themselves. They will be partakers with Babylon in her sins and have ‘part in ‘her great fall.—Rev. 14: 18; 18: 10.

‘None too extravagant is the prophetic declaration, “A -thousand shall fall at thy side.” Only the sanctified in Christ Jesus, copies of God’s dear Son, will be able to stand complete in Him. These will be the very elect, and it `will not be possible for them to be deceived and ensnared; few God will give ‘His messengers a charge (message) :for them (“present truth”), and thus these “feet” of the body of Christ shall “be upheld that they stumble not.

“Only with thine eyes shalt thou behold and see the reward of the wicked,” who` reject the truth and prove unfaithful to it. We know that we are already passing through some of these troubles (including the troubles upon the nominal church incident to its testing), and that ‘we are escaping, ‘while many on every hand are falling into error and infidelity. We escape, not by being taken away from the scene of trouble, but by being supported, strengthened and kept in the very midst of it all by the. Word of the Lord, our shield and buckler.

“No Evil Shall Befall Thee”

Because thou hast made the Lord, which is my refuge, even *the Most High, Thy Habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling”—no evil of the kind referred to; and any other seeming evils shall, under divine providence, work together for your good.—Rom. 8: 28.

God has so arranged that only the truly consecrated will be kept from stumbling into error in this evil day Every day we learn to appreciate more and more the divine favor which has anointed the eyes of our understanding, and permitted us to see the internal strength and beauty of the divine Word and plan. If then, we are thus, by divine favor, made strong in the Lord, and enabled to “stand fast” while thousands are falling from their faith and steadfastness, let us “rejoice with fear” (reverence). Let him who feels strong and well supported “be not high-minded,” but “take heed lest he fall.” Humility and zeal for the Lord are the terms upon which we received the great blessing, and are also the terms upon which we may retain it to the end—until our “change” comes and establishes in glory what grace began in our weakness.

“For he shall give his angels charge concerning thee, to keep thee in all thy wads.” That is, God will raise up some faithful pastors and teachers who will “watch for your souls as they that must give an account.” True, there shall arise false teachers, perverting the Word of • the Lord, and seeking by cunning sophistries to subvert ‘your souls; but if in simplicity of heart the Lord’s children require a “Thus saith the Lord” for every element of their. faith, and carefully prove all •things by the Word, they will be able readily to distinguish the true from the false, And having done so, the

Apostle Paul (Heb. 10: 35) counsels us to have confidence. The Lord, our Shepherd, will care for the true sheep.

The Apostle Paul assures us that the angels of God are ministering spirits sent forth to minister unto and serve those who shall be heirs of salvation, the saved ones of this Gospel age—not only the overcomers of the “little flock,” but also the overcomers of the “great multitude.” Our Lord Jesus sets forth practically the same thought in His declaration, “Their angels do always behold (have access to) the face of my Father.” (Matt. 18: 10.) The Master’s words seem to imply, at least, that one or more angels have charge over the consecrated ones, the “very elect. Nothing can by any means, therefore, harm these, except as the heavenly Father sees that the earthly injury ‘or disadvantage would prove profitable either to the individual new creature or to the’ Lord’s general cause. This is in full accord with his general assurance that all things shall work together for good to those that love him.—Rom. 8: 28.

Such, a use of the heavenly messengers by no means invalidates the thought that the Lord’s earthly children are frequently, used ‘of Him as ministers, servants, the one to the other. Indeed, we may be assured that the invisible messengers or servants, generally, if not always, are required to act through human instrumentalities—preferably through “the very elect.” Of this kind of service done by the brethren, one for the other, we have illustrations in the harvest work for instance—supervised by our present Lord and His heavenly hosts, yet in The main carried on by the members of, His body still in the flesh. ,

The Harvest Message God’s Keeping Power.

“They shall bear thee up in their hands, lest thou dash thy foot against a stone”—“thee”—all the members of the body of Christ, individually and collectively, using all their strength to protect against any stumbling-stone of false doctrine, and especially that great fundamental rock-doctrine of the redemption through the precious blood of Christ; that “rock of -offense and stone of stumbling” to both the houses of nominal Israel. (Isa. 8: 14.) “The feet” of the body are its last members; the saints now living are members of “the feet of Him” (Christ), the ones who are now in danger of being stumbled, as the feet of the Jewish house of servants were in danger in the end, or harvest, of the Jewish age.

How do such messengers bear up the feet of Christ? By helping them to a clear understanding of the truth, and teaching and encouraging them by word and example how to be faithful to the truth, and how to run so as to obtain the prize of our high-calling.

While doubtless the heavenly messengers are connected with this work, yet it is surely done through the church in the flesh, as already intimated. The Lord in this present harvest time has given His messengers, the leaders of His consecrated people, a “charge,” a message, a word of warning, counsel, advice—an opening of the Word of truth, an enlightening of their understanding—that they should bear up all the members of “the feet” class, all of “the very elect” in this time of serious trial, testing and stumbling, lest at any time any of this class should stumble through the peculiar trials of the present time. How manifestly this is fulfilled. The harvest message in its various features, bearing on every phase of truth now due, and every phase of error now brought forward, is God’s keeping power by which, according to His guarantee, we know that nothing shall by any means hurt “the feet” members of the body of Christ. •
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It is for us to rejoice in these blessings and favors of the Lord and to increase our faith; and we remember that even before the “House of Sons” was organized the Lord had power and exercised it in the “House of Servants” in a way that, illustrates to us the abundance of that power.

Satan would like to have us walk by sight, not by faith; he would like to have us continually tempting, God, and demanding some ocular demonstration of His favor and protection, instead of accepting the testimony of His Word, and relying thereupon implicitly, in faith. In the light , of the unfolding of the Scriptures we see that Satan, probably unwittingly, quoted this passage of Scripture wholly out of its proper meaning and interpretation., a passage which referred, not to the literal. feet of Jesus and to literal stones and to literal angels, but to the ‘symbolic feet-members of the body of Christ to-day, and to the stones of stumbling, doctrinal and otherwise, which are now permitted in the path of the faithful and to the angels, or ministers of divine truth, who in the present harvest time would be commissioned to bear up “the feet” members with such counsels, admonitions and expositions of Scripture as would be necessary for them.

“Thou shalt tread upon the lion and adder; the young. lion and the dragon thou shalt trample under feet.” Thus borne up in the hands. of the Lord’s faithful messengers and guarded by their vigilant watchfulness, and under the constant protection of the Most High, God’s trusting, faithful children ‘shall triumph over every device of Satan either to overpower or to beguile them—whether he goes about like a roaring lion, or whether, serpent like, he stealthily lurks about to insert His venomous poison.

“Because he hath set his love upon me, therefore will I deliver him; I will set him on high, because he hath known (appreciated) my name.” On account of the love and loyalty of each individual composing “the feet” class, the heavenly Father will deliver him from the pestilences, etc., and will exalt him to joint-heirship with Christ, make him a member of the “royal priesthood” and a partaker of the divine nature.

“He shall call upon me and I will answer him; I will be with him in trouble; I will deliver him and honor him. With long life will I satisfy ‘him, and show him my salvation”—He will make him understand His plan. As individuals they are known unto the Lord, who judges not merely by the sight of the eye and the hearing of the ear, but who discerns and judges the thoughts and intents of the heart. And, however widely they may be scattered, whether standing alone as “wheat” in the midst of tares, or in company with others, God’s eye is always upon them. Dwelling in the secret place of the. Most High (sanctified, wholly set apart unto God), they shall: abide under the shadow of the Almighty, while the judgments of the Lord are experienced by the great religious systems that bear His name in unfaithfulness. They have no share in the judgment of Great Babylon, but are previously enlightened and called out of her.

Praise the Lord for such assurances of His loving care! "Bless' the Lord, O my soul; and all that is within me, praise His holy name!"

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Weeping for a Night—Joy in the Morning.

FROM Osmar White, the Melbourne "Herald" War Correspondent, the following appeared in the press of 9th July:—

Berlin, Sunday.--Between 30,000 and 40,000 Berliners have committed suicide since the fall of the city.

This information was given me to-day by Dr. Ferdinand Friedenslatirg, President of the German Institute of Economic Research, who was Director of the Berlin Police in the days of the Weimar Republic. His estimate was confirmed by a number of responsible physicians, and also by district. police leaders, from whom I have made independent inquiries.

Doctors state that the cause of suicide in , the overwhelming majority of cases is neurasthenia, caused by , the intolerable strain of the last months of war, the surge of terror when the city was-occupied by the Russians, and by the depression and hopelessness which followed the people's realisation of final defeat.

"We realise," a doctor told me, "that famine and great erring are inevitable next winter, and, however generously we are treated, there will be nothing better than hard work, short rations and sparse comforts for the German people for many years.

"To many people already nervously and physically exhausted, the , future seems to hold out no hope. Since they can expect neither security nor comfort, they take what they believe to be the easy way out. 'There have also been many cases of parents killing young children before committing suicide themselves. Nazis are by no, means the only people who despair."

The above report surely shows how terrible are the feelings of the people of Berlin in what appears to them as a time of utter despair and the conditions thus revealed no doubt have been repeated again and again in many other cities in Europe over the past six 'years.

While the Lord's people truly sympathise with the position of such unfortunate people, the question that may be presented to our minds is why God permits..much more tragic experiences in many countries of Europe and China than in our own Australia and such as the U.S.A. The answer is revealed in the Scriptures, showing that a most severe time of trouble is yet to be experienced throughout to-day lands, and what is taking place in some countries today is but a beginning of "great tribulation, such as was not since the beginning of the world' to this time." (Matt. 24: 21.)

But why does God, who is almighty and loving, allow such tragic' happenings amongst His human creation? The Lord was in His heavens at the time of all the appalling conditions over the centuries—at the destruction of Jerusalem in A.D. 70; when the French Revolution was raging, and other national calamities, and yet He did not intervene. It would seem that God, in His wisdom, sees that His intelligent human creation can the better learn the necessary lessons of the sinfulness of sin by being permitted to experience the awfulness of degradation and corruption that results from disobedience to God.

However, God did intervene in the days of Noah-when the corruption in the earth reached such a level that the Lord sent the Flood and took away mankind as He saw good. So, too, He will intervene in the tribulation that is yet to reach world-wide proportions, but, not before mankind have been so humiliated by their own wickedness that the majority will never wish to taste the sour grape again. The Lord evidently foresees that only by the , permission of great tribulation throughout the world could the blessings of Christ's Kingdom be fully appreciated in contrast, and desired and accepted by mankind for all time.

Many are the vivid descriptions of the impending tribulations upon the world given by the Lord's prophets of old. Referring to the trouble upon the Jews, we, read in Jeremiah 30: 5-7, "For thus saith the Lord, We have heard a voice of trembling, of fear, and not of peace. Ask ye now, , and see whether a man does travail with child, wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas, for that day is great, so that none , is like it; it is even the time of Jacob's trouble; but he shall be saved out of it." As with Israel, so all other countries are included by the prophet Zephaniah 3: 8, where he declares: "All the earth (social order) shall be devoured with the fire of my (God's) jealousy. Then in verse 9 the prophet adds the comforting assurance, "For then will I turn to the people a• pure language (truths of Christ's Kingdom) that they may all call upon the name of the Lord, to serve, Him with one consent."

Knowing that all the suffering populations of all countries to-day, along with all mankind of past calamities, back to' our first parents, are to be raised to life during Christ's Kingdom, while not lessening our sympathy for all in tribulation, does enable . the Lord's people to look by faith beyond the troubles 'of "this present evil world" and truly thank the God of our salvation who has provided such a wonderful redemption for* all through Jesus Christ. "For His anger endureth but a moment: in His favour is life: weeping may endure for a night, but joy cometh in the morning." (Psa. 30: 5.)

While it is necessary, then, for the followers of the Master to proclaim “the day of vengeance of our God,” explaining the necessity of such tribulations upon the world, they are privileged “to preach good tidings unto the meek, to bind up the broken-hearted; to proclaim the acceptable year of the Lord (the heavenly calling during this Gospel ‘Age) and to comfort all that mourn,” and happy are those who seek to do this in the remaining days, now very few, prior to the night coming when no man can work. (Isa. 61: 1-3; John 9: 4.)

Pilgrimage Ended.

In the early hours of 25th July the earthly course of another elderly member of the Melbourne Class was brought to a close, with the ‘passing of our dear Brother Hiam. ,

Being of a Christian disposition in his early life, our Brother Hiam first came to appreciate the Lord’s plan of the ages, through a volume sent to him as early as 1908, and from that time his appreciation and love for the Lord and His truth increased throughout the years.

While the greater part of our Brother Hiam’s life in the truth was spent with Sister Hiam and family in country parts of Victoria, this really gave opportunity for family worship in a manner that was delightful to see, and which has brought its reward, by the Lord’s overruling, in the whole family becoming Christians and the majority appreciating the light of present truth. The Apostle Paul’s exhortation to fathers in Eph. 6: 4, “Bring up your children in the nurture and admonition of the Lord,” was ably and grandly performed in reverent and patriarchal manner by our dear Brother Hiam. Further, the message of the Kingdom was also commended to all others who had ears to hear whenever Brother Hiam had the opportunity.

Failing strength and loss of memory for the past two years had prevented our elderly Brother from attending Class, but for some years previously he was very regular and delighted in the studies and fellowship at the gatherings. The end came peacefully after only a short period in bed, and amongst the last words distinguishable could be heard: “We love Him, because He first loved us.” We rejoice, that our dear Brother in Christ has entered into the joys of the Lord, the inheritance promised to all who love Him supremely.

Sincere sympathy is extended to Sister Hiam and all members of the family residing in Victoria and West Australia, and while feeling the parting very much, the truths of God’s Word will no doubt be a sure source of comfort and strength to them, as they continue to walk in the light of the Lord as did the devoted Christian husband, and father, by the Lord’s grace. “Blessed are the dead which die in the Lord, from henceforth; Yea, saith the spirit, that they may rest from their labours, and their works do follow them.”

Bible Study Meetings.

Assemblies for undenominational Bible Study are to be found in the various States, and all earnest truth seekers will be very welcome.-

Please note the times and meeting places in current issues of “People’s Papers” as changes are sometimes necessary.

Melbourne.—Masonic Hall, 254 Swan Street, Richmond (near Church Street)—Sundays, 3 p.m. and 6 p.m. Thursdays, 19 Ermington Pike. Kew, E.4.-7.45 p.m.

Adelaide.—Druids - Hall, Flinders Street—Sunday, 3 p.m. and 6.30 p.m.

Perth.—Druid’s Chambers, 459 Hay Street—Sunday, 3.30 p.m. and 6.15 p.m.

Sydney.-75 Liverpool Street (few doors from George Street)—Sunday, 3 p.m. and 5.15 p.m.

The Deluge Effect.

SCIENTIFIC Bible students are rapidly reaching the conclusion that we are fully justified in disregarding the so-called scientists who have denied the Bible story of the Deluge. The Bible is corroborated by Geology, Astronomy and History. The oldest records of Babylonia tell the story of the Deluge—of Noah and his ark.

To discredit the Bible, these archaeologists declare that the Genesis account was merely copied from the Babylonian records. How foolish! Who does not know that there were no records of ancient times that will at all compare with our Genesis account. None other even professes to give a connected history of the human family, a chronological line of 1565 years from Adam to the Flood, or a definite record, as the Bible does, of just how long it rained, just how high the floods rose and just how long was the period required for the waters to drain off.

,”Blind unbelief is sure to err

And scan God’s Book in vain.”

But, says one, the theory of a deluge, whose waters would cover the hills and the mountains, might be thinkable if the earth were flat; but how could it possibly be true since we know ‘that the earth is a sphere.

Geology comes to the rescue of the Bible student and points out distinctly that there have been several great deluges. It shows us great beds of sandstone, clay, shale, etc., all of which Science declares must have been placed where they are as the settlements of great floods. Some of these deposits are hundreds of feet below the surface.

When we ask where such floods could come from, Astronomy answers us, pointing us to Saturn and Jupiter, with their “rings.” Scientists declare that these rings consist of minerals and water thrown far off in a gaseous state when the planets were at white heat. They subsequently cooled and formed into various strata or rings. Because of their great distance from the planets their motions are different, and they are held in suspense by the same laws which hold the planets themselves in space \ Nevertheless the superior weight of the planets draws them nearer and nearer.

The ring nearest the planet, and approaching it, is still held off by the “firmament” of circumambient air. The

rotation of the planets on their axis gives least resistance at the poles; and these rings, after spreading out great envelopes, gradually thin at the centre, or equator, and thicken at the poles, until the weight at the poles becomes so great as to overcome the power or the strength of the firmament, and then breaking through from both poles, causes deluges.

No Rain on the Earth.

The astonishing statement that, prior to the Deluge, there had been no rain on the earth (Genesis 2: 5), is in full agreement with what we have seen from the foregoing. The earth once had similar “belts” or “rings.” These were precipitated, as we have described, one after the other, at long intervals during the Creative Days. By means of these deluges, our minerals were deposited and our coal beds buried.

God, foreknowing all things; foreknew the necessity of the Noachian Deluge, and hence so timed the features of His Plan that the last of earth’s “rings” was still unbroken when man was created. But it was no longer in the form of a ring. The waters above had approached the earth and formed a great watery canopy or veil, merely held off by, the “firmament.”

There could be neither rain nor storm under such conditions. The temperature of the whole earth was equable, the sun’s rays acting upon the watery canopy as they do upon the white glass of a hot-house. The temperature was the same at the poles as at the equator. This accounts for the remains of tropical animals and of plant life found imbedded under hundreds of feet of ice in the polar regions.

Why the Polar Ice?

Geology testifies to a Glacial Period, when great icebergs, carried by floods of water, rushed from the poles toward the equator. Geologists have traced great valleys cut by these icebergs. On their findings they base the theory that the earth was once ice-covered. Instead of attributing the ice to the period of the Deluge, about 4400 years ago, they add a handful of naughts; and the more they add the prouder they feel of their achievements, because they think that they are getting away from the Bible and discrediting it.

But scientific Bible students are having their faith in God’s Word established more and more. Without effecting the torrid zone, the warmer temperature is now extending itself into the frigid zone quite rapidly. “Greenland’s Ice Mountains” will later be things of the past. The poles are warming up. The ice caps are dissolving.

“Thy Word is Truth.”

The fitting of these facts to the Bible narrative is not only intensely interesting, but conducive to faith in God, in His providences, and in the Bible, and very conducive to a disregard of the wild guesses of “professors,” who have no faith in the Bible and are seeking to discredit it.

The sudden break of the canopy of water would not only cause a deluge to come down at both poles, and the flow of great tidal waves toward the equator, as geologists show was the case, but it would also produce a sudden and intense cold at the poles. The water froze so rapidly that out of the solid ice animals have in recent years been dug, which have grass between their teeth.

We have only to put two and two together to have a chain of evidence linking us to the Bible. For instance, is it asked why it was colder at the poles then than now? The reply is: The more direct rays of the sun then, as now, fell on the equator; but the torrid zone was hotter than now, until the trade winds sprung up, which carried the heat and distributed it all over the earth. And the waters of the equator must have been hotter then, as the poles were colder, until the ocean currents set in—which, like the Gulf Stream, carry the water from the equator and distribute it along the shores of America and Europe—and the Japan and other currents, which in the Pacific carry their water warmed at the equator to the poles.

These processes, going on for 4400 years, are gradually thawing out the polar regions, as all scientists agree; and this has in past years caused large numbers of icebergs from the glaciers of the polar region to break loose and float down, to the distress of mariners.

Still there remains the question, Why was not Noah’s ark carried off by this swift current towards the equator? Why did it apparently remain not far from the place where it was built and come to rest on the top of Mount Ararat? A suggestion which fits well with the Bible narrative is as follows:—The geological evidences are that the swift currents of water, laden with icebergs and rolling rocks, visited various parts of Europe and America, and perhaps Asia, but seemingly avoided the vicinity of Mount Ararat. There alluvial deposits are of extraordinary depths. The geologists say that while there was a commotion round about, there was an eddy and back water in that particular vicinity.

Is it too much for the child of God to believe that the Great Creator, who intended to preserve alive Noah and his family to begin afresh the population of the earth, was fully competent to regulate the currents of that Deluge? It is pleasing to us, additionally, to note that the time required for the draining off of the waters (Genesis 8: 1-14) is reasonable and in harmony with the scientific investigation conducted from the Bible standpoint.

The Cause of the Deluge.

We have already seen that physical causes led up to the Deluge. Next let us inquire, Why did Divine Providence decree the obliteration of man, except Noah and his family? Why did He who knew “the end from the beginning” purposely allow that last canopy to remain to cause the Flood, instead of precipitating it before man was created?

The answer is that God foreknew the rebellion of Satan and his attempt to become the “Prince of this world.” God also foreknew that His human son, Adam, would fall before the temptation which would come upon him. He permitted the temptation and the fall solely because He foresaw a way by which, ultimately, good would be accomplished

thereby and valuable, instructive lessons be given both to angels and to men. These lessons test the love and loyalty of every creature in Heaven and on earth, and when rightly learned, will serve their purposes to all eternity.

All of God's dealings with His intelligent creatures are along the lines of absolute Justice, guided by Love Divine. But while Love can guide Divine Justice, Justice must rule, as we read: "Justice is the foundation of Thy Throne." (Psalm 89: 14.) The Bible record is that at the time of the Flood wickedness had become so great that the conduct of mankind and the thoughts of their hearts were "only evil continually,"—Genesis 6: 5.

This great increase of wickedness for 1600 years ' explained to have come, not merely from human depravity, but by the connivance of some of the angels. These, although created holy, perfect, become enamored of sin through humanity, until they became disobedient to God, and by their greater intelligence led humanity into depths of iniquity.

The Bible cites many instances in which holy angels have materialized, assuming human bodies and clothing. Thus three spirit beings, naturally invisible, appeared to Abraham as men and did eat and talk with Abraham; and he 'knew not that they were angels, until afterward. This power appears to have been possessed by all the holy angels before the Flood. It was then that some of them, 'becoming enamored of the beautiful daughters of men, took to themselves wives, and lived in their materialized bodies, preferring to live as human beings.

The Apostle Jude declares that thus they "left their own habitation," or condition as spirit beings, in violation of the Divine Law. Thus, instead of using their—permission to appear as men to help and instruct mankind, they used this power to still more rapidly degrade humanity. Moreover, the children born of those angelic sons of God by human mothers were human beings of a new order—different from Adam's family. We read that they were giants—physical and mental—"men of renown."

The fact that they grew to manhood and became renowned proves, that this improper relationship between angels and humanity continued for centuries, because in that primitive time full manhood was not reached in less than a hundred years. Those giant sons of the angels, begotten in lust and in violation of the Divine Law, would not, naturally, be renowned for their virtues or holiness, but the reverse. Therefore, it does not surprise us to read further that those sons of the angels tyrannized over humanity, and that the whole earth was filled with violence.

The time had come when God's displeasure with those conditions should be manifested—not by sending those angels and 'their giant-renowned sons and the depraved antediluvians of Adam's race to a hell of torture, but by merely overwhelming them in the Deluge. God thus set an example of His opposition to sin and His determination that, eventually, it should be fully stamped out. But neither in this, nor in anything else, did God ever suggest any thought of torturing sinners, or anybody, throughout eternity.

On the contrary, all those antediluvian sinners of Adam's race were as much redeemed by Christ's sacrifice as other sinners of the race at any time. They belonged to the great mass of mankind, with whom Messiah will deal during His Millennial Reign of righteousness. They will all be 'brought to an accurate knowledge of the Truth, like the remainder of the race. The object in so doing will be that after lessons of chastisement for any wilful disobedience, they may be, if they will, fully recovered from sin and death, and brought back to all that was lost—human perfection and everlasting life in an earthly Paradise restored—world-wide—at Jesus' cost.

As for the sons of the angels by human mothers, there is no hope for them. Their begetting and birth were not authorized of God. They were cut off in death. They were not redeemed. They will never be awakened nor resurrected.

As for the fallen angels themselves: The Bible tells us that for these 4400 years they have been exiles from God, restrained "in chains of darkness," "until the Judgment of the Great Day."—Jude 6; 2 Peter 2: 4.

Correspondence.

Victoria.

Dear Frank and Ernest—Please find enclosed 5/- for twelve months' subscription to "Peoples Paper," balance postage costs. We very much appreciate your broadcasts and free literature sent. It has helped us wonderfully in understanding Scripture and God's plan for the redemption of mankind. May God bless your work. Yours sincerely.

Frank and Ernest —I listen to your Talks on Sunday over 301.; Geelong and was very interested in the Talk on the "Beasts of the Bible" of which you spoke some Sundays ago: have never heard it explained like that and enjoyed the Talk, so would you mind sending me that one, and carry on with the good work. Sincerely yours.

Dear Frank and Ernest—We look forward with great interest to, your Bible Talks on Sunday mornings; you are both doing a grand job. Will you please send me copies of your Bible Talks of last Sunday and the Sunday previous. Thanking you. Yours sincerely.

Dear Frank and Ernest—I do enjoy your Talks over the air and wish that all who have a radio would listen in. I do my best to make them known. . . . Wishing God's richest blessings on these Talks from 3GL. I am, yours very sincerely.

Frank and Ernest, Dear Sirs—I received the ' book "Fore gleams of the Golden Age," thank you: it is a very beautiful book and explains a lot: also we enjoyed the one "Chosen People." . . . Please send me the booklet "Hope Beyond the Grave," also the Dialogue that was over the air last Sunday. am enclosing a small sum for expenses. Yours gratefully.

Berean Bible Institute, Dear Sirs—We have received from Corporal _____, now serving with the A.I.F. in the Philippines, a request for copies of your Talks “Christ the Foundation” and “Evolution Versus the Bible” advertised in “The Listener-In.”

If possible, you will, no doubt, be glad to forward the Talks, or notes thereon, for use up North. . . . We have written to Cpl, _____ telling him that we have communicated with you in the matter. Yours faithfully, Editor “Listener-In.”

South Australia.

Frank and Ernest—I always enjoy listening to your Talks from 5AD on Sunday morning; it is just what the world needs to hear and to realise the great truth of it all. Oh that thousands more would listen. It seems to me that the majority of our preachers are afraid to touch on that great truth, the second coming of our Lord. You have my prayers for the success of your mission. Keep on talking about this, our blessed hope: God prosper you. Please send me several of your latest Talks and booklets. Yours in Christ Jesus.

Frank and Ernest, Dear Friends—I am accepting your invitation to write for a free copy of your Dialogue on the two kingdoms. heard over the air this morning from 5AD at 9.30 a.m.

I have always been taught to love God’s Israel, and am deeply interested in present day happenings in the light of prophecy; and have implicit faith in God’s promise to gather together, in Palestine, His chosen people. . . .

Some weeks ago a Seventh Day preacher said in an address over the air that God had ceased to look upon the Jews as His people and if they did not become Christians there was no hope for them as a nation. I simply could not let this pass; I wrote to him and- gave him several Scriptures to study. . . . I should like a copy of your Dialogue this morning—I think anyone would be blind (deliberately) if he shut his eyes to the truth as stated by “Frank.”

May God bless your work and may many be led to see the truth and “pray for the peace of Jerusalem.” I am, Yours in Him. –

To Frank and Ernest. Dear Sirs—I was much interested in your Talk last Sunday morning. Will you please send me a copy of the Talk mentioned. The restitution is the most ‘reasonable thing I have ever heard, and there is no other way for those who have never had a chance. I am enclosing a small donation for your work. Yours sincerely.

To Frank and Ernest, Dear Sirs—Listening in to this morning’s Bible story I was wondering if you would be so kind as to send me a copy, as I get great comfort from your, broadcasts. I enclose a stamp for postage. Yours sincerely.

Frank and Ernest, Dear Sirs—Will you please forward me a copy of the broadcast on “Keys of Hell” as given from your station. I am fully persuaded that hell is the grave, but would like more enlightenment upon the subject. Yours faithfully.

New South Wales.

Dear Sirs—I have listened-in with interest, to two of your broadcasts through station 2HD, and I am writing to you for a copy of yesterday’s message on “The Church” and the pamphlet on “The Parables of the Kingdom.” Thanking you. Yours faithfully.

Dear Frank and Ernest—I was so pleased to receive your papers -to-day and am answering it to let you know I received them. Enclosed you will find a 4/- postal note for my subscription’ for further copies of “Peoples Paper,” also for the three I have already received. Hoping to receive your further papers. May God bless you in your work. Yours sincerely.

Dear Sir—I was visiting Queanbeyan just recently and heard over the radio your session of Frank and Ernest and enjoyed it very much. I would be pleased if you could forward me the two papers for the last two sessions.

Could you advise me if they are recorded on a Sydney station so that I can listen again when you continue. Wishing you success in your service. Christian greetings. Yours sincerely. •

(Word is to hand that 2HD Newcastle is heard in Sydney quite well, and the Frank and Ernest Dialogues are heard on this station every Sunday at 1.15 p.m.—B.B. Institute.)

Tasmania.

Frank and Ernest, Dear Sirs—I listen to your Talks and find them most interesting and would like to avail myself of the opportunity of having the Talks sent me. I would very much like to have the last three Talks. Thanking you very much. Yours faithfully.

Western Australia.

Dear Frank and Ernest—I was interested in your radio programme ibis evening and desire to ask if you would be so

good as to supply a copy of the booklet which you offered free to listeners, "Hope Beyond the Grave." Thanking you.
Yours faithfully.

Dear Friend—I intended writing before this to let you know I received the parcel containing two copies of "Divine Plan of the Ages," and a day or so after one copy of "Fore gleams of the Golden Age," and yesterday I received the first copy of "Peoples Paper." Since I wrote last to you I have put all my spare time into reading Pastor Russell's Sermons/ It was loaned to me by a friend. . . I enjoyed it so much that I asked my friend to sell it to me, but now she knows about it through my telling her of what it contains she 'doesn't want to part with it. I would so like to own a copy for myself, that I could lend to my friends who are interested in such books relating to the teachings of our loving Father, also another book advertised—"The Atonement Between God and Man." . . Thank you so much for enclosing the two copies of "An Open Letter to a Seventh Day Adventist." I will make good use of them by letting -some of the Adventists read them. . . .

I am delighted to let you know that I have got the radii, going well and have had the joy of listening to "Frank and Ernest" the last two Sundays. I am enclosing 10/- note for a , donation to the broadcasting. I would like the "Peoples Paper" regularly. . . . Wishing you every success in the work for the Fellowship. With love and God's blessing; in all sincerity.



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Knowing the True God.

John 17:3; 2 Peter 1:2-3. (Convention Address).

"This is eternal life, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."

IT will be manifest to the careful student that there is a deep significance in this expressed desire of the Master, that those who ' had been (or were to be) given Him might heartily enter into the fulness of the relationship to which He was inviting them, in fulfilment of the Divine Plan which centered in Himself. The knowledge here implied is not the merely superficial kind that would make one content to affirm belief in the existence of God, and in acknowledging that there should be some measure of conformity to such knowledge. Those who enjoy properly the privilege of communion with God cannot remain satisfied with mere outward forms and ceremonies. Nominal Christians may derive a -certain measure of satisfaction from the merely superficial kind of knowledge. Of these our Lord said, "O righteous Father, the world hath not known Thee, but I have known Thee, and these have known that Thou hast sent Me." (John 17:25.)

These words of our Lord show that the merely nominal believers are outside of the true, real acquaintance-ship enjoyed by those who know God; for such as really know the Father have a personal knowledge of Him, and to them He is near and precious. Out of a living faith and honest heart, they have sought to know His will and conform life and character to the standards and principles so grandly displayed in Him. Such know Him in the sense contemplated in our text.

We may ask, Is it possible for us to have much head-knowledge of God and the Bible, and still be deficient in the true knowledge of God—still fail to understand and appreciate His gracious character? It would seem to be so. Truth people, as well as others, need to be on guard on this matter. Some of them seem to get the false impression that head-knowledge is the basis of brotherhood. While encouraging Bible study and growth in knowledge we must still recognize heart-salvation as the aim and object of all our studies, as well as of our proclamations of the Gospel. Head-knowledge is a means to an end; it is merely the lamp which guides the way toward heart salvation,—"sanctification of the spirit through the belief of the truth." Let us beware then lest our head-knowledge causes us to become "puffed up" with self-importance. The true knowledge of God which our Lord prayed we may have, will not cause us to become harsh judges of our brethren, and general fault-finders; rather it will cause us to be very humble before God; it will make our hearts more thankful to Him and enable us to have proper reverence for Him, and for our Lord and

Head. It will bring us more peace and joy and love for the brethren, enabling us to have proper respect for the rights and interests of the fellow-members of the Body. It will make us more kind and considerate toward all men.

The Apostle Peter's words (2 Pet. 1:2-3) show the importance and value of the knowledge of God. Grace and peace, he says, will be multiplied unto us through the knowledge of God, and of Jesus our Lord. The knowledge of God here referred to by the Apostle means an intimate acquaintance with the Father and the Son, a knowledge of the "mind of Christ," which is a full and clear representation to us of the mind of the Father. And how does the consecrated believer grow into this knowledge of God and of Jesus Christ? Growth in the knowledge of God takes place as the result of study of His Word and by using the divinely-provided helps which enable us to understand it more completely. Our studies of God's Word enable us to understand the underlying principles which govern the divine conduct, as to how divine justice, wisdom, love and power operate. These are progressive studies. Through faith in the cross of Christ we realize the forgiveness of our sins and peace with God; (Rom. 5:1.) then coming to the point of full consecration to do the will of God we receive of 'His holy spirit begetting us to newness of life in Christ. (2 Cor. 5:17.) The spirit-begotten new creature is to grow more and more in grace and in the knowledge of God and of Jesus Christ. Each day we should be learning something more of the glorious attributes of our Heavenly Father, as we discern these in His Word, and seek to have them impressed more and more upon our own hearts and minds.

How, clearly the Scriptures show that if we would "know God" in the true sense of our Lord's words in John / 17:3, we must do so by cultivating in our hearts all the fruits and graces of His spirit. As our intimate knowledge of the divine plan and character, increases, so must also our grace increase; for those who do not attempt to come into harmony, step by step, with that which they see of the divine character will soon lose interest in such knowledge, while those who have the interest which leads to further and further study must of necessity be growing in grace continually.

The Apostle assures us that through this knowledge of God is imparted to us 'as by divine power "all things that pertain to life and godliness." What an assurance! This statement of the importance of knowledge for our Christian development in every direction reminds us of our Lord's words in our text, "This is life eternal; that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." To know God, as the Apostle here explains, signifies an intimate acquaintance with Him—an understanding and intelligent participation of the qualities of His character. It is only as we realize something of the greatness and perfection of the divine character that we are able to estimate our own littleness and imperfection; only as we see the beauties of His gracious character can we become intimately acquainted with God, familiar with His graces and virtues. The influence of this knowledge and fellowship with God, through our Lord Jesus Christ, reacts upon our own hearts, and has a cleansing and sanctifying effect. Thus the Apostle prays for some that they might grow in the knowledge of God so as to be able to "comprehend with all saints what is the length and breadth, depth and height of the love of Christ which passeth knowledge." (Eph. 3:14-19.) Those beholding the divine character, even though but dimly, as through a glass, are thereby changed from glory to glory as by the spirit of the Lord." (2 Cor. 3:18.)

We notice how closely our text associates the thought of knowing Jehovah, the true God, with our knowing Jesus Christ as the One sent of God. Jesus said, "I am the way, the truth and the life, no man cometh unto the Father but by Me." Again in the beautiful picture of the Vine and the branches is shown the, very close 'association which exists between Christ the Head, and the Church—the members of the Anointed body. Just as the branch could bear no grapes unless it received its sap and nourishment from the Vine stock, so the Christian could bear none of the fruits of Christ's spirit unless he abides in Christ, by faith and obedience.

Yet history shows how easily this important lesson of maintaining our personal relationship to Christ may be forgotten. How disposed many in the past have been to lay special stress upon relationship to, or association with sects, leaders, or organisations, and to point to their affiliation and co-operation with such as the most conclusive evidence that they are the special favourites, of heaven, -and in the sure and certain enjoyment of the Lord's approval.

The Lord's Word, on the contrary, makes it clear that individuality of character, 'personal relationship with Himself, and individual faith; love, and obedience, are the unalterable requirements set before each individual believer, and the one and only basis, upon which Divine approval may be expected. Let us endeavour always to keep this thought in mind, while remembering also the necessity of the assembling of ourselves together in larger or smaller gatherings, for mutual benefit and for the purpose of cooperation in the furtherance of the message of the truth.

Faithfulness in carrying out the Lord's directions will mean prosperity in things spiritual to such assemblies; whereas, their neglect will result in spiritual decline and the loss of much of the blessing reserved for the faithful. What marvellous privileges are opened up to those who now have the opportunity of knowing God; those who, the eyes of their understanding being enlightened, are permitted to know "what is the hope of His calling, and what the riches of the glory of His inheritance in the saints." (Eph. 1:18.) Surely to such has been given a vision of the Lord that must obscure every other object, and rivet the mind and heart upon Him in such a way as to banish every cherished earthly ambition, and enthrone Him in the life and affections as Lord of all. To these there has come the blessed realization of the fulfilment of the Master's promise, "He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." (John 14:21.) And what deep and holy manifestations of "love divine, all love excelling," the, one thus devoted to the Lord may enjoy as he presses on to know the Lord!

What privileges of association and participation in the most sacred and lofty relationships and purposes into which he may now realize himself introduced, as there unfolds before his mind the lengths and depths of the love of God so gloriously displayed in the great Plan of Redemption! This manifestation will discover to him the astounding revelation of the purpose of God to select from amongst men, from such as have ears to hear and hearts to appreciate,

a class to be His special treasure, to enjoy the greatest privilege, of all that wondrous Plan that has been of absorbing interest, not only to holy men who in all ages have sought to know the purposes of God, but also to angels, as the Apostle Peter tells us. (1 Pet. 1:10-12.)

To be favored with such a vision, to be granted participation in such a privilege, must fill the receptive heart with a joy unspeakable and full of glory. To know oneself as having been admitted into the great mystery “which hath been hid from ages and, from generations, but now - is made manifest to His saints, to whom God would make known what is the riches of the glory of this mystery . . . which is Christ in you, the hope of glory;” (Col. 1:26-27) is surely to realize every responsive chord of mind and heart strung to the keenest pitch, and all that is within us reverberating with love and devotion to Him whose love aft(‘ goodness arranged it all. To enjoy this privilege means that we are being introduced into that blessed oneness expressed by our Master, the oneness of the Divine family of Heaven, which is oneness of purpose, a oneness of confidence, a oneness of sympathy, a oneness of love, a oneness of honor, and a oneness of mutual possession,— a sharing of joys, privileges, and positions beyond our power to grasp or to believe possible, were it not that in His own message to us the Lord has told us that so great is His love toward us, that these are the things in reservation for those that love Him supremely. And the influence of all this upon the receptive heart, is’ to awaken every proper and noble element in our souls to gratitude and the desire to serve and honor Him. We have found in Him the One altogether lovely, the fairest among ten thousand. “None other could with Him compare, Among the sons of men; He’s fairer, too, than all the fair who fill the heavenly train.”

In Him we find the perfection of every grace, every grand and noble quality; every ideal of character is there, and we are captivated by His love, willing and glad to be the bond-slave of Jesus Christ, bearing about in our body the marks of the Lord Jesus; happy in the knowledge that we are not our own, but belong to Him, and into our souls there comes the sweet refrain: “Since my eyes were fixed on Jesus, I’ve lost sight of all beside — So enchained my spirit’s vision, Looking at the crucified.”

This, we believe, is in harmony with what we find set forth in the Scriptures as being the proper viewpoint from which to consider our part in the Divine Plan. It would seem that all who in sincerity of heart have laid hold of the privileges of this Gospel Age, have surely experienced something of the joys of salvation. How could it be otherwise? Could it be that we could walk by the side of the Master, and hear from His lips the unfolding of the truth of our Father’s Plan, revealing to us its depth and height and its possibilities to ourselves, and not have our hungry hearts burn within us with a holy joy? Could it be that we—could behold in Him, not only a Saviour, a Deliverer from the curse and penalty of death, but over and beyond all, our prospective Bridegroom, whose throne and glory we shall share, in whose presence we shall live—beholding I-Inn as He is and being like Him, and sharing with Him in. all the eternal ages, to come the privilege of carrying forward the Father’s Plan—and ‘still not realize ourselves ,transported with an unspeakable joy, far beyond the highest sensations of joy or pleasure known to the human heart? Surely we must realize these results, which are the clearest indication of having entered the’ way of life--drawn by the love of God and thereafter constrained by His love to lay hold on all the privileges of the child of God.

Strange as it may seem, notwithstanding all of these incentives ‘to love and devotion found in the Word and Plan of God, and the fact that they exercise such a powerful influence upon the life of the one laying hold of them, yet the Scriptures abound with warnings of the danger of losing our appreciation of these priceless truths and privileges. That such warnings have not been/ unnecessary has been abundantly proven time and again. Only the Lord may know how many, during the Gospel Age, have entered the race with unbounded joy and enthusiasm, and a real _determination to reach the goal, only to fall by the way when the trials and testings promised overtook them.

Against this danger our Lord Himself repeatedly warns us. How clearly He has sought to give us the proper understanding of the cost of discipleship. He has not minimised the difficulties and besetments of the way. His method has been -to clearly portray these in their true light, so that the one desiring to follow Him may have clearly in mind that the way to • the Kingdom and joint-heirship with Him is to ,be gained by way of the cross—self-denial and sacrifice. While, therefore, appreciating the love that might prompt to enthusiastic zeal in beginning the race, He seeks the love that will be of an enduring nature; the love that will be so centered in Himself, that it can never be displaced by any of the enticements of the world, the flesh, or the devil; the love that will become more fixed and unshakable with the passing of time, and that will be made stronger by the trials and difficulties of life which link us so closely to Him, as to make us sharers with Him in His cup, His baptism, as members of His body. Since, then, we find so many references to this danger in the words of Jesus and the Apostles, it behooves us to give them our prayerful consideration; and this necessity is the more clearly. recognized by those who can grasp the underlying truths relative to the importance of that “first love,” so greatly desired by the Lord, and which plays so vital a part in the Lord’s judgment of His people.

The importance of maintaining our first love for the Lord is ‘brought to our attention in the Lord’s message to the Church at Ephesus.. Examining this message we find it contains much in the way of commendation. In His inspection of this Church, the Lord found the spirit of labor, of endurance, of hatred of evil, and that notwithstanding difficulties, they had not fainted; and yet for all that, He had something against • them, and His words indicate that the matter is of supreme importance. He found not that which they had once possessed—their first love; and because of this, He calls them to repentance, and the regaining of this most important virtue.

The love sought by the Lord, and which had once been in evidence in the Ephesian Church, is that deep, personal love and devotion to the Lord Himself—that love that finds in ‘Him that which satisfies every desire of the heart, and enlists every power possessed in His service, and causes such to sing:

“Though all the world my choice deride,

Yet Jesus shall my portion be ;
For I am pleased with none beside;
The fairest of the fair is He.”

A question then of deep importance •to each one of us would he, Am I maintaining my “first love” for the Lord? Is His truth more precious to me today than hitherto.? An examination of our hearts to see if we are maintaining our first love for the Lord would seem to be both timely and profitable to all in these days when issues connected with the eternal interests of all who are the Lord’s are under discussion. Such as belong to this class will recognize that the judgment now upon the Church is for the very purpose of making manifest the approved ones, those who will be found acceptable to the Lord in the final gathering together of His jewels. Who that so understands the matter could fail to be interested in the examination of his own heart, sincerely desiring to find the Lord ruling supreme in his life; and to find there the careful observance of those vows of allegiance made in the warmth and ardor of our ‘earliest love, when our minds were illuminated with the vision of the Master and there came into our lives the all-absorbing desire to pour upon Him all our love and devotion.

How helpful, then, the thought gathered from this our Lord’s message, that the greatest safeguard against the enemies within and without, and the thing most pleasing to the Lord, will be for us to show unmistakable evidences of our love for Him; to have Him fixed in our hearts as the One above all others, and have as the one great, burning desire of life, to please Him, and to be transformed by contact with Him into His own glorious likeness, and thereby be fitted for His presence and the future association with Him in “the glory to follow.” A recent Christian writer has well said: “The worthiness of the espoused virgin to be the Bride, the Lamb’s wife, consists not merely in sinlessness, though she will be ‘holy and without blemish’—‘without spot or wrinkle or any such thing’ (Eph. 5:27), made ‘whiter than snow’ in the great fountain of redeeming love, her Redeemer’s merit. . . . But to be the Bride of the Lamb, she must not only be a virgin in purity, and in addition be free from sinful alliance and coquetry with the world, but she must be more, much more than this. . . . She must prove that she possesses a consuming love for the Bridegroom, and an untiring devotion to His name and principles, so as to be willing to be despised and rejected of the worldly, as He was, for the sake of obedience to His doctrines.”

What language could better emphasize the thought to be borne in mind; that refraining from wrong-doing and living separate and apart from unholy associations, while essential and commendable, are not the most important features of the life and conduct of the prospective Bride of Christ. The expression, “a consuming love for the Bridegroom,” seems so very appropriate when applied to this class, for the reason that it covers all the different, phases of the love and service which must be manifest in the devotion and consecration of the believer. Such love would meet every desire of the Saviour’s heart, who in the very nature of things must always find Himself occupying the chief place in the affections; the heart’s most precious treasure; and such love would always be alert to give the fullest demonstration of the completeness of that devotion. Nothing would be undertaken without having Him as the centre of it. In the study of the Scriptures, He would be always before the mind, because the end in view would be to know Him better, to become better acquainted with His will and character; and the sure result would most certainly be to find oneself developing in that knowledge that brings “grace and peace” through the knowledge of God, and of Jesus our Lord. (2 Pet. 1:2.)

The desire to know God and Christ in this deeper, grander sense, will become the inspiring incentive, to study the Divine revelation, and will make that study the most absorbing and blessed occupation of life. This thought seems clearly expressed by the Apostle Paul (Phil. 3:8, 10); “Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of, Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but refuse, that I may win Christ; that I n-lay know Him, and the power of His resurrection; and the fellow-ship of His sufferings, being made conformable to His death.” With the Apostle, all things were simply a means to this end. Many things might have absorbed his attention—his remarkable visions and revelations superior to anything enjoyed by the other Apostles; or, his special position as a “chosen vessel,” more widely used than any of the original eleven, might have inclined Him to clothe himself in a halo of glory—but not so, Christ eclipsed everything else; he believed Christ; he preached Christ; and he lived Christ. (Gal. 2:20; 1 Cor. 2:2; Phil. 1:21.) What a lesson is here for all the footstep followers of Christ, and more particularly for those in the position of leaders or teachers! What a power for good all such would be •if all were endeavouring to copy the Apostle in these things.

Also it is well for us to keep in mind that the Christian life is not to be thought of as a one-sided system of ethics that would be content to simply sit at the Master’s feet and contemplate His beauties of character, and become so absorbed in the study of the “Christ life” that we would forget to do Him service, or fail to remember that the life of Christ was pre-eminently a life of service. To have a consuming love for His glorious personality must then exert a powerful influence upon the heart, and inspire the recipient of His grace with the sentiment of the poet:

“I’m not my own, dear Lord to Thee
My every power by right belongs;
My privilege to serve I see,
Thy praise to raise in tuneful songs.”
“And so, beside Thy sacrifice,
I would lay down my little all,
‘Tis lean and poor, I must confess
I would that it were not so small.”

Truly, such will assuredly find the fire of love within the heart consuming everything—all we are and all We have or

might hope for as human beings—and never being permitted to burn low or become, extinguished until every vestige of the offering' has been fully consumed. Yea, more; there must be a growing appreciation of such privileges as time goes on, on the part of the sacrificer. Again we quote: "In proportion as his love and zeal for the Lord grow day by day through a knowledge of the Truth and the attainment of its spirit, he will find himself giving more' and more of time, more and more of his influence, and more and more of such means as are-at his command, for the service of the Truth;—and planning, additionally, how he may- curtail the various personal and family obligations so as to be able to increase his offerings and sacrifices."

As we think of these things dear brethren, how do they affect our minds? Do we find ourselves lifting up our hearts in prayer to God that such devotion, love and sacrifice may ever characterize our lives? Do they quicken us to renewed appreciation of the greatness of the privileges enjoyed, and send us forth to glorify our God, and be a blessing to those about us, imparting to them something of the knowledge and the joy that have transported us above the trivial things of earth? Or do we think of this picture of consecrated zeal as being merely a beautiful ideal, and go on our way much-as we might do if, we were not making claims of special consecration, of self-denial, of giving up of human rights and privileges? Do we feel no burning zeal to herald forth the Message of God's grace that we so often sing of as being a theme so rich and so engrossing that even in the Ages to come it will continue to be our employment- and joy to tell the old, old story of Jesus and His love"?

The position in which we may find ourselves in respect of these things, it seems, will be largely determined by the degree of our heart-knowledge of Him, and the measure of that "first-love" which we have kept alive in our hearts by the Lord's grace.

The Scriptures abound with assurances that the end of the Age would be a time of special trial, not only upon the false systems of that, time, but also those most highly favored ones who would have a share in the special light and privileges of the Harvest period. "Unto whomsoever much is, given, of him shall be much required," is a very searching truth connected with the unfolding of God's plans and purposes; and nowhere is this more emphatically moot than in- its application to our own day. "Judgment most begin at the house of God." Recognizing this, it is not difficult for the watchful saints to interpret the meaning of the present tests of endurance, alertness and faithfulness now being experienced by the brethren throughout the world; and these trials are being recognized by the faithful as being most appropriate indeed, in view of our Lord's statement, previously quoted, to the effect that such as had been thus highly favored must expect severe testings.,

As might be expected, there is a great diversity in the trials peculiar to this our day. Loyalty to the Truth, and the possession of its spirit, will surely be on trial. Our love in all its various features will also be tested. Our consecration will be proven to be full and complete, or half-hearted, by the experiences through which we pass. Our services will be manifested' as being either acceptable or unacceptable• by the' motives that prompt them. Will they be inspired by a pure unselfish love for the Lord, the Truth and the brethren, or will they be the results of partisan zeal, or consecration to systems, organisations, or great works? "The day shall declare it," says the Apostle.

Others, again, are being tried by present experiences on the point of "faithful continuance in well-doing." Many seem to have experienced an interruption in their well-doing that has seemed to amount almost to a full stop, and in whose minds there seems to be the thought that the Lord's providences indicate that all individual or concerted activity on the part of God's people should cease; that each by himself and for himself must be the attitude of the faithful. Here we seem to have the two extremes of thought; on the one hand, works and co-operation stressed beyond their true meaning; on the other hand, an apparent oversight of the Scriptures' most emphatic teaching regarding the inseparable oneness of the Body of Christ, and the duties and responsibilities of every member, looking toward the well-being of the whole body.

Therefore, we believe the importance of that "first love" may again be seen as having a very real application to these experiences, and all the ways and means now being over-ruled by the Lord in the testing of His people. In this instance let us refer to the words of St. Paul (Heb. 3: 6, 14), where he has something to say about the importance of first things: "Whose house are we, if we hold fast the confidence and rejoicing of the hope firm unto the end." "For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end." It seems only necessary to turn our minds back to those earlier days of our introduction into the' wonderful secrets of our Father's Plan to appreciate these words of the Apostle. How strong was the beginning of our confidence! How firmly fixed our determination! And oh, how great was our joy when we realized ourselves in the days of our Lord's presence, and standing in the very midst of the great dispensational changes that had been the theme of the holy Prophets and Apostles; that we had reached the time of that great event which had been so earnestly and prayerfully hoped for on the part of the faithful Church of Christ—the Second Advent of our Lord—the hope that had inspired the true Church all through the Age, as she went forth to fulfil her Divinely ordained mission; for it was for this hope that she has endured the fires of persecution, the rack, the dungeon and the stake, triumphant in the faith that -the One she loved and to whom she was espoused, would return to take her to Himself and fulfil to her the rich promises of His love. We may surely read in the signs about us, in the reflecting light of inspired prophecy, the unmistakable evidence that her triumph is all but complete! And •the language of the Prophet has found its fulfilment in our hearts. "Oh the blessedness of him that waiteth, and cometh unto the thousand three hundred and five and thirty days." What unbounded joy was ours, and how precious and valued were the privileges of knowledge and service then before us; what a delight to spend and be spent in The -service of our present Lord How. much would we have been influenced then by the petty opinions of others? How great' would have been the trial to find ourselves -shut off from , participation in service; how disinclined we were 'then to deprive -ourselves or others of the privilege of hearty co-operation and fellowship; and what a

blessed kinship we found in others of like precious faith. In every country and clime .God's true people have been found gathered around the same Lord and Master; and He who understands every language, heard in every tongue the same song of joy. "Oh the blessedness!" .

Friends, let us call to mind these things! Let not the fact that certain circumstances which have been permitted of the Lord, and which will eventually work out our highest good, rob us of the joy and confidence and the holy zeal of those days 'which marked the beginning of our confidence and our hopeful rejoicing; and so long as the door of opportunity for service and suffering stands open, let us do with our might what our hands find to do. What matters it to us where we may be on the stream of time insofar as serving our God is concerned? Whether here or there, sowing or reaping, in earth or heaven, the sweetest of all privileges will always be, serving Him.

"My highest place is lying low
At my Redeemer's feet;
No real -joy in life I know,
But in His service sweet."

As a concluding, thought may we not again refer to that important feature 'of the various texts that we have been considering, putting all the emphasis where the Lord puts it, namely, personal contact and association with Him, and an all-consuming love for Him that gives Him absolute sway in our lives—ourselves His willing and devoted servants, and every power of mind and body consecrated to Him. Examining ourselves in the light of our study of this subject will assist every sincere and honest heart, we trust, in the effort to maintain the degree of love and zeal' necessary to a place in the Kingdom. In such examination of our hearts, we may well inquire, Have I maintained my first, love? And in view of the fact that I may not point to my works, or my patience, or my endurance, or my hatred of error and evil, as an indisputable proof that "first love" has, been maintained, how searching is the question. Remembering the Master's words that after we have done all, we are still unprofitable servants, do we not feel something of the helplessness of Peter, and with tearful eyes, look up into His face and say: "Lord, Thou knowest all things; Thou knowest that I love Thee"? We know that He will then read in our zeal, our labours, our endurance and our patience, the sure testimony of true love for Him. Every opportunity then for serving Him in all the ways provided will be eagerly grasped—privileges great or small, for serving the brethren, for pro; claiming the blessed tidings of the Divine Plan, for comforting and encouraging those about us. A love as wide as the globe will take in every member of the Body, and these will be carried in the arms of our faith and love before our Father's throne; and our interest in them will be rewarded, we may be sure with our Master's smile, for has He not taught us that every member of His body in the flesh represents Himself, and the service is recognised as done to Him. Under such circumstances the heart will ever remain satisfied and will never cease to sing:

"All for Jesus! All for Jesus!
All my being's ransomed powers:
All my days and all my moments,
All my thoughts and all my hours."

Service will continue to • represent true devotion, and will never become mere formalistic service, without the power—such as is evidenced by others less enlightened. It will be devoid of all partisan strife, all vain glory, all effort to make a fair show in the flesh. All will be done to the glory of God and in the highest interests of His people. None will surely know just how few or how many may be the years before us—perhaps it may not even be a matter of years for some of us; and such meditations make very precious to us the hope which as an anchor holds fast within the vail, and create the desire to live each day as though it were our last day of privilege this side the vail. How we would want to spend that day, were we to know that its close would finish our life of opportunity here! What zeal and love, and earnest waiting and looking for the Master, it would bring to us! A related thought it well expressed by a late beloved Christian:

"Truly 'wise' will those of the consecrated prove to be who, neglecting worldly enchantments, and earthly hopes and prizes, and with hearts yearning and waiting for the Beloved, are found ready and proved worthy of the great exaltation promised, as the Bride, the Lamb's wife."

"Bride of the Lamb, thy charms, Oh, may' we share."

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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Bible Exposes No-Death Theory.

UNDER the heading, "Blunt Talk by Minister to Congregation," the following news item from Adelaide, South Australia, appeared in the Melbourne "Herald" of 5th June:

"Many of the people attending , church tonight (Sunday) have come because the Governor is here," said the Rev. A. G. Jones, preaching at the Whyalla Church of England evening service, at which Sir Willoughby and Lady Norrie were present.

“This is probably the first church visit this year for many of you. There was a large gathering here to give thanks for victory in Europe, but there is only the merest handful at the weekly services when there are always special prayers for the men and women of the services. . . . Too many people use the church for convenience, having two links with it—for marriage and for burial.”

From the above statements it would seem that the Rev. Jones places the responsibility upon the congregation for their small attendance at the regular church services, and apparently presumes that the services, including the particular church doctrines, are in no way at fault. Even if the Governor could attend this church every Sunday, would this be sufficient inducement to attract the same number of people as when the Rev. Jones made the above statements? If so, it would demonstrate that it was not the Gospel message that attracted, and if attendances were satisfactory for any other reason, what real good would be accomplished?

Apart from some city churches where entertainment is provided in the way of organ recitals and well trained choirs and leading soloists, the difficulty of empty churches is more and more apparent, and sincere ministers and church workers are naturally greatly concerned, but does this concern lead to an investigation of the cause of the difficulty? Do they examine the Word of God to determine if church creeds are really true, and whether the pure Gospel of Jesus Christ is really preached, so that it may attract and supply the need of those who wish to worship God in spirit and in truth?

A sample of a present-day church sermon was published in the Melbourne “Age” of 18th June, under the heading “Climax of Life,” and reads as follows:

“In opening a series of winter lectures at Wesley Church last night on the subject, Death and Life Beyond, Rev. Dr. C. Irving Benson said death was a crisis, because life was critical throughout. There was something seriously at stake in man’s life, the climax of which was death. What happened after death depended upon what had happened before it, and, similarly, upon man’s relation to God. Death was not a state, it was an act. It was not a condition, but a transition; not an abode, but an experience through which they passed. There were no people in cemeteries. It was as natural, to die as to be born. Human bodies, so wonderfully made, were by their very nature temporary—the prick of a thorn or an invading germ might destroy them any day. They were bound to wear out in time. Not only did life survive death, but personality endured.”

If the preacher’s name had not been included in the above report of the sermon on Death and Life Beyond, it could reasonably have been attributed to any other religious leader than one of Christianity, for these statements by Dr. Benson are in direct opposition to the teachings of the Bible as a whole, as expounded by Christ and His Apostles and prophets throughout the Old and New Testaments.

If it were true that “It was as natural to die as to be born,” why did the Prophet Ezekiel, as a mouthpiece of the Lord, declare: “For why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.” (Ezek. 18:31, 32.) Then Jeremiah, another faithful prophet of God, declared that death is “the land of the enemy.” We quote: “Thus saith the Lord, A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border.” (Jer. 31:15-17.) There certainly is nothing “natural” in going to “the land of the enemy” and St. Paul explains so clearly why death is the land of the enemy when he declares—“Wherefore, as by one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” (Rom. 5:12.) Again this same Apostle declares: “The wages of sin is death.” (Rom. 6:23.) There is nothing “natural” about sinning, so death, the penalty for sin, must be most unnatural. Indeed, so unnatural is death that after about 6,000 years of dying, mankind, in losing its loved ones today, whether at home or away at the war, is as grief-stricken as were our first parents with the loss of Abel, so terrible is the wages of sin. On one occasion, Jesus Himself was so touched with the grief of the sorrowing relatives of Lazarus that it is recorded of Him—“Jesus wept.” Our Lord did not tell them that it was quite natural for Lazarus to die, and that what seemed like death was really a transition — a passing to life in another realm.

Seeing then, that death really means death and not life in any sense, in what way is the prophet’s words fulfilled—“They shall come again from the land of the enemy”? The answer is found throughout the Bible in the assurance that there shall be a resurrection of the dead. Let us note carefully St. Paul and the Lord Himself as follows: “Christ died for our sins according to the Scriptures; and that he was buried, and that He rose again the third day according to the Scriptures.” (1 Cor. 15:3, 4.) In Rev. 1:18 we have the words of Christ: “I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell (hades—the death condition) and of death.” How satisfying is the assurance again, that “Jesus by the grace of God tasted death for every man,” (Heb. 2:9), in contrast to the supposition that life survives death, as stated by Dr. Benson.

St. Peter in his 2nd Epistle, 2nd chapter, declares: “There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them.” There can be no doubt that the doctrine of the immortality of the soul, as advocated by Dr. Benson, denies the necessity for the sacrifice of Christ, for if the penalty for sin—“dying thou shalt die”—were not true, Christ need never have died “the just for the unjust that He might bring us to God.”

While it is true that “there are no people in cemeteries” that is so not because there is no death, but rather, because the Lord has the gift of life in His keeping, and on account of the sacrifice of Christ He has provided a resurrection day, when He will create bodies anew and give again the breath of life and personality to each body, thus constituting

living souls. For the saints in the first resurrection, spirit bodies will be created, and they shall inherit the heavenly kingdom with Christ; and for the world of mankind in the general resurrection, earthly bodies will be created and they shall inherit the restored earth, if they obey the laws of Christ's Kingdom. Both the spiritual and earthly resurrections are shown by St. Paul in 1 Cor. 15:35-40. (See also Acts 24:15; John 5:28, 29, Revised Version.) •

It is very evident also, that the no-death theory supports the erroneous teachings of Spiritualism and- of Evolution which are now more prevalent than ever. St. Paul had to combat much worldly wisdom in his day, as shown by his letters to the Corinthians in particular. In 2 Cor. 11:3 he declares: "I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." The deception of Eve was accomplished through Satan's lie—"Ye shall not surely die,"—and today this lie is still accepted by the majority of church preachers, •with the result that their teachings are corrupted from the simplicity that is in Christ. Our Lord's prayer in Matt. 11:25, 26 shows to whom the truths of His Gospel are , revealed—"At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in Thy sight."

Another matter that is at present exercising the minds of thoughtful church people is the fact that their ministers do not encourage them to study their Bibles. When most ministers visit the homes of people 'it is stated that they talk about almost all other things than the Bible, and as for desiring questions on the Scriptures or teachings of their church, this is not at all encouraged. One lady recently stated that since she started to question the minister -of the church she had attended in past years, he has kept away from her home; others have expressed dissatisfaction at the way the ministers avoid such subjects as the second advent and the resurrection. The truth is, that church creeds cannot satisfy those who really wish to know God's Word and become Christians, and the church ministers, being educated only in their creeds do not know the truths of the Bible, and are helplessly confused when questioned on the Scriptures.

What, then, are sincere seekers for the truths of God's Word to do in these circumstances; are they left in any doubt in the matter? Not at all; the Scriptures foretell the 'very condition of the churches today, and show that the Lord has cast off these systems and is calling His sincere people out of sectarian and creedal bondage into the light of the glorious Gospel of Jesus Christ. In Revelation 3, from verse 14, we have a description of the seventh and last church systems existing in the world prior to the setting up of Christ's Kingdom. The true and faithful witness (the Lord Himself) declares: "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will .spue thee out of my mouth." Again in Rev. 18:4, the Lord, in using the term "Babylon" to describe present-day church systems, exhorts His people, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Jeremiah prophesied of this same time when he declared: "Flee out of the midst of Babylon, and deliver every man his soul. . . . Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad. Babylon is suddenly fallen and destroyed; howl for her; take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not ,healed: forsake her." (Jer. 51:6-9.)

New Edition of "Good News."

A new edition of the booklet "Good News" is now• ready, and is most appropriate and timely for the present, showing how the Lord will make wars to cease unto the ends of the earth. Friends desiring a helpful message for today to pass out should procure these. The price is 4d. per copy, or 3/- per doz., post paid.

Do you desire "Knowing the True God" in Booklet Form?

Should there be sufficient orders, the main article of this issue—"Knowing the True God"—will be printed in booklet form. Our friends may like to have copies for passing out, and the price will likely be about 3/- per doz., post paid. Will all friends please place their orders during July, if they desire copies.

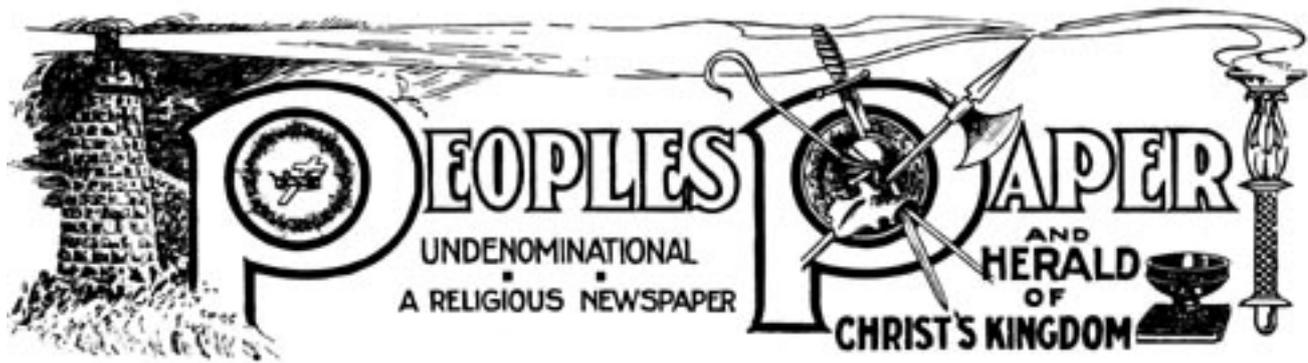
" Chosen People."

A mistake was made in April "Peoples Paper" in quoting the price of booklet "Chosen People" at 1/- per copy. This helpful explanation of the Jewish question is 1/9 per single copy, and 1/6 each in half-dozen lots. post paid.

Radio Cards for All

Radio Cards advertising 2HD Newcastle (263 Metres) , and 3SH Swan Hill (226 Metres) , the two radio stations commencing 1st July, are now ready in large supply. All friends within range of these stations should send for these •cards for distribution. Cards are available of course for other radio stations as well. Do not miss the opportunity of service in this way. 2HD'sessions are at 1.15 p.m., and 3SH at 10 a.m. on Sundays.

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Christian Constancy.

(Convention Address.)

MR. CHURCHILL promised the British race "blood and tears," and what followed was such that it was necessary to adopt all sorts of expedients to try and maintain the people's morale. We are not under any illusions, as New Creatures, regarding the future. We know full well what the Master said, that the servant is not above his Lord, and whilst He was persecuted, they would be persecuted. We know that through much tribulation will we enter the Kingdom.

I was one of those who used to count the days until October, 1914. It is thirty years since then. As we begin I to wonder how long things will last, there is some excuse for a topic like "Christian Constancy," or endurance, or steadfastness. At any rate, we long ago came to the conclusion that it was not until such-and-such a date we were consecrated, it was until death.

The inspiration for this topic, I might say, came from various things; one was a splendid series of articles by a Brother in England, "As always, so now." But another inspiration was the expression, "Old Faithful." I endeavoured to some extent to find out what that meant. I have heard that it was an old faithful steed, a farm horse, or something of the kind, and as a reward for his faithfulness he was turned out to pastures green in his old age. I had the idea it must have been some faithful old servant. If we take it in the final analysis it is a symbol of faithfulness or constancy.

Now constancy can be interpreted as steadfastness or firmness of mind, or loyalty. It is not always in the limelight that this constancy or steadfastness is demonstrated. It may be at some lonely outpost, or in some place unseen. But still it is required, for the simple reason that we know full well the determining factor will be character.

Now let us read a passage of scripture, Heb. 3: 6, 7, according to Moffat. "Christ is faithful as a Son over God's house. Now we are this house of God, if we will only hold on confident and proud of our hope." "Hold on"—constancy or steadfastness. "Confident, proud of our hope." The association between that text and the word "character" is this, that if we are going to become part of that house of God, the New Jerusalem, we will have to demonstrate that character and the strength of that character. This is more pronounced, too, when we come to think of the fact that 144,000 is the specified number that will constitute the elect. Spread over 2000 years, it is not many, even allowing for the fact that there will be more at the beginning and end of the period. The fact remains it is going to be a severe test, we are to be tried to the utmost in order to qualify for the glorious work that belongs to the future.

Now the necessity for such testing is the fact that to become a part of this New Jerusalem, this House of God, we will be as under-priests, and will have a gigantic task to deal with the fallen human race. You know the "old man" you have to deal with. Now just think of it, and then think of all the various dispositions and habits and preferences and perversities and weaknesses, and the ignorance and superstition in the world. Now what an enormous amount of work, lies in the future! Consequently those who are going, to be instrumental in blessing all these members of the fallen race, the groaning creation, have to be tried to the utmost.

The architect for the Federal Capital said that the data he was supplied with for the construction of the city was perfect in every detail, but was lacking in two most important things, and one was the beauty of the gum trees every one was a poem --4 and 'the rarity of the altitude. He went into raptures over it. I quote that to prove this point. Familiarity breeds contempt. The compilers of that data did not bother mentioning those facts because they were so familiar to them. We are so familiar with these weaknesses of the human race that they do not seem to carry the weight they should, and we are so familiar with the Truth, with the Scriptures, that they become more or less commonplace with us. That is why I am quoting Moffat, as it will perhaps cause us to think.

We see a great deal of misery and suffering around us, and want of respect for law. Even the children want to please themselves. It even affects us, and that is why it is necessary for us to be on the alert to demonstrate our loyalty, our steadfastness, firmness of mind: Now how is this loyalty to be demonstrated or manifested? There is an expression well known to many of us, "I will be faithful to the Lord, to the Truth, to the brethren, and to all with whom I have

to do, not only in the great things of life, but in the small things.” You know that in electrical installation, if a thing is not insulated properly there is likely to be a leakage, and so unless we are in contact with the Lord there will be a leakage. Consequently we will have to see there is nothing to withdraw the spirit. So our loyalty, our steadfastness, will be demonstrated towards the Lord. We will take notice of His words, they will abide in us, and we will keep His commandments. Not the ten commandments given to the Jews, but something higher than that, as you know. It will be to “Love the Lord, with all our heart, and mind, and soul and strength, and our neighbour as ourselves,” but it will go further than that, to love one another “as I have loved you.”

Then regarding the truth, we will be faithful to the truth. When we speak about being faithful to the Truth, we read in 2 Cor. 11, words to this effect: “I wish you would put up with a little ‘folly’ from me. Do put up with me, for I feel a divine jealousy on your behalf; I betrothed you as a chaste maiden to present you to your one husband, Christ, but I am afraid of your thoughts getting seduced from single devotion to Christ, just as the serpent beguiled Eve with his cunning.” Now, when we endeavour to serve the Truth, we are tempted to adopt expedients, and sometimes the Adversary might trip us up. Curiosity was the trouble with Eve, and curiosity would sometimes entrap some of us. Nevertheless we might be well-meaning, and try to investigate strange ideas and doctrines. It is a dubious undertaking. I have found from my own experience that you are wasting your time, pulling to pieces a straw man. so it is not worth while. We should be true to the Lord. “I am determined to know nothing among you save Jesus Christ, and him crucified.” Just put the Truth in the forefront, and be loyal to that; you will then be oblivious to many other things, otherwise you will be only chasing illusions. .

We are to be faithful to the brethren, and in this we will be doing as the Apostle advises us, as we read in Philippians, “Well, then, my brothers, for whom I cherish love and longing, my joy and crown, this is how you are to stand firm in the Lord, O my beloved.” It is done by forgetting the things which are behind and pressing toward the mark. But I want to stress the next verse. “I entreat Euodia and I entreat Syntyche to agree in the Lord. And you, my true comrade, lend a hand to these women, I beg of you; they have fought at my side in the active service of the gospel, along with Clement and the rest of my fellow-workers whose names are in the book of life.” That allows for diversity. We often want to have people similar to ourselves, and try to force them to our way of thinking. On fundamentals, we should think alike. But these two sisters apparently had differences of thought, and that was why the exhortation was necessary, to be true or faithful and to agree in the Lord. _ If we agree in the Lord it will allow a diversity, differences of opinion on non-essentials.

Then there is another passage that we cannot neglect; it is found in 2 Pet. 3: 17,18, and reads: “Now, beloved, you are forewarned: see that you are not carried away by the error of the lawless and so lose your proper footing; but go on growing in the grace and knowledge of our Lord and Saviour Jesus Christ.” We have to watch against lawlessness creeping into our company. I mentioned that anarchy was prevalent everywhere. We have to be on guard against lawlessness, want of respect for law.

Then we have mentioned being faithful to all with whom we have to do. That is, people outside, in the world. Love is summed up in little things. You have to do something. “If ye do these things,” that is the stipulation laid down. Then we have to develop that loyalty and firmness of mind which will demonstrate our worthiness to obtain ‘ that glorious reward, to be joint-heirs with the Master in helping the poor groaning creation out of their undone condition.

We have mentioned the conditions that prevail in the world, the wickedness waxing worse and worse, and errors everywhere, and consequently it is important for us to have some way in which we can maintain that confidence and steadfastness. Of course, there are various ways. Gratitude is responsible for people being faithful. Gratitude causes us to respond, when we think how much has been given us. We think of the Scriptures—“The Lord will not forget thee,” we have that assurance, and also—“I will never leave thee nor forsake thee.” We have proved that over and over again. Then there is the gratitude that must go forth from us towards the Master—He who, having loved His own, loved them to the end. He would not leave them comfortless, but would send them the holy spirit. There must be gratitude welling up in our hearts and causing us to strive to the utmost to do His will. We look around us and think what the soldiers in the war are going through. We read of their suffering, and the changes through which they are passing. They are not doing it for anything like the reward we are promised. They certainly think they are fighting for a New Order. Some of them have a doubt about it, but some enthusiastic ones are fighting on, thinking they will get a New Order, but I think we have a better guarantee of a New Order than anyone else. So that causes us to be confident and firm in our endeavour to press on in the race.

Then when we think of the example of the Master, it is a great stimulus to us. There was also the Apostle Paul. The Master was perfect, but Paul was a man of like passions to ourselves, yet he won through. There are several passages of Scripture which I will read, and I think you will agree with me that these Scriptures give us a fair indication of what a wonderful example the Apostle left. us.

2 Cor. 11: 23-28—“Ministers of Christ? Yes, perhaps, but not as much as I am, with all my labours, with all my lashes, with all my time in prison—a record longer far than theirs. I have been often at the point of death; five times have I had forty lashes (all but one) from the Jews, three times I have been beaten- by the Romans, once pelted with stones, three times shipwrecked, adrift at sea for a whole night and day; I have been often on my travels, I have been in danger from rivers and robbers, in danger from Jews and Gentiles, through dangers of town and of desert, through dangers on the sea, through dangers among false brothers through labour and hardship, through many a sleepless night, through hunger and thirst, starving many a time, cold and ill-clad, and all the rest of it.” The Apostle was compelled to blow his own trumpet, as some would say, because of the way he was attacked. But it was well for us, or we would not have had such a record.

Phil. 1: 19-27—I picture the Apostle before Nero, expecting to lose his life. “The outcome of all this, I know, will be my release, as you continue to pray for me, and as I am provided with the spirit of Jesus Christ—my eager desire and hope being that I may never feel ashamed, but that now as ever, I may do honour to Christ in my own person by fearless courage. Whether that means life or death, no matter. As life means Christ to me, so death means gain. But then, if it is to be life here below, that means fruitful work for me. So—well, I cannot tell which to choose; I am in a dilemma between the two. My strong desire is to depart and be with Christ (Better translation—I have a desire for the returning, and being with Christ), for that is far the best. But for your sakes, it is needful that I should live on here below; I am sure it is, and so I know I shall remain alive to serve you all by forwarding your progress and fostering the joy of your faith. Thus you will have ample cause to glory in Christ Jesus over me—over my return to you.” The Apostle was weary and tired, he wished the end was there. Seemingly the conditions were such that he felt it was his duty, his loyalty to the Lord, that he should remain, so he did remain, but he was looking forward to the time of the Lord’s return when the righteous Judge would give him a crown, and also all those who loved His appearing.

Another means of maintaining that constancy and loyalty is by assembling together. You know we need that exhortation as the Apostle said, “so much the more as ye see the day approaching.” Therefore it is a great privilege to take ‘advantage of the company of the brethren. Another way is by taking advantage of the assistance that we will receive from our Elder Brother. We have this record which is very timely, Heb. 4: 14-16—”As we have a great high priest, then, who has passed through the heavens, Jesus the Son of God, let us hold fast to our confession; for ours is no high priest who cannot have sympathy with our weaknesses, but one who has been tempted in every respect like ourselves, yet without sinning. So let us approach the throne of grace with confidence, that we may receive mercy and find grace to help us ‘in the hour of need.” Let us note there the reference to constancy—”hold fast.”

If we can be stimulated to exercise that constancy and firmness of mind to the end, we will merit the “Well done, good and faithful servant.” Have we ever tried to conjecture what that glorious condition will be when we are ushered into the presence of the King? There is a great deal of excitement with many people to get to Canberra for the advent of the Duke. But I can tell you there are many people who are glad when they can put off their fine clothes, and to whom it is an ordeal to have to appear in the presence of such people. I have seen the Prime Minister reading a book on etiquette. The point I want to make is, they do it so they can gracefully deport themselves in the presence of these high personages: Now we are going to be ushered into the presence of the King of kings and Lord of lords. How do you think we shall shape? Will we be at ease, will we be happy, will we have the right spirit? Or be like fish out of water? I will leave that thought with you. “Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord.”—I Cor. 15: 58.

BEREAN BIBLE INSTITUTE Ermington Place, Kew, E 4, Melbourne, Vic., Aust.
PEOPLES PAPER. AND HERALD OF CHRIST’S KINGDOM.
Published by the Berean Bible Institute,

Berean Bible Institute

WITH the close of April another yearly term for the Berean Bible Institute has been completed, and in presenting this report and balance sheet it is with sincere gratitude and thankfulness to the Lord for all His favors and overruling providence manifest upon the efforts to serve His cause of truth in these last days of the harvest time in this corner of the harvest field.

With the Lord’s blessing and the loving assistance of so many of our brethren the work of the Institute generally has been maintained and in some features has been extended over the past year. Reference to the Radio work is contained in a separate report in this issue, so is omitted here.

Our monthly periodical, “People’s Paper and Herald of Christ’s Kingdom,” now in its 28th year of publication, carries its message regularly each month ‘to our brethren and readers generally. The words of appreciation of the contents of the “Paper” expressed by the brethren, and also by a number of new friends, shows that it is a means of good help and encouragement to many in their Christian way; it is encouraging to know that this is so, by the Lord’s grace. Again at this time our thanks are extended, to various friends for their contributions to the columns of the “People’s Paper.” A further increase in the number of subscribers is in evidence, and some of our readers also assist by sending subscriptions for their friends, and in this way other literature is also introduced to those who desire the spiritual things.

On the financial side the “People’s Paper” still requires to be supported by the General Tract Fund, but this is compensated to a good extent by the considerable number of the periodical being used in the general witness work. Three months’ free copies are forwarded to all enquirers for literature, ‘or other names sent in, and where some interest is shown the “Paper” is continued free for longer periods. Lists of names and addresses may also be sent in for samples of “Peoples Paper” and extra copies are available to our friends for distribution personally.

Considerable quantities of books and booklets have been” supplied over the past year throughout Australasia and to Britain, U.S.A., and Canada, and while extra time is still required in transit only minor losses have been suffered as the.-result of the war.

The work of witnessing with tracts, cards and newspaper coupons has been carried out in various parts, and while the printing of tracts is necessarily curtailed, this has been offset to some good extent by the use of the Radio Dialogues in printed form. Supplies of tracts and the

Dialogues are available for all who can use them to good advantage. The work with the Consolation Cards has been continued to good advantage amongst the bereaved. Considerable numbers of cards have been sent out by various Classes, and many people have received much comfort and help from the literature on the hope beyond the grave. These cards are supplied to all who desire to engage in this work of comforting those in the sorrows of bereavement.

Most of our readers are aware that the work of the Institute is carried on by voluntary financial assistance from our friends generally, and the General Tract Fund has received amounts, by the Lord's overruling providence, which have been sufficient over the past year to cover all expenses and leaving a credit balance of L14/18/4 towards the work of the year ahead. Much sacrifice is no doubt involved in this loving provision from all who desire to assist the cause of truth, as unto the Lord.

-As we enter upon another year, the prayers of the brethren are requested upon the work; our one desire is to serve faithfully the cause of Christ, together with all who love the Lord in sincerity. That the Lord has thus far granted the privilege of service, when in some lands this would be impossible, is cause for thankfulness; this service is that of "doing good to all men as we have opportunity, but especially to the household of faith." May all the dear friends grasp the privileges still at hand, building up themselves and others of like precious faith in spiritual things, and letting their light shine for the blessing and encouragement of those who may yet be feeling after God, if haply they may find Him. "Unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

THE RADIO WORK.

THIS feature of the work undertaken by the Berean Bible Institute in recent years, with the generous support of the brethren generally in this land, and the hearty co-operation of our brethren in U.S.A., has been blessed of the Lord very truly again over the past twelve months. Our thanks ascend to God for enabling this witness to be carried on so that the truths of His Word may go out over the air from week to week and reach those who are hungering and thirsting for the glad message which His truth alone supplies.

While a half-yearly report and balance sheet was presented in last December's issue of "People's Paper," these remarks and the balance sheet appearing below cover the full twelve months period just past—up to 1st May, 1945.

Our friends will be pleased to hear that the responses to the broadcasting, while not as numerous as in the first year of the sessions, are still good and most encouraging. It does us all good to hear of the numbers of listening friends who say they never miss the sessions, that they look forward to Sunday mornings, and feel refreshed and strengthened after hearing the message over the air. Our faith is such that we know the Lord will bless all sincere hearts and lead them on to know Him more fully as they respond in appreciation of what they have heard.

The offering of the complete Dialogues in print to all listeners after the broadcasts has been most successful; this enables and encourages listeners to prove all things from the Bible for themselves, and is the first step towards individual study of God's Word. Quite a number of our radio friends have become established in the truths of God's Word and it is a joy to note their progress as they appreciate more and more of the spiritual things. The various booklets and books have assisted and the "People's Paper" is received regularly by numbers of these friends, and above all the Lord's blessing is in evidence upon those sincere of heart.

Commencing with Sunday, 1st July, some changes in the radio stations will be made. In N.S. Wales a new station is engaged, namely, 2HD Newcastle, and the new time for this station will be 1.15 p.m. on Sunday afternoons. It is felt that this time should be very suitable for most people, and it is expected that 2HD will be heard in Sydney, especially in the winter months. The last session on 2CA Canberra for the present will take place on Sunday, 24th June, at 10 a.m. In Victoria, 3SH Swan Hill will commence again, on Sunday, 1st July, at 10 a.m., and it is expected it will reach many of the listeners to 3B0 who cannot hear 3GL. Sunday, 24th June, will be the last session for 3B0 Bendigo for the present. It would be appreciated if friends receiving the "People's Paper" would inform their friends of these changes in stations, notice of which is also given in another part of this issue. As announced in May "People's Paper," a change has also been made in Perth to GKY at 7.15 p.m. on Sunday nights.

That the messages over the air are also refreshing to the brethren themselves is clearly manifest, and a considerable number of subscribers to the "People's Paper" receive the copies of the Dialogues enclosed with their papers each month; in this way, those who live outside the range of any of the radio stations may still read the Dialogues and use them for passing on to those who may be helped.

An important part in making the broadcasts a success is the necessity for advertising, by distribution of the radio cards, and using suitable papers where opportunity exists. Our friends generally are invited to enter into this work of making the broadcasts known, and encouraging people to listen to the sessions. Advertising cards are supplied free on application.

From the balance sheet below the generous support to this work on the part of our friends generally, in the Lord's providence, will be seen, and all the sacrifices made in the interests of the Lord's cause will be rewarded as only He can do. After covering the expenses over the year to May 1st, it will be seen that a credit is in hand in the Radio Fund

to the amount of L 121/17/- with which to commence another year. As with the work generally, so with this witnessing to the truth, the prayers of our brethren are requested that the Lord's guidance and blessing may be upon the efforts in the interests of His people.

DISSENSION TAKES GILT OFF EUROPEAN VICTORY.

Under the above heading the London representative of the Melbourne "Herald" gives the following picture of conditions in Europe to-day. He states:

"What a spectacle of turmoil this European continent presents even after V-E Day cheers have died down.

"General de Gaulle, with a France weighted down with internal troubles, seeks to control areas in Germany and Austria far beyond the capabilities of his sick country.

"His troops are quietly annexing parts of Italy. His procrastination over the treaty of independence with Syria. and Lebanon threatens serious complications with Britain..

"King Leopold's future in Belgium has produced already a bitter political issue.

"And there's the Trieste crises bringing Britain and Jugoslavia against each other..

"And' Poland is the master dissension between west and east, the Russians are not standing still on this deadlock. Even inside Germany adjustments are being made which the peace settlement could alter only by force.

"The Russians have directed the Lublin Poles to establish their administration as far west as the Oder, but no United Nations' published decision has ever announced this degree of dismemberment for Germany.

"Bulgaria and Rumania become completely Russian spheres, where no freedom of movement is accorded British and American military missions.

"In Czechoslovakia, Czechoslovak Spitfire squadrons, which left Britain for Prague, could not assist their own people. They were ordered to land in Germany, because the liberation of the Czechs had to be left to the Russians.

"The Russians in Austria have established Austrian provisional Government unrecognised by the British, Americans and French.

"This is a brief catalogue of Europe today. It is summed up by House of Commons member and commentator Vernon Bartlett thus:

"The hard, harsh fact which must be faced is that there is now more distrust between the British, Russians and Americans than at any other time since Hitler and the Japanese brought them together.' "

While we are very thankful that the terrible war in Europe is stilled, yet how truly the above account fulfils the words of Isa. 57:20, 21.—"The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." What extreme lessons are yet necessary before mankind are thoroughly humbled and prepared for the time when the Lord's will is done on earth, as in heaven:

A new edition of the booklet "Good News" is now ready, and is most appropriate and timely for the present, showing how the Lord will make wars to cease unto the ends of the earth. Friends desiring a helpful message for today to pass out should procure these. The price is 4d. per copy, or 3/- per doz., post paid.

PILGRIM WAY ENDED.

A member of long standing with the brethren in Melbourne, in the person of elderly Brother Paine, finished the pilgrim way early on the morning of May 23rd. Our dear Brother was well loved and respected by all the Lord's people who met him, and especially by all the members of his home Class in Melbourne.

Of most kindly disposition our Brother Paine finished the earthly journey in harmony with his whole Christian life—without murmur or complaint, fully submissive to the Lord's will. We rejoice that all the weariness and trials of the way are finished, and that our dear Brother in Christ has entered into his „reward.

Our sympathy goes out to Sister Paine in the loss of a devoted Christian husband. As Christians we surely "sorrow not as those without hope" but look forward to the glad union with Christ and reunion with all the dear members on the other side, in the Kingdom of God's dear Son, from which will flow the blessings to restore and heal all-the families of the earth. "Precious in- the sight of the Lord is the death of His saints."

Consecration to the Lord.

IN times past we did not clearly distinguish the Lord's people from the world. Whenever we met a man with kind, gentle manners, whether an infidel, a Brahmin, a Mohammedan, a Presbyterian, a Methodist, or merely one of the world, we said to ourselves, "Here is a man who has the spirit of the Lord." Then, we did not know what we were talking about; now, we can recognise the difference. We are certainly glad to acknowledge good traits of character in heathen as well as in Christians, but we are not to accept gentleness and kindness of manner as evidence that their possessor has the holy spirit.

We have all seen people who have very proper sentiments of justice on some subjects, who are yet manifestly not God's people, begotten of the holy spirit. Such persons are usually fine characters. Nevertheless, their conscientiousness causes them to admit that they are sinners and have need of divine forgiveness. We are glad that there are such people, and we should encourage rather than discourage them.

The explanation of this condition of affairs is that these fine characters are not so fallen as some others. God made man in His own image and likeness. With the fall of man came the impairment of, that godlike disposition, but the image of God is not altogether lost. For our part, we wish to show that our Redeemer is the only channel for that forgiveness, the need of which they recognise, and that the only condition of their full acceptance with God is the entire consecration of all that they possess to the service of the Lord.

On one occasion our Lord said, "No man can come unto me, except the Father which sent me draw him." (1 John 6:44.) No one will receive the holy spirit without having been drawn to Christ, but some may be drawn without receiving the holy spirit. Possibly in these persons that endowment which God gave to Adam and pronounced "very good" has been less impaired by the fall than it has been in others. Such naturally desire to have God's approval and the blessings which He is willing to give to those who seek Him.

Having this disposition, such persons are said to be drawn to God. -But the Father points them to the Son, through the knowledge of simple truths. For instance, they may be influenced through hearing a hymn sung; such as

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."

These words contain the truth of God to any one who is in a right condition of heart, and are a very valuable hint as to the way to approach God. If those who are seeking to know God desire to inquire further on the subject, they will probably be led to consult with some of the children of God.

Upon the inquiry of those under the conviction of sin as to what must be done to be saved, we tell them, "Believe on the Lord Jesus Christ, and thou shalt be saved. (Acts 16:31.) Make a full consecration of your life unto God, and thus you may become a son of God. If any one is obedient to the drawing, the next step for him to take is to say, "I give myself to the Lord and trust Him fully, for I realise how unworthy I am."

The course which we are describing is that which one must follow in order to be acceptable to God. But first of all, he must desire to approach the Lord. If we should find any one who is, totally depraved, there would be no use to attempt to draw such a one toward righteousness, truth and God. Even those who have the right attitude of mind may not be equally impressed at all times. It may be that some circumstances awaken them to the need of consecration before they will take the step which will enable them to become sons of God.—Rom. 12:1.

The High Calling -not for All.

No man, however, takes this step of consecration unless he is called of God. There must be the call, or invitation as there was with Aaron and with our Lord Jesus Christ. (Heb. 5: 4, 5.) This call comes through the proclamation of the Gospel. Each must hear for himself before he can accept. "And how shall they hear without a preacher?" (Rom. 10:14.) So then, it is for God to begin the work with the unjustified by drawing them to Christ for justification; and it is for our Lord Jesus to continue this work with the consecrated. Furthermore, it is the privilege of all who come into God's family to proclaim these truths to others, to set forth the terms by which those who receive the call may accept it, while "it is called to-day," before this age of sacrifice ends.—Heb. 4:7; 2 Cor. 6:2.

None come to God in this Gospel age except those who make a sacrifice. Others may turn toward God; they may look toward God; they may be converted from a wicked life to a better one. But none except the class who are adopted into God's family are begotten of the holy spirit. The invitation of this age is not an invitation to do the best we can; we are all called in the one hope of our calling (Eph. 4 :4.) "Gather my saints together unto me, saith the Lord, those who have made a covenant with me by sacrifice."—Psa. 50: 5.

It is good not to do wrong. But more than a righteous life is required of those who would be sons of God. Consecration has always been proper; it is the normal attitude for all of God's intelligent creatures. The Creator is the one to whom all are properly under obligations for every blessing which they enjoy; and heart, mind, tongue and hand should be ready for consecration to do the Father's will. Whether angels or men or new creatures in Christ—all should be in this attitude.

Since consecration is the only reasonable attitude, then, when the 144,000 of the elect church shall have passed their testing it will still be appropriate for God to permit people to consecrate, and to be pleased with their consecration. Therefore, we may expect that, in the end of the reign of Christ, all the worthy ones shall have made consecration to God. It was thus in the Jewish age, although there was no "high calling" then, nor privilege to understand the deep things of God.-

The privilege of becoming joint-heirs with Christ will end as soon as the elect number is completed. During the thousand years of Christ's reigns those who consecrate will come to understand all human things; but not being begotten of the holy spirit; they cannot understand the things of the spirit.

Knowledge of Deep Things a Gradual Development. ‘

We believe that there are still some now living who are consecrated to God and whose consecration has been accepted, but who are not in the light of present truth. This number may include some who are what the Scriptures term "babes" in Christ, and others to whom the Scriptures refer as the "great multitude." (Heb. 5: 12-14; 1 Pet. 2: 2; Rev. 7: 9.) The "foolish virgin" class are probably in large number all around us. The fact that there are some of these in Babylon seems to be indicated by the command, "Come out of her, my people." (Rev. 18: 4.) If they are in Babylon, their presence there shows that they are not yet well developed and if they are God's people, they are not enjoying the full strength of the present truth, although spirit-begotten.

This fact does not signify that they may not receive present truth. On the contrary, we think it quite likely that some may be helped out of Babylon and into a better understanding of the divine plan; for some of the babes may be strengthened, built up, to a full appreciation of the things of the spirit. We are to have in mind the fact that God has so arranged that "the deep things of God" cannot be known instantaneously; this knowledge comes gradually as an evidence of faithfulness to God.

Those who have not yet learned fully to reverence God and who have not yet made progress in the development of the graces and fruits of the spirit cannot expect to understand the deep things of God. It is our duty and privilege, not only to assist these brethren, but to build one another up and to strengthen one another. Let us see that we do these things.

Bible Study Meetings.

Assemblies for undenominational Bible Study are to be found in the various States, and all earnest truth seekers will be very welcome.

Please note the times and meeting places in current issues of "People's Papers" as changes are sometimes necessary..
Melbourne.—Masonic Hall, 254 Swan Street, Richmond (near Church Street)—Sundays, 3 p.m. and 6 p.m. Wednesdays, 19 Ermington Place, Kew, E.4.-7.45 p.m.

Adelaide.—Druids Hall, Flinders Street—Sunday, 3 p.m. and 6.30 p.m.

Perth.—Druid's Chambers, 459 Hay Street—Sunday, 3.30 p.m. and 6.15 p.m.

Sydney.-75 Liverpool Street (few doors from George Street)—Sunday, 3 p.m. and 5.15 p.m.

Correspondence.

Victoria.

Frank and Ernest, Berean Bible Institute, Dear Christian Friends—I was very pleased to receive the little packet of literature for which I wrote some time ago. The reading matter has been a great help to me and in answer to your letter, which I received today, I am forwarding a postal note for 5/6.

Would you please send me a copy of "Tabernacle Shadows" and "The Greatest of These is Love." The remaining 3/- is the subscription to "Peoples Paper."

Thanking you for your help; I am, Your Christian Friend,

Frank and Ernest, Dear Sirs—Thank you for the booklets; they are wonderful, as God's Word and promises are. You are helping God Almighty to reveal His purposes to His people, "For in the Lord Jehovah is everlasting strength." Would it be too much to ask that you send me another copy of "To the Law and to the Testimony" as I have friends whom I would like to read that, also the new booklet "Chosen People," "Christ's Return," and your leaflet "The Four Beasts"?

I am enclosing a postal note for expenses. Yours faithfully.

Frank and Ernest, Dear Friends in Christ—I am keenly interested in your Questions and Answers concerning the Word of God. Listening last Sunday has inspired me to write for a copy of your last Talks. I am sure many are enlightened and blessed by your work in extension of God's Kingdom. May the Lord bless you and keep you for future service; Yours in the joy of His love and fellowship'

To Frank and Ernest, Dear Sirs—Please send one copy of last Sunday's script which was given over the wireless from 3GL station, 10 a.m. Tuning in to that session gives me much pleasure and I am interested and want to study the Bible. Advise me if I may have a loan of other copies in Geelong. Trusting you will oblige; Best wishes.

Frank and Ernest, Dear Sirs—I have been a constant listener to your broadcast "talks on the Bible and enjoy them very much.

I am contemplating to be a Salvation Army Officer and would be obliged if you would send me your Talks in leaflet form. Thanking you in anticipation. A regular listener.

South Australia.

Frank and Ernest, Dear Friends—Just a note to say that the "Peoples Paper" and copies of your Sunday morning Dialogues are arriving regularly, and that I find it very interesting, enlightening and helpful reading. I am enclosing a postal note for £ 1. I do not remember when my subscription to the "Peoples Paper" is due again, but if not now, then it "must be soon.

I have a copy of the book "Foregleams of the Golden Age." but would like another for a friend who lives a considerable distance from here. The balance of the money that you will accept as a contribution to General Funds. Wishing you every success for the Good Work: I am, your Friend.

Frank and Ernest, E.4, Victoria—I have listened a couple of times to the discussion at 9.30 a.m. Sunday mornings and appreciate the Talks very much and would be very glad to receive the pamphlets offered, or any others of previous

Talks available.

I do pray that God will bless that session over the air, and make its influence to extend His Kingdom mightily. Thanking you; Yours because His.

Dear Sirs—I have been a very interested listener to your Frank and Ernest Talks every Sunday morning for a long while now, and enjoy them very much. There are many would have liked but I have neglected to write, so I have written right away for this morning's Talk. Thanking you in anticipation. I am, Yours faithfully.

P.S.—Are there any stamps to be forwarded?

(The copies of all broadcasts are supplied free, also other literature mentioned over the air. This work is supported by voluntary contributions.—B.B. Institute.)

To Frank and Ernest, E.4, Victoria, Dear Sirs—With pleasure and profit I have. "listened in" on Sunday mornings and as I do some preaching I would like the teaching of the main doctrines of the Bible, so that I may be able to give them as further audience.

Trusting you can oblige with this literature, and thanking you, for the broadcasts. Am enclosing stamps 1/3. I am, Yours faithfully.

N. S. Wales.

Dear Frank and Ernest—Greetings in our dear Redeemer's name. I rejoice that you have been able to continue putting the good news over the air every Sunday; trust you will be fully guided by the Lord in this work. Perhaps you would like to know that it reaches this district very clearly from 2CA. I can enter into all that you say and enjoy it very much. Will you please accept the enclosed cheque as a subscription toward the Radio Fund.

You were kind enough to say that you might procure for me the loan of Bro. Streeter's book on Revelation, Part 2. I do appreciate the offer but my free time is very limited and I would have to keep a borrowed work too long; if by any chance you have a second-hand work for sale no one else requires I would much like to have it.

Praying the Lord's blessing and keeping on you and your co-workers, and with kind Christian regards from Yours very sincerely.

(Should any of our friends have a copy of "Revelation of Jesus Christ" Part 2 by R. E. Streeter that they can spare, kindly advise us, and the price of same.—B. B. Institute.)

To Frank and Ernest, My Dear Friends—Thank you ever so much for the leaflets which I wrote and asked for; they were gratefully received. The "Peoples Paper" has been received safely and with my thanks also. I am sorry for being so long in replying.

I have not been able to listen to), our session not since my first letter to you as, my radio is out of order and I don't know when I will be able to get it repaired. So I am very sad at not being able to listen as I love this session. I used to think 10 o'clock would never come on Sundays, and "Come all ye Faithful" is my favourite hymn. My young daughter was also interested and my son also, but he is in the army now.

I would very much like the book "Foregleams of the Golden Age" so I will enclose the price of same in my next letter to you, also a small donation. Until then I will close with my sincere thanks and trusting it will not be too long until I can again hear your cheerful voices. When my radio is in working order it is very powerful and the reception is very clear and a joy to listen to. I pray that God will grant you both good health and many of His richest blessings so that you may long continue in this good work which I am very sure thousands and thousands of listeners like myself must find a boon.

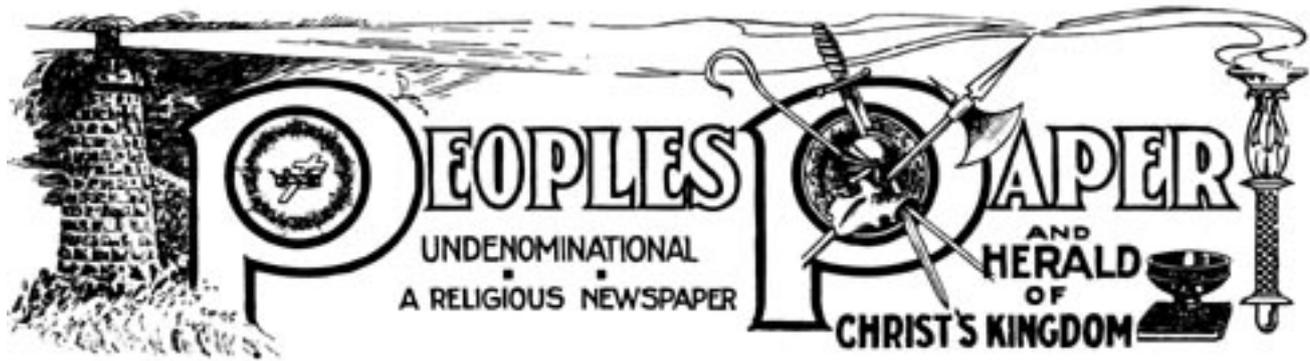
So now, my new found friends, I will say, Au-revoir, till we meet again whether it be on the air or through the post. And I'll remain, Your sincere Friend.

Frank and Ernest, Dear Sirs—I am interested in your Bible Talks on Sunday mornings. I would like to have a copy please, or as many as you can send me, as I am seventy-one and a bit deaf and cannot hear it very well over the air. I read the Bible and your explanations would help me very much. I remain, Yours faithfully.

Western Australia.

To Frank and Ernest—I would like to thank you for forwarding to me the radio script "Baptized for the Dead," and also the booklet "Hope Beyond the Grave." As you state, you visited me a few years ago, but I am afraid I must admit that at that time I was very much immersed in the superstitious doctrines of the churches. However, after your visit (some time after) I realised the fallacy of the Trinity doctrine and in doing so many of the Scriptures became clear. But I still clung to the "consciousness after death" and "immortal soul" doctrine, but trying to search for the definite truth I must admit the booklet "Hope Beyond the Grave" has revealed the truth to me and made the Scriptures clearer than ever. I think the booklet a marvellous little book, and I would not be without it.

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Volume XXVIII. No. 5 MELBOURNE, 1st MAY, 1945

Price—Threepence

Should Christians Observe the Jewish Sabbath?

WE are aware, of course, that in taking up this question we shall be dealing with a matter that some have adopted as an essential to salvation. We have respect for those who think they are bound to keep the Israelitish sabbath and conscientiously endeavour to do so. However, the fact that their conscience leads them to do this, is no proof that such is the Divine will for the followers of Christ during this Gospel age.

Conscience of course should be obeyed, but conscience is not a sure guide as to what is God's will. Conscience has led many people to do strange things, and, very wicked things. No doubt some of the priests 'of Israel thought they were obeying the Law when they crucified the Lord Jesus as a blasphemer. Paul persecuted the church in all good conscience, and our Lord foretold that some would think they were doing God. service in killing others. It necessary that our consciences be regulated by the Word of God; that must be our guide.

The question then is, do we find anything in the teachings of Christ and the apostles to lead us to think that the church should keep the Jewish sabbath? Why call it the Jewish sabbath? Some would assert that the sabbath was in existence from the beginning of man's creation. However, the Bible does not mention any instruction to any from Adam to Moses to observe any sabbath.

The first mention of a seventh day observance would seem to be in regard to the institution of the Passover and the deliverance of Israel out of Egypt. Then comes the fourth commandment, given to the nation of Israel as a "shadow," a "type," reminding them of the days of creation, those long periods of time in which God prepared this earth for human habitation, and also pointing forward to the great anti-typical sabbath, when the Divine purpose respecting humanity and the earthly home shall be completed, and all will be at rest in perfect life, perfect environment, under the Divine rule of righteousness and peace.

Our Seventh Day Adventist friends would have us believe that the great Creator did all His wonderful creative work in seven days of twenty-four hours each. However, neither scientific research, nor reason, nor Scripture support this small view; facts of nature contradict it. God takes time to accomplish His designs and works along the lines of His own ordered nature. The church of Christ is a new creation and it has been over nineteen centuries in course of creation.

The seventh day of Israel was evidently fixed at the time of the deliverance from Egypt, when Moses was told that that month should be the beginning of months to them. The lamb was slain on the 14th of this first month, Nisan, and Israel went out of Egypt on the first day of the next week and had to keep the whole of that week holy, with a holy convocation on the first and seventh days. Then came the Law Covenant, the ten Commandments being part of it.

This Covenant was made with Israel only. (Deut. 29:1.) "He hath not dealt so with any nation; and as for His judgments, they have not known them." (Psa. 147:20.) "You only have I known (recognised) of all the families of the earth." (Amos 3:2.) God had special reasons for dealing only with Israel during that age, in harmony with His promise to Abraham. The Law demonstrated Divine justice and would reveal the Messiah, as He only could keep it. That nation might have passed on into the favour of the Gospel, and the church, the heavenly seed of Abraham, would have been exclusively from Israel. They failed to enter into the rest of faith, into the real sabbath, because of unbelief, and so the Gospel came to the Gentiles "to take out a people for God's name."

Jesus had come to Israel with a new offer of salvation. They had failed under the Law Covenant; it was a "yoke on them that they were unable to bear," and He came saying, "Come unto Me all ye that are weary and heavy laden and I will give you rest. . . For My yoke is easy, and My burden is light." (Matt. 11:28-30.) Yes, "the Law came by Moses but grace and truth came by Jesus Christ." (John 1:17.) Jesus came and kept the Law and then died under the Law that He "might redeem them that were under the Law." He opened a new and living way—the narrow way, the way of faith. (Gal. 3:9-14.) "And if by grace, then it is no more of works: otherwise grace is no more grace." (Rom 11:6.) So Christ redeemed those that believe of the Jewish people from under the Law, so that they could be married to another, even become the Bride of Christ. (See Rom. 7:1-6; Col. 2:14.)

"Then said he, Lo, I come to do Thy will, O God. He taketh away the first (the type) that he may establish the

second (the reality or antitype). By the which will we are sanctified, through the offering of the body of Jesus Christ once for all.” The Law and the prophets were until John (the Baptist), since then the kingdom of heaven is preached. There was the great change of dispensation and Jesus indicated this in Matt. 5:27-48, in which He quoted what saith the Law and contrasts it with what He says.

It took the apostles quite a time to realise the great change and a vision was necessary to reveal to Peter that Gentiles were to be acceptable as members in Christ; he was instructed to go and use the second key of the Kingdom and to open the door to the Gentiles, Cornelius being the first Gentile convert. Then Paul was appointed of the Lord to be the apostle to the Gentiles. However, the apostles were still clinging to the Jewish religion and ceremonies, as Christ had said to the two disciples on the way to Emmaus, “O simpletons and slow of heart to believe.” The question arose as to what it was necessary for Gentile converts to observe, some thinking that they must observe the Law as well as believe in Christ. So a council of apostles and leading brethren was called at Jerusalem. James was the presiding elder at Jerusalem and evidently was chairman. We have the account and the decision reached in Acts 15:5-11. We have Peter’s expression and then Paul and Barnabas speak and James as chairman sums it up. See verses 19-29. This was the decision of the Council and there is, not a word about keeping any of the Law’s commandments — no mention even about keeping the fourth commandment. Certain men are reprov’d in verse 24 for having troubled the Gentile Christians with words subverting their souls and saying that they must be circumcised and keep the Law—”to whom we gave no such commandment.”

If it was essential that Christians should observe the Jewish Sabbath then the apostles would certainly have said so, but their decision was otherwise, that Gentiles were not to have the yoke which they could not bear put upon them; they were not to be troubled in the matter either of circumcision or keeping the Law. That ought to be sufficient to settle the question. There is, however, much more in the New Testament to make the matter plain. In fact, there is no ground whatever to support the Seventh Day Adventists’ teaching on this subject.

In Col. 2:16-17 the apostle says, “Let no man judge you in meat, or drink, or in respect of an holy day, or of a new moon, or of the sabbath, which are a shadow (type) of things to come; but the body (the reality) is of Christ.” As verse 14 states, Christ has blotted out the handwriting of ordinances that was against us, and took it out of the way, nailing it to His cross. Our S.D.A. friends ask us to believe that it was the ceremonial part of the Law Covenant only that was done away. Then the apostles should have said so at the council at Jerusalem and Paul should have said so in Col. 2:14, but instead he goes on to particularly mention holy days and the sabbath.

In 2 Cor. 3:7 Paul definitely speaks of the difference of ministration under the Law and that under Christ and particularly mentions the Law written on tables of stone as being the ministration that passed away.

Rev. 22:14 has been quoted as referring to the ten commandments given to Israel, but that is not so. The “words of Jesus” can be referred to as the commandments of Jesus, also the apostles’ instructions are referred to as commandments, as noted in Acts 15,—”to whom we gave no such commandment.” The Greek word for commandment may mean instruction, prediction or exhortation. (Crudens Concordance.)

The Apostle in Heb. 7:11, 12 in mentioning that Jesus as the great Melchisedec Priest was not of the Levitical priesthood, for under it the people received the Law, asks what further need was there that another priest should rise after the order of Melchisedec and not after the order of Aaron? And states “For the priesthood being changed there is made of necessity a change of the Law.” Then read verses 17-19. . . “For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we drew nigh unto God.”

In Heb. 3 Paul again contrasts the arrangement under Moses with that under Christ. Moses was head over a house of servants, to whom it was necessary to give the Law—thou shalt and thou shalt not—for as Jesus said, a servant knoweth not what his Lord doeth, but I have called you friends. (See also Gal. 3:9-14, 18-29; Gal. 4:1-11, 21-31; Gal. 5:1-4.)

How did it come about that the early Christians chose the first day of the week (which of course is every seventh day) to be their day for fellowship, instead of continuing the Jewish day? The S.D.A. friends assert that Constantine changed the day by edict. Constantine no doubt made it nationally legal, but the early Christians had practiced it ever since our Lord rose from the dead and made Himself known to the disciples on the first day of the week. During those six weeks of His invisible presence it was usually the first day of the week that He appeared to them. That did not make the first day of the week a sabbath under the Law in the sense of the Jewish sabbath, but it seemed to be and was evidently taken to indicate the Lord’s will that the first day should be their day for special fellowship—emphasising the great change of dispensation and the passing away of the Law Covenant with Israel. The Law of commandments had been nailed to the cross.

This was evidently so understood by the apostles and disciples as is shown by an epistle written by Ignatius who lived in the days of the Apostle John and was martyred about 107 A.D. He wrote (See Milner’s History, page 58):—”If we still live according to Judaism we confess that we have not received grace, for the divine prophets lived according to the Gospel of Jesus Christ. For this they were persecuted, being inspired by His grace to assure the disobedient that there is one God who has manifested Himself by Jesus Christ His Son, who is the eternal Word. If then they have cast off their old principles let them no longer observe the Jewish Sabbath but live according to the resurrection of the Lord, in whose resurrection from the dead our resurrection also is assured.” That was what Ignatius wrote about 200 years before Constantine made the day nationally legal by edict.

Our first parents in Eden had no instructions to keep any seventh day sabbath or rest, for it was an eternal sabbath, a continual rest there, and each evening they might “hear the voice of the Lord God walking in the cool of the day.”

The Jewish sabbath was given as a type of the restored rest that is to be for the whole creation (that is groaning and travailing in pain until now, waiting for the manifestation of the sons of God), in the seventh 1000 year day when Christ and these sons of God, now being chosen during this Gospel age, will reign to bless and restore all the willing and obedient and bring them into that eternal rest of harmonious reconciliation with God, the fellowship, the peace and joy of Eden restored.

These sons of God who are at present being chosen have the privilege of entering this sabbath-rest even now, ahead of the world. (See Heb. 4:1-9.) "We who have believed do enter into rest. . . and there remaineth therefore a rest (sabbath) for the people of God."

Change of Radio Station in Perth.

Our friends in West Australia are advised that a change has been made in the broadcasting station for the "Frank and Ernest" Dialogues in Perth. The station now engaged is 6KY (227 metres), and the new time is 7-15 p.m. on Sunday evenings. It is hoped that the later time for the session will be an improvement.

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Love Not the World.

"Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God."—James 4:4.

THIS text brings to mind another one somewhat similar—"Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him." (1 John 2:5.) From these Scriptures we should not get the thought that we are to have no worldly people as our friends, nor to have them consider us as their friends; otherwise it would imply that we were their enemies and they our enemies. But we are to be the enemies of none, and are, therefore, to be the friends of all.

One can, however, scarcely read the above advice from two of the Lord's Apostles without having another Scripture suggested to his mind—and this, too, from the lips of our dear Lord himself—which at first sight may seem contradictory, viz., "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." (John 3:16.) The two, however, are not antagonistic, but are in full harmony when rightly understood.

How, then, shall we understand that we are not to have friendship with the world, and yet are to love the world? The key is found in the word "world." As, for instance, if one should go into politics, he would find that politics is so interlaced with evil things that it would be practically impossible for him to engage in it without compromising his relationship with God. In former times no one could associate very much with any one in the world unless he were, more or less, in politics. Therefore, it would mean being in accord with sinful practices — not, perhaps, directly, but indirectly.

Very few people know how political affairs are carried on. A man in politics forgets his conscience; he is almost compelled to "give and take" with others. Otherwise, the district or ward or state that he represents would proportionately lack representation, because he would be ignored; and anything that he would be inclined to say, would result in driving him out of politics, which would cause his ward or district or state to suffer injury. So, then, the broad thought connected with this text would be that God's people will recognize the things of the world in general, as being in opposition to the service of God, and that they are not in sympathy with the methods of the Prince of this world.

There is a worldly side to every question, every business; and for us to conform ourselves to these arrangements and to co-operate with them, would be sin on our part. Nevertheless, as the Apostle says, we cannot go out of the world, and must, more or less, have contact with worldly people. The proper course is, therefore, as indicated in the Scriptures, that the Lord's people walk circumspectly, seeking to keep themselves loyal to God and to all of His principles; seeking to separate themselves from the world and to be burning and shining lights that the world may see

their good works and glorify their Father in heaven.

We Are To Do Good To All Men As We Have Opportunity.

If God so loved the world, even while they were yet sinners (Rom. 5:8), as to sacrifice the dearest treasure of His heart in order to redeem and save them, then such love and such benovolence toward the world on our part cannot be out of harmony with His will. Indeed, such is the direct teaching of the Word—"As you have therefore opportunity, do good to all men; love your enemies, do good to them that hate you; pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven; for He maketh His sun to rise on the evil and on the good and sendeth rain on the just and on the unjust."—Gal. 6:10; Matt. 5:44-48.

To love the world as God loves it, is not the sentiment against which the Apostles warn the Church. That is a grand and ennobling love which, without having the least fellowship with the impure, pities the fallen and longs for the time when they may be rescued from their degradation. The love which is worthy of our emulation is that which benevolently ignores personal antagonisms and animosities, and, overleaping all selfish considerations and vengeful feelings, considers only the possibilities and the ways and means for peace and reformation and salvation.

But the love of the world, the friendship of the world to which the Apostle refers, is the love of fellowship, which implies the partaking of its spirit—its aims, ambitions and hopes, and its methods of pursuing them. If any man love the world in this sense, surely the love of the Father is not in him.

As children of God we have been called to a position of great favor and advantage. Our Heavenly Father has revealed to us His plans and purposes and has condescended to take us into His fellowship and active co-operation; and so grand and glorious and extensive is the outlook of the future that we are able to view the things of the present life in a vastly different light from that in which the world views them.

So we are not to love the present order or arrangement, nor the things that are part and parcel of it, identified with it; but rather we are to love the Kingdom of God and its righteousness, for which we pray, "Thy Kingdom come; Thy will be done on earth." We are to love the world only in the sense of having sympathy with it, as our Heavenly Father has, while we are unsympathetic with its arrangements.

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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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Convention News.

ADELAIDE.

THE Convention at Adelaide has once more proved to be an occasion of very helpful and refreshing fellowship in the things pertaining to our faith and hope in Christ. Our hearts are filled with thanksgiving to our Father in heaven for His goodness to us in giving us again such a lovely Convention. The perfect weather conditions enabled us to enjoy to the fullest extent the many good things set before us on the Lord's table.

It was a pleasure to welcome our visiting friends, three from Melbourne, three from Murray Bridge, and two from Gawler. The attendance averaged about thirty. The largest attendance was on the Sunday afternoon when 39 were present at the public meeting. This number includes ten who were new-corners to our meeting, and it is to be hoped they derived some help from what they heard respecting the resurrection hope. Some expressed pleasure and satisfaction at what they heard, and accepted further reading matter. Some had been listening to the "Frank and Ernest" dialogues, which have been a means of comfort to them. •

The theme for our Convention was expressed in the Master's words "One is your Master even Christ, all ye are brethren." It is an unspeakable privilege to serve Christ in His members, and we are deeply grateful to our Father that He is enabling us more and more to see our privileges in this direction.

Our study in 1 John 4:9-16 served to remind us again of the very great love of our Father that prompted Him to give the dearest treasure of His heart in order that we, who by nature are sinful and imperfect, may come into fellowship with Himself through Christ. The apostle reasons that since God has loved us with so great love, we surely should be loving, forgiving and kind one to another. If we fail to love one another it shows that we do not know God, for God is love.

On the Saturday afternoon the portion for our study was in Psalm 19:7-14, where the Psalmist shows the very great value of the teachings and instructions of the Word of God. Surely the cleansing power that will effect our sanctification is found in the Scriptures. But it is not sufficient to know where it is. In order to get any benefit from the Word, we need to receive it into our hearts with child-like faith, and humble, earnest endeavour to obey it and practice it in our daily lives. Knowledge alone will puff us up, but combined with love it builds us up in Christian character.

On Easter Sunday night our study was in Romans 12:9-16; here again the lesson of the practical living of the Christian life was impressed. The Lord evidently sees that we need to have these matters brought to our attention.

While giving knowledge of doctrinal matters its rightful place, it seems impossible to over-estimate the importance of keeping our hearts very tender and kind in all brotherly love one toward another, in honor preferring one another.

There were five addresses given during the Convention, the topics being "Numbered with the Transgressors," "A Few Reflections upon Stone," "The Christian Warfare," "If ye love Me, keep My commandments," "Do you believe in the Resurrection of the Dead?" There was also a discussion respecting our "privileges and responsibilities as members one of another"; also a Question Meeting, and Praise and Testimony Meeting. The Convention came to a close with the usual Love Feast, and singing of the farewell hymn "God be with you till we meet again."

Although the Convention proper concluded on the Sunday night, Easter Monday found about 30 friends assembled at Uraidla, about 12 miles from Adelaide in the beautiful Mt. Lofty Ranges. After spending some time wandering around the orchard and garden, and enjoying the natural beauty of the surrounding scenery, we partook of refreshment at the home of our dear brother and sister whose guests we were for the day. During the afternoon our minds were refreshed by a meditation on the beautiful 91st Psalm. This was an appropriate closing to a very happy and enjoyable Convention. "Happy Zion, what a favored lot is thine," we sometimes sing. Well may it be. Dwelling in the "secret place of the Most High," we "abide under the shadow of the Almighty." Praise God from Whom all blessings flow.

The Scriptural greeting sent by the Convention to all those who had kindly sent messages to us, is found in Rev. 3:10-12.

SYDNEY.

THE Sydney Convention was held during the Easter holidays and was indeed a season of rich blessing. The chairman in his opening remarks of welcome referred to the 133rd Psalm—"Behold how good and how pleasant it is for brethren to dwell together in unity," and this spirit proved to be the keynote of the whole Convention. Love, joy and unity were the predominant features of each session.

The Bible study was from Romans 8:1-7 and quite a helpful discussion centred round verses 2 and 3, the law of the spirit of life, the law of sin and death, and the law given to Moses.

The Symposium conducted by various brethren was much appreciated, the topic being Phil. 4:8—" whatsoever things are true etc." The following are some thoughts from the talks:

Things that are true, the value of truth and its sanctifying influence.

Things pure, the necessity for purity of heart.—"Blessed are the pure in heart (intention) for they shall see God."

Things honest, not in *£s.d.* only, but more especially in things pertaining to the truth, most of all our relationship toward God.

Things just, justice being the basis of all right living, and the need to incorporate it in our character.

Things lovely, the beauties of nature, God's gift to mankind, the beauty of the Divine character.

The addresses were very helpful and showed deep spiritual insight on the part of the speakers. Just to mention a few of the many thoughts expressed—Remembrance: The memory of sweet seasons of fellowship in the past and the pleasure it brings. Malachi 3:16, "A book of remembrance was written. . . and they shall be mine saith the Lord of Hosts."

Abiding in Christ: "I am the vine, ye are the branches." The need of abiding in the vine to receive the nourishment from the root, also the need of the husbandman's care, to prune, etc.

The Kingdom: Conditions at present leading to chaos and disaster. The heavenly kingdom the only remedy and its near approach.

Counsel for the closing days of the age: Signs of the end, "Men's hearts failing them for fear," the King present with the risen saints already directing earth's affairs, "Blessed are the dead which die in the Lord—they may rest from their labours and their works do follow them." (Rev. 14:13.)

Psalm 40: Our rescue from the pit. of condemnation, our feet placed upon the solid rock (Christ Jesus), our way of life settled and directed. Praises to God for all His mercies (which cannot be numbered) our constant theme.

A time of sweet fellowship was brought to a close with a love feast and the hymn "Blest be the tie that binds our hearts in Christian love."

Memorial Observances.

VICTORIA.

The anniversary of the institution of the Memorial of Christ's death, March 27th, was the occasion for the Melbourne brethren to observe the Lord's Supper in response to the loving request of the Master, "This do, in remembrance of Me."

Each year this simple yet solemn service is a means of rich blessing to all the followers of the Master, as it impresses the sacred truths concerning the sacrifice of Christ—"the Lamb of God that taketh away the sin of the world."

Additionally, the depth of the meaning of consecration to God is so clearly revealed as the followers of the Lord are invited to participate in the sacrificial death of Christ, so that they may "drink anew with Him in the Father's kingdom."

It was a pleasure to have two country members present at the Memorial, but through sickness some others were prevented from attending. However, the Lord knoweth those who are His, and wherever His people remembered the great sacrifice on Calvary no doubt a blessing was imparted from above. It was our privilege on this occasion to especially remember in prayer the Lord's dear people everywhere, that the Lord's grace and strength may be

realised fully, enabling them with us to “keep the feast” in spirit and in truth throughout the remainder of the earthly pilgrimage, to His praise.

He called me out, the Man with garments dyed.
I knew His voice—My Lord, the Crucified;
He showed Himself, and oh, I could not stay ;
I had to follow Him, had to obey.

It cast me out—this world, when once it found
That I within my rebel heart had crowned
“The Man it had rejected, spurned and slain ;
Whom God in wondrous power had raised to reign.

And so we are ‘without the camp’—My Lord and I,
But oh, His presence sweeter is than any earthly tie,
Which once I counted greater than His claim :
I’m “out” not only from the world, but to His Name.
—Hy. P.

From Digby, Victoria, the following has been received—Our little Class of four held the Memorial of our Lord’s suffering and death on the evening of the 27th of March. The Scriptures we read and spoke of were Isaiah 53; 1 Cor. 11:23-34; and Matt. 26:26-30; and the hymns were 437, 438, 18 and 166. The Merino friends were unable to come down, so would celebrate on their own.

An isolated Brother writes as follows:—I was not able to be with you for the Memorial, at least not in the flesh, though I was in the spirit. I was able to steal away on my own beneath the moonlight sky to quietly remember Him who so long ago endured so much for our sakes, and by whom we have the privilege of entering the narrow way that leads to our celestial home. If we suffer with Him, we shall reign with Him. I thought how appropriate is a verse quoted by a Sister in a letter appearing in Feb. “Watchers of the Morning”:

“When thou passest through the waters,
I will be with thee;
Sure and sweet and all sufficient
Shall His presence be.
All God’s billows overflowed Him
In the’ great Atoning day;
Now He only leads thee through them—
With thee all the way.”

SYDNEY.

The Sydney friends observed the Memorial of our Lord’s death on Tuesday evening, 27th March, the service being very impressive. The fact of our nearness to that day when we would drink it new with Him in the kingdom added to the solemnity of the occasion.

We were reminded that another mile stone had been reached in our pilgrim journey, and that God’s goodness and mercy had followed us during the year, and that by His grace we had been kept in the narrow way.

Our thoughts were directed back to the institution of the Passover in Egypt; particularly to the blood of the typical lamb sprinkled on the side posts and upper post, which protected the typical firstborns from the avenging angel, showing that the precious blood of the Lamb of God is our protection, and that we are safe while under the blood.

The 53rd of Isaiah was quoted, the 5th verse being emphasised,—“Surely He hath borne our griefs and carried our sorrows.” We were also reminded of our privilege to participate in His sacrifice (according to 1 Cor. 10: 16), in order that we might share in the glory to follow. “If we suffer with Him, we shall also reign with Him.”

The meeting closed in the usual way by singing a hymn, each going his way, glad of once again having the opportunity of showing forth the Lord’s death till He come.

CANBERRA.

On the 27th March the Class here kept up the Memorial of Christ’s death. There were seven of us and two of our members were in Sydney—they were going to have it together in the hospital. We had a great blessing. Four had not had the Supper with us before and expressions of pleasure were made afterwards regarding the service, saying it much enjoyed.

For ourselves, we must say that our determination to continue in the narrow way of sacrifice was reiterated. We want more completely to drink the Lord’s cup, that we may be with Him and drink it new in the Kingdom. That time cannot be far distant now.

ADELAIDE.

Once again at the Memorial season our little Class met together to commemorate the Lord’s death. We are glad that this service has been provided for by our Lord, because it serves to remind us each year of the great debt we owe to

Him who so loved us as to lay down His life for us. It also serves to remind us that we also have made a covenant of sacrifice with the Lord to be dead to self and live unto Him.

After reading appropriate Scriptures and singing hymns in line with the spirit of the occasion, a Brother presented some thoughts in harmony with the meaning of the symbols and we partook with grateful hearts thanking God for His great goodness to us, and seeking supplies of grace that we and all the dear people of God everywhere may be blessed with renewed appreciation of the meaning of the service, and that we may be enabled throughout the coming year to continue to abide in Christ, feeding daily upon the supplies of His grace, and striving to purge out the old leaven of malice and of every sort so that we may be the more filled with His own spirit of love and loyalty to God and to the brethren, and also to all men. Thanks be to God for His unspeakable gift.

BURNIE, TASMANIA.

The 27th of March is now a sweet memory of the past. We met at a Sister's; four in all. The afternoon was spent in general converse on the primary cause of our meeting, as we avoid a class study, that individually we might keep the thought before our minds, "In remembrance of me."

The chief points brought out during the afternoon were, our dear Lord's perfect and finished work; our marvellous privilege of being allowed to follow in His footsteps to enable us to be exalted with Him to the Divine nature; the necessity of keeping the blood sprinkled on the doorposts and lintels of the heart; that as we stand, staff in hand and loins girded, ready to lead the world out of sin and death conditions, we have to remember the vital importance of putting the last touches to the bridal robe, assisting each other to do the same, that as the Beloved. Bride we may soon drink it anew with our glorious Bridegroom in the kingdom. As one Sister said, It was a blessed thought how the Master steadfastly set His face to go up to Jerusalem, knowing what was before Him. Truly we do not know "our time," but by grace may we set our faces to Jerusalem knowing the journey is nearly over and longing for the consummation of our hope. To this end may 1 Thes. 4:11, 18 strengthen and enthuse us all.

After tea the emblems were quietly partaken of, to enable those at a distance to get home.

PERTH.

On the evening of Good Friday, the Perth Ecclesia celebrated the Memorial of our Lord's death. Twenty members were present. It was with solemn thankfulness and joy that we partook of the bread and the cup in commemoration of our dear Lord's suffering and death, and in recognition and appreciation of our participation with Him. It was good to meet again in this way, and once again we felt that it was a time of spiritual stimulation, a time when, being reminded of our common-union in the body and blood of Christ, we resolved to keep pressing along diligently in the race set before us.

Several, too, gathered on the previous evening at Fremantle at the home of an elderly Sister, and experienced a similar time of blessing.

He Cometh with Clouds.

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him."—Rev. 1: 7.

THIS Scripture is generally quoted as a proof that our Lord Jesus at His second coming will be visible to the whole human family; that they will all have great mourning when they see Him; that it will be a sad day for them—especially for the Jews. Our thought respecting the passage, in the light of other Scriptures, is different from this. In the first place, the Lord himself said, "Yet a little while, and the world seeth me no more, but ye shall see Me." Only the Lord's faithful followers were to see Him. The Apostle Paul explains that Jesus' followers will see Him because they are to be changed in the first resurrection, "in a moment, in the twinkling of an eye." The Scriptures clearly indicate that our Lord's present condition is the heavenly, the spirit condition, not only as high a condition as before He came into the world, but still higher.

The Lord prayed to the Father that He would glorify Him with the glory that He had with Him before He came into the world—"before the world was." The Father assured Him that He had glorified Him and would glorify Him again. (John 17:5; 12:28 Vatican M.S.). The Scriptures also assure us that our Lord in His glorified condition is far above angels, principalities and powers. (Phil.2:9, 10.) When He was a man, He was a little lower than the angels." (Heb. 2:6-9.) The Scriptures declare that the Lord is now the express image of the Father's person (Heb. 1:3), and also declare of Him, "whom no man hath seen nor can see."

Another Scripture tells us that the coming of Christ will be for the blessing of the world. The very object of His coming will be for the lifting up of the poor and fallen race. St. Peter tells us that there will be "times of restitution of all things, which God hath Taken by the mouth of ALL. His holy prophets since the world began." —Acts 3:20, 21.

How shall we harmonise this last statement with that of our text, which says that He shall come with clouds; that every eye shall see Him; and that all mankind "shall wail because of Him"? The answer is that in harmony with other Scriptures the coming with clouds would signify the coming in a period of trouble—the word "clouds" being used to signify trouble—in the dark day. He is coming in clouds, in that the time in which He will first manifest Himself to the world will be a very dark day to the world—"a time of trouble such as never was since there was a nation," and, we are told, never shall be again. (Matt. 24:21.) That will be a dark, cloudy day, and we are approaching that time now.

In that time, ultimately all eyes shall be opened; and all mankind shall see Him with the eyes of their understanding—see Him in the sense that we agree Him now, and have knowledge of Him and of the Father. A blind man sees in the same sense. He says, "I see now"—meaning that he sees with his intellectual sight. It is far better to see

with the intellect than with the natural sight.

Darkness now covers the earth. "The god of this world hath blinded the minds of all those who believe not." (2 Cor. 4:4.) There are a great many blinded minds at the present time. They do not know the object of Christ's coming. They do not have the Scriptural teaching as to why He comes. But their blinded eyes shall be opened. Every human being shall come to an understanding of the fact that the Lord's Kingdom is for the blessing of "all the families of the earth" according to God's promise made to Abraham and all the prophets after his day.

The Jews will come to recognise Him. The Apostle Paul says, "Blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved" (Rom. 11:25, 26) from their blindness, from their ignorance, from their misunderstanding at His presentation of Himself at His first advent. Another Scripture says that when they see Him, recognise the "sign of the Son of Man in the heavens, then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." (Matt. 24:30.) The prophet says that those that "pierced Him" shall mourn for Him as a man mourns for his only son. (Zech. 12:10.) Thus they will appreciate Christ, and their eyes will be the first eyes that will be opened. But at the same time, when their eyes begin to see out of obscurity, there will not be anything that they can see with the natural sight.

There is first of all a parousia, or presence, of Christ, which is known only to His church, His bride class. This presence of Christ, "the days of the Son of Man" has been with us for some time, and the culmination of His work in the parousia will be the gathering of the church to Himself in the first resurrection. The Scriptures go on to say that He shall be revealed in flaming fire, taking vengeance.

The "clouds of heaven" well represent the confusion in general. The world for a time will be in ignorance of His presence. But gradually they will come to know that they are in the time of trouble, the day of wrath, in which this age is to close. Then they will mourn. The whole world will be in mourning. If the world has mourned in the past, much more shall we expect it to do so when the trouble will be general. In the midst of that trouble, they will gradually learn of the grace of God. Human selfishness, they will find, has been so overruled as to lead up to the glorious kingdom of Messiah, through which are to come all the blessings which God has promised.

Correspondence.

Victoria.

To Frank and Ernest, Dear Brothers in Christ—I was much interested in your Talk to-day on "Baptized for the Dead." Will you kindly forward me a copy to pass on to others. Thank you also for sending me the "Peoples Paper." The print is small. I cannot read it myself and most of my friends are in a like condition. I had thought of asking you not to send it, but have at last found someone who will be glad to have it.

I like your Talks very much, and quite agree with Frank nearly everything. I am in my 88th year, and have been watching events most all my life ; my father looked for and taught the return of Christ for many years. I learned much from him. . . . Yours in the love of Christ.

P.S.—April 8th : I have delayed sending this, and should like your Talk for to-day. Please also send me "God's Restitution Plan."

Dear Frank and Ernest—It was my privilege to hear part of last Sunday's Talk and whole of to-day's. I am very interested and am requesting you to send me copies of 'these Talks, also booklet "God's Restitution Plan." I intend, after reading, to forward them on to one of my sisters. I am enclosing stamps for postage, and thanking you in anticipation, I am yours faithfully.

Frank and Ernest, Dear Sirs—I am writing for a free copy of Frank and Ernest Talk• of the resurrection (8th April) , also the free booklet which was mentioned, please. I enjoyed their Talk very much.

Frank and Ernest, Dear Sirs-1 have been listening-in to your Talk every Sunday, and I would like a copy of your last two weeks' Talks ; that is, Easter Sunday and last Sunday—"Joy in the Morning."

One question I would like to ask. Do you believe that all will rise from their graves at Christ's second advent, and then judgment ? I remain, Yours faithfully.

(In John 5: 28, 29 Jesus explained the resurrection of the taints—"they that have done good"—and also the world in general—"they that have done evil"—the latter coming forth "unto the resurrection of judgment"—not "of damnation," see Revised Version. This resurrection of judgment will take place during the thousand years of Christ's Kingdom as shown by Acts 17: 31—"God hath appointed (still future) a day, in the which He will judge the world in righteousness . . . by that man . . . raised from the dead." Isaiah adds confirmation to this truth—"When Thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 25: 9.) Those individuals who will not "learn righteousness" in that day but wilfully disobey "that prophet" shall be "destroyed from among the people." (Acts 3: 23.) .—B.B. Institute.)

South Australia.

Frank and Ernest, Dear Sirs—I was very interested in your Talk over the air on Sunday morning last (8th inst.) re resurrection. I think the title was "Joy in the Morning."

I should be grateful if you can forward me a copy of the Talk as indicated by the announcer. Yours faithfully.

Dear Frank and Ernest—Enclosed please find subscription of 3/- for further copies of the “Peoples Paper” to be sent to us. We still both enjoy your Sunday morning discussions and look forward to further Talks. May God bless you in your work

yours faithfully.

Berean Bible Institute, Dear Sirs—Just a line to renew my subscription to “Peoples Paper” for another year. I have been able to listen to the broadcasts on Sundays lately, and enjoy them very much; my wife also listens; the only fault she finds is that the Talks are not long enough.

Please send us the Talks in print; send them with “P.P.” every month will do. I am sending 10/-, please renew my sub., and send me one each of “Armageddon” and “The Golden Future,” any balance is for Radio Fund. With kind regards, yours sincerely.

To Frank and Ernest—Please will you forward to me your little booklet “Good News,” also your pamphlet of April 8th Sunday morning Talk. In a recent Talk on the “restitution of all things” given one Sunday morning, is one given to understand by your exposition of the words “all things” that the “wicked dead” are to be restored to earthly blessings too? If so, how do you interpret Revelation 20: 10-15 where it states that “those whose names were not found written in the book of life were cast into the lake of fire,” the place where “the beast and the false prophet are” and were evidently to be “tormented day and night for ever,” or “to the ages of the ages” as used in Heb. 1 : 8, eternal, in the sense of unending. Would you explain this passage more fully for me?

(The statement in Rev. 20: 15, “And whosoever was not found written in the book of life was cast into the lake of fire” refers to the wilfully wicked at the close of the Millennial age, and not at its beginning. By reading this 20th chapter of Revelation carefully it will be seen that Satan is bound at the beginning of the thousand years “that he should deceive the nations no more, till the thousand years were finished.” (Verses 2 and 3.) During this time mankind in general have the opportunity of accepting the laws of Christ’s Kingdom; then, at the close of the thousand years, Satan is loosed (verse 7, etc.) to test the obedience of all who have had the blessings of that time. Those who are then proved wilfully wicked “not found written in the book of life”—not worthy of life—are destroyed, together with Satan, in the same manner as the systems “the beast” and “false prophet” had been destroyed at the beginning of the thousand years. (Verses 8-10.) Even death itself and hell (the grave) is then destroyed (verse 14), because after this there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.” (Rev. 21: 4, etc.) To avoid confusion it is well to mention that Rev. 20: 5, with the exception of the last five words, is spurious, not being found in the most reliable manuscripts. Information respecting the “lake of fire” and “torment” is found in the booklet “Hope Beyond the Grave,” which is supplied on application—B. B. Institute.)

New South Wales.

To Frank and Ernest, Dear Brethren—I have been so interested in your Talks on the wireless, as they do make one understand the Bible when we seem all in the dark at times.

I have been going to write for your booklets sooner, but somehow in these very distressing and droughty times I have put it off; one always feels things so much easier and brighter after listening to you, so thanking you for your Talks and to send the booklets. I will be looking forward to receiving them; again thanking you and wishing you every blessing, I am, Yours sincerely.

To Frank and Ernest—Please send me a leaflet on your Talk each Sunday morning, as I am a keen listener, and love for Sunday to come.

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To the Law and to the Testimony.

*“To the law and to the testimony : if they speak not according to this word, it is because there is no light in them.”—
Isaiah 8:20.*

(Convention

FROM this verse we gather that it is necessary for us to have a guide for our faith and walk in life, and this faith and walk in life is discussed to a very large extent, in fact all our directions come from God’s Word, which is here referred to as being the law and the testimony.

We read in 2 Tim. 3:15 that the Scriptures make us wise unto salvation, and we all need that wisdom unto salvation. We realize that we have inherited the condemnation that has passed upon Adam, and that all have sinned and come short of the glory of God. We are in a very desperate condition so far as life is concerned, and without the Scriptures we would have no hope of a future or a continued existence. But the Bible does hold out hope for us, and it does make us wise unto salvation. Especially is that true as far as the Church is concerned, because our Lord brought life and immortality to light through the Gospel, and we have that very great blessing from our Heavenly Father, and we are exhorted to so run that we may obtain that prize.

But it is not only for the Church that life is discussed or brought to light from God’s Word. God has a Plan by which all mankind may have a continued existence on a plane that is acceptable to them, such as they would enjoy having for all eternity. That may sound very strange when we are associated with the conditions that are in the world today, but these conditions will not always continue thus. God’s Word surely tells us that sin and unrighteousness and even death itself will pass away, and a reign of righteousness will exist wherein all mankind will love their neighbours as themselves. Would God that that condition did exist today, but in His own wisdom, in His own good time it will surely come to pass.

Now we have before us in the world today very many kinds or colours of religion, based upon God’s Word to a greater or less extent, and their adherents claim that what they believe, what they teach, is the law and the testimony. Our purpose is to examine the principles that are laid down in God’s Word to guide us in understanding what is Truth. It is necessary for us to have those principles clearly in our minds, that we may understand what God wishes us to know. Although there are so many different religions today, so many sects in Christendom that name the name of Christ, yet in the Kingdom which we all look forward to and pray for when we repeat the Lord’s prayer, “Thy kingdom come, Thy will be done on earth as it is done in heaven,” there will be but one religion, because God has said He will turn to the people a pure language, that they may all call upon Him with one consent. What a wonderful time that will be, when mankind dwell in harmony, and there will be no burning at the stake as there has been by professedly Christian people in the present age.

From the great Reformation until the present time in particular, there have been numerous efforts made to understand God’s Word more perfectly, and as the time has drawn closer to the glorious Day, the Millennial Age, much light has shone upon the sacred page, and we realize that the Day is thus drawing closer, as we are told that it would be just so.

We may ask, which is right and which is wrong, in all the conflicting dogmas and creeds? I call to mind a verse which many of you no doubt know,

“Some read to prove a pre-adopted creed,
Thus understand but little what they read;
And every passage in the Book they bend
To make it suit some all-important end.
So people, I have often thought,
Read to teach the Book, instead of being taught.”

But that is not the attitude we should adopt when we approach God’s Word. In Psa. 25:14 we read that the secret of the Lord is with them that reverence Him, and He will show them His covenant. Thus, it is the reverence of God that is the first requisite for us to approach His Word. When we approach that Word in a humble attitude and seek to understand it, instead of trying to teach the Lord what we think should be right, if we approach the Word to learn of Him, then we will have that attitude that is acceptable in His sight and in which He can show us the way of salvation, the way of life.

When we speak of the Bible, we mean the whole of God’s Word. It is not just a passage here and there that it is necessary for us to take notice of and discard the rest. That only leads to very great confusion, and has been the cause of many arguments, especially with our atheist friends, because they set one passage against another and then say the Bible contradicts itself. But when we take the whole of the Bible, we find that it is one harmonious message from our Creator, and that instead of being so confusing it is helpful to us, and instead of bringing discord, brings us harmony and peace.

There is a principle laid down in God’s Word that we do well to note before we continue with our subject; it is a guide that is given us to guard against interpolations creeping into God’s Word. We know that the Bible we have in the

English language today has been translated from different languages, from the Hebrew and Greek in particular, and sometimes from the Greek to Latin and then to English. But it has been very hard to translate these old manuscripts from one language to another without errors creeping in, but the principle that helps us to guard against such things is that “by the mouth of two or three witnesses every word shall be established.” Jesus, when speaking to the Jews on one occasion, said, “It is also written in your law, that the testimony of two men is true.” (John 8:17).

Thus, if we find in the Bible one passage which apparently teaches one particular thing and is at variance with the remainder of the Bible, then that passage would immediately be classed as doubtful. We might illustrate that point by quoting Rev. 20:5, which reads, “But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.” When we read the preceding verses it all looks very confusing. But, we have found older manuscripts than the ones our translators had for the King James Version, and they show us that the first portion of that fifth verse is an interpolation, and thus the correct translation is harmonious with the remainder of the Bible.

The same thing applies when we look into the doctrine of the Trinity, which is described in 1 John 5:7, 8. There we read “There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.” We have found by the older manuscripts that that passage, too, has been added, and when it is eliminated from our minds we have the teaching on the Father and the Son and the holy spirit most harmonious in God’s Word. There are other passages, too, that bear out the same thought, and if we find any that are unreasonable and contrary, by themselves, to the remainder of God’s Word, and we apply this principle that two or three witnesses are required, then we will be helped to understand the matter more fully. There is another passage in Job 33:14 which tells us that “God speaketh once, yea, twice,” and if we remember that Scripture too, we will be prepared for those passages which have, probably accidentally crept into Holy Writ.

Now we come to the law and the testimony with those thoughts in mind, and the first thing we should look for in our guide to understand Truth is the character of our God. We refer to it as being “God’s Word,” and if we know what God’s character is, then we know that His Word is always in harmony with His character. There is much of the Bible taken up by a description of the characteristics of God. We will mention just a few; there are many others with which we may be acquainted, but these will be sufficient as a basis. There are four great attributes of character possessed by God—wisdom, justice, love and power—and these four attributes always work in harmony. From the Bible, we learn of the operation of these attributes. But first of all, let us see just what the Bible says about them and about their application to God.

Take the attribute of Justice. In Psalm 89:14 we read, “Justice and judgment are the habitation (basis) of thy throne; mercy and truth shall go before thy face.” Now that is a very comprehensive statement, and if we realise particularly that God would not do anyone or anything an injustice in any shape or form, it helps us to realise that the Lord our God is a just God. Then in Deut. 32:4, “He is the Rock, His work is perfect; for all His ways are judgment: a God of truth and without iniquity, just and right is He.” There are many other Scriptures which describe the justice of God.

Now let us think of Wisdom as being one of His attributes. In Prov. 3:19, 20, we are told “The Lord by wisdom hath founded the earth; by understanding hath He established the heavens. By His knowledge the depths are broken up, and the clouds drop down the dew.” When we consider the wonderful works of creation, just as David said, when we “consider the heavens, the work of Thine hands,” we are filled with admiration and adoration for a God who displayed such great wisdom in the provision not only for the wants of mankind, and the needs of all His earthly creatures, but for the glories of the heavens, the extensity of those bodies in the universe which we do see, as stars; and we are assured that there are millions of these working in harmony and retaining their orbits. God shows a wisdom in the work of His hands in that way. We marvel at the provision God has made for mankind in the mineral kingdom, and also in the animal and vegetable kingdoms, with which we come in contact day by day. These things become everyday matters to us, yet if we think over them and the intricate care that God has taken in providing these things, it helps us to realize that He is a very wise God. Job tells us, too, that He is mighty in strength and in wisdom, and in Rom. 11:33 we read, “How unsearchable are His judgments, and His ways past finding out.” Indeed, they are past finding out, without the revelation of His Word.

Now we will pass along to the attribute of Love. In John’s Gospel we read that “God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.” That displays a love which is far greater than that with which we come in contact in the world today. It shows a love for one’s enemies, just as John tells us in his epistle, “Herein is love, not that we loved God, but that He first loved us, and while we were yet sinners Christ died for us,” and so provided a way of escape from condemnation that is upon the human race. So it is that “God commendeth His love to us,” and He wants us all to emulate Him in that way as well as in the way of His justice, to be just and right in our dealings with those with whom we come in contact.

There is another attribute we wish to mention, Power. We read in Psa. 62:11, “God hath spoken once; twice have I heard this; that power belongeth unto God.” And in Gen. 17:1 He is spoken of as the Almighty God. Thus we find that the God we worship, and His character as shown to us in the Bible, is wonderful, and His Word is in harmony with that character.

But is that so? We might refer to that character as being four gates of gold. They would be the gates or the entrances through which any doctrine which is reputed to be based on God’s Word may come to our minds. Does it pass those four gates of gold, those four attributes of God so often mentioned in His Word. There is one doctrine which will not, although many of us believed it in days gone by, and that is eternal torment. We will put this test upon that doctrine. Will it pass those four gates of gold? Could He torment mankind, those who are wicked, day and night for ever? There

is no doubt in our minds that God could do that if He chose to do so. He has the power. Therefore that doctrine of eternal torment could pass that gate of gold. But would it pass the one of Justice? We answer, No, because “the wages of sin is death,” not life in torment. It would be impossible for God to deny Himself and to give a penalty that He has not pronounced. When He said, “In the day thou eatest thereof thou shalt surely die,” He just meant what He said, and did not mean they would spend an eternity in torment in the Bible hell. So we find that doctrine fails at that test. But we will apply the other tests, of God’s Wisdom and His Love. No one would say, surely, that it would be an act of love towards anyone, because they had transgressed God’s law—because Adam had eaten an apple—that they would spend an eternity in torment. It does not pass that gate of gold. Neither would it pass the test of God’s Wisdom, because no good could come of such a thing.

But there are other things to which we could apply that test, and we know that if they do not harmonise with God’s character then they are not of Him. We find that the whole of God’s Word is in harmony with this glorious character. Take the doctrine of the Trinity. Would that pass those four gates of gold? We find, No. It might pass two or three but we will mention one it does not pass, and that is Justice. Justice required a life for a life, a corresponding price, and our Lord came to be a Redeemer for mankind, and to give His life a ransom for all, as we read in 1 Cor. 15:22, “As in Adam all die, even so in Christ shall all be made alive.” The doctrine of the Trinity would be impossible, for Christ could not have given a corresponding price as man’s redeemer if He were equal with God.

When we come to consider the doctrine of the Ransom, that wonderful way in which God has shown us the plan of salvation, we find that everything associated with that is in harmony with this glorious character of God. In His wisdom He saw how he could use the wrath of man to praise Him, and He could use this reign of sin and death at the present time to bring many sons to glory. In all His works throughout the reign of sin and death He is not letting the time slip by, but in His wisdom is using that time for the accomplishment of His purposes in the deliverance of all mankind.

Then there is Justice. We have mentioned a little on that point once before, that it was necessary for a life to be given for a life, and thus God opened a way whereby a New Creation could be established, and our Lord became the first-fruits unto God of His creatures in that way, and the Church are invited to follow in the steps of the Master and become co-labourers together with God and with the Lord Jesus in the glorious Kingdom which He has promised. The Love that is shown in the ransom transcends anything that we have seen. We read in the Scriptures that a woman may forget her sucking child, yet will not. God forget us. His love is one that would even bring his enemies from the grave and give them a full knowledge and opportunity, that they may obtain life, and be in harmony with their Creator.

Now with these thoughts in mind here is a verse of a hymn that is very precious to me and I think to all of us—

Who trust in that Word has the sweet hope of life,
And end of confusion and error and strife,
His grace He imparts to the truth-seeking soul
Who humbly submits to His righteous control.
On that sacred page, oh what glory now shines
As God’s holy spirit illumines its lines,
Displaying His plan, in which all may rejoice,
And praise Him forever with heart and with voice.”

It also brings to mind the words of the Psalmist, “How sweet are thy words to my taste, yea, sweeter than honey in my mouth.” When we realise what a wonderful character God has, as shown to us in the law and the testimony, His Word, we all feel like joining in that glorious chorus mentioned in the fifth chapter of Revelation, “And I beheld, and I heard the voice of, many angels around the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature . . . heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.”

Bible Study Meetings.

Assemblies for undenominational Bible Study are to be found in the various States, and all earnest truth seekers will be very welcome.

Please note the times and meeting places in current issues of “People’s Papers” as changes are sometimes necessary.

Melbourne.—Masonic Hall, 254 Swan Street, Richmond (near Church Street)—Sundays, 3 p.m. and 6 p.m. Wednesdays, 19 Ermington Place. Kew, E.4.-7.45 p.m.

Adelaide.—Druids Hall, Flinders Street—Sunday, 3 p.m. and 6.30 p.m.

Perth.—Druid’s Chambers, 459 Hay Street—Sunday, 3.30 p.m. and 6.15 p.m. •

Sydney.-75 Liverpool Street (few doors from George. Street)—Sunday, 3 p.m. and 5.15 p.m.

PEOPLES PAPER AND HERALD OF CHRIST’S KINGDOM.

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The Lord's Call to His People.

WHILE the joint statement from the Crimea Conference, published about the middle of February, to the effect that—"It is our inflexible purpose to destroy German militarism and Nazism, and to ensure that Germany will never again be able to disturb the peace of the world," was expected from the leaders of Britain, United States and Russia, a rather surprising outcome of this Conference of the "Big Three" was revealed early last month with the declarations of war against Germany on the part of Turkey, Egypt, Syria and Finland.

Such is the state of world politics 'today that we find the leaders of the great powers setting a time limit on smaller countries, requiring them to enter the war by 1st March in support of the Allied cause, to enable these countries to be represented at the forthcoming San Francisco Conference to be held towards the close of this month.

If ever there was necessity for Egypt to enter the war it was surely when the invader was within her country; likewise, Turkey was menaced in previous years, but not today, yet the fear of being left out of a political Conference is sufficient to induce these and other countries to declare war. With such requirements enforced by the great powers the prospect for some satisfactory outcome of the San Francisco Conference, even of temporary duration, does not seem bright. Indeed, the press reports of the preliminary arrangements for this world Conference reveals much of disharmony between the nations concerned. For instance, it was reported that France had registered a protest at not being selected as one of the sponsoring powers, to which Russia retorted that she would stand "no more bickerings from France." Poland's position is but one other cause of difficulty prior to this Conference.

But what say the Scriptures respecting man's best efforts to arrange a new order of things, with peace and happiness for the world, following the most destructive war of all history, a war which still continues with increasing severity for Germany and Japan? God's Word leaves not the slightest doubt on this matter, and to be forewarned is to be forearmed, that is, if the Bible's message can be accepted and acted upon. In 1 Thes. 5:2, 3, St. Paul, the greatest expounder of truth the world has known (apart from Jesus Christ), declares, "The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

"The day of the Lord" here mentioned by the Apostle is elsewhere described in the Scriptures as "the day of wrath," and "the day of Jehovah" and refers to a comparatively short period of time at the close of "this present evil world" (age), and is not to be confused with the thousand years of Christ's Kingdom mentioned by our Lord as "my day" in John 8:56.

St. Peter uses the same expression in confirmation of St. Paul and adds some details when he states—"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." (2 Pet. 3:10.) A point of special note in this statement of Peter's is the fact that not only "the earth and the works therein" (social, political and financial elements) are to be destroyed, but also "the heavens shall pass away with a great noise." These "heavens" can be none other than the religious systems, Roman and Greek Catholic and Protestant etc., which comprise Christendom.

This is a hard saying for many adherents to the various churches. How often we hear it expressed that other churches may come under the heading of Babylon, but surely not my church. However, the Lord made no mistake when He declared that the Laodicean church, the seventh and last church on earth prior to the setting up of His Kingdom, being a combination of all systems of Christendom, would be judged "neither cold nor hot." "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth," are our Lord's own words—Rev. 3:14-16.

Surely no sincere Christians would knowingly allow themselves to be cast off from the Lord by adherence to any of these lukewarm churches of the present Laodicean period of church history! No, the Lord has made provision that this should not be so; the earnest Christians will no doubt hear His voice, through His Word, calling—"Come out of her, (Babylon) my people, (the call is to His people only) that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." (Rev. 18:4, 5.)

It may be asked, What are the sins of Babylon, these church systems of the Laodicean period, which have so displeased the Lord as to cause Him to cast them off forever? One of • the greatest sins has been the general acceptance throughout Christendom of the God-dishonoring doctrine of the immortality of the soul; in other words, the acceptance of Satan's lie—"Ye shall not surely die." So destructive is this erroneous teaching that it cancels all necessity for the sacrifice of Christ, for if there be life in death, Christ's sacrifice to redeem mankind from death and give them life in the resurrection day was wholly superfluous. Other erroneous teachings such as the Trinity, Eternal Torment, Purgatory, etc., coupled with worldly affiliation on the part of church leaders and followers as a whole make up these sins which have "reached unto heaven." Where are the church leaders today who are not associated with the world in politics, war activities, etc., as well as adhering to and preaching the errors of the systems they represent. If there are any, the call is clear and distinct—"Come out of her (Babylon) my people." Where are the church adherents who are ready to examine their Bibles and accepts its truth rather than the man-made creeds handed down from the Dark Ages? To all such, the Lord's requirement is also—"Come out of her, My people"-if you be My people. What benefit can there be by continued association with systems already spued out?

Someone may say, but my friends belong to the church where I attend, and we have really helpful times together. If association with friends who condone the errors and worldliness of church systems is preferred before the Lord's truth and favor, then such a one is demonstrating that he or she is not of the class "My people," and by remaining in Babylon shall receive of Babylon's plagues as necessary lessons prior to the setting up of the Kingdom on earth. And

of course, such a one would also indicate that he has no desire for the heavenly hope, now offered to those who will follow the Lord faithfully, even unto death. "He that loveth father or mother more than Me, is not worthy of Me: and he that loveth son or daughter more than Me, is not worthy of Me. And he that taketh not his cross, and followeth after Me, is not worthy of Me."

The San Francisco Conference will, end similarly to many Conferences before and after the establishment of the past League of Nations; that is, without bringing lasting benefits to mankind. The League of Nations was a noble effort on man's part to keep the peace of the world; however, God has in store a much better "League of Nations" which will be Christ's Kingdom. But first of all mankind, great and small, must be humbled to the dust, so that never again shall they forget their Lord. In the remaining period prior to the complete overthrow of present-day systems, religious, social, political and financial, the Lord is finding the last members of His people, those who, by responding to His call to leave all connections with Babylon, demonstrate that they never were in heart harmony with the sins (erroneous teachings and worldliness) which have reached unto heaven. "Come out of her, My people."

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God's Rainbow Covenant.

FOLLOWING the flood it was natural that Noah and his family might dread another Deluge, not clearly understanding the origin of that great advent which had overwhelmed the world. Very appropriately God called their attention to the rainbow, when He assured them that never again would the whole earth be overwhelmed in water. We can see the philosophy of this, whereas Noah and his family merely had the matter by faith, not discerning the philosophy. We can see that when the last of earth's "rings" had come down there could not be another deluge, because there were no waters above the firmament to be precipitated. Since the Flood, we merely have the moderate supply of moisture, in the form of clouds in our firmament, and none in the form of a great envelope beyond the firmament.

Now we may see how it was that Noah had never seen a rainbow; because prior to the Flood, when the sun shone through the watery envelope as merely a great ball of fire, its rays did not strike directly through, and hence no rainbow was possible. But since the watery envelope broke, the fine vapors in the direct line of the sun's rays cause, naturally, the rainbow effect. And, as God declares, so long as there is a rainbow, there can never be a flood. God's words and ways are not less reasonable when we come to see their • grand philosophy. On the contrary, the more we understand the Divine methods and operations the more we appreciate their wisdom.

The Tower Of Babel.

Generations afterward, when the family of Noah had multiplied, the meaning of the rainbow as a covenant between God and man — the guarantee against another deluge—was forgotten. The worldly-wise if that time were foolish enough to undertake the building of a great tower, to whose top they could go in the event of another deluge. Since they had neglected the Lord's message and disregarded His promise, He let them alone to make manifest their own folly in labor and sweat of face, which could prove of no avail.

Finally, however, when they were measurably wearied with their herculean task, and when they had, to some extent at least, learned a valuable lesson, the Lord confounded their language so that they could not understand each other, nor co-operate with each other in any such vast enterprise. Separated in tongue and in interest, they scattered. Their interests became diverse, and gradually manners and customs and color of skin, during the centuries, became more and more dissimilar. Thus the various races with their peculiarities of temperament and language had their start.

St. Paul tells us all this was a premeditated plan on God's part, as being to the best interests of humanity and most favorable for the outworking of the Divine purposes. He says, God "hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, that they should seek the Lord, if haply they might feel after Him and find Him."—Acts 17:26, 27.

How one part of God's Word sheds light upon another! Thus we are enabled to see how Divine Wisdom has had a supervision of the ultimate interests of humanity. Even though God has allowed man in his ignorance to become the servant of Satan, He still has protected him in a measure, and shaped his affairs for his ultimate good. That good, as we realise, is to be fully attained by the world in general at the Second Coming of Jesus and the establishment then of His Messianic Kingdom, which will bind Satan and scatter the power of darkness and sin. It will shine forth as the Sun of Righteousness, to heal and bless and uplift the willing and obedient of mankind.

But the matter of separating the human family into different nationalities has been specially useful during the dark time preceding Messiah's Second Coming. More or less the nations have been occupied in watching each other and guarding themselves against each other. The barrier of language for centuries served to keep apart peoples living in close proximity, to hinder the running to and fro which has been going on, particularly within the last seventy years, since steam power became effective for transportation.

The commingling of all nations within the last sixty years is breaking down the national barriers wonderfully. It is fulfilling the word of prophecy, "My determination is to gather the nations, that I may assemble the kingdoms." (Zephaniah 3:8.) The world of mankind is being brought into close touch, barriers of language are breaking down; and the breaking down of these barriers is favorable to human co-operation, either for good or for evil. Since mankind are sinners by nature, their co-operation is most likely to be along selfish lines, and therefore most likely to be evil. How this is manifest in the present world-war.

We find today that rich corporations have built together a great tower of Babel for their protection against every kind of calamity which would come upon their riches. The laboring classes are doing likewise. The mechanics are building up a great Tower of Babel of Unionism, which they trust will deliver them from all adversity and in which they hope to be safe forever. Had it not been for the dispersion and for the language-barriers, no doubt these world-wide organizations of Capital and Labor would have developed long ago and the final great catastrophe or conflict between these great giants would have come so much the sooner, precipitating all its terrible anguish and disaster on humanity—"a time of trouble, such as never was since there was a nation."—Daniel 12:1.

Fire, The Next Calamity.

St. Peter divides the history of mankind into three great epochs, called "worlds" in our common version Bible, but more properly designated three great Epochs. The first Epoch of earth's experience ended with the Flood, and then the present Epoch began, styled by St. Paul "this present evil world," or Epoch, because during this time evil holds preponderance of power amongst men, even though they do their best.

The first Epoch, or order of things, was overwhelmed and brought to an end by a deluge of water; and St. Peter tells us that the present "world," or order of things, is to be brought to a conclusion by a deluge of "fire." But following the fire, there will be a new "world" or new Epoch, or order of things, much better than anything yet experienced by mankind. "The world to come whereof we speak" will be an Epoch of righteousness, because it will be under the direct rule and supervision of Messiah's Kingdom."—2 Peter 3:10-13.

At first many Bible students were inclined to understand St. Peter's words to signify that the fire which will terminate the present order of things and usher in the New Age would be a literal fire, which would consume the physical earth and the heavens. However, closer study reveals the fact that the fire is of symbolic kind, which will merely consume present institutions — everything of the present time that is contrary to the Divine will—everything that is unjust, inequitable.

The "elements" which "will melt with fervent heat" will be the capitalistic and labor elements, and the strife between these, the friction, is already great. A little more and it will burst into a flame, as St. Peter prophesied. The

“heavens” that will be involved will not be the Heavens of God’s residence, but the ecclesiastical heavens — the church institutions. These will become involved in the strife between Capital and Labor, and they also will perish in that trouble time. But, thank God! the New Dispensation will, in the midst of the trouble, intervene; and it will prove to be as prophesied: “The desire of all nations.” —Haggai 2:7.

As Noah and his family were the only ones spared from the physical wreck of the old order of things before the Flood, so St. Peter intimates that Christ Jesus is the Ark of Safety now for all who will be saved out of the present order of things. Christ’s faithful followers of all denominations and nations will become, with Him, the Royal Priesthood of the future—the “new heavens”—the spiritual ruling power of the New Dispensation, or Messiah’s Kingdom. Under their supervision, speedily a “new earth”—a new social order—will be inaugurated, in which selfishness will be wholly eliminated, and in which righteousness will prevail. Of this new order of things we read: “We look for a new heavens and a new earth, wherein dwelleth righteousness.”—2 Peter 3:13.

Although, doubtless, many human lives will be lost in that greatest trouble the world has ever known, with which this age will end, nevertheless the great mass of humanity will still remain. But all their ingenious arrangements of the present time, social, financial and ecclesiastical, will have perished, and everything will have been put upon a new basis by the Great Messiah.

The Lord, in the prophecy of Zephaniah, describes the time of trouble that is coming, as a fire to consume; and then tells us that following the fiery baptism of trouble, He will send to mankind “a pure Message, that they may all call upon the name of the Lord to serve Him with one consent.” (Zephaniah 3:9.) This teaches that mankind will not be wholly destroyed by the fiery trouble of that Day, but it teaches that the confusion of doctrines given forth in the name of the Lord will all terminate with this present Age. The Message of Divine grace and Truth which will be promulgated in the future will be pure, and the blessing to all who will receive it will be great.

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BEREAN BIBLE INSTITUTE, Ermington Place, Kew, E 4, Melbourne, Vic., Aust.

Correspondence.

Victoria.

Dear Brother—Just a few lines again today ; I received yours yesterday and pleased to note its contents. . . Yesterday I was out again with the cards and had one or two happy experiences. While passing along a street I handed a card to a lady working in the garden and was almost on to the next place when she called me back to say they had been listening to Frank and Ernest for a long time and enjoyed the Talks very much. They are Church of Christ people and she said that she knew several of the Congregation who listened also, particularly one other man she knew whom she had asked if he listened to Frank and Ernest and he said, “Yes, always, they’re real good.” We had quite a conversation and I gave her what I had at the time—a couple of Dialogues in print and a “Golden Future.” She said they would certainly read them. . .

Later in another street I went down one side and on returning back the other side another lady hailed me from the doorway. She too had been listening for some time and evidently getting something from them. . . Later again I met two ladies to whom I offered cards ; they accepted them and looked them over and one said, “I would like very much to hear this, but I have no wireless”—whereupon I did the next best by offering her a couple of the printed Dialogues. . . Another man whom I met in the street gave the card the once over and said, “Yes, I’ve heard this, very good too,” and then passed on. Several -other persons in the street also accepted the cards appreciatively and it was the most encouraging afternoon I have spent. . . I would like another 300 or 400 of the Radio cards if you have a good supply. . . Warm Christian love; Your Brother in Christ, by grace.

(Good supplies of Radio cards, printed Dialogues and papers are available to all who can use them to advantage.—B.B. Institute.)

To Frank and Ernest—I have been listening to your session for a few Sundays now, and would be pleased if you will send papers and addresses for a few Sundays back, or I would like if possible back to when you spoke of the second coming of Christ.

Will you also please send them to Mr. . Thanking you for your most interesting Talks, and the help your sessions are to me in knowing my Bible. Yours sincerely.

Frank and Ernest, Dear Sirs—Enclosed please find postal note for '3/- towards "Paper." Could I please have a copy of the booklet, and Talks over the air from February. I want to thank you very much for the literature you have sent me in the past. Would you please send them to me monthly—those Talks and booklet. I always listen to your broadcast over 3B0 and find them very helpful. Keep the good work going. I remain, Yours truly.

South Australia.

Berean Bible Institute, Frank and Ernest, Dear Christian Friends—I am in receipt of "P.P.", also Dialogues enclosed, for which I thank you. I would like to renew my subscription for the "P.P." ; enclosing 10/- to cover same and as usual, please put balance towards general funds.

Some time ago I was called away owing to sickness in the family, hence my silence, but nevertheless, my interest in your good efforts has not waned ; in fact, I haven't missed one Sunday morning of your radio Dialogues, and look forward with keen expectation of hearing something worthwhile in the realm of spiritual values.

In closing, we pray the Lord to continue to bless the efforts of Frank and Ernest, and all Christian brethren associated with the Berean Bible Institute. Best wishes for 1945. Yours sincerely.

Frank and Ernest, Dear Friends—I am writing these few lines to kindly ask you for a copy of today's Talk over the air, and also for the previous Sunday.

I sincerely wish to thank you for your Talks ; I would never miss listening in, as they are a great help for me to understand the Bible.

May God bless you for the good work you are doing. Thanking you in' anticipation. I am, Yours sincerely.

Berean Bible Institute, Dear Sirs—Thank you for sending the Dialogues and "Peoples Paper" along when sending some months ago for' one of the Sunday morning Talks which I enjoy each Sunday, but I am sorry to say I am able to read or write only one hour daily by Dr.'s order. Enclosing 3/-for the "Peoples Paper" ; you may send the "Paper" to some one whom you think would like it. Yours truly.

N. S. Wales.

Dear Brother—Am sending along our Good Hopes—£ 2/4/0 from the family, also 6/- from Mrs. for the Radio Fund.

The session came over good and clear this morning; it is a real pleasure to listen to the truth going forth in this manner each week, and we constantly pray that the witness may do some good in awakening those earnest souls who are still in bondage to Babylon. The announcements both before and after the Talk seem good to me, as also is the Theme. The words—"O Come let us adore Him—Christ the Lord" strike a responsive chord in my heart. When we know the truth and have been sanctified by it 'we cannot help joining in the chorus, "Blessing, and honor, and glory be unto Him that sitteth upon the throne and to. the Lamb for ever." \ I regret that I cannot do more to spread the truth that makes us free indeed.

With Christian love; Yours in the Lord.

Dear Christian Friend—I have read the valuable book "Fore-gleams of the Golden Age" and now I will go over it again in closer study. In it .I have found great joy ; it has solved much that I desired, in fact a thought I got over thirty years ago. When a lad I talked the Scriptures with my mate in Scotland—what we would be when death had come. I would go to church but never got the proof of what was said; something said, "I can't take that." The belief that we would be like our first parents was always in my mind; now I have found what I was looking for, I am indebted for the book and to you, but this I believe 'tis the slow but sure way that my Saviour opened the truth to me.

Would you please send a book on baptism. I heard Arch-Deacon talk on the wireless about it ; it was interesting

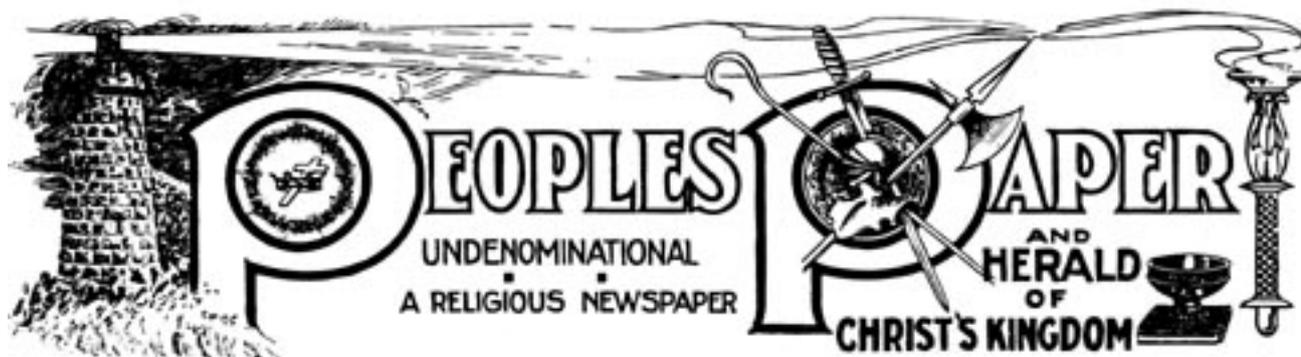
but he gave no Scriptural, reference for his talk, no foundation, it seemed just man-made. I will forward the price if you will please give same with book. With best wishes ; Yours faithfully.

(The resurrection to human life, like our first parents, is for mankind in general, but the sure hope of the faithful follower of Christ, is to the heavenly, spiritual life, like unto Christ since His resurrection. Literature on these two salvations is available free to all.—B.B. Institute.)

Tasmania.

Berean Bible Institute, Dear Sirs—Have you any back issues of January and May, 1-943, “Peoples Papers”? If so, please send them to me and price of same, and I will send the amount.

This morning I found a copy in some rubbish, etc., left behind by some men who were repairing a bridge here. We often listen to Frank and Ernest and much enjoy these sessions, and was very interested in the “Many Mansions” in the “Peoples Paper” I found today. Yours faithfully.



Volume XXVIII. No. 3 MELBOURNE, 1st MARCH, 1945

Price—Threepence

The Lord's Supper.

THE first Passover for Israel meant deliverance and safety. Long had the nation groaned under the taskmasters of Egypt. The Pharaohs had used the Jews for the aggrandizement of the Nile country — in building aqueducts, highways and public buildings. The burden became more and more severe, until finally God wrought deliverance at the hands of Moses, meanwhile revealing His mighty power in ten terrible plagues, the last of which brought death to all the firstborn of the Egyptians, while the first born of Israel were spared.

Had He seen fit, God might have, preserved the firstborn in Israel from destruction without any special preparation for their deliverance, but such was not His method of procedure on this occasion. He also would have them play their part in a great typical program which He had in hand. Hence He gave them explicit instructions how to keep the angel of death away from their homes. Compliance with these orders meant security, and anything else meant destruction. It was a serious matter. There was no other way open for them but the one way indicated by the Lord.

God instructed the Hebrews through Moses that on the tenth day of the first month (the month Abib, later called Nisan) a male lamb, as perfect as it was possible to secure, must be selected by each family from their flock. This lamb was to be placed under special care until the fourteenth day, when it was to be killed. Its flesh was to be roasted so that it might be eaten during the night, and its blood must then be sprinkled upon the lintels and the door-posts of the house, so that the angel of death might see the blood and not come into that home.

In accordance with instructions, each Hebrew family drew together to the feast of the Passover in the night of the 14th of Nisan. This feast consisted of the lamb's roasted flesh, together with bitter herbs and unleavened bread; and each participant in the feast was to have his loins girded, his shoes on his feet, and his staff in his hand—thus indicating that he was fully prepared for a journey—and the ceremony was to be performed in haste.

To Christians, the events described in the 12th chapter of Exodus would be but a matter of history, were it not for the fact that the Bible states that what the Jews did in that first Passover celebration so long ago, was intended to be a type or picture to us of “things to come.” In speaking of the children of Israel the Apostle Paul says: “Now all these things happened unto them for ensamples (types), and were written for our admonition, upon whom the ends of the world (age) are come.” (1 Cor. 10:11.) Then again Paul says: “Christ our Passover is sacrificed for us therefore let us keep the feast, not with the old leaven, neither with the leaven of malice nor of wickedness, but with the unleavened bread of sincerity and truth.” (1 Cor. 5:7, 8.) Thus the apostle shows that the Jewish paschal lamb was a type of Christ, and suggests also that the various other features of this great national festival of the Jews were invested with pictorial or typical significance for Christians.

And just where does the antitype or fulfilment of these things come in? First of all, as the Israelites were under the bondage of Pharaoh, so the whole world of mankind is under the bondage of sin and death. Thus the Apostle says: “Indeed, the earnest expectation of the creation longs for the revelation of the sons of God. For the creation was made subject to frailty (not voluntarily, but by Him who subjected it), in hope that even the creation itself will be emancipated from the slavery of corruption into the freedom of the glory of the children of God. For we know that the whole creation groans and travails in pain together till the present time.”—Romans 8:19-22. Diaglott.

As God delivered the Israelites through Moses, so will He deliver all the world through the greater Moses, even

the great Christ company—which consists of Jesus the Head, and the church His body. But before God delivers the whole world, He is first to deliver His “first born” ones. These are the followers of Jesus. Concerning them, in the epistle of James we read: “Of His own will begat He us with the Word of truth, that we should be a kind of firstfruits of His creatures.” These “firstfruits” are the only ones on trial for life during the present dispensation. The statement, “Judgment must begin with the house of God,” applies to them. In order to secure their salvation, they have been feasting on the “Lamb slain from the foundation of the world,” and first of all, they have applied the Lamb’s sacrificial blood to their hearts by faith, thus obtaining the grace of justification, which is the standing of perfection before God.

The Christian “eats” (i.e., appropriates to himself) the Lamb during the present “night time” of this Gospel age. As in the type there was to be nothing left over till the morning, so the follower of the Master realizes that he cannot wait and have his portion of the benefits accruing from the ransom sacrifice in the morning of the Millennial age—he must take his portion NOW, and must use it in the present time. The “roasting” of the typical lamb with fire pictures that the Christian must come in direct contact with fiery trials; the “bitter herbs” typify bitter persecutions; and the “unleavened bread” is a symbol of pure, unadulterated truth on which we must feast.—1 Con 5:7, 8.

Having the loins “girded” is important. The girdle was a symbol of service. The Apostle Paul says, “having your loins girt about with truth.” He means that the Christian is to be the servant of truth. When Jesus was about to serve the disciples by washing their feet, He first “girded” Himself with a towel. On one occasion He said, “I stand among you as one that serveth.” Thus we see that Jesus was the great Servant of the Truth, and in serving Truth He was serving us, and God Himself.

As the Israelites were to have their shoes on their feet, so the spiritual Israelites should walk in newness of life. The Israelites also were to eat with their staff in their hand. The “staff” would seem to illustrate the Word of God, for that is the staff or support upon which the Christian continually leans. David said, “Thy rod and thy staff, they comfort me.” The staff always should be held in readiness for instant use. By effectively using it Jesus foiled the great Adversary in the hour of temptation. It is an equally wonderful weapon for our protection. The Apostle elsewhere speaks of it as the “sword of the spirit.”

“Unleavened bread” represents the pure truth. The Jews were not to have any leaven in their homes at the Passover season. They must have a general house cleaning to remove all leaven. In reference to the antitype of this, the apostle says to those who have been guilty of misdemeanors, “Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven (typical of sin), that ye may be a new lump.” Unleavened bread was used in connection with the temple sacrifices of the Jews, and was placed in the sanctuary. In the great antitypical feast, the apostle says that we are to eat “not with the old leaven, neither with the leaven of malice nor of wickedness, but with the unleavened bread of sincerity and truth.”

It was the sacrifice of Jesus, then, that introduced the great realities pictured by the types and shadows of Old Testament times. It was God Himself Who spread the Christian’s banquet. This fact was set forth by the Master in the parable of the Great Supper. The first who had a chance to attend this “supper” were the Jews, to whom the gospel was first preached. But they as a people failed to respond to the message, hence eventually the call went out to those beyond the pale of Judaism—referred to in the parable as those in “the highways and hedges,” in other words, the Gentiles. Because of this fact, those who have the truth today can rejoice greatly that God has extended such a favor to them as to call them “out of darkness into his marvellous light,” and to spread before them His wondrous feast of truth and love. Because of this fact it is their one desire to show forth His praises, and to glorify Him in their bodies and in their spirits, which are His. In the gratitude of their hearts their mental attitude is,

“I’ll go where you want me to go, dear Lord,
O’er mountain or plain or sea;
I’ll do what you want me to do, dear Lord,
I’ll be what you want me to be.”

Those who love the Lord take heed to the apostle’s injunction to partake of the feast which God has spread, “Not with the old leaven.” Who among us does not know of that “old leaven?” Perhaps we were at one time in some Babylonish system. We may have believed in the dreadful hell promulgated in the creedal teachings. The sermons we heard were full of the leaven of error. Then the Lord delivered us and revealed His gracious plan for human salvation. And how our hearts rejoiced! We do not want any of that old leaven to get in and become mixed up with the truth now; we don’t want to give it any chance to trouble us again, for now we stand in the “holy place” of the Sanctuary, enjoying the light of the “golden candlestick,” and feasting on the “shew bread of presence.”

And as for the “leaven of malice and wickedness,” oh, no, we do not want any of that. It has no proper place in the hearts of those who have been feeding on the Word of God. God’s banquet is a banquet of love.

“Blessed are the pure in heart,” said Jesus, “for they shall see God.” In a sense they see God in this life, and they are the only ones who do. They see Him in the sense that they behold His plan and purposes; they see His goodness, they see His love. They follow the instructions laid down in the apostle’s words: “Be not conformed to this world, etc” (Rom. 12:2.) These hate evil in its every aspect and form; and whatsoever things are “true, honest, just, pure, lovely, and of good report,” they set their minds to think on these things.

On the night of His betrayal Jesus celebrated the typical Passover of the Jews, and then instituted a memorial of the antitype of the Jewish Passover. His disciples were no more to keep the Passover feast set down in the law to Israel, but were to keep the Christian’s feast. This, as we have said, was to be a feast of truth, having as its great central fact the ransom sacrifice of Jesus; and it was to be symbolized by the elements of bread and wine. That is what the Master

meant when He said, "This is My body which is broken for you: this do in remembrance of Me." And then referring to the wine, He said, "This cup is the new testament in My blood: which is shed for you, this do ye, as oft as ye drink it, in remembrance of Me."

Various meanings have been taken from Jesus' words, as oft "as ye drink it." Some think the memorial celebration should be a weekly festival, others have adopted the system of holding it once a month. But when we understand that Jesus was the antitypical lamb, it becomes clear that the proper time for the Memorial of His death is the day on which He died, viz., the fourteenth day of the first month; so that the symbolic feast is to be an annual one, while the real feast itself, which is thus symbolized (i.e., the truth) is a daily and hourly one, a something that takes place in the heart of the Christian throughout his earthly career.

A further thought is that not only do the elements of bread and wine symbolize the death of Jesus, but they picture our own participation in the sufferings and death of the Christ body. The great promise held out to the Christian is: "If we suffer with Him we shall also reign with Him." Then the apostle says, "The cup of blessing which we bless, is it not the communion (common union) of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many, are one bread and one body, for we are all partakers of that one bread." (1 Cor. 10:16, 17.) Here we get the thought that we are all united in Christ, because the truth draws us together in this great unity.

Then, as we break the bread in the symbolic feast, not only does it speak to us of the broken body of Jesus but also of our own consecration vows. It calls to mind the fact that we covenanted to be broken with the Master, to suffer reproaches for His sake, to present our bodies a "living sacrifice," holy, acceptable to God, which, says the apostle, is our "reasonable service." (Rom. 12:1.) And the "wine" suggests that we are willing to follow in the steps of Jesus by laying down our lives, shedding our blood, spending our best powers in the service of the truth. Thus we see that the Memorial has a double significance to us—first, pointing to the Master's sacrifice; and second, picturing our own willingness to suffer with Him.

The apostle warns against a careless celebration of the Memorial. He says, "Let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation (judgment) to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep." (1 Cor. 12:28-30.) This indicates that it is important to discern the Lord's body. "Now ye are the body of Christ, and members in particular," said the apostle. A real appreciation of this fact causes us to be awake and to be strong and active (not sickly) in the Lord's service.

Truly, "The night is far spent, the day is at hand!" Let us put on the "whole armor" of light. Let us cultivate love for the truth and for the brethren. Let us "be not weary in well-doing, knowing that in due time we shall reap if we faint not." Let us come to the Memorial, in fullness of faith and joy, realizing that all things are as loss and dross in comparison with the inestimable riches of truth that God has entrusted to us, and with the incomparable favor of His love that He has extended to us through our Saviour and Redeemer, Christ Jesus our Lord.

Cards, Desolation-Restoration.

This poem is now available in post card size, in a variety of colours. Many of our friends will know the very helpful message it contains for the bereaved. It is also very useful in conveying the hope of salvation in a general way. It is supplied at 3 for 6d., 1/8 per dozen ; or 1/6 per dozen in 3-dozen lots.

Little Opportunities.

"We all might do good where we often do ill :
There is always a way, if we have but the will ;
For even a word, kindly breathed or suppressed,
May guard off some pain, or give peace to some breast.

"We all might do good, in a thousand small ways;
In spurning ill rumour, reproving wrong done,
Forbearing to flatter, yet giving due praise ;
And treating but kindly the heart we have won.

"We all might do good whether lowly or great-
A deed is not judged by the purse or estate;
If only a cup of cold water is given,
Like the mite of the widow, 'tis something for heav'n."
-Selected.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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Bible Studies.

THE method of conducting Bible studies and the co-operation given by the members of a Bible Class has much to do with the benefits and blessings received by each member of an assembly.

It is very noticeable that the tendency of chairmen generally is to speak too much when conducting a Bible Class. This may result from various causes, one of which is, that the members of a class may not be sufficiently alert in giving their thoughts, thus leaving too much time for the chairman who feels he must speak to prevent a lull in the meeting. Another reason may be that the chairman becomes so absorbed in a subject that at times he leaves little opportunity for members to take part. This is noticeable at some Conventions when there is much in a study to be brought out in a limited time, but this tendency is something to be overcome by class leaders, thus preventing a habit of giving short addresses, so to speak, after each remark by a class member.

In introducing a class study the leader should seek to be brief and to the point in giving a resume of the previous study. No doubt very often much could be said that would be very helpful, but at a Bible class anything approaching a short address should be avoided, so that the study can proceed. Other meetings for addresses can be arranged.

The successful class leader will seek to draw out the thoughts from all members in the gathering. -The members have their responsibility in being prepared to take part, which means that the lesson should be well studied at home; this is a most important point for profitable Bible study in class. Lengthy expressions are not required; indeed, the most helpful remarks are usually short and directly on the subject, with Scriptural support.

Class members can assist greatly by keeping to the subject under discussion; this is really essential to make a Bible study the blessing it should be to all, and makes the task of the leader so much easier. Above all the Lord's spirit should be invoked so that the guidance and blessing from above may be fully realised by all, the one desire being to be built up by the truths of God's Word to His praise.

Memorial Services.

The anniversary of the institution of the Memorial of Christ's death falls this year on Tuesday evening, 27th of March. The following services have been arranged, and all consecrated believers in the ransom sacrifice of Christ will be welcome at these gatherings, to be held, D.V., as follows :—

Melbourne.—Tuesday, 27th March, at 8 p.m. at 19 Ermington Place, Kew, E.4. (Phone Hawthorn 6251 for any particulars.)

Adelaide.—Tuesday, March 27th, at 7.30 p.m., at A.N.A. Rooms, Flinders Street, Adelaide.

Sydney.—Tuesday, 27th March, at 7 p.m. at Child Study Rooms, 75 Liverpool Street, Sydney. (Near George Street.)

Perth.—Good Friday, 30th March, at 6.30 p.m. at Druids Chambers, 459 Hay Street, Perth.

Easter Conventions.

Two Conventions are to be held by our brethren over the Easter season this year, at Adelaide and Sydney respectively. All friends who desire to gather together for worship of God, study of His Word and fellowship with other Christians should avail themselves of these opportunities. While interstate travel will be restricted, many living in the home states, and in the vicinity of both Adelaide and Sydney could no doubt attend with a little effort on their part. All who can be present at either of these Conventions are assured of a sincere welcome by the friends in Adelaide and Sydney. Information is as follows :—

Adelaide.—Good Friday to Easter Sunday, March 30th, 31st, and April 1st, at Druids Hall, Flinders Street, Adelaide. Programmes and further information obtainable from—Mrs. H. Bartel, 10 Winston Avenue, Clarence Gardens, Adelaide, South Australia.

Sydney.—Good Friday to Easter Sunday, March 30th, 31st, and April 1st, at Child Study Rooms, 75 Liverpool Street, Sydney (Near George Street) . Programmes and further particulars from—Mr. A. J. Tosh, 32 Harry Street, Mascot, N. S. Wales.

Bible Study Meetings.

Assemblies for undenominational Bible Study are to be found in the various States, and all earnest truth seekers will be very welcome.

Please note the times and meeting places in current issues of "People's Papers" as changes are sometimes necessary.

Melbourne.—Masonic Hall, 254 Swan Street, Richmond (near Church Street) —Sundays, 3 p.m. and 6 p.m. Wednesdays, 19 Ermington Place, Kew, E.4.-7.45 p.m.

Adelaide.—Druids Hall, Flinders Street—Sunday, 3 p.m. and 6.30 p.m.

Perth.—Druid's Chambers, 459 Hay Street—Sunday, 3.30 p.m. and 6.15 p.m.

Sydney.-75 Liverpool Street (few doors from George Street) —Sunday, 3 p.m. and 5.15 p.m.

Corrections.

In last month's "Peoples Paper" the following corrections should be noted. Page 10, 1st column, 2nd paragraph, 3rd line—"around some mighty sun," should read "around some mighty centre." Same column, 3rd paragraph, 4th and 5th lines from bottom—"186 million miles a second," should read "186 thousand miles a second." Page 11, 2nd column, 5th and 6th lines from bottom of page—"Thy gentleness hath made me glad," should read "Thy gentleness bath made me great."

The Mercy of God.

(Rom. 9:16.) (Convention Address.)

WHILE all who have any knowledge of the true God and His great Plan of the Ages, wherein He has determined to reconcile all things to Himself, will agree that the Scriptures reveal God as One Who is most wonderfully merciful and kind, yet to the uninitiated the mercies of God appear intricate.

If, as the 18th verse of our chapter says, God has mercy on some and hardeneth others, are we to understand that God has special favourites on whom He bestows all His providences, and cuts others off entirely from them? Though it may seem paradoxical, we may answer both yes and no to our question. If all could see everything through the eyes and mind of our God, all would be able to realize fully the absolute justice, love and mercy that He extends or will extend to every creature under heaven. But because so many weigh things according to the fleshly, imperfect, immediate present, it is little wonder that the character of God is maligned as one who takes sides, bestowing favours on some and forsaking others. So much of the true mercies of our God are bound up in these three small words, "in due time." (See 1 Tim. 2:4-6.)

Those who have tried putting a jig-saw puzzle together will know there is no satisfaction gained until the last piece is inserted in its place. The more complex and ingenious the device the greater the satisfaction realized by the one who solves the puzzle and views the finished whole. On a much bigger and grander scale it is just so with all who will ever come to the full knowledge of the salvation of God. There is only one way to fit the various pieces of the jig-saw puzzle together — the one ordained by the Maker or Creator. The same thing exactly applies to all who ever solve the great mysteries of God.

The world as it is today, in the throes of tremendous upheavals, naturally enough turns to religious elements in the hope of finding some serenity of thought and explanation of world events, but the "heavens" as well as the "earth" is being burned up in the fiery time of trouble now doing its work, and no light is gained that helps men very much to solve the riddle of present unparalleled trouble and suffering. Why? Because generally men spurn the real medium from which an answer could come,—the pure, unadulterated truth of the Bible. Then again, the great majority of those who claim to be using this medium in solving the jig-saw puzzle of present events are, and have been for years, putting blocks in the wrong places, and because of traditions passed on by their fathers have refused to remodel their blocks and set things right.

As far back as we can go in Biblical record, one theme we find—the love of God and His desire for life and happiness to extend to all His creation. True, we know man has not, since Adam's transgression, complied with the Creator's requirements for attaining to life and happiness, but it is right here where God's mercy steps in. In distinct contradiction to what we have been taught, that God will take vengeance on those who have not complied with His will, by tormenting them to all eternity in some fiendish place, we know that in God's plan there is a time, yet future, when all the hosts of men that have ever lived will perceive the justice, love and mercy on the part of their Creator.

There is also much in Scripture that prominently and rightly speaks of judgments that fall upon men for wrongdoing, but they are, when rightly understood, of the nature intended to discipline mankind. These disciplinary measures are close linked with the longsuffering of our God, that allows a man to live the present lifetime alienated from Him through wicked works. The full extent of God's love and mercy, as well as the full import of His justice, will be realized by such through a resurrection of the dead. Rom. 1:18-32, and in the second chapter 1-11, is a good passage for those sufficiently interested, and this passage covers a very long period of time. From earliest times there has been much fulfilment of the first portion of this passage. Men who could and should know better, have more or less deliberately flouted God's holy laws of righteousness. (Read Rom. 1:18-32.)

After reading that passage we may feel like saying, serve them right, they deserve all they get. But in chapter 2 we find what appears to amount to a rebuke to any such thoughts. The first two verses say, "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things."

The more we know of God's plan the more we rejoice that God's judgments will be according to truth against those that commit such things. Judgment, justice and mercy will be so perfectly blended together that no right-minded person will be able to find cause for complaint. "As a man sows, so shall he reap," applies not only to the spiritual class of this age, although we know that the particular scripture does indeed refer to the spiritual class, but the same principle must surely apply to natural men who sin against any light they receive. A noble man must come back in the awakening from death a noble man, while those who have some knowledge of God but do not want to retain Him in their knowledge, and more or less deliberately work unrighteousness will suffer for it by having built a character that will need much retracing of their steps when they are called upon to "obey that righteous Prophet" of the new incoming Age, or suffer second death. (Acts 3:23.)

As we peruse the first half-dozen verses of the second chapter of Romans, how clearly we see it is not our commission to judge in the present time. True, we are clearly told, "Know ye not that the saints shall judge the world." But

that would be when our probation is over and when we are with Christ on the throne. Meanwhile, we are to remember that we still have our great treasure of heavenly or spiritual things in an earthly vessel, and are very prone to do ourselves the things for which we hastily condemn others. (See Rom. 2:3-7.)

We learn so beautifully in John 12:46-48, "I am come into the world, that whosoever believeth on Me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." And so there we see that Jesus Himself at the first advent did not come to judge, but to save the world. All who heard and believed on Him were delivered out of darkness into light, while those who rejected Him and did not receive His words will find themselves judged in the last Day, the thousand years of Christ's reign, by the very words He then spoke. What a contrast we find in the attitude Jesus adopted towards those who turned a deaf ear to His message, and many today who profess to declare the same message. There are well-meaning people who for a long time have declared that all who do not join their particular sect or denomination will forever be lost. Jesus calmly and quietly told all who repudiated His message in that day, that another Day was coming when He would be in greater authority, King over the whole earth, and able to enforce righteousness. Sad at heart after their rejection of Him, He said to His own people, the Jews, "Your house is left unto you desolate," but a glimpse of His mercy is discerned in the following verses. "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." (Matt. 23:38, 39.) He whom they pierced will yet give them an opportunity of receiving and rightly understanding the whole of the Gospel message. Tyre and Sidon, Capernaum, and .so on, will return to the land of the living and have an opportunity to repent of their ways and follow righteousness. (See Matt. 11:21-24.) God's mercy alone is responsible for such an arrangement.

In the Old Testament we learn of men after God's own heart and yet when we learn more about them we are surprised at their failures, and wonder how it could have been so said. Truly, indeed, they were men of like passions as we, men who sometimes, if not often, did those things that displeased God. The same God who was merciful to them is also merciful to us, and will be to all. Not by any good of our own, nor by willing or running can we work ourselves in to the favour of God. "Other foundation can no man lay than that which is laid, Jesus Christ," and if any in this age or the coming age are to rejoice in the mercy of God, it must be in this one God-appointed way.

We read in some Scriptures of God hardening the hearts of some. In the 18th verse of the chapter containing our text we read that God will have mercy on whom He will, and that He will harden whom He will. At first then, we feel like asking with Paul's imaginary questioner, Why then doth God find fault with any, if He so arbitrarily hardens the heart of one and extends mercy to another? Why should He love Jacob and hate Esau, as recorded in Rom. 9:13, and so express Himself before they were born?

The omniscience of God is sometimes not fully realized. The fact that God can so speak of loving one before another can only be satisfactorily answered by His foreknowledge of the characters they would form as they mature to manhood. Another translation gave much enlightenment to me. It suggested that "hatred" was a poor rendering, and should have read "Jacob have I loved, and Esau have I loved less." This rendering gave me a greater understanding of the limitless bounds of the love and mercy of God. Though Jacob ranked higher in God's estimation, yet Esau was not completely outside the bounds of God's love, but it will take the new incoming age to reveal this to all.

A little careful thought reveals that disobedience to God's commands was the cause of Pharaoh's heart being hardened, and wherever we read in the Old Testament of people's hearts being hardened, we are left in no quandary as to why. It was the erring ways they pursued, that hardened their hearts. We read of God doing it, for the simple reason that. He was the Creator of all things, and omnipotent. "I create good and I create evil." But He created evil only in the sense of it being a natural outcome of disobedience.

Yet the hardening of Pharaoh's heart and of all such like is to be wisely over-ruled for good in God's own time. Just as clay in the potter's hand sometimes forms an impression that requires the potter to remake it, so God is able to remake those characters to His praise. Meanwhile these characters, vessels of wrath fit only for destruction are gone, but in the next age, if they become plastic in the potter's hands, they will be remade. God endures with much long suffering because they are working out His purpose now, making known the riches of His grace or favour on the present vessels of mercy He has before prepared for His highest glory, even us, the Church of the Gospel Age.

We do not always fully grasp the great favour that God has extended to His faithful Little Flock of believers now. The more we do so, the deeper realization we have of our unworthiness of it. Nothing we did or could have done merited it. Nothing done on our own account could have brought salvation. No, that scripture in Eph. 2:8, 9 is clear, "By grace are ye saved, through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." It is not of him that willeth or runneth, but God that showeth mercy. Our salvation was wrought and God's mercy extended to us by the gift of His Son Jesus Christ, and "no other foundation" can any man lay. Yes, and the only works that avail anything are those we build upon that foundation. We are God's workmanship, created in Christ Jesus unto good works. No amount of good works are of any avail before. The only good works of real value are those that follow salvation. These constitute the working out of our salvation "with fear and trembling," because God hath before ordained that we should walk in them. (Phil. 2:12, 13; Eph. 2:10.)

If a man in a large business concern required a partner or second in command in whom he could confide, he would not choose a man who did not show a proper interest in the concern and who did not show proper respect for the manager and head. Therefore those who constitute God's family of this Gospel Age are those who show genuine interest in God's plans and methods, and study His Word to learn of His ways and conform to them. This is the basis upon which God shows mercy to whom He will (believers) and by which He hardeneth others (wilful rejectors of the

Truth), in the present time. The Apostle Paul exhorted the Church to, “by the mercies of God, present their bodies living sacrifices,” reminding us that we are bought with a price, and in this we are to continue faithful, lest after all God’s kindness and mercy to us We, through disobedience, should harden our hearts. There is a scripture I would like to read in Heb: 3:13,14—”Exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.”

If we could only keep in mind the magnitude of God’s mercy towards us at all times, it would help us considerably in many a difficult situation. No doubt that is why some experiences are permitted to come to us along life’s way, to remind us of our own imperfection, that our great treasure is in frail earthly vessels. It is often in small ways that the fruits of the holy spirit are perfected. To be able to show mercy to others in little things pays big dividends, crystallising our own character and increasing our ability to help others. We may have to live in a house with some person, or work with one, who has strong tendencies to annoy us. We may with kindly disposition point out to that person a better way of doing things. Maybe it is only in preparing a meal, but our companion insists in his or her own way. At the end of a trying day nerves become frayed, the various members of the home have been working hard and things have not gone right--result, hasty judgments are given, unkind utterances are made. It might be said, We know this is so amongst the world, but surely not so with the brethren. They are able to overcome such occurrences. But no, it seems such things occur with greater pressure where brethren are concerned, for our great Adversary grasps every such opportunity.

How can we overcome better than in the past? Let us try thinking mercifully in our own mind, and make excuses for the erring one, endeavour to see his point of view. Remember our own failings of the past and present. The other fellow is not always the only erring one. Where would any of us be but for the continual mercy of our God? Remember, “Forgive us our trespasses as we forgive them that trespass against us.” “If ye do not from the heart forgive, neither will I forgive you.”

We have learned wonderful things from God’s Word. We are able to rightly divide the Word of Truth so that it is not only a meaningless number of jig-saw blocks too hard to assemble. But we have no room to ride the high horse. It is not by our willing or running, but by the mercy of God we are saved at all.

There is a verse or two in Psalm 130:3, 4 I would like to read—”If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee, that Thou mayest be feared.”

Then there is a comment in the Manna Book also that I thought would be very nice to read again, that for 14th December—”Blessed are the merciful; for they shall obtain mercy.” Matt. 5:7.

“All do not know it, but it is a fact that the grandest quality that man can exercise, and the one which brings the largest amount of blessing itself, is the exercise of the God-like quality of mercy, compassion, benevolence. The Lord lays great stress upon this quality of mercy, declaring that whatever else may be our attainments of knowledge or of grace, if we have not this one we can never be acceptable to Him—if we do not have mercy upon others neither will our Heavenly Father have mercy upon us. And to ensure that we do not consider this mercy to be merely an outward form, an expression of forgiveness and benevolence, our Lord expounds the matter, saying, ‘If ye do not from the heart forgive one another, neither will your Heavenly Father forgive you.’ . . . Only the merciful shall obtain mercy: and if we have not mercy at the hands of the Lord all is lost; for by nature we were children of wrath, even as others, and under just condemnation.”

Then just to close with, we have a few words also recorded in Eph. 4:29-32—”Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ’s sake hath forgiven you.”

FRANK & ERNEST BIBLE TALKS

Of Interest and Help to All.

Victorian and N.S.W. Time. Sundays

Geelong, 3GL, 222 Metres 10 a.m.

Bendigo, 3B0, 309 Metres 10 a.m.

Canberra, 2CA, 286 Metres 10 a.m.

Sundays - 9.30 a.m. - 9.30 a.m.

Sundays

- 5.15 p.m.

5.15 p.m.

Correspondence.

Victoria. Frank and Ernest, My Christian Comrades—Please accept my sincere thanks for the Peoples Paper” and leaflets which I received. I believe that there are many blessings in this literature if we only look. I would very much like to know how much money I have to send each month for the “P.P.”

I enjoy listening to your programme each week, and would like a talk and leaflet each week if possible, as I think they . are a great spiritual help.

Wishing you every success in the publishing of God's Word and the Gospel of the Kingdom. I remain, Yours in His service.

(The subscription to "Peoples Paper" is 3/- yearly. When this sum cannot be provided and the "Paper" is desired, it is supplied free, upon request.—B.B. Institute.)

Frank and Ernest, Dear Sirs—I listen with great interest to your Sunday morning Talks over the air, and would like you to send me your booklet "Hope Beyond the Grave," also any other reading. Yours faithfully.

Frank and Ernest, Dear Sirs—I listened to your Talk this morning on "The Sorrows of Satan," and notice that you will send a copy of same, so I am writing to ask you for one. The subject of Hell has often puzzled me and I would like to study what the Scriptures really say about it, for I think the popular conception of it was (as you said) born in the Dark Ages.

If you have any other literature on the same subject I would like to have it, and would willingly pay for it. Thanking you, Yours sincerely.

Dear Sir—We received the literature and were very pleased to receive it. My father said he believes every word you say. He would like a copy of last Sunday's and every Sunday morning's address.

We are sorry about the other letter, but we had put the wrong address and had it sent back to us. I remain.

To Frank and Ernest, Dear Sirs—For the past few months I have listened to your radio broadcasts of a Sunday morning and am pleased to say that, as a Bible reader, I think your most interesting Talks would be helpful to me in understanding the verses of my Bible.

Would you please post on to me any of your future broadcasts and also any booklets concerning your radio Talks. I will be pleased to receive them weekly, and will cover all costs if necessary. Keep the Good Work going. I remain, Yours truly.

South Australia.

Dear Brother—Thanks for your letters, and glad the meetings continue helpfully. "Tabernacle Shadows" is a good study; we also are finding it very helpful. . .

The broadcasts have come out very well the last few Sundays. "Frank and Ernest" have both improved nicely and are getting more "natural." That is desirable—naturalness combined with humble dignity of expression, including, of course, distinctness and clear enunciation. This is the safe middle-ground between the somewhat pompous and affected style of some ministers on the one hand, and the cheap hail-fellow-well-met style of the modern entertainer on the other. We are on the air not merely to entertain people, but to impart a blessing to their eyes of understanding, and this is best done by a simplicity and sincerity of manner and expression, which we are pleased to be able to say accompanies the broadcasts. We pray the Lord's blessing upon this service and upon those engaged and co-operating in it.

At the same time, we have noticed what we think is a tendency for some of us to take it a bit easy and sort of allow the Frank and Ernest broadcasts to represent almost the sum total of our witnessing. While we greatly rejoice in the witness thus being given, we hope we will not slacken our zeal in the service of the truth. The circulation of the Radio cards and tracts in suitable localities, the calling from door to door which it is still appropriate for us to engage in and blessed are those who are alert to the opportunities in these directions. . .

Much Christian love to yourself and all the friends; Yours in Christian bonds.

Frank and Ernest, Dear Friends—I have been listening to your broadcasts on Sunday mornings for some time and enjoy them very much; they are very plain and easy to understand. I also sent for some of your free literature and was very pleased with it.

The Bible is not a stranger to me; I have been through it many times and love to talk of it and read other's talks. The worst is, I am up in years and my memory is very bad.

I would like you to send me "Daily Heavenly Manna," "Armageddon" and "The Greatest of These is Love." I am enclosing 10/- to pay cost of books and mail, also "Peoples Paper" that I have had and if there is any over will you kindly use it in your good work.

Wishing you every success in your glorious work. Your sincere friend.

Dear Sirs—I am writing to ask you will you send me the address which you gave over the air on Sunday, also please can I have the booklet, "Hope Beyond the Grave"? I was reading the Correspondence of "Peoples Paper" which you sent me, dated 1st December. It was stated that the leaflet "An Open Letter to Seventh Day Adventist" was supplied to readers; please can I have a copy? Yours faithfully.

To Frank and Ernest, Dear Sirs—I enjoyed your Talk over the air, and you offered to send the same by post. One is "Hope Beyond the Grave," the other "A Vision of the Kingdom." I enclose stamped envelope and thank you very

kindly.

N. S. Wales.

Frank and Ernest, Dear Sirs—Lately I have been listening to your broadcasts from 2CA on Sunday mornings and find them of great interest.

A few Sundays back you broadcast an address on “Baptism.” Is it still possible to get this address. If so, I will be very grateful if you would send it to me. Wishing you the best of luck. Yours faithfully.

Frank and Ernest, Dear Sirs—I find your Bible Talks on 2CA very interesting and I read every leaflet I get. . . I would like you to send me the booklet “The Plan of God—in Brief,” and “Christ’s Return.” I am enclosing 1/- in stamps for them, and would you send me the papers on “Has God No Pity,” and “Why Sorrow, Sin, Death and Evil is Permitted” ? Will greatly appreciate if you would. Yours faithfully.

Frank and Ernest, Dear Christian Friends—Your very welcome letter to hand, and literature, for which I am very grateful. It is all very heartening and comforting, apart from being helpful to folk that do not often have the opportunity of attending meetings, or getting in touch with any of the brethren.

I did not expect to hear from you any sooner, as I know that it is a very busy time with you. I sincerely hope that the Convention proved a help and pleasure to many—you hold them annually, I suppose.

About the money that I sent down for the “Peoples Paper,” I would like it to be put to the work of the Berean Bible Institute. I got word from Mrs. after I had sent it down, that she had paid for my paper for the next year. She also enjoys the little paper and the broadcasts.

Trusting that your work will continue to be blessed, and kindest regards to yourselves.

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The Work and Ways of God.

(Revelation 15:1-4.) (Convention Address.)

WE have here described a class of people who are represented as singing a song, and judging by the few lines that are given it is a very beautiful song. The theme is lofty and exalted. They sing with great reverence, admiration and exaltation; they sing not of themselves but the praises of the Almighty God. They have seen and experienced some of the wonderful works of their Lord and that is why they sing.

There is, as you know, special rejoicing for those who have come through a great conflict and have gained the victory, and indeed these are said to have gained a victory. (Verse 2.) Yes, it is a great joy, not merely a thrill, but an abiding joy to be on the winning side. These had opposed all that unrighteousness, misrepresentations, deceit, falsehood, flattery and abominations represented here by the beast and his image—--a counterfeit religion, a counterfeit worship; yes, a counterfeit king of nations, and kingdom—which all worshipped but those who learned this song

of Moses and the Lamb.

Note also, that this song is sung at a time when the wrath of God is about to be poured out upon the nations, and in fact continues to be sung while the various agencies (represented by seven angels) are bringing calamities upon the rest of mankind, as described in Chapter 16, finally ending in Armageddon, in which every man-made system and worship will forever cease.

Now the point is: these singers know all this in advance; they are witnesses of great and marvellous works which they see coming to pass. Their spiritual lives are not affected or troubled by these calamities. Why? Look at their position. In symbolic language they are said to stand "on a sea of glass." You know, off the Queensland coast runs the Great Barrier Reef. I am told that parties are taken out to it in a glass-bottomed boat, through which they can see the ocean bed and the wonderful coral gardens below, the marvellous formations of coral built by millions of tiny sea creatures.

The position of these singers in Rev. 15 is, as it were, above the sea, above the masses of mankind. They figuratively stand on a higher level and from that position, through the eye of faith, see the judgments of God upon the nations; they are calm, serene, untroubled. Their life is hid with Christ in God. To the eye of faith all is transparent as glass. Furthermore, they are very joyful; they see the great and marvellous, just and true works and ways of God.

But who are these standing upon the sea of glass? They are a part of that class which appears before us continually throughout the Book of Revelation. They are first referred to as servants; the Apostle John who wrote the Revelation speaks of himself as a servant also. They are referred to as those "loved of Jesus and washed from sins"; as kings and priests; as a congregation or church—seven churches. They are described as suffering and enduring great persecution; as in deadly conflict with the powers and rulers of darkness. They receive the special care, discipline, encouragement, chastenings, love and overruling providence of the Lord Jesus. They are described as redeemed to God out of every nation, also as witnesses of God and His truth, and at one time as almost overpowered and silenced by Antichrist. Then again they are infused with new hope, zeal and life which strikes fear into the hearts of their enemies. Later they come to view again, but this time in association with One for whom they have fought such a good fight. "And I looked, and lo, a Lamb stood on Mt. Sion, and with him an hundred and forty-four thousand." (Rev. 14:1.) They are represented as singing a new song—as guileless and faultless—and as the firstfruits. And now here in this chapter 15 they had gotten the victory over the beast and his image, and stand upon the sea of glass, a position which they have not previously occupied, for it is a time when national judgments of God come upon the nations. These are no others than the true followers of Jesus, the saints of God, from Pentecost down to the present time. With such a long and varied experience is it any wonder that they sing, "Great and marvellous are thy works.. just and true are thy ways, thou King of nations."

A song symbolizes a beautiful and harmonious expression; it represents the proclamation of the Gospel, the good news in all its various phases. It is here the song of Moses and the Lamb. The followers of the Lamb, the overcomers, rejoice in the beautiful harmony of Moses (the Law and the Prophets) and Jesus and the Kingdom of heaven.

Now they sing of the great and wonderful works of God. Have we discerned, ourselves, some of the greatness of God? Where would we begin to find out about the greatness of God? Well, generally you would say, the Word of God. We see everything there necessary for our life and godliness. Looking about us, as Paul says in Romans, God is known or discerned by the things He has made. So that we see the great and wonderful works of God in creation, the things that God has made. There is a scripture which speaks of this in the Old Testament. "The heavens declare the glory of God, and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech, there are no words, their voice is not heard; but their line is gone out through all the world, and to the end of the earth their words. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber." So when we consider the heavens and the wonderful things He has created, surely they are great and wonderful works. I was reading some time ago in "The Dawn" a piece concerning discoveries astronomers have made regarding other planets. It will just serve to show some of the wonderful works of the Lord.

"Astronomers say there are millions of island universes in infinite space, all spinning in a circle so great as to be beyond our conception, and around some mighty sun from which all power proceeds, the seat of the omnipotent, eternal God. Scientists have given much time and study to the motion of these heavenly bodies. It is difficult for us to realize we are travelling at a great speed on three or four different journeys at a time, but scientists say we are wheeling like a merry-go-round on the earth's axis, at a speed of more than 1,000 miles an hour, while at the same time we are travelling with the earth on its journey round the sun nearly 19 miles a second, nearly 60 times the speed of our own merry-go-round. Besides this, scientists say we are rushing towards the constellation Lyra at the rate of 121 miles a second.

"Then they say the delicate misty quality which may be seen like a milky band across the heavens is not only composed of myriads of stars, but that it really forms the outer rim of our universe, but not the entire known cosmos or order of things in the heavens, which may be more properly called 'multiverse'. They have discovered that the great circle of the heavens is like a disc or a double convex lens, its diameter in the plan of the Milky Way being 6-10 times greater than the diameter perpendicular to the plane. Every unit in this vast system is in motion, possessing several motions like our sun and his family. More than this, astronomers have discovered huge conglomerates of 30 thousand million stars, and each one like our sun, and doubtless many with planet families, so vast in its dimensions that light, which travels at 186 million miles a second, requires one hundred thousand or more years to travel from boundary to boundary across the Milky Way, and this rotating around its centre just as the earth is rotating around its axis.

So it seems not only is every unit in this universe in motion, but the whole thing is moving too. For instance, with

a flock of sheep, every sheep may be in motion, but not travelling. With the universe, every unit is travelling, and the whole mass is travelling. It is extraordinary. Our sun, they tell us, is almost one-quarter of the way out from this great centre, and its speed about that centre is estimated to be at the rate of about 200 miles a second. How much greater, then, must be the rotating speed on the perimeter of the Milky Way.

“Furthermore, scientists tell us that they have discovered many thousands of similar universes located a vast distance from each other and from our own island universe. Indeed, the further men advance in their explorations of space, the more astounding become their discoveries. . . All these bodies are possibly travelling in systematic order around one great Centre of Centres, called in the Scriptures the Heaven of Heavens, the throne of the Eternal, the habitation of God, from whence the great Creator directs all the operations of His illimitable sphere of action. How truly do His works speak of the greatness and grandeur of His infinite power, and the depths and perfections of His unsearchable wisdom. ‘Great and marvellous are thy works, Lord God Almighty!’”

These heavenly bodies, displaying the glory and magnificence of the Creator’s works, should inspire reverence and awe for that wonderful and incomprehensible Being whom we worship. The Psalmist was inspired to exclaim, “When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him?” The little speck, here today and gone tomorrow. The whole nations are just as a drop in a bucket, or as the dust of a balance, you would hardly take the trouble to blow away. Yes, this God, He is concerned about man.

Now the next thing we could keep before us in the wonderful works of creation would be man. When we consider man, what a wonderful creation he is. Man is made in the moral and intellectual likeness of his Creator. He is able to reason and arrive at conclusions, which is not given to the lower animals. He is endowed with a free will, able to choose between right and wrong principles, even in his fallen condition. What shall we see when he shall again be restored to his perfection and have the power to live on indefinitely!

David said, “I am fearfully and wonderfully made.” Now, whether a man stands at the equator, where the temperature is 125 degrees, or whether he stands at the pole, where the temperature is about 75 degrees below zero, the temperature of the body remains the same, about, it is said 98 to 99 degrees, and a change of temperature of 200 degrees does not immediately affect the body temperature very materially. That is because the Great First Cause, the great Creator, was a master mind, a master builder, a master creator. Yes, this is a wonderful organism.

David goes on to say, “I was curiously wrought.” Now that word “wrought” literally means “embroidered”, and the figure evidently is that the human form is compared to a variegated garment, beautifully and wonderfully knit together, producing beauty and harmony and strength. I suppose most of you have seen a diagram of the human body, with the plan of the nerves and veins and arteries. That is a wonderful picture to look at, so complicated yet so marvellous and contributing just what is needed for the body to function perfectly, and also to produce strength and harmony.

Now take the power of thought. That is very wonderful when you come to think about it. Thought is invisible, and flashed in a moment from the brain to any part of the body. It becomes visible in word or look or action. The potentialities of thought and speech fill us with awe or fearfulness or with joy and gladness. This is especially so with those who have become Christians and given their lives to the Lord. It was Paul who said we are to glorify God in our bodies and in our spirits, which are His.

Now going a little further, there is still another creation of God which is not yet finished. It is quite separate and distinct from anything yet been made. Solomon said once there was nothing new under the sun. Well, there is something of which he never knew, and that is the New Creation. This New Creation of God is a wonderful thing. It began with Jesus, and then since Pentecost we are spoken of as God’s workmanship, God’s creating. Being so, we know it will be a pretty good job. We have experienced that ourselves and we can sing, too, “Great and marvellous are thy works.”

So don’t you think, then, that the transformation of the lives of us and others who have been by nature sinners, condemned, disobedient, faulty, weak, don’t you think it is wonderful, a miracle, the change that He has made in our lives? I think it has been said, and truly said, that the Christian life is a miracle of grace.

One would naturally think that God would choose the best material for this New Creation, seeing it is something extraordinary •and distinct from every creation, and when finally completed it is to be Divine and possessing His own qualities and nature. One would think, naturally, that He would find the best material for this, but no, we have His word for it that He does not use the best from this world’s standpoint. In Corinthians Paul says, “You know your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen %the weak things of the world to confound the things which are mighty; and base things of the world, and things that are despised, hath God chosen, yea, and things which are not, to bring to nought things that are. Why does He choose these things that are despised and weak? I suppose you know yourselves. “That no flesh should glory in his presence.” That is, that none should glory in their own attainments, but in the Creator, who is the Giver of every good and perfect gift.

The true church in due time, as described in another place, is “all glorious within”. “Her clothing is of wrought gold”, or inwrought with gold. Then again in the New Testament, she is presented “without spot or wrinkle or any such thing.” This describes to us her purity and holiness, the inward purity and holiness that must and will be attained by every individual of the Church of the Firstborns, as well as collectively. She will, when perfected, dwell forevermore in the presence of God. So in due time, when perfected and completed, she will possess all that beauty and splendor and purity and the beauty of holiness which will just fit her for her position. Mark you too, we have to attain to that condition before we come into that presence, then we will be quite at home, won’t we? The best way to

do this, and the only way to attain to this beauty of holiness and perfection of mind at the present time, and the beauty in the resurrection, is by faithful application to our lives of the truths of the Word of God, and constantly keeping before us the glorious perfections of the hope of the New Creation, Christ Jesus. Let us keep before us the words, "So shall the King greatly desire thy beauty; for he is thy Lord, and worship thou him".

This brings us to the question, What constitutes greatness? "Great and marvellous are thy works". I would put it, that greatness is really the beauty of holiness. That makes up a lot. That is why the Lord is great, He is great in holiness. There are many Scriptures which bear that out. "The Lord is great in his kindness toward us." Joel says too, "The loving-kindness of the Lord is great". Then we read in the Psalms, "The Lord is gracious and full of compassion, slow to anger and of great mercy." "His merciful kindness is great toward us." Again, "Great are thy tender mercies, O God." Can't we say the same things—the Lord has done us marvellous kindnesses. "The Lord hath done great things for us, wheretore we are glad." That is because He is great in holiness. Now if we can just get this view of the greatness of God, then we can take up our position with those singers and sing, "Great and marvellous are thy works, Lord God Almighty. Just and true are thy ways, thou King of saints." So we can sing this song, can't we—not whisper it, but sing it out.

It is not always those persons who make a great commotion or great noise that accomplish the greatest things. Most things that create noise are not so powerful. Take for instance the story of Elijah, when the Lord passed by. First of all there was a great, strong wind that rent the mountains and burst the rocks. The Lord was not in that. Next followed the earthquake. The Lord was not in the earthquake. Then followed the fire, the electrical storm. The Lord was not in that. After this followed a still, small voice. This frightened Elijah more than the upheavals of nature. He is spoken of as covering his head with his cloak. So the still, small voice many times does display His mighty power by a few calm yet commanding words. You remember how Jesus spoke to the raging sea of Galilee, "Peace, be still", and there was a great calm. Just a few quiet words changed that lunatic who dwelt amongst the tombs. A few quiet words, and he was restored to peace, quietness and soundness of mind, and sat at Jesus' feet. Peace and quietness are often where greatest power is.

We can consider, too, what David said, "Thy gentleness hath made me glad." Can't we say the same thing? "Knowest thou not that the goodness of God leadeth thee to repentance?" Yes, we have seen something of the greatness and gentleness of God. It is because of the Lord's great kindness and mercy in dealing with us, and not dealing with us according to our iniquities, but according to His great mercy which He has shown for us abundantly through Jesus Christ our Lord, that makes this such a wonderful thing. Indeed, the very fact that He has not marked our iniquities but has granted us this grace, has shown up His greatness more. By nature we are undone and imperfect and disobedient. His great kindness is shown to us through Jesus Christ, so that through taking up the provisions of faith and consecration we are able to be called sons and daughters of God. As each counts his many blessings which he has received since coming into Christ, and compares these to what he might have been without it, then the contrast will be all the more. Yes, the gentleness of God has indeed changed our lives. There is great power in love and mercy, and it does indeed transform where nothing else will do so.

So the Lord, as we can experience, has not made us great because we were deserving of it. By nature we were all so imperfect, but have now been able to see how this transformation has been brought about, therefore we can join in with the singers and praise Him for this great and marvellous work He has shown towards us. All His ways are righteous and true. We have seen that. He has a true way of doing things. He is not only wonderful and great and marvellous in His works, but has great and true ways of doing things. Many people have great and wonderful power in their own direction, but have not just and true ways.

We can see then how His justice, true dealings, and righteousness are shown in man's creation in the beginning. Man was given his home, everything as supplied to him, and the only thing required was to be obedient. It was more than just, it was generous. But man, as we know, disobeyed and came under the Lord's displeasure. The death sentence came upon him because of disobedience. The Lord was under no obligation in the first place to bring man into existence. There was no obligation to raise him out of death. But he allowed things to take their course, and arranged things in such a way that a greater demonstration of His power might be manifest. Then as the Scriptures tell us, the race is dying through one man, so for the welfare of the whole creation it was just and righteous that God should destroy evildoers. It was just and true that Adam must return to earth from whence he was taken.

So it seemed as if things had ended. It is just and true as the Lord said, Man cannot be released except by a ransom. Man can only be redeemed in one way, by someone else taking his place. "Jesus, by the grace of God, tasted death for every man." Jesus voluntarily gave Himself, put Himself in the sinner's place so that the sinner might go free, and therefore again we have a demonstration of God's justice. So we read now that God can be just, yet the justifier of him that believes in Jesus. That is something too, that the singers know. We know God is just and true by the way He deals with us and with the whole human race. This is part of the song of Moses and the Lamb. Therefore, in view of this, hey can have absolute confidence and trust in God that He will carry out His warnings, and also fulfil His promises. Through faith and justification we have been acquitted from that condemnation.

In due time the glad tidings will be proclaimed to all mankind, because the Apostle says so. "God will have all men to be saved", saved out of this Adamic condemnation, and then come to a knowledge of the truth about Him and His way of regaining all they had lost. That will come about, as Paul says, "in due time". That, then, is another reason why the singers sing. God has an absolutely just and true way of doing things. Aren't you glad all the families of the earth are to be blessed? And he has prepared a kingdom, which will fully be able to cope with all this, and this kingdom will have the backing of Divine power and give mankind a chance to make good what they lost through Father Adam, and

this will entail a marvellous demonstration of power, the recreation of millions of beings who have died. There will be a resurrection of the just and the unjust, all that are in their graves. It will mean reproducing again each individual identity, and also the knowledge of their past experience. That will be a great and wonderful work! He alone could do it. Perhaps you can reproduce the voice of a man who died sixty years ago. We could bring a machine in to do that. If mankind can make a machine to produce something which has perished, it is surely no great thing that God should raise the dead. It is a simple matter for Him to reproduce, not only the voice, but everything pertaining to it, because He has divine power. We might have thought at one time the phonograph was wonderful, but it gives us a feeling of awe to think what God will do. This is a marvellous demonstration of the wonderful works and ways of God.

It is just like God to do that. Wouldn't you give mankind a fair chance too, to regain the things lost, if you had half the power? We would like to do something like that now, but we know we have not the power and it is not the time, but in due time the Church and Christ shall be glorified, and "greater things than these shall ye do". It is a wonderful time to come to the millions who from bondage will return.

It would not be so very wonderful to save a few of mankind as we used to believe at one time, and condemn all the rest; not only condemn them, but leave them in torment for ever and ever. That would not be very great, would it? But there will be great and wonderful works when God's plan is finished, giving everyone a chance to make good, and not condemn those to misery or eternal death who have not had a chance to hear the Gospel. It would not be very wonderful to save a few, and have all the rest good for nothing. But it will be a wonderful thing to see a world full of restored human beings at the end of the next age. I am proud of that Gospel, aren't you? It is just and true of God to do this, and He will do it. How do we know? Because the singers say so. "Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest." (Rev. 15:4.)

Yes, God will reveal His mighty acts in the great overthrow of evil, the great judgments coming upon the nations, and the fact will be that the nations cannot come to any other conclusion but that the Lord has humbled the proud looks of men. He alone shall be exalted in that day. Yes, He will be the King of kings, and He will uncover to the astonished mind and vision of the world His great and marvellous works. His judgments will be made man if set.

The Lord has wonderful ways of dealing with us, too. Sometimes perhaps He sends us various experiences that we might think very strange, things perhaps we cannot understand. He may permit strange trials or difficulties to come to us. Sometimes we might feel distressed with the storms of life. If you feel like that sometimes, just read the 27th chapter of Acts, where you can see and consider and visualise Paul's journey to Rome. There was that ship, driven and tossed unmercifully by the violence of the storm. The tackling and gear had to be thrown overboard, the travellers were wet and cold and drenched with the sea spray, the vessel was leaky. For fourteen days there was no change, the ship filling with water and still no relief from the fury of the storm. Then, when neither sun nor stars appear, and when all that is visible seems to fail you and all hope of deliverance is gone, say to your fellow travellers, as Paul did, to those to whom sometimes we might be giving advice and they have not hearkened and bring us and ourselves even into danger, "Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer. . . I believe God, that it shall be even as it was told me."

Now the Lord, even though He does not always make the storm a calm, does overrule and control and direct the issue involved so that a way of escape is provided. But you may even have to abandon things like the tackling of the ship. You might have to throw overboard things you once thought necessary, but which now must go in order to keep your spiritual balance. Even things which you depend upon — if they are wrecked while sailing through the ocean of life, still say, I believe in God. We shall get to land without loss of life. Yes, this is full assurance of faith in the great and wonderful, just and true ways and works of God.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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Europe Simmering, Unrest after War.

UNDER the above headings the following despatch from Osmar White, Melbourne "Herald" War Correspondent in France, appeared some few weeks ago in the Melbourne press, and will no doubt be of special interest to students of the Bible. While the Lord's people seek to promote peace with all whom they come in contact, they realise that the present social and political order (as well as the ecclesiastical and financial elements) must pass away preparatory to the establishment of Christ's Kingdom, in the near future. (See Heb. 12:26-28; 2 Pet. 3:10-13.) Reports such as this indicate fulfilment of prophecy before our eyes; it is as follows:—

Political and military observers who came to the Continent with the armies of liberation are now ruefully aware that the collapse of Germany will not necessarily mean the end of war in Europe.

The unhappy business in Greece and the recent Belgian riots are merely the first superficial evidence of a great revolution which inevitably will sweep Europe when the Nazis are finally broken—indeed, a revolution which has begun to sweep Europe even before the Nazis are broken, and whose symptoms are repressed only by the presence of powerful British and American armies which must maintain a semblance of order and stability behind their own lines while finishing off the Germans.

The repressive effect of these new armies of “occupation” does not offer, and is not likely to offer, any permanent solution of the problems which are causing deep-seated unrest among the European populations.

Stirrings in France.

It is extraordinary to observe how clearly this is realised by the Continental public and how ignorant of the true situation are the public in the United States and Britain.

If you talk about “the end of the war” to a Frenchman today, as likely as not he will shrug his shoulders and inquire cynically, “What war, monsieur?”

He does not regard the possibility of a new civil war in Spain to overthrow Franco, the settlement of the Polish question, or questions about the reconstitution of Middle European States like Czechoslovakia and Jugoslavia as mere odds and ends to be tied up after the victory march in Berlin. He does not believe that the fall of the Hitler gang will necessarily end Fascism in Europe.

He will point out with ice-cold realism that only about 30,000 French Fascists and collaborationists fled to Germany with Petain and Laval and a few thousand were arrested in the “purification.” Ten or twenty times as many remain behind, and there is not the slightest reason to believe that they have seen the democratic light or have put away political ambitions.

A Frenchman will also point out that the same thing is true of Italy, Belgium, Holland and Rumania. What was liberation for some was defeat and exile for others.

Allied Intervention.

Extreme Leftist elements accuse the British of having fired the first shots in the open war to protect and install in power the Continental property-owner class, which either fled overseas before the arrival of the Nazis or who stayed and, at best, played a passive collaborationist role to save their investments.

The Leftists allege that the big property-owners who stayed, with a few exceptions, failed completely to identify themselves with the active resistance elements. Those who fled gained control of the Governments in exile and planned a return to the Continent, after the Allied armies, with ready-to-wear administrative systems with which they aimed at re-establishment of capitalism and abortion of the political success of proletarian movements.

Whether or not these allegations are wholly or partly justified, or wholly unjustified, is beside the point.

They represent the convictions of millions of people who probably are prepared to fight for those convictions—and resist Allied intervention as stubbornly as they have resisted German occupation.

Probably the most humiliating part of the whole business is that the logic behind the Nazis’ determination to resist to the last man to gain time at all costs now becomes apparent.

If German resistance lasts another six or seven months it is not beyond the bounds of possibility that the solution of “the German problem” will have taken second place to the solution of a new “European problem.”

Adelaide Easter Convention.

Word is to hand from Adelaide advising that the Easter Convention is to be held there by the friends over the three days, Good Friday to Easter Sunday, March 30th and 31st and April 1st.

A hearty welcome awaits all who may be able to attend these gatherings, and further information will appear in March “Peoples Paper” and may also be obtained from the secretary—Mrs. H. Bartel, 10 Winston Avenue, Clarence Gardens, Adelaide, South Australia.

Passover Memorial 1945.

The Jewish date of the anniversary of the institution of the Memorial of Christ’s death falls this year on Tuesday evening, 27th of March. After sundown on the 27th March will therefore be the appropriate time to keep the Memorial of Christ’s death, by all consecrated followers of the Master. “This do in remembrance of Me,” were our Lord’s words, and Paul adds, “Christ our passover (Lamb) is sacrificed for us; therefore let us keep the feast”—on its anniversary, and in spirit and truth throughout the Christian’s whole life.

Convention News.

THE Convention arranged by the Melbourne friends and held over the four days at the Christmas season proved once again a time of real blessing and refreshing in the highest sense. It is with much thankfulness to the Lord, we feel sure, that all who attended these gatherings meditate upon the spiritual good things provided throughout these assemblies.

It was a pleasure to welcome visiting brethren from Adelaide, Canberra, and country parts of Victoria, and these members assisted greatly in providing the feast of fat things around the Lord’s table.

Each day the sessions were opened with appropriate praise and prayer to the Giver of every good thing. A series of Bible studies was conducted, the passages of Scripture considered being Eph. 4:1-6, Heb. 12:22-29 and Luke 21:29-36. As will be realised, these studies were very instructive and encouraging. For the fourth day a Question Meeting took the place of a selected passage of Scripture and this also proved a very helpful study session.

A series of eight addresses, delivered mostly by our visiting brethren, were very profitable indeed, and will no doubt be a means of much encouragement to all in attendance, for the days ahead. Some of these addresses will appear in the columns of “Peoples’ Paper” from time to time, and in this way it is hoped that some of the good things from the Convention will help greater numbers in this and other lands. One address arranged particularly as a public

witness was well appreciated also by some strangers who attended. The full list of subjects for the addresses is as follows:—"Wherefore Comfort One Another with These Words" • (1 Thes. 4:18); "Made Perfect Through Suffering"; "The Resurrection of the Dead"; "To the Law and to the Testimony" (Isa. 8:20); "The Mercy of God" (Rom. 9:16); "Knowing the True God" (John 17:3); "Christian Constancy"; and "The Work and Ways of God".

The two sessions for praise and testimony gave opportunity for testifying to the goodness of the Lord and the faith and confidence which the brethren have in the outworking of God's plans and promises both as respects His people and the world generally. The many messages of greeting, encouragement and exhortation received from the Classes and friends in various parts of Australia were very much appreciated, and the Convention message, to go to all these friends, as also to all who love the Lord, together with the Christian love of all assembled, is contained in Heb. 12:25-28.

The closing session of the Convention came all too soon, but the Love Feast was a fitting close to this season of blessing and refreshing from the presence of the Lord. As usual the two beautiful and appropriate hymns, "Blest be the tie that binds", and "God be with you till we meet again", with the closing prayer of thankfulness and supplication for God's protection over His people, brought to conclusion this Convention held in the name and spirit of our Lord.

Go Ye Also into the Vineyard.

THE Following comments on the privileges and responsibilities of serving the Lord are passed on for the encouragement of all who wish to please Him above all else:

"On the day after Christmas a party had gone to Largs, that is a seaside suburb, and did some distributing of the Radio Cards. Also on New Year's Day a party of five of us again went to the same locality and spent the day distributing. We got to our territory about 10 a.m. and worked till about midday, then after refreshment started in again and worked till about 3.30 p.m. or little more. The weather was pleasant and we all thoroughly enjoyed the outing and felt glad to have the privilege of witnessing in this way to the Lord's coming Kingdom. We trust that some hearts may have received a blessing by the little witness. We know that there were five who got a blessing from the service anyway, and they were ourselves. Last Saturday afternoon was our monthly distribution again and six friends were able to serve the truth again in the distribution of the Cards. We hope and pray for the Lord's blessing on these efforts. I was able to go out again last Monday afternoon.

"The little Card contains a very fine message; the 'Do You Knows' are a splendid little witness and interested folk can hear the Radio Talks and avail themselves of the offered free literature. We hope it may be possible to continue this service if it is the Lord's will. In harmony with our Lord's direction we are praying the Lord of the harvest that He will send forth laborers into His harvest. (Matt. 9:37, 38; John 3:35-38.)

"This service offers privileges to all the Lord's people. Some can use their talents in arranging the Dialogues, some can use their voices in broadcasting the Dialogues, some can use their time in distributing the Radio Cards thus inviting the people to hear the message, still others can use their means to meet the cost of the broadcasting, advertising, etc., while those who cannot engage in any of these services can, with earnest supplications at the throne of grace, request the Lord still further to bless this service to the honor of His Name, and for the good of His people, and for the blessing of many more of those around us who have not yet heard His wonderful Plan of Salvation.

"The Psalmist's inspired prayer in Psalm 67 may very properly be the prayer of all the Lord's people today.. How full of significance are the expressions: 'God be merciful to us, and bless us; and cause His face to shine upon us; That Thy way may be known upon earth, Thy saving health among all nations. Let the people praise Thee, O God; let all the people praise Thee.' People cannot praise God intelligently until they know something of His character and Plans, and it is the privilege of His true church to make these known to all who have ears to hear and hearts that are willing to obey. While we know full well that the principal work of actually enlightening the world will take place when the church is glorified, yet we, as footstep followers of Christ, need to be on guard against a tendency to minimize the work of witnessing to the truth which it is proper that we should do at the present time. Some of the Lord's dear people seem to be in need of a reminder that the reason the Lord gave us the truth was first of all that we should be sanctified by it, and secondly that we should be active in letting it shine out so that others may also be blessed by it. Let us not be found hiding our light under a bushel of worldly cares or business activities which might be avoided. The consecrated heart, the sacrificing priest, will be careful to 'touch lightly the things of this earth' ever remembering the Master's words 'Seek ye first the Kingdom of God, and His righteousness.

"Christ taught His disciples to pray, 'Thy Kingdom Come, Thy will be done on earth as in heaven.' Can we sincerely pray thus and yet not feel within our hearts an earnest longing to 'Tell the whole world the blessed tidings' of the coming Kingdom which we know to be so near? As ambassadors of Christ, and heralds of His Kingdom, do we not feel impelled by the gracious spirit of our Lord and Head to go forth in His blessed Name and strength to our neighbours near and far, proclaiming both with our lips and by the printed page, the message of God's grace in Christ which has so comforted and blessed our own heads and hearts? 'He that reapeth receiveth wages, and gathereth fruit unto life eternal.' "

Correspondence.

Victoria.

My Dear Christian Brothers—I received your letter and was very pleased to hear from you; I thank you for your paper you sent along to me dealing with "When Christ is King" and find it a great comforting message. I thank you also for papers I receive from you time and again.

I continue to hear your messages put over 3B0 every Sunday morning and enjoy them very much indeed; the only thing I regret is that they do not last longer than the 1 hour. I will be very glad to receive any further papers you may send along that would help me on my Christian journey which I find is not a path of milk and honey: it is a hard fight to declare the Gospel in the world today, but still Christ has left me His promise that He would not leave me or forsake me. I will now draw to a close wishing God's blessing on your future broadcasts, from Christian Brother in the Lord Jesus Christ.

Dear Brothers in Christ—It gives me great pleasure and comfort to listen to your discussions on the Bible on Sundays at 10 a.m. Would you kindly send me the booklet on Christ's return. Thanking you in anticipation. I remain, yours sincerely.

Dear Sirs—Would you kindly send me a copy of this morning's Talk: I missed the first part and it is a subject I don't quite understand. We know Lazarus was raised from the dead but never heard any more of him. Thanking you, yours faithfully.

To Frank and Ernest—Many thanks for sending the "Paper" and reading matter which I enjoy. I would be very pleased to have it regularly: I am enclosing postal note to help the good work along. Wishing you all God's blessing for the New Year. Yours faithfully.

Dear Friends—Would you please send a copy of your Talk "The Three Ways" also the booklet you advertised last Sunday. I was unable to get down for the Christmas services but hope to be down in the next two or three weeks; it is very difficult to get away at this time of the year.

Wishing you God's richest blessings in the New Year. Yours sincerely.

Sirs—I shall be pleased to receive from you the literature sponsored by the Berean Bible Institute, as I should like to know the full meaning of the prophecies under the title. "Do You Know?" I am deeply interested in this kind of knowledge. Sincerely yours.

South Australia.

Dear Frank and Ernest—We have been listening to your Talks for a couple of years now and we have been very interested in them and we would not miss them for anything.

We would like your Talks for the last six weeks if possible, but if not, we would like last Sunday's and all of your following Talks, if you could possibly send them to us as we are Christians. I am your friend.

To Frank and Ernest, Dear Sirs—Having heard your Talk today, I found it very interesting and helpful and would like very much to have a copy of it to pass the same thoughts on to my S. School Class (young ladies). If you would send me one, I would be very pleased. Thanking you in anticipation. Yours sincerely.

N. S. Wales.

Frank and Ernest, Dear Friends—I had forgotten that my subscription to the "Peoples Paper" had run out; I am enclosing a postal note to cover the year's subscription and the balance to go to the Radio Fund.

I see by your latest balance sheet that the credit balance is not great, but we know that if it is God's wish that the message should go out, He will make the way, and I feel that He will.

I would like to say "thank you" for the help and comfort there is in the last issue of the "P.P." especially the article "Patience and Comfort of the Scriptures." I always find it, good reading. Wishing you both God's blessing for yourselves and your work. Kindest regards.

To Frank and Ernest, Gentlemen—Would you kindly send me your literature bearing on your Sunday morning Talks and as I have two members of my household Sunday School teachers and we have heard your Sunday Talks for some time back, we are all interested.

Wishing you both God's blessing, and a brighter New Year. I remain, faithfully yours.

Western Australia.

To Frank and Ernest, Gentlemen—Having listened to your most interesting conversation over the air today I wish to take advantage of your generous offer and would thank you to forward to me a copy of your book entitled "Hope Beyond the Grave."

There are many quotations in the Bible re "Hell-fire" etc., which I have never been able to get a satisfactory understanding of, as for instance Matt. 13:35-42 and another, Matt. 25 :41- 46 and Luke 16:23 and 2 Pet. 2:4 and particularly Rev. 14:8-10. However, perhaps on reading your little book I may be given light on these matters. Thank you for your Talk; I enjoyed it very much. Yours in His service.

Another friend writes—"I am very pleased with the book 'God's Plan in Brief.' It gives me great joy and seems to proclaim God's great love. I would like to have attended the lectures very much but am not able to travel. . . Thanking you for your kind helpfulness and may God bless you and your work."



Volume XXVII. No. 12 MELBOURNE, 1st DECEMBER, 1944

Price—Threepence

A Saviour, Christ the Lord.

(Luke 2 :1-20)

HE message of the angels to the shepherds on Bethlehem's plains sounds more and more precious to each child of God in proportion as he grows in grace and knowledge. As his eyes and ears of understanding open more widely to the lengths and breadths of God's great plan of the ages, that prophetic message is the more highly esteemed as an epitome of the entire Gospel. Nor can our attention be too frequently called to the great event which lies at the foundation of that message—our Saviour's birth.

For four thousand years and more the promises of God, clothed in more or less of obscurity, had been given to mankind, intimating that ultimately the great curse of sin and death which had come upon the world through Father Adam's disobedience in Eden would be rolled away, and instead of a curse, a blight, would come a blessing of the Lord with life-giving refreshment. In various types, figures and shadowy promises this lesson had come down through the ages to the time of our Lord's birth, especially amongst the Jews, who were the divinely favored and covenanted people. And since the Jews were of a commercial spirit, many of them were to be found in all parts of the civilized world; and thus amongst every people the faith in the one God and the hope of Israel through a Messiah were more or less made known, so that at the time of our Lord's birth, we read, "All men were in expectation" of a soon-coming Messiah. Doubtless this expectation was built upon the interpretation of Daniel's prophecy, which we now see clearly marked the year of our Lord's majority, when He was thirty years of age and made His consecration to His work and received the begetting of the holy spirit, His anointing as the great antitypical High Priest and as the great antitypical King over Israel and the world.

The Angels and the Shepherds.

Noble shepherds those must have been to whom the Almighty sent the angelic message respecting the birth of Jesus, the Messiah, which has rung down the ages and reached our ears—the message which thrills us the more in proportion as we are able to grasp its meaning. First a single angel appeared to the shepherds and allayed their fears, saying, "Fear not; behold I bring you good tidings." It would appear that fear is one of the dominating impulses of the human mind, especially in conjunction with any revelations from the Lord. Men realize—even the best of the race—that they are imperfect and that the Almighty and His laws are perfect. Instinctively the world seems to realize that a curse or condemnation of the Almighty rests upon it, and instinctively it fears a further curse and further condemnation, realizing its continual and increasing sinfulness. The same is true today with all except the comparatively few who are well informed respecting the divine character and plan. Thus the subject of religion is generally obnoxious to the world in general—a subject which they prefer to avoid, because of a feeling of guilt and a dread of further knowledge and condemnation.

It is for the true children of God today, as it was for the angels at that time, to assure the world that God is better than all their fears—that God so loved the world as to redeem them from the just sentence of death, the curse that came upon all as inheritors of Adam's imperfections and sentence.

"Good tidings" is another translation of our word "gospel." How beautiful the thought that the Gospel is really and truly good tidings. Alas, for the misrepresentations of God's plan, under which so many of His professed people misrepresent His character and His Word, and apply the term "Gospel" to their various messages from the dark ages, teaching purgatory and eternal torment as the portion of the race. Let us get away from this false thought and get the

truth that the Gospel is good tidings. The angel elaborated, saying that his message was good tidings of great joy, which should be unto all people. Ah, thank God, His plan is wider and deeper and higher and grander than anything we had ever conceived. The Gospel is not merely to be good tidings to the comparatively few that now have ears to hear and eyes to see its beauties, but in God's due time it is to be good tidings of great joy to all people.

As every member of Adam's race shared in his fall and in the curse of death which came upon him as a result, so every member of the race was included in the great redemptive sacrifice which our Lord Jesus offered and which was finished at Calvary. God's plan in Christ, as it is being worked out and shall ultimately be accomplished, will mean great joy for all people, and the tidings of this were given at the very moment of our Lord's birth, because He was the one through whom all the glorious things of the divine purpose and plan shall ultimately be accomplished.

Although nearly nineteen centuries have rolled away since that angelic message was delivered, it has not yet been fulfilled except in a limited measure by faith to those who have the eye of faith and the ears of faith, in all a "little flock." But the tidings of great misery for nearly all people has been spread abroad in the name of Christ, much to the discredit of the divine plan and to the dishonor of the divine character. Instead of carrying joy the message has very generally carried grief and sorrow, especially to the kind-hearted and more generously disposed. Indeed we may say that no message of the Lord Jesus either true or false, has ever reached all people. Even today, after nineteen centuries of propaganda, only a comparatively small portion of the human family has ever heard of the only name given under heaven and amongst men whereby we must be saved—"nor is there salvation in any other."—Acts 4:12.

What, then, shall we say of the salvation which is come to those who have truly accepted Christ as their Saviour, and who are today rejoicing in Him as such, and who by faith are seeing the salvation of God begun in their own hearts and yet to be fully accomplished under the whole heavens? This the Apostle calls the salvation by hope. His words are, "We are saved by hope." (Rom. 8:24.) We are not saved actually; we are still surrounded by sin, pain, sighing, crying and dying; the curse is not yet rolled away. All that the best of the Lord's people have received is salvation by hope, by faith. Yet this anticipation of the future salvation, of the resurrection from the dead, of a participation in the glory, honor and immortality of the divine nature promised to the faithful, is so strong, so clear, that those who possess it are enabled to rejoice with joy unspeakable and full of glory, even in the midst of trials and difficulties and weaknesses and unfavorable conditions incident to the curse upon the race.

A Prophecy of Good Things.

Yes, the angelic message was a prophecy of good things to be accomplished for the Church and also for the world during the Millennial Age. The Church is to have the first blessing. The first resurrection is to be composed only of the blessed and holy who shall live and reign with Christ during the Millennium, the thousand years in which Satan shall be bound, and when the good influences of truth and righteousness shall enlighten the whole earth. The declaration of the Scripture is that the deliverance of the Church will come first, as the prophet declares, "God will help her early in the morning."—Psa. 46:5.

But much as we rejoice in the glorious hopes of the Gospel set before us who now see, who now believe, who now rejoice with joy unspeakable, we are glad that the divine mercy and love are of such lengths and breadths and heights and depths as to encompass the whole world of mankind, and to provide a blessing for every member of Adam's race through Him who loved us and bought us with His precious blood.

It will be during the Millennial Age that this prophecy of the angel will have its fulfilment, and the great Saviour who has already redeemed us by His sacrifice will stand forth as the King, the glorified Messiah, and establish His dominion of righteousness in the world for the blessing and uplifting of every member of the race. In harmony with the words of the Apostle, those will be times of restoration, "times of restitution of all things spoken by the mouth of all the holy prophets since the world began." (Acts 3:20, 21.) If the Lord had based the hope of the world upon some works of merit or righteousness of the world's doing, then indeed we might have feared—indeed the more we know of the world, the less hope we would have. But, on the contrary, the Lord has based the entire proposition for the future blessing not upon our worthiness, but upon the worthiness and sacrifice of His Son—to you is born a life-giver, which is Messiah the Lord.

How it adds to our enjoyment of the coming age blessings to know that the trials and difficulties of this present Gospel Age are subject to the divine supervision in the interest of the little flock that is now being gathered in advance from amongst men—the "elect," the Church. We see how the present trials and difficulties are the chiselings and polishing necessary to our development in the fruits and graces of the holy spirit in the character-likeness of God's dear Son, our Lord, our Hope, our Bridegroom. How joyful the thought that soon the elect number called from the world to be the Bride, the Lamb's wife, will be completed and enter into her glory. How precious the thought that then they shall be privileged with their Lord and Master to extend the divine favor of blessing and uplift to the world. What higher honor or privilege or blessing could possibly come to any?

It was after the giving of the message of good tidings and great joy by the heavenly one that a host of angels appeared to the shepherds, saying, "Glory to God in the highest, and on earth peace, good will to men." This, too is a prophecy. It is not yet true, but will be fulfilled in every particular in God's due time, which we believe is now nigh, even at the door. Not yet does God receive glory in the highest, not yet is there peace amongst men. Quite to the contrary. God's name is blasphemed, not only by those who vulgarly and in ribald jest take the divine name in vain, and not merely by the heathen who worship devils and think they are gods, but even by Christian people, God's name is blasphemed every day. For be it known that blasphemy is any dishonorable misrepresentation of another. God be merciful to us, for at some time or other every one of us doubtless has blasphemed the holy name in this manner — by misrepresenting the divine character and divine plan, by picturing the God of love and mercy and justice and truth as

the originator, the planner, the perpetuator of the eternal torment of the great mass of His creatures, born in sin and shapen in iniquity, born to sin as the sparks fly upwards.

But the Lord had mercy upon us because we did it ignorantly. And we also should have' compassion upon others who still ignorantly misrepresent our God, and our energies should be continually bent to their assistance that the eyes of their understanding might open more widely to perceive the lengths and breadths and heights and depths and know the love of God which passeth understanding.

Noting that peace on earth and goodwill to men have not followed the Saviour's birth thus far, and not discerning that this is a prophecy of what is to be accomplished during the Millennium, many have been inclined to change the translation of this verse so as to have it read, "On earth peace amongst men, in whom he is well pleased." However by thus changing it, the statement would not be true, for even the Lord's people have no peace on earth. Whatever peace they have is in their hearts, and based upon their faith in the Lord and in the glorious things which He was promised. Our Lord Himself and the apostles testified to this, assuring us that whosoever in this present time would live godly should suffer persecution, that a man's foes would be 'they of his own household, etc. (2 Tim. 3:12; Matt. 10:26.) Let us not confuse ourselves nor abridge the testimony of the Word, but with the eye of faith look forward to the day of Christ in which all these glorious things shall have their fulfilment, in which peace shall indeed fill the whole earth with the knowledge of the glory of the Lord, bringing divine favor and rolling away the curse from the entire groaning creation, as pointed out by the Apostle.-Rom. 8:22.

Not even with the inauguration of the Millennium will this prophecy be fulfilled: not until , its close, when the human family shall have been lifted by the kingdom regulations out of sin, sickness, pain, sorrow and death, up, up to all that was lost in Adam-not until then will there indeed be glory to God in the highest, not until then will there be peace amongst men. Nor are we to understand that the entire race will be appreciative of the divine love and favor even after they have fully seen the righteousness of God in Christ manifested. On the contrary the Scriptures seem to clearly teach that there will be a class who will then prove unfit for life eternal, unappreciative of the divine favor and we learn that all such shall be utterly destroyed from amongst the people in the second death. Thus eventually by the close of the Millennium, Satan and all wilful wrongdoers having been destroyed, the time will come as declared in the Scriptures when all voices in heaven and in earth and under the earth shall be heard praising God, Him that sitteth upon the throne, and the Lamb forever and ever. Hosanna! Glory to God in the highest! Peace and goodwill to men, will be the final shout of a redeemed race when the great salvation shall have been fully outworked according to the divine plan set forth in the Scriptures.

He wakeneth morning by morning, He wakeneth mine ear to hear as the learned. The Lord God bath opened mine ear. Isaiah 50:4, 5.

Lord, in the stillness of the dawn
Before the world breaks in
To flood the mind with its concerns
Its hurry and its din,
Let me breathe deep of heavenly air,
And may my inner ear
The music of the heavenly land
In all its sweetness, hear.

New Price List of Bible Helps.

In view of the greatly increased cost of all printed matter, the following prices will apply for publications, thus cancelling all other price lists. These prices are for single copies, post paid.

"Foregleams of the Golden Age"-2/9.

"Divine Plan of the Ages," pocket edition, blue cloth, 2/6. In red cloth, ordinary size, 1/6.

"Battle of Armageddon"-(4th vol. Scripture Studies) in pocket size, blue cloth, 4/6.

"Atonement Between God and Man"-(5th vol. Scripture Studies) pocket size, blue cloth, 4/6. In red cloth, ordinary size, 2/6.

"The New Creation"-(6th vol. Scripture Studies) pocket size, blue cloth, 4/6. In red cloth, ordinary size, 2/6.

"Daniel the Beloved of Jehovah."-Complete exposition by R. E. Streeter. Well bound in cloth, 493 pages, 4/6. "Daily Heavenly Manna"-Vest pocket size, cloth bound, 2/-.

Bible Students' Hymnal.-462 hymns, words only, blue cloth, 2/3.

"Plan of God-in Brier-112.

"Tabernacle Shadows"-1/8.

"The Beauty of Holiness."-60 pages, 10d.

"Some of the Parables"-9d.

"Parables of the Kingdom"-6d.

"God and Reason"-8d.

"Hope Beyond the Grave"-8d.

"Hell, Death, Spiritism"-5d.

“Christ’s Return”--5d.

“Where are the Dead?”-4d.

“A New Dictator”-4d.

“The Greatest of These is Love”-4d.

“Times of Refreshing and Christ’s Return”-4d. “The Offerings for Sin”-4d.

“The Day of Judgment”-4d.

“Armageddon”-4d.

“Good News”-4d.

Two or more copies, especially small booklets, are supplied at reduced rates, according to postage costs.

Bible Study Meetings.

Assemblies for undenominational Bible Study are to be found in the various States, and all earnest truth seekers will be very welcome.

Please note the times and meeting places in current issues of “People’s Papers” as changes are sometimes necessary.

Melbourne.-Masonic Hall, 254 Swan Street, Richmond (near Church Street) -Sundays, 3 p.m. and 6 p.m. Wednesday, 76 Robinson Rd., Hawthorn-7.45 p.m.

Adelaide.-Druids Hall, Flinders Street-Sunday, 3 p.m and 6.30 p.m.

Perth.-Druid’s Chambers, 459 Hay Street-Sunday, 3.30 p.m. and 6.15 p.m. -

Sydney.-75 Liverpool Street (few doors from George Street)-Sunday, 3 p.m. and 5.15 p.m.

Diaglots Available.

Copies of the Emphatic Diaglott are now available in blue imitation leather covers. While not as small as a previous edition, these are very nice and should give good service. Price is 16/-.

No Christmas Cards.

Will our friends please note that it is impossible to handle Christmas Cards again this year. Please do not send money for cards etc.

PEOPLES PAPER AND HERALD OF CHRIST’S KINGDOM.

Published by the Berean Bible Institute, 19 Ermington Place, Kew, E4, Melbourne, Victoria, Australia.

The Witness by Radio.

IT is now six months since the last report on the Radio witness was presented in these columns together with the balance sheet covering this feature of the Institute’s work, and it is a pleasure now to present a brief account of the privilege of sounding forth the Gospel message in this manner, made possible by the loving co-operation of a number of our friends, through the Lord’s overruling providence.

That the Lord has blessed the message of truth sent out in this way to a considerable number throughout the various states is well indicated by the appreciation expressed by listeners. And one of the most pleasing results is that the radio sessions have found a number of friends who had rejoiced in the truth years ago and for various reasons had become discouraged; it is pleasing to know that the short session on the air on Sundays has brought much help and refreshing to these, as well as to those who have come in contact with the truth message for the first time.

Early in July this year radio stations 3B0 (Bendigo, Vic.) and 2CA (Canberra) were engaged, and 3SH (Swan Hill, Vic.) was discontinued shortly afterwards. In this way new areas are covered and some very good responses have been received through these stations. With stations 3GL (Geelong, Vic.) and SAD (Adelaide) which cover the larger cities, as well as country areas, there is a steady response from new cases, as well as a regular listening circle of friends. It is encouraging to know that some real help and comfort is being conveyed to listeners, and also to realise that the Lord will give the full increase in His own time and way.

Some of our brethren have done good work in making the radio sessions known, and all who are able to engage in this work, as unto the Lord, should esteem it a privilege to have some part in the service of the truth. Truly the time is short now for opportunities of this kind, for the time of trouble must be expected to close in on all lands within reasonable time, and then no one can work. There is a blessing received also by those friends who seek to point others to the only hope of life and comfort. Advertising cards are available to all free, supplied from the Radio Fund.

Another service made possible since the radio work has been undertaken is the sending out of the dialogues in ‘printed form. After each broadcast a copy of the discussion is offered to all listeners, but in addition to this, large numbers of copies are mailed each month with the “Peoples Paper” to subscribers and others who desire them. These copies are often used as tracts for passing out where good may be done; all our friends are welcome to samples of the dialogues.

The balance sheet presented below shows some details of the financial side of this work, covering the past six months, and while the credit balance has been greatly reduced, there has been a reluctance to discontinue any of the radio stations for the time being, knowing that each area being covered has its circle of appreciative listeners. Any changes that may be necessary later, will be announced in the “Peoples Paper.” It is felt that in these days the Lord’s people have the last privilege of proclaiming the Gospel message, while the heavenly calling is still available to “as many as the Lord our God shall call.” While it may seem that the radio witness is expensive, who can value, in this

“His spirit shines upon His Word,
And makes it sweet indeed :
Just like a shining lamp held up
Beside me as I read.
And brings it to my mind again,
Alone upon my bed;
Till all abroad, within my heart,
The love of God is shed.”
“Leaves which grave experience ponders,
Soundings for her pilot charts;
Pages which we read adoring
Him who writes on human hearts.”

“Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart.” (Jer. 15:16.) “For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.” (Heb. 4:12.) “Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass.” (Deut. 32:1, 2.) There are many lovely and comforting verses in the Scriptures and they are most precious to God’s children, because it is in the study of the Scriptures that we may meet with the Lord in sweet fellowship. “Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts.” (Psa. 65:4.) This beautiful verse of the Psalmist is expressive of the calling of this age. “If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.” (1 John 1:7.) Chosen from the “Camp” of alienation and brought into the “Court” of friendship. Fellowship means oneness; atonement brings peace with God in justification and the removal of all condemnation at consecration. Having access to God by His spirit makes possible increasingly close fellowship as we walk in the light of truth and feed upon His Word. Our fellowship deepens in the course of time, becomes more precious, more intimate, and we learn what it is to dwell in the antitypical Holy—to walk in the light of the golden candlestick, to feast on the shewbread of truth, and to offer up incense acceptable on the altars of the will of God. “That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.” (Phil. 3:10.) “While the king sitteth at his table, my spikenard sendeth forth the smell thereof.” (S. of Sol. 1:12.)

As our pilgrimage lengthens and God’s wonderful plan unfolds through His Word the spiritual treasures and beauty of holiness, how the fragrance of our devotion rises to our Lord. A Christian writer recently wrote that when the employees of a perfume factory come out for lunch the whole street smells of the fragrance because the employees had been in contact with the very essence of the perfume. As a woman might take into her bosom an aromatic sprig of myrrh, so we may take the Lord Jesus into our hearts—“More dear, more intimately nigh, than e’en the sweetest earthly tie.”

What is a Christian-perfumed life? It is one that lets it’s light shine in kind and loving deeds; by your prayers for others; winsome words for the Master’s use made meet, that all who come in contact with you perceive an indwelling Christ, and go away helped. “The Lord is my strength and my shield; my heart trusted in him, and I am helped; therefore my heart greatly rejoiceth; and with my song will I praise him.” (Psa. 28:7.) But good perfumes are never cheap. A holy, fragrant life is not obtained without cost. It may be gathered in the crucible of difficulty and perplexity, of pain and suffering, or of sorrow and bereavement. Incense is liberated by the action of fire. Your own physical suffering may have particularly fitted you to help others, when they come to learn your secret.

“Dear name! the rock on which we build,
Our shield and hiding-Place:
Our never-failing treasure, filled
With boundless stores of grace!”

“That the trial of your faith being much more precious than ‘gold that perisheth, though it be tried with fire.’” But then, “Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.”

F. R. Havergal left this testimony: ,
“Then hush, oh hush, for the Father
Whose ways are true and just,
Knoweth, and loveth, and careth,
And waits for thy perfect trust.
The cup He is slowly filling,
Will soon be filled to the brim,
And an infinite compensation,
Forever be found in Him.”

Waits for thy perfect trust. How meaningful those words from one who went through tribulation, as we might say, to the very swelling of Jordan.

“Have faith in God.” Oh, what power and comfort are in these words of our Master’s when they flash into the mind of the child of God in the furnace of affliction. God waits to be gracious. “It is good that a man should both hope and quietly wait for the salvation of the Lord.” (Lam. 3:26.) Those who will be with Jesus in the Kingdom must expect trials, to develop faith, and God will permit the trials. Take as an example of suffering affliction, Job. He had lost his sheep, his oxen and cattle and camels; his ten children had been taken from him; he was covered with boils; even his wife turned against him; every one was trying to discourage him, but Job said, “Though he slay me, yet will I trust him.” God did not deliver Job out of his difficulties, but let him go through with them; nor may He deem it best to deliver us quickly. The Lord is good unto them that wait for Him, to the soul that seeketh Him. God will not suffer us to be tempted above what we are able to bear, but He wants us to go through with our trials rejoicingly as Job did. “Behold, I go forward, but he is not there; and backward, but I cannot perceive him: On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him: But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.” (Job 23:8-10.)

“Thy cheeks are comely with rows of jewels, thy neck with chains of gold.” (S. of Sol. 1:10.) Gold represents the divine nature. This chain of gold which we are each making for ourselves is composed of the sacrifices we willingly and understandingly make for the Master’s cause. Every time we do something for the Lord in the way of sacrifices, that costs us something in suffering, we add a link to that chain. The greater number of links, the more beautiful the chain. “How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!” (Isa. 52:7.)

“Rejoicing in hope; patient in tribulation; continuing instant in prayer.” (Rom. 12:12.) Here the apostle gives us excellent advice in tribulation. Wilhelmina Stitch’s “Prayer in Adversity” is helpful:

“Lord, keep Thou my temper sweet.”

Thus, I used to hear her say,
As she trod life’s lonely way,
Faced so often by defeat.

“Lord, keep Thou my temper sweet.”

Phrase of wisdom; how it clings,
Troubles now I never meet,
But within my heart there rings,

“Lord, keep Thou my temper sweet.”

Sullen is the storm-swept sky,
Everything is going wrong.

That’s no reason you or I
Should broadcast a bitter song.

Fret not with life when things go wrong,
Chant this helpful little song—”

Lord, keep Thou my temper sweet.”

This is very good advice amidst the irritations and tasks that sometimes seem never to end, and troubles that come so unexpectedly.

In Luke 21:36 the Saviour gives us a remedy how to keep our minds from being too much occupied with the cares and distractions of earthly things—”Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.”

How lovely was Jacob’s prayer at Bethel in gratitude for the Lord’s providences in his life—”Who answered me in the day of my distress, and was with me in the way which I went.” This seems to harmonise with the walk to Emmaus—”And Jesus drew near and went with them.”

Hagai’s experience was an acute one, but how lovely was God’s providence—”And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.” (Gen. 21:19.) These things were written for our admonition, upon whom the end of the ages have come, and we too have acute experiences. Then, above all things, strive to let the peace of God rule in your hearts and minds, for without peace there can be no true healing; worries weaken reasoning power and darken the outlook on life. Remember, “Every tomorrow has two handles; we may take hold of it by the handle of anxiety or by the handle of faith.”

Then, why not determine to cultivate an abiding trust in God, with confidence and fortitude, and thereby gain inspiration and a daily uplift. “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.” (John 14 : 2 7.)

WHAT SORROW SAID.

‘Look thou beyond the evening sky,” she said,
Beyond the changing splendours of the day :
Accept the pain, the weariness, the dread—
Accept, and bid me stay.
I turned, and clasped her close with sudden strength,

And slowly, sweetly, I became aware
Within my arms, God's angel stood at length,
White robed and calm and fair.
And now I look beyond the evening star,
Beyond the changing splendours of the day ;
Knowing the pain He sends more precious far,
More beautiful than they.

Have You Been in the Valley?

Have you been in the valley of sorrow and grief
Where there's nothing but death And despair?
Where the mists are so dark And your life seems so stark
And there seems to be no one to care?

Though the storm that is beating around you today
Destroy all you have cherished so dear,
Though your loved ones forsake you,
Temptations o'ertake you,
Look up for the Master is near.

There'll be light in the midst of your sorrow and grief
If you'll just take the hand he extends.
He'll stay close by your side,
With His wisdom will guide,
Relief for your trouble He'll send.

There'll be visions of joy in the valley of grief
Which Christ in His love will unfold.
Then lift up your eyes
To the light in the skies
And His love and His mercy behold.

In the depths of the valley of sorrow and grief
The stars of His presence appear.
Come close to His side,
With the Saviour abide
And the shadows will soon disappear.

There'll be hope in the valley of sorrow and grief
When once you've discovered His love.
And the way will grow bright
To your wondering sight
When the Father smiles down from above.
L.K.P.

Correspondence.

Victoria.

Dear Christian Friends—I am one of the listeners to your broadcasts privileged to receive the typed dialogues who finds it hard to express in words my gratitude and appreciation of the service that is being rendered to the public on subjects so clearly defined. I commend you also on the splendor of the "Peoples Paper."

If I may be permitted to do so, I bring to your notice an omission in the dialogues for October—the one on "The Sorrows of Satan" broadcast on 29th October, which was not included in those I receive. These copies I do indeed cherish.

I am enclosing a list of booklets that I would be pleased if you send along to me, possibly when the "Peoples Paper" and this month's dialogues are despatched, thus making one package do.

I enclose 10 / - note to cover cost of booklets, and whatever remains for the expenses of bringing the glad tidings within reach of a vast majority. May God continue to bless you in this glorious work. Yours in Christian grace.

(It is regretted that the dialogue "The Sorrows of Satan" was not broadcast on the majority of stations on 29th October. It will be heard (D.V.) early in the new year, copies of it then being available.—B.B. Institute.)

Frank and Ernest, Dear Christian Friends—It is many months since I wrote to you but I have been studying your booklets, also "Foregleams of the Golden Age," and enjoyed them all, especially "Foregleams." I think one could truly say it is indeed a beautiful book and showing the divine plan so clearly too.

I am sending 10/- postal note, 3/- for renewal of subscription to "Peoples Paper" which is I think due and would you send me another copy each of August and September issues of same, and enclose two extra dialogues with them ; the last two I require, as I wish to send them to a friend who is interested in the Kingdom message. Balance of money to be put to General Fund.

I am a very busy person, but would be glad if you have any copies of "Peoples Paper" for 1942 you could spare. I do enjoy it : I think it is a most instructive and helpful little paper to have on Bible truths. May God bless you in your good work. Yours sincerely.

(Back copies of "Peoples Paper" covering past years are available for those who desire them.—B.B. Institute.)

Frank and Ernest—Dear Sirs—I have been listening with interest to your talks over the air of a Sunday morning and I find them very helpful. Will you kindly send me both last Sunday's and today's talks and the booklet on the parables, also the booklet you spoke of last Sunday. I did not quite catch the name but I think it was "Life Beyond the Grave.- Anyway, if that is not the title you will know the one that I am alluding to. Trusting you will send them on to me and thanking you in anticipation. I remain, Yours sincerely.

Frank Ernest, Dear Sirs—I would like you to send me copies of the Sunday mornings' talks; they have helped me so much and several other friends of mine join with me in thanking you for your very clear description of the most wonderful Book in the world.

I do wish you both all the very best. Yours sincerely.

Dear Sir—Will you please forward me a copy of, the booklet "Hope Beyond the Grave" and any other booklets that you may have been offering to listeners in the past. I will find these very helpful as I am teaching a young men's class on Sunday afternoons. Enclosed find stamps to cover postage of same. Yours faithfully.

P.S.—I find that listening to your , talks makes the Bible very clear and also clears up a lot of questions one may be asked as a teacher, and also that come into one's own mind, and I wish your talks every success.

Messrs. Frank and Ernest, Dear Sirs—I have for some time listened with pleasure and, I hope, with profit to your talks from 3GL on Sunday mornings. Yesterday, 3GL was "fuzzy" and indistinct and we missed a lot of the talk on "The Sheep and the Goats." Will you please send a copy to the above address and also any other literature you may have? Thanking you, Yours sincerely.

South Australia.

Frank and Ernest—As I am a regular listener to you over the air, I feel I would like some advice from you as regards the sabbath. I have always been a Methodist, but of late have been attending meetings of Adventists and, as you know, they believe it is openly ignoring the commandment by not keeping the seventh day as the sabbath. I would be very pleased to receive your advice. Yours sincerely.

(Paul's epistle to the Galatians very clearly shows that "Christ is the end of the Law for righteousness to every one that believeth." Adventists fail to see that, "The Law was added. . . TILL THE SEED SHOULD COME." See Gal. 3:19, 23-26; also Gal. 4:9-11, etc. The leaflet "An Open Letter to a Seventh Day Adventist" is available free to all.B.B. Institute.)

Frank and Ernest—Will you please forward to the above address a copy of your last broadcast discussion, also the leaflet "The Troubled World's Hope."

I would pass on a word of thanks for your splendid, helpful discussions, and I pray God's blessing to rest upon your future work. Enclosed please find small donation toward your work. I remain, Yours sincerely.

Dear Sirs—I am a young Sunday School teacher, and regularly listen to your Sunday morning discussions, finding and learning a lot by them, and so am writing asking for a copy of "Hope Beyond the Grave." Yours sincerely.

N. S. Wales.

Dear Frank and Ernest—Please find enclosed cheque for sum of _____ for which please forward to Mrs. _____ one year's subscription "Peoples Paper" with dialogues; to myself, address given, one year's subscription "Peoples Paper" with dialogues. one booklet "Zionism in Prophecy," and one "Hell, Death, Spiritism." If it is not asking too much

would like you to post to Mr. one booklet "Good News."

It is thirty years since I first heard the good news myself through Vol. 1, "Divine Plan of the Ages." and have seen strange things happen to the publishing of the truth since, so you can imagine the surprise and pleasure I feel in hearing the message go out in such a proper manner as it does over the air every Sunday morning at 10 a.m. I pray the Lord's blessing and guidance to be with you in your work. It surely must bring much comfort to some.

Any balance left from cheque enclosed please keep for benefit of the work. With kindest Christian regards. Yours sincerely.

Frank and Ernest, Dear Sirs—Would you please send me a copy of your talk broadcast over station 2CA this morning, also if possible would you please send me any back copies.

Do I have to write each week for further copies, or will you continue to send them each week? May I add that I am a regular listener to your sessions and that I find your talks very interesting. Thanking you.

(The copies of dialogues are usually sent out monthly, with "Peoples Paper" where desired.—B.B. Institute.)

To Frank and Ernest, Dear Friends—Your lovely packets of booklets and broadcasts reached me safely. . . I was so pleased with all ; they helped me greatly. I haven't a wireless so the broadcast copies were such a treat ; I hadn't heard any for quite a while; will pass these on to my friends when finished with them.

Have been away for a few days and on my return received your little book for which I thank you. I am sending you the money for the "Peoples Paper"-3/- per annum. I would love to have a few more of any literature; they are all interesting to me and so helpful. Again thanking you for your helpful explanations of the Scriptures. Yours sincerely.

To Frank and Ernest, Dear Sirs—I have recently seen several copies of the "Peoples Paper" magazine. . . I have not a wireless so am unable to listen in to the dialogues but I would be exceedingly grateful if you would send me a few copies, also the "P.P." from month to month. And have you any back copies which deal with subjects on "Our Saviour's Return," "Salvation," and "The Holy Spirit"? Enclosed 5/. . . Yours for the extension of Christian living.

Western Australia.

Dear Sirs—Many thanks for the book "Atonement." I received it this afternoon and have just glanced through the index. I am sure I shall thoroughly enjoy reading it. I frequently hear from Mr. Nicholson and it is a treat. I also thank you for the monthly "Paper." I think it very good. I have also had several of the dialogues of Frank and Ernest; also I always listen in each Sunday evening. I had the three dialogues on the Trinity and loaned them to our Methodist minister; he thought them very good, had no fault to find with them. Also he thought the two articles in your "Paper" on the second coming of Christ very good, likewise "The Unity of the Father and Son." He has just had the latest, "Why is the Bible Hard to Understand?", also likes that, and is now reading "Foregleams of the Golden Age." Sundry others I have loaned to also like them very much, and you may be sure I do.

Please find enclosed postal note for 3/-. If I understand correctly the book is 2/6, so 3/- should pay for it, plus postage. You might kindly let me know if that is correct. Again thanking you and wishing you all the best. Believe me,
Yours sincerely.



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Why God Gave a Bible Hard to Understand

Is it a fact?
(Public Address)

IT would seem to be an indisputable fact, and it is presumed that there is no one who would yet be able to explain all that is written from Genesis to Revelation. Paul, in Hebrews 1, states that "God at sundry times and in divers manners

spake unto the fathers by the prophets.” God has spoken in various ways, i.e. in plain, simple language, in dreams and visions, in signs and symbols, in types and in parables, and we are assured by Peter that the prophets themselves did not understand their own utterances and the angels sought to know and Understand what was written. (1 Pet. 1: 10-12.)

We may remember how Daniel prayed earnestly that he might understand the vision; part of it was revealed to him and other parts he was told were to be “sealed till the time of the end.” “But go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.” (Dan. 12: 13.) See verses 8 and 9,—“And I heard, but I understood not; then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.”

No wonder then, that it is not easy to understand the wonderful symbols of Ezekiel, Daniel and Revelation, and how true it is that we must search for truth as men dig for silver.

We remember what the eunuch said in answer to Philip’s enquiry, “Understandest thou what thou readest?” It was Isaiah 53, and the answer was “How can I, except some man should guide me?”

At the first advent of Christ, of which so much had been written, the religious leaders with all their education and study of the law and the prophets were unable to understand and recognise Jesus of Nazareth as the promised Messiah. There was Nathaniel under the fig tree puzzling over the Scriptures concerning Messiah and when Phillip called him “to come and see,” “we have found him of whom Moses and the prophets did write, Jesus of Nazareth,” Nathaniel said that cannot be, for I do not find any prophet comes out of Nazareth. However, Nathaniel was not like many today and in his day—unwilling to investigate. He was willing to go and see; like the Bereans of old, he was willing to search the Scriptures to see if those things were so; he was convinced and became an apostle of Jesus Christ. So we see that something more than education is required to understand the Bible and the God of the Bible. “Man by wisdom knew not God.”

What is Necessary in Order to Understand the Bible?

We find that in each age there have been those to whom the Lord has revealed His purpose. The prophet has said, “The Lord will do nothing, but that He will reveal it unto His servants the prophets.” Before the Deluge, Noah was found loyal to God and to him was made known what was coming and how to protect himself and family. When God would destroy Sodom and Gommorah, He said, “Shall I do this thing and not show it unto Abraham.” So, in every age, there have been some to whom God has made known truth due for the time. “The meek will He teach His ways.” “The secret of the Lord is with them that fear Him, and He will show them His covenant.”

Prior to Adam’s disobedience God’s providence was over them and He communed with them in the Garden. Sin entered, God’s providence was removed and mankind, represented in Adam, was sent forth out of Eden to gain experience under the rule of Satan whom they had chosen to obey. But God had known that man would fall into sin and had prearranged the great plan for his recovery. We read of the “Lamb slain from the foundation of the world,” also that the church was chosen “before the foundation of the world.” (Rev. 13: 8; Eph. 1: 4.) God would never have allowed Satan to tempt our first parents had He not had the plan of the ages (Eph. 3: 9, 10) in view and known that He could overrule the experience of sin and evil and death for ultimate benefit to the human race.

On account of sin God has allowed all nations to walk in their own ways winking at their ignorance. He has hidden His face from them, yet He has been ever ready to bless any who would turn to righteousness. “The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.” (Psa. 14: 2.)

So then while it was not the Divine intention that the Bible should all be understood at once, but that it should gradually unfold its truths as time went on, as “meat in due season” to the household of faith, yet those who sought the Lord in sincerity have ever been supplied with that meat in due season. Things have been “hidden from the wise and prudent” of the world, while “they have been revealed unto babes.” “Man by wisdom knew not God.”

That God’s Word was intended to gradually reveal the Divine purpose is indicated in our Lord’s words to the disciples—“I have many things to say unto you, but ye cannot bear them now, but when the spirit of truth is come, it will guide you into all truth and show you things to come.” Again, when asked whether He would at that time restore the kingdom to Israel, He said, “It is not for you to know the times and seasons which the Father hath put in His own power.” Prior to His death and resurrection our Lord evidently did not know all details of the Divine plan, as He said, “Of that day and hour knoweth no man, not even the angels, nor the Son of Man (himself) but God only.”

What concerns us is that we should understand the Bible in so far as it is due to be understood. “The secret things belong unto the Lord, but the things that are revealed belong to us and to our children.” It is evident then, that much more of God’s purpose can be understood today than in Noah’s day, or Abraham’s time, or even by Moses or the prophets of Israel. God’s Word lights the path of the just “that shineth more and more unto the perfect day.” (Prov. 4: 18.) Also as Peter says, “A light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.” (2 Pet. 1: 19.)

What is necessary if we would know God and understand His Word, is that we receive His spirit. We must first accept the provided way of approach to God, the redemption that is by Christ Jesus; then, if we realise what is only the reasonable next step, we say, “So I am bought with a price, I am not my own, I belong to Him who hath loved me and given Himself for me, as a lamb without blemish He shed His blood that I might have life.” (1 Pet. 1: 19.) When this step of consecration is taken and the holy spirit is received, we are able to understand spiritual things, and to grow in knowledge and in grace. It is as we act upon and live up to the knowledge received that more is given.

But there are many hindrances, many ways and means of the prince of darkness, the god of this world who blinds the minds of men that believe not—those who do not gladly accept the light, the truth, in the spirit of the truth. They

never get sufficiently emptied of their own spirit, to make room for the filling of God's holy spirit. They become attached by social ties or agreeable associations in one sect or party, and imbibe so many false doctrines such as eternal torture, immortal soulism and many other teachings so contrary to God's Word that neither their minds nor wills are open to receive the truth.

If we desire to understand the Bible we must be willing to come to it, to be taught by it, and to let go any preconceived ideas or preferences or doctrines of men, and just dig for the truth as men dig, for silver. With many it seems more difficult to dig away all false conceptions, doctrines of the dark ages etc., than it is to dig for the truth once such crusts are broken up.

These errors were accepted as truths by our forefathers, as they read the Bible without realising that it contained figures of speech and symbolisms which we use even in our own day in ordinary conversation. So they taught for instance (like Seventh Day Adventists) that the literal earth is to be burnt up, while the Bible clearly says, "the earth abideth forever." (Eccles. 1: 4.) "God formed it to be inhabited," (Isa. 45: 18), and that it shall be like the Garden of Eden, (Isa. 35). Also that God has promised never to destroy all living from off the earth, (Gen. 8: 21), and that Palestine is to be given to Abraham and his seed. (Acts. 7: 2-5).

Then why has the Bible been so constructed as to gradually reveal God's purpose instead of making it all plain so "that the wayfaring man though simple may not err therein;" as it will be in the perfect day? (Isa. 35.) It is because the truth in season is the instrument of developing God's purpose. It is the truth of any particular age that attracted those whom the Lord would call and select. In Abraham's day truths concerning the Gospel Age were not revealed to him, but rather truths respecting the world of mankind generally in a wide sense, not in detail, and particularly truths regarding his seed Israel. Abraham's faith was wonderful; he left Babylon in obedience to God—"Not knowing where he was to go." He believed God that his seed should be through Isaac, yet he was willing to obey God and slay Isaac, "accounting that God was able to raise Isaac from the dead," to fulfil His promise. He believed God that his seed should be "as the stars of heavens and as sand on the seashore for multitude," even though he was so old and there was no sign of such being the case. But the way Abraham received the Lord's instructions was rewarded by the Great Promise which embraced the great salvation, first of the heavenly seed and also of the earthly seed, to bless all the families of the earth.

Notwithstanding that the Lord told Abraham of the intention to destroy Sodom and Gomorrah, Abraham still believed the promise and no doubt again accounted that God was able to raise even the Sodomites from the dead, so that they could be blessed. The prophet Ezekiel informs us that this will be the case (Ezek. 16: 48-63), and our Lord confirmed this in Matt. 11: 23; 10: 15. In Matt. 11: 23, the Lord says that if the mighty works which He had done in Capernaum had been done in Sodom it would have (been converted) remained.

Then it may be asked why the Lord did not send Abraham as a missionary to Sodom and do such works and reveal to the people the one true God of mercy. Again, during the Law dispensation God did not send the Jews to convert the other nations; He dealt only with Israel and taught that nation His law. (Amos. 3: 2; Psalm 147: 19, 20.) He had hidden His face from mankind generally but dealt with Abraham's seed for the purpose of developing His great plan of blessing all the families of the earth, in due time, and while Israel sought to keep the Law, the Lord's blessing for them was Numbers 6: 24-26—"The Lord bless thee, and keep thee: The Lord make His face shine upon thee, and be gracious unto thee: The Lord lift up His countenance upon thee, and give thee peace."

The purpose of that age was accomplished; the Law demonstrated God's righteousness, His justice, and produced the foundation truths in the pictures, symbols, types and teachings which were to be understood and fulfilled in the Gospel Age when the kingdom of heaven was opened up, that is, the kingdom of heaven class was to be chosen. "The law and the prophets were until John (the Baptist), since then, the kingdom of God is preached." "Among them that are born of women there bath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." (Luke 16: 16; Matt. 11: 11.)

How was this kingdom class to be chosen or selected? It was to be done by an unfolding of God's purpose. The message or Gospel call given by the Lord and the Apostles was something that had not been known before. The Law came by Moses but grace and truth by Jesus Christ. The Law made nothing perfect because no one could keep it in its entirety. "By the deeds of the Law no one was justified," so no one could receive the reward of life. Paul tells us that Christ made an end of the Law and "opened up a new and living way." He brought "life and immortality to light." Paul again says, that this mystery was hidden from ages, but is now made manifest to his saints, to whom God would make known the riches of the glory of this mystery among the Gentiles, which is Christ in you (the church class) the hope of glory. (Heb. 10: 19, 20; 2 Tim. 1: 10; Col. 1:26, 27.)

Our Lord told us that the new way for the call of the "little flock" to whom it is "the Father's good pleasure to give the Kingdom," is a narrow way, and "few there be that find it." It was not intended that all should understand the call of the Gospel Age. The Lord is looking only for a certain class, suitable to be joint-heirs with Christ in the Kingdom. That is why it is that all cannot understand the Bible and God's dealings with the world which for the time being He has permitted to go its own way, getting the consequences of sin and disobedience—getting experience that will ultimately be a blessing to all, in that they will see that there is no lasting happiness and peace and joy and life apart from God and His righteousness. When the lessons are learned God has promised to cause all to come to the knowledge of the truth, the Books will be opened so that all (if they will) may turn to the Lord with one consent. (Zeph. 3: 8, 9, etc.)

To have made the Bible so plain that all could understand it during the Gospel Age would have interfered with the purpose of the age. It is by the revealed truth that any are drawn to the Lord; it is by the truth these are sanctified.

The disciples wondered why the Lord ‘spoke plainly to them but always spoke in parables to the scribes and Pharisees, and Jesus explained—’Because to you it is given to know the mysteries of the kingdom, but to them it is not given, etc. (Matt. 13: 11-16.)

It was after the holy spirit was received at Pentecost that the disciples perceived that quite a new dispensation had commenced and God was not intending to convert the world at this time but only “to take out a people for His name;” that it would be in another age to follow this Gospel Age that the Lord would restore Israel to their land and to Divine favor, and that then, all the remainder of mankind would come to seek after the Lord; the Bible then being made plain and all shall understand and know the Lord from the least unto the greatest. (Acts 15: 14-17; Heb. 8: 11, etc.)

The great Divine Plan of the Ages was as a Book sealed with seven seals. No one but the Lord God knew of the wonderful purpose. In giving the prophecies to the prophets, particularly to Daniel, Ezekiel and St. John in figurative language and in signs and symbols, the message was sealed, to be opened and understood in its due time, “meat in due season to the household of faith.” So the Books were sealed, but the Lion of the tribe of Judah by His death as a ransom sacrifice to pay the price of • sin, was found worthy to break the seals and the Divine purpose has been gradually revealed to the faithful followers of the Lamb during this Gospel Age. Revelation informs us that the Books shall be opened so that the words of the prophets and apostles shall be fulfilled and the knowledge of the Lord shall fill the earth as the waters cover the great deep.

So we see clearly, that when the Church, the Bride of Christ, is completed, a new age will open up. That will be a new world order, much better, more lasting and satisfactory than any that could ever be proposed by the best of mankind. It will be “the desire of all nations,” and all who will be disposed towards righteousness will be lifted up and blessed. Christ will be King over all the earth (instead of Satan) in that day.

We notice that all the world today is looking for the second presence of Christ, just as we read in the gospels concerning the first advent of Christ, “all men were in expectation of Him.” Then, when He came to His own, His own (people) received Him not.” So, it may not surprise us if Christendom today is looking for Him to come again as a man, and so fail to recognise His presence as a glorious spirit being, just as invisible to the human eye as is the present “prince of this world,” Satan.

We must keep ourselves in humble willingness to learn, while at the same time testing everything by the Word of God, if we would be among those to receive the present truth. “Light is sown for the righteous and truth for the upright in heart.”

Now we can understand why God has seemed not to mind about the terrible wars and great injustices and horrible crimes. God is love and does care but God is also just and wise. Mankind chose to disobey God and to obey Satan, and God saw that it was better to allow mankind to have the consequences of his sin, but His love and wisdom also provided a way to satisfy the justice of His throne and to deliver man from the penalty, death and sorrows, and give him the opportunity of life everlasting in happiness and peace. So the experience of the present life will be an everlasting lesson, for all who will love righteousness and hate evil.

The Scriptures have opened up in a wonderful way in these last days just as promised in Daniel 12 and elsewhere, and we can rejoice in the New Age so soon to commence, of which there is a great deal more stated in the Bible concerning the second presence of Christ and His glorious reign of righteousness than there is concerning the first advent. God’s New World of Tomorrow will indeed be, “the desire of all nations.”

PEOPLES PAPER AND HERALD OF CHRIST’S KINGDOM.

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Victoria, Australia.

The Harvest Work.

APPRECIATION of the articles on the manner of Christ’s return, appearing in August and September “Peoples Papers,” has been expressed generally, and the following short article is now submitted on the closely connected and most important subject of the harvest of the Gospel Age.

“I tell you that in that night there shall be two in one bed; the one shall be taken and the other shall be left”— Luke 17: 34—omitted in Matthew’s account.

The Lord, through the Prophet, informs us that though the Millennial morning draws near, a night also approaches. (Isa. 21: 12.) It will be a night of trouble in the forepart of which the saints will be gathered out of Babylon. The “bed” here, in harmony with Isaiah’s use of that word (Isa. 28: 20), may be interpreted to symbolize human creeds which are long enough for “babes” in Christ, but too short for a developed “man” to stretch himself in it. This is true of the various “doctrines of men,” substituted for but very different from the doctrines of God’s Word whose lengths and breadths surpass human knowledge. For instance, the doctrine of Election, as taught by our Calvinist friends is a quite sufficient “bed” to rest many who are only “babes” in Christ, whose senses have never been much exercised; but as in the light of present day knowledge the babes get awake and grow in grace and knowledge, they will all surely find the old creed-bed too short for comfort; and as each attempts to wrap himself in the promises of God narrowed by an erroneous theology, he cannot satisfactorily cover himself: doubts creep in to chill him with fear that after all he is not certain that he and all his friends are of the “elect;” and by and by such developed Christians find it a relief to get out of such a predicament; and to such God generally sends the light of present truth to guide them to a “large place”

of true rest supplied with abundant coverings for all who seek to know and to do the Father's will. Others, however, the vast majority, remain quite satisfied and comfortable in their various little cribs, because they are "babes" and not "men" in Christian knowledge and experience. "One shall be taken and the other left."

"Then shall two be in the field; the one shall be taken, and the other left."—Matt. 24: 40.

"The field is the world," our Lord explained; and in this discourse it represents a condition outside the nominal "house;"—outside of Babylon. Thus we are taught that not all "come-outers" will be "gathered," but that the "jewels" will be sought wherever they may be—"the Lord knoweth them that are His," and in this harvest gathering He is making up His jewels,—gathering His "elect," to be joint-heirs in His Kingdom.

"Two shall be grinding at the mill; the one shall be taken and the other left."—Matt. 24: 41; Luke 17: 35.

A mill is a place where food is prepared; the ministers and theological schools do the grinding of the spiritual food for "Babylon," and turn out very poor grist—not "clean provender." The complaint is a growing one that the food supplied is largely husks and chaff, which will not sustain spiritual life and strength: and each grinder is obliged to prepare what is given him by his own denomination, and he cannot hold his position and yet provide the "meat in due season," "clean provender," for the household of faith. Hence "present truth" gathers some of the grinders and leaves others—one is taken and another left. Those who are loyal to God and to His flock will be taken; all others will be left. While the world and the nominal church declare this to be a time of union and "confederacy," God declares it to be a time of separating.—Isa. 8: 12.

Whither Gathered—The Attraction.

"And they (the disciples) answered and said unto Him, Where, Lord? (Where will these be taken?) And he said unto them, Wheresoever the body (the carcass, the food) is, thither will the eagles be gathered together."—Matt. 24:28; Luke 17:37.

The lesson is that in this day, when the Lord is gathering His "elect" from the four winds of heaven — from every quarter of the Church—He will attract them as eagles are attracted, by food, for which they have a keenness of vision and appetite; that in due time the Lord would provide the proper food, and His true people would recognise it and be gathered to it;—the ready and worthy taken and the others left.

The food of "present truth" now provided by our Lord, and the gathering of His saints by and to it, fits the description of this prophecy exactly. The present call is not out of one "mill" into another "mill;" not out of one "bed" into another of about the same size. It is not the gathering by one man or many men, to him or to them, into a new denomination; but a gathering together unto Christ Himself, the true and only Master and Teacher. Where and when before was there ever such a recognition of all who trust in the precious blood of Christ and who are consecrated to Him, as the one household of faith—all brethren —and the one and only Lawgiver Christ, regardless of human creed's and dogmas upon other subjects? Never and nowhere since the days of the apostles, so far as we may judge.

Moreover, it is worthy of note that great human ability, oratory, etc., have been notably connected with other movements, but not with this present gathering to the Lord. Here the truth, the spiritual food which the Lord is supplying, is the whole attraction: human flourish and oratory find little room for exercise here; they are lacking but are not missed. The gathered and gathering ones come together because they "hunger and thirst after righteousness;" and they are finding the satisfying portion which the Lord Himself has provided; and each for himself is eating thereof.

Faithful Warnings.

(Heb. 12: 25-29.) (Convention Address.)

HOW true it is that the storm clouds are all about us these days of our Lord's presence; and the darkness of gloom and perplexity and trouble deepens on every side. We inquire: why is this day of His presence such a time of trouble and distress of nations? It is because righteousness and judgment are the habitation of His throne, and He is judging the nations and weighing them in the balance. Judgment is being laid to the line and righteousness to the plummet, to the intent that before long equitable principles of His government may be established in the earth. And not only will all unrighteousness be made manifest, but "a fire goeth before Him and burneth up His enemies." This work of judgment and consequent time of trouble being a necessary preparation for the glorious reign of righteousness that shall succeed it, and will all be wisely directed by the high and holy One who is too wise to err. And we may discern in it the abundant cause for rejoicing and gladness. Indeed there is cause for rejoicing not only among the saints but in all the earth. It is in the midst of this day of trouble the word of the prophet is verified. "His lightnings enlightened the world; the earth saw and trembled."

God's lightnings are enlightening the world, and as a result there is a great commotion everywhere manifest; there is dissatisfaction, unrest, and the whole current of popular thought is set in revolutionary direction. The lightning flashes are revealing the corruption that is in the world; and the conflicting ideas and voices and theories and threats reveal the facts the prophets foretold. "The nations are angry;" and the whole earth trembles with the din.

And while the earth trembles, what is the condition among the Lord's consecrated people? How do they see it? It is written "Zion heard and was glad." It is because they dwell in the secret place of the Most High, and abide under the shadow of the Almighty. These dwellers in the secret place of the Most High are provided in these perilous times with a clear knowledge of the Divine Plan, which enables them to see both the necessity for the present method of divine discipline upon the world and also the peaceable fruits of righteousness which shall result because of this. In the midst of the storm and battle of this Day of the Lord, they hear the commanding voice of the Lord of armies, and their hearts rejoice because they have full confidence in His ability to bring order out of all the confusion. They realize

that in the judgments of this day it is the Lord that speaketh from the high place of authority and control; and can give thanks because of His justice, wisdom and love, and that He doeth all things well. The Psalmist intimates that while the world at large would be in ignorance of the import of present events and in fear and dread; and while the saints will be rejoicing because of His judgments and their foreseen outcome, some, all heedless of the voice which speaketh from heaven, will boast themselves of idols. He says, "Confounded be all they that serve graven images, that boast themselves of idols." Psa. 97: 7.

These words also call to mind the warning of the Apostle Paul, "See that ye refuse not Him that speaketh." The Apostle addresses these words to those who are acquainted with the Lord's voice, warning them against at any time refusing longer to heed it when it speaks in judgment. But there will be some who will refuse longer to obey it and be led by it; but turn away to the idols which their wayward hearts set up in His stead. These graven images are the work of their own hands, human philosophies and science falsely so called, of this evil day; and those who reject the testimony of Him that speaketh from heaven, having once heard it, invariably fall into some of the many forms of idolatrous worship now prevalent, or else drift from one to another in a restless kind of way. We see the gathering, darkening clouds, and how the whole earth trembles with fear, and for looking after the things that are coming; and the foretold events of this time speak in trumpet tones. How shall we regard these things? Shall it be with deep thought and reverence, lest the promise being left us of entering into the rest and glory of His kingdom any of us should seem to come short of it, or shall it be with that presumptuous irreverence which disregards all these manifestations of divine power, and, turning away from Him that speaketh from heaven sets up some idol of a wayward heart. May such beware of any conditions of heart that would lead to such a course. We, realize that the establishment of His kingdom is accompanied with the shaking of the earth and the mountains, and as the Apostle says, "the heavens (the ecclesiastical powers) shall be shaken." What is the object of all this shaking? It is the removal of these things and the establishment of a kingdom which cannot be moved; for only, the unshakable principles of truth and righteousness can endure, and all those who do not follow these principles will be shaken out of the company called to share the honours of the kingdom. The many snares and delusions are accomplishing this very work, they are shaking out all the unstable as well as the false and faithless ones; and in the end only the true will remain.

We have the warning of the Apostle Paul where he says, "Beware therefore lest that come upon you which is spoken of in the prophets. Behold, ye despisers, and wonder and perish, for I work a work in your days, a work which ye shall in no wise believe though a man declare it unto you." (Acts 13: 40-41.) It is true today as it was near the end of the Jewish age, that there are many despisers of the truth, especially of the truth now due and coming to light. But nevertheless the work of the Lord goes steadily forward; He is doing as the prophet says (Isa. 28: 21) "His work, His strange work; and bringing to pass His act, His strange act." It would seem a strange work to those unacquainted with His plan of salvation, which sets aside all human theories and imaginations, and pursues a course in direct opposition to them. The world beholds this work of the Lord and with fear and trembling as to the final outcome. And not only the world, but the vast majority of His professed followers too, who have not been living on such intimate terms with the Lord as to be led into a clear knowledge of His wonderful purposes, regard the future with fearful forebodings of His present strange work, as a preliminary preparation for the reign of the Prince of Peace and the setting up of Christ's kingdom.

Before that can be fully established, all power and authority of whatever sort it is, which belongs to this present order of things must pass away. The great crisis of this world's affairs has not yet been reached; but the preparations are progressing steadily both in civil and ecclesiastical circles, and all the wise will apply their heads and hearts to the instruction of the sure word of prophecy that shineth as a light in a dark place, for it is written (Dan. 12: 10) that "none of the wicked shall understand; but the wise shall understand." Not the wise of this world whose wisdom shall perish; but the spiritual wisdom which cometh from above.

Those who thus rely upon God, and take Him at His word, see light in His light; they realize the necessity for the great scourge of trouble which shall shatter all human pride and ambition, and humble the nations in the dust. They see too the vanities of human theories, and the fallacy of human arguments, and the futility of all human schemes for the uplifting and blessing of the world as they view them in contrast with the plan which God is working out.

In Acts 20: 28 the Apostle, speaking to the elders, gives a warning which must not be despised. He says, "Take heed to yourselves and to all the flock." If those leaders need to take heed unto themselves first, we can see the seriousness of the situation. In these last days we need to take special care of the insidious and subtle deceptions we are apt to meet, and be alert to discern the craftiness of the Adversary, and that we may be of those of whom the Apostle says "We are not ignorant of his devices." Believing as we do that in this day of the Lord's second presence there has been a special unfolding of truth in accordance with Jesus' promise (Luke 12: 37), we can glance over this latter day period and note the activities of the Adversary. At the first Advent there were Satanic attacks upon Jesus and the truth ministry, and so it is in these days of His second Advent ministry. It is the truth itself that the Adversary has sought to hinder and becloud, well knowing that this instrumentality, the truth of God, is the means the Lord is using to accomplish the spiritual transformation and sanctification of the consecrated believer. (Jno. 17: 17.) If we review the periods of shaking, testing, and sifting, we note that nearly always they were occasioned by brethren of prominence who had great experience in the truth, but after a time were persuaded to join the Adversary's assault on the Truth. Why? Because it is like a two-edged sword cutting both ways from which there is no escape:

One of the most deceptive practices of Satan is to associate himself with what appears on the surface to be most logical and scriptural considerations. Among some of these in which the Adversary specializes is "Christian liberty," "progress," and "more light." God's Word has much to say concerning these subjects. Christians are advised to

maintain their liberty in Christ, and to make progress in the knowledge of the Truth, His Word being a shining light that shines more and more unto the perfect day. The history of God's people definitely shows that the Adversary places himself in the front ranks of those who would walk in the light. His arts and devices in mixing truth and error are numerous. The Apostle warns us of the peril when he declares, "No marvel, for Satan himself is transformed as an angel of light." He would present himself in the vesture of light and holiness as though he were an emissary of God. He is a master at deceit. Thus the Apostle could point his finger squarely at some in the midst of the church of his time who were "false apostles, deceitful workers, transforming themselves as apostles of Christ." What carefully discerning child of God is there, that cannot understand that the apostle is here issuing a solemn warning concerning the activities and practices of the Adversary as he makes use of prominent brethren in the church afflicted with secret pride, or "some other spiritual malady, in the perversion of the real knowledge of God, and in placing it before the Lord's flock as the unadulterated truth, and as representing real progress in the path of light. We have recognized by past experiences that many fight most strenuously to oppose the true light, under the influence of Satan blinding them against the facts, being opposers of liberty in its true sense, preferring to be in bondage through ignorance. Thus Satan keeps one class this side of true liberty; and such as cannot be held, he goes along with them to help them on to more liberty on the other side, beyond what is true, so as to suit their various tastes and appetites; and to reason with either side becomes the problem.

Another has said, "Liberty is a grand word, yet it does not always spell true blessing and happiness." In Genesis we read how Satan broke loose from righteousness, and ship-wrecked his eternal interests. The history of the Jews shows what a rebellious people they were. They rebelled against regulations, desiring liberty to please themselves, and subsequently had experiences of sorrow and repentance. Would it surprise us that the Adversary still holds up the bait of liberty, and leads the world into all kinds of excesses. Should it surprise us that amongst God's people too, he uses similar tactics; telling them that they are enslaved when they hold closely to God's Word. He would urge them to break the bands of their consecration and re-assert their freedom. Nor is it peculiar that some in leaving the truth, begin a warfare against it, in that they promulgate new theories not really endorsed by Scripture.

Some imagine licence as liberty, which is certainly easier to drift along instead of fighting against the current. Let all the children of light rejoice in the only liberty that is really a blessing; the liberty wherewith Christ makes free those who become His bond-servants. These are set free from the bondage of sin. These are bound with the cords of love to their Master, and to the spirit of His teachings: bound to the altar of sacrifice with cords of devotion strengthening as the days go by.

Another deceptive device of Satan is that of placing so-called "unity," "harmony," and "love," as of more importance than God's truth, that constitutes the message for the last days. What wonderful consolation we have in those words of Psalm 91: 1-7. The security we have in the secret place is a safe-guard against the wiles of the Adversary. Idolatry was a great besetting sin of Israel, through the machinations of Satan, and so it is handed down to these latter days, through subtle snares in indirect ways. Too often there are many tangible things assuming the place of supremacy in heart and mind which belongs only to God. The worship of the idol of self often drives out the worship of God. Satan sends out decoys not seen in their true import until the victim becomes ensnared by their influence. Sectarianism, an old form of pitfall, is now brought out in a new form by the great deceiver. Paul warned the Corinthian brethren and others against its dangers. Following the lead of a man or an organization may become a popular thing among those setting out to be footstep followers of Christ. An organization though once used as a vehicle for the promulgation of truth, may become an idol of substantial proportions. Thrusting itself forward as the only true way it may alienate many from their single-hearted devotion to God, into a slavish obedience to human mandates. How much we need to watch and beware in these our busy days of the subtle snares of Satan that hedge about us to draw our attention away from the narrow and only straight way. Let us be awake and beware.

Correspondence.

Victoria.

Dear Friends—Will you please send your Talks on last two Sundays, also any other literature you care to. I have listened to your Talks for some time, and have been pleased to find someone who has beliefs similar to my own. Since a child, I have disbelieved in the doctrine of "Hell" as taught by the organized churches, also it didn't appear reasonable to me that those dying in ignorance should have no chance of eternal life, which I am glad to see is clearly explained in your Talks.

Would you also let me know where you meet in the city, as I would be glad to attend your services. Yours sincerely.

To Frank and Ernest—Will you please send me copies of your last three Talks on the Trinity.

I would also like to express, on behalf of my wife and self, our deep appreciation of your Talks each Sunday morning.

May our Heavenly Father bless you in the work you are doing. Yours sincerely.

Frank and Ernest, Dear Sirs—Having heard your inspiring message over the air this morning, I would deem it a great personal favour if you would forward me a copy of the book "Christ's Return." Yours faithfully.

Frank and Ernest—I received your parcel with reading matter; thanks very much. I see you gave a Talk on "The

Millenium” on July 30. Could you send me a copy; I would appreciate it very much, also copy of “Where are the Dead?” I enclose stamps to cover cost.

I would also like, say, three or four copies of your last Talk, last Sunday; it was very interesting and I would like to send it to my friends. Yours sincerely.

Frank and Ernest, Dear Sirs—I was interested to hear your discussion on Sunday on this world passing away; however, there were texts that you did not quote and I would like to know how you could explain these away. Gen. 1: 1—”In the beginning God created the heaven and the earth.” Well, we certainly have the heaven and the earth as the Bible declared. In Matt. 24: 35 we have Christ’s own words, this certainly describes our present heaven and earth passing away, as there are none other. In 2 Pet. 3: 7, 10, 13 we read of the destruction of this present heaven and earth. I could never quite understand when this takes place. but I know definitely by God’s Word, Rev. 21, 1, that the heaven and earth and seas and we now know them will pass away to be replaced by a new heaven and new earth with no sea.

I would be very grateful if you would please send me along a copy of your book “Good News.” Hoping to ‘hear from you and thanking you. I am, yours sincerely.

(Literature explaining from the Bible the passing of the symbolic “heavens” (ecclesiastical systems) , “earth” (present social order) and “sea” (restless masses of humanity) will be sent free to all. The book “Foregleams of the Golden Age” is also recommended on this subject. A careful reading of the article in this issue, “Why God Gave a Bible Hard to Understand” will also be found helpful.)

South Australia.

Frank and Ernest, Dear Sirs—I am writing as a regular listener to your series on Sunday mornings. Would you forward me a copy of the Chart which you spoke of, for which I enclose stamps?

Here let me say how much joy it gives me to hear these dispensational truths spoken so faithfully. So little is known of the deeper things of God and by so few.

Wishing your work God’s rich blessing, I am, Yours in Christ.

Dear Sirs,—I am a constant listener to your session on Sunday mornings which certainly is very interesting and true, but while you are so taken up with the Kingdom theory, I have not heard a single thought on Thess. 4, re Christ’s return for His redeemed, or Church . . . What are your thoughts on this matter, or event, also given us in 1 Cor. 15: 52? Yours in Christ.

(An article appeared in September “Peoples Paper” explaining in some detail 1 Thess. 4. August number also has an article on Acts 1: 11, and Matt. 24 : 27, and both these copies are available free to all.)

To Frank and Ernest, Dear Sirs—I am still a regular listener to your Sunday morning Bible Talks and was more interested than usual yesterday morning. Will you therefore be good enough to send me a copy of your Talk, also a copy of the tract or booklet on “Christ Return” as per your generous offer.

This is a subject in which I have been intensely interested for many years, but there are still some difficulties that need to be cleared up for me. It is by no means a simple study; perhaps your book will help to bring me to some more definite conclusions on certain aspects of this great truth. Thanking you in anticipation, Yours faithfully.

New South Wales.

Frank and Ernest, Dear Sirs—I happened to hear your broadcast of questions and answers this morning, which looks to me like the “goods.” They certainly deal with many contentious questions, this morning in particular; I would like a copy of them.

I am no stranger to this message, but the form of dealing with these questions should have a great appeal. Enclosed find cheque for one guinea to assist. Yours truly.

Dear Frank and Ernest—I enjoy your Bible discussion on Sunday mornings very much. It comes through 2CA very clearly, and I hope you continue it. Would you please forward the book and discussion heard this morning which I understand is free. I am not sure of the title of the book, but think it is “When Christ Comes.”

Thanking you and wishing your session every success. Yours sincerely.

To Frank and Ernest, Dear Sirs—We listen with great interest to your Bible Talks 10 o’clock every Sunday morning, but missed your last Talk, ‘The Coming of Christ,’ and would very much like your leaflet, if we could have one, as your views and ours are so much the same. I am, your very interested listener.

Tasmania.

To Bible Institute, Melbourne, Dear Sirs—Will you please send me three copies of all your booklets you have mentioned in your Talks from 3GL.

Two friends of mine have asked me to send for them, that is why I need three of each. “Christ’s Return” and “God’s Plan” are two and any others, please, you have mentioned.

We are Baptists in Tasmania and I think the Talks are easily the most instructive of a religious nature that I have ever heard. Thank you in anticipation. Yours sincerely.

Western Australia.

Frank and Ernest, Dear Sirs—As we have been listening (that is, my son and self) to your Bible readings for some time and are interested in them, we are writing to ask you if you will kindly send us your free booklet as we would like to study it. Thanking you for your helpful explanations of the Scriptures. I remain, yours sincerely.

To Frank and Ernest—It has given me much pleasure to hear some of your broadcasts including that of Sunday last. I would be pleased to get a copy of your script for the last three. Yours faithfully.

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How Jesus Preached to Spirits in Prison

“Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened in the spirit, by which [two experiences—death and resurrection] He preached unto the spirits in prison.”—1 Peter 3 18, 19.

THIS text has been made the basis for some peculiar presentations. From it some have deduced an intermediate state lasting between death and the resurrection. Others have claimed it as an authority for the doctrine of Purgatory. The difficulty in every case seems to be the failure to remember that the Bible always and everywhere teaches that the dead are really dead, that they know nothing, and that, therefore, it would be impossible to do any preaching to the dead humans. Undoubtedly the theory that people are more alive after they die than when they were alive is responsible for nearly all of the foolish things which we have all at some time professed to believe.

Before dismissing the thought that these “spirits in prison” are human spirits, let us note the fact that to say, “human spirits,” is an absurdity of itself, because human beings are not spirits and spirit beings are not humans. “Who maketh His angels spirits,” is the Scriptural proposition. True, we do sometimes speak of humans as possessing a spirit of life, but by this we merely mean that they possess the power or energy of life, and the same would be equally true of the lower orders of creation, beasts, fish, fowl, etc.

Again, we sometimes speak of the Church as spirit beings—begotten of the holy spirit. Thus the Apostle speaks of the natural man in contrast with the New Creature, a spirit being. To appreciate this statement we must remember that the Church class receive the begetting of the holy spirit to the end that, if faithful, they may attain unto a spirit resurrection and become spirit beings, like unto the angels and like to the Redeemer. But we are not spirits yet, except by faith—by hope. However, the context shows the Apostle had no reference to the Church, either: we were not in prison; we received the message of salvation through the Apostles.

Spirits Once Disobedient.

The spirits to whom the message was given had proven themselves disobedient, says St. Peter. He even tells us the time of their disobedience, namely, that it was “in the days of Noah, while the ark was preparing.” Surely, if noticing these particulars mentioned in the context, no one would be excusable for misunderstanding this Scripture and considering it in any way applicable to humanity of our day or to humanity in general. However, it is helpful to us to learn the full particulars of the matter. What was their disobedience, and when and how were they imprisoned?

Turning to Genesis 6: 1-5, we find there the cause of the disobedience of those angels, who for a time had been permitted to see what they could do for the uplift of humanity, or, rather, permitted to demonstrate that the downward

tendency of sin is incurable except in the manner which God has already arranged through Messiah and His glorious reign of a thousand years.

Instead of those angels helping mankind out of sin they helped themselves into sin, and by so doing they increased the depravity amongst humanity until the astounding record is that “the wickedness of man was great in the earth, and that every imagination of the thought of his heart was only evil continually.” The particular sin of those angels was that when they were granted the privilege of materializing — of taking human bodies for the sake of helping and instructing mankind—they misused this power and took to themselves the daughters of men for wives.

Thus these angels came gradually to prefer to live as men amongst men and to rear earthly families rather than to abide in the condition in which they were created—spirit beings, higher than humans. - Not only was this wrong in the sense that it was taking a course in opposition to the Divine arrangement, but it was wrong also because the thing was done for the cultivation and gratification of lust, and it led to their own moral defilement as well as having a baneful influence upon humanity; for we can readily see that for the angels, of superior powers and intelligence, to become leaders in lustful practices would mean a great influence upon mankind toward sin and defilement of mind and body.’

We are particularly told that the offspring of this improper union between the angels and the daughters of men were giants, both physically and mentally superior to the fallen human family—”men of renown.” And this statement, that they were “men of renown,” was at a time when manhood’s estate was reached at a hundred years, and implies that God did not interfere to hinder or stop the progress of sin for perhaps several centuries. In the meantime the race had become so corrupt that apparently only Noah and his family were uncontaminated—all others had more or less come under the influence, directly or indirectly, of these fallen angels or their giant sons. Hence, of Noah it was written (not that he was a perfect man, but), “Now Noah was perfect in his generation” (uncontaminated) and his family apparently the same. Hence these alone were saved in the ark, while all the remainder, more or less contaminated, were destroyed by the flood.

“ In Chains Of Darkness.”

It was then and there that God imprisoned those spirits, angels, who kept not their first estate, and are therefore called fallen angels, devils, demons. They were not imprisoned in some far world called hell, nor are they engaged there in stoking fires for the torture of poor humanity. Following the leading of the Scriptures we find that when the flood came they were not destroyed because, while their fleshly bodies which they assumed might indeed perish, yet they would merely dematerialize, or assume their spirit conditions again.

The record is that God cast them down, that He condemned them to an overthrow—that they might not any longer associate with the holy angels, but must be reserved in tartarus—our earth’s atmosphere. Here they were imprisoned, not in a special place, but in the sense of having their liberties restrained, “in chains of darkness.” They were no longer permitted to materialize and thus to associate with humanity. These things are distinctly told us by St. Jude and St. Peter (Jude 6; 2 Peter 2 : 4, 5)—an explanation in full harmony with the Genesis account of their fall.

Once Disobedient—Still Disobedient.

We, of course, cannot know that all of those fallen angels are still in a disloyal condition of heart. On the contrary, in harmony with our text, we may suppose that some of these fallen angels have since repented of their wrong course and it would be none too strong a way to state the matter—that any such repentant ones would surely have terrible experiences as a result. To be obliged to be in close touch and relationship with the more evil and malignant ones and to have knowledge of all their evil designs and efforts would be a terrible experience and, besides this, we may be sure that the rebellious would not hesitate to persecute the repentant ones in every conceivable manner, as they would be lawless, regardless of the Divine will.

On the other hand, the repentant ones would be obliged to restrain themselves and to not render evil for evil, knowing that this would be contrary to the Divine will. In other words, repentant ones amongst those fallen spirits, influenced by the preaching of Jesus or otherwise, would have a kind of purgatorial experience, and the very thought calls forth our sympathy.

When imprisoned or cut off from the privilege of materialization, many of the fallen spirits, we know not what proportion, continued their active opposition to God, after the manner of Satan. Hence they are spoken of as his angels, his messengers, his servants and he is spoken of as Beelzebub, the Prince of Demons. Satan, who sinned much earlier than the others, and in a different way, the Scriptures tell us was an angel of a higher rank, or a higher nature, and this superiority of his has made him the Prince or ruler over the hosts of fallen spirits.

Fighting Against God.

The fight of Satan and his fallen angels is against God, against all who are in harmony with Him, against all the regulations of righteousness, and against all the channels and servants whom the Lord may use. St. Paul’s words along this line are forceful; he remarks that God’s people contend not merely “with flesh and blood,” but also “with wicked spirits in high positions,” and the question arises, “Who is sufficient for these things?” The reply is that none is sufficient; without the aid of the Redeemer His church would be quite overcome and vanquished by evil.

Likewise, without the Redeemer’s aid through His Kingdom, without the binding of Satan, without our Lord’s releasing of the world from the bondage of sin and death, there would be no hope of the world’s recovery from its present bondage. But with the Apostle we exclaim, “If God be for us, who can be against us?”—Romans 8 : 31.

Through Mediums and Obsessions.

Satan’s original plan of attack was to bring our race under his influence by misrepresentation—by putting darkness

for light and light for darkness — for instance, the temptation under which Mother Eve fell. Satan there represented himself as Eve's friend, giving her sound advice. He represented God as having a selfish motive behind His command that our first parents should not eat of the tree of the knowledge of good and evil. Satan declared that God had told an untruth when He said that the penalty for sin would be death. Satan declared that man cannot die.

And has he not since kept up the same line of falsification? And has he not deceived the whole world upon this very subject? Do not all peoples in every land believe that when a man dies he does not die, but gets more alive — exactly Satan's lie of the first instance? How few have believed God, even amongst His people who truly love Him, and who truly desire to believe the teachings of His Word! We have all been under a kind of "hoodoo." "The god of this world [Satan] has blinded" our minds on this subject. We are now coming to see that death is the penalty for sin and that the resurrection is the salvation which God has promised and will provide.

Satan has had powerful allies and servants in the fallen angels, and it is through their persistence that this lie has seemingly triumphed over the Divine Word—"Dying, thou shalt die." These fallen spirits have made various manifestations in every land for centuries, and thereby have apparently substantiated the theory that a dead man is more alive than when he was alive. Knowing that mankind would have nothing to do with them if their real personality were known they hide their personality and represent themselves as our dead friends who desire to speak with us, either directly or through mediums.

A further desire of these angels is to obsess or to get possession of a human being. Being chained or restrained from the privilege of materialization, the next most desirable thing in their estimation is to gain control over a human being and to use his body instead of their own. This is styled obsession, and persons so afflicted today are sent to an insane asylum where, it is estimated, they constitute at least one half of the entire number. In the days of our Lord these were not mistakenly supposed to be insane, but rightly declared to be obsessed. All remember the New Testament account that our Saviour and His Apostles cast out legions of fallen spirits from humanity.

"Know Ye Not that the Saints Shall Judge Angels?"

We need not discuss this question with Bible Students, for it is too well recognized to be disputed. We suggest a topical study of this subject by all of our readers. See how many times Jesus and the Apostles cast out demons, and note the particulars. Although we still have with us spirit mediums and many obsessed, we cannot know whether the proportionate number is greater or less than in our Lord's day. Since the world's population today is so much larger, the same number of evil spirits (which do not increase) would show proportionately less.

But, however that may be, we may assume that some fruitage resulted from the great sermons preached to these in connection with the death and resurrection of our Lord, respecting which St. Peter tells us in our text. Additionally, St. Paul remarks, "Know ye not that the saints shall judge angels?" (1 Cor. 6: 3). We do know that the holy angels need no judging, no trial, hence the Apostle must in some way refer to a trial or judgment or testing of these spirits in prison who were once disobedient, in the days of Noah. And if the judgment or testing is a part of the divine plan, it implies a hope for them, and in conjunction with St. Peter's statement in our text it gives the reasonable inference that the preaching which Jesus did to them was not wholly, in vain.

How Jesus Preached in Death.

Here arises another question: If Jesus was really dead, as the Scriptures declare, if "He poured out His soul unto death," and "made His soul an offering for sin," and He was not raised from the dead until the third day after His crucifixion, how could He in the meantime preach to spirits in prison, or to anybody else? We reply that He could preach in the same way that the Apostle refers to in respect of Abel, saying, "He, being dead, yet speaketh." (Heb. 11 : 4); and again, in the same way that the blood of Abel is said to have cried to God—figuratively. Of one thing we are sure, namely, that Jesus gave no oral address while He was dead. He preached in the way we sometimes refer to when we say, "Actions speak louder than words."

It was the great object lesson which the fallen angels saw that constituted to them the great sermon that gave them a ground for hope. On several occasions the fallen spirits, when commanded to come out of human beings, declared that they knew Jesus. In the long ago they had known him, when, as the Only Begotten of the Father, and His representative, He had created them and all things that are made, and was also the mouthpiece for all divine orders and regulations.

The fallen angels realized that he had come into the world to be its Redeemer; they perceived the great stoop that He had made from His lofty position on the heavenly plane to the servant position on the human plane. They admired His loyalty and faithfulness to God, but doubtless believed Him to be foolish; they never expected Him to arise from the dead. But when they perceived His resurrection on the third day to glory, honor and immortality, "far above angels, principalities and powers and every name that is named," His sermon to them was complete, namely, that "the wages of sin is death," but that "the gift of God is eternal life." (Rom. 6 : 23.) And as they realized thus the power of God and the love of God for His human creatures, the Apostle's words imply that this constituted to them a message of hope. Perhaps if they would show full contrition God eventually would have mercy upon them, even as He had had mercy and had provided for humanity.

The lesson is one for all. God's power is infinite, so is His love, His mercy, His goodness. Nevertheless, every wilful sin will have its punishment, a just recompense of reward, and only the willing and obedient shall have the divine favor and everlasting life. Let each apply the lesson to himself.

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Our Lord’s Return.

This article on the manner of Christ’s return is presented in continuance of this subject from last month’s issue, and should prove equally as helpful and refreshing to all.

THERE are some statements of Scripture with reference to the manner of the Lord’s return and appearing which, until critically examined, appear to be contradictory of each other. And no doubt they have for centuries served the divine purpose of concealing the truth until the due time for it to be understood; and even then, from all except the special class of consecrated ones for whom it was intended.

For instance, our Lord said, “Behold, I come as a thief;” and, “As it was in the days of Noah, -so shall it be also in the days of the Son of Man (the days, of his presence): They did eat, they drank, they married wives, they were given in marriage,” “and knew not until the flood came.” “And when Jesus was questioned of the Pharisees when the Kingdom of God should come, he answered them and said, The Kingdom of God cometh not with observation” (marginal reading, “not with outward show”).—Rev. 16: 15; Luke 17: 26, 27, 20; Matt. 24: 38, 39.

These Scriptures plainly state and illustrate the manner of the Lord’s coming. They show that he will be present unseen, doing a work of which the world for a time will be entirely unaware. His arrival must therefore be in a quiet manner, unobserved, and entirely unknown to the world, just “as a thief” would come, without noise or other demonstration to attract attention. As in the days of Noah the world went on with its affairs as usual, not in the least disconcerted, and without the slightest faith in the preaching of Noah with reference to the coming flood, so in the early part of the Day of the Lord, the world, having no faith in the announcement of His presence and of the impending trouble, will go on as usual, giving no heed whatever to any such preaching until, in the great flood of trouble, the old world—the old order of things—goes down, passes away, preparatory to the full establishment of the new order, the Kingdom of God under the whole heavens.—“As it was in the days of Noah, so shall it be also in the days (of the presence) of the Son of Man.”

On the other hand, we find scriptures which at first sight seem to be in direct conflict with these; as, for instance: “The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God.”—“The Lord Jesus shall be revealed from heaven with His mighty messengers, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.”—“They (the world) shall see the Son of Man coming in the clouds of heaven with power and great glory.”—“Behold, He cometh with clouds, and every eye shall see Him.”—1 Thes. 4 : 16; 2 Thes. 1 : 7, 8; Matt. 24 : 30; Rev. 1 : 7.

As seekers after truth, it will not do for us to say, in view of these passages, that the majority of them seem to favor whatever view we incline to prefer, and then to ignore the other. Until we have a view of the matter in which every Bible statement finds a reasonable representation, we should not feel sure that we have the truth on the subject. One statement of—God is as true, and as firm a foundation for faith, as a hundred. And it would be wiser to seek for a harmonious understanding than to arrive at a conclusion or adopt a theory based on a one-sided interpretation, and thus to deceive ourselves and others.

Christians generally make no effort to harmonize these statements, and therefore their ideas are one-sided and incorrect. The last group of statements is just as positive as the first, and apparently teaches the very reverse of a quiet, unobserved, thief-like manner in the Lord’s coming and presence. In addition to these statements, we are referred to two other illustrations of the manner of His coming, viz.: “This same Jesus, which is taken up from you into heaven, shall so come, in like manner as ye have seen Him go into heaven,” and “As the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be.” (Acts 1 : 11; Matt. 24 : 27.)*

(* An article on these two texts appeared in last month’s ‘Peoples Paper,’ extra copies of which are available.)

In our examination of the subject we should note that while our Lord stated, as a positive fact, that His kingdom would be established without outward show, and that His coming, His presence, would be as a thief, requiring close, attentive watching to apprehend and discern it, all of the above texts generally cited as proof of an outward, visible manifestation are in highly figurative language, except the one which says that He will come in like manner as He went away. The symbolic must always bend in interpretation to the plainer, more literal statements, as soon as their symbolic character is recognized. Whenever a literal interpretation would do violence to reason, and also place the passage in direct antagonism to plain statements of Scripture, such passage should be considered figurative, and its interpretation as a symbol should be sought in harmony with obviously plain and literal passages, and with the general character and object of the revealed plan. By recognizing and thus interpreting the symbols in this case, the beautiful harmony of all the statements is manifest. Let us now examine them and see how perfectly they agree with the statements which are not symbolic.

“The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God.” (1 Thes. 4: 16.) The voice and the trumpet here mentioned correspond in every way with the same figures used in Rev. 11 : 15-19—”The seventh angel sounded; and there were great voices in heaven, saying, The kingdom of this world is become the kingdom of our Lord, and of His Christ, and He shall reign forever and ever. . . . And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged,” etc. The same events are referred to in Daniel’s prophecy:—”And at that time shall Michael (Christ) stand up (assume control), the great Prince, . . . and there shall be a time of trouble such as never was since there was a nation, . . . and many of them that sleep in the dust of the earth shall awake.” And Paul adds to his mention of the voices and the trumpet the statement, “And the dead in Christ shall rise first.” In 2 Tim. 4: 1 he further states that Christ shall judge the quick and the dead, at this time of His appearing and kingdom; and the beginning of the judgment of the living nations is everywhere described as the greatest time of the trouble the world has ever known.—Dan. 12 : 1.

Thus Paul, John and Daniel evidently refer to the same time, the time of our Lord’s appearing, and the establishment of His kingdom in the midst of a great time of trouble, and to the events preceding and introducing it. The same result is shown by each writer to follow the standing up of Michael, the voices and the trumpet: namely, trouble and wrath upon the nations and the resurrection of the dead. Next, mark the figure used:— A SHOUT.”—The Greek word here translated “shout” is keleusma, which signifies a shout of encouragement. A shout implies a public message designed for the ears, not of a few, but of a mixed multitude. It is generally designed either to alarm and terrify or to assist and encourage. Or it may have the one effect upon one class, and the reverse effect upon another, according to circumstances and conditions.

The aspect of affairs in the world for the past fifty years very strikingly corresponds with this symbol, in the outbursts of world-wide encouragement for all men to wake up to a sense of their rights and privileges as men, and to consider their mutual relationships, the principles upon which they are based and the ends which they should accomplish. Where on the face of the earth is the civilized nation that has not heard the shout, and is not influenced by it! The entire civilized world has, in the past forty or fifty years, been studying political economy, civil rights and social liberties as never before in the annals of history; and men are encouraging each other, and being encouraged, as never before, to probe these subjects to the very foundation. The shout of encouragement started by the increase of knowledge among men has already encircled the earth, and under its influence men are banding themselves together, encouraged and assisted by men of brain and genius, to contend and strive for both real and . fancied rights and liberties; and as their organizations increase and multiply, the shout grows louder and longer, and will by and by result as foretold, in the great time of trouble and tumult of angry nations. This result is graphically described by the Prophet—”The noise of a multitude in the mountains (kingdoms) like as a great people; a tumultuous noise of the kingdoms of nations gathered together: the Lord of hosts mustereth the host of battle.”—Isa. 13 : 4.

“THE VOICE OF THE ARCHANGEL.”—is another striking symbol of similar import. The name “archangel” signifies chief messenger; and our anointed Lord Himself is Jehovah’s Chief Messenger—the “Messenger of the Covenant.” (Mal. 3 : 1.) Daniel refers to the same personage, calling Him Michael, which name signifies Who as God—an appropriate name for Him Who is “the express image of the Father’s person,” and the representative of His authority and power. The voice of the Archangel represents Christ’s authority and command. This symbol, then, represents Christ as taking control, and issuing His commands, His official orders, announcing the change of dispensation by the enforcement of the laws of His kingdom.

The same thought is differently expressed by Daniel, when he says, Then shall Michael, the great Prince, “stand up.” To stand up signifies to assume authority, to give commands. See “arise,” Isa. 2 : 19, 21. Another illustration of this symbol is from David, who says of Christ prophetically, “He uttered His voice; the earth melted.” The great time of trouble will be precipitated, and the earth (organized society) will melt, or disintegrate, under the change of administration going into effect when the new King utters His voice of command. At His command, systems of error, civil, social and religious, must go down, however old or firmly entrenched and fortified they may be. The sword out of His mouth shall cause the havoc: The truth on every subject, and in all its varied aspects, shall judge men, and, under His power and overruling, shall cause the overturning of evil and error in all their thousand forms.

“THE TRUMP OF GOD.”—Many seem thoughtlessly to entertain the idea that this trumpet will be a literal sound on the air. But this will be seen to be an unreasonable expectation, when it is noticed that Paul here refers to what the Revelator designates “The Seventh Trumpet,” the “Last Trump,” in a series of symbolic trumpets. (Rev. 11 : 15; 1 Cor. 15 : 52.) The proof that these references are to the same trumpet is found in the record of the events connected with each. Paul mentions the resurrection, and the establishment of the Lord’s Kingdom, as connected with “the trump of

God,” and the Revelator mentions the same with even greater minuteness. The propriety of calling the “seventh,” or “last trump,” the “trump of God,” is evident, too, when we remember that the events mentioned under the preceding six trumpets of Revelation refer to humanity’s doings, while the seventh refers specially to the Lord’s work, and covers the “Day of the Lord.” Since the six preceding trumpets were symbols—and this is generally admitted by commentators and students who make any claim as expositors of Revelation—it would be a violation of reason and common sense to expect the seventh, the last of the series, to be a literal, audible sound on the air. And not only so, but it would be out of harmony with the Lord’s general methods, as well as with those statements of Scripture indicating the secrecy of His coming; for a thief never sounds a trumpet to announce his arrival.

The seven trumpets of Revelation are all symbolic, and represent seven great periods of time and their events. It would seem clear that today we are in the midst of the very events which mark the sounding of the seventh trumpet. The great voices, the increase of knowledge, the angry nations, etc., establish this as a fact. Many events are yet to transpire before this seventh or last trumpet ceases to sound; as, for instance, the rewarding of all the saints and prophets, the resurrection of all the dead, etc. In fact, it covers the entire period of the Millennial reign of Christ, as well, as indicated by the events which are to transpire under it.—Rev. 10 : 7; 11 : 15, 18.

Thus we find the “shout,” the “voice of the Archangel” and “the trump of God” all symbols, and now in process of fulfilment. Note carefully, too, the fact that each of the three prophecies just referred to (Dan. 12 : 1; Rev. 11 : 15; 1 Thes. 4 : 16) declares the Lord’s presence at the time when the events mentioned transpire. They were foretold for the very purpose of indicating the manner in which His invisible presence would be manifested to those who have faith in the word of prophecy. Paul says, “The Lord shall descend with (literally in, or during) a shout, voice, trumpet,” etc.; John says that the kingdoms of this world become His, during the time of these events; and Daniel says, “At that time shall Michael, the great Prince (Christ), stand up” (be present) and take to Himself His great power. If, therefore, we can recognize the shout, the voices and the sounding of the great trumpet, we should accept them as indications, not that the Lord will come soon, but rather that He has come and is now present, and that the harvest work of gathering the wheat and burning the tares is well under way. Yet it is not to the natural vision, but only to the eye of faith, through the sure word of prophecy, that His presence and work can be discerned.

Just here another fact should not be overlooked, namely, that the “Shout,” the “Voice of the Archangel,” and the “Trump of God,” as above explained, are all instrumentalities for the accomplishment of the harvest work of the Gospel age. If therefore, we see not only the meaning of these symbols, but the foretold results actually taking place, we have additional proof both that we have rightly interpreted the symbols, and that we are now well in this period called the “harvest” of the Gospel age. Many will need no aid in tracing a separating work now going on between the truly consecrated and the merely nominal Christians. Many can see the symbolic fire already under way, and can discern the “shout” of the people, the command of the new King Immanuel and the events called the “seventh trumpet,” and the “clouds” of trouble, in which the Lord comes, and from and in which His power is to be manifested—subduing all things unto Himself.

The recognition of the harvest work in actual process is proof of the Lord’s presence, since He declared that He would be the chief reaper and director of the entire work, and that this would be His first work.—“Behold, a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in His hand a sharp sickle. . . And He That sat on the cloud thrust in His sickle on the earth; and the earth was reaped.”—“In the time of the harvest I will say to the reapers, gather” etc. (Rev. 15 : 14, 16; Matt. 13 : 30.) The various features of the harvest work will be accomplished gradually, but all of its days are “days of the Son of Man”—days of our Lord’s presence and power—recognized in the end by all, but at first only by the class specified by the Apostle—“Ye, brethren—not in darkness.”

“IN FLAMING FIRE.”—The next of these symbolic statements can be readily understood, if the meaning of the symbols, fire, etc., be borne in mind. It reads, “The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.”—2 Thes. 1 : 8.

Expressed literally, we understand this to signify that our Lord’s presence will be revealed or manifested to the world from His position of spiritual control (“heaven”), in the wrath and punishment then visited upon evil and evil-doers. It will be consuming wrath, as indicated by the symbol, fire, and will leave neither root nor branch of evil systems, error, oppression, or wilful sinners; and all the proud, and ‘all evil-doers, shall be burned up as stubble. In its beginning—in this “harvest” period—this fire will burn very fiercely, consuming pride and evil, now of such rank growth. Happy those who will surrender their pride and evil to be destroyed, that they themselves be not destroyed also (in the “second death”), as some resisters will evidently be. It is of this time that we read, “Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.” —Mal. 4 : 1.

The “mighty angels,” messengers, or agents of His power are various, and may properly be understood as applying to and including all the various agencies, animate and inanimate, which shall be used by our Lord in the overthrow of the evil systems of the present, and in the chastisement of evil-doers.

While the wrath or vengeance of the Lord is thus to be expressed in flaming fire, in consuming trouble, such as never before was known,—so general and widespread, and so destructive of evil—righteousness and the righteous will begin to be favored. And as these dealings become more and more apparent, men will begin to draw the inference that a new power has taken control of human affairs; and thus the presence of our Lord as King of kings shall be revealed to the world. “He shall be revealed in flaming fire, taking vengeance (both) on them that know not God (who

are not really acquainted with God, but who nevertheless fail to obey the light of conscience, which all to some extent possess), and (also on those who, while knowing God, yet) obey not the Gospel of our Lord Jesus Christ.”

Under the chastisements and increasing light and favorable opportunities of the Millennial day, all will be brought to such a clear knowledge of the truth and the way of righteousness as to be without the excuse of ignorance, or of inability to obey the truth; and those who persistently continue enemies of God and righteousness shall be punished with lasting destruction (a destruction from which there shall be no resurrection) from the presence of the Lord and from the glory of his power.

“IN POWER AND GREAT GLORY.”—The next statement is to the effect that the world will see the Son of man coming, before His kingdom is fully set up or His joint-heirs are all gathered and exalted with Him. And, seeing His coming, all the tribes of the earth will mourn “They shall see the Son of man coming with power and great glory.”

Already the world sees the clouds of trouble gathering and darkening; they realise that a power is now at work in the affairs of men, with which they cannot cope; the near future, from the present outlook, is dark and ominous to all who have sufficient intelligence to mark the trend of events. Thinking men observe the persistency with which questions of right and wrong, justice and injustice, are forced upon their consideration, demanding an expression of their individual principles. Many recognise the glory and power of earth’s new Ruler, yet because clouds and darkness are round about Him they do not recognise the King himself. Men see the clouds, and therefore see Him coming in the clouds with power and great glory (the glory of power and justice), but they do not recognise Him. Not until the clouds have let fall hail stones and coals of fire (Psa. 18 : 12, 13) to batter down men’s pride, and selfishness, and prejudices, and consume these, will the clouds disappear, and reveal the full majesty and glory of Christ’s presence. If men would consider, and hearken to the voice of the Lord, which now directs the course of justice, and warns of impending retribution, the great disasters of the near future would be averted; but “God speaketh once, yea, twice, yet man perceiveth it not. . . Then He opened the ears of man (in the thunder tones of “the day of trouble”) and sealeth their instruction, that He may withdraw man from his (own) purpose, and hide pride from man.”

“Behold, He cometh with clouds,” and in due time “every eye shall see (discern) Him,” shall recognise His presence, power and authority; and all must submit to it, whether willing or unwilling, until the loosing of Satan for a little season, in the close of the Millennium, when after full experience their willingness or unwillingness will be fully tested, and the unwilling will be destroyed—the second death, symbolically called the lake of fire.—Rev. 21: 8.

Thus seen, all of these symbolic explanations of the manner of our Lord’s coming accord perfectly with the plain statements which declare that His presence will be a secret for a time, known only to those watching.

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Correspondence.

Victoria.

Frank and Ernest, Dear Sirs.—I am very interested in your broadcasts on Sunday mornings from GL. You state the facts very clearly and helpfully. May our Heavenly Father bless your service to humanity in making clear His mind and purpose. Could you kindly send me your book on “God’s Plan” and the three on the present series, “God the Father,” “The Son,” and “Holy Spirit.” If there is any cost inform me and I will forward it to you.

I believe the only redemption of the world is in the coming of our King. Man has ruined the world; God will make it right. May God bless you both in His great service. Yours faithfully.

Frank and Ernest. Dear Sirs,—I enjoyed listening to you over the air to-day. I would be pleased if you would post me a copy of to-day’s programme and a copy of any further programmes you put over the air. I failed to get your address properly, so am asking Geelong Radio Station to forward you this. When I get your address I will be pleased to forward whatever is necessary for the above mentioned. Yours sincerely.

Dear Frank and Ernest,—Thank you very much for sending me the “Peoples Paper” each month since I wrote to you and please forgive me not writing sooner. I haven’t been at all well. Could you send me the “Peoples Paper” each month and I’ll enclose postal note for same. Still enjoying your Sunday morning talks. Thanking you and wishing you well in your good work. Yours sincerely.

Frank and Ernest, Bible Institute. Dear Sirs,—I would like to say how educational and helpful I find your talks of a Sunday from 3GL, and am accepting your invitation to apply for last Sunday’s talk, and the chart of God’s plan.

The average man seems to find portions of the Scriptures confusing, and it is very nice to have matters clearly explained, as your session does. I wonder if you could put me on the track of a book of Bible Stories suitable to read to a youngster going to kinder-classes, as it is fairly hard to make stories up suitable for such small folk. Wishing you every success in your mission, and thanking you in anticipation. Sincerely yours.

Berean Bible Institute. Dear Sir,—Enclosed please find postal note for another twelve months' subscription to your "Peoples Paper," which I should have sent on before. I would also like the following booklets, if you have them to spare—"The Plan of God" and "God's Promises."

If possible could you send along the booklets you mention on the air each Sunday with my "Peoples Paper." We never miss hearing your Sunday morning talk. Thanking you and wishing you well in your good work. I remain, yours sincerely.

South Australia.

Frank and Ernest. Dear Friends,—Once again I am writing a few words to you and thank you for the copy of "Foregleams of the Golden 'Age'" which you so kindly forwarded to me in answer to my last letter. It is a beautiful book and blessed are they that can understand and grasp all that its messages contain.

I am still unable to get the full meaning of some of the passages not only in "Foregleams," but other books as well. Nevertheless, I do try hard to enlighten myself by keeping on reading, and trust in the Lord to help me. . . . My son and I listen regularly to your Sunday broadcasts through 5AD and do appreciate your endeavours in trying to help us and others by explaining the Bible. We would also like to thank you for your very nice letter to us, also copies of dialogues and the words of the hymn "Fight the Good Fight," which I requested.

We have since received the "People's Paper," and we will take advantage of your offer to send copies of the dialogues when you send the "Peoples Paper." We would like the last three talks from to-day. . . . What we know is that every talk or book of the "Berean" is quoted in the Scriptures, and is only put forth in a more enlightening way for us to understand. Enclosed please find postal note for 4/-. Well, dear friends, I will close with best Christian wishes and regards. Yours sincerely.

Dear Frank and Ernest.—Would you kindly send me copies of your wonderful explanations of the Bible, at least beginning of the Trinity. Thanking you in anticipation, and may your good work continue for all time. Yours respectfully.

To Frank and Ernest. Dear Sirs,—I am a very interested listener to your talks Sunday mornings over 5PI. I should be very glad if you will forward me the booklet "The Plan of God," also your talk for the last two Sunday mornings. Yours faithfully.

To Frank and Ernest, Dear Christian Friends,—A brief line to thank you for the usual monthly "Peoples Paper" with Dialogues enclosed, also good letter following.

I am pleased to say that I am privileged each Sunday morning to enjoy with the same usual enthusiasm your continued discussions. The present series on The Trinity is very helpful; it's a subject (I think) which has been, and still is, much misunderstood.

It's very refreshing to note, per "Correspondence column" the very keen spiritual interest aroused per medium of your good radio efforts, and we pray God to continue His blessing upon the good work of "Frank and Ernest" and the brethren of the Berean Bible Institute. Please accept the small enclosure to add to the General Funds. With Christian regards. Yours sincerely.

Berean Bible Institute. Dear Sirs,—Thank you for your card. A few months ago I lost my son in the R.A.F. He came down over the Mediterranean. Now, my husband, who went right through the last war and joined up at the beginning of this.

I have received hundreds of cards and wires, but no clergyman came to see me in either case, and nearly all my friends assure me that when one is dead it is the end. If that is so, what is the good of sacrifice and love and striving. Life itself would be empty indeed. I should be grateful for your literature and thank you in anticipation. Yours sincerely.

New South Wales

Frank and Ernest. Dear Sirs,—Please forward the following booklets—"Good News" and "God's Plan." Perhaps I have not the names quite right, as I have only heard a few of your talks, but find same very interesting indeed. I would be glad to receive any other booklets of early discussions. Thanking you. Yours truly.

Tasmania.

Frank and Ernest. Dear Sirs,—I have received the parcel of dialogues and booklets safely and wish to thank you for same. I am enclosing stamps to the value of 5/- and would like the booklets, "Where are the Dead?" "A

New Dictator," "The Greatest of These is Love," "Times of Refreshing," "Some of the Parables," "Parables of the Kingdom," "Christ's Return," "Hell, Death, Spiritism," "God and Reason ' Beyond the Grave." Also the pamphlet "An Open Letter to a Seventh Day Adventist," and the dialogue "What is the Soul?" I find your dialogues and other booklets very interesting, and intend passing them on to others.

I will be sending for more books later: keep balance over the price of booklets as a small donation towards the cost of postage, etc. Yours sincerely.

Western Australia.

Frank and Ernest. Dear Christian Friends,—Many thanks for your kind Christian letter received a short time ago, also for the booklets under separate cover. I have received also three copies of "Peoples Paper" which I have enjoyed and hope to take regularly directly.

To-night I listened in to your dialogue; you asked if people wish them to be continued. Well, I most certainly hope you will continue them. They are so helpful in that they reveal God's plan so plainly. I should like to have to-night's dialogue and any others you may have on hand, also "Good News." I can then pass them along. . . . I am enclosing a small subscription to help with the broadcasts. I remain, yours very sincerely.

Messrs. Frank and Ernest. Dear Sirs and Brothers, Would you please send me a copy of the little booklet "Good News," I think you called it. I am enclosing a guinea towards the expenses; it would be a pity to discontinue the discussions, they are interesting and instructive, and people are gradually beginning to know of them. Yours sincerely.

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For This He Did Once.

"Such a High Priest became us, who is holy, harmless, undefiled; . . . who needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people's; for this He did once, when He offered up Himself."—Heb. 7: 26, 27.

HAD St. Paul written this epistle for the purpose of explaining the typical and antitypical Sin Atonement, he would have written differently. In this letter he was merely combating the prevalent thought amongst Jews of his day that the Law Covenant and its priestly arrangements were Divinely intended to be perpetual. Whoever so thought would be unable to discern the fact that God intended a New Priesthood, symbolized by Melchisedec one combining the Kingly with the 'Priestly office. Until the Jews could get this view of the matter, they could not properly understand:

- (1) That the Jewish nation and priesthood and sacrifices and legal code must pass away.
- (2) St. Paul would show them the Divine intention of a New Covenant with a new high priest and new underpriests and better sacrifices for its institution.
- (3) Only by so seeing could they comprehend the Gospel message: that Christ the New Creature is the High Priest of a new order, and that we, "His members," are the underpriests of that new order, as spirit-begotten New Creatures. Only from this standpoint could they comprehend how the spirit-begotten Jesus, as the Priest, could put to death Jesus in the flesh and make of him a sin-sacrifice. Only from this standpoint could they understand how the members of Christ, under the headship of the glorified High Priest, could follow in His footsteps of sacrifice and, begotten of the holy spirit as New Creatures, present their bodies as living sacrifices, holy and acceptable to God through the merit of the High Priest already entered into the Most Holy as their Advocate, and later to be the Mediator of the New Covenant for the world. Only from this standpoint could they understand how we are called of God to suffer with

Christ, that by and by we, His members, may share His glory—as His Bride.

Our text declares that Christ our High Priest “needeth not daily (continually) as those high priests, to offer up sacrifices—first, for His own sins, and then for the people’s—for this he did once, when he offered up himself.” Turning to the record of Leviticus 16, we find that the typical priest made two offerings; the first “for himself and his house,” and the second for all of the remainder of “the people” of Israel. The first sacrifice was a bullock. The second was a goat. These St. Paul refers to as typical of “better sacrifices.” (Heb. 9: 23.) Let us meet the question squarely. What is signified by these two sacrifices—the bullock and the goat? Those who oppose our teachings, and indeed Christian people generally, say that the death of our Lord Jesus is the antitype of both—the slain bullock represents Him and the slain goat represents Him. They tell us that both sacrifices took place at the same time, being finished at Calvary.

We request them to explain why two animals should be killed to represent the one death of Jesus, but they cannot answer. They merely repeat that they believe the two sacrifices were one and simultaneous—that they merely represented two aspects of the same sacrifice. We ask if that be so, why did the Apostle state the matter so differently—“First for his own sins and then for the sins of the people.” Why was this same order distinctly marked in the Day of Atonement type? (Lev. 16.) They have no answer. We ask them further how they understand the statement that the High Priest offered sacrifice first for his own sins? Did our Lord Jesus have sins of His own which needed a sacrifice? Was He not holy, harmless and undefiled? Again they have no answer. The answer to this question is found in the pamphlet, “Tabernacle Shadows of Better Sacrifices.” We believe this presentation contains the only answer consistent with the facts and the testimonies of Scripture. We recommend to all readers a careful, prayerful review of the teachings of “Tabernacle Shadows”—a re-examination of the principles of the “mystery of God.” Meantime we briefly rehearse certain features of the teachings applicable to the text under consideration.

First for His Own Sins.

In the preceding verse (26) the Apostle declares our High Priest “holy, harmless and undefiled, separate from sinners.” We should not, therefore, understand his statement in the 27th verse, that Jesus offered up sacrifice “first for His own sins” to mean the contrary of what he had just stated—that our Lord had no sins. We should understand him here, in harmony with his statement elsewhere, to refer to the Church as the Body of Christ. The “Head” was perfect, but the “Body” was imperfect. The Head needed no covering during the day of sacrifice, but the Body needed the white linen garments symbolical of justification. It is the Church, therefore, that is referred to as “himself,” his “members,” for whom He offered the first sacrifice—His personal sacrifice finished at Calvary.

The Leviticus account shows that this first offering was not for himself only, but also “for his house”—in the type the house or tribe of Levi; in the antitype the “household of faith”—the “great company.” We cannot think of any objection that any reasonable mind could offer to this explanation, which is the only one that in any sense of the word fits the facts. At one time we supposed that only these two classes were intended to be saved. And as a matter of fact, none other are yet saved in any sense of the word. Unbelievers have not yet escaped the “condemnation that is upon the world.” The unregenerate have not received the mark of Divine acceptance of the holy spirit. “The whole world lieth in the Wicked One”—unto this day. 1 Jno. 5: 19.

Privilege to Become Dead with Him.

The type shows us that the great Priest not only sacrificed, but additionally that he made appropriation of the merit of that sacrifice in the “Most Holy” before he offered the second sacrifice—the Lord’s goat.” How was this fulfilled in antitype? We reply that forty days after our Lord completed His sacrifice at Calvary and arose from the dead, He ascended on high; appeared in the presence of God for us (His ‘members or Body and His house.) Heb. 9: 24. He applied the merit of His sacrifice on our behalf, and secured for all consecrated believers of this Gospel Age full reconciliation with the Father and full privilege to become dead with Him to earthly interests and restitution favors, and alive with Him to the glories, honors and immortality of the Spirit nature.

The manifestation of the Father’s acceptance of the arrangement was given at Pentecost. The disciples and others, “about five hundred brethren,” had already exercised justifying faith and had already consecrated to be dead with Him, but this arrangement could not go into effect until it had the Father’s approval. And God could not approve nor consider our sacrifice “holy and acceptable” (Rom. 12: 1) until our great Redeemer, the Chief Priest of our order, had appeared for us and applied on our behalf the merits of His sacrifice—justifying us to restitution rights. As soon as these were properly credited to us, our sacrifice of them could be accepted, and no sooner. Hence the Pentecostal blessing signifies:

First, that our Lord’s sacrifice Was every way acceptable to the Father.

Second, that it had been applied to the household of faith, including His proposed Body.

Third, the Church there waiting at Pentecost was representative of the entire Church and household of faith of this entire Age.

Fourth, the impartation of the holy spirit signified God’s acceptance of the Church’s sacrifice already tendered—signified the killing of the Lord’s goat, as represented in the type. Thus the two sacrifices of the great antitypical High Priest have already been performed, though the second one has not yet been completed. The first one Jesus made at Jordan, when “He offered up Himself.” There the Father’s acceptance of His sacrifice was indicated by the descent of the holy spirit upon Him in the water. That sacrifice He finished at Calvary, as we have seen. His second sacrifice—the Lord’s goat—was offered at Pentecost and acknowledged by the holy spirit. This work of sacrifice in the various members has progressed for over eighteen centuries. Soon, we believe, all the sufferings of the Body of Christ

will be accomplished. Already the members have begun to go beyond the veil and to be joined to the Head. Soon the last member will have completed his share in these sufferings; a little while longer and the special tribulations of the close of this Age upon the “great company” class will serve for the destruction of their flesh, that they may attain spirit conditions on a lower plane than the Body Of Christ. (1 Cor. 5: 5.)

The Consummation.

Thus will be accomplished first, the glorification of the Head; secondly, the union of the members of the Head will complete the glorious High Priest, who, as Prophet, Priest and King, will be the great Messiah, the great Mediator of the New Covenant, which through natural Israel will bless all the families of the earth. The scapegoat class will constitute the servants of the glorified Priest.

Does someone inquire why our text, says, This He did once, after specifying two offerings, “first for His own sins, and then for the people’s”?

We reply: that when the Apostle wrote these words the High Priest had already made both sacrifices, and had sat down on the right hand of the Majesty on High, awaiting the time when the last member of his Body shall have suffered with Him faithfully unto death—awaiting the end of this Age—for the inauguration of the great Mediatorial Kingdom which is to bless Israel and the world. “Once” is here used in the sense of already. This He did already.

Is it asked what is meant by “daily” in the statement, “Who needeth not daily to offer up sacrifice”? We reply: that the word daily here is used as we frequently use the term, in the sense of continually. We have called attention to a similar illustration, where Daniel’s prophecy speaks of anti-Christ taking away the daily sacrifice. We have shown that this signifies that anti-Christ set aside the merit of the continual sacrifice of Jesus. (See Vol. 3, Studies, page 25.)

The “Better Sacrifices” Offered but Once.

As a matter of fact, the sin-offerings here described were not performed every day, but merely on a certain day every year—“year by year continually,” or time after time on the appointed day of the year. In this text the thought would be that our High Priest needs not to be continually repeating His “better sacrifices,” as did the earthly priests year by year repeat the types. The once doing of this sacrificial work in the beginning of this antitypical “Atonement Day” is sufficient for all time. And as the High Priest, when the first sacrifice was finished, applied its merit for justification to his Body and to his house, so at the end of the second sacrifice—the sacrifice of the Lord’s goat, which typified his “members,” he will present the blood of that sacrifice to God on behalf of the world. But he will not apply it directly on behalf of the world, because the world is in no condition to be reconciled to God; hence we are shown that with the blood of these two sacrifices the High Priest will seal or negotiate the New Covenant with Israel, that under its terms all the families of the earth will have the privilege of its blessings—the mediatorial blessing.

In the type the blood of the goat was sprinkled upon the Mercy Seat or propitiatory, just the same as the blood of the bullock, but for a different purpose. As the first was for the Body, the “members,” and the household, the second was not for those, but for all the people of Israel other than those represented in the tribe of Levi. The antitype of this is clear and shows us that the great High Priest will apply the blood of the antitypical goat on behalf of all the world of mankind, who by restitution and instruction will be brought into relationship with God as His Israel—under the term of the New Covenant.

Both Sacrifices made by the Priest, not by Bullock or Goat.

Both sacrifices were made by the priest, not by the bullock, nor by the goat; and when our Lord shall present the blood of His secondary sacrifice—the blood of His Church, “holy and acceptable to, God” (Rom. 12: 1)—He will be presenting “His own blood”—not yours, not mine. Our individuality was all surrendered to our Lord at the beginning, so that His faithful followers, even in their earthly lives, are reckoned as His “members” and their flesh as His flesh. Moreover, since all the merit which justified us and made our sacrifice acceptable was appropriated to us by our Redeemer—loaned to us for the purpose of sacrificing it—is it not eminently proper that the results should be spoken of as His blood? It surely is.

Surrendering and Appropriating Earthly Rights are Different.

Take another view of the matter. Our Lord at His consecration surrendered up all His right to earthly things as a man, as an act of obedience to the Father’s will. He did not appropriate those earthly rights to the world or to anybody. (Heb. 9: 14.) Those earthly rights, therefore, were to our Lord’s credit in the heavenly accounts--- at His command, to be used as He might please. When the Father rewarded His obedience with high exaltation to a spirit nature in His resurrection, it left Him with those human rights to His credit for His disposal. He had not disposed of them to anybody, up to the time, that He “ascended up on high.” Then He appeared in the presence of God for us—as our Advocate. He applied those earthly rights to us--not thereby giving us heavenly blessings, but restitution rights, represented in His sacrifice of the earthly things. But it was not the Divine Plan to give the elect those earthly restitution blessings to keep, and thereby cut out natural Israel and the whole world from restitution.

Those restitution rights were given to us conditionally, or, we might say, they were loaned to us, or made ours reckonedly for a time and for a purpose. The purpose was that we, accepting these by faith, might consecrate them to the Lord unreservedly—even unto death—that thus the merit loaned to us would go back again to the credit of our Redeemer, in order that He might use that merit over again, applying it the second time for the release of natural Israel and the world from condemnation and death. Meantime the blessing granted to us through this loan or imputation of restitution earthly rights secured by our Lord’s death, gives us the privilege of sacrificing those earthly rights as members of the Body of Christ. And this in turn gives us the right, the privilege, of sharing with Him in His glory. “For if we suffer with Him, we shall also reign with Him.” If we drink of His cup and be baptised by baptism into His

death, we shall thus share life and blessings on the spirit plane and sit with Him in His throne. 2 Tim. 2: 12.

Jesus.

The gentle sighing of the wind among the pines,
The joyous singing of the lark at break of day,
The rippling of the water-brooks through cooling shade,
The patter of the softly falling rain at night,
Are sounds less sweet by far than His most precious name.

No Art can show a form so gracious and so fair,
No Master's hand hath drawn a smile so wondrous sweet,
Nor could depict the majesty of that pure brow ;
No canvas ever glowed with such a holy light
As shines from His most radiant image in my heart.

The dearest earthly friend may fail in time of need,
The sweetest and the loveliest grow cold at heart,
The nearest may not heed the throbbing heart's sad cry,
The gayest throng may hold the loneliest solitude,
But Jesus, Jesus never fails my call to hear.

Oh, may the music of Thy name more clearly fall
Upon my ears attuned to catch the sweetest sound!
Oh, may Thine image in my heart so bright become
That I by gazing may be changed into the same;
Oh, blessed Jesus, let Thy presence ne'er depart,
Oh, come and reign for evermore within my heart!
—G. W. Seibert.

Bible Study Meetings.

Assemblies for undenominational Bible Study are to be found in the various States, and all earnest truth seekers will be very welcome.

Please note the times and meeting places in current issues of "People's Papers" as changes are sometimes necessary.

Melbourne.—Excelsior House, 17 Elizabeth Street (3rd Floor)—Sunday, 3 p.m. and 6 p.m. — Thursday, 19 Ermington Place, Kew, E.4, 7.45 p.m.,

Adelaide.—R A.O.B. Rooms, Flinders Street—Sunday, 3 p.m. and 6.30 p.m., Thursday, 7.45 p.m.

Perth.—Druid's Chambers, 459 Hay Street—Sunday, 3.30 p.m. and 6.15 p.m.

Sydney.—75 Liverpool Street (few doors from George Street)—Sunday, 3 p.m. and 5.15 p.m.

Diaglots Available.

Copies of the Emphatic Diaglott are now available in blue imitation leather covers. While not as small as a previous edition, these are very nice and should give good service. Price is 16/-.

One used Diaglott in strong black cloth binding, in good order, is available. This book is much larger than the new copies, but for home use is just as good. Price is 8/-.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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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 (x) on the wrapper indicates that the Subscription to "Peoples Paper" is overdue.

The Second Advent.

In the Melbourne newspaper "The Sun" of 18th July, the following is reported:

AUCKLAND (N.Z.) , Monday.—For hours to-day a dozen men and women, mostly elderly and followers of George Ernest Hyde, a self-processed prophet, sat in a dingy first-floor room of a Queen Street, Auckland, building awaiting the "second coming of Christ."

Late to-night they had not surrendered their optimism in Hyde's declaration some time ago that he expected that the physical manifestation of the Lord would occur on July 17th.

"Some time before midnight I believe that the spirit of the Lord will be manifest to us in a way that all can understand," Hyde said in an interview after several hours of anxious waiting.

THERE is a feeling of sadness in learning of such expectations on the part of some apparently very sincere, but misdirected people. Yet, the majority of mankind who claim to be followers of the Lord have very similar views of the manner of Christ's return, the difference being that most do not set any particular date for the event, but confess that they expect the Lord to come almost any day or night, and catch away His own people and judge the remainder of mankind in the space of a twenty-four hours. Such expectations are undoubtedly the result of a failure to harmonise all the Scriptures dealing with this subject, and concluding that certain passages are to be understood literally, even though they do not agree with other plain statements in the Bible.

One passage which is largely used to support the thought that Christ will return in human form and be seen by all mankind is found in Acts 1: 11—"This same Jesus which is taken up from you into heaven shall so come, in like manner, as ye have seen him go into heaven." A very helpful explanation of this and connected texts is now presented, believing that it will prove refreshing and enlightening again at this time, as it has for many years past:

Many seem to think this passage in Acts 1: 11 reads, As you see the Lord ascend into heaven, so, in like manner, you shall see Him come again. Such should read it again and again, until they note the fact that it does not say that those who saw Him go will see Him come, nor that anyone else will see Him come. What it does say is, that the manner of His coming will be like the manner of His going. What, then, was the manner of His going? Was it with great splendor, and with great demonstration? Was it with trumpet sound and voices and a great shout rending the air, and the Lord's person shining in supernatural glory and brightness? If so, we should expect His coming again to be "in like manner." On the other hand, was it not as quietly and secretly as was possible, consistent with His purpose of having thoroughly convinced witnesses of the fact? None saw Him, or knew of the fact, except His faithful followers. His statement (John 14: 19), "Yet a little while and the world seeth me no more," has never yet been disproved; for none but the brethren saw even His manifestations after His resurrection, and no others witnessed His ascension. And in like manner as He went away (quietly, secretly, so far as the world was concerned, and unknown except to His followers), so, in this manner, He comes again. And as when He went away He lifted up His hands and blessed them, so, when He comes again, it is that their joy may be full, as He said, "I will come again, and receive you unto myself;" "I will see you again, and your heart shall rejoice, and your joy no man taketh from you."—Luke 24: 50, 51; John 14: 3; 16: 22.

The angel seemed also to give special emphasis to the fact that the coming again would be the coming of this "same Jesus"—the same one who left the glory which He had with the Father before the world was, and became man—became poor that we might be made rich; the same Jesus that died on Calvary; the same Jesus that arose a quickening spirit the third day; the same Jesus that had manifested His change during the forty days—THIS same Jesus now ascended up on high. Yes, it is the same Jesus who has experienced two changes of nature—first from spirit to human, and then from human to divine. These changes of nature have not destroyed His individuality. His identity was preserved, as the angel thus assures us, whether the philosophy of that fact be understood or not; and though we shall know Him no more after the flesh (as a man), but should remember His exaltation, that He is now of the divine, spiritual nature, and should anticipate His coming in harmony with this change and exaltation, yet we may remember that He is the same loving Jesus, and not changed in this respect. It is "this same Jesus," who, though present forty days after His resurrection, was seen of the disciples only, and by them but briefly, who in His second presence will be as invisible to the world as during the forty days preceding His ascension. We must remember that He does not come to give Himself as a sacrifice, and hence that He has no further use for a human body prepared for sacrifice. That is all over now; He dies no more. but now comes to rule and bless and uplift the redeemed race.

Our Lord furnished us a most beautiful illustration of the manner in which His second advent will be revealed, when He said, "As the bright shining emerges from the east, and illuminates even unto the west, so will be the presence of the Son of man." (Matt. 24: 27.) That most translations of this verse are faulty in using the word lightning, where sunlight is meant, is evident; for lightning flashes do not come out of the east and shine unto the west. They just as frequently come from other quarters, and rarely, if ever, flash clear across the heavens. The Lord's illustration, and the only one which will comport with His words, is the sun's brightness, which does invariably emerge from the east and shine even unto the west. The Greek word *astrape*, here used, is thus shown to be improperly translated in this text, and also in the account of the same words by Luke (17: 24). Another instance of the use of this word *astrape* by our Lord is found in Luke 11: 36, where it applies to the brightness of a candle, and in the common version is rendered "bright-shining." Incorrect ideas of the manner of our Lord's coming and revealing, firmly fixed in the minds of translators, led them into this error of translating *astrape* by the word "lightning." They supposed that He would be revealed suddenly, like a flash of lightning, and not gradually, like the dawning sunlight. But how beautiful is the figure of sunrise, as illustrating the gradual dawning of truth and blessing in the day of His presence. The Lord associates the overcomers with Himself in this figure, saying, "Then shall the righteous shine forth as the Sun in the Kingdom of their Father." And the Prophet, using the same figure, says, "The Sun of righteousness shall arise with healing in his beams." The dawning is gradual, but finally the full, clear brightness shall thoroughly banish the darkness of evil, ignorance, superstition and sin.

An imperfect translation of the word *parousia* has further tended to obscure the sense of this passage in Matt. 24: 27. In the Emphatic Diaglott and in Prof. Young's translation it is rendered presence; in Rotherham's it is arrival; while in the common version it is rendered coming. And though the text of the Revised Version retains this last

erroneous rendering—coming—yet in the marginal reading it acknowledges “presence” to be the true definition of the Greek. The Greek word *parousia* invariably signifies personal presence, as having come, having arrived; and it should never be understood as signifying to be on the way, as the English word coming is generally used. The text under consideration therefore teaches that as the sunlight gradually dawns, so shall the presence of the Son of man be gradually manifested or revealed.

Together with this illustration, our Lord coupled words of caution to guard us against certain errors which would be advanced about the time of His second advent, calculated to lead His Church astray. “Behold, I have told you before. Wherefore, if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the bright shining (sun) cometh out of the east and (gradually) shineth even unto the west, so shall be the presence of the son of man.” Thus does our Lord put us on guard against two errors. One is the claim that our Lord will come in the flesh, in the wilderness or desert of Palestine, and will be seen in the flesh, with the scars, as when crucified. Expecting Him as He was, and not “as He is,” some people seriously err, and blind themselves to the truth, as did the Jews at the first advent. These false expectations lead this class to interpret literally the statement of the prophet (Zech. 14: 4), “His feet shall stand in that day upon the Mount of Olives.” They do not see that the “feet” in this passage are figurative, as truly as in Psalms 91: 12; Isaiah 52: 7; Psalm 8: 6; Psalm 110: 1; Ephesians 6: 15; Deuteronomy 33: 3, and in many other passages. If they knew what to expect, they would not be looking for the man Christ Jesus; for the highly exalted king comes as the sunlight, making His presence and influence felt the world over. Wherefore, “Go not forth.”

“If they shall say, Behold, He is in the secret chambers; believe it not.” Spiritism, ever ready to deceive by counterfeits, and ever ready to use advanced truths as a garment of light (2 Cor. 11: 13, 14) has not hesitated to claim that we are in a period of dispensational change. Among other such things, some of them even teach that Christ is present, and, we doubt not, ere long that they will give seances at which they will claim to show Him in the secret chambers. Should the error present itself in this form, or any other, let us remember our Lord’s words and repudiate all such claims as false, knowing that not thus will He reveal His presence, but “as the sunlight,” emerging gradually—the Sun of righteousness shall arise with healing in his beams.”

Our Lord’s Parousia in the Harvest

With the correct thought as to the meaning of *parousia* in mind—not that of coming, as being on the way, but presence, as after arrival—let us examine some passages in which the word is used. And from these we will learn that presence does not necessarily imply sight, but that it is applicable also to things present but unseen. Thus, for instance, angels, spirit beings, can be present with us, yet unseen, as our Lord was present in the world, and often with the disciples during the forty days after His resurrection, without being seen of the world, or by His disciples except on the few brief occasions already referred to. Those days were days of his *parousia* (presence), as much as the preceding thirty-three and a half years had been.

In the conversation previous to the question of Matt. 24: 3, our Lord had foretold the destruction of the temple, and the rejection of Israel after the flesh until a time when they would gladly recognise Him as their Messiah and say, “Blessed is he.” He had told His disciples that He would go away, and come again and receive them unto Himself. He called their day the “harvest,” or end of that age, and He had told them of a future “harvest” at the time of His second coming. (Matt. 9: 37, 38; 13: 39, 40). Doubtless remembering that few recognised Him as the Christ at His first advent, they wanted to know how He might be surely recognised at His second advent—expecting probably that His second advent would occur in their day. Hence their inquiry, “What shall be the sign (indication) of thy *parousia* (presence) and of the end of the age?”

Our Lord’s reply in verses 1 to 14 covers the entire Gospel age; and His words in verses 15 to 22 have a double application—literally to the close of the Jewish age, and figuratively to the end of this Gospel age, of which the Jewish age was a shadow. Verses 23-26 contain words of warning against false Christs, and in verse 27 He reaches their question regarding His *parousia*, and declares (properly translated), “As the bright shining (the sunlight) cometh out of the east and shineth even unto the west, so shall the *parousia* (the presence) of the Son of man be.” The sunlight becomes present instantly, yet noiselessly; and it is first discerned by those who are first awake.

We note His second reference to their question regarding His *parousia* in verses 37 and 39. He says, “As the days of Noah, so shall also the *parousia* (presence) of, the Son of man be.” Notice that the comparison is not between the coming of Noah and the coming of our Lord, nor between the coming of the flood and the coming of our Lord. The coming of Noah is not referred to at all; neither is the coming of our Lord referred to; for, as already stated, *parousia* does not mean coming, but presence. The contrast, then, is between the time of the presence of Noah among the people “before the flood,” and the time of the presence of Christ in the world, at His second advent, before the fire--the extreme trouble of the Day of the Lord with which this age ends.

And though the people were wicked in Noah’s day, before the flood, and are wicked in the time of Our Lord’s presence, before the hot fire of trouble comes upon them yet this is not the point of comparison or likeness to which our Lord refers. The point of comparison is stated clearly, and is readily seen if we read critically: The people; except the members of Noah’s family, were ignorant of the coming storm and unbelieving as to the testimony of Noah and his family, and hence they “knew not;” and this is the point of comparison. So shall also the PRESENCE of the Son of man be. None but those of the family of God will believe here; others will “know not,” until society, as at present organized, begins to melt with the fervent heat of the time of trouble now impending. This is illustrated by the words, “As in the days that were before the flood, they were eating, drinking and marrying [Luke (17: 28) adds “planting and building”], until the day Noah entered into the ark, and knew not .. so shall also the *parousia* (the presence) of the Son of man be.” In, the time of the presence of the Son of man, therefore, the world will go on with its eating, drinking,

planting, building and marrying—not mentioned as sinful things but as indicative of their ignorance of His presence, and of the trouble that will prevail in the world. This, then, is our Lord's answer to the question of the disciples—What shall be the sign (indication) of thy (parousia) presence and of the end or harvest of the age? In substance, He says: There will be no sign for the worldly masses; they will not know of my presence and the new dispensational changes. Only the few will know, and they will be taught of God (in a way not here explained) before there is any sign (indication) which the worldly could discern.

Luke's account of this same discourse (Luke 17: 26-29), though not in the same words, is in perfect accord. Luke does not use the word parousia, but he expresses this exact thought, saying: "As it was in the days of Noe, so shall it be also in the days of the Son of man"—in the days of His presence. Not before His days, nor after His days, but in (during) His days, the world will be eating, drinking, marrying, buying, selling, planting and building. These Scriptures, then, clearly teach that our Lord will be present in the end of this age, entirely unknown to the world, and unseen by them.

Though there shall never be another flood to destroy the earth (Gen. 9: 11), it is written that the whole earth shall be devoured with the fire of God's jealousy (Zeph. 3: 8)—not the literal, physical earth in either case, but the existing order of things in both cases: in the first instance accomplished by drowning all the people except Noah's family; in the last, by burning all except the family of God in the symbolic fire—the great trouble of the Day of the Lord.

Next we will notice scriptures which teach that many in the Church will, for a time, be ignorant of the Lord's presence, and of the "harvest" and ending of this age, while He is actually present, and the harvest work in progress.

The closing verses of Matt. 24 from verse 42 on, are very significant. In verse 37 our Lord had shown that the world would not know of the parousia of the Son of man; and now He cautions His professed disciples that, unless on their guard, they will be similarly in darkness relative to His parousia. He says, "Watch, therefore; for ye know not what hour your Lord doth come (erchomai—arrive)." If people were expecting a thief at a definite time, they would stay awake so as not to be taken unawares; so you should be ever awake, always ready, and always watching for the first evidence of my parousia. In reply to your question, "When shall these things be?" I merely tell you to watch and be ready, and when I arrive, when I am present, I will communicate the fact to all who are watching and faithful, and they only will have any right to know. All others should and must be in outer darkness, and must learn with and as the world—through trouble.

Who, then (in the "harvest"), is a faithful and wise servant whom his Master shall make ruler over his household, to give them meat in due season? Blessed that servant whom his Master on coming (erchomai—when he arrives) shall find so doing. "Verily, I say unto you, he shall make him ruler over all his goods"—all the vast storehouse of precious truth shall be opened to such faithful servants, to arm and supply and feed the entire household of faith.

But if the servant's heart is not right, he will say, My Master tarrys (has not arrived), and may smite (oppose and contradict) his fellow servants (those who differ with him; those, therefore, who are declaring the opposite—My Lord does not tarry, but has come, is present.) Such may eat and drink with the intemperate (become intoxicated with the spirit of the world), but the Master of that servant will come (Greek, heko—will have arrived) a day not expected, and in an hour in which that servant is not aware, and will cut him off (from being one of the servants privileged to hand meat in due season to the household), and will appoint him his portion with the hypocrites. (Though not a hypocrite but a servant, he must, because unfaithful and overcharged, have his portion with the hypocrites in the perplexity and trouble coming upon Babylon.) "There shall be weeping and gnashing of teeth."

The foregoing, carefully examined, clearly teaches us that in the end of this age there will be one class denying that the Lord is present (not denying that He will come sometime, but that He has come), and smiting or harshly opposing those fellow servants who must therefore be teaching the opposite—that the Lord has come. Which is the faithful, truthful servant, and which the one in error, is clearly stated by our Lord. The faithful one whom He finds giving seasonable "meat" will be exalted and given fuller stewardship over the storehouse of truth, with increased ability to bring it forth to the household, while the unfaithful one will be gradually separated and drawn into closer and closer sympathy with the mere professors or hypocrites. And note the fact that the unfaithful is thus cut off, or separated, at a time of which he is not aware—in the harvest time—while his Lord is really present unknown to him, searching for and gathering His jewels—Matt. 13: 30; Psa. 50: 5; Mal. 3: 17; Matt. 24: 31.

We particularize here, to show that, in answer to the question of the disciples about signs and evidences of His second presence, our Lord taught that neither the world nor the unfaithful servants would be aware of it, until the intense fire of trouble is at least commenced. And the faithful evidently will see Him present merely by the eye of faith—through the Scriptures written aforetime for their learning, to be apprehended as they become due. Present truths on every subject are parts of "His goods" and treasures new and old which our Lord had laid up for us and now freely gives us.—Matt. 24: 45-47.

Other Scriptures which state that "The Lord shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God," and other similar references will be dealt with by an article in a later issue of "Peoples Paper."

A further helpful explanation of this subject will be found in the booklet—"The Promise of His Presence," which is available at 1/- per copy.

Correspondence.

Victoria.

Frank and Ernest.—Dear Friends.—Just a line to thank you for the Dialogues and “People’s Paper” you sent to me. I would like to take a copy of the “People’s Paper” each month, and do please send me some more Dialogues, if you have any to spare. What you sent I have thoroughly enjoyed; they seem to put a different light on everything, the way you explain each subject, so I hope you will send a few along when you have any to spare.

Enclosed please find War Savings Certificate; what is over use for the good work. I would like a copy of the “Foregleams of the Golden Age” sent to me, please. Yours sincerely.

Frank and Ernest.—Dear Sirs.—I thank you for the booklets you so promptly sent me. I am always trying to learn as much as I can about the Bible. I see you have a pamphlet on “Answer to Seventh Day Adventist.” and would be pleased if you would forward the same with the two books, “Daily “Heavenly Manna” and “Foregleams of the Golden Age.”

- Please find enclosed 5/- for same and postage. I am very pleased with “People’s Paper”; it has helped me quite a lot on my Christian way. What is your opinion as regards the Lord’s Supper; should it only be taken in remembrance, as many people seem to think? Any Dialogues you have to spare you could please forward them to me. Yours in fellowship with Christ.

(The Lord’s Supper is intended not only to be in remembrance of the Lord, but also showing the Christian’s willingness to sacrifice unto death with Christ. Literature explaining this subject is available free to all.—B.B. Inst.)

Frank and Ernest.—Bible Institute.—Dear Christian Friend. —I listen-in to your Talks every Sunday morning, and enjoy them very much, and would like a copy of your booklet. May God’s richest blessing be on your messages, and pray that many may be brought to know Jesus Christ as their personal Saviour. I am, yours in Christ,

Dear Sir.—I heard your Talk for the first time on Sunday morning, and found it very helpful and interesting. As it is very rarely that I am able to listen-in at the time the session is on the air, I wondered if it would be possible for you to send me a copy each week; I would be very pleased if you could. Could I please have a copy of the booklet, “The Plan of God” ? I am, yours sincerely.

(Copies of all Dialogues are gladly supplied, on request.B.B. Inst.)

Dear Frank and Ernest.—Enclosed please find postal note for 5/- towards literature, from which we find great benefit and enjoy your Sunday morning Talks, which are also very instructive. Wishing you all the very best.

Frank and Ernest.—Dear Sirs.—Tuning into 3GL yesterday, I contacted your session for the first time, and was interested in the discussion which transpired on *the subject of “The Kingdom,” and am availing myself of the opportunity of your offer to forward a copy of the broadcast to anyone on application. Mention was also made of another publication you had for distribution which I would also count as a privilege to receive, and any other previous broadcasts you may have on hand. I would be pleased to forward cost of postage and any other contribution necessary to the cost of production.

Thanking you in anticipation of receiving the matter desired in due course, and trusting that God will richly bless you as you endeavour to spread the good tidings abroad. Yours sincerely.

South Australia.

Dear Frank and Ernest.—I must thank you, very much for the literature you have sent me in the past. I always listen to your broadcasts over 5AD, and find them very helpful. Could I have one of “God’s Plan” and “God’s Promises”? I would also like a copy of “Where are the Dead?” if you have any. I passed some of the last lot of literature you sent on to someone whom I thought would benefit from reading it.

I hope you will keep on helping people to try to understand the Bible and God’s plan. I have often puzzled over things in the past, which have become very clear since listening to your! broadcasts. God bless and help you. Yours sincerely.

To Frank and Ernest.—Your very interesting Talks on the Bible, to which we are constant listeners and look forward to every Sunday morning, are, I’m sure, a great help to all your listeners. Your promise of a free booklet, “God’s Promises,” I would very much like to possess. Your Talk on the 12th chapter of Daniel was very interesting and explained a lot; we were very interested in it. I’m sure more of your Talks and Talks of your kind is what mankind is wanting to-day. Thanking you and hoping your Talks will continue for ever. We are selfish, and would like them to last much longer. Yours truly.

Dear Frank and Ernest —I was very pleased to receive your letter, also the book of “God’s Plan” and the copies of your past Talks over the air; also the magazines of the “People’s Paper,” for which my husband and I thank you very much. We will pass on some of your past Talks to Mother, when we have read them. I have seen by some of the papers some letters from listeners and can see the good work you are both doing, and we enclose a postal note for 5/- for your work.

We will be listening next Sunday as usual. I think your Theme Hymn, "Fight the Good Fight," is very appropriate for these times, and it used to be my Mother's favourite hymn. We both wish you the best of good wishes in your work. Your sincere Christian Friends,

P.S.—Please could you send us a copy of "Daily Heavenly Manna"?

To Frank and Ernest.—Dear Brothers.—I am sorry not answering yours before, and thanks for books and papers. I pray to the Lord to give you grace and strength to carry on. I often wonder you giving Bible Talks on Sunday mornings if it ever dawns on you the souls that listen to you; how much your Talks uplift so many souls, sending them away in thoughts for the day; it makes so many understand and draw them nearer to God.

So now I close in thoughts of love and prayers, and God bless you both and your good work.

Dear Sits,—Please kindly forward to me one copy of the Sunday morning Bible Talk, "God's Plan," by Frank and Ernest, which I listen to with marked attention, and it should be a great help to many listeners who have been neglected in those lessons most needful to the human soul. I am, respectfully yours.

N.S. Wales.

Frank and Ernest.—Dear Brothers.—I have been intending to write to you for some time. I was able to hear your Sunday morning Talk last Sunday for the first time for months; we have not been able to hear Swan Hill on our set, but we get 2CA very clearly; and I did enjoy hearing the session again. But I have been getting the "People's Paper" all along, and I am so glad that you are able to continue with your broadcasting. I am sure it must be proving "meat in due season" to many people that are hungering for the truths of the Bible.

If you can, I would be pleased if you would send me a copy of "Daily Heavenly Manna," and I am enclosing a postal note for 10/- to cover the cost of it, and would like the balance to go to the broadcasting fund. Trusting that your work will continue to be blessed. With kindest regards from, yours sincerely.

Tasmania.

Frank and Ernest.—Dear Sirs.—Will you please send me your Frank and Ernest Bible study and booklets as advertised on your Sunday session? I always enjoy this session, and would like to study it afterwards. Would you please send them regularly, also state cost of same, as I would like to contribute the cost of them? I would be glad of any back numbers you may have on hand. Thanking you in anticipation, yours sincerely.

Western Australia.

To Frank and Ernest.—I am very interested in your Sunday evening Dialogues, and would so much like to have the booklets you mentioned, viz., "Christ's Return," and the "Divine Plan," if you will kindly send them. I sincerely hope you will be able to continue these Dialogues; they are so enlightening. You stated booklets were free, so I am enclosing postage only, but would be quite willing to pay for booklets. Thanking you, I remain, yours faithfully.

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The New Creature.

(Convention Address—Adelaide)

"If any man be in Christ, he is a new creature, old things are passed away; behold, all things are become new."

2. Cor. 5: 17.

THE question arises, What is the new creature? We first make a consecration to the Lord, deciding to do His will. He then gives us of His holy spirit of begetting. At that time, we have the old body, and the old mind, and the only new thing we get is the new divine will; so we can truthfully say that the acceptance of the divine will of God is the beginning of the new creature. We give up our old will, and when we put our new will into force, it transforms us by the renewing of our mind, and then that new mind enables us to prove what is that good and acceptable and perfect will of God. (Rom. 12: 2.) We realize that we have turned away from the way of sin, and of doing our own will, 'to go in the way of righteousness. When we give up our own will to God, everything goes with it, our bank book, and all we possess, and God gives them back to us as His stewards, and we must use them wisely, before our death. As new creatures in Christ, the only thing that has actually become new, is the new divine will. For although we have new hopes, new aims, new desires, etc., they are only the outworking of the new will. If, at any time we should return to a love of sin, wilfully, this would mean that the new will has died, has ceased to exist, and that a human will has come into existence. Since the Father does not purpose to beget anyone of the holy spirit the second time, whoever had become an old creature again would have no opportunity of getting out of that state; he would be "twice dead," plucked up by the roots, as Jude declares. (Jude 12, 13.)

So we see the new creature is the new divine will, and the holy spirit enlightens us, and then we have the new mind, or the transformed mind. Paul says, in Phil. 2: 12-13, "Work out your own salvation, for it is God who worketh in you, both to will and to do His good pleasure." We may say, "We are not good enough for all those favours." But listen "There is therefore now, no condemnation to them when are in Christ Jesus, who walk not after the flesh, but after the spirit." (Rom. 8: 1.)

Is the New Creature Double-Minded?

One of the chief foes of the new creature is the old will. We must not think that the Christian has two minds, or two wills, for the Apostle James says, "A double-minded man is unstable in all his ways." (James 1: 8.) He is unacceptable to the Lord, and unsatisfactory to himself. The Christian is not double-minded, he has but one mind, one spirit, one intention, one will, and that is the new will, the spirit of Christ, the holy spirit. The old will is reckoned as dead, and set aside from having control in his affairs. The new creature must keep down, keep dead, the old will with all its affections. Paul explains this, saying of himself, "I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." (1 Cor. 9: 27.)

The old heart often practises deception upon the new heart, and says in effect: "Now you have reckoned me dead, you have put me out, but you must give me some consideration, just let me reason with you, you ought to be selfish and look after number one; give your family wealth, and social advantages. You should sacrifice yourself for them." How deceitful is this old heart, and how many have proved this to their sorrow. We must be careful and not let the old will master the new will. I expect you have heard the following illustration before. but we will repeat it again. Aesop was a Greek philosopher, and one of his fables, named "The Donkey and the Blacksmith," is a good illustration of the old creature and the new. We will take the donkey as the old creature, and the blacksmith as the new creature. One cold morning, a donkey put his head inside the blacksmith's door; the blacksmith looked around and said, "Get out!" The donkey said, "You are stingy. I am only getting a little bit of warm air." A few moments later, the donkey got half of his body inside the door; the blacksmith looked around and said, "Get out!" The donkey said, "Oh, I am just beginning to feel a bit warm and strong." Later on, the donkey got all of his body inside the blacksmith's shop, and the blacksmith said, "Get out-" The donkey said, "No, I am in charge now, so you get out," and he kicked the blacksmith until he kicked him right out of his shop, and the donkey was in charge. The illustration is a good one. It is very easy for us to let our old will master us, if we do not strive to keep it under.

We have this treasure in an earthen vessel. What is it? Paul says, "We have this treasure in earthen vessels," that is the new divine will, the spirit of begetting, which is the start of the new creature, and the transformed mind, and new desires. The earthen vessel is not the new creature, but we could say, that the body belongs to the new creature, in the same sense that your dog belongs to you. Your dog represents you, and you would be held responsible for what he does. You would be liable for damage which he might do. So the new creature must keep the mortal body muzzled, and keep it from doing harm in the world.

The new creature's proper body is the spirit body of the First Resurrection. But before getting it, he is placed on probation, and given his old human body to practise with. The new creature cannot make the old body obey him perfectly, but he can develop strength in his endeavours to bring words, actions and thoughts into perfect accord with the perfect law of God, which is love. It has been said, "We cannot stop the birds from flying around our heads, but we can prevent them from building their nests in our hair."

The imperfections of the flesh, to which the new mind does not consent, are all hereditary, all from Adamic weaknesses. All these weaknesses are forgivable by the Redeemer, who merely needs to be appealed, to, as the great Advocate. "If any man sin, we have -an Advocate with the Father, Jesus Christ the righteous." Every transgression of the flesh is charged to the new creature, who owns the flesh, and is using it. This obligates repentance, prayer, etc., and means the greater blessing to the new creature. To whatever extent the new creature gives consent, or sympathy, to the sin of his flesh, he is worthy of chastisements, which correctively assist in his character development. "What son is he, whom his Father chasteneth not?" (Heb. 12: 6-11.) It is a difficult matter to bring the body under the control of the new mind and to be able to say: "Thy will, O Lord, not mine, be done."

Just as a colt needs to be broken in, to be brought into subjection, so it is with our flesh. If it is thoroughly broken in, it will remain in subjection. From time to time, it will attempt to assert itself, but it must be conquered, for if it is not thoroughly broken in, and if it is allowed to have more of its own way, there will always be danger of a runaway, or some other difficulty, and probably a final catastrophe.

We have been given the wedding robe, the robe of Christ's righteousness, as a covering for our imperfect flesh. It represents our justification as a new creature; it shows us as in God's sight, we are holy, undefiled, and harmless, through the merit of Jesus, our Advocate and Redeemer. In God's sight we are reckoned as perfect, but it would be a fearful thing for an imperfect creature to fall into the hands of the living God. (Heb. 10. 37.)

Can the New Creature Sin?

The answer is Yes, and No. The Apostle says in 1 John 3: 9: "He cannot sin, for his seed remaineth in him."

That is to say. So long as the new creature continues to possess the spirit of God, the holy spirit, he cannot consent wilfully to sin. If we sin wilfully, it means that we have lost the seed of our begetting, and got instead, the spirit of the Adversary. The Scripture says, "If we say we have no sin, then we deceive ourselves, and the truth is not in us." Yes, we all have fleshly weaknesses, and these get the upper hand of us at times, and make us think we have sinned wilfully, but so long as we go to the throne of grace and ask forgiveness, it proves that the sin is not wilful, otherwise we would have no desire to ask for forgiveness; but we would not sin intentionally, knowing it was going to be displeasing to God. We would not take pleasure in sin, for we once died to it, by giving up our old will, and to have it revive again, means to return to wallowing in the mire, or, "twice dead, plucked up by the roots."

Is the New Creature Divine?

Well the new creature is begotten to the divine nature. The intention of begetting was to bring these new creatures to the divine plane or nature. We are all called in the one hope of our calling. God has given us exceeding great and precious promises, that by laying hold of these promises, we might become partakers of the divine nature. We are begotten of the holy spirit, and with this end in view, we may ask, Will all who are begotten of the holy spirit, attain to the divine nature? The answer is No. Some, according to the scriptures, who are begotten of the holy spirit, will go into the second death, and fail to attain to any nature. Others begotten of the holy spirit will not attain the divine nature, but to a spirit nature lower than the divine. How this will be has been illustrated as follows: All bees are begotten in just the same way, whether they turn out to be a drone, a queen bee or a worker. There are three kinds, and the begetting is the same in every case. The after treatment causes the difference. One larvae becomes the queen bee, simply because she has been supplied with a greater abundance of food, and not because of any different begetting, so with the church class begotten of the holy spirit. God provides the nourishment, and if you and I partake of more spiritual food each day, and digest it, it will build us up spiritually, and we will become the Queen, the Bride of Christ, otherwise we may be of the great company class, or else fail altogether, and go into the second death.

Is the new creature real, or merely reckoned so. The new creature is real, so real, that the new creature can die the second death. If it were only a reckoned matter, it would not be so serious, but the whole proposition is carried out on a real basis, that we must really, not reckonedly, conic and present ourselves a living sacrifice. Christ needed to have really died, before He could impute His merit to us. If it were only a reckoned matter, God could have dealt with the lackings we have; but Jesus really ascended up on high, and presented the merit of His sacrifice on our behalf. Not until that moment, could God grant the holy spirit to the waiting disciples, and that holy spirit came to them as a real begetting to the divine nature. Old things have passed away, and all things have become new, and very positively so, for we all can prove it by our lives.

The prize of our high calling is worth striving for, and the joy that was set before our Lord, was the doing of the Father's will. That was the encouraging motive set before Him, and so it should be with us. I was reading about a party in one of the western mountains of Europe, who were lost in the snow, and they all decided to lay down and die in the snow. One man among the party took from his pocket a photograph of his wife and child, and the joy that was set before him was to be with them again, so he got up and endured the hardships through the snow, and finally found his way home. Paul says, "We must endure hardness, as a good soldier of Jesus Christ."

One of the most serious foes of the new creature is the evil spirit of fear. It will persuade us that God's promises are not for us, and that we can never attain to them. All of God's people are liable to attack from this wrong spirit of doubt and fear, and we need to fight down this evil spirit courageously, and destroy it, lest it kill the fruit of the holy spirit, and finally quench it, and drive it out of us entirely. The spirit of fear is a mental influence, natural to every fallen human creature of humble mind. It is begotten of the realization of personal imperfections, and unworthiness of divine favours. The counteractive for this spirit of fear is the holy spirit of truth. It points us away from our unintentional weaknesses, to the great atonement accomplished by our Lord Jesus, and reminds us of the words of Paul, "If God be for us, who can be against us?" (Rom. 8: 31-34.) Also, "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." (2 Tim. 1: 7.)

May each one of us day by day strive to put off anger, malice, hatred and strife, and to put on love, meekness, joy and all the fruits of the holy spirit, for "If any man hath not the spirit of Christ, he is none of His." (Rom. 8: 9.) "Behold what manner of love the Father has bestowed upon us, that we should be called the sons of God." (1 John 3: 1.) Just let us think what a power the spirit of God through Christ is. Why, that power was able to raise Jesus from the dead, and it will also do considerable things for us.

The holy spirit is associated with self-control. Paul says: Let that spirit come more and more into the control of our mortal bodies, then we will bring our flesh as nearly as possible up to that standard every day. Don't let us be troubled

in spirit because we have tried and failed, or because some other sister or brother has done better than we have; for our. Christian growth is not brought forth in a night like a mushroom. It takes scores and scores of years to grow a sturdy oak tree, that will stand up to all the storms of time; so, time is required for Christian growth. We can only live for one day at a time, and we are in life and we must go on. Do our best to-day, for to-morrow is never present time, for it is always to-day. Let us live in the present, the past is dead, but the future is in our power, and one of the best ways to make the new creature develop is to fellowship with the Father, the Son, and the brethren.

The Death of Mrs. Prayer Meeting.

Under the above heading the following has appeared in the Melbourne newspaper "New Life," and has been sent in by one of our friends. The cutting is reprinted to show the condition in present-day churches not with any feeling of irreverence towards those people who may still be seeking to support the systems which the Lord has cast off. (See Rev. 3: 14-17.) The remedy is very clearly defined in the Scriptures, for all who can heed the call, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18: 4, etc.) The cutting is as follows:

We note in the "Free Will Echo" that Mrs. Prayer Meeting is dead. In the belief that friends of the deceased might be interested, we reprint the death notice:

"Mrs. Prayer Meeting died recently at the First Neglected Church, on Worldly avenue. Born many years ago, in the midst of great revivals, she was a strong, healthy child, fed largely on testimony and Bible study, soon growing into world-wide prominence, and was one of the most influential members of the famous Church family.

"For the past several years, Sister Prayer Meeting has been failing in health, gradually wasting away until rendered helpless by stiffness of knees, coldness of heart, inactivity and weakness of purpose and will power. At the last she was but a shadow of her former happy self. Her last whispered words were inquiries concerning the strange absence of her loved ones now busy in the marts of trade and places of worldly amusements.

"Experts, including Dr. Works, Dr. Reform and Dr. Joiner, disagreed as to the cause of her fatal illness, administering large doses of organisation, socials, contests and drives, but to no avail. A post mortem showed that a deficiency of spiritual food, coupled with the lack of faith, heart-felt religion, and general support, were contributing causes. Only a few were present at her death, sobbing over memories of her past beauty and power.

"In honour of her going, the Church doors will be closed on Wednesday nights, save on the third Wednesday night of each month, when the Ladies' Pink Lemonade Society serves refreshments to the members of the men's handball team."

James De Forest Murch—"The Outlook." Reprinted in "The Australian Christian."

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BEREAN BIBLE INSTITUTE 19 Ermington Place, Kew, E 4 Vie. Aust.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

Published by the Berean Bible Institute, 19 Ermington Place, Kew, E4, Melbourne, Victoria, Australia.

For the Elect's Sake.

WITH the launching of the great invasion of Europe by the Allied Expeditionary Forces on June 6th, a further phase of the present world-wide conflict has been reached. The tremendous loss of life on both sides from such an undertaking must be obvious to all thinking people and presents an appalling picture to the mind. New devices, such as the flying bomb, are being invented from time to time to add to the destruction of human life. Recent reports from Moscow estimate that the casualties on both sides on the Eastern Front have already reached the colossal total of 13,000,000 men. Truly, what a terrible spectacle these happenings on earth must present to the Lord and all the heavenly hosts. • If ever the fruits of disobedience and sin were intended to deter intelligent beings from taking a course of transgression, surely this should be accomplished now.

Undoubtedly we have reached a further stage in the fulfilment of our Lord's words—"For then shall be great tribulation, such as was not since the beginning of the world to this time" (Matt. 24: 21), though additional stages of the great trouble must follow to, complete the passing of this present order of things. Our Lord no doubt had this in mind when He added—"No, nor ever shall be." We can be thankful that never again will the world experience such a time, for lasting lessons will have been learned, and Christ's Kingdom will guarantee a reign of righteousness, for all the obedient, for all time.

The following verse (22) in Matthew 24 is most enlightening. It reads, "And except those days (of great tribulation) should be shortened, there should be no flesh saved: but for the elect's sake those days shall be shortened." It is necessary to keep in mind that these verses were spoken by Christ to His disciples to explain the period elsewhere referred to as "the days of the Son of Man," so the "elect" in verse 22 would refer to the Lord's people living at the present time, prior to the last phases of the great tribulation. The same class is mentioned as the "very elect" in verse 24, and as the "elect" in verse 31 of this same chapter in Matthew.

The reference to the shortening of the days of tribulation "for the elect's sake," reveals the importance the Lord places upon the completion of this class. A helpful explanation of how this is accomplished is revealed in Rev. 7: 1-3. Here it is shown in vision that the four winds of the earth (picturing the forces of final destruction) are held back till all the servants of God have been sealed in their foreheads. Thus the shortening of the days of great tribulation takes

place at the beginning. For instance, by holding back the “winds” for ten, twenty or more years at the beginning, the great tribulation is that much shorter, and this, principally, “for the elect’s sake.” At the same time some flesh is saved because of the shorter duration of great tribulation.

The sealing in the forehead of all God’s servants who will make up the Bride of Christ refers to their instruction intellectually in all things pertaining to the kingdom work; in other words, they are made acquainted with the out-working of God’s plan respecting the harvest work of gathering the elect “from one end of heaven to the other” (out of the religious systems, Matt. 24: 31), and also the nature of work to be accomplished in the Kingdom itself—the judging, blessing and restoring of all the willing and obedient of mankind to everlasting life on earth throughout the thousand years of Christ’s reign, and also the judging of angels, (1 Cor. 6: 2, 3.)

Inasmuch as the complete 144,000 of the Bride of Christ are to be “sealed in their foreheads,” and many of this class would necessarily have finished their earthly course before the harvest truths were revealed, it is evident that the consecrated ones who, when faithful unto death were not fully informed intellectually about the Kingdom work, would be “sealed in their foreheads” on the other side of the veil, whereas the elect for whose sake the days of tribulation are shortened would receive their “sealing in the forehead” while still in the flesh. Our Lord in His parable of the Pounds (Luke 19: 11-19) apparently refers to the installing in places of authority in His Kingdom, with the necessary intellectual instruction, those who have proved faithful all down the Gospel Age, when He said, “Have thou authority over ten cities. . . . Be thou also over five cities” (verses 17 and 19).

How important it is that all the Lord’s dear people become “sealed in their foreheads” as well as in their hearts, during the time the Lord has provided for this important work, for it is only those who are sealed in both heart and mind who are able to sing the song of Moses and the Lamb (Rev. 15: 2-4); in other words these are the only ones fitted for the heavenly Kingdom, to associate with Christ in the grand work of His Kingdom, when all earth’s tumults are stilled for evermore. Only the Lord can give the increase (1 Cor. 3: 6), but of course His sincere people must be willing to be led—out of all bondage to creeds and systems of men, to the Lord Himself, for these only hinder a true heart and mind appreciation of the true God. “This is life eternal that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” (John 17: 3.)

The Divine Plan of the Ages.

A new stock of the valuable book “Divine Plan of the Ages” is now available in handy, pocket size. For over 60 years this work has been a means of assisting Christians to a clear understanding of the Bible, and is as valuable today as ever. This edition is bound in blue cloth and priced at 2/6 per copy. A larger edition in red cloth covers is still available at 1/3 per copy.

Consider.

(Convention Address — Sydney.)

TO consider means to reflect, think, study, ponder. It is a sparse commodity to-day. People go through life in a hurry and scurry and bustle; they do not stop to think, but just go with the crowd. They just take things for granted; it is a case of “open your mouth and shut your eyes and see what Jack will send you.” There is not much time given to consideration or to thought. In the nominal systems there is not much encouragement to do so; indeed, in the interests of unity it is discouraged, as long as they have a certain amount of teachings to hold them together.

There are many Scriptures which exhort us to think, to study, to ponder. “Think on these things.” Ponder in your heart. In Isaiah 1: 3 we read, “The ox knoweth his owner, and the ass his master’s crib; but Israel doth not know, my people doth not consider.” Isn’t that true to-day in Spiritual Israel, in the nominal systems generally? And doesn’t it apply to us, too? Do we consider, do we think? Speaking for ‘myself, I know I have a lot to make good in that respect. The environment does not help us at all. But it is essential, for God does not reveal all to us. Through the Scriptures He has revealed a certain amount, but we do not know very much about Him, and about His personality. But we know something about His plan and purpose.

In horticulture, by studying different flowers, we can often determine what kind of person was behind it, and brought it into existence by selection. With dahlias, the person might have been bright and flamboyant. You can pick out what kind of a person was responsible for it. Others may be very refined, and so on, and they produce that kind of plant. So it is with God. Man is known by his works, and God is known by His works and plan. And so we are enabled, per medium of His Word and the plan which that Word reveals to us, to know something of the beauty and the grandeur of His character. “Infinite in wisdom, in love, in justice and power.” If we apply that test to any doctrine or dogma, it will soon prove whether it is in accord with the Bible. As we read in John 17: 3, “This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.” The only way to know Him is through His Word and a knowledge of His plan. We all know that there is spiritual food set out which satisfies as nothing else can do.

Speaking about the want of consideration, it comes as part and parcel of ignorance—“darkness covers the earth and gross darkness the people.” Everywhere that darkness is hanging like a pall. Satan even comes in amongst us and beclouds our minds. Sometimes we cannot see a particular point. Eventually, by God’s grace, we do see, and we are enabled to appreciate Jehovah.

Now, there are various ways in which we get to know the Creator, principally through His Word, of course, but per medium of nature is also a stepping stone. Unless we appreciate the small things, we cannot appreciate the greater things. We read in the twelfth chapter of Luke: “Consider the ravens; for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them; how much more are ye better than the fowls? . . . Consider the lilies

how they' grow; they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith?" Have you ever taken a microscope and looked at the flowers? The lilies of which Christ spoke are supposed to be the anemones which grow on the hillsides of Galilee. Man, with all his advancement, cannot produce anything like the texture of those flowers.

"Consider." What is the result? We are satisfied of God's providential care of such things, and why should we question His providence for us?

Then our minds go back to David. He did not need exhorting to consider, he was of that contemplative mind. He says in Psalm 19: 1-4, "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." Then in Psalm 8: 3-5, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou are mindful of him? And the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." And when we see the teeming multitude in the streets, we are reminded of the poem which says

"After all we are very little,
Very little after all ;
In the temple of creation,
Brothers, we are very small."

Isn't it so? And yet, what is man? He is higher than these things about us, things of Nature. The Psalmist looked into the heavens and saw the starry space and all the orbs in countless millions proceeding along the various planes marked out for them, and he then thought about man. And when we go from the psalm to the New Testament we find it quoted, with the words, "We see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man." (Heb. 2: 8, 9.)

What does God think about man? If His providential care is over the birds and the flowers, what about us? We need not worry.

Now we can appreciate God in His providential care for the things of nature, and when it goes so far as to embrace us, by His grace, as it does, the very fact that we are here (at Convention) is evidence that we are of those who are referred to in Heb. 3: 1, "Wherefore, holy brethren, partakers of the heavenly calling." That is our position. "Consider"—what? "The apostle and high priest of our profession, Christ Jesus." Now we are getting on to spiritual, deeper things. We know the significance of the priesthood. Then there is the under-priesthood, the royal priesthood. What does that imply? There is that glorious work of the future, not to play on harps and things like that, but the work of helping and assisting the groaning creation back to harmony with God. We are given the opportunity to develop here. That is why we are exhorted to cultivate the graces of the spirit, so that when we are associated with the High Priest in blessing all the families of the earth, we will be ones called to that position.

These truths have made us happy in the past, and we have rejoiced in them, but with the trend of things our lot has fallen, not into unpleasant places, but strange places and strange conditions. The result is, it has been a test. We had that time of quietness to study and to think and to meditate and to develop as runners in the racecourse, and then the time came when we saw great trials and difficulties scattering the brethren right and left, and we were meeting in twos and threes. We were in perplexity, and it was a test to our faith. It is all right to be in the army when the band is playing. It is all right to attend Conventions. But later on, perhaps, sometimes things are not quite so good as we thought. As with soldiers, it is all right when the martial music is playing and they hear the cheering crowds and the praise, but when they are in the mud and the jungle and with danger all round them and they have to stand on their own, it tests whether their hearts are in the job, it tests their faithfulness, and so it is with us. That is why we are in the testing period now, and it is trying us out to see whether we love Him with all our hearts and minds and souls and strength. We have to stand on our own feet. We would like to lean on somebody else, but they have enough to do to look after themselves.

Again in Heb. 12: 3 we are exhorted to consider—"Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." What are we going to consider about Him? His birth, yes; His life, that is good; His parables and teachings are fine. But it says, "Consider him that endureth such contradictions." That is the point. The contradiction of sinners against Himself. How they traduced Him and accused Him of being a blasphemer against His Father, a disloyal person. But was He a blasphemer, and disloyal? No.

Consider Him when He went through the agony of Gethsemane; what He went through, and His experiences. He had to stand on His own feet. Nobody understood Him. John and James and Peter could not even stay awake. He came back to them and found them sleeping. We are so fallen, we do not know what a perfect man would suffer. We cannot understand it. We are born dying, and so full of aches and pains. He, of course, was in His maturity, and a perfect man.

"Consider Him who endured such contradiction of sinners against Himself." Consider Him who put up with such buffetings when He was arraigned before those different ones. Consider His attitude right through, before Annas and Caiaphas and Pilate, who could not find anything wrong with Him. The position was untenable, He knew He was innocent. But Pilate did not have the strength of character which would enable him to do the right thing. But he saw to it that the superscription on the cross was, "This is Jesus, King of the Jews," and would not take it down.

But the main point to consider is the behaviour of the Master. How they buffeted Him. He was a perfect man, and what it must have been to run the gauntlet of losing that life which He enjoyed, life in its fulness and perfection. What did it mean when the Scriptures say, "He was heard in that he feared?" He was fearful that He might have made some little mistake, and not alone was His own life in jeopardy, but that of the whole world was in the balance. We cannot appreciate what He went through. But the point for us to remember is, to consider Him, when we are tested and tried. We have not the same testings and trials that He had to go through, or not to the same extent. But if we consider Him we will be able to endure the contradictions of sinners against us.

Now we come down to ourselves. In Heb. 10: 24 we read, "Let us consider one another." Why? How? "To provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." In Canberra there are quite a number of refugees, and also embassies from different countries, and I have often noted how they congregate together, because they speak the same language. So do we. And can we refuse to obey such an exhortation when it comes from the Apostle, to forsake not the assembling of yourselves together? Especially in the light of the following words, "so much the more as ye see the day approaching." How else can we help each other?

We might ask ourselves, are we helping or hindering the brethren? We can help with prayer, and if we are praying for people we will find ways- and means of helping them. We should not pray for them and stay away from the meeting. If they are sick, we will not stay at home. Prayer would be ineffective then. We can only help each other by attending the meetings and visiting the brethren and helping them. We cannot help discussing some outside things, but it is along spiritual lines that we want to concentrate. There is so much to talk about. We do not want to take up too much time with the things of this earth. And we do not want to go to the meetings knowing nothing about the topic. There is as much good obtained by each individual from the preparation as from the brethren who speak. Unless everyone contributes something, it is not fair. We are of an independent nature, generally. If someone gives us something we want to give something back. Each part of the body should supply something. The best illustration I can think of is that of a camp fire. In the early part of the harvest period there were grand Conventions; we often hear the brethren speaking of them, and the fire was burning brightly. Then, getting towards morning, there is a little ember here, one there, but it is getting pretty black and cold. How are you going to get warmth? Get together. If we do that, we will be all right. We will have love abounding in our hearts and shining in our faces like Stephen when he was before his persecutors. He had love in his heart. He was able to pray for his enemies, even though they stoned him to death.

Now I want to close with a little poem, called

"Others."

"Lord, help me to live from day to day
In such a self-forgetful way
That even when I kneel to pray
My prayers will be for others.

Help me, in all; the work I do,
To ever be sincere and true,
And know that all I do for Yon
Must needs be done for others.

Let self be crucified and slain,
And buried deep, and all in vain
May efforts be to rise again,
Unless to live for others.

And when my work on earth is done
And my new work in heaven begun,
May I forget the crown I've won
While thinking still of others.

Others, yes, Lord, others;
Let this my motto be,
Help me to live for others
That I may live like Thee."

Radio Witness to 3B0 and 2CA. •

The opportunity for extending the witness by Radio to 3B0 (Bendigo, Vic.) and 2CA (Canberra, A.C.T.) is now

available, and commencing Sunday, July 2nd, both these stations will broadcast the Frank and Ernest sessions every Sunday morning at 10 o'clock. All friends living within range of these stations are asked to make these sessions known to as many people as possible. Advertising cards are now ready for this purpose.

The witness through 3SH (Swan Hill) will be concluded for the present on Sunday, July 9th. It is expected that 3B0 Bendigo and 2CA Canberra will reach practically all parts covered by 3SH, as well as opening up new areas in well populated localities throughout central Victoria and parts of New South Wales. The area covered by 2WG last winter will also now be reached again from 2CA, so those friends who appreciated the Talks from 2WG (Wagga) may again listen regularly. The wave lengths for these stations are 3B0 Bendigo, 309 metres; and 2CA Canberra, 286 metres.

Correspondence.

Victoria.

Dear Frank and Ernest—I am just writing you a short letter to tell you how much my husband and I appreciated your Talk on the two parts of God's Kingdom.

As those who talk or know about "the high calling of God in Christ Jesus," which "a chosen generation, a royal priesthood, an holy nation, a peculiar people," are to occupy, are so very few and far between, it makes one's heart rejoice very much to hear any one speak along these lines.

God's plans and purposes are truly great for the benefit of the whole of mankind if they will but accept them. To know that in the next age God's promise to Abraham of the blessing of all the families of the earth will be accomplished, when men who have not at the present time been brought to an accurate -knowledge of the truth" will be, is grand indeed. "That was the true Light, which lighteth every man that cometh into the world."

Then the "princes in all the earth" will be near to help and encourage them, when we of this age will be sitting with Christ in His throne, judging not only men but angels also. May that time soon come. I remain, Yours faithfully.

Frank and Ernest—Dear Sirs—It is with pleasure I listen to your Sunday morning broadcasts from 3GL, and I would like to have some of your Talks to read. There is a difference in the way you explain the readings, a way which I can understand and hope to profit by. I would like to pay for the pleasure of having your Talks to read, so let me know what I am in your debt. Do you supply your Talks weekly or monthly, as I would like to follow them up. Yours sincerely.

To Frank and Ernest—Dear Spiritual Speakers—I thank you for the various papers, broadcast reports, and the helpful book "Hope Beyond the Grave," which you so thoughtfully and kindly sent to me, and which I am still reading. They all contain just what my spiritual being is in want of in this mundane life. I shall, as the days go by, give them to others who are ripe for such spiritual knowledge. I hope too that they may realise the happiness that lies in the future of heavenly bliss, when we have passed out of this world of sorrow and wickedness, thank God, touched here and there by such speakers as Frank and Ernest, with the supreme sunlight of sincere Christianity.

Enclosed please find postal note for 3 /-, the sub. for year's delivery of "Peoples Paper." Yours in hope.

Dear Sir—I would be very pleased to get a copy of your Bible Talks which I love to hear and from which I receive quite a lot of knowledge and also a lot of pleasure, and am always sorry when they are finished. I am working shift work of a Sunday and some days I am not able to hear them. I intend to forward the Talks on to my son in New Guinea for him to pass on to others. I am quite willing to send something in weekly to help to pay the expenses. Wishing you all the best and may God spare you to continue on in your good work. I remain, Yours Sincerely.

South Australia.

To Frank and Ernest—Dear Sirs—I am just writing you a few lines to tell you how much I enjoy your discussions on the Bible on Sunday mornings.

It is much easier to understand than listening to many sermons, as you discuss same in every-day language.

You mentioned a certain little booklet last Sunday that would be beneficial for everyone to read, but I have forgotten the name; would you please forward me a copy of same, also a copy of your Talks that you broadcast every Sunday. I would like to forward same on to one of my daughters. May God richly bless your Talks and thanking you in anticipation. I remain, Yours sincerely.

To Frank and Ernest—Dear Sirs—I am an interested listener to your Talks on Sunday morning and feel benefited by them. On last Sunday it was very interesting and I would very much like a copy of same.

I have received some copies of "Peoples Paper" which I have enjoyed and have pleasure in lending same to others. One of these told me today they were splendid and he has sent over to get copies of the Talks, also the "Peoples Paper" and other literature, which he believes will help him in Christian work. Thanks very much for literature received and am looking forward to last Sunday's Talk, also to further "Peoples Papers" etc. Please find enclosed stamps for a copy of "Daily Heavenly Manna." Again thanking you, I remain, Interested.

Frank and Ernest—Dear Christian Friends--The "Peoples Paper" to hand with Biblical Dialogues enclosed for which

accept my sincere thanks. Needless to say, I continue to listen in to the Radio discussions Sunday mornings with the same keen interest and look forward eagerly to the little "Monthly Paper.- Though small, it certainly is rich in spiritual values, to say nothing of other items of intellect—re Question Box, also Correspondence and Radio activities.

I might inform you that after re-reading Dialogues I pass them on to interested friends that they too might derive the same spiritual comfort and consolation which I receive from studying them.

Well, good friends, in closing we feel assured that the Berean Bible Institute with its fellow Christian workers, with the aid of our prayers, that your good efforts are being abundantly blessed, which you all so richly deserve. Be assured that I shall be on the "spot" next Sunday morning (God willing) with the same keen interest to hear the voice of our good friend announce "Frank and Ernest."

Kindly accept the enclosed as a small donation to the General Funds and, once again, God bless you all. Yours sincerely.

Berean Bible Institute—Dear Sir—A friend of mine has given me a copy of "Peoples Paper" which I have found very helpful ; so much so that I am desirous of receiving a copy each month. Would you kindly forward same; also I would be glad to receive a copy of Frank and Ernest Talks each week.

Further, I would be glad if you would forward me the booklets on Bible Truths as mentioned in your April issue of "Peoples Paper." I would be glad also to have a copy of "Daily Heavenly Manna." Please find enclosed herewith 10/- for cost of same. Yours in Christian service.

Frank and Ernest—Dear Sirs—I have been an interested listener to your Bible Talks over 5PI for some time now. Many of your subjects are not new to me but all the same I enjoy listening very much. Would you please send me your Talk of a few weeks ago on "Restitution" I think you called it, also the booklet, "Hope Beyond the Grave." I remain, Yours faithfully.

Western Australia.

Dear Sirs—While in Perth I had the pleasure last Sunday of listening to your Bible Dialogue. I was very much struck by what you said re "I will restore all things." I am unable to get the station here, so cannot continue to listen. Could you let me have a copy of last Sunday's address, also if I forward postage could you send me each week a copy of your current address? Thanking you in anticipation of your kindness. I am, Yours sincerely.

(Free copies of all Dialogues are gladly supplied, upon request.—B.B. Institute.)

Frank and Ernest—Dear Sirs—From time to time my husband and I have "listened in" to your very instructive Dialogues. This evening we heard only the last few minutes of your discussion. Frequently, we miss the session for various reasons. So we would like to avail ourselves of your generous offer re posting the Dialogues, especially tonight's, also your booklet on "Death, Hell and Spiritism," as announced over the air.

I pray God may richly bless your messages as they reach the homes of the people. Yours sincerely.

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**Volume XXV11 . No. 6 MELBOURNE, 1st JUNE, 1944 Price—
Threepence**

Worshipping the Lord in the Beauty of Holiness

(1 Chron. 16: 29; Phil. 1: 8-11). (Convention Address—Melbourne)

I HAVE sometimes seen "Worship the Lord in the Beauty of Holiness" displayed before a congregation, and could

not help feeling that neither preacher nor pew had sufficient knowledge of the Lord to carry out the injunction. In the degree that any lack knowledge of the true God, to that extent they will fail to render true worship. In Solomon's wise proverbs (Ch. 1: 7) he says: "The fear (or reverence) of the Lord is the beginning of knowledge." If any have no knowledge of God there is little regard for Him, but once a man knows about *the true God and His Plan, there begins to grow a reverence for Him, and the more the knowledge increases, the deeper the reverence and the more acceptable to God the worship.

It is pitiful to behold the fear which many have to-day concerning the Lord, a fear which is not based on true knowledge but rather on superstition because of lack of it, • and a far too common practice to hold fast to traditional beliefs without individual study of the Bible. . ,

The words of our O.T. text are found in the midst of David's psalm of thanksgiving which is very good to read. The old Patriarchs on different occasions raised their voices in eloquent testimony to God's goodness—they worshipped the Lord in true adoration. How much more, then, ought we do so at this end of the Age, when so much more knowledge of God and His Plan has been made available to His people. Better things have been provided for us than for the ancient patriarchs (Heb. 11: 40.); then how much more should our psalms of thanksgiving ascend unto God as we show our readiness to bring the required offering—even our bodies, our all, life itself. (Rom. 12: 1.)

If we have shortcomings along this line and are conscious of failure to render unto the Lord that which is His due, is it not traceable to lack of knowledge? The point I wish to make is, that if we have a perfect knowledge of God, of all He has done for us and is doing, of what He is planning and will do eventually for all men; and the part He offers us (the Church) in that Plan, how can we fail to render unto Him sacrifice and praise? Maybe we acquire this knowledge and respond spontaneously with praise and offering, but we are leaky vessels and there is need for us to renew our minds again and again that we do not forget our knowledge, the things which we have learned and been assured of (2 Tim. 3: 14) and thus leave off rendering the .praise and thanksgiving due unto His Holy name.

Jesus Christ is the foundation upon which any begin to acquire knowledge of God. As the Apostle expresses it, "Other foundation can no man lay." (1 Cor. 3: 11.) He goes on to say that even upon this foundation it is possible to build varying character structures, some of which will not stand the tests of time. This fact then is added incentive to seek after knowledge that we may build the right things in the right way—things that abide.

We notice in verse 8 of our N.T. text the close affinity Paul felt with Jesus. He said on another occasion, "We are ambassadors for Christ, we pray you in Christ's stead." (2. Cor. 5: 20). Yet again he said, "My life is hid with Christ in God." So now he is imploring the Philippian Christians and desiring their welfare even as Jesus himself.

Love is the whole motivating spirit of Christ and His followers—His prospective joint heirs to the Kingdom and members of His body. As the poet has said, "Where every lovely hue is light, And every grace is love." So in the next verse (9) we note how Paul connects the increase of Love with knowledge. The two things are inseparable. All growth in knowledge of the true God increases the spirit of love in our hearts, and anything that increases holy love in our hearts is surely a growth of true knowledge. It is interesting, too, to note that the word translated knowledge is, according to Young's Concordance—full knowledge. This is what the Apostle desired, a growth into full knowledge and full knowledge would mean a perfect love.

Concerning this perfected love, there are some splendid comments in Vol. 6, Pages 186-190, portions of which we would like to quote:—"We might divide the race course into four quarters, and say that in the first quarter we recognise love as a divine requirement and seek to have it, though able to apprehend it only from the standpoint of duty. We feel a duty love toward God because, as our Creator, He has a right to our love, a duty love toward our Lord Jesus also, because He loved us and we ought to love Him in return; and a duty love toward our fellows, because we realise that this is the will of God. The second quarter brings us a little nearer "the mark," so that those things which we 'at first sought to do from a duty love, we gradually considered in an appreciative manner and not merely as a duty. We saw that the things which God commands us are good things. We began to love God not merely because it was our duty, but additionally and especially because we saw Him possessed of those grand elements of character enjoined upon us—the personification of every grace and goodness.

"The third quarter mark we will call—love for the brethren. Alas! evidently a good many of the Lord's dear people have not yet reached this third quarter mark. We can see the perfection of the Father and the Son, and that they have no imperfections; we can realise their magnanimity toward us and our own shortcomings towards them; but when we look towards the brethren we see in one this weakness, and in another that weakness; and the temptation is, alas, too common to say to a brother, 'Let me pick out the mote from thine eye'—instead of realising that such a picking and nagging and fault-finding disposition towards the brethren is an evidence that we still have a large beam of impatience and lovelessness of our own to contend with. As we near this third quarter mark, we gradually get the beam out of our own eyes—we get to see our own blemishes and to appreciate more the riches of our Lord's grace toward us; and the influence of this upon our hearts is to produce in us a greater degree of the spirit of meekness, patience and gentleness toward all—and this enables us to overlook or cover a multitude of sins, a multitude of imperfections in the brethren, so long as we realise they are surely brethren trusting in the precious blood and running for the same prize.

"The fourth or final quarter is Perfect Love—toward God, toward our Brethren and toward all men, and is the one we are all to seek earnestly to attain to as quickly as possible. Let us not dally at the quarter marks, but run patiently, perseveringly, energetically. There is a sense in which we are not to love the things of the world, but there is also a sense in which we are to love and do good. unto all men, especially the household of faith—a love which includes even our enemies. Not until we reach this position are we copies of God's dear Son."

Surely all God's true people aspire by grace to reach this desirable condition, and reaching it to retain it. As the

Apostle says, Having done all—stand.

Looking at our text again, let us not pause at knowledge, but read on to the middle of the verse—“that your love should abound yet more and more in knowledge and all judgment, that ye may approve things that are excellent.” I find this passage rendered in a variety of ways, but after careful comparison find that the original A.V. is quite good and the Diaglott also helpful. It seems evident that what Paul meant was a desire for growth in knowledge to the point outlined in Heb. 5: 12-14, “those who by reason of use have their senses exercised to discern both good and evil.” The Christian’s quest is not for worldly knowledge that puffed; up and maketh proud, but for the knowledge that maketh wise unto salvation—tendering to humility and true Godliness We seek no B.A., M.A. or D.D. or any worldly title, but rather a knowledge of that way which at the journey’s end will bring sweet music to our ears--”Well done, good and faithful servant.” This is definitely a way in which we will not receive the acclamation of the worldly.

It was the earnest desire of Paul that the Philippian Christians should be able to decide hard questions and to guard “sound doctrine” fully attested by Gods Word “approving excellent things.” If knowledge increased along these lines the Apostle knew well that God-like love would fill the hearts and minds, and keep them sincere and without offence till the day of Christ.

Referring back to verse 9. What attitude do we adopt and how do we feel in our hearts towards those who oppose us in the way? Do we consistently hate the sin and love the sinner, or do we allow thoughts of animosity and bitterness to enter and remain? Are we sympathetic and kindly toward all men, seeking to help them to the extent of our ability in their struggle to earn their bread by the sweat of their brow in a sin-cursed earth, or do we act as one of the world; self first at every turn, thinking little of others?

Are we not told plainly that the saints shall judge the world? (1 Con 6: 2.) Are we not being hewn, chiselled and polished as stones for the Temple? Therefore, we would expect the experiences that providentially come to us, to mould us to that disposition that makes us merciful, kind and loving to all, even as Jesus.

I read an article in which the writer had some edifying things to say respecting the love and mercy side of judgment. It was pointed out that men, when thinking and speaking of judgment, thought chiefly and almost exclusively of its punitive side, or a recompense for wrongdoing. The writer showed very beautifully that while God’s judgment to be exhibited through Christ’s Millennial Kingdom would surely have a punitive side (stripes would be necessary in some cases in order to correct), yet God’s character is one of great Love and tender mercy also. Men are ever ready to condemn and punish the criminal, but slow to relieve the oppressed and afflicted. That was a great fault of the Pharisees. They allied themselves with the rich and influential, and instead of practising true Christianity, by helping those in need, they made a great outward show of piety, but placed heavy burdens on men’s shoulders and devoured widows’ houses. (Matt. 23: 4-7, 14; contrast James 1: 27.) How different it will be when Christ and His saints judge the world. (Read Psalm 72: 1-7.)

Since, then, we are being prepared for this great mission we can measure our readiness somewhat by our feelings towards the groaning creation. Have we an earnest desire for the consummation of all things—the Kingdom established, and the burdens rolling from men’s shoulders as they walk up the highway of holiness? (Isa. 35: 8-10.) It was chiefly the knowledge of the great mercy and loving kindness of God to be extended to all, not the punitive side of judgment, that caused the Psalmist in effect exultingly to exclaim, “Let all rejoice before the Lord for He cometh to judge the earth.” (Psalm 96: 8-13; 98: 4-9.)

In the last verse of our text we see that the ultimate result of Christians growing in love, and abounding in knowledge and judgment, able to hold fast “sound doctrine” and approve excellent things sincerely and without offence, as blameless and harmless sons of God (Phil. 2: 15) is to be filled with the fruits of righteousness which are by Jesus Christ unto God’s glory. What are these fruits? Gal. 5: 22, 23 answers the question for us. We find here nine graces—fruits of the holy spirit, the fruits of righteousness—and the greatest of these is Love. One has said, “All these elements of character are really parts of love.” Someone (unknown) has suggested that these fruits of the spirit might be defined as follows:—(1) Joy—Love exultant. (2) Peace—Love in repose. (3) Long suffering—Love enduring. (4) Gentleness—Love in society. (5) Goodness—Love in action. (6) Faith—Love on the battlefield of life. (7) Meekness—Love in resignation. (8) Temperance (moderation)—Love in training.

The pen of another has suggested further that the nine graces can be divided into groups of three thus:—Love, joy, peace—Character as an inward state. Long-suffering, gentleness, goodness—Character in expression toward men. Faith, meekness, temperance—Character in expression toward God. It might be helpful to run briefly through them keeping these suggestions in mind. First, Character as an inward state. Love must pervade every thought and act, for God is Love. (1 John 4: 8, 16.) It is this love indwelling richly that fills the Christian with joy—Love exultant. Listen to Paul, a prisoner at the bar, replying to King Agrippa, “I would to God that not only thou, but all that hear me this day were both almost and altogether such as I am, except these bonds.” (Acts 26: 29. Read also Rom. 8: 35-39.)

Peace. What balm is in the word. As we look upon the world to-day where can we find it? Never in the world’s history has it been so lacking—amongst nations or in the individual heart. But in the Christian’s heart it is found flowing on like a river—never ending, never mind what the experiences. (Isa. 48: 18.) This is love in repose—a peace the world knoweth not. (John 14: 27.)

Now the second group—Character in expression toward man. Long-suffering. All in the narrow way realise that there is full scope for the exercise of this grace in the daily round. We are in almost continual contact with those who walk in darkness, according to the course of this present evil world and we need often “to consider Him who suffered such contradiction of sinners against himself” that we do not become weary and faint by the way. (Heb. 12: 3)

Those whom I come in contact with each day,

Disturb me oft by things they do and say . . .
And thoughtless actions have left such a sting,
I could not find it in my heart to sing ;
But in the things which try my patience so
I'll thank Him that I have a chance to show
How sweet and kind and loving I can be
How much His holy spirit dwells in me. (Rebecca Doney) .

This is long-suffering—love enduring—and the next grace, Gentleness, is closely linked with it. We must not meet reviling with reviling, hard word with hard word, but be gentle unto all. (2 Tim. 2: 24; Titus 3: 2.) Surely indeed, gentleness is the outworking of Love—in society.

Next we have goodness—love in action. Many Scriptures come to mind along this line. We must be doers of the Word (be active) not hearers only. Let us do good unto all men as we have opportunity. We should seek to guard against letting our goodness rest at sympathy with the groaning creation. Let us do what we can to assist all—in Scriptural proportion—the Brethren, household of faith, and all men generally. We are to seek to be copies of Him who sought not to be ministered unto, but to minister.

Next we have Faith—one of three graces showing Character in expression toward God. Without faith it is impossible to please God (Heb. 11: 6) and this chapter which has been referred to as God's honour roll, bears testimony to the fact that faith in the character bears a good report from God. The early verses of chapter 12 show that reflection upon this great cloud of witnesses should encourage us to a strong faith also, and reminds us to look to Jesus, the author and perfecter of such. According to our faith so is it unto us. If our faith is strong nothing is impossible unto us. "Lord increase our faith" (Luke 17: 5) for this is the victory that overcometh the world, even our faith (1 John 5: 4). But let us never forget that the world, the flesh and the devil are vigilant enemies, so let us cultivate a strong faith—showing love to God on the battlefield of life.

Meekness—love in resignation. To the mature Christian this is a most beautiful thought. Love in resignation. Immediately we hear our dear Saviour, "Nevertheless, O Father, not my will but Thine be done." How sweet, how comforting and beautiful are these words to those who know the truth relating to membership in the Body of Christ for "we have the mind of Christ" (1. Cor. 2: 16) which summarily means that Jesus never dictated to the Father, but readily acquiesced to His will or way. Happy are we indeed if we can meet all life's disappointments and trials without fuss and fret in true meekness.

If Thou tallest to the Cross,
And its shadow come,
Turning all my gain to loss,
Shrouding heart and home,
Let me think how Thy dear Son
To His Glory came,
And in deepest woe pray on,
Glorify Thy Name.

This is Love—in resignation—meekness, beloved of God. The last mentioned grace or fruit is Temperance, and in Young's Concordance it is seen to carry the thought of self control. This is also a necessary expression of character toward God. Verily it is Love—in our training. The apostle in 1 Cor. 9: 24 explains how men who run for a prize, train first and are temperate in all things as to what they eat and drink, etc. Therefore, he says, I run and fight well for the prize I seek, and keep under my body and bring it into subjection lest, having preached to others, I myself should be disapproved of God.

If we make mistakes and God chastens us, let us quickly acknowledge the fault and thank God for His dealings with us. (Heb. 12: 5-8.) Let us make straight paths for our feet and be not rebellious against the Lord's chastening. Rather, profit by the experience and be healed. (Heb. 12: 11-13.) Practise self-control--love to God in our training. If we have and retain all these things in our hearts and minds, endeavouring with God's help to practise them daily, surely we can at all times and in all places (not only, nor necessarily at all, in places built by men's hands) worship the Lord in spirit and in truth—in the Beauty of Holiness.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

Published by the Berean Bible Institute, 19 Ermington Place, Kew, E4, Melbourne, Victoria, Australia.

A short report

AT this time each year a short report on the work of the Berean Bible Institute is presented, the 12 months' period being covered with the close of April. Once again the thoughts uppermost in mind are those of gratitude and thankfulness to our Heavenly Father for His blessings in connection with the efforts to serve His cause of truth, together with so many of our brethren, throughout this and other lands, who delight in the service of the Lord.

It is a pleasure to state that the general work of the Institute has continued nicely throughout the past year, and in

some respects has increased, even apart from the Radio effort. As the latter is a new avenue of service, it will be dealt with separately in some detail below.

The monthly periodical "Peoples Paper and Herald of Christ's Kingdom" continues to be the main means of contact with our brethren and reader's generally, and it is encouraging to hear of the general appreciation of the message this little journal carries from month to month to all who desire its visits. The assistance received from various brethren contributing to the pages of "Peoples Paper" is gratefully appreciated. Our friends will be pleased to hear that quite a number of new names have been added to the subscribers' list over the past year, and it is hoped these new readers may be encouraged in the Christian way, not only by the "Paper," but by other literature recommended as valuable helps to Bible study. The Apostle's exhortation, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," shows what is essential for growth both in grace and knowledge of the Lord.

While the increase to 3/- in the annual subscription to "Peoples Paper" over the past year and the additional subscribers have helped materially towards the publishing of the journal, extra printing costs are now involved, making the "Paper" still dependent on the General Tract Fund to a good extent. However, considerable numbers of the monthly are distributed free, and in this way a good work is done. Those friends on the free list are again assured that their copies are gladly supplied, all that is necessary is to renew the request each year. Extra supplies of all issues of "Peoples Paper" are available free for distribution, and three month's free copies are sent to all names sent in for this purpose. All friends are invited to submit lists of addresses where good may be done.

The general witness work with tracts, cards and newspaper advertisements has continued to some extent, though not as extensively since the Radio work has been under taken. Restrictions on paper does not allow the liberal supply of tracts as formerly, though some quantities have been distributed to advantage, and supplies are still available. The placing of Consolation Cards with bereaved persons is still highly recommended; a nice number of responses has been received from this work, the recipients of the cards in many cases being much comforted and helped in their sorrow by the message of truth. There is opportunity for still other classes or individual friends to engage in this comforting work; cards are supplied free from the General Fund on application.

More books and booklets have been distributed over the year past than formerly, some of these being despatched overseas. It is hoped to have stocks of some books replenished shortly which at present are out of print. Reference to these will appear in the columns of "Peoples Paper."

The General Tract Fund by which the work is carried on generally has received voluntary financial support, by the Lord's overruling providence, enabling all expenses to be covered and leaving a credit of L14/1/6 to commence the new year. It is realised that the total of voluntary contributions represents much of loving sacrifice on the part of many friends in the interest of the Lord's work. Once again the prayers of the brethren are requested upon the work in hand, that the Lord's blessing and guidance may be realised in all the privileges of service that may yet lie ahead.

That we are living in momentous times there can be no doubt. Great events in the present terrible conflict are expected in the near future, but amidst all of earth's commotions the Lord's people are surely most favored, in that they may confidently look forward to the consummation of their heavenly hopes, and also rejoice that the poor world is shortly to be delivered from its troubles through the establishment of Christ's Kingdom. "We according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." (2 Pet. 3:13, 14),

The Radio Work

ALL our friends interested in the spreading of the Gospel message by whatever means are available will be pleased to hear of the Radio witness continuing well with quite good average response. As in all other features of the work, so with the broadcasting of the truth, thankfulness to the Lord for His blessings and privileges granted is of first consideration and is continually offered to Him.

In January, 1943, a start was made with this work in Victoria through 3GL, made possible, under the Lord's, providence, by the voluntary assistance of a number of brethren and the co-operation shown by our friends of "The Dawn" in U.S.A.

The response and appreciation of the message broadcast in the Frank and Ernest sessions was at once encouraging, and since that time interested friends have been added to the listening circle, a nice number of whom are rejoicing in the Lord and His great plan of salvation.

During last year it was found possible to engage station 3SH and later 2WG for these sessions (the latter being for a three-months period). Then in October last extension was possible to SAD and SPI in South Australia enabling practically all that state to be covered. At the same time, our brethren in Perth were alive to their privileges of service also and were able to engage station 6PM and 6AM and broadcast the same message of truth in their locality.

In reviewing the responses to this witness work the most encouraging feature is not the numbers of enquiries received (though these are considerable) but the deeper appreciation of the truths of God's Word manifest by numerous listeners as a result of these weekly talks. Some friends who had been for some time mourning in Zion have been found and refreshed greatly hearing the heavenly hope and glad tidings of the Kingdom afresh; others have been assisted out of denominational bondage, and many say that the Sunday Talks fill a long-felt need and are never missed.

The method used of offering a full printed copy of every broadcast, as well as other literature, has appealed to earnest listeners, thus enabling them to study the subjects thoroughly with their Bibles. This of course is just what is

necessary for anyone to become an individual Christian—to know the truth, and to act upon it in harmony with the Lord’s will. Free copies of “Peoples Paper” are also sent and continued for at least three months to every enquirer. Quite a number of our Radio friends have subscribed to the monthly “Paper” and some have contributed to the cost of the broadcasts in appreciation of the help received.

Many of our friends of years ago are also refreshed by the message over the air, and feel that it is a real means of fellowship to listen to the joyful message of truth, especially in the isolated parts; this is also most encouraging. The copies of Dialogues are also appreciated by many of the brethren and considerable numbers are now being posted out each month with the “Peoples Paper.” These copies are free, the initial printing being covered by the Radio Fund and further supplies are provided from the General Fund. Other friends who desire to receive the weekly broadcasts with their “P. Papers” should send word to that effect.

The efforts on the part of a good number of friends to make the Radio sessions known by distributing the Radio slips is a very good service, and others who can engage in this work are advised to do so while the opportunity is available; that is, those within hearing distance of the broadcasts. Friends further afield are welcome to the printed Dialogues and other tracts for distribution amongst likely cases.

The Balance Sheet below shows the amount of voluntary contributions and the expenses met for the Radio work over the past year. Under the Lord’s providence, it is evident that much good is being done by the sacrifices of the brethren generally, and after all expenses have been met a credit balance of Z49/10/5 is carried forward for further use. The future opportunities for this work are in the Lord’s hands, and His guidance is sought, in harmony with His good will. The prayers of all dear friends are desired also upon this branch of the work in His name.

Radio Fund.

To Credit Balance	1st May, 1943	147	5	1
Donations		574	0	4
			5	5
		£ 621		
By Radio Stations-3GL,	3SH, 5AD, 5PI,			
	2WG., for various periods to 1st May,			
		£370	2	7
„ Advertising—Radio and other Papers, Cir-	culars and Cards for distribution	139	7	8
Recordings..		20	0	0
„ Printing Quantities of Dialogues		27	5	0
„ Extra Radio Printing		6	10	3
„ Travel and Sundries		8	9	6
„ Balance		49	10	5
		621	5	5

Question Box.

Question—In what way does the fourth watch in Mark 6:48 typify the early dawn of the Millennial day, as per “Studies Comment.”

Answer—With reference to the comments on Mark 6:48, it seems that the event of Christ coming to the disciples in the fourth watch on the sea, was taken as a picture of Christ’s Second Advent (His Second Presence), delivering His Church from the waves of trouble at the end of this Gospel Age, and bringing them safely to shore—to our heavenly shore.

This, we believe, is a beautiful picture, but our thoughts differ on the point of this taking place at the beginning of the Millennial Age. It will be remembered that it was thought the Millennial Age commenced about 1874, and that there was an overlapping period for the events closing one age and opening up another. No doubt most of the friends in the truth have seen for many years that the Millennial Age in no sense can begin until all the Lord’s people are gathered home; and the time of trouble over; then will be ushered in the glad day of restitution, the 1000 years of blessing and healing, and restoring, which is shown later on in the same chapter, where, when Jesus and His disciples reached the shore (the Church complete with Him), He healed the sick in all the villages and country round about (verses, 53-56). •

The fourth watch, according to the Roman division of the night, which the Jews had adopted, would be from 3 a.m. to 6 a.m., and would fitly represent in the picture the closing period of this dark night of storm and trouble, sin and death, during which our Lord is present, and soon, with all His faithful saints, to arise as the morning light, at the end of the fourth watch—the Sun of righteousness with healing in His beams. Still there is yet a period of darkness for the world to go through, which will make the morning all the more beautiful, and appreciated by all when delivered from this present evil world (Psalm 30:5).

Watch and Pray.

IN the case of our Lord and the Apostles we see illustrated the value of watchfulness and prayer in the dark hour of trouble. Our Lord followed the direction He gave to the disciples; He watched, He prayed, He got a blessing, He was strengthened, and came off victor. They did not watch and did not pray, failing to realize the necessities of the occasion, and as a result we find them scattered, bewildered — and one of them, the very strongest of them all, who boastingly had said a little while before, “Though all men forsake Thee yet will not I,” was so overpowered by his surroundings, and so weak through lack of the very strength he should have obtained through watching and prayer, that he denied the Lord with profanity.

Whenever we find the Lord’s people attempting to live a life of holiness and consecration, yet ignoring the injunction of our Lord to watch and pray, we know that they are unwise; and that however much they may be virgins, pure ones, they are foolish; they cannot hope to gain the victory over self and sin and the Adversary, single-handed, alone. If the Master Himself needed strengthening, surely we also need it; and if He received it in response to supplications with strong cryings and tears it is an intimation to us of the way in which God is pleased to bestow the full assurance of faith which is able to strengthen us as good soldiers to endure any and everything in His Name and service. Those who seek the Lord earnestly and in prayer are as sure to receive a blessing as was the Lord Jesus Himself.

So to speak, we are now in the hour of trial which cometh upon the whole world to try them. The present is represented in the Scriptures to be “the hour of temptation” or testing at the close of this age. It is the Gethsemane hour, in this sense of the word, to all who are the Lord’s true people, fully consecrated to Him. It is the hour, therefore, in which we, like our Lord, should be seeking our Father’s face to receive the full assurance that we are His, and that He is ours; and that we may rely confidently on His strength to carry us through this time. It is the time in which we are to make sure, a.; we sometimes sing: “O let no earthborn cloud arise to hide Thee from Thy servant’s eyes.” It is a time in which those who neglect the Master’s words, “Watch and pray, lest ye enter into temptation,” will be sure to enter into temptation, and be tolerably sure to fall therein.

Some make the mistake of praying without watching; others make the mistake of watching without praying; but the safe and only proper method is that which our Lord directed, to combine the two. We are to watch, and to be on our guard against the encroachments of the world, the flesh and the devil. We are to watch for all the encouragements of the Lord’s Word, the evidence of their fulfilment, the signs that betoken His presence and the great changes of dispensation just at hand. We are to watch for everything that will strengthen us in faith and hope and loyalty and love; and while watching we are to pray without ceasing. We are to pray together as the Lord’s people; we are to pray in our homes, as families; we are to pray in secret, in private. We are to have the spirit of prayer in all that we say and do: that is to say, our hearts should be going out to the Lord continually for guidance in all of life’s affairs, that we may do with our might what our hands find to do, in a manner that will be acceptable to Him, and that we may be shielded by Him from temptation that would otherwise be beyond our endurance, and that we may be ultimately delivered from the evil one and have a place in our Lord’s Kingdom. Brethren and sisters, let us more and more remember -And put into practice these words of our Lord, “Watch and pray, lest ye enter into temptation.”

Correspondence.

Scotland.

Berean Bible Institute. Dear Friends—The beginning of a new year is a reminder to us that once again our subscriptions to the “Peoples Paper” are due, and we have pleasure therefore in forwarding this as usual. As in past years 10/- of the enclosed amount is from Sister ; 11 is from this household. . . We are glad to say the “P.P.” continues to reach us regularly, although occasionally we get two months’ issues with the one mail.

I have to thank you for sending your last year’s acknowledgment by airgraph. You may remember that when I wrote last I asked some questions regarding the meaning of the word “Artos,” bread, and you referred to the use of the word in connection with the shew-bread, thereby proving that the word “Artos” does not always mean leavened bread. I am very glad that you have pointed this out, as it appears to be a very conclusive argument. The references you give prove that the shew-bread was unleavened bread,, as is also mentioned in “Tabernacle Shadows,” and corroborated by various Bible dictionaries. I must say “thank you” for that helping hand. . .

Meetings still continue to be held regularly every Sunday in Dundee. The subject of study at time of writing is Hebrews, which surely provides strong meat; opinions sometimes differ, but the spirit of brotherly love takes first place.

A few weeks ago one of the oldest of the present truth friends in Scotland passed to his reward at the ripe age of 84. Peter Luke was one of Scotland’s “rough diamonds.” He was well known among the Scottish brethren and had a deep knowledge of present truth and a pawky way of expressing his thoughts that made him well liked. Before the colporteur work became a regular feature of the work in Scotland, Peter Luke travelled about the rural districts with his bag of books. When my father and mother were alive, Peter Luke was a frequent occupier of the “prophet’s room” in our home. His participation in the evening prayers were a delight to listen to : he talked to his Father as friend to friend. Bro. Peter Luke and Bro. and Sis. Murray were a trio who carried the message to many of the villages in Scotland.

With Christian love from the brethren in Dundee, including the household here. Sincerely.

Victoria.

Frank and Ernest. Dear Friends—I am writing to thank you for your very kind letter of last month ; I also wish to thank you for the “P. Papers” and Bible ‘Talks of last month and this month and I will be looking forward to receiving them each month. I cannot tell you how much I enjoy reading the good news and tidings of the Kingdom to come.

I have known of these things for a long time, but your Bible Talks and booklets have made God’s plan so much clearer and so easy to understand. Could you please send me the following—”Some of the Parables,” “An Open Letter to a Seventh Day Adventist,” “God’s Covenants,” and “Plan of God—in Brief.” I am enclosing 3/- . Thanking you again and I pray that God will bless the good work you are doing. Yours sincerely.

Bible Institute, Melbourne—Would it be possible to send me the last three Talks by Frank and Ernest, also booklet “Hope Beyond the Grave” ? I have listened to these Talks for nearly twelve months. I think they fill a great need. I hope they will continue. Yours faithfully.

To Frank and Ernest. Dear Sirs—Thank you very much for sending me your Radio Dialogues which I enjoy very much. I also look forward to listening in on Sunday mornings ; they are a great help. . . the wireless is a blessing for us old ones ; I am in my 75th year and without God’s help I could not go on so well. Hoping you will be long spared to carry on the good work. Please find 2/6 postal note for “Foregleams of the Golden Age.” Yours faithfully.

Dear Frank and Ernest—Out for a walk I picked up “The Voice.” Saw notification of broadcast on Sunday at 10 o’clock. First time I had heard of it; listened and was impressed. Also learnt I could send for free literature ; therefore I now modestly ask for the same and enclose stamps to pay for its delivery. Yours in sympathy.

South Australia.

To Dear Frank and Ernest—I received free literature some weeks ago for which I thank you, also letter: I quite enjoy your talks on Sunday mornings by Radio and look forward to same. Have had little spare time to read the papers, owing mostly to the serious illness of my husband, but the Lord’s people have been so good and in praying for me and mine. I also have a dear lady call on me occasionally who is so very interested in your Dialogues and literature that we can have a talk together.

Enclosed please find a postal note to value 5/- which will be of some little help to further on your good work in these latter days. I remain, very sincerely.

Berean Bible Institute. Dear Sir—Enclosed please find 3/- for twelve months’ subscription to your “Peoples” Paper” missing out those you have so kindly sent on to me each month. I wish I could send you more, but there are so many demands these times. However, I do thank you very sincerely for sending on these wonderful little papers which I read with real interest. You are really doing a wonderful amount of good with this literature and talks over the air, and may God bless you in the good work you are doing. I remain, Yours faithfully.

Dear Frank and Ernest—I received the booklets and papers some little time ago which you so kindly posted to me and since then I have received copies of the “Peoples Paper” and thank you very much.

I still appreciate your Sunday morning talks through 5AD, as also does my son, and although we still find it difficult to follow in some parts, even though you have apparently made it clear, we both feel that what you say, will eventually be. Enclosed please find postal note for 2/6. Would you be so good as to forward to me the words of the Hymn that is . . . and before and after your broadcast on Sunday mornings, also another book or two if possible. Again thanking you and may God bless you in your good work.

Frank and Ernest. Dear Friends—I wish to thank you for your letter and the parcel of Dialogues which I received some weeks back, also for this month’s “Peoples Paper” and Dialogues. . . The latest issue of “Peoples Paper” is rather good, the article on the Trinity and the description of the Person of our Saviour being particularly interesting. If a spare copy is available, it would be very acceptable.

We continue to listen to the broadcasts and on discussing them with my friend we both came to the conclusion that they were far too short, and that they were the only thing on the wireless worth listening to. Our reception of last Sunday’s Dialogue was not very nice. . . and we were extremely upset, because we do not want to miss a single word.

I will be pleased to accept advertising cards and any other literature you may care to send for the purpose of study or distribution. . . I saw the coupon relating to the book “Fore-gleams of the Golden Age” in the “Peoples Paper” so please find enclosed 2/3 for “Foregleams” and 5 / - as a small donation to the good work, also stamps to cover postage. Wishing you every success in the publishing of The Gospel of the Kingdom. I remain, Yours in Christian fellowship.

Frank and Ernest. Dear Sirs—I received the package of religious literature some weeks ago, and was very pleased to get it. I have delayed acknowledging with a view of going through it in order to ask for more that is recommended therein, and I am enclosing a list of booklets, etc., that I would like to read. Am also enclosing a cheque for £ 2 in compensation for same, and subscription to the “Peoples Paper” which I would like forwarded to me regularly,

together with copies of your weekly Sunday Talks.

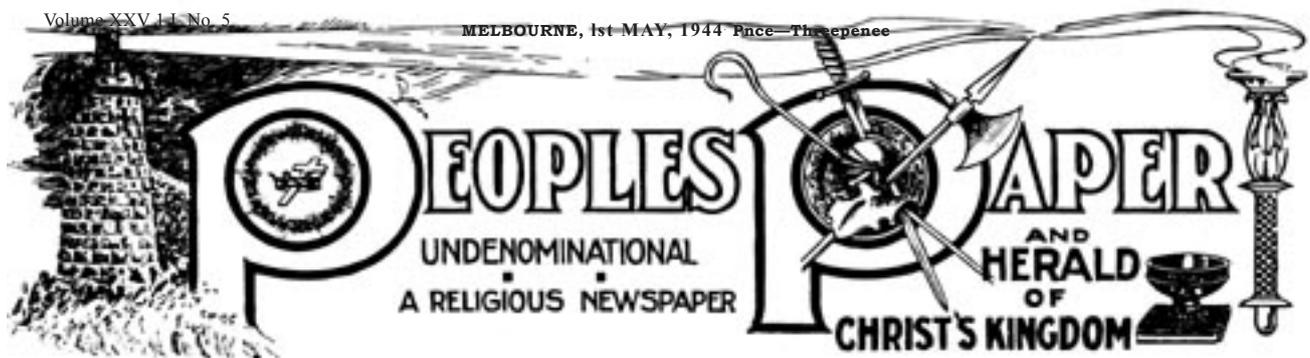
The balance of the £ 2 I would like you to accept as a donation to your funds, as I feel it is giving it into good hands for a great purpose. I find the literature received very interesting and helpful, and intend to pass it on. Thanking you for same and in anticipation of more. I am, Yours sincerely.

Berean Bible Institute. Dear Sirs—I am in receipt of the Frank and Ernest Dialogues which you forwarded at my request, also the other literature, “A New Dictator,” “Times of Refreshing,” also copies of “Peoples Paper” and “The Voice,” for which I sincerely thank you. I have read all this literature most carefully and found it most interesting and vitalising, and have passed it all on to friends.

I am desirous of becoming a subscriber to the “Peoples Paper” for which purpose I enclose 3 / -. Would I be asking too much for a copy of each Dialogue to be sent with the “Peoples Paper.” On account of my work I cannot listen in on alternate Sundays, and even when I do, I find it a great help to be able to read the Dialogue slowly and digest it more fully. Thanking you and wishing you well in your good work. Yours faithfully.

(Copies of all Dialogues are gladly provided, upon request. B.B. Institute.)

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Volume XXV11 . No. 5 MELBOURNE, 1st MAY, 1944

Price—Threepence

Be Ye Perfect, as your Father in Heaven is Perfect

(Matt. 5: 48.) (Convention Address—Melbourne)

IN this Sermon on the Mount we have brought to our attention very forcibly different sidelights on the character of God, and the character that should be developed in the followers of our Lord; this is manifest very particularly in the different little illustrations that Jesus gave respecting the explanation of the Law. For example, “Thou shalt not kill,” and there we find that one who would even hate his brother would be in the same category as one who was a murderer. And so on all through we have illustrations in which we should take heed unto our ways that we may have the character of the Heavenly Father implanted in our own hearts and lives. There are many ways in which we can take heed, and it is necessary for us to look on all sides of the subject. To that intent I had in mind these few lines:

“I keep six honest serving men, they taught me all I know ; Their names are what, and why, and when, and where, and who, and how.”

As children of the Heavenly Father, we have an enquiring mind and are always asking these questions and seeking an answer for them. We want to know the what and the why and the when, and the where and the, who and the how of all the different ideas that come before us, and to understand what is the mind of the Lord. There is one text which reads, “Get wisdom, get understanding; forget it not, neither decline from the words of my mouth” (Prov. 4: 5). There the thought is that we should always be asking these questions, and seeking the information that would help us to obtain life, which is what all people are seeking for.

Our first question, then, is what is this perfection of God’s character, and the Bible reveals to us a God who is first of all very just. In fact, it tells us that justice is the foundation of His throne. In all His dealings with all His creatures He is in every way just with them. That gives us a very important clue when considering this subject of His perfection. Do we copy His example when we try to develop this trait of character? It is to our advantage to give very serious thought to this subject, so that no injustice may be done to anyone. Likewise, God’s forbearance or patience with those who err from the way of uprightness. Also His mercy toward all, and love shown in the gift of His Son to redeem us; in fact, the Bible says He is Love. Truly His love has been shown in many ways. He sends His rain on the just and the unjust, and the sunshine and light that comes by day and night are all of God’s provision, and are for all mankind,

whether they are good or bad. There are many other things that He provides for them, the beautiful flowers and the useful things in the mineral kingdom and also necessary things for our food and life. Whether mankind is good or bad, He provides these things for them all, and that is a thought that should be before our minds when we are considering the perfection that we should attain. It is not only that we should do good to those who do good unto us, but to do good unto all that we come into contact with, even our enemies. But we should especially do good unto those who are of the household of faith, who are seeking also to develop within them this perfection of the Heavenly Father. We find that our Heavenly Father does that too, that He provides very special blessings for these people, as e from the blessings provided for all mankind.

God manifests the Golden Rule to us and to all. We have often heard of that Golden Rule mentioned as being a guide that would straighten out the affairs of mankind in the world to-day. It is said that if people would live according to that Golden Rule they would be living in very much happier conditions than they are to-day, and that is so. God uses that Golden Rule in His dealings with us and with all, because He does not do anything to anyone that He would not like done to Himself. In all His dealings He likes to have in others the same elements of character that He has in Himself, as is emphasized in the verse before us. We find, too, that He has even given up the dearest treasure of his heart for the well-being of all, including those who were at variance with Him in doing all that they could, in a way, to besmirch His name, and yet in His love toward all mankind He has sacrificed His only begotten Son for their well-being. That is another point in the perfection of God's character that we need to have in mind, that we may develop along the same lines. To do good, even to our enemies—as our Lord said, bless them that curse us, do good to them that despitefully use us and persecute us and say all manner of evil against us falsely for His name's sake. There is a reward attached to the development of that character, and undoubtedly we would appreciate doing good even to our enemies if we have the spirit of love in our hearts that the Heavenly Father has toward all.

The next question that we have before us is: Why?—Why would we develop this character? What is the ultimate objective in developing this character like our Heavenly Father's? The Psalmist tells us that righteousness exalteth a nation, and that sin is a reproach to any people. We see this in our association with all kinds of people; those who do good, who work righteousness, and are manifesting a character that has high qualities, do not receive any bad rewards. That is the reason why we should have this perfection developed within us. It is along the principle that "whatsoever a man sows that shall he also reap" (Gal. 6: 7), and if we would have the greatest joy and blessing to ourselves, then we need to have within us this character that is so much like our Heavenly Father's. He finds pleasure and rejoicing in the expression of that character, and we would do just the same. We find that the full development of these points is that we really love righteousness for its own sake, not because we have to, but because it brings such rich rewards, and therefore we delight in it. Anything that is wrong, anything that is sinful, always brings a reward that has a nasty taste, and the rewards of doing good are joy and peace. So if we would have joy and peace of heart and mind we would need to sow in this way, and we would reap that reward. It would mean that we would hate every evil thing, and love righteousness, just as we read, "My son, give me thine heart" (Prov. 23: 26), and in the giving of the heart and the development of these qualities in the heart then we have joy and peace and blessing.

There is another question, When? When is this development to take place? We take a look down through the ages, and we find that this perfection is developed to some extent by all those who are counted as being friends of God. David is spoken of as being a man after God's own heart, because he delighted to do what was well-pleasing to God. And the same all the way down with the prophets of the Jewish Age, until we come to the Gospel Age, when this development is required, and required in a very particular sense. We remember that in the case of our Lord He was "made perfect" through the things which He suffered, and the same thing applies to His followers. This suffering that is associated with following in the footsteps of our Lord will not be required in the Millennial Age. In that time the people will still be required to develop righteousness and truth in their hearts and minds, but it will not be through the suffering that is associated with the doing of the Father's will at the present time. Now we find oppositions; the good that we would do is evil spoken of, and then we find it is very hard not to render evil for evil, but to be perfect even as the Heavenly Father is perfect. But in the incoming Age good will not be evil spoken of, and the wayfaring man, though a simpleton, shall not err therein in the development of the characteristics of the Heavenly Father. Now we are required to develop the character of the Father and to do so under very exacting circumstances. The Golden Rule that is required during the incoming age is one that would be comparatively easily developed, because of the assistance given in the Mediatorial Kingdom. Now, it is rather hard to forsake all and to be baptised into. Christ's death, following in His steps all down through life's experiences. But soon, when the Kingdom, is established, and the rewards are given to those who are faithful to their Lord, we will rejoice with exceeding great joy, and the way will seem short when we are with our Lord in the Kingdom.

But where would this perfection come in? We find that it is in our hearts, in the very thoughts of our minds, or in our desires, that we are to have the perfection that is like our Heavenly Father's. We cannot have it in the flesh, because we are born of the Adamic race, which is imperfect. But in our minds, our endeavours, our intentions, is where we can develop in the perfection that is pleasing to our Heavenly Father, and what our Lord and Head desired to see in all of His disciples. It is a perfection of desire, of will, of intention, and that is the one point that we can all attain, and as we come in contact with anything we know is wrong, we can always try and overcome that. We may not be successful, but by our endeavours to overcome these things that are wrong we are demonstrating that our desire, our will, intention, is developing in the right direction. But there will be a time, of course, when God's plan is more fully developed than it is to-day, when perfection of body will be obtained by the Church in the first resurrection, and by the world of mankind in general later on. That will be a glorious time, because then there will be no sickness or wrongs, as in the world to-day. And the pain that is associated with all the ills of mankind will have passed away, for God has

promised that He will wipe away all tears from off all faces. So when mankind in general have attained that perfection of body that is pictured to us in the Bible, they will then be able to render acceptable service to God, perfectly, and they will have that character which is pleasing in His sight and with which they will attain life.

It is all the little things of life that we have to take into consideration more particularly, because our Lord said, "He that is faithful in that which is least would also be faithful in that which is great." So when we think upon that, we realise that even the small things are important, these things we do not feel very much like doing, but if we do them as unto the Lord He would be pleased with our endeavour to do His will.

Then there is another question, and that is who? Who are the ones who would have this perfection developed in them? As we read the record in the 5th chapter of Matthew where this text is found, we find that it was the disciples to whom our Lord was speaking at that time. As disciples of Christ they would learn of Him, because that is just what the word "disciple" means, to be a learner or a pupil of a master. Christ is the Master or Teacher of His disciples, who would have this perfection of the Father developed in them. As we have mentioned before, there will be others besides the disciples of this present time who will have this perfection developed—all the world of mankind. We find, too, that this perfection is found with the angels in heaven, before the throne of God. That is one reason why He is pleased with them and He delights in their company, because they are perfect toward Him. They have His spirit, and they like to do those things that He likes to do. That is, we read that God is love, and the angels that are around the throne of God in heaven also have that spirit of love. And while talking of this perfection and its attainment, we find that it is love that must be developed in the human heart. We have selfishness as the ruling force within mankind at the present time, and the result is death, and in consequence we find that it does not really bring any lasting benefit to anyone. But When love is the mainspring of those who are disciples of the Master, then that does bring blessing, not only to themselves but to others, because they all delight to do what is well-pleasing to God, and would help their neighbour as well as themselves. So while we are learners now and followers of the Master, it is necessary for us to develop as much of that spirit of love in our hearts and minds as possible, so that we may be perfect even as our Father in Heaven is perfect.

Another question is also very important; in fact, it is one of the most important questions that come to us when we want to know anything. That is, How to develop this perfection. We know that if we have the desire for anything in particular, we try to arrange matters so that we can get it. So it is that we must first have the desire for perfection. Unless we have that as a foundation we would not get any further, because out of the fulness of the heart, the desires of the heart, the mouth speaketh. From the heart one gives praise and thanksgiving to God that is acceptable. And unless it is with the fulness of the heart and fulness of desire, we do not get any further, because it is not acceptable to the Lord. In Rom. 12 we are told to "be transformed by the renewing of our minds." If we do not attain what we want to attain, that is, this perfection, the first time, then we want to try again and again. Because of that constant endeavour we are showing the Heavenly Father that our heart is in the right direction, but if we let slip that desire, then undoubtedly we would not be very pleasing in His sight. But by patient continuance in well doing we have hope for the ultimate reward that is promised to those who are trying to live in harmony with God. There are other ways in which this may be developed within us, and we must not forget the promise that God will help us, and that if we would seek Him in prayer He would answer us if those prayers are in harmony with His will.

Then there is another channel of assistance in developing this perfection. Our Lord said in His prayer to the Heavenly Father, "Sanctify them (that is His disciples) through thy Truth. Thy Word is Truth." (John 17: 17.) When we read the Word of God and think upon the lessons which it teaches we are helped in the right direction, in the development of this perfection that is so desirable. Then again there is another way, and that is to associate with those people who are also endeavouring to develop that characteristic. As we are told in the Bible, "Forget not the assembling of yourselves together, as the manner of some is; and so much the more as ye see the day approaching." (Heb. 10: 25.) The reason for that is that we may help one another in the direction of developing character-likeness of our Lord and our Father which is in Heaven.

It is very necessary for us to concentrate on this development. It cannot be done in fits and starts, but our whole attention must be centred upon the work in hand. The value of concentration will be readily shown by taking one trait of character at a time—let us take patience as an example—fill your mind with Scriptures bearing on this subject, read articles from Reprints or any "helps" along the same lines and try with much prayer and supplication for the Lord's grace to grow in this fruit of the spirit for a week or more, then follow on with other graces of Christian character in the same way, such as Humility, Meekness, Forgiveness, Generosity, Godliness, Brotherly Kindness, Love, etc. The result will be well worth the effort and concentration, for we are told "If ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." (2 Pet. 1: 10, 11.)

The ultimate result of all this development is pictured to us in the Bible, in Revelation, as being something that would cause joy and blessing to each and all, when they all attain unto that perfection of character that is Godlike, and everyone who eventually obtains life will have developed that. Then joy and thanksgiving will be given to the Heavenly Father and to our Redeemer, for all the assistance that has been given to us to obtain this end. God Himself will be singing songs of joy with the rest of His creatures. This is expressed in Zeph. 3: 17, "The Lord thy God in the midst of thee is mighty. He will save. He will rejoice over thee with joy, He will rest in His love and He will joy over thee with singing." If that experience is with the Heavenly Father because of the outworking of His glorious character, then such would be the same experience of all those who would walk in the same way, because sin and unrighteousness will be overcome and passed away, and in God's universe there will be none who desire to do evil, but they will all look forward to doing what is good, to doing good unto their neighbour as their neighbours do good

unto them. In conclusion please read Heb. 13: 20, 21.

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PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.
Published by the Berean Bible Institute, 19 Ermington Place, Kew, E4, Melbourne, Victoria, Australia.

Convention News.

Adelaide, South Australia

THE Convention held at Adelaide during the Easter season was a most helpful and spiritually uplifting occasion. The general opinion was that it was one of the best, if not the best Convention ever held here. The spirit of Christ, the spirit of meekness, kindness and love was much in evidence, showing that progress is being made in the spiritual life.

All present expressed appreciation and thankfulness to God for permitting us to enjoy such a rich season of fellowship. To God alone be all the praise. The scripture texts chosen to be sent to those who had sent messages to the Convention are found in Isa. 41: 10, and Psalm 46: 1. Praise God from Whom all blessings flow. 'We trust that good and steady progress will continue to 'be made by all, so that we may bring forth "much fruit" to the glory of God.

Sydney, N.S. Wales

The Easter Convention in Sydney was attended with rich spiritual blessing, and was felt by all as a time of refreshing. The 'smiling faces and the hearty singing gave evidence of real enjoyment.

We were served with a number of fine addresses, one dealing with present day events, based on Revelation, which was very instructive. Friends from other Classes in N.S. Wales contributed very materially to the success of the Convention.

Memorial Observances.

Melbourne

THE brethren in Melbourne, joined by two members from the country, observed the Memorial of Christ's death on the evening of April 6th, with hearts full of gratitude and thankfulness to God and our dear Saviour.

As each anniversary of Christ's death comes round, there is the realization of another year of favours from the Lord in the past, and another year less in the pilgrim way for each consecrated member to walk in the steps of Christ, and these thoughts add weight to the deep significance of the observance in remembrance of Christ.

The beautiful hymns and Scripture readings from Isa. 53, Matt. 26: 17-46, and Luke 23: 1-46, together with the prayers offered on behalf of all the Lord's dear people everywhere, and the expressions covering the life of sacrifice of our Master and the special incidents relating to the closing hours of His life on earth, helped to remind all of the solemn privilege of again partaking of the emblems in remembrance of Christ, and showing forth their willingness to "follow the Lamb whithersoever He may lead."

Undoubtedly the Lord realised how profitable these yearly observances would be in the spiritual interests of His people, helping them to keep ever fresh in mind their complete dependence upon Him, and that the vows of consecration are to be fulfilled day by day, as each member seeks to serve his or her Lord by laying down their little all, faithful unto death. "If we be dead with Him, we shall also live with Him."

Birchip, Victoria

On the evening of April 6th it was once again the privilege of the brethren in these parts to assemble and in simplicity carry out the injunction of our Lord, to partake of bread and wine, as instituted by Him on the night of His betrayal, to serve as a remembrance of His flesh or body broken, and His blood shed on our behalf, thus affording us deliverance as our "Passover Lamb" from the destroying angels of sin and death.

Two visiting sisters present brought our number to six. After reading together Exod. 12: 1-14; Luke 22: 7-20; 1 Cor. 11: 23-29, 12: 12; 1 Cor. 10: 16, 17, thoughts were presented briefly reviewing the origin of the Passover and Memorial; Who may partake?; the closing incidents of our Lord's life on earth, and His great love for the brethren as shown in certain passages of John chapters 13-17.

After partaking of the emblems and singing of the concluding hymn we quietly departed, refreshed and blessed "in memory of Him," trusting God's grace sufficient to remain faithful till again we gather to partake, either here on earth or "new with Him in the Kingdom."

Adelaide

The Memorial service held at Adelaide was much blessed of, the Lord. Three members from Gawler, and two from country parts met with us, so we numbered thirty-four in all who partook of the emblems. We met with humble and grateful hearts, as we remembered again all that God has done for us in providing His beloved Son to be the Lamb who would bear away the sin of the world.

We are glad the Lord has provided this simple service which reminds us each year at this particular season that all our hopes of life and present and future blessing are available to us because Jesus Christ, by the grace of God, tasted death for every man.

What a privilege the church enjoys in being permitted to follow in the steps of Jesus' sacrifice; for it is given to us

not only to believe in Jesus, but also to suffer for His sake. May we all continue to “keep the feast” throughout the remainder of our earthly lives, daily feeding upon the Lamb, and the unleavened bread of sincerity and truth provided so abundantly for us in the Word of God. We remembered in our prayers all who love the Lord with sincerity.

Sydney

The Sydney Class observed the Memorial of our Lord’s death on Friday, April 7th, twenty-two being present.

The meeting was very impressive; each appeared impressed by the solemnity of the occasion.

We were reminded of the institution of the Passover (the killing of the lamb, sprinkling of the blood, etc.) typifying the Lamb of God which taketh away the sin of the world; the great love of the Father being manifested in providing the Lamb, and the love of the Son in laying down His life for us.

We were reminded also of our privilege in being associated with Him in His sufferings and the hope of sharing in the glory to follow.

Perth

Once again it has been our blessed privilege to celebrate the Memorial of our dear Redeemer’s death. Our study in the afternoon was in the form of a symposium, which we found very interesting and helpful.

For the Memorial Service suitable hymns were chosen. and the Scripture readings were from Isa. 53; Mark 14: 12-45, 60-65; John 18: 1-8, 19-40; John 19: 1-19. In his address the speaker took us from the slain lamb in the type to the anti-typical Lamb of God, slain for us, which is the all important feature—”Christ our passover was sacrificed for us.”

This is one day in the year that our dear Lord asks us to remember Him in this way. His body was broken for us at great cost to Himself; not silver and gold but His own life He gave, and we too are glad of the privilege to be broken with Him and to be made partakers in His sufferings, to drink of His cup. The emblems were then partaken of. We sang a hymn and parted.

Burnie, Tasmania

On the 6th inst., we met to celebrate the Memorial Supper. We started at 3 p.m., two Brothers giving a 15-20 minutes talk. Thoughts were brought out of our dear Redeemer’s loving care of us in instituting “till He come,” this solemn little reminder of His great, finished work. His wonderful love was manifest in not taking all the honor and glory to Himself, but passing it on (His merit) through His body members, that they with Him might constitute the glorious and complete Christ, and the antitypical firstborns will lead the world out of the bondage of sin and death.

What manner of people ought we to be, when each year, with its increasing understanding, makes “this mystery” clearer and more soul-satisfying; also that as Christ in the flesh, and thus His ambassadors our thoughts, words and actions should have that jealous oversight, watching and praying that in heart intentions we may be acceptable unto the Lord, in Christ. The last lap of the race requires every muscle and nerve strained to the uttermost, to run as to obtain. These and other thoughts were given and pondered over. In the evening the emblems were partaken of. All were remembered at the throne of grace, especially those partaking on the 6th.

Christ’s Dossier.

The following which is said to be a Translation of a letter of Publius Lentulus, in which he describes to the authorities at Rome the features and figure of Christ, may be of interest to our readers.

DESCRIPTION OF THE PERSON OF OUR SAVIOUR.—The following was taken from a manuscript now in the possession of Lord Kelly, and in his library, and was copied from an original letter of Publius Lentulus at Rome. It king the usual custom of Roman Governors to advise the Senate and people of such material things as happened in their provinces in the days of Tiberius Caesar, Publius Lentulus, President of Judea, wrote the following epistle to the Senate concerning our Saviour:—”There appeared in these our days, a man of great virtue, named Jesus Christ, who is yet living among us, and of the Gentiles is accepted for a Prophet of truth, but his own disciples call him the Son of God—he raiseth the dead and cureth all manner of diseases. A man of stature somewhat tall and comely, with very reverend countenance, such as the beholders may both love and fear—his hair of the colour of chestnut full ripe, plain to the ears, whence downward, it is more orient and curling and wavering about his shoulders. In the midst of his head is a seam or partition in his hair, after the manner of the Nazarites. His forehead plain and very delicate; his face without spot or wrinkle, beautified with a lovely red; his nose and mouth so formed as nothing can be reprehended; his beard thickish, in colour like his hair—not very long, but forked; his look innocent and mature, his eyes gray, clear and quick. In reproving he is terrible; in admonishing courteous and fair spoken, pleasant in, conversation, mixed with gravity. It cannot be remembered that any have seen him laugh, but many have seen him weep. In proportion of body, most excellent; his hands and arms most delicate to behold. In speaking very temperate, modest and .wise. A man, for his singular beauty, surpassing the children of men.”

Lord, here I bring Myself.

Lord, here I bring myself,

‘Tis all I have to give,

My heart’s desire is wholly this,

Henceforth for Thee to live;

To own no will but Thine,

To suffer loss or shame,
All things to bear, if only I
May glorify Thy name;

Henceforth mine every power
Each day for Thee to use.
My hands, my feet, my lips, mine all,
As Thou, my Lord, shalt choose.

Dear Lord, my constant prayer
Is for increase of grace,
That I by faith may walk with Thee,
Till I behold Thy face.
—G. W. Seibert.

Question Box.

Christian Baptism

Question.—Which is the correct form of Baptism, sprinkling or immersion?

Answer —The main thing in regard to Baptism is that the symbol, however correct, is but a symbol of the reality. The reality in Baptism is described by St. Paul in Romans 6: 3, as follows:—"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death." It will be noted that no reference to water baptism is here mentioned, because the Apostle was not speaking of the symbol. Christian Baptism, then, means to be buried with Christ in death, sacrificial death, and this is possible only for those who have made a full consecration of their all, to walk in the steps of Christ, as shown further by the Apostle in Rom. 12: 1.

Our Lord set us an example as to the correct symbol to take, once the heart consecration has been made, as shown by His immersion in Jordan. The word "baptism" means to bury, or cover, and the immersion in water is a fitting symbol showing that the one immersed has been baptized in heart and mind into Christ's death.

As not one reference to sprinkling either infants or adults is found in the Bible all sincere Christians should at once be able to determine the truth on this subject, as manifest by our Lord and the Apostles.

The Foolish Virgins

Question.—What became of the five foolish virgins? My Bible tells me that the Bridegroom told them that He knew them not.

Answer.—The virgins' parable describes the conditions existing among the Lord's consecrated people at the time of His "presence" at the "harvest" or end of the Gospel Age. All the virgins trim their lamps, i.e., they search the Word to ascertain its teachings upon the Lord's Second Coming. The wise virgins not only sought knowledge concerning the important matter of Christ's Return, but they also filled their hearts with His spirit, the spirit of consecration, the holy spirit of love to God, for his People, and for His word of truth. This is represented in the parable by their taking oil in their vessels with their lamps.

The foolish virgins represent a class of Christians who appeal to be satisfied with a measure of head knowledge merely. They do not take pains to develop in their hearts the graces of Christ's spirit of holiness and love to a sufficient degree. This is shown in the parable by their failure to take oil in their vessels. The things of the world, the pleasures of this life, the deceitfulness of riches, etc., hinder their growth, and so they are unprepared to enter into the marriage and be members of the Bride of Christ. The graces of the Christ-like character cannot be acquired overnight. They are the result of much patient, earnest endeavour to do the will of God by adding grace to faith, and grace to grace. (See 2 Peter 1: 5-11.)

So the Lord has to inform them, that He cannot recognise them as His Bride who is to share His throne and future glory. This great honour is reserved for the over-comers. (Rev. 3: 21.)

The question asks, What became of these who are represented in the parable of the five foolish virgins? Rev. 7: 9-17 helps us here. They are permitted to go through great tribulation, in order to discipline and prepare them to wash their robes and make them white in the blood of the Lamb. Then, instead of being of the Bride "in the throne" with Christ, they are rewarded with a position "before the throne" and serve God in His temple, as spirit beings (verses 14-15). The teaching of the parable is that if we would be numbered among the little flock of faithful overcomers we must have much of the oil of the holy spirit in our hearts as well as having the intellectual understanding of present truth.

The Trinity

Question.—What are your thoughts on the Trinity?

Answer.—It is well to call attention to the fact that the word "Trinity" does not occur in the Scriptures; nor does any word occur there of equivalent meaning; nor is any statement made which even unreasonably could be interpreted to signify any such thing. Indeed, those who hold to the doctrine of the Trinity, in attempting to explain their own thought, hopelessly entangle themselves, as well as their hearers. They declare in one breath that there is only one

God (because the Scriptures so positively emphasize this point that it cannot be ignored), yet in the same breath they declare that there are three Gods (because to this theory they are committed by “traditions of the fathers” handed down from earliest Papacy).

But how could there be three Gods and yet only one God? If there are three Gods, “equal in power and in glory,” as the catechisms declare, then it is untrue to say there is only one God. If there is only “One God, the Father, of whom are all things,” as St. Paul asserts; and if, as Jesus declares, the Father is greater than his honoured Son; and if the Father raised His Beloved Son from the dead, and exalted him on high, honoured him, and has appointed for him a Kingdom; and if ultimately the Son will deliver up the Kingdom again to the Father, that the Father may be all in all, then it cannot be true that there are several God.) of equal power. The fact, however, that our Lord Jesus Christ is a God does not conflict with this thought; the united voice of the Scriptures most emphatically assert that there is but one Almighty God, the Father of all.

There is one statement found in the Scriptures, and only one, which seems in the slightest degree to even imply the doctrine of a Trinity of Gods; and that passage is now admitted by all scholars to be spurious—an interpolation. It is therefore omitted from the Revised Version of the New Testament, although the translators of that Revised Version, so far as we are aware, were every one of them Trinitarians.

The spurious interpolation is found in 1 John 5: 7, and consists of the words, ‘in heaven the Father, the Word and the Holy Spirit, and these three are one. And there are three that bear witness in earth.’ The spurious words were no doubt interpolated by some over-zealous monk, who felt sure of the doctrine himself; his intention, no doubt, was to help God and the truth out of a difficulty by perpetrating a fraud. But all suggestions, to the effect that God has not given us a complete revelation, “sufficient that the man of God may be thoroughly furnished,” and that it needs adding to, are of the Adversary. These words omitted from the text, leave it simple and easy to be understood, and fully in accord with all the remainder of the Scriptures; but with these words in the text, as they have stood for centuries, confusion is produced.

Not only does the Revised Version omit this verse, but so also do all modern translations—the Emphatic Diaglott, Young’s Bible translation, the American Bible Union translation, the Improved Version. The passage is pronounced an interpolation by the following Bible scholars of recognized ability:—Sir Isaac Newton, Benson, Clark, Horne, Griesbach, Tischendorf, Tregelles, Lachman and Alford.

John Wesley, the founder of Methodism, endeavoured to support the doctrine of the Trinity, yet in one of his sermons from this text he quoted the words of Servetus:—“I scruple using the words ‘trinity’ and ‘persons’ because I do not find those terms in the Bible”—and to this quotation Wesley added, “I would insist only on the direct words, unexplained, as they lie in the text.” He laboured to prove the doctrine of the Trinity, because he believed this spurious passage was genuine, positive information from the ancient MSS, of the Bible being of recent acquisition.

A sharp distinction should be drawn between a confession of faith in a Trinity, and a confession of faith in the Unity of the Heavenly Father, Jehovah, and the heavenly Son, our Lord Jesus Christ, and the holy spirit which is the power or influence emanating from the Father and the Son. (See 1 Cor. 8: 6; Rom. 8: 11, etc.).

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Bible Study Meetings.

Assemblies for undenominational Bible Study are to be found in the various States, and all earnest truth seekers will be very welcome.

Please note the times and meeting places in current issues of “People’s Papers” as changes are sometimes necessary.

Melbourne.—Excelsior House, 17 Elizabeth Street (3rd Floor) —Sunday. 3 p.m. and 6 p.m. — Thursday, 19 Ermington Place, Kew, E.4, 7.45 p.m.,

Adelaide.—R.A.O.B. Rooms, Flinders Street—Sunday, 3 p.m. and 6.30 p.m., Thursday, 7.45 p.m.

Perth.—Druid’s Chambers, 459 Hay Street—Sunday, 3.30 p.m. and 6.15 p.m.

Sydney.—75 Liverpool Street (few doors from George Street)—Sunday, 3 p.m. and 5.15 p.m.

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BEREAN BIBLE INSTITUTE,

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Correspondence.

Victoria.

Frank and Ernest. Dear Christian Friends.—Some time has elapsed since I have written to you ; although my time is limited I have thoroughly studied all your booklets and have been greatly enlightened and helped thereby. Thank you for enclosing the broadcasts in with "P.P." I am very interested in reading your Convention address.

Enclosed please find 7/6 for "Foregleams of the Golden Age" and small donation to your General Fund. I am looking forward to receiving the book mentioned. With best wishes for success in your Christian work. Yours sincerely.

Frank and Ernest. Dear Sirs.—I wish to thank you so much for the book you sent me; it arrived quite safe, and I was so pleased with all the Talks you sent too. I cannot get the Talks on my wireless very well, so I am so glad to have received such a lot from you.

The "Foregleams of the Golden Age" I like very much too; I think it is a wonderful book and so helpful in these dark days and one feels strengthened and uplifted by the message it gives. I wish you every success in your good work, Yours sincerely.

Dear Christian Friend.—I wish to acknowledge receipt of book and booklets received early last week, also your letter. I thank you very much for your kind attention, and shall look forward to the "Peoples Paper" each month, also the weekly Dialogues in print. If more convenient send them once a month with the "Paper." Thank you.

I will be pleased to receive pamphlets of "Joy Cometh in the Morning," "Distress of Nations with Perplexity," and any others you think would, be interesting. Thanking you once again and wishing your work for the Master every success. Yours sincerely.

Dear Frank and Ernest—Enclosed find postal note for 5/-for "Heavenly Manna" in blue if available: also "Where are the Dead?," "A New Dictator," "The Greatest of these is Love," "Times of Refreshing," "The Offerings for Sin," and "Some of the Parables." Would like you to send me Frank and Ernest Talks with "Peoples Paper" monthly; we are sorry we cannot now hear these Talks over the air, because batteries are not available to the public. Would be pleased to have the pamphlet, "An Open Letter to a Seventh Day Adventist." Yours faithfully.

(Should any friends be able to advise on procuring radio batteries, kindly let us know.—B.B. Inst.)

South Australia.

Dear Frank and Ernest.—My husband and I enjoy your Sunday morning broadcasts; we would not like to miss one. Through the questions and answers we understand and believe God is love and has a wonderful plan of salvation for all people.

We trust that all listening in will receive a blessing; some find all they have been wanting to hear through these Talks and offers of papers and books. We wish you success in this undertaking and pray God will bless this good work. We remain, Yours in Christ.

Berean Bible Institute. Frank and Ernest, Dear Christian Friends.—I am in receipt of your communication of recent date with enclosures for which I thank you. Kindly forgive me not replying on receipt of literature to hand last week; I was so eager to peruse with careful attention the book "Foregleams of the Golden Age" and can assure you that it's not been read in vain. I'll certainly pass it on to some of my Episcopal Church friends who are steeped (more or less) in tradition, with the sincere hope that they too will read, learn, and inwardly digest as spiritual food.

The booklets are wonderfully helpful in perusing the Scriptures, "The Plan of God—in Brief" is a lovely study. I am still intensely interested in the Radio Dialogues on Sundays from 5AD and will appreciate the copies each month with the "Peoples Paper." There is one fault only to be found; that is, that the Dialogue is all too short. . . . But when we realise the great assistance and countless homes that receive the Gospel Message through your good efforts, per radio, then we should be grateful. . . Hence we feel assured that with the aid of our prayers the Great Divine Ruler

continues to bless you, Frank and Ernest, and all connected with the Berean Bible Institute. In closing kindly accept the enclosure as a small donation to the General Funds. Believe me, Yours very sincerely.

Frank and Ernest. Dear Friends.—I thank you from the bottom of my heart for sending along copies of your Dialogues and other literature. My friends and I have read them over and words fail to express the wonderful spiritual satisfaction we obtained by doing so. God has undoubtedly blessed and filled you with His spirit, or you would never be able to pour forth such marvellous explanations of His Word.

Would you be kind enough to keep me always posted, either fortnightly or monthly, with two or three copies of your Dialogues. If possible, you might let me have these right from the time that they were first put over the air, as I would like to possess them all.

Please find enclosed 5/- as a contribution towards the cost of printing, etc., also stamps to cover postage, and asking God to bless you greatly in your work. I remain, Yours faithfully.

To Frank and Ernest. Dear Sirs.—Please permit me to express to you my very real appreciation of your Sunday morning session of Bible Talks. I think your method of “putting it over” in the form of a discussion makes it most interesting and more impressive. I find the session most helpful, and have recommended it to others.

I would be glad to receive a copy of last Sunday’s talk on the resurrection, which you offer. The Easter message, I consider, is most vital. Wishing you well in your good work. Yours faithfully.

Berean Bible Institute. Dear Christian Friends.—I thank you for your letter and also for the books which arrived safely. Please find enclosed 10/-, being 8/3 for books, etc., balance for General Funds.

I am not discouraged because of opposition to my endeavours, or my failure to achieve very good results in uplifting the people of this district. (Psa. 37: 1.) I feel that the verses on page 260 of “Foregleams” answer my case. I hope to make good use of “Foregleams” and “God and Reason” but I must be content with apparent small results. I have long since learnt to realise that it is not always large numbers that count, “Joy shall be in heaven over one sinner that repenteth,” etc. . . .

Your teachings have lifted from my mind a cloud of misunderstanding, and enabled me to obtain a clearer vision of God’s plan for humanity, and I trust that the circulation of literature will enable me to reflect the truth of God’s Word. Again thanking you. Yours in Christian Fellowship.

New South Wales.

Berean Bible Institute. Dear Christian Friends.—Many thanks for your letter received together with “Peoples Paper” for April and leaflets. I enjoy reading them all and will be pleased for you to post to me the “P. Paper” as you suggested, and I would also like you to enclose with it each month your Broadcast leaflets.

Could you please send me the following:—“Some of the Parables,” “Armageddon,” “God and Reason,” “An Open Letter to a Seventh Day Adventist,” “and “God’s Best Gift,” for children. I will enclose herewith 2/-; hoping it may be enough, if more than enough it will cover cost of postage. Thanking you and with kindest regards. Yours faithfully.

Western Australia.

Berean Bible Institute. Dear Sir.—I have just received two of your “Peoples Papers.” I am so impressed wish them that I have decided to send you a P.N. for 3/- for a year’s subscription to your “Paper.”

My wife and I (the children are not old enough yet) are very keen listeners to Frank and Ernest on Station 6PM, West Australia.

Before concluding there is one question I would like to ask which puzzles us a lot and perhaps you could solve for us. It is the question of Baptism. Some churches say the sprinkling of water is sufficient and others say you must be immersed. . . .

It is a vexed question to us and would like to know which is right. Yours faithfully.

(See Question Box in this issue; also literature on “Christian Baptism” is available free to all.—B.B. Institute.)

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Love as Brethren; Be Sympathetic; Be Courteous.

Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and showeth favour to the humble. Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time.”-1 Peter 3: 8; 5: 5-6.

THE Apostle has been addressing the elders of the church, exhorting them to give attention to the feeding of the Lord's flock, and pointing out what should be the constraining influence to such a service. That they may feel his sympathy with them he points out that he also is an elder, and then warns them against a tendency, natural to all fallen humanity in any place of influence, to misconstrue their position, and to think of themselves as lords of God's heritage rather than as servants of the flock.

In our day, the natural tendency in this direction is greatly accentuated by the long established custom of all denominations of Christians to regard the ministers or servants of the church as of a different class from the others of the flock—a class vested with authority from God, and not amenable to the same regulations which govern all the members of the body. But how great a mistake this is! The Apostle distinctly points out that a servant is not a ruler, that a servant has no authority. Indeed, so far as the true church is concerned, the only authority in it is the Lord; the Head of the church, and His word; and the word of those whom He specially chose to be His mouthpiece, the Apostles.

Where these speak, all of the body of Christ are to give attention to hear. Where these are silent, no one has authority to speak. And while an elder should be chosen to the position of serving and feeding the flock because of special aptness to, teach (to point out the instructions of our Lord and the apostles upon any subject), and while such an elder should, therefore, 'in this way be specially helpful to the body of Christ in drawing the attention of all to the inspired authority of the Word, nevertheless any member of the body of Christ has the same privilege—not of exercising authority, but of calling the attention of his fellows to the Word of authority. The Apostle exhorts the elders that so far from in any manner or degree exercising a lordly or authoritative position in the church, they should rather be "ensamples to the flock." They should be examples in the matter of meekness, in the matter of patience, in the matter of brotherly-kindness, in the matter of courtesy, so that the more any of the brethren would, copy these elders the more would the spirit of the 'Lord prevail in the flock, and the fruits and graces of the spirit be manifested. On the contrary, we know that if the elder or leader of the little company of the Lord's people be self-assertive, dogmatic, imperious in manner, tone or look, the effect upon the company under his influence is to produce bickerings, rivalries, ambitions, strifes as to who is greatest, etc.

Responsibilities of Elders.

Manifestly, whoever occupies the position of an elder amongst the Lord's people, however small the group may be, occupies a position fraught with responsibilities to the Lord and to the flock, as well as with besetments to himself. Great care should therefore be exercised by every company of the Lord's people, to so far as possible select for the position of leaders or elders in the church such persons as would not be likely to be injured by the privilege of service—such as occupying this post would indeed be en-samples of the flock in humility and in all of the graces of the Lord's spirit. It would seem to be with reference to the special trial of such as occupy this position of service in the church that the Apostle speaks, saying, "Be not many of you teachers, brethren, knowing that we (occupying such a position) shall receive the severer testing." Jas. 3: 1.

It may not be amiss that here we notice the fact that although the word "Elder" has the significance of "older," yet amongst the Lord's brethren it is not merely years of natural life that is to be taken into consideration; in the Lord's family we sometimes see "babes" with gray hairs. Nor can we even count eldership according to the number of years that have elapsed since the begetting of the spirit, for some grow rapidly and mature quickly; others who receive the

truth permit the “thorns” of cares of this life and the deceitfulness of riches to choke the word, and hence never get beyond the position of “babes,”—never bring forth the ripe fruits of the spirit.

Knowledge Alone, Insufficient for Eldership.

Nor can we reckon this matter of eldership merely according to the degree of knowledge of the Divine Plan attained; for, as the Apostle assures us, it is possible for some to have much knowledge and yet be but “tinkling cymbals” according to the Lord’s standpoint of estimation. While therefore an elder, in order to be “apt to teach,” must have attained to some considerable degree of knowledge of the divine plan, nevertheless the real evidence of his fitness for the service of an elder must not be determined by his knowledge merely, but additionally must be determined by his growth in grace. So, then, such of the brethren in any place as possess clear knowledge of the divine plan and are “apt to teach,” and who additionally give unmistakable evidence that they have grown in grace and are bearing in daily life the fruits of the spirit of the Lord, in considerable measure of maturity, may be considered qualified to be elders;—and such, may properly be chosen to the eldership by their brethren, regardless of their age according to the flesh.

According to the flesh Peter and several others of the Apostles of the Lord were His elders, but according to the spirit our Lord is the Elder Brother of all accepted to the family of God. According to the flesh both Timothy and Titus were young men—young in years—so that the Apostle needed to write to one of them, “Let no man despise thy youth.” (The meaning here may be, “Be so discreet that no one will have cause to do so.”) And yet these young men the Apostle recognised as elders in the church, who, because of their spiritual development and knowledge of the divine plan, and aptness to teach, were well qualified to feed the flock of God and to be overseers in it—but not lords, not rulers, not masters, and not vested with any authority—merely privileged to call to the attention of the flock the voice of the great Shepherd and His twelve chosen assistants, and to lead them to the green pastures and still waters of divine truth.

Humility Essential for Elders, and for All.

It was after specially enjoining modesty and humility upon the ones most advanced and most capable of the flock that the Apostle, in the language of our text, urges that each one of the Lord’s sheep so far from seeking to be a leader in the sense of a ruler or lord or master, should seek to be subject one to another—to hear gladly from the humblest of the flock, and to be willing to yield his own preference, so far as his judgment and conscience would permit. A church operating under this spirit would not be likely to be rent with contention, for each would be so anxious for the interests of the cause and so willing to condescend to the wishes of others, that even the will of the majority would not be considered satisfactory, but rather all would seek, if possible, to reach such a modified conclusion as would meet with nearly or quite unanimous approval.

The Apostle most distinctly points out that the quality essential to such proper conduct on the part of the elders and on the part of all, is humility. How beautiful is his exhortation, “Be clothed with humility.” The thought would seem to be that outside of every other adornment of character, and covering all others, should be this robe of humble-mindedness, the opposite disposition to pride.

By way of clinching his argument, the Apostle reminds us of the principle upon which the Lord deals with His flock and with all—that He disapproves of pride, and that all who are actuated by pride may be sure that the Lord, so far from receiving them, fellowshipping them, leading them, blessing them, will resist them, push them from Him. The natural inference is that thus resisted of the Lord, the tendency of such as come under the influence of a spirit of pride and ambition will be not toward the truth nor toward any of the fruits and graces of the spirit, but further and further away from these. “The Lord resisteth the proud, but supplies His favour to the humble.” Come, then, dear brethren, says the Apostle, let us cultivate this humility which the Lord so loves and appreciates and promises to reward. Let us humble ourselves under the mighty hand of God, that He may exalt us in, due time.

The Lord’s mighty hand has not yet been stretched out to take hold of mankind in general and its affairs, to bring order out of confusion; but it is stretched out over His church, His flock. He has called us to be His “sheep,” and we have responded and have put ourselves under His care, under His powerful hand for guidance, for direction, etc., that He may ultimately make us “meet for the inheritance of the saints in light,” “joint-heirs with Jesus Christ our Lord, if so be that we suffer with Him, that we may be also glorified together.”

Seeing that we are under this mighty hand of God, and that, too, by our own volition, how shall we act? Shall we yield ourselves to His will, and permit Him to “work in us both to will and to do His good pleasure” and our ultimate exaltation, or shall we resist the Lord’s power, resist His Word of instruction, resist the example set us in the meek and lowly Lamb of God, and seek to exalt ourselves and to be somebodies, either in the world or in the church? Nay, let us remember that it would be folly to attempt to work against the divine arrangement; we might indeed to some extent seemingly succeed, and bring upon ourselves, and perhaps upon others also, more or less of separation from God through such resisting, on account of a wrong spirit; but in the end we should utterly fail of God’s favours, both as respects the fellowship of the spirit now, and the fellowship of glory by and by, for these He assures us will be bestowed upon the humble. Every proper incentive and inducement speaks to us, saying,—Humble yourself: become more like a little child, forgetful of self, devoid of selfish ambition: be actuated merely by a desire to serve the Lord, to serve His flock, and to serve His cause, the truth; forget self entirely.

Perhaps, as a result, the Lord may increase our opportunities and responsibilities in service in the present life, and perhaps He may not; but no matter for this. It is not for the present life that we are seeking and striving, but for the glory, honour and immortality which the Lord has promised to them that love Him—that love Him so much that they hearken to His Word and seek to develop those elements of character which are pleasing in His sight, seeking to

become more and more copies of God's dear Son.

“Casting ALL Your Care upon Him.”

The Apostle adds, “Casting all your care upon Him.” All true saints of God are care-full. They have an interest in the Lord's work; they have a care in respect of it. They cannot be indifferent to the interests of Zion. Although their hearts and affections and cares have been lifted from a sectarian channel, it's only that they should be placed upon true people of spiritual Zion, whose names are written in heaven. Of course, therefore, every elder in the church must feel such a care, especially for the flock in connection with which he has been appointed to service, “to feed the flock of Christ:” not to shear them, not to lighten them, not to club them, not to exercise authority and lordship over them, but to feed them,

This care, affecting the chosen elders (and all the elders or advanced ones in the church), although it is a right sentiment in itself, might easily be so perverted as to be dangerous. The elders, either individually or collectively, might become so nervously careful of the flock as to destroy their own peace and joy in the holy spirit; and it might also lead them to take various improper steps, as in their own over-zealous judgment are considered necessary for the welfare of the flock. Many in times past have been led, under the influence of such a care, to in various ways take away the liberties of the flock in this or that or another matter: fearful that these liberties would be injurious to the cause. We see such a spirit of carefulness and over-solicitude marked prominently in the past by the various creeds and regulations and restraints put upon the Lord's flock, contrary to the Scriptures and the liberty wherewith Christ makes free His people. The motive undoubtedly was in some respects a good one; the difficulty was that some Elders, some advanced sheep, caring for the interests of the flock, forgot that they were only its servants, and that they were not authorised to make any laws or restraints whatsoever for the flock. They forgot that the Lord Himself is the Good Shepherd of His flock still, that He has not given over His care of it, nor His authority to anyone, to permit such to exercise lordship or to make laws of any kind for it, He having made all the laws and regulations necessary, and desiring that His sheep shall be free, with the liberty wherewith He made them free, in the fullest sense of the word.

The remedy for all such unauthorised over-carefulness for the interests of Zion is pointed out by the Apostle, saying: “Casting all your care upon Him (the Shepherd of the flock), for He careth for you (all).” Each sheep is to remember that the Shepherd's mighty hand (mighty power) is still in the midst of His people, and that because of His care we do not need to overburden ourselves with care, nor to feel that we must make changes in His plans and arrangements to meet what we might fancy to be new exigencies in the case. All such over carefulness leads to fear, and fear indicates a lack of faith, a lack of confidence in the Shepherd; and is generally used by the great Adversary as one of his most powerful levers to lead the Lord's people into a wrong course.

Let us all, then (all of the advanced or elder class), have a care for the flock; yea, a deep solicitude; but let us cast the weight of this care upon the Lord, and let our faith trust Him that He Who has been working out so grand and glorious a plan as His Word reveals, to us now, “the Plan of the Ages,” has made full provision for every feature, every circumstance, every condition; and let us thus be ready to co-operate with Him in harmony with His Word, but not to run where we are not sent, nor in any manner to take our Lord's place, nor attempt to do His work. But only the humble-minded are likely to receive any lasting blessing, present, or future, at the hands of our Lord; foil He resisteth the proud and showeth favour to the humble.

Just Lie Still

So nearly Home! Beloved—bear up bravely.

The storms of life are fading fast away.

The Master stands beside you in the shadows,

His arms outstretched to bear your soul away.

Just yield yourself completely to His bidding,

Lay down your head, Dear one, upon His breast, •

In childlike faith. Let your eyes close in slumber,

And you shall wake, refreshed by quiet rest.

No more shall life's annoying strife disturb you,

No more reproach and doubt molest your peace.

He holds you in His arms and whispers softly,

“Hush, hush my child, let all your struggles cease.

Lie still and rest.” His loving arms support you,

Smile up into His face and fear no ill.

Just close your eyes and trust His tender mercy,

He knows you thru' and thru' and loves you still.

Our God is like a loving, earthly Father

Who holds His weary child in His strong arms.

The mischief of the day is all forgotten

With all its grief and worry and alarms.

Ah, yes, the day has seen some falls, some blunders,
Seen lessons learned, discipline and reward,
But night time finds us trusting in the goodness
Of our great Father and our King and Lord.

The tears have often stained our tangled lashes
For mistakes and penalties that came,
But night time brings the Father's full forgiveness,
He knows our flesh and will be slow to blame.

He knows our wayward nature, sees our struggles,
The temptations and snares that here waylay,
But He has read our hearts and knows our weakness,
And we may come to Him at close of day.

He never fails us if we truly seek Him,
When we repent we find a Father's love,
No prodigal was ever met with anger
By Him who watches from the throne above.

Come bravely then and tell Him all your troubles,
He will forgive and take you to His breast,
There—sheltered by His love—the world forgotten,
Just close your eyes and steal away to rest.
—L.K.P.

BEREAN BIBLE INSTITUTE,

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PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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Memorial Thoughts.

AS another anniversary of Christ's death draws near the faithful follower of the Master is more particularly mindful of the great privilege of realising, to some good extent, the important circumstances surrounding the life, death and resurrection of the One upon whom the welfare of the whole world depends.

In viewing the 31 years of Christ's sacrificial life on earth—from Jordan to Calvary—which fulfilled the prophecy of Daniel relating to the fact that Messiah would be cut off in the midst of the 70th week (of years), (Dan. 9: 26, 27), and realising that He became thirty years of age (the age of maturity under the Law) just 31 years previous to the last Jewish Passover, it can be seen how wonderfully accurate all things worked out in the birth, public ministry and death of Jesus, who became "the Lamb of God that taketh away the sin of the world" (in due time) on that important anniversary of the Jewish Passover, now over nineteen hundred years ago.

That the institution of the Jewish Passover in Egypt, making it essential for every household to provide a lamb and carry out the instructions in detail respecting the killing of the lamb and sprinkling of the blood on the two side posts and the upper door post of each house, whereby the firstborns of Israel were saved from death, was a most important type, there can be no doubt. And inasmuch as the Lord instructed Israel to keep the Passover every year on its anniversary, it can be seen that not only was the deliverance from Egypt to be remembered, but the yearly ceremony was also intended to point forward to the time when the real Lamb of God would come, and the antitypical firstborns (the Church, the Bride of Christ) would be passed over during this Gospel Age, to be followed by the deliverance of all mankind from bondage to sin and death, in the morning of the glad Millennial day.

How truly John the Baptist described our Lord to his own disciples, as we read in John 1: 35-37—"Again the next day John stood, and two of his disciples; and looking upon Jesus as He walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus." What a different outlook it would have been for Israel, if they had believed John's message! What a change it would mawl in world affairs to-day if mankind would also believe the testimony of John! But God knew that just as a few disciples only would accept the lowly Lord at His

first advent, so similar conditions would prevail at His second advent,—”When the Son of Man cometh, shall He find faith on the earth.”

With the majority of Israel (His own) against our Lord, can we approximate His feelings, when, on the night of the Jewish Passover, 31 years after His baptism in Jordan, and knowing that on this occasion He was to become the slain Lamb of God, He gathered His little band of apostles together at the appropriate hour and said unto them, “With desire I have desired to eat this passover with you before I suffer?” (Luke 22: 14, 15.)

What a momentous occasion for Jesus! What great issues must have welled up in His mind. Upon His faithfulness in the next few hours depended the salvation of mankind from death. His little band was to be left in an unfriendly world to carry on His ministry. How much He would wish to tell them, but—”I have yet many things to say unto you, but ye cannot bear them now.” (John 16: 12.) However, in John’s Gospel, chapters 13 to 17, we have preserved for us some of the most precious words of Jesus, all spoken to His little band on that momentous night—”With desire I have desired to eat this passover with you before I suffer.”

There can be no doubt that our Lord directed the minds of His disciples from the Jewish Passover ceremony to the all important fact that He was the real Lamb of God, and in instituting the Memorial of His death, this simple, yet solemn service was intended to take the place of the typical Passover. The Apostle says this is to be continued, “till he come,”—till the last member, of the Body of Christ is gathered to be with the Lord, in “that day when I drink it new with you in my Father’s kingdom.”

Respecting the emblems which Jesus passed to His disciples, we read—”Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body (this represents my body). And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: For this is my blood (represents my blood) of the new testament, which is shed for many for the remission of sins.” (Matt. 26: 26, 27.) On a previous occasion our Lord said, “Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you.” (John 6: 53.) The Lord was showing that only by appropriating the merit of His perfection to ourselves by faith, could we have any standing before God. And so, this is the primary lesson in the Memorial service—By faith all who have accepted Jesus as their Saviour, in spirit and in truth, receive the benefit of His all-sufficient merit and are thus justified by faith and have peace with God. (Rom. 5: 1.)

However, the Apostle shows (1 Cor. 10: 16, 17) that there is a secondary and deeper thought respecting the Memorial instituted by our Lord. It is upon the basis of justification by faith that he could exhort any to “present their bodies a living sacrifice, holy, acceptable unto God,” and this passage in 1 Cor. 10: 16, 17, describes those fully consecrated Christians who have done this, those who have been baptized into Christ’s death, sharing in His sacrifice, “filling up that which is behind of the afflictions of Christ.” (Col. 1: 24.)

What a privilege it is to thus view the Memorial of Christ’s death in this manner. Our Lord’s words in Matt. 13: 16, 17, come to mind in this connection—”For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. But blessed are your eyes, for they see; and your ears, for they hear.” It is well to be reminded also that the spirit in which the Memorial is kept is to be preserved throughout the year, by the Lord’s grace. The love of God which prompts His people to observe the Memorial in remembrance of Christ and also in demon. stating that their vows of consecration are being fulfilled in joyful service and willingness to suffer for His sake, will likewise manifest to the brethren, yes, and to all mankind, that they have been with Jesus and learnt of Him.

“Lord, I would follow Thee
In all the way
Thy weary feet have trod;
Yes, if I may.
Help me the cross to bear,
All Thy fair graces wear.
Close watching unto prayer,
Following Thee.”

Passover Memorial 1944.

The anniversary of the institution of the Memorial of Christ’s death, according to the Jewish calendar, falls this year on the evening of April 6th. Thursday evening, April 6th, after sundown, will therefore be the appropriate time to celebrate the Memorial in remembrance of Christ our Passover Lamb.

Memorial Services.

The following Services for the Memorial of Christ’s death have been arranged by the various Classes, and all friends trusting fully in the ransom sacrifice of Christ will be welcome at these Services.

Melbourne.—On Thursday evening, 6th April. at 8 p.m. at 19 Ermington Place, Kew, Melbourne

Adelaide.—On Thursday evening, 6th April, at 7.45 p.m., at R.A.O.B. Rooms, Flinders Street, Adelaide.

Sydney.—On Good Friday evening, 7th April, at 7 p.m., at 75 Liverpool Street, Sydney.

Perth.—On Good Friday, 7th April, at 6.15 p.m., at Druids Chambers, 459 Hay Street, Perth.

Easter Conventions.

Adelaide.—The friends in Adelaide have arranged for the usual Convention to be held over the three days, Good Friday to Easter Sunday, 7th to 9th of April, the gatherings to take place at R.A.O.B. Rooms, Flinders Street, Adelaide. A hearty welcome is extended to all visiting friends who can arrange to attend these meetings, and programmes and other information may be obtained from the Secretary :—Mrs. H. Bartel, 10 Winston Avenue, Clarence Gardens, Adelaide, South Australia.

Sydney.—Information is to hand that the Sydney friends are arranging a Convention to be held on the three days, Good Friday to Easter Sunday, 7th to 9th of April, with afternoon and evening sessions from 3 p.m. each day. These gatherings are to be held at 75 Liverpool Street, Sydney, and all friends able to attend these gatherings will be very welcome. Further information is obtainable from the Secretary :—Mr. A. J. Tosh, 343 Sussex Street, Sydney.

Memorial Service at Sydney Class has been changed to Good Friday—See above.

News Items.

Unrest Simmers in Palestine.

A war correspondent, writing recently from Jerusalem, says:—"Palestine is smouldering as March, 1944—the most tense month in five years of Palestine politics—progresses.

"When March ends, Jewish immigration to the Holy Land will cease, and only late arrivals of the 75,000 Jews scheduled under the White Paper's immigration plan will be allowed entry. Inseparable from political strife, there has been a series of outrages since the beginning of the New Year, a series comparable with the beginning of the disturbances of the three prewar years."

U.S. Eyes on Arab Feeling.

Under the above heading a recent news item from New York reads:—"Action by the U.S. Senate 'favouring continued Jewish immigration in Palestine, which had been planned, is expected to be indefinitely postponed says the Washington correspondent of the New York Times.

"This is the result off, objections raised by General Marshall at a closed meeting of the Foreign Relations Committee.

"Although General Marshall's testimony has not been revealed, it is obvious that he expressed the fear that passage of the Bill would disturb the relations of the United Nations with the Arabs to the extent of hampering prosecution of the war. It is understood that the Secretary of War (Mr. Stimson) and the Secretary of State (Mr. Hull) wrote to the Senate committee opposing the plan."

News reports of this nature are of much interest to the Lord's people as the progress of world events can be gauged more truly by their effects upon Palestine than upon any other country in the world.

Most peoples are aware of the vast numbers of Jews who have returned to Palestine since the first World War, and of the almost miraculous conversion of large areas of desert land there to profitable production, which is in fulfilment of Bible prophecy and undoubtedly a preparation for the time when the earthly phase of Christ's Kingdom will be administered from Jerusalem.

While these news items probably represent only a small percentage of the ultimate trouble that is, yet to come upon Palestine, as described in Jer. 30: 5-7, yet the present-day troubles have a retarding influence which no doubt are all part of God's permission of evil which will be overruled for good at the right time. When the time comes in God's plan for further immigration to Palestine to take place, nothing can hinder it.

Likewise, the final great trouble upon the Holy Land will but work out the Lord's designs for Israel, at the correct time, and while at the height of the trouble it may appear that God has forsaken Israel, yet the Scriptures clearly show that He will intervene and deliver them, "as when He fought in the day of battle." (Zech. 14: 2, 3.) This will mean the opening of their eyes of understanding, as stated by Isaiah 25: 9—"And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us,"—and which in turn will result in all mankind being delivered out of their extreme troubles, as they also look to the Lord for salvation.—"The Lord hath made bare his holy arm in the eyes of 'all the nations; and all the ends of the earth shall see the salvation of our God.'" (Isa.

Money Hoarding.

From London, the following was recently reported:—"The news that, for the first time in its history, Bank of England note circulation had passed the one thousand million pounds mark caused little surprise.

"But the news was serious enough when it is considered that immediately before the outbreak of war notes in circulation in this country amounted to only £500,000,000, and even that figure was considered high. The bank's statement means that, allowing for a population of 45 million people in the British Isles, every man, woman and child is carrying about, hoarding or retaining at his or her disposal notes to the value of about £20."

Reports of this kind reveal the natural tendency for man to seek some kind of security, especially in the difficult days of war. This is not to be wondered at, really, but the great lesson for mankind to learn from the great time of trouble, is that which the Lord's people have already learned, namely, that dependence upon earthly things is of no lasting benefit. Those who are putting their trust in bank notes, gold or silver, will be 'utterly disappointed. The Prophet Zephaniah 1: 18, says, "Neither their silver nor their gold shall be, able to deliver them in the day of the Lord's wrath." From Ezek. 7: 19 we read — "They shall cast their silver in the street's, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the; day of the wrath of the Lord." How true it is, that the only place

of security is that of faith and confidence in the Lord. As in Noah's day the, only place of safety was in the Ark, so to-day Christ is the Ark, "and he that believeth on Him shall not be confounded." (1 Pet. 2: 6-9.)

Question Box.

The passages of Scripture mentioned below should not be taken as isolated texts and a construction put upon them that conflicts with other plain statements in the Bible. If we reach the truth on any subject we shall find the Bible in perfect harmony when we get to the original text of the Scripture. These passages in the prophecies may be a little obscure, yet as we read carefully and compare with other Scriptures we can see their meaning.

Obadiah 16.—Dr. Lesser's translation reads, "For as ye have drunk upon my holy mount, so shall all nations drink continually, they shall reel about, they shall be as though they had not been," (i.e., drunk, lost their senses). The nations have had opportunity of the Gospel, which Israel lost through unbelief, and they have been made drunk by the mixed cup of Papal errors. (See Rev. 17: 2, 6; Rev. 18: 2-9.) They have become drunk, they reel to and fro and have lost the opportunity of Divine favour (at this time) and become as though they had not had it.

Jeremiah 51: 57. — Young's translation reads, "I have caused its princes to drink and its wise men, its governors and its prefects and its mighty ones and they have slept and sleep age enduring, they wake not." This is speaking of the fall of Babylon the Great, of which ancient Babylon was but a figure. (Rev. 18: 2, 3.) So Babylon, the great corrupt and drunken system will go down and no more receive and oppress the people.

Cruden's Concordance gives the meaning of perpetual, as being "continual undisturbed" sleep. Neither Babylon the Great nor any of her great men will any more disturb the people. However, no doubt these men as individuals will come forth, when, as Daniel says, "Many that sleep in the dust of the earth shall awake, some to lasting life and some to shame and contempt." The word "sleep" is used in the Bible for death, because Christ has paid the penalty for sin and made resurrection possible. (John 11: 11-13.)

Isaiah 26: 13-16. — This passage speaks of the Gentile Nations under whom Israel has suffered during the seven times of punishment (Luke 21: 24). "Other lords have had dominion over us; they are dead, they shall not live, they shall not rise; therefore thou hast visited and destroyed them and made their memory to perish." The prophet then goes on to rejoice in the recovery of Israel and oppressors shall never more arise to trouble them. "He shall break in pieces the oppressor." (Psa. 72.)

Nothing here conflicts with the plain statements that "As in Adam all die, even so in Christ shall all be made alive," "For since by man came death, by man came also the resurrection of the dead." (See 1 Cor. 15: 2-28; Romans 5: 12, 18.) John 3: 16 reads: "God so loved (not just a few, but) the world that He gave His only Son that whosoever believeth in Him should not perish but have everlasting life." John 1: 29—"Behold the Lamb of God that taketh away the sins of the world, and 1 John 2: 2—"He is the propitiation for our (the Church's) sins and not for our's only, but for the sins of the whole world." Verse 23 in John 5th chapter does not in any way affect the "all" in verses 28, 29. (See Revised Version for these verses, where the word "damnation" should read "judgment.") In due time all the willing and obedient, when opportunity is granted, will honour the Son. "For unto him every knee shall bow and every tongue confess." (Phil. 2: 9-11.)

Luke 13: 28.—The Lord only can judge who has had full opportunity. The Jews certainly had some light and failed, but St. Peter says they did it ignorantly. They were more responsible than Sodom and Gomorrah, for Jesus said it will be more tolerable for Sodom and Gomorrah in the day of judgment than for them. (Matt. 10: 15; 11: 24.) Even Sodom and Gomorrah are to be raised and have a tolerable time in the resurrection. (Ezek. 16: 48-63.) The whole creation waiteth until the church is completed. (Rom. 8: 19-22; Acts 15: 14-17; Acts 3: 19-22.)

The ancient worthies, such as Abraham, Isaac and Jacob, are to be princes or rulers in the earthly phase of the Kingdom and the unworthy Jews will see them in the Kingdom and realise what they themselves lost; however, if they are repentant as the Scripture indicates, "They shall mourn for him as one mourns for his only son." They will have their part in the restitution of all things with mankind generally.

Correspondence.

Victoria.

Dear Frank and Ernest,—Thank you for your "Peoples Paper" for March, which arrived yesterday. I would be pleased to receive the copies of the broadcasts for February and each month with the "Paper." The subject for this morning came through very well. I would be pleased to receive some of the advertising slips you mention.

Could I also have a copy of the booklet "The Beauty of Holiness" and "Daily Heavenly Manna" ? Please accept the balance of the 10/- note enclosed to further the message you are able to make so clear. Thanking you and may God richly bless the effort. Yours faithfully.

Dear Frank and Ernest,—I would be glad to receive a copy of your discussion of last Sunday on the subject of "Armageddon" with the booklets you mentioned. Also, could you let me have a copy of one you gave on the human soul about the beginning of the year? . . . I was very interested in that; you emphasized the fact that the soul of man was mortal and not immortal, as so many believe and teach. Thanking you in anticipation. Yours sincerely.

(Copies of the Dialogue, "What is the Soul?" are available free for all.—B.B. Inst.)

Dear Christian Friend,—I received your letter of the 9th inst., also the copy of talk and booklet I asked for, and other talks and literature which interested me very much, and for which I thank you. I will be very grateful if you send me a copy of each week's broadcast, and after reading I may be able to pass them on, and in that way help others.

I am very interested in prophecy, and feel we are living in a very remarkable time. I would like the following pamphlets "Distress of Nations—The Troubled World's Hope," "Why Sorrow, Sin, Death and Evil is Permitted," and "When Christ is King."

Also find enclosed 10/- for the following :-3/- yearly subscription for your "Peoples Paper," "Foregleams of the Golden Age," "Christ's Return," "Hope Beyond the Grave," "Hell, Death, Spiritism," 3 "Times of Refreshing and Christ's Return," 3 cards of the poem "Desolation—Restoration," making 7/- in all. Leaving 3/- as a small donation with my very best wishes for continued success with your great work for God. Yours sincerely.

To Frank and Ernest. Dear Sirs,—I am one that has been listening to your Sunday morning Talks on the Bible through Swan Hill, and enjoy them very much. . . . I was very much interested in your Talk last Sunday about "Armageddon," and would be very pleased to get the booklet and other free literature. All good wishes for, your further Talks on the Bible. Yours respectfully.

To Frank and Ernest,—I wish to thank you for sending along the booklets, as I am a great believer in the Bible and realise what a great comfort we find in the Scriptures these days. I was very interested in your broadcast last Sunday, and would have liked my husband to have heard it as he was away, would you be so kind as to send a copy along, as I'm sure he would enjoy reading it. Yours sincerely.

To Frank and Ernest,—Could you please send me free booklet on your talk on Sunday last? I really enjoy your Sunday morning Talks; if you have two or three copies to spare I would be glad of them, as I could give them to my friends ; the Talk was on "Armageddon." Wishing you the very best. I am, yours faithfully.

(Extra copies of Dialogues are available free to all for passing on where good may be done.—B.B. Inst.)

South Australia.

Dear Brother.—Greetings in our Lord's name. Brother is very busy these days, so I am writing in his stead this time. First, I must thank you for the Bible, "Daily Heavenly Manna," and various papers which all arrived in good order, and were just what was wanted, and all much appreciated. The Bible and "Heavenly Manna" were for our daughter's birthday, and the joy we had in giving these was the joy she had in receiving them. It really does gladden our hearts to see the appreciation and intelligent understanding our daughter is showing now in Bible Truths ; after all the years of trying to help her, it sometimes amazes us at the quick way in which she grasps many things Of course, she has a long way to go, as we ourselves have, but we rejoice daily in the knowledge that we are now partaking of the rich blessings, the Lord's food and His only.

We find now our greatest difficulty is not in learning (we welcome Truth like parched ground welcomes rain) , but in unlearning, and that is where the "Desolation of the Sanctuary" was a real help to us. We know, of course, that we had been in a fog for a very long time, but we were staggered on reading that book to find just what a confusion and fog we had been wandering in. We had been unhappy and confused for several years, but didn't know where else to go, and the only way we could comfort ourselves was by saying, "Soon surely the Lord will put things right, and if this is His organization He will," but time went on, and we found that instead of things getting better they were getting worse, until, finally, we cut ourselves off and got down to a study of the Bible for ourselves. Then, of course, the way was clear. Why didn't we do that a long time ago? We just don't know and can find no excuse for ourselves, but we do know that we thank God that He has revealed His way and His truth to us at last.

We had never read any of the Volumes, etc., but actually it was these foundation Truths we first accepted, and so, about eight months ago, when we read the first volume ("Divine Plan of the Ages") we felt, this is it, this is what we want and need, and so we returned to our first love. Then we found there were others who had made the break, so we got together, and from there the next step was to find and contact that little band of people who meet really to study the Lord's Word.

Sometimes of a Sunday I look around and think of the many dear ones I know who, if they could find themselves at that meeting would feel that at last they had come home. Because, you see, Brother, there are so many who are in doubt and perplexity but who cannot break away—because of fear of man, I think—but in any case, for some reason, they are still in bondage to that organization. But we still love them, and because we feel their hearts are right we feel sure the Lord loves them too, so we pray daily that in some way He will find their hearts, knowing that where we continually fail He will always succeed.

We would be glad if at any time you have a spare copy of the "Desolation of the Sanctuary," you could let us have it ; the one we read was lent, but do not deprive yourselves, as it will do good work in Melbourne too. We rejoice to know that in Melbourne, as in many other parts of the earth, I believe, so many are taking the right step. I wonder if there are any in Melbourne we know.

Yes, Brother, we would be glad if you would send a copy of the weekly Talks along with the "Peoples Paper." We enjoy these talks each Sunday, and I need scarcely say we never miss them. Before I close I must say how we have enjoyed meeting all the dear members of the Class here ; we look forward to our Sundays now and to the fellowship

we enjoy. Enclosed are postal notes for 25/- for payment of the Bible and postage; what little is over please use as you see fit.

Brother _____ and daughter join me in sending sincere Christian regards. Your Sister by our Redeemer's grace.
(Should any of the brethren have a copy of "Desolations of the Sanctuary" not in use, and would sell or loan it, please let us know.—B.B. Inst.)

To Frank and Ernest. Dear Sirs,—Happening to tune in at 9.30 this morning we were pleased to hear you talk on "Armageddon," and note that you are undenominational, so guess you will not be so narrow as some who want to discuss only their own viewpoint. "All others are error," is their cry. . . . You mentioned two booklets on the subject; we should be glad to receive same, and will enclose postage.

Have you any reference to God altering the Jewish Sabbath —seventh day? . . . My reason for asking is that Seventh Day Adventists—quite good folk—are trying to convince me that we are wrong in observing the Lord's Day, but I argue that it is the spirit the day is kept in that counts. Were not Jewish ceremonials, including seventh day sabbaths, done away with at the crucifixion of Christ, when the veil of the temple was rent? We should be glad to hear from you and hope to hear you over the air in the future. Thanking you, Yours sincerely.

(The pamphlet "An Open Letter to a Seventh Day Adventist" will be found helpful on the Sabbath question, and is available free to all.—B.B. Inst.)

Dear Frank and Ernest,—I am very interested in your Bible Talks from 5AD each Sunday morning, and would be pleased if you could forward me any pamphlets or literature which would be to my benefit to read. Would you be so good as to do this? I am enclosing stamps to help defray the expense of postage. Wishing you every success in your work. I, am, yours faithfully.

Sir,—As I am a listener to the Bible Stories and receive much information therefrom, and accepting your invitation to send for your booklets on these talks, I will be obliged if you will forward to the undermentioned address six or more of the same. I remain, One of the Listeners.

Frank and Ernest. Dear Friends,—Listening to you on the wireless, it is very interesting to me hearing you talk of Bible Truths. Will you please post to me the booklets you spoke of and whatever literature you desire to send to me? I hope to listen to you again next Sunday. Thanking you. Yours sincerely.

Western Australia.

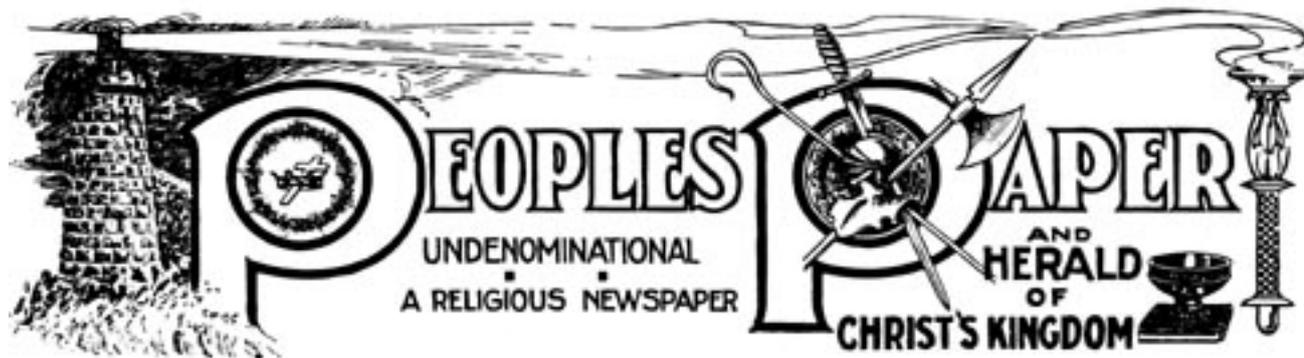
Frank and Ernest, Dear Sirs,—I have followed your talks with good interest and would like you to forward to above address the book as announced last Sunday on the subject of "Christ's Return." I understand the booklet is free, but I also understand you cannot carry on such good work with nothing. Enclosed please find 1/- to cover expenses. Yours faithfully.

To Frank and Ernest.—For the past several weeks I have enjoyed your Dialogues on the Scriptures, and would be very grateful if you would forward me your booklets from week to week. Also let me know the cost of same, for which I would forward the money. Please oblige. I find the expounding of the Scriptures very enlightening.

Dear Sirs,—I have listened every week to your talks and am very interested. I would also like some free literature. And may I ask you a question—What became of the five foolish virgins? My Bible tells me that the Bridegroom told them that He knew them not. I am, yours truly,

(See answer to this question in next issue.—B.B. Inst.)

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Justification by Faith.

While the words “Tentative” and “Vitalised” which are used in this article are not Biblical terms, it is felt that no better expressions could be used to explain this important subject of Justification; the former word well describing Christians justified by faith prior to consecration, and the latter word referring to fully consecrated Christians.

EVEN before Christ came into the world, God had dealings to a certain extent with some of the human race. He dealt with Adam, telling him of the penalty for sin and promising that the Seed of the woman should some day bruise the serpent’s head. He dealt also with Enoch, with Noah, with Abraham, Isaac, Jacob and others, centuries before Jesus was born. God did not, however, deal with these men in the particular and special sense in which He has dealt with the Gospel Church who are privileged to be called “the sons of God.”—John 1: 12.

The Scriptures state that Abraham believed God, and his faith was counted to him for righteousness. (Gen. 15: 6.) God must have had some dealings with Abraham before, he believed or there would have been nothing for

Abraham to believe. Evidently God had had some communication with him before faith and trust could have brought him into even a tacitly justified condition.

Abraham sought to be as nearly perfect in conduct as possible, and to do those things which are pleasing to God. After he had manifested his desire to be obedient, God said, If you will prove your faith by leaving your native land and risking the loss of your present earthly comforts and of the home of your childhood, I will make a Covenant with you. Abraham believed God.

As soon as opportunity was afforded, Abraham left Chaldea and journeyed to Haran. Later, God made him certain promises on condition that he would go into the land of Canaan. After he had entered Canaan, God said, “All the land which thou canst see will I give unto thee and to thy seed after thee.” (Gen. 13: 15.) Abraham was called “The Friend of God.” (James 2: 23.) St. Paul tells us that God preached the Gospel unto Abraham, saying, “In thee shall all the families of the earth be blessed.” —Galatians 3: 8; Genesis 12: 3.

Faith in God the Essence of Righteousness

So we see that there was a kind of dealing with the Ancient Worthies before Christ came—before there was any actual justification to life. None could be thus justified until a life had been given as a corresponding price for Adam’s forfeited life. Hence the promise of God, so far as these were concerned, was only a hope. They understood that in some way He intended to do something for their relief, but did not know how God, who had once condemned them to death, could give them everlasting life. Nevertheless, they had faith in the promise, and this God counted for righteousness; for faith in God is the essence of all righteousness. By this faith they were justified to fellowship with God.

When Abraham, Isaac, Jacob and all the Prophets manifested their faith toward God, they proved their heart-loyalty, so that long after their death He could say, “I am the God of Abraham, of Isaac and of Jacob.” They believed, that some day they would be raised from the dead. If there were no resurrection, God could not have spoken of them as He did; “For he is not a God of the dead, but of the living.” (Luke 20: 37, 38.) This is the argument with which Jesus offset the teachings of the Sadducees that there will be no resurrection of the dead, but it was not given as a proof that the patriarchs were in heaven at the time, for Jesus distinctly tells us that at the time in which He was speaking no man had ever ascended into heaven.—John 3: 13.

We see, then, that Abraham had a measure of relationship with God, but not until he had manifested his faith. God had dealt with him, however, before this manifestation of heart-loyalty, and that dealing consisted in giving him knowledge on how to become the Friend of God.

In due time God will indicate to the members of the human family that He is willing to accept them on terms by which He will be their God and they shall be His people, but that they must prove their faith by walking before Him to the best of their ability. This is the most that God does for anyone—simply to give him knowledge of the steps which he must take in order to have complete justification, He says, “My son, give Me thine heart.” (Prov. 23: 26.) On this principle God spoke to the Lord Jesus Christ and continues to speak to all who would come unto the Father by Him.

Tentative Justification Not Consecration.

Manifestly, things are somewhat different now from what they were in Abraham’s time. Abraham did not become a son of God; for he lived before the opening up of the way to life, and that which God counted a justifying faith could not bring him redemption. Our Lord had not yet opened up that living way. Notwithstanding the fact that the redemption had not taken place, Abraham had God’s promise that in due time he and his Seed should bless the world.

The Message that now goes forth is that God is willing to receive again those who were once His sons, but who lost their sonship through the disobedience of Adam. Therefore, the very knowledge of God’s Plan is an offer of salvation to whosoever may hear of that Plan. God says, in substance, if you wish to become My son, this is the way. “My son, give Me thine heart.” you have made a full consecration, I will reveal to you the deep things of My Word.

We should make a clear distinction between what God has, done and what He intends to do. God considered Abraham and all the faithful of past ages as the servant class. (Heb. 3: 5.) But with the faithful of the Gospel Age it is different. St. John tells us that “To as many as received Him, to them gave He privilege to become the sons of God.”

(John 1: 12.) Only since Pentecost has opportunity been given for any to become sons. Hence, before that time none could become “heirs of God, and joint-heirs with Christ”—heirs of the Abrahamic Promise. —Rom. 8: 17.

To those who have come into Christ since Pentecost the assurance is given that they shall be made joint-heirs with the Lord if they continue faithful to the end, that if they suffer with Him, they shall also be glorified together with Him. (Rom. 8: 17.) The only ones who have full relationship with God are the consecrated, who have received the full life-justification possessed by none others in the world.

Just as God dealt in the past with those who dealt with Him, and as He gave them encouragement and directed them by His Voice, so now He gives those who deal with Him particular information respecting His will through the Son and through faith in the blood of our Lord Jesus. Whoever thus starts out now is beginning to come into a justified condition; and every step of progress that he takes brings him nearer to consecration.

From Knowledge to Tentative Justification

The first step leading to justification is the gaining of a little knowledge; for no man can be justified in ignorance. This knowledge leads to a step of faith. With each advance in faith based upon that knowledge comes greater opportunity for increase of knowledge and faith. Thus we learn to walk by faith rather than by sight.

All of these steps, however, lead up to a full and perfect justification. First we come to a faith in God, believing that there is a Great Creator, that we are His creatures, and that He has merciful intentions toward us. Then other steps lead us to see that, God has made arrangements for receiving us back into fellowship with Himself through the Lord Jesus Christ and His work of ‘grace. We see that ‘Christ died for our sins according to the Scriptures.’ (1 Cor. 15: 3.) This is a step of greater knowledge’ and leads to another step of obedience. Thus we draw nearer to God. As St. James says, “Draw nigh to God and He will draw nigh to you.” (James 4: 8.) Each step enables us to see that we are getting nearer to the blessing.

After seeing that the Lord Jesus has prepared the way for the forgiveness of sin, we learn that there are certain terms upon which our sins will be forgiven. This is another step of knowledge. Then we are brought to the point where the Lord tells us by His own Word and the words of the Apostles that this forgiveness is based upon faith in Him and full acceptance of His finished work, that the only way by which we may become sharers in that work is by the consecration of ourselves and all that we have to the Father, and that we take up our cross and follow Jesus. We also learn that unless we take this step we cannot reach full justification.

Tentative Justification Defined

When one has been drawn to the Father through His Word and His providences, and has accepted the blood of Jesus Christ as his only means of salvation, he comes to the place where he must decide whether he will present himself to God or whether he will wait for the Millennial blessings of Restitution. What he will do is uncertain. He is tentatively (that is temporarily) justified for a purpose—that of considering which step he will take. He is still on the human plane—a natural man.

Tentative justification, then, is for the purpose of giving a standing with God, from which a believer in our Lord’s Ransom sacrifice as his only hope of salvation may ascertain whether he has that spirit of sacrifice which will lead him to full consecration. The believer is at liberty to choose which course he will take. He may offer himself in consecration or he may decide not to do so. But should he decide to wait for Restitution, he thereby proves that he has not appreciated God’s offer.

The object in preaching the Gospel during this Gospel Age is to give an opportunity to whosoever will hear to attain to the privilege of spirit nature. Whoever hears the call and neglects to take advantage of it has evidently received the grace of God in vain. He suffers the loss of whatever he might have profited by accepting the offer. If for the doing of a certain piece of work a reward is promised, the one who fails to perform the work loses the reward, the honour, the money, or whatever was promised for doing the work.

God does not intend to inflict punishment on those who decide not to make the sacrifice of their humanity. But this class cannot gain the prize offered to those who do so. Only those who use their opportunity to be dead with Christ shall live with Him—become participators in the glorious things that are His. Those who take this step constitute the Church at the present time.

For the others, however, we trust that they will have opportunities in the future, in the Millennial Age. Under the ‘favourable conditions of that time we hope that they will do better than they have done in this Age. Yet our thought is that the person who has come to a knowledge of God’s grace and has had a great measure of light respecting it, but has rejected it, will be in a worse position than those who have never heard of it.

Nevertheless, we do not wish to discourage any one who experiences faith in Restitution, in a future life, in good works. We would not discourage any one who hopes for earthly life, Restitution blessings. We believe that there are a great many people who are living noble lives, but who have neither faith nor light regarding the high calling. They are not on that account to suffer forever, except in the sense that they will have lost the opportunity of attaining the heavenly kingdom blessing.

Vitalised Justification

The Lord says that one should take the step of consecration only after counting the cost. (Luke 14: 27-33.) After one has decided to take this step, he presents himself to the Lord. If his consecration is accepted, the Lord imputes enough of His merit to make the sacrifice perfect; for nothing imperfect can be presented to Jehovah. At the very moment of his acceptance as perfect through the imputed merit of Christ, he is reckoned alive in the full sense of the word; he has received actual justification in a legal sense. His justification is said to be vitalised. In other words, as soon as our Lord

Jesus becomes his Advocate, God is reconciled to that sinner and treats him as one actually perfect. Full justification means full making right in the sight of Jehovah.

Let us be sure that we clearly understand this important point. Justification is said to be vitalised when, by the imputation of the merit of Christ, one who has made a full consecration receives by faith his share of the redemptive work of Christ. Those who have received vitalised justification can have no part in Restitution. Since that which is vitalised is made alive, justification that is vitalised is said to be unto life, for one's future existence depends upon his retaining that justification after our Lord's merit has been imputed. Abraham's justification, on the contrary, was not unto life, but only to fellowship with God. Christ had not died in Abraham's day and, therefore, merit could not have been imputed to any one.

By means of the various steps by which God has led us to Himself we reach the fulness and completeness of justification. That justification is vitalised by Jesus, who imputes to us a sufficiency of His merit to cover our deficiency. At the same moment God accepts that sacrifice which has already been offered to Him through the Advocate. This acceptance is indicated by the begetting of the holy spirit.

The one thus covered with the imputed merit of Christ and begotten of the holy spirit is thenceforth a New Creature. (2 Cor. 5:17.) If he continues faithful to his consecration vow, he will ultimately be presented to the Father as a member of the Bride class. Those who fail to keep their vow will be put through severe trials, great tribulation, which will eventually prepare them for a lesser place than they would have had if they had kept their robes unspotted.

During this Gospel Age only those who have presented their bodies as living sacrifices are given the holy spirit. This power operates in their lives for their development as new Creatures, to bring them into harmony with God and to prepare them for membership in the Body of Christ.

Sanctification a Gradual Process

In the early stages of the Church there were "gifts of the spirit," necessary to the inauguration of the Church. These gifts of the spirit ceased, however, as soon as the Church had been established and the New Testament had been completed. We no longer have the gift of healing, of speaking with tongues, etc., but we have something more valuable than these gifts. These were for the infantile condition of the Church. Instead, we have to-day the fruits of the holy spirit, which are developed and matured gradually as the result of labour.

In some characters the periods of maturing fruit of good size and flavour is longer than in others. Nevertheless, as surely as we receive the holy spirit into good and honest hearts and are submissive to the prunings of the Great Husbandman, so surely shall we bear large, luscious fruit in due time. The fruits of the spirit, the Apostle says, are manifest; that is, they can be seen in our lives. They are meekness, self-control, faith, goodness, gentleness, long-suffering, brotherly-kindness and love.

At the beginning of our existence as New Creatures the fruits of the holy spirit germinate within us, but these must grow to maturity. We must bear fruit. The Lord says, "Every branch in Me that beareth not fruit He taketh away"—cuts it off—"and every branch that beareth fruit, He pruneth it, that it may bring forth more fruit." (John 15: 2.) There is more or less pain in the prunings and testing of loyalty and obedience, but every manifestation of obedience helps to prepare us for membership in the Bride Class.

The work of actual justification and of actual sanctification and growth in grace is gradual. Completeness will be attained only in the First Resurrection, for "flesh and blood cannot inherit the Kingdom of God." (1 Cor. 15: 50.) Those who will constitute the First Resurrection are the blessed ones—the holy ones, who have cultivated the fruits and graces of the spirit. As St. Peter tells us, "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly-kindness; and to brotherly-kindness, Jove. For if these things be in you and abound, they make you that ye shall neither be barren (idle) nor unfruitful in the knowledge of our Lord Jesus Christ."—2 Peter 1: 5-8.

Cards, Desolation—Restoration.

This poem is now available in post card size, in a variety of colours. Many of our friends will know the very helpful message it contains for the bereaved. It is also very useful in conveying the hope of salvation in a general way. It is supplied at 3 for 6d., 1/8 per dozen; or 1/6 per dozen in 3-dozen lots.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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Message of the Kingdom.

SINCE last referring to the radio witness, in December "People's Paper," our friends generally will be pleased to hear of the continued appreciation of the message of truth manifest on the part of a goodly number of listeners. This is very encouraging, and it shows that though this is still the day of small things, there are still the ones here and there amongst the multitudes of mankind who really love the Lord and are ready to receive the message of truth when they hear it. Our Lord's words come to mind in this connection—"When he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice." (John 10: 4.)

Some thoughts on these words of Jesus are as follows: "The voice of the Good Shepherd is a blending of various

sounds in a manner in which they are blended by no other voice. His voice sounds forth the chord of justice commingled with the chord of love, and the whole intoned with wisdom and with power. Other theories, plans and schemes of men have no such harmony of sound as has the message which the Great Shepherd has sent us through His Son. Moreover, when the true sheep hear the voice of the Good Shepherd, it satisfies their longings as nothing else could do. They will no longer be in danger of being attracted by other sounds or voices, theories or schemes, but will reply to all, 'Jesus has satisfied: Jesus is mine.' "

And so it is that a number of new friends have declared that the glad tidings of the Gospel of Christ has reached them through the Radio sessions, and brought them joy and gladness of heart, What a privilege it is to serve our Lord in this way, and we would encourage all who have tasted that the Lord is gracious to continue to feast upon the precious things of His Word, with which all else in this world cannot compare in the least.

The financial support from the brethren, by the Lord's overruling, for this and other features of the work is also encouraging, and while further extension in the radio witness may not be possible just yet, some enquiries are being made should the way open up later to include other parts. All our friends are requested to join in prayer for the Lord's guidance and blessing upon this work which He has made possible in these days.

The subjects broadcast last month, omitted by oversight from last month's issue, were as follows:—"The Sun of Righteousness," "The Rich Man and Lazarus," "The Jew and the War," and "Armageddon." Those friends who have not yet requested the copies of Dialogues to be sent with their "People's Papers" and desire these, should make application at once. These are useful for passing on to the interested, and all who can place advertising slips to encourage others to listen to the broadcasts should esteem this a privilege of service; quantities of slips are available free.

The subjects for March are as follows:—

March 5th—"The Judgment of the Dead."

March 12th—"Restitution."

March 19th—"God's Kingdom Conquers."

March 26th—"Baptized for the Dead."

April 2nd—"Joy in the Morning."

Sow the shining seeds of service
In the furrows of each day;
Plant each one with serious purpose,
In a hopeful tender way.
Never lose one seed, nor cast it
Wrongly with a hurried hand ;
Take full time to lay it wisely
Where and how thy God hath planned.

Thus the blessed way of sharing
With another soul your gains,
Which though losing life, you find it
Yielding fruit on golden plains;
For the soul which shows its blessings,
Great or small, in word or smile,
Gathers as the Master promised,
Either here or afterwhile.

Sow this day the seeds of service
In some life as you can spare,
Bend above the soul you strengthen
For a moment's silent prayer.
Trust that somehow God will nurture
Deeds which love and faith afford,
Till the angel hands shall reap them
For the garners of the Lord.
—Selected.

Passover Memorial 1944.

The anniversary of the institution of the Memorial of Christ's death, according to the Jewish calendar, falls this year on the evening of April 6th. Thursday evening, April 6th, after sundown, will therefore be the appropriate time to celebrate the Memorial in remembrance of Christ our Passover Lamb.

Memorial Services.

The following Services for the Memorial of Christ's death have been arranged by the various Classes, and all friends trusting fully in the ransom sacrifice of Christ will be welcome at these Services.

Melbourne.—On Thursday evening, 6th April. (Meeting place will be mentioned in April "Peoples Paper.")

Adelaide.—On Thursday evening, 6th April, at 7.45 p.m., at R.A.O.B. Rooms, Flinders Street, Adelaide.

Sydney.—On Thursday evening, 6th April, at 7 p.m., at 75 Liverpool Street, Sydney.

Perth.—On Good Friday, 7th April, at 6.15 p.m., at Druids Chambers, 459 Hay Street, Perth,
To Readers Overseas.

In view of the fact that mails are now uncertain and fail to arrive from time to time our oversea brethren are advised to keep a copy of all particular items mentioned in correspondence, and especially the numbers of Money Orders or Drafts forwarded. This information could then be sent later should acknowledgment of any previous communication not be received from this office within reasonable time.

Consider the Lilies.

(Matt. 6: 25-34; Luke 12: 22-32, Diaglott) (Convention Address)

THIS passage is from our Lord's sermon on the mount. There are numerous lessons one can gain from the study of this wonderful sermon, and in this passage our Lord was imparting the lesson of faith to His disciples. The true follower of the Master should not only have faith in God's promise to provide for his spiritual welfare, but also for the material welfare of His people. The lesson here is, that those who put their trust in God will have His care over them, but this is obtained according to certain conditions.

What does our Lord wish us to learn by "considering the lily"? The lily is a very delicate flower, and if we look into its construction we cannot but realise the wonderful power of the Creator. The Psalmist said, "The fool hath said in his heart, There is no God." The lily does not produce its own glory, but grows so beautiful because God designed it that way. If, then, our Heavenly Father does care for such small things as flowers, will He not care for us also? Yes, that is the lesson, and we can see too that it does not mean only that God is able to do this, but that He is willing to care for us.

"Consider the ravens," Jesus says also—"they neither sow nor reap . . . and God feedeth them: how much more are ye better than the fowls?" Again in Luke 12: 6, 7, we read, "Are not five sparrows sold 'for two farthings, and not one of them is forgotten before God? But even the hairs of your head are numbered. Fear not therefore: ye are of more value than many sparrows." God provides for the lilies, the ravens and the sparrows, and this is the reason Jesus explains that we should have faith that He will care for us. It is true that a lack of faith often holds us back from enjoying the rich blessings of the Lord that might otherwise be ours.

By noting the context of our lesson—Luke 12: 13, 14—we read of one of Jesus' followers desiring that his brother should share with him some of his earthly wealth, but Jesus' answer (verse 15) shows that this one did not realise what discipleship meant, so He then spoke a parable to them (verses 16-21). In this parable Jesus illustrates the folly of a life of selfishness and goes on to explain to His disciples what their true attitude must be, if they were to lay up treasure in heaven. (See verses 22-24.),

There are two lessons that we can learn by "considering the lilies." The first is that of full faith in the Heavenly Father's willingness and ability to care for our material needs, provided we are willing to devote all our surplus time, energy and means in His service. Surplus time means that time which is not used in providing things honest and decent in the sight of all and even these things should be done as unto the Lord.

The second lesson is that through faithfulness to the terms of discipleship we are placed in a position where we specially need God's provision for our temporal necessities. If we examine the terms of discipleship we shall see this matter more clearly. Jesus asked His followers to leave all and follow Him; if their faith was strong enough they would rest assured that their material things would be provided. To illustrate read Matt. 19: 16-22. When the disciples heard this, they were amazed and asked our Lord, "Who then can be saved?" It seems that the disciples had not yet grasped the real thought of sacrifice; they had given up all to follow the Master, having accepted the invitation to become fishers of men, but not until they heard these remarks to the rich young ruler had they realised that the Christian life meant the giving up of everything they possessed.

The narrow way has always appeared to the worldly as an extremist's attitude of Christianity, and it is only those who understand and appreciate its rewards who endeavour to carry out its terms. By reading on in Matt. 19: 27-29, we can understand the great promise to those who do follow Jesus. We see the same meaning in Luke 12: 31, 32.

The lesson in considering the lily is to encourage us to depart from the course of the world in the matter of making material provision for the future, and to devote the time and means, thus redeemed, to Him and His service. Is our faith strong enough to enable us to trust the Lord for the "rainy day" of the future, while we devote our present energy, as far as possible, in seeking first the kingdom? Yes, it requires great faith thus to meet the terms of Christian discipleship, a faith that only a little flock throughout the entire Gospel Age has been able to exercise.

It is probably this lack of faith that often causes us to lose sight of the real lesson our Lord is imparting when He says, "Consider the lilies, how they grow; they toil not, neither do they spin." Some may say this means that it is not necessary to be actively engaged in the service of the Lord. But it requires great faith to actually practise the real lesson taught by Jesus, namely, that provided we sacrifice our time and talent in His service, utilize all our powers and energy for His cause, He will provide our material needs, even as He makes necessary provision for the lily. We can see also that to the extent we are willing to sacrifice earthly things, to that extent we are blessed of our Heavenly

Father. "There is that withholdeth more than is meet, but it tendeth to poverty." (Prov. 11: 24.)

The whole trend of human events to-day makes it that the human mind seeks some sort of security. Social security is being planned by the great men of to-day. The individual in the world seeks to lay up for the future, and selfishness is behind almost every effort. "So long as I can lay up for myself, it doesn't matter about the other fellow," is the attitude that the worldly take up. So, we can see the peculiar temptation that besets the Christian—the temptation to take the sacrifice off the altar and join in with the world in seeking material things.

The lesson of the lilies is very appropriate. "Consider the lilies how they grow; they toil not, they spin not," yet God takes such abundant care of them that Solomon in all his glory was not arrayed like one of these. If in seeking the Kingdom of God we consider how our Heavenly Father cares for the ravens, the sparrows and the lilies, it should help us have true faith in Him that He will care for us. Be not anxious about the morrow, for the morrow will claim anxiety for itself; sufficient for each day is its own trouble.

The thought in these words of our Master's does not mean that we should not provide at all for the future, because it is one of the Divine instructions that we should provide things honest and decent in the sight of all men. The carrying out of this duty is reckoned as part of our consecrated lives, accepted of the Heavenly Father as service rendered to Him. But to become anxious about the future, shows a lack of faith; it shows that we are not fully depending on our Heavenly Father to supply our needs.

We must remember also that before the lily blooms, before it reaches maturity, it is subject to wind, rain and cold, as well as the sunshine of God's favour. So with the Christian, before maturity is reached, suffering is necessary. The Apostle Paul gives us an illustration of what storms the Christian may have to go through before he is prepared for the future reward. He says, "I know how to be abased and I know how to abound; everywhere in all things I am instructed both how to be full and to be hungry, both to abound and to suffer need." (Phil. 4; 12.) If we are faithful to our consecration vows we cannot expect to fare any better than the Apostle Paul; so the test of faith in following in the Master's footsteps is a very severe one.

So, the storms that the lilies must contend with may represent the persecutions that may come upon us, the wind and cold the oppositions we meet when coming in contact with the cold indifference of a disinterested and unfriendly world. But through it all we have at times the sunshine of God's favour to encourage us along in the narrow way, and so the new creature is perfected like the lilies, and it is being used to bless and cheer others as well as being prepared for the future work as a joint-heir of Christ.

The climax to this lesson seems to be summed up in the words, "Seek ye first the kingdom of God and these things shall be added unto you." So, if we commit our all into our Heavenly Father's hands, if we put first and foremost in our efforts the serving of Him and gaining a place in the Kingdom, then God assures us that it is His good pleasure to give us the Kingdom. May this promise encourage us to press along with faith continually that our Heavenly Father will care for us.

"I have nothing to do with tomorrow,
My Saviour will make that His care,
Should He fill it with trouble or sorrow,
He'll help me to suffer and bear.

I have nothing to do with tomorrow,
Its burdens then why should I share?
Its grace and its faith I can't borrow,
And why should I borrow its care?"

Bible Study Meetings.

Assemblies for undenominational Bible Study are to be found in the various States, and all earnest truth seekers will be very welcome.

Please note the times and meeting places in current issues of "People's Papers" as changes are sometimes necessary.
Melbourne.—Excelsior House, 17 Elizabeth Street (3rd Floor)—Sunday, 3 p.m. and 6 p.m. — Thursday, 19 Ermington Place, Kew, E.4., 7.45 p.m.

Adelaide.—R.A.O.B. Rooms, Flinders Street—Sunday, 3 p.m. and 6.30 p.m., Thursday, 7.45 p.m.

Perth.—Druid's Chambers, 459 Hay Street—Sunday, 3.30 p.m. and 6.15 p.m.

Sydney.—75 Liverpool Street (few doors from George Street)—Sunday, 3 p.m. and 5.15 p.m.

Booklets on Bible Truths.

The following Booklets are highly recommended to earnest truth seekers.

"Where are the Dead?"

"A New Dictator—the Only Hope for Humanity." "The Greatest of These is Love."

"Times of Refreshing and Christ's Return." "The Offerings for Sin."

The above five booklets, at 3d. per single copy.

"Some of the Parables"—6d. per copy; "Parables of the Kingdom"—4d. per copy.

“The Plan of God—in Brief” — 8d. per copy post paid. “Christ’s Return.”

“Hell, Death, Spiritism” -4d. per copy,

“God and Reason.”

“Hope Beyond the Grave” -6d. per copy,

Question Box.

Question.—Please explain the meaning of our Lord’s words in John 12: 24?

Answer.—In this verse and its context our Lord shows the necessity for the sacrifice of His humanity, likewise the sacrifice of the justified humanity of the Church, His body members, in order to the accomplishment of God’s great plan of salvation for mankind.

The “corn of wheat” represents the perfect humanity of our Lord Jesus Christ. Christ must yield up His life in sacrifice to God, in order to provide the redemption-price for Adam’s sin, and for the sin of the whole human family sentenced in Him.

Just as a corn of wheat, when planted, must itself perish as a grain, in order to give life to the plant which springs from it and eventually bears grain, so Christ must die as a man in order that the condemnation to death which rests upon all in Adam, may be lifted; first from the church, the “little flock” gathered during this Gospel Age; and later that whosoever will of the whole world of mankind may enter into life during the Millennial Age. (“My flesh I give for the life of the world.”)

Before the value of Christ’s sacrifice goes to the world in general, however, it is used for the benefit of the church. (Heb. 9: 24.) Being first justified by God’s grace through faith in the blood of Jesus Christ; the church is invited to follow in His steps, sacrificing their justified humanity. (Rom. 5: 1-2; 12: 1-2.) The church, “the little flock,” must also like the “corn of wheat,” fall into the ground and die. So we enter the “narrow-way” of self-denial and sacrifice of earthly good things; we enter into a “covenant of sacrifice” with the Lord. (Psa. 50: 5.) To these apply the “exceeding great and precious promises” by means of which “we may be made partakers of the divine nature.” 2 Peter 1: 4; Luke 12: 32; Rev. 3: 21; Matt. 19: 27,29; Rom. 8: 14-17; 2 Tim. 2: 11-12, etc.

As Christ the Lord is the corn of wheat, so the church complete is likened to “a handful of corn . . . the fruit thereof shall shake like Lebanon.” (Psa. 72: 16.) As the church now receives her life from her Lord, so she, in turn, lays down this life in sacrifice with Him during this Gospel Age, so that in due time when exalted to Kingdom honour with her Lord and Head, she may share in the grand work of bringing in the blessing of all the families of the earth, according to the promise made to father Abraham.

Question.—What did the Lord mean when He said, “Let the dead bury their dead”?

Answer.—These words of our Lord indicate that in His estimation the whole world of mankind is dead even though some have a measure of what we call “life.” In this connection see Eph. 2: 1, 5. As the result of Adam’s sin all mankind are “dead in trespasses and sins.” We do not understand that our Lord required the disciple to absent himself from the funeral of his own father; but the young man was already a disciple (Matt. 8: 21) and his thought probably was to leave the Lord’s service and serve his father until his death. Our Lord knew that if he served his father for several years, other business or pleasure would crowd upon him, and he might never return to the higher service. The Lord would encourage this disciple to enter the door of opportunity in the service of the gospel, leaving the matter of caring for the aged parent in the hands of other members of the family who had not become united to the Lifegiver, and who therefore are spoken of as “dead.” True believers are said to have already “passed from death unto life” (John 5: 24.), though it will not be until made perfect in the First Resurrection that we shall enter fully into life in the actual sense. Rom. 8: 24; 2 Cor. 5: 1, etc.

Question.—In what form will the dead come forth from the grave when they hear the Lord’s voice?

Answer.—The Master’s words in John 5: 29 show that there will be two classes to hear the Lord’s voice and come forth. First; those that have done good, come forth to a resurrection of life (instantaneous perfection). These will be the church developed during this Gospel Age. This class will attain to a heavenly nature, and be with Christ and see Him “as He is.” This Christ company, called the “little flock,” are also called by Paul the “firstfruits.” (1, Cor. 23) Being spiritual beings like their Lord, they will be unseen by human eyes, and will be the rulers and blessers of mankind. These have part in the first resurrection. (Rev. 20: 6.) They correspond to that part of Abraham’s seed which is likened to the “stars of heaven,” i.e., heavenly, spiritual.

Second will be the world of mankind in general. These will come forth with earthly bodies somewhat similar to those they had before going into the sleep of death. They come forth to a resurrection “of judgment.” (Revised Version.) They will be lifted up gradually during the thousand years of Christ’s Kingdom reign, until at the end of that blessed period, they will have gained perfection of body and mind and character, and able to live forever on the earth, for when the Kingdom work is complete there will be no more death, no more pain or sorrow. (Rev. 21: 1-5.) These latter would correspond to that part of Abraham’s seed which is said to be “as the sand of the sea-shore,” i.e., earthly. See Matt. 25: 34.

Easter Conventions.

Adelaide.—The friends in Adelaide have arranged for the usual Convention to be held over the three days, Good Friday to Easter Sunday, 7th to 9th of April, the gatherings to take place at R.A.O.B. Rooms, Flinders Street, Adelaide. A hearty welcome is extended to all visiting friends who can arrange to attend these meetings, and programmes and other information may be obtained from the Secretary :—Mrs. H. Bartel, 10 Winston Avenue, Clarence Gardens,

Adelaide, South Australia,

Sydney.—Information is to hand that the Sydney friends are arranging a Convention to be held on the three days, Good Friday to Easter Sunday, 7th to 9th of April, with afternoon and evening sessions from 3 p.m. each day. These gatherings are to be held at 75 Liverpool Street, Sydney, and all friends able to attend these gatherings will be very welcome. Further information is obtainable from the Secretary :—Mr. A. J. Tosh, 343 Sussex Street, Sydney.

Correspondence.

VICTORIA

To Frank and Ernest—Dear Sirs—I have been listening in to your broadcasts on Sunday mornings for some time now, and I feel greatly interested and would like a copy of this morning's talk, please, which I think, was wonderfully explained. You will greatly oblige. May God bless you abundantly in your good work. Yours sincerely.

Frank and Ernest—I am very interested in your broadcasts which I have listened to for some time, and would very much like to have the booklets of the last few Sundays, especially the parable about "The Rich Man and Lazarus," as your views of God's Word appeal very much to me. I will be very grateful. Yours sincerely.

Frank and Ernest—Dear Christian Friends—It was my privilege this morning to hear your broadcast session through 3 SH, and express my appreciation of the work that you have made possible to listeners, in this study of Christ's teachings. It was only last Lord's Day that I commenced the work of enlightenment to our young people, therefore I can assure you that from your messages I can gain valuable and educative impressions in the preparation of my narratives and doctrine.

I would be very pleased indeed if you would willingly add my name to the list of interested listeners already receiving free literature on the clear versions you give over the air—together with the book of Parables. Would it be possible to add some of the earlier copies of this broadcast feature to help me in my work.

As this privilege to the public must require a deal of expense, are you willing to receive donations toward the cost of this work? May God bless you in this fulfilment of a good purpose. Thanking you. Yours in Christian Faith.

(Earlier copies of broadcasts are gladly supplied upon request. Voluntary donations to this work are appreciated, as unto the Lord.—B.B. Institute).

Dear Christian Friends—I thank you very much for sending me the "Peoples Paper." Would you kindly send me the talk you had on the Parable of the Rich Man coming back from Hell, also a copy of "Christ's Return," and the book "Daily Heavenly Manna."

We enjoy listening to your Sunday morning broadcasts from 3GL. I pray that God will bless you in the good work you are trying to do. Enclosed is 6 / 6 ; 3 / - is for one year's subscription for the "Peoples Paper." Thanking you ; your sincere friend.

SOUTH AUSTRALIA.

To Frank and Ernest—I am very interested in your Bible Dialogues, Sunday mornings. Your Scriptural explanations are not only interesting but inspiring. I pray your good efforts will be crowned with spiritual success and God's blessing continue with you in your good work.

Later, this same friend writes :—I feel truly grateful for your gift of Literature which reached me today. Believe me, it will be read carefully, and thoughtfully digested as spiritual food. Kindly accept enclosed amount hoping it will serve in some small way the purpose intended, and be assured that I shall communicate with the Bearean Bible Institute on future occasions when desiring more of your good literature.

In the meantime, I hope to continue to listen to the Biblical Dialogues of our good friends, "Frank and Ernest," which are inspiring, helpful and comforting in the hour of tribulation as we experience it in the earth today. In closing, we, the people who appreciate your good work, pray God to bless abundantly your efforts with spiritual success. Believe me, yours very sincerely.

Dear Sir—After having listened to your broadcasts on Sunday mornings, I am writing to ask you to kindly send me your lectures from the first broadcast, as I would like to read them very much. I do not know how long you have been giving these talks but I will not miss them in future. Will you kindly send them along each week as long as they continue, and let me know how much they will cost. Kindly oblige.

(Printed copies of Dialogues are supplied free from the General Fund of the Institute, which is supported by voluntary contributions.—B.B. Institute.)

Frank and Ernest—Dear Sirs—Having listened with interest to your talks over the air and feeling that I can substantiate much that has been said, I would be grateful of the booklet on the parable of "The Rich Man and Lazarus."

Further, I would commend the effort for this reason : you teach a Divine Political Kingdom to be established upon the ruins of the kingdoms of men ; for which I pray and stand in hope of the promise made of God unto the fathers.

It is pleasing also to me to learn of your interest in Jewish emancipation, a feature entirely overlooked by many. They shall shortly be the head and not the tail. "Ten men shall take hold of the skirt of him that is a Jew, saying, we will go with you, for we have heard that God is with you." Thanking you ; yours respectfully.

Berean Bible Institute—Dear Sir—Would you kindly enclose your free Sunday morning talks by Frank and Ernest with the "Peoples Paper" I get from you each month.

Your talks come over very clearly from 5AD ; I never fail to listen. Seven months ago we lost our little boy and you have been very helpful since. I am wondering what other books you have that would be encouraging in times like this. I have "Foregleams of the Golden Age," "The Divine Plan of the Ages," "Hope Beyond the Grave," "Son of the Highest," "Some of the Parables," "Daily Heavenly Manna," "Beauty of Holiness," "Good News," and "Hell, Death, Spiritism." Would you send "The Ten Camels" also any other books you have. I am enclosing 1 0 / - for same. Yours sincerely.

("The Ten Camels has been delayed in printing, but should be ready shortly now.—B.B.I.) .

WESTERN AUSTRALIA.

Frank and Ernest—Dear Sirs—I heard your Dialogue tonight and was very interested. I would be pleased if you would forward to me your copy of this week's Dialogue, also the other one, "Why Sorrow, Sin and Evil are Permitted." I would be much obliged if you would send the above to me as I am very interested in religion. Thanking you ; I am, sirs, yours faithfully.

Frank and Ernest—Dear Sirs—Would you please forward me a copy of your broadcast address given on Sunday night on "Zionism." I enclose herewith stamps to cover postage. I was very interested in your broadcast and intend to listen regularly. Yours faithfully.

Dear Frank and Ernest—I listened to your session last Sunday and enjoyed it very much. Do you publish a weekly or monthly journal. If so, I would like to subscribe to it. In your session you mentioned a booklet ; may I have it please?

Christ's Kingdom is the only hope most of us have left, and is certainly the only future for our children. I hope you may long continue to broadcast the Kingdom message. Enclosed please find 5 / - ; I only wish it could be 1 5. Sincerely yours.

("The Peoples Paper and Herald of Christ's Kingdom" is published monthly, subscription being 3 / - per annum. Sample copies are free, and it is also supplied free, upon request, to those unable to provide the subscription.—B.B. Institute.) .

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Price—Threepence

Evil-Speaking...Busy-Bodying...Truth-Hiding

*"Speak evil of no man." (Titus 3: 2). "Let none of you suffer as a busybody in other men's matters." (1 Peter 3: 16.)
"Speaking the truth in love." Eph. 4: 16).*

ALL Christians who have made advancement in the development of the graces and fruits of the Lord's Spirit accept as true the texts of Scripture quoted. They cheerfully admit the correctness of the points these texts set forth, and agree that it is their duty and the duty of all Christian people to very carefully, very rigidly follow these divine instructions.

But, strange to say, it appears that in the majority of minds the reasoning faculties become more or less entangled so that very wrong constructions are put upon the words of heavenly wisdom. One peculiar feature connected with the matter is that some of the Lord's dear people, sincerely desirous of doing His will and nought else, after making blunders and getting into a great mess of trouble, fail to discern wherein they have erred; hence with them the experience has brought no lesson, and instead of being helps and bright-shining lights they are stumbling-blocks to a considerable degree and thus offset largely the good they desire to do, or perhaps really do accomplish. It will be clearly understood, then, that the object of this dissertation is not to hurt, wound, offend, but to assist the members of the body of Christ to accomplish more fully the essence of their covenant with the Lord and the desire of their hearts.

What is Evil Speaking?

We answer: That to speak anything that is derogatory respecting another, to tell things uncomplimentary of them is evil speaking. Some have the impression that evil speaking is lying and consider that speaking the truth is always in order. This is a misconception. The speaking of anything that is prejudicial to the character of another, whether it be truth or falsehood, is evil speaking in the proper acceptance of that term. The Lord's spirit, as well as His Word, forbids evil speaking because the Lord's spirit is the spirit of love and kindness, and evil speaking, true or false, is repudiated by love, is contrary to love, is born of some evil motive, either busy-bodily or gossiping, or, worse still, malice, envy or strife, and all of these the Apostle designates in his list of "the works of the devil."

It is said that there are "exceptions to every rule," and so there are to this one. There is an exception noted in the Scriptures, namely, that if the trespass be of sufficient importance and likely to break our fellowship with the offender we may go to him and discuss the matter with him alone—not with a view of judging him, condemning him, etc., but with the object of helping the brother out of some view of matters or course of Conduct that seems to us to be wrong, sinful, contrary to the Word of God. Before going to him or her, we are to make self-examination to see that we are not in a fault-finding mood, and that the matter is one that really concerns us, either in our personal relationship to the brother or in our mutual relationship to the members of the church of Christ, whose interest we believe might be injured by the brother's course. We should go kindly and with the hope in our hearts that the matter which seemed strange and in violation of God's Word might prove upon explanation to be nothing of the kind.

We are to go hoping that in any event the Lord will bless our mission, not to the injury of the brother or sister, but to his or her comfort, succour, deliverance from what we believe to be a wrong course. It is only after we have taken this step and the wrong course is persisted in, either to our injury or to the injury of the church—only then are we permitted to speak to another of the thing which we consider to be an evil. Even then the speaking must be done in the presence of the accused, that he may have the fullest opportunity to present his views of the matter, as set forth in the Scriptures in Matt. 18: 15-17 and explained in detail in Scripture Studies, Vol. 6. If it were not so pitiable and so grievous an error it would be amusing to note how some conscientious brethren and sisters dodge this matter of evil speaking and seemingly its point entirely. For instance, one of these may say to another, "I have just heard something about Sister C which shocked me fearfully. I do not know what to think about it. I should like to have your advice, but of course I could not tell you what the matter is, for that would be evil speaking, which, as the Lord's follower, I would not be privileged to speak and you would not be privileged to hear." Poor sheep! Such seem not to discern that they are at the time engaged in the very worst kind of evil speaking. In nine cases out of ten, if they would tell all that they knew, the impression upon their auditor would not be as bad as the one given. This serious error, which is doing so much harm in the whole world and amongst the Lord's people, is an evidence of two things: (1) A lack of reasoning power, (2) a lack of the spirit of love.

We are trying in this article to correct the first defect and to help some to reason more correctly; but it is not ours to help them over the second defect, their lack of love, which really lies at the foundation of the wrong. If they had loved the sister of whom they heard the evil report, they would never have breathed a word of it to another soul, but would have gone directly to the condemned one in love and with a hope that the report was false, and would have told her, as a friend and as the spirit of love would prompt, all that they had heard or seen or misunderstood, and would have assured her that they hoped there was some explanation of it; but in no event should any hint of the matter escape them.

"Suffering as a Busy-body."

There are generally two sides to a matter. In nearly every instance in which one person violates the command, "Speak evil of no man," assistance is rendered by the one to whom the evil is told. He or she "draws the matter out" by questions or hints or suggestions or looks of interest 'or encouraging comments, etc. Undoubtedly such a hearer of evil is, in the Lord's sight, equally guilty with the speaker of the evil. The difficulty with both is that they lack the spirit of love, which the Apostle refers to, saying, "Love thinketh no evil," but "covereth a multitude of faults." The first intimation that something scandalous or unkind is about to be said respecting another should lead us to shrink back and feel the fear and realise that the Adversary is near to assist in any evil work. The wise course, as already seen, would be to say promptly, "My dear Sister or Brother, excuse me, but are not you and I both the Lord's children, and can we not please God better and advance our own spiritual welfare more by giving heed to His Word and developing in our own hearts and minds the spirit of love, instead of back-biting and devouring one another? Let us think of each other's good traits, good qualities, as the Apostle would have us do." If such a proper course lose you the friendship of anyone it will be to your advantage, for if he or she were right-minded such kindly treatment would be helpful, and you would be at once advised that they fully agree with you and are also striving in the same direction.

How often have we heard people say, "Yes, indeed, I wish that I had never heard it! It has caused me a deal of trouble and suffering." These are the people mentioned by the Apostle—who are suffering as busy-bodies in other

men's matters, contrary to the divine direction and the spirit of love. They are getting their deserts, and the chances are that they will do spiritual injury to themselves and also do spiritual injury to others through their busy-bodging. Few of us have time to attend to all of the affairs of the world and still give proper attention to our own. "Sweep before your own door" has become a proverb, the intimation being that those who pay great attention to their neighbours' affairs are neglecting home duties and responsibilities and that they are likely to get themselves into trouble in so doing: The Christian of advanced experience emphasises the fact that he has quite a sufficiency of knowledge of evil in himself and his environment without making special search for the weaknesses and blemishes of others. There are some so constituted that it is second nature for them to attempt to regulate everybody else according to their own ideals and standards, forgetful of the fact stated by the Apostle, "To his own Master every servant stands or falls." Our limitations respecting what we may or may not do by way of interference in the affairs of others are very many. Our Lord addressed busy-bodies when He suggested that they were like the man who went to his neighbour and desired to help him to get a mote out of his eye, without being aware of the fact that he had a whole beam in his own eye. Jesus said to such, "First pluck out the beam out of thine own eye, and then shalt thou see clearly to pluck out the mote out of thy brother's eye." Luke 6: 42.

A Truth-telling Obligation.

We have already pointed out that it is not permissible even to tell the truth where it would be slanderous or injurious or calculated to bring dishonour to our neighbour; that to tell the truth under such circumstances would be evil speaking from the Scriptural standpoint and forbidden, not only by the Word of the Lord, but by the spirit of love for the brethren, and that it would be wrong even to listen to such a statement, and that rather the one attempting such evil-speaking should be in love rebuked and helped to overcome the weakness. But there is a truth-telling that is in harmony with love. If a scandal-monger and back-biter and slanderer and evil-speaker has disclosed some matter to us, it is our duty not to repeat the matter and not even to hint of it to others, but it is our duty to tell the matter and all that we know about it to the one who has been slandered, vilified, spoken against. Why is it our duty to do this? We answer, that the same spirit of love that would prompt us not to speak derogatively of another to others should prompt us to tell the aggrieved one the facts: (1) It will put him on his guard and assist him in overtaking the falsehood or misrepresentation, and all lovers of truth and righteousness should be glad to assist in such a manner. (2) It would be very helpful, doubtless, to the slanderers, evil-speakers; a practical lesson would thus be brought home to them, and they might learn before it was too late for learning, that they are still cultivating the works of the flesh and the devil, which must be eradicated from their hearts before they would be ready for the glorious change of the First Resurrection and a share with Christ in glory, honour and immortality. (3) This course would be profitable to ourselves because it would assist in developing in each true courage on the side of right, on the side of truth, the Lord's side, and against the side of the devil, the side of slander and evil speaking.

Strange to say, something in our crooked heads or something of the Adversary's deception at times leads some of the Lord's true people into a very wrong course in respect of this matter. For instance, a case came under our observation recently which illustrates this: Mr. A communicated "lovingly" some slanderous information to Mrs. B respecting Mrs. C. Mrs. B "lovingly" heard the awful news and then communicated with Mrs. D, saying that she had heard some awful things about Mrs. C and was greatly distressed thereby. Mrs. D, intimately acquainted with Mrs. C, assured Mrs. B that there was certainly no foundation for the evil speaking. Mrs. B said that she would like to tell Mrs. C the whole of it, but dared not do so, as it would be evil speaking. Mrs. D urged that in any event Mrs. B should go to Mrs. C and tell her the evil things that had been spoken about her and give her the name of her traducer, so that she might go to him in harmony with Matt. 18: 15-17; but dear Mrs. B was horrified at the suggestion and declared that not for her life would she be so untrue to Mr. A, and thus "speak evil" of him.

Now notice the mistakes made all through these transactions: (1) Mr. A began the matter as a back-biter, speaking evil of Mrs. C. (2) Mrs. B in listening to that and not rebuking it promptly and before allowing it to proceed, was a partaker in the guilt. (3) Mrs. B became a slanderer and evil-speaker and back-biter on her own account when she communicated the slander in vague terms to Mrs. D. It matters not that she did not go into details_ She gave the bad impression, possibly a much worse impression than if she had told all that had been told to her. (4) Mrs. D was possibly at fault also in listening at all to the slanders, but she took the right course in attempting the defence of one who had not been heard, and in urging that the whole matter be taken at once to Mrs. C that she might know of the evil that was being done her in the robbery of her good name by Mr. A. (5) Mrs. B's suggestion that she would be "evil-speaking" in taking this open, above-board course shows that she laboured under serious misapprehension of the points of equity. She was partaker with the thief in his robbery of a reputation. (Psa. 50: 18.) The reputation of another had been stolen and she was helping to secrete the thief. Yet, as we say, the delusions of our twisted minds and the cunning of the Adversary get some of the Lord's people into these difficulties so that they take unwittingly the side of the Adversary, who puts light for darkness and darkness for light. Mrs. B "would not for the world" expose Mr. A, believing that in so doing she would be "evil-speaking." What sophistry! The very opposite of the truth! That was the one and only time she should have told the matter, apologising at the same time for her own share in the sin. The person against whom the evil was spoken is the one and the only one to whom it should have been mentioned at all, and as for Mr. A, if it turned out to be discreditable to him and he lost some of his prestige thereby, it might mean the greatest blessing that ever came to him and might recover him from the snare of the Adversary, which, if not recovered from, would most assuredly hinder his entrance into the kingdom.

Another Practical Illustration

Here is another instance which came under our observation and which illustrates the awful danger of this pernicious

principle of “evil speaking,” slandering, back-biting and the subtle forms it may take and the great danger to be accomplished.

Mrs. V took offence at Mr. W. (It matters not for this illustration whether there was ground for the offence or not.) Being very conscientious she felt that she could not tell the circumstance to her friends; and indeed probably another consideration weighed in this matter. She felt that to tell the truth would not serve her purposes, as many would doubtless consider that the wrong and blame belonged to herself. Under the Adversary’s guidance, of which doubtless she was unconscious, she began to slander Mr. W. in a pantomime way—by looking hurt, acting offended and disconsolate. As she foreknew, this led her friends to question her: What is your trouble? Indirectly and with apparent unwillingness she intimated that Mr. W was the source of her grief, but that it was too deep for her to mention and that she was too noble to speak evil even with a cause. Promptly her friends, X, Y and Z, took the bait, rallied to her support and, true to human nature, struggled to see which could be the chief busy-body. Incidentally we point out that they should have remembered the Scriptures cited at the head of this article and should have given Mrs. V the Scriptural advice: Go to Mr. W. and deal with him along the lines of Matt. 18: 15-17. They should not have picked, meddled, busy-bodied; and, in violating this divine rule, they suffered the consequences. These well-meaning busy-bodies, X, Y and Z, began the system of “investigation,” declaring to their own hearts and to each other that it was the love of God alone which was prompting them to help a poor Sister. We will not question the honesty of their claim, but content ourselves with pointing out that their love was not properly exercised along Scriptural lines. They began with Mrs. V—Did Mr. W do this or so? Mrs. V’s conscience would not allow her to say “Yes,” because their surmise had quite overshot the mark of any grievance she could have claimed. But she was in the humour to crave sympathy and to forward her designs of bringing contumely upon Mr. W; hence she merely sighed and looked sad and refused to answer Yes or No. The busy-bodies, X, Y and Z, held a consultation and concluded that the reason she did not answer their question was that her trouble was far worse than anything of which they had dreamed. Again they approached Mrs. V with sympathy and condolences, telling her that they knew now that it was worse than she had first suggested and that they had concluded that it must be something even worse than they could even imagine or suggest.

Mrs. V was somewhat shocked that her method of slander by insinuation and silence had succeeded far beyond her original intention. But she felt that she could not go back on the matter now and tell the sympathisers, X, Y and Z, the plain, simple truth, because then they would forever lose confidence in her and discern that by her methods she deceived them. Thus from step to step Mrs. V became involved and her conscience injured until finally she felt that her only course to preserve her standing with her friends, X, Y and Z, was to take the position that their worst insinuations respecting Mr. W were well founded. Her conscience squirmed for a time, but love of sympathy and of the esteem of others and the fear that the truth would cause the loss of these, bound her hand and foot to the falsehood which she had acted, and slander which she had suggested by action, insinuation and silence. The result was that for a time all four of these ladies were in great danger of losing the truth and going into outer darkness.

How promptly all of that evil condition could have been nipped in the bud.. When Mrs. V was overtaken in the fault and began to slander Mr. W. by intimation, her friends, X, Y and Z, should have remembered the Apostle’s words: “Ye that are spiritual restore such an one in a spirit of meekness, remembering yourselves also, lest ye should be tempted.” (Gal. 6: 1.) If Mrs. V had refused to be restored and continued her process of villification by conduct, these friends, acting along the lines of the Golden Rule, should have gone to Mr. W and told him of the matter, Mrs. V’s conduct, insinuations, etc. What a great help this proper Golden-Rule course would have been to Mrs. V, Mr. W and the three friends! How it would have saved them from the Adversary’s snare, which for a time enwrapped them and caused them a spiritual blight.

Don’t, Tell or You are a Tell-tale.

Mark those persons who request you to keep secrets from those to whom they properly belong. We do not mean by this that there are no proper secrets in business, in the family, etc.; but we do mean that if anyone has a tale to tell us derogatory to another, and first attempts to bind our reason and judgment with a vow of secrecy, it is time for us to be on guard against that person, and to tell him or her in no uncertain terms that we believe that such an attempt to bind our conscience and judgment in advance is belittling to us and ignoble to him. Let us tell such in kindly terms that their ways are Ways of darkness, whether they are aware of the fact or not; and that we decline to be a companion in the dark ways which their language intimates, and that we advise them to come out of the dark into more honest methods and practices. Let us tell them this in such a manner as will wound them as little as possible, but in such a manner as will settle it for all time as between them and us that we do not wish to have their dark secrets—we do not wish to be sharers in their slanders and back-biting and “evil-speaking” and thieving of reputation.

Fear of being called a tell-tale has been the Adversary’s method for secreting wrongs these many years, and not infrequently it is used as a lash to hinder “overcomers” from doing their duty. They must overcome this, and must learn that it is a sin not to tell the truth to the right person for fear of offending a slanderer, equally as wrong as to tell a slander to the wrong person.

This is a part of the overcoming, the victory which love and justice gain in our hearts. We must learn to pay no attention to the world’s false standards and sneers of “telltale” and pay every attention to the divine standard, the Golden Rule. It is the duty of every clerk or employee to make known to his employer any matter of consequence seriously affecting his interests, either financial or moral, as according to the Golden Rule he would wish that employer to do to him if their situation in life were reversed. It is the duty of every one hearing slander and defamation of a friend’s reputation to give that friend the fullest information respecting the matter, just as much as under common law it would be his duty to report the matter if he were a witness to a theft of material goods. Fear of consequences

must not hinder our faithfulness to this divine principle, this Golden Rule.

Let us fix it in our minds as an inviolable element of the Golden Rule by which we are bound, that if evil speakings come to our knowledge without our being in any sense a party to them or able to prevent them, we will always and promptly bring the matter to the attention of the brother or sister or person whose name or reputation is traduced, and will tell that person all that has been heard and the name of our informant, and everything else that will enable him or her to pursue the traducer, according to the instructions in Matt. 18: 15-17. Whoever fails to see this, the proper course of a Christian, fails to appreciate, we think, the Golden Rule, which is binding upon all the disciples of Christ. (R.-4281).

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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Convention News.

IT is a pleasure to report a very profitable season of Christian fellowship and study throughout the four days of Convention arranged by the Melbourne Class, and held in this city over the Christmas period. The constant thought of the brethren was that of thanksgiving to the Lord for the blessings received throughout the special gatherings.

While travel difficulties prevented larger numbers of visitors attending, members were gladly welcomed from Canberra and various parts of Victoria, and from the general expression it was evident that all enjoyed the gatherings very much, in the highest sense.

The friends were appropriately welcomed on the opening day, and a helpful Bible Study Was conducted during each day of the gatherings, the passages of Scripture taken for these studies being as follows:—Psa. 31:19-24; Matt. 10:34-42; Rev. 14:13-16, and 1 Pet. 4:12-17. The consideration of these Scriptures was the means of refreshing the minds of the friends on the truth generally, with mutual profit to all.

Addresses given during the Convention served to encourage and exhort all in the Christian way, and a number from the public were present at the session arranged especially for these, with apparent good being done. The subjects for the addresses were as follows:—"We have left all and followed Thee," "Romans 15:4," "God's Plan of the Ages," "Consider the Lilies," "Be Ye Perfect, as your Father in Heaven is Perfect," and "Worshipping the Lord in the Beauty of Holiness." Thoughts from these addresses will appear in the pages of "Peoples Paper" so that readers may also receive something from the Convention.

On the morning of the third day of Convention the brethren gathered to witness a Brother symbol his consecration to the Lord, in the waters of baptism. This was a solemn yet joyous occasion for all, and served once again to remind the friends of their own vows of consecration—what it really means to walk in the footsteps of Christ, by His grace. The prayers of all were offered especially on behalf of this newly consecrated member, as well as for all who have likewise taken up their cross to follow Christ, even unto death.

A Question. Meeting and Fellowship Meetings provided additional opportunities for exchange of thoughts on various subjects, as also for praise and testimony to the Lord's goodness and for expressing good resolves to continue in the Christian pathway as formerly, by the favour and strength of the Lord.

The helpful messages with appropriate Scriptures received from various Classes and individual friends were much appreciated, and the message from the Convention to all our brethren, with warm Christian love from all assembled, is found in Matt. 10:37-39.

The Love Feast and singing of our two well known and beautiful hymns, "Blest be the tie that binds," and "God be with you till we meet again," with concluding prayer for God's blessing upon all His dear people, brought this season of helpful refreshing to a close.

Passover Memorial 1944.

Tli anniversary of the institution of the Memorial of Christ's death, according to the Jewish calendar, falls this year on the evening of April 6th. Thursday evening, April 6th, after sundown, will therefore be the appropriate time to celebrate the Memorial in remembrance of Christ our Passover Lamb.

Bible Study Meetings.

Assemblies for undenominational Bible Study are to be found in the various States, and ail earnest truth seekers will be very welcome.

Please note the times and meeting places in current issues of "People's Papers" as changes are sometimes necessary.

Melbourne.—Excelsior House, 17 Elizabeth Street .(3rd Floor)—Sunday. 3 p.m. and 6 p.m. — Thursday, 19 Ermington Place, Kew, E.4, 7.45 p.m.

Adelaide.-11 A.O.B. Rooms, Flinders Street—Sunday, 3 p.m. and 6.30 p.m.

Perth.—Druids' Chambers, 459 Hay Street Batt—Sunday. 3.30 p.m. and 6.15 p.m.

Sydney.-75 Liverpool Street (few doors from George Street).L—Sunday, 3 p.m. and 5.15 p.m.

We Have Left All and Followed Thee.

(Mark 10:28). (Convention Address).

THE words of our text are stirring words, laden with significance, being uttered by the Apostle Peter. They command our interest and admiration; indeed, they are so far reaching and embrace so much, being worthy of deep meditation. We are constrained to admire Peter, for it required something more than mere adventure to impel him to thus express himself so sincerely.

What Peter said and did, in leaving all and following Jesus, was not exclusive to him and the Apostles; many others, both then and now, heard the same words, "Follow Me," and some, like Peter, said, "Yes, I will leave all and follow Thee." The record reads that Peter continued to follow the Lord, faithfully and courageously, mostly through adversity, to the end of his life and for which he would receive the crown of life immortal.

Looking back over God's plan as revealed in the Scriptures, we find that at the time of creation He purposed, in His due time, to select a New Creation to which very rich favours and blessings would be bestowed; upon a few only of earth's billions, and this few He called His elect, whom He purposed would dwell with Him in His spiritual throne.

It is our purpose here to distinguish between the very elect and those who are not of this, special company. Very wonderful indeed was the world's creation, yet the New Creation is superior in every way. It is the peculiarity of this New Creation that mystifies the world, and it is the same peculiarity and distinctiveness that adorns its beauty and glory before the eye of faith in the believer, for he knows it was God's purpose from the beginning to select out from the world a limited number of people to be called saints, under His only begotten Son, to become joint-heirs with Christ in His glory, honour and immortality, and in the great work of blessing mankind with restitution. This limited company God calls His very elect.

The nature and manner of their faithfulness that constitutes this class New Creatures is most important; they hear the invitation and recognise the voice "Follow Me." The conditions are brief but comprehensive — surrender and complete sacrifice of will, including all earthly desires, hopes and ambitions and only God's will accepted, honoured and fulfilled; this, not for a season, but for the whole of the lifetime. All these conditions are fully and clearly understood; they realise they are making a covenant of complete self-sacrifice, in harmony with the conditions laid down by God. They mean all they say, and God accepts their consecration vow of faithfulness, that they may run for the prize He has promised to all who run faithfully and diligently.

Their justification is a soul stirring experience, laden with assurance; a load is lifted and gone, anxieties give place to a beautiful peace of mind. So wonderful is this experience, that to say trials and suffering may follow causes neither fear nor doubt; they are filled with the spirit and it would be a joy even to suffer. Nay, nothing could now separate them from Him who has so lavishly filled their hearts with the good things they now enjoy, and their faith in God's promises grows stronger and stronger. Their love is deep and warm, their zeal all aflame; even the adversary stands back, knowing he would be rebuffed, but he also knows the weakness of human nature, and both how, and when, to move, so as to find the unsuspecting believers unprepared, when, as by a seeming coincidence, an old cherished desire is flung across their path, with all its old attractions and looks of innocence, causing an instant pause and surprise. It holds their attention till an uncontrollable desire seems to overpower them, and they succumb just like Peter, who could not believe it possible that he would fail. Sincerely he repented and the Lord forgave him; it was both an experience and a lesson to Peter of immense value, as subsequent events clearly show. So also to the justified believer, his fall is identical with that of Peter's, through weakness of the flesh, and his recovery also is identical—sincere repentance, and an humble appeal to God, through Jesus Christ, for forgiveness, help, strength and guidance to keep the narrow way.

It is all important he keeps in mind that of himself he can do nothing to safeguard his footsteps; his one and only hope for safety lies in constant prayer and faith in the promises of God, set out in His Word, saying, "My grace is sufficient for thee"; "I will never leave nor forsake thee," etc. What blessed assurances, and if that believer remains faithful unto death, he is received as one of the "very elect," obtaining the promise made to him when he vowed to leave all and follow Christ, this promise being the crown of life, the divine nature, in joint-heirship with Christ in the heavenly Kingdom.

Having identified the very elect, let us distinguish those Christians who do not attain to that honoured place, and discover their course and reward. Like the very elect, they too were called; they knew from whence it came, they listened and heard the conditions which they weighed well, and fully and carefully considered and then unhesitatingly accepted. Clearly understanding the importance of their decision they made a vow unto God to accept the conditions in their entirety. God accepted their consecrated vow as sincere and genuine and justified them for a full place in the race along the narrow way leading to the heavenly prize, which He has promised to all those who continue to run faithfully to the vows of consecration.

And so for a time they did run well, but alas, something hindered them; just here a distinction is manifested. First, the very best love is being divided, just a little is withdrawn and placed elsewhere, but once begun the evil affections rapidly and sedulously grow, and ere long the first love has perished and a new lover, the old man, receives all and those who were once the elect of God have forfeited the prize; they have broken their vow, not under compulsion in any way, but solely by their own actions.

No doubt the adversary played a large part in this calamity, suggesting at first these were quite genuine in what they undertook to do, but not thinking the conditions were so exacting as to include such trifles, as some say it does;

it appears some people go to extremes and think others should do the same. After all, it is not what anyone thinks or says; the conditions were clearly explained and everyone fully understood them and made their vow accordingly.

There are some in various Ecclesias who have ceased to allow their light to shine as it once shone; neither saint nor sinner see their light as they used to see it, and though their justified state may still be declared we do not judge them; it is for Him alone who is judge of all things. But realising all that is connected with failure to keep our vow complete, and fearing the signs of failure in seeing the oft-fading leaf of the vine, we appeal, yea, we exhort the brethren, not to be deceived. Former holiness or present formal holiness avails nothing.

Probably some, if not all those who fail to keep their vows, comfort themselves with the thought—I did my best and even if I do not attain to the chief prize I will get a less valuable prize on some other plane, like the Great Multitude, or the rest of the world, and as all these conditions and awards are wonderful and good, I am sure to be satisfied. This delusion cannot be too clearly and boldly explained, and the true position realised before it is too late.

Along these lines is the teaching of Universal Salvation, which is being pressed into the forefront by some friends, claiming that eventually all the human race will return to God and become reconciled, so that none will be lost. The arguments are based upon certain passages of Scripture misinterpreted, hence misrepresented and setting at nought other plain Scriptural teachings. If this teaching of Universal Salvation is allowed to go unchallenged and become largely accepted, some of the elect may no longer concern themselves regarding the solemn vow they made, or continue running for the first prize, just pleasing and consoling themselves, under this new teaching, that everything will work out all right in the end. This fallacy cannot be too forcibly combatted, for it is a snare of the devil, cunningly laid in the sweet domain of God's dear children by those whose teaching is not of the spirit of truth, but of the spirit of error. Further, this teaching nullifies the teaching of second death, for if all are eventually restored and reconciled to God, none being lost, for what purpose is second death so frequently and impressively stated in Scripture?

Possibly some may feel offended and think we are extreme, in presenting such a picture and expressed in such language, but as holders of truth and messengers thereof, how can we hide it under a bushel? It is the deep, sincere love we have for the brethren that creates our great interest in them, and reading as we do, that if one who has once tasted of the heavenly gifts, falls away, it is impossible to restore such a one, seeing they have crucified unto themselves the Son of God afresh. There can be no parleying in this all important matter, and if a professing believer is offended because of such plain speaking, he demonstrates the great need for such serious warning.

Apathy is another sure sign of growing indifference; it is a germ of destruction, eating deep into the vitals of our life, and if not checked and destroyed, it will sooner or later destroy us. Beloved brethren, have we been unconscious of our dear Master's agony in the garden? Nay, we have not been with Him in His loneliness and grief; maybe we have been engrossed in material things and had little time for anything else. Have we given lukewarm service and love, no zeal, no demonstration of deep joy of being made holy and acceptable unto God? The Psalmist had a like experience but he thought upon his ways, found he was going the wrong way, and turned his feet unto God's testimonies. He did the only right thing, and brethren, so ought we.

Pilgrimage Ended.

The following word was received from Perth, W.A., early last month—"Our elderly Brother Scott of Swanbourne, who had been ailing for some time, took a sudden change for the worse a few days ago and passed away. He was a fine Brother and well grounded in the truth, being respected and loved by the friends, and has been greatly missed since he was unable to attend the meetings. We rejoice in the Lord to know his pilgrim way is ended, and he has entered into his reward."

Correspondence.

Victoria.

Frank and Ernest—Dear Sirs—I wish to thank you very much for all the literature you have kindly sent to me, also for the book "The Plan of God in Brief" which I've commenced to read and find most interesting and instructive, especially when looking up the Scripture references. Your talk last Sunday on "The Last Days" I think was one of the most interesting I've heard. It makes one feel how wonderful God's Plan will be, and what glorious days lie ahead. Am enclosing a postal note for 10/- as a small contribution to the good work you are doing.

Dear Frank and Ernest—I have just been listening to your broadcast and find you both very helpful. Keep the good work up, we need you so much, and please forward your booklet on the Soul to this address.

Dear Frank and Ernest—Your letter and leaflets I was pleased to receive during the week and read of your work; also I was pleased to hear you from 3GL this morning on "Hope for the War-Stricken." I would be pleased to receive a copy of the books "Divine Plan of the Ages," "Foregleams of the Golden Age," also "Some of the Parables" and "Plan of God in Brief." Also I am subscribing to "Peoples Paper" for twelve months.

I will enclose a postal note for 1 and the change you may place to your broadcasting expense or whatever may be in need. Thanking you and may God bless your witness.

Dears Sirs—I have been a student of the Bible for many years, belonging to no religious organization or sect. I was brought up a Methodist but found their teaching wrong. I have listened lately to some of your addresses, and our views

on these coincide. . . Kindly forward to me a few pamphlets such as "Some of the Parables" and "Hope Beyond the Grave." Postal note 5/- donation enclosed.

Frank and Ernest—Dear Christian Friends—Thank you for weekly Dialogue copies, also for booklets received. I am very interested in the Scripture studies; I liked the booklet "The Greatest of These is Love," the Christian life being so well portrayed in that sermon. I find great consolation in reading from "Daily Heavenly Manna." Hoping you will continue in your broadcasts; they are getting more interesting every week. Enclosed 1/3 in stamps for a few more booklets similar to one mentioned, if you have any to spare. Hope to send small contribution to your wireless fund soon. With kindest regards and best wishes for the success of your Christian work.

South Australia.

To Frank and Ernest—Please send to above address the booklets mentioned in your address this morning on "What is the Soul?" I believe your interpretation to be right and pray that your address may be blessed to help many to see the truth of Scripture. in these days when so many are being deceived by New Thought and other Spiritualistic teachings.

Sir—Today I heard over 5AD the Biblical Dialogue by Frank and Ernest and regard it as very essential and beneficial to the community. I notice you will post the Dialogues to those requesting the same, also booklets. I will deem it a favour if you will post the same to me as I feel it is very helpful.

Dear Frank and Ernest—Thanks for all reading matter you have sent me; enclosed find 5/-; please send me "Foregleams of the Golden Age." Can you please explain to me what our Lord meant when He said, "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die it abideth alone, but if it die, it bringeth forth much fruit," and when He said, "Let the dead bury their dead," also in what form will the dead come forth from the grave when they hear His voice? Thanking you in anticipation.

(See Question Box in next issue for answers to questions B.B.I.) .

Berean Bible Institute—Dear Sir—Very pleased to be able to hear your Sunday morning Bible Talks through Station 5AD, and I might mention that several neighbours have come along and have been very keen to hear those interesting discussions, which are delivered so well.

Your "Peoples Papers" have arrived regularly and always interesting and inspiring; there are many I know who find much help and guidance within its pages. Please find enclosed 10/--subscription and remainder towards your General Fund. Hoping you will be able to see your way clear to keep the Sunday morning addresses going, which I know are doing so much good. Thanking you.

Dear Sir—Being an earnest admirer of late of your Sunday radio talks, I would be so grateful if you could oblige me with a copy of last Sunday's broadcast, entitled "The Third Heavens." Hoping you have every success in this work which you have undertaken and may God give you grace to be able to continue it.

Frank and Ernest—Dear Friends—I was listening in Sunday morning to your address and just thought it lovely, but being a bit hard of hearing did not catch all, and my eyes are failing me. You said you would send address along ; well indeed I would like to read it, or hear it again. I think Paul's writing on the third heavens just lovely ; I wish to God more would take up the reading of the grand Old Book. I would like to send more stamps but these are all I have, but will send later on. God bless you all.

Dear Sir—I "listened in" with great interest to your broadcast over station 5AD this morning and am writing for a copy of today's talk and also booklet on the resurrection. I wonder if it would be too much to ask for the same to be sent to friends of mine whom I know are puzzled and worried these days, and whom I feel would be helped by the same. I would like to enclose some stamps to help defray expenses. Thanking you in anticipation,

N. S. Wales.

Dear Friends—I would like to receive your Frank and Ernest Dialogues each month with "Peoples Paper" please, because I cannot pick up the stations you broadcast over too well; other N.S.W. and Qld. stations clash with 3GL and 3SH here, so you will see it is not easy to pick out full text of broadcast. I would like to receive copy of each, as I consider them very helpful and enlightening. I would also like booklets "God and Reason," "The Offerings for Sin," "Coming Back from Hell Soon," "Why Sin, Death and Evil are Permitted."

I cannot thank you enough for lovely lot of literature, books and Bible I received from you some time ago; I find them most helpful in the study of the Word of God. I would like you to send copies of "Peoples Paper" and some Dialogues and free literature to a friend of mine—as I feel he would be very pleased to have and study them. May God bless you and your glorious work. Yours truly, in His service.

Dear Frank and Ernest—I have been an interested listener to your Sunday morning talks over 2WG and sorry that you will not be continuing same over this station. As I will not be able to pick them up over other stations I would like you to post same to me. Thanking you.

(The weekly Dialogues are gladly posted to all desiring same—B.B.I.) .

West Australia.

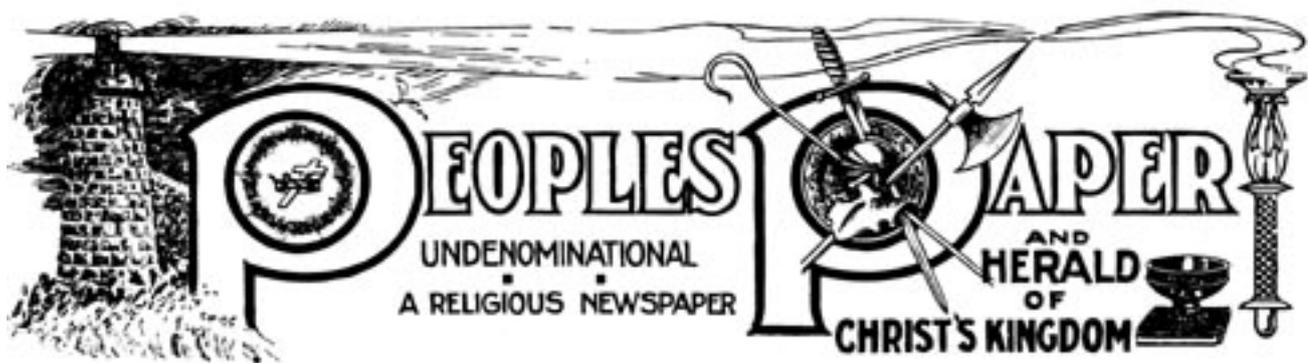
Frank and Ernest—Dear Sirs—I was much taken with your talk this evening on the air and am writing to ask you to please post me some of your books or papers to read and then I can pass them on to my friends. Thank you.

Frank and Ernest—Dear Sirs—It gives me great pleasure to hear your religious views broadcast each Sunday. One feels strengthened and uplifted by the message they give. I look forward to the further talks with great interest. Wishing you every success.

Frank and Ernest—Dear Sirs—We have been listening to your sessions on Sundays since you started but last Sunday we were unable to do so and feel would like a copy of same in accordance with your invitation given out each week. We think your talks interesting and enlightening and much needed explanations of many matters not readily understood in the Bible by many people.

Frank and Ernest—Dear Fellow Christians—I have just read the book “Foregleams of the Golden Age” and enjoyed it very much. A friend gave me the book years ago but I have not had time to read it through properly until a fortnight ago, when I had to stay, in bed three days, so it turned out a blessing in disguise. The book cleared up such a lot of things I did not fully understand. . . I was pleased to read in your book that you publish booklets; they are such a great help in the Christian life. I should like some to give to the neighbours around here ; there are some who love, but who have not much light as they only attend the Anglican service. I should like to be able to give about eight of them copies of “Foregleams of the Golden Age” but I am lending it round.

I would like to get the “Peoples Paper” but will not be able to send the 3 /- for another three weeks. . . I just happened to notice the session you give on the radio on Sunday, and listened and enjoyed it very much. So I am addressing this letter to the station, instead of to Melbourne; it will be much quicker. I shall listen each Sunday when I can. . .do so want to be among the Bride class. With Christian greetings.



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The Adversary of the People of God.

THE Authorized Version of the New Testament makes frequent use of the word devil, and leaves the impression that there are many devils; but this thought is not borne out by the Scriptures in general. In the New Testament two Greek words are thus translated, daimonion and diabolos. Of these two words, the first should be properly rendered “demon”; and the second “devil.” The demons are the unclean spirits, the familiar spirits, the fallen angels; while the Devil is Satan. The term Satan signifies adversary, opponent; for the Devil is the opponent of righteousness and of Jehovah.

Whoever has failed to discern that there is a Devil is all the more liable to come under the influence of this great, malevolent being, who is portrayed in the Scriptures as the greatest foe to God, to men and to righteousness. St. Paul speaks of the “wiles of the Devil” and warns the Church that her warfare is with “wicked spirits in the heavenlies.” (Eph. 6:11, 12, margin.) He also mentions “the prince of the power of the air” (Eph. 2:2), and intimates that it would be impossible for us really to contend with him; for he is too wily, too wise for us.

There is an evil influence constantly exerted in the world, operating against truth, righteousness and purity, and therefore operating against God. The Scriptures inform us that this influence is exerted by the Devil, Satan, who was once a holy angel. It was by permitting pride and ambition to gain control of his heart, that Satan became an opponent of God and of righteousness.—1 John 3:8; 1 Tim. 3:6; Isa. 14:12-14.

Although mankind cannot see Satan, yet he can see them, and by means of mental suggestion can gain control of them. He has a variety of ways by which he exercises his influence. The most potent way is through human agents — using one person against another. His favorite method of operating is by putting darkness for light. This he does by

making the good appear evil, the true, false, and the right, wrong.

St. Peter tells us that Satan goes about as a roaring lion, seeking whom he may devour. The lion has a very stealthy walk. On his feet are soft cushions, which enable him to come very near to his prey before his approach is recognized. It is said that, at this point, when the beast is about to spring upon his prey, he roars so loudly that the victim is paralyzed with fear and thus is easily caught.

Satan, the Adversary of the Church, is strong and lion-like, vigilant and fully awake. As the Apostle Paul declares, he seeks to use every opportunity against us. He lies in wait, seeking to devour us. Although he is alert, yet he never approaches us with a roar, but creeps stealthily upon us in some unlooked for place or time, to devour us, to overcome us, to crush out our spiritual life, and particularly to destroy our faith in God. As those whose ears are trained to detect the footfalls of the lion will hear his step, while those who are unfamiliar with his habits will not hear the slightest sound, so may we, whose ears the Lord has opened, and whose eyes have been anointed with the eyesalve of consecration and submission to the Lord's will, be of quick perception to recognize the approach of our arch enemy and to resist him. Let us stand, clad in the full armor which the Word of God supplies, and in His strength wielding the Sword of the Spirit.

St. Paul shows that the most subtle attacks of the Adversary are to be expected through human agencies. Satan works in the hearts of the children of disobedience; and the more honourable they are, and the more closely identified with the Lord and His people these children of disobedience may be, the greater service they may render to the Adversary. For this reason, Satan presents himself as an angel of light, and not as a messenger of darkness; for well he knows that error and sin will repel the children of light.--Eph. 2:2; 2 Cor. 4:4; 11:14, 15; Eph. 6:11, 12.

Satan uses various methods against those whom God is seeking and calling. As an angel of light, he has done much harm. His constant endeavor is to lead the people of God astray from the Lord and from their covenant of sacrifice. While we know that God is able so to succor His people that the Adversary could not touch them, yet His providences inform us that this is not His way. He permits Satan seemingly to gain a great triumph over the Lord and His people; but in no way does this seeming interruption affect the Divine Plan of the Ages.

By this we do not mean that God is co-operating with Satan and his evil work. God is testing His people, by permitting those conditions that make the way so narrow that only the faithful will walk perseveringly to the very end. All others will sooner or later fall out of the way.

Proper Method of Resistance.

The Christian's warfare is a fight of faith. St. James' statement, "Resist the Devil and he will flee from you" (James 4:7), does not mean that we are to battle with him in order to confound him. Whoever thinks that he is able to battle alone with Satan surely must possess great self-conceit, or else must overestimate his own ability and underestimate that of the Adversary. In any contention, Satan would surely gain the victory.

Malice, envy, hatred and strife, the Apostle says, are the kind of works which Satan supports and into which he endeavours to lead mankind. (Gal. 5:19-21; 1 John 3:8). His methods are deceptive. His suggestions come along the line of pride and self-conceit. The mental suggestion, "You can do it; you are a person of great ability; do not be afraid; show people what is in you," has led to the downfall of many.

In order to deceive the children of light, Satan transforms himself into an angel (messenger) of light; for well he knows that he would not deceive them, if he were to present himself as a representative of sin. Ever since the fall of Adam, the Devil has sought to entrap mankind. Particularly for the past eighteen centuries, he has been endeavoring to introduce error into the Church, in order to produce false Christians—Christians who would be a detriment to the cause of Christ. Evidently he has had much to do with formulating the creeds of Christendom.

The Lord's people are to resist the Devil by not allowing his seductive arguments to have weight with us. We have the sure word of prophecy and the instructions of our Lord and of His Apostles; and if we love the Word of the Lord, we shall seek to be guided by it. "He that is begotten of God keepeth himself, and that Wicked One toucheth him not."-1 John 5:18.

The experience of our Lord in the Wilderness affords a good example for all the people of God to follow. He did not seek to keep up the controversy, the discussion with the Adversary; but when the evil thought was presented, He promptly resisted it. Satan was well versed in the Scriptures, portions of which he presented with a view to misleading our Lord into taking a wrong course. Jesus did not say to the Devil, "Merely because that is a Scripture, I yield to your argument." On the contrary, He immediately thought of the principle involved, and showed the Adversary wherein he was mistaken. When prophecies were quoted out of order, our Lord made very positive statements to that effect.

This course is a very good one for us to follow. If one of the Lord's people should be drawn by Satan into a discussion about some Scriptural text, and if he should recall, or if another brother should suggest, a text which would answer right to the point of discussion, he should decide, "The Scripture which tells me to 'resist the Devil' is the proper guide to my course of action. I will not stop to discuss what I do not understand." Thus he would "resist," and at the same time rebuke the Adversary.

St. Paul urges the Lord's people to put on the whole armor of God, that they may be able to withstand the wiles of the Devil. His statement seems to imply that none will be able to withstand Satan without Divine aid. The Apostle points out the fact that these are the days when the whole armor of God will be necessary. (Eph. 6:13-18; Rev. 3:10.) The question may be asked whether those only who are furnished with the whole armor will be able to stand. The answer is that the Lord is supervising the affairs of His people and that He will see that all who are putting their trust in Him shall have opportunities for putting on the whole armor of God.

Many devote to frivolity the time which they could employ in putting on the armor which God has provided for His people. The Lord is so arranging the matter that such will not be able to withstand the darts of the Adversary; for He wishes none to stand in this evil day except those who are thoroughly consecrated to His will. To these He will render assistance, so that all things shall work together for good to them. His grace is sufficient to carry all through who have come to a knowledge of Him and have made a consecration to Him. This grace may be supplied through the Scriptures, through reading matter, through a service or through a hymn; but the protection will be along the lines of the Truth. When we lose the Sword of the Spirit, we lose our only protection against error.

The Lesson of Confidence in God's Wisdom and Love.

The Adversary's method of attack is well illustrated in the fall of our first parents. Mother Eve should have resisted the suggestion which came to her through the serpent—that God had forbidden that which was for their highest interest in life. She should have said, "I will not entertain such a thought; for to do so would be disloyal to my Creator." When the suggestion to eat came to Father Adam, apparently the thought came also, "You may as well join with her in the partaking of the food. It will be better to die together, for there will be no pleasure in life without her." Adam stopped to reason on the matter, but he did not have a sufficiency of knowledge to permit him to do so successfully. He should have said, "God knows; He arranged it. What He has said is enough for me. I will be true to Him, and trust the results to His Wisdom and Love."

Obedience is the lesson for us to learn from the experience of Adam and Eve. We have not a sufficiency of knowledge with which to reason on some subjects, even if our reasoning faculties were fully developed. Consequently when a suggestion of evil of any kind is made, our only proper course is to say, "No! The Lord our God has said that we must not touch it, lest we die." Mother Eve allowed reasoning to come in and thus was persuaded. We should profit by her mistake. A proper confidence in God and a recognition of our own lack of wisdom should decide us immediately. There should be no controversy. We should say, No!

Evidently God is seeking those who are in this attitude of mind. Christ and the Church have been called for this very work of bringing mankind back to perfection of character. Many times the Divine Plan may not seem to us to be the wisest course; and if we should not learn the lesson of absolute trust in the Divine Wisdom, Justice, Love and Power, we could not trust God in everything. The Father seeketh such to worship Him as will do so in spirit and in truth, and who have perfect confidence in Him as the One who is all-wise and all-loving to direct and guide their affairs. Those who do not learn this lesson of trust, will not be fit for the responsibilities to be put upon the glorified Church. Let us learn this lesson and be very positive in our endeavors to be in harmony with God.

Faithfulness in trial will develop the overcomers. The Lord does not wish to have in the Little Flock any who are disloyal in any sense of the word. They may be weak in many of the essentials of character, but they are all loyal to God. The Lord is seeking those who will remain loyal under trials and difficulties, and thus develop characters pleasing to Him. These are not alarmed at Satan's onslaughts, which are seen to be an occasion for an increase of faith; for greater is He that is on our part than are all that are against us!

In Pilgrim's Progress this inability of the Wicked One to touch the faithful people of God is very beautifully pictured. While walking in the narrow way, "Christian" beheld two lions; and for a moment he was terror-stricken. "Christian" studied the situation and decided to go forward. When he came near the lions, he found that they were chained. So it is with our adversaries. They can do no harm to the children of God. Although they may roar, yet they cannot injure the New Creature.

The New Creature may develop even when the outer man is perishing. Satan succeeded in having the chief priests and Pharisees cause the death of our Lord; but this was the very means by which He entered into glory. In his dealings with our Lord the Father has given us an illustration of His dealings with us. So we may know that even if Satan should appear to get the victory over us, these "light afflictions" will, as we are told, "work out for us a far more exceeding and eternal weight of glory." —2 Cor. 4:17.

We know that we have no power with which to oppose Satan. None is sufficient for these things except the Lord. But He is greater than are Satan and all his angels. We are looking forward with the eye of faith to the things that are unseen. So it behooves us to be steadfast, immovable, full of faith, and therefore able to meet whatever the Father permits to come upon us.

Radio Dialogues in "Peoples Paper."

It is expected that very few of the Dialogues will be printed in the "Peoples Paper" throughout the year ahead, but as all these Talks are now available in leaflet form, all our friends are welcome to copies, which can be sent each month with the "Peoples Paper," or if desired more frequently, can be posted each fortnight.

All who wish to receive the weekly broadcasts in print, should send word during January, and will all please state if they are desired each fortnight, or enclosed with their monthly "Peoples Paper." Extra copies of each Dialogue will also be supplied where these are placed to advantage. No charge will be made for these Dialogues, this expense being covered by the General Fund which is supported by voluntary contributions.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

Published by the Berean Bible Institute, 19 Ermington Place, Kew, E4, Melbourne, Victoria, Australia.

The New Year.

THE opening of another new year is a time for sober retrospection as well as one for hopeful and confident anticipation on the part of all the Lord's people. It does us all good to count our many blessings over the past twelve months, for, by doing this, it will help us to realise always from whence all strength shall come for the year ahead.

The experiences of the past year through which all God's people have passed, whether they have been in close proximity to the battle fronts of the present great conflict, or in the quieter places of the world, will have been used to some good account by all rightly exercised thereby, in the development of the peaceable fruits of righteousness. That this is the most important work being accomplished by the Lord in these last days of the harvest time; namely, the perfecting of the last members of His Church, for their future association with Christ in His Kingdom to assist in the blessing of mankind generally, is well evidenced throughout the New Testament.

What cause for thankfulness and praise to God there is, when, at the commencement of another year we can show our gratitude to the Lord by proclaiming with the Psalmist—"O bless our God ye people, and make the voice of His praise to be heard; which holdeth our soul in life, and suffereth not our feet to be moved."

From this standpoint of complete dependence upon the Lord, all who are His people may face the new year with courage, assured that whatever may be the experiences ahead, His grace and strength will be fully realised as they seek to faithfully serve His cause under every circumstance. Delighting in the Lord's good will for us brings joy and peace even amidst the most trying conditions, and may this be the happy condition of all God's consecrated people as they enter another year, and right on till they reach the heavenly Home.

"I wish thee now, 'midst all the world's dark sorrow,

The quiet sense of being truly blest;

We cannot tell what waits us on the morrow,

But we can have in Him deep, quiet rest."

Glad Tidings.

FRANK: Well, Ernest, I presume you've been looking forward to Christmas in the usual spirit of joy and good will-

ERNEST: Yes, Frank, I have—at least so far as I am personally concerned. On the other hand, with conditions in the world as they are, one cannot help wondering how many millions of people 'in Europe and other desolated parts of the world will get very much comfort out of the Christmas thought this year. I know that when Jesus was born the angel announced the event as being glad tidings of great joy unto all the people, but there are millions of people in the world nineteen centuries later who have not yet experienced this joy.

FRANK: You don't mean to imply, I hope, that God doesn't fulfil His promises-

ERNEST: No, I'm not implying anything, but I'm not blind to the fact that nearly two thousand years after the Prince of Peace was born, there's less prospect of peace than at any time in the history of the world. ..Frank, do you really think that the angelic message of peace on earth will ever be realised? Do you think that Christian civilisation ever will triumph in the world?

FRANK: Certainly, but to be fully assured of this, it is necessary to realise that what we see to-day does not represent a failure of Christianity. True Christianity has never really been tried and Jesus knew that it wouldn't be tried during this age.

ERNEST: But does not that fact in itself prove that Christianity has failed? After all, if Christianity is but an idealism which is too impractical for the nations to adopt and practice, what hope can it really hold out to a distressed world?

FRANK: Christianity is more than an idealism. The plan of God as it centres in Christ, the Founder of Christianity, has in it all the necessary elements for the establishment of an actual governmental control over the affairs of the people. It is for the establishment of this Kingdom of the Messiah that we pray when we offer the words of the Lord's Prayer, Thy Kingdom come, Thy will be done-

ERNEST: But Frank, Christians have been offering up that prayer throughout the entire age, and yet look at the condition that's in the world to-day. If the nations have not, in all that time decided to accept Christ's Kingdom and to abide by its precepts, what assurance do we have that they ever will do so?

FRANK: Well, after all, Ernest, when we discuss Christianity I think it's a wise thing to consult Jesus, the Founder of Christianity.

ERNEST: I agree that Jesus should be consulted, but didn't He send out His disciples to preach the gospel to all nations? Wasn't this done with the idea of converting the nations to Christian standards? The fact that the nations have not adopted Christian ethics but have continued to make war on each other, indicates, on the face of it, that there has been a failure of expectation somewhere along the line. Certainly it does not seem as though the nations will very soon beat their swords into ploughshares.

FRANK: That's quite true, but Jesus didn't expect that the mere preaching of the gospel would induce the nations to love each other, and upon this basis to discard their munitions of war.

ERNEST: What, then, has been the purpose of preaching the gospel if it has not been to convert the nations to Christianity?

FRANK: Jesus explained that one of the objectives of preaching the gospel of the Kingdom in this Age would be in order that it might serve as a witness, and we are told that after this witness work of God is complete, then the end

would come-

ERNEST: The end of what?

FRANK: Why, the end of this present evil age. And Jesus made it very plain that when the end of the age did come the world would be far from converted. In the parable of the wheat and the tares, he shows us that at the end of the age the world would be overrun with tares, and that not until after that would the wheat share in the Kingdom with Him. Jesus, and also the prophets and apostles, foretold that the age was to end in a great time of trouble, this trouble being the result of man's selfishness and godlessness. Jesus did not expect that the world would be any different today than what we see it to be; so that no matter what we may think about it, God's plan has not failed.

ERNEST: Frank, you said a moment ago that one of the divine purposes in having the gospel preached during this age has been that it might serve as a witness to the world. Has there been any other purpose in the teaching of the gospel?

FRANK: Yes. The Scriptures indicate that the main purpose of the gospel-preaching work of Christians during this age has been the calling and preparation of the Church of Christ to reign with Him a thousand years, and it is not until after the footstep followers of Jesus are all called out of the world and exalted to sonship in God's ruling family, that the Christian's prayer, Thy Kingdom come, Thy will be done on earth as it is in heaven, will be answered. When we take this Scriptural view of the matter, we can easily see that the preaching of the gospel during the nineteen centuries past has not failed to accomplish the purpose God had in mind.

ERNEST: Frank, a moment ago you mentioned the parable of the wheat and the tares, and indicated that through it Jesus revealed His knowledge of the fact that the world would not be converted to true Christianity during this age. Just how is that indicated in the parable?

FRANK: It is clearly shown by the fact that the tares are an illustration of imitation or counterfeit Christians.

ERNEST: I always thought the wheat in this parable represented Christians, and that the tares represented sinners.

FRANK: No, Ernest, the tares are an imitation or counterfeit of wheat and therefore represent those who, while they accept the name Christians, are not in reality Christians. It is not for us to decide, of course, who are Christians and who are merely imitation Christians. It is a matter of general knowledge, however, that one of the signs of the times is the general spirit of worldliness and unbelief that is entering more and more into the churches of today. This is reflected in various ways throughout the Christian world. In addition to this, we also know that the pre-1914 church-state systems of Europe also claimed to be Christian governments. Now the whole world knows that they were not actually Christian governments, but Christian only in name. Governments that are actually Christian

do not make war on their neighbors, because this is something that Christ definitely forbade.

ERNEST: Well, no doubt just about everybody would agree that if there were more real Christians in the world there wouldn't be so much hatred and bloodshed. However, Frank, a mere knowledge of the fact that Jesus Himself may have known all about these conditions of distress that would be in the world in the year 1943, doesn't make the conditions themselves any more pleasant to bear. Do you think it is still proper, under the circumstances, to refer to Jesus as the Prince of Peace?

FRANK: Absolutely yes. A beautiful prophecy concerning the birth of Jesus is recorded in the ninth chapter of Isaiah, and in this prophecy one of the titles that is applied to Him is that of the Prince of Peace. Ernest, perhaps you would like to read that prophecy; I think you will find it quite enlightening. It's the ninth chapter of Isaiah, verses six and seven.

ERNEST: Yes, I'll be glad to read it. As a matter of fact I had the chapter marked in my Bible and planned to ask you about it in connection with the subject of Christmas. Verses six and seven read, "For unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His Kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this." Frank, that is a wonderful promise, all right, and if it had all come true we could certainly have said "Merry Christmas" with a whole lot more zest and meaning than is possible in view of what we see in the world today.

FRANK: We can be enthusiastic about this promise anyway, when we realise that it's a prophecy, the most of which is yet to be fulfilled.

ERNEST: I thought you said it was a prophecy of the birth of Jesus. Jesus was born nineteen hundred years ago, wasn't He?

FRANK: Yes, that's true, but there's nothing in the prophecy to indicate that all the wonderful things that it relates concerning the work that would be done by Jesus was to be accomplished at, or soon after His birth. It's merely telling us that this Great One who was born nineteen hundred years ago came into the world as God's Messiah to establish a Kingdom in which He would be the Prince of Peace, The Mighty Counsellor, the everlasting Father, and that of the increase of His Government and peace there would be no end.

ERNEST: How do we know that it was not supposed to have a fulfilment at the first advent of Jesus?

FRANK: Because the prophecy goes on to show that the increase of the Messianic Kingdom which it describes begins with the reordering or rebuilding of the throne of David. In Acts fifteen, verses thirteen to eighteen, we are told that God first visited the Gentiles to take out of them a people for His name and that after this work is accomplished, the second advent of Christ takes place, and that not until then will the house of David, which is fallen down, be restored. Hence this foretold increase of the Messianic Kingdom does not and cannot begin until after the second

advent of Christ. The work from the first advent to the second advent has been that of gathering those who were to be associated kings with Jesus in His Kingdom.

ERNEST: Can we really believe that such a world-wide kingdom of peace and happiness is soon to be established in the earth?

FRANK: Yes, and the basis of our faith in the fulfilment of this promise of God is in the assurance that the zeal of the Lord of hosts will perform it. It does not depend, in other words, upon human efforts. This Messianic Kingdom is to be implemented by an actual governmental arrangement that will take definite control of the affairs of men. When this occurs, which the Bible shows will be in the near future, then there will be peace.

ERNEST: Frank, what do all the various titles mean which the prophecy applies to Christ? It says that He is to be a Counsellor, a Mighty God, an everlasting Father, etc.

FRANK: These titles indicate the scope of work to be accomplished by the Messiah. What a wonderful Counsellor Christ will be; certainly the world needs counsel today. The Scriptures say that the wisdom of their wise men shall perish, and it is perishing. The title, The Mighty God, suggests that true religion is to be established in the earth when Jesus is King, and that won't be Hitler's religion either. Jesus is also to be the Everlasting Father, because He will give the people everlasting life. The word "father," as you know, means life-giver. This work of giving everlasting life to the people is something that no other king has even suggested doing; but it's on the agenda for Christ's Kingdom. This giving of life to the subjects of Christ's Kingdom is to be so complete that even the dead will benefit from it in that they are to be raised from the sleep of death. And of course He will be the Prince of Peace. He will establish peace among the nations and within the nations. He will establish peace in the hearts of all mankind. And also, He will establish peace between God and men, and this will be the basis for all the other wonderful blessings of that Kingdom.

ERNEST: Well, certainly, the angels were right when they said, "Behold, we bring you glad tidings of great joy which shall be unto all people." And I'm certainly glad, that it's actually coming true.

Faith Healing.

This article from an early "Peoples Paper" is reprinted by request.

THERE are various schools of faith healing, such as Christian Science, Theosophy, Spiritualism, Pentecostals, and others, such as Hypnotists and healers by suggestion, who make no profession of Christianity at all. Certain men appear to be born with such powers, enabling them to bring relief to sufferers. All will agree that much of the healing done is not by the power of Christ; the question is whether any "faith healing" of today is of the Lord or not.

The fact that most of it is done under such different conditions to the miracles of Christ should be sufficient to cause suspicion. With the Lord and the Apostles, they went about doing good, and sought no gain in return. They required no promise of joining their party, no promise that the restored ones would even become Christians. There was no attempt at display. There was the simple delight to do good to God's glory. "Silver and gold have I none," says Peter, "but such as I have give I thee, in the name of Jesus Christ of Nazareth arise and walk." So with the Master, there were no agonising screaming prayers, no jargon of mingled shoutings by several praying aloud at the same time, while others sang hymns. There was no blaming the poor patient for lack of faith. The faith was in the Master and in the apostles, and the wondrous words, "Go in peace and sin no more," could not be purchased by gold and silver, but they never failed to accomplish their purpose. There were some beautiful incidents of faith on the part of the cured, or by those who sought help for the afflicted. In such instances their faith was rewarded, "Thy faith have made thee whole," as in the case of the Syro-Phoenician woman, and the faith of the Centurion resulted in the healing of his servant, but the Lord was not depending upon the faith of others for power to do His mighty works.

There was a purpose in all our Lord's miracles. It seemed but appropriate that He Who would one day come again to earth, as the Great Physician, who would cure all diseases, aches and pains, and wipe away all tears, banish death, and empty the tomb, should during those 31-years' sojourn as a man, give some little illustrations of the great blessings which were due at His second presence. Thus we read "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory." (John 2:11.)

There seemed more the necessity also for such demonstrations of power at that time. The Lord was operating with natural Israel; none were as yet begotten of the Spirit, and therefore they could not understand spiritual things. The natural mind requires natural demonstration; the Jews naturally looked for such demonstration when Messiah would appear. In this way they would expect to recognize Him as is intimated in John 7:31, "And many of the people believed on Him and said, when Christ cometh, will He do more miracles than these which this man hath done?"

While such demonstration was necessary at that time, because of the great change of dispensation which was taking place, and particularly because of treating with the natural minded people of God, there was not the necessity for its continuance. In fact, to have continued the acts of healing would surely have thwarted the purpose of the Gospel Age. It would have soon won the popularity of the world, and taken away the reproach of Christ. That will be just what will happen when the Great Physician takes up His great power, and reigns, and heals the diseases of all the willing and obedient, not only bringing a temporary release from pain and disability, but He will then even destroy death. When righteousness will be so rewarded, the heathen and sceptics will all be attracted, and the knowledge of the Lord will soon be popular. During this Gospel Age, however, the Lord has not attempted to make the religion of Jesus Christ popular. He has purposely allowed Satan still to reign, and sickness, sorrow, and death to prevail, and His own people to suffer persecution, "They who will live godly in Christ Jesus shall suffer persecution." God has purposely permitted such conditions because He has not been desirous of converting the world as yet — that has been quite a mistaken idea on the part of many Christians. If God had desired to convert the world at this time He would doubtless have

continued miracles of healing, etc., but the Scripture states that He has only desired to take out a “little flock,” “a people for His name,” such only as are willing to “suffer with Christ,” and be like their great Leader, perfected through suffering. These, far from seeking to escape death, have devoted themselves to death, “as many as are baptised into Christ are baptised into His death.” Only if we suffer with Him shall we reign with Him. Such consecrated followers of the slain Lamb are not looking for physical healings; they are rather looking for grace and strength to prove loyal to God in the same way that their Master trod. It is only by having similar experiences that similar character can be attained. The desire is not how to escape suffering but how to be rightly exercised by it.

We see, then, that there was no question for the continuance of miracles of faith healing, etc.; on the contrary, we observe good reasons why such should not be continued. We are, therefore, not surprised to find that the power to pass on the gift of miracles was confined to the apostles, and that these gifts passed away with the generation following. It was this power of passing on the gift by the laying on of hands that Simon the Sorcerer desired to purchase. When Phillip the Evangelist (not the apostle) had been preaching, and had made converts in Samaria, it was necessary that the apostles should send two of their number along, in order that they might lay their hands upon the converts that they might receive the holy spirit.

The Apostle Paul, after having spoken regarding various gifts of miracles, in 1 Cor. 12: 12-31, finishes by saying, “Yet show I you a more excellent way.” He then proceeds to describe the principal grace of Christian character, and shows that while the gifts of faith, prophecy, and tongues, etc., should pass away, this grace of the spirit would be eternal, and therefore how much more important it is that we should exercise ourselves to attain the fruits and graces of God’s holy spirit than that we should be so interested in such gifts of tongues and healing, etc., which were after all the things of childhood. Things which were essential only during the church’s infancy.

Satan has sought out counterfeits for probably everything in connection with the Christian religion, and we have such a warning in 2 Cor. 11:13-15, “Satan himself is transformed into an angel of light, therefore it is no great thing if his ministers also be transformed as ministers of righteousness.” Spiritualists, Theosophists, and Christian Scientists all deny the fundamental doctrine of Christianity and the Cross—the ransom sacrifice for all, and therefore any power of healing they exercise cannot be of God. Regarding other “healers,” we find them generally much confused on simple Christian doctrines, and we cannot but think that before God will use a man in any such remarkable way He will first lead him to a clear knowledge of Himself and His word. Others, such as the Pentecostals, do not give evidence of God’s holy spirit, the spirit of a sound mind, of peace and joy and moderation, but rather by their fanatical ways in screaming prayers and irresponsible actions and unintelligible mutterings and rollings on the floor, give evidence of demoniacal possession. The great adversary has surely greatly succeeded in bringing in strong delusions one way and another that if it were possible even the elect would be deceived.

No doubt all these poor people think they are right; think they are under the influence of God’s holy spirit; but that is just where the great adversary has deceived them. There is nothing in the New Testament to indicate that there would be another Pentecostal shower. There is only “one baptism” of the holy spirit, which came on the Lord Jesus Christ, and flowed down to the church at Pentecost. The only way to participate in this Baptism is by becoming members in the body of Christ by repentance, faith and consecration. “We are all baptised by one spirit into one body.”

Correspondence.

VICTORIA.

Frank and Ernest.—Dear Brother Christians.—I was indeed very delighted and also enlightened after listening to your dialogue, “Paradise and the Thief.” I would be pleased to receive two copies from you, one being for my son in New Guinea; I’m sure he would appreciate it very much.

I must thank you for the great comfort I am deriving from listening to you on Sunday mornings. May God continue to be with you and bless you in your great work. I shall remain; Yours in wishing for the Lord’s Kingdom to be soon established here on earth.

Frank and Ernest—Dear Christian Friends.—Many thanks for booklets, etc. I enjoy them very much. Will you send me “Daily Heavenly Manna” 2/-, and “Beauty of Holiness” 10d.? Will you please enclose leaflet, “Coming Back from Hell Soon”? I am very interested in your broadcasts. You explain the Bible truths so clearly.

May God bless you in this splendid work. From a very sincere friend.

Dear Sir,—I am sending you 5/- to help on your good work. I always listen to your Sunday morning broadcast from 3GL, and I hope same will continue, and may many listeners be blessed and seek Christ’s guidance in this troubled world. May God bless your work. Yours truly.

Dear Frank and Ernest.—I am writing to ask would you please send to me another of your lovely and helpful little books, “Daily Heavenly Manna” and am enclosing 2/- in stamps for the book. A friend was staying with me last week and I was showing her the “Daily Heavenly Manna” you so kindly sent me; she was so impressed with it that she asked could I get one for her, and left 2/- with me. It is a most comforting little book, and so helpful. . . .

I “listened in” again this morning to your interesting discussion on Biblical matters and am sure very many people must be helped by your explanations of the teaching of the Great

Book, and I sincerely wish you God’s blessings on all your good work. Again thanking you. In the service of Christ.

SOUTH AUSTRALIA.

Dear Sir.—It was with great interest that I listened to your talk this morning, and as you have some copies of same that can be had for the asking, I am writing to let you know that I would very much like to have one, as I have never heard it given in such a way before.

I think such addresses will do a wonderful lot of good, especially these days and times which we are passing through. I wish you every success in your good work for the Master. I remain, yours respectfully.

Berean Bible Institute.—Will you kindly forward a copy of the Frank and Ernest talk which we heard from station 5AD Adelaide last Sunday? I think the title of the talk was “Freedom from Fear.” Further, we look forward to hearing the talk next Sunday, and would like a copy of this talk also. . . .

My wife, daughter and myself have enjoyed listening to the Frank and Ernest dialogues broadcast from 5AD each Sunday, and look forward to bearing many more.

We feel that this form of presenting Bible truths will be greatly appreciated and understood by many. Yours most sincerely.

P.S.—Enclosing 3/- as a small donation to assist in your broadcasts.

Berean Bible Institute.—Dear Brethren.--Your Frank and Ernest series of dialogues which are now given over the air from stations 5AD-PI promise to fill a long felt need. I'm afraid that most of us have been more or less in the dark concerning what to expect at and after the end of this age.

I could not conceive of a loving God sending His children to eternal torture who have not been wilfully bad, but mainly through ignorance have not turned out to be friends of His. . . .

I thank you for your very helpful literature; already it is being used to good effect. I am enclosing 7/-, being one year's subscription for the “People's Paper.” Balance to assist with other literature.

I pray that many people will avail themselves of the facilities you offer to bring about the rapid spread of Scripture truths. I am yours in His service.

N.S. WALES.

Frank and Ernest.—Dear Sirs.—Many thanks for the literature received so promptly, and to-day I got the copy of December “People's Paper.”

It is all very helpful and interesting; I was very interested in the dialogue and booklet on “Armageddon.” I will be able to hear the Sunday morning talks from Swan Hill quite well, I am very thankful to say. There is no doubt it is a wonderful witness to the people of Australia, and is just what such a lot of people are looking for.

I am enclosing a postal note for 9/-. It is for a year's subscription to the “People's Paper” for myself, to be sent to the above address, and I also wish to pay for a year's subscription of the same paper to be sent to

I would like a copy of “Foregleams of the Golden Age” sent to myself. I see you have a paper on “Why Sin, Death and Evil are Permitted.” I would be glad to have one of them to send to a friend of mine. She is like so many people, she cannot understand God allowing it, and I know I did not give a satisfactory explanation of it. Praying that your work will be abundantly blessed. Yours sincerely.

Bible Institute, Melbourne.—Dear Sir.—I have been most interested to listen to the Frank and Ernest broadcasts from 2WG and am sorry they cannot be continued, but we hope to pick them up at another station. I feel that the presentation of their material attracts the interest of many outside the Kingdom of God.

May God continue to bless this work. Yours in His service.

(Word to hand states that 3SH (226 metres) is heard well in Wagga area.—B.B.I.)

Dear Sir.—As a constant listener of the talks that you give over the air I find that they are very enlightening on Bible topics, and as a result I would like you to send me a copy of last Sunday's talk, also to-day's. Trusting that God will bless these talks on Sunday mornings. I am, yours in His service.

Frank and Ernest.—Dear Sir.—We listened with great interest to your talks through 2WG, and I would like you to send to me two leaflets on the subject “Paradise and the Thief,” to forward to friends who did not hear it. Also one of “Coming Back from Hell Soon.” I am enclosing a 1/- postal note I have on hand. Yours truly.

Berean Bible Institute.—Dear Sir.—Some time ago I received the book “Foregleams of the Golden Age.” After making a study of it, and checking up with my Bible, I must say it has given me help and encouragement. I am a Sunday School teacher, and when I try to apply the knowledge I have gained in teaching, I find I have first to unlearn the scholars some of the things they have been taught, and when I have discussed the truth I have learned with the superintendent and the minister I do not have very much success with them, even after pointing out the references in the Bible. I do not intend to give up trying to spread the truth of God's wonderful love for mankind

I also wish to thank you for the copies of the "People's Paper." I have learnt many things from them. I am enclosing a postal note for 5/-; would you be good enough to send me a copy of "The Son of the Highest"? You advised me that it would help me in teaching.

May God bless you and the members of the Society, and may they be fruitful in spreading the wonderful truth of God and His love for suffering mankind. Yours faithfully.

("Son of the Highest" is temporarily exhausted.—B.B.I.)

WEST AUSTRALIA.

Berean Biblical Session—Dear Friends.—I was fortunate enough to hear your session last Sunday on the subject of "Hell." I am interested in these matters, and would like to know more of your views on Biblical matters.

I would like to know who or what the name "Berean" represents; I am aware that a town of the name of Berea is mentioned in the travels of the Apostle Paul, but have not heard previously of the Berean Society. Thanking you. I am, your friend.

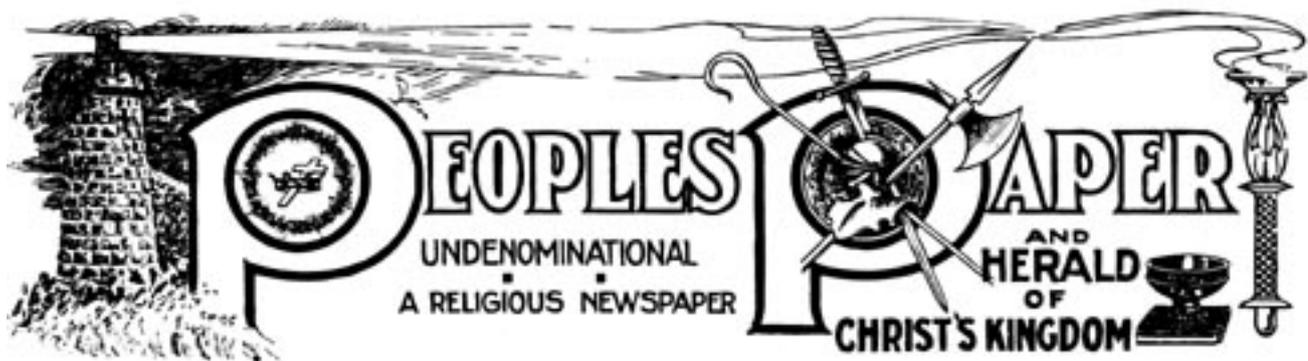
Dear Christian Friend.—My son would like a copy of the dialogue broadcast last Sunday, of which he was only in time to hear the last few minutes, and of which they offered copies.

Herewith I am enclosing a cheque for £ 1/1/- to help defray the cost of broadcasting. Yours faithfully.

Dear Frank and Ernest.—Your talks have been coming over very well up to date, and have been most interesting. We have just enjoyed listening to "The Thief in Paradise," and would be pleased if you could send us a copy of this talk, together with the "Two Salvations."

I feel that I should like to help if only in a small way in this work you are doing of broadcasting the truth to for people. With this in mind, I am enclosing 1 in my letter to be used as you think fit.

I pray that the Lord will bless this work and that you will be enabled to carry on. With best wishes from my husband and self.



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The King of Kings.

"Behold I bring you good tidings of great joy, which shall be to all people." Luke 2:10.

FEW babes in all Judea, or in all the world, were born in a more humble place than Jesus. Joseph and Mary had gone to their native city, Bethlehem, for tax registration, under the imperial edict. The little city was crowded with others on similar errand. And so it came that Jesus was born in a cattle stall, where Joseph and Mary had been compelled to lodge for the night. We cannot wonder that it is difficult for many to understand why our Heavenly Father sent forth His Son for our redemption under such ignominious conditions. Only those who have the spirit of the Divine Plan, through the begetting of the holy spirit, can see the wherefore.

The message of the angels was surely an inspired one, fully in harmony with God's promise to Abraham—only an enlarged statement of the same—the same "all people" to be blessed—and it was still good tidings, and it still meant great joy; but now, two thousand years later, the message pointed out the very individual through whom the good tidings would have fulfilment—the Babe of Bethlehem.

At the time, Palestine was a province of the Roman Empire, and its King, Herod, was not a Jew of the House of Jacob, but a representative of the House of Esau. Herod sought to perpetuate his dynasty, and hence the announcement that a great King of the Jews had just been born, suggested the overthrow of the Herodian dynasty, and the establishment on Israel's throne of a king in the line of David and Solomon.

Herod's disquietude is easily understood, but the fact that the people of Jerusalem in general should be disturbed by the annunciation of a king of their own awakens thought (Matt. 2:3). Evidently they were in a very self-satisfied

condition; under the Romans they were experiencing great prosperity. Herod, the Edomite, had built them a temple of which they were unduly proud. The people were feeling so satisfied with their attainments, that they had ceased to specially long for, and pray for, the coming of the Messiah, the long-promised King of the line of David. They were disturbed lest any change should be for the worse—lest it should mean internal strife, as between Herod and another, and lest it should mean strife with the Roman Empire, which at the time was treating the Jews quite generously.

A very similar condition of things may be expected in conjunction with the second advent of Christ. The powers that be today are styled Christ's Kingdom, "Christendom," but they are really "kingdoms of this world." Any announcement today that Messiah's Kingdom is nigh—that He will soon take unto Himself His great power and reign (Rev. 11:17), meets with resentment. If in surprise we ask why this indifference respecting the fulfilment of the prayer, "Thy Kingdom come," the answer is, Let well enough alone; do not agitate that subject; it may bring in strife and contention, because many are prospering so well under the reign of the "Prince of this world," that they could not look upon a change as likely to bring any improvement in their condition—indeed some of them have reason to fear that Messiah's Kingdom would seriously disturb their entrenched privileges and monopolistic control of the wonderful blessings of our day.

Priestly Indifference on the Subject.

Although King Herod called the priests and teachers of his day to inquire particularly respecting the prophecies of Messiah's birth, and although they answered him correctly, nevertheless, the records show no joy, no enthusiasm, on the part of the religious teachers in respect of the prophetic fulfilment which they had professed to trust in, and to long for. They were indifferent; none of them followed to Bethlehem to find the new born King of the Jews. They had become "Higher Critics," and no longer believed the prophecies; they had less faith in them than had Herod.

And do we not find an antitype in this day? Are not the chief priests and religious leaders generally so out of harmony with the Divine promises, and so faithless as respects the glorious Messianic Kingdom, of which the Bible tells, that they are ashamed to identify themselves in any degree with those who seek the Lord and wait for His Kingdom? Even those who make no claim to being Christians are waiting for Messiah and the Golden Age, and disposed to seek evidences—but amongst the most prominent ministers of "Christendom" there is apparent unbelief,

Higher Criticism, Evolution and general opposition to Messiah, and His Kingdom. These are quite indifferent; they have plans and schemes of their own by which they are hoping to accomplish the work predicted for Messiah; they are anxious to raise money and to convert the world without disturbing the present order of things. How clearly they are mistaken! How terrible will be their disappointment, when their cherished plans will all fail in a time of trouble, which, while it will greatly disappoint them, will prove to be the forerunner of the reign of righteousness for the blessing of all the families of the earth—for the ushering in of "the times of restitution."

Was There a Mistake?

About nineteen centuries have passed since these events. Israel, instead of being exalted as Messiah's Kingdom, has been wrecked. Was it by mistake that Jesus was announced King of the Jews at His birth, or did God change His plan because the Jews refused Jesus and crucified Him?

Neither suggestion is correct. Jesus is yet to be the King of the Jews, and the King of the world. The "mystery" is cleared when we understand that there are two classes of Jews, two classes of Israelites—a heavenly and also an earthly class. Thus there are the two "Seeds of Abraham," one of which is to be as the stars of heaven, and the other as the sands of the seashore. The heavenly, the spiritual, must be developed first, and be associated with Messiah in glory, honour and immortality, far above angels.

It has required all of this Gospel Age for the selecting of this Spiritual Seed. With its completion a New Age will be inaugurated. Then the earthly blessings promised will be fulfilled to the natural seed of Abraham. "They shall build houses and inhabit them; they shall plant vineyards and eat the fruit thereof;" "the knowledge of the glory of the Lord shall fill the whole earth," to Him "every knee will bow and every tongue confess," for all who refuse shall be destroyed in the Second Death. (Isa. 65:21; Hab. 2:14; Rom. 14:11.) Messiah is already recognised as Lord by all spiritual Israelites. During the next Age, He will be crowned Lord of all by natural Israel, not with a literal crown—but when His righteous judgments are discerned, and the Gospel Message is understood, they will all call upon the name of the Lord and serve Him with one consent; and all other nationalities will enjoy the privilege of becoming proselyte children of Abraham in the flesh. Messiah will reign in His Mediatorial Kingdom for the very purpose of bringing these blessings to natural Israel, and through her to all nations.

The relationship of Messiah to spiritual Israel, the elect Church, is quite different from what it will be toward the world. He is our Lord and prospective Bridegroom; we are His betrothed and prospective Bride and joint-heirs of His glory, and are to be associated in His glorious Messianic work. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:29.)

It will require the entire thousand years of the reign of Christ and His Bride to accomplish that promise—the blessing of all the families of the earth with full light and knowledge and opportunity for complete return to harmony with God, and for the recovery of all that was lost in Adam, and redeemed at Calvary. We by faith hail Him as King, even before the establishment of His Kingdom, and loyally and gladly submit ourselves to Him, pledging our lives in the service of His cause of righteousness and truth. We, when praying, "Thy Kingdom Come," are expressing our sympathy with the righteousness which Messiah's Kingdom shall establish, and our faith in His promise that we shall sit with Him in His Throne. And, when we pray that God's will shall be done on earth as in heaven, we are expressing our confidence that the Messianic reign will be glorious and successful to the last degree—overthrowing all evil and adverse conditions, and establishing righteousness amongst men on the same permanent foundation that prevails in

heaven. Then shall the angel's message be fulfilled, for all will understand and appreciate the good tidings of great joy, which shall then be for all people. All will then know of the saving power of the Lord. All will see His glory which will cover the earth as the waters cover the deep; and all the willing and obedient shall go up the highway of holiness to perfection of human nature, henceforth to suffer no more pain or sorrow, or sighing, or dying, for those things will have passed away, and all things will have become new. (Isa. 35:8-10; Rev. 21:4.)

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

Published by the Berean Bible Institute, 19 Ermington Place, Kew, E4, Melbourne, Victoria, Australia.
(Monthly) 31. (70 cents) per annum, post paid,

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 (x) on the wrapper indicates that the Subscription to "Peoples Paper" is overdue.

The Radio Witness.

SINCE last month's issue of "Peoples Paper" there has been further good encouragement with the Radio witness of the truth. Numerous responses of appreciation of the Sunday morning sessions have been received from over a wide area, the most pleasing being from a number of regular listeners who express genuine appreciation and love for the truth. We are thankful to the Lord that this is so, and that He has made the way possible for so many to hear the glad message which means so much to ourselves, especially in these days of the closing period of the Gospel Age.

The free literature forwarded to all enquirers has clearly shown that careful reading and study of the various Bible truths presented in the broadcasts has been undertaken, and numbers of the larger Bible studies have been procured by these new friends, with good results; some have also subscribed to "Peoples Paper" and say that the Bible has a new meaning to them since they discern in it a systematic Plan of God for the redemption of mankind through Christ. We rejoice that the Lord will give the increase by blessing the truths of His Word to all who sincerely seek to serve Him in spirit and truth.

With gratitude to the Lord for His providential overruling, sincere appreciation is extended to all the friends, who, by voluntary contributions have enabled this work to be carried on. The sacrifices of time and means in the interest of the cause of truth is most encouraging. At the close of October a six months' period has been covered with the radio witness, since the first balance sheet was presented, so the opportunity is taken at this time of including the Radio Fund Account, showing the financial position of this feature of the work of the Institute.

Over recent weeks the area covered by 2WG (Wagga, N.S.W.) has been disappointing. This is attributed to the approach of summer conditions, and while there have been some very good enquiries from that area, it was felt that it would not be wise to continue with this station, throughout the summer at least, in view of the higher cost of this station in comparison with the others being used. Sunday, 28th of November, will therefore be the last transmission through 2WG, for the present. Copies of the printed Dialogues are being offered to all listeners to 2WG, to be sent through the post each week, and some of these friends will likely be able to still hear the bread-casts through 3SH (Swan Hill).

The making known of the Radio sessions by the brethren is a valuable service, for in endeavouring to bring a blessing to others, it is found that one receives greater blessings himself. This service should be understood as in no way detracting from the appreciation of the brethren in the harvest truths of God's Word by which the members are built up into Christ. Some of our isolated brethren express joy at being able to hear the broadcasts, as this gives them some fellowship with kindred minds on the foundation truths of the everlasting Gospel. All may have a part in this service of the Lord by joining in prayer for His blessing upon the message of truth, and also by co-operating in any other way possible.

In presenting the Balance Sheet below, it could be mentioned that some advertising expenses paid cover additional periods beyond November 1st. Some paper for advertising slips is also on hand and included in this item of expense; thus, the advertising costs will be less in the next balance sheet.

To Credit Balance, 1st May, 1943	147	5	1
„ Donations to 1st November, 1943	261	6	5
	<hr/>		
	£308	11	6
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By Radio Stations-3GL, 3SH, 2WG, 5AD, 5P1, for various periods to 1st November	£138	12	5
Slips Advertising—Radio and other Papers, and for Distribution	86	8	10
„ Recordings	11	0	0
„ Printing Quantities of Dialogues	13	17	6
„ Extra printing and postage on Radio Notices	2	15	3
„ Travel and Sundries	5	12	6
„ Credit Balance at 1st November	50	5	0
	<hr/>		
	£308	11	6

The subjects for broadcasts in the weeks ahead are as follows:
December 5th—"War of Survival."

December 12th—"Where are the Dead?"

December 19th—"The Third Heavens."

December 26th—"Glad Tidings at Christmas."

January 2nd—"The Last Days."

The Dialogue below should be helpful on the subject of spiritism, which has caused so much deception, and is still deceiving thousands of people.

As Angels of Light.

FRANK: Well, Ernest, I see you have your Bible open; have you found something interesting?

ERNEST: Yes, very interesting, and very unusual, I should say. Frank, do you believe that the living can talk with the dead?

FRANK: I don't see how it could be possible if what the Bible says about the dead is true. The Bible tells us, you know, that while the living know that they shall die, yet "the dead know not anything." That statement, by the way, is found in Eccl 9:5

ERNEST: Well, that's about the answer I expected to get, and, ordinarily I would be inclined to agree with you. But Frank, do you know that according to the Bible one of God's own prophets, after he died, communicated with one of the kings of Israel? It says so right here in the Bible!

FRANK: You are referring to the Prophet Samuel, I suppose.

ERNEST: O, you know all about it, do you? Well, I thought I had found something in the Bible you didn't know about. However, I don't see how you can harmonize the fact that Samuel did talk with the living after he died; with the thought that the dead are asleep in death and will remain so until the resurrection. Frank, just in case the reality of this incident has slipped your mind, I would like to read a part of the account. It's found in the 28th chapter of 1st Samuel.

FRANK: All right, I'll be glad to hear it.

ERNEST: As you probably remember, it was King Saul, who, being hard pressed by the Phillistine army, went to a woman who had a familiar spirit and asked her to get in touch with Samuel, the prophet, who was dead. So this woman proceeded to comply with Saul's wishes, and according to the account here in the Bible, this is what happened! I'll read it: "And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me, for thou art Saul. And the King said unto her, Be not afraid: for what rawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, what form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself. And Samuel said to Saul, Why hast thou disquieted me to bring me up. And Saul answered, I am sore distressed; for the Phillistines make war against me, and God is departed from me, and answereth me no more, neither by prophets nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do." So the account goes on. I won't take time to read it all, but what I have read certainly indicates that Samuel, who was dead, was able to talk with King Saul, who was alive. Now, I want to know how this can be explained if the dead are really dead.

FRANK: Who was the woman who served as the medium, or go-between, in this alleged conversation between Saul and Samuel?

ERNEST: According to the earlier part of the chapter, she was a person spoken of as a witch, or one who has a familiar spirit.

FRANK: Ernest, I noticed in the account you read that this witch was quite disturbed, very much frightened, in fact, when she discovered that her customer was King Saul. Do you know why?

ERNEST: Perhaps she was over-awed to realise that she was in the presence of a King. Is that what you mean?

FRANK: No, I think it's near the beginning of that same chapter that we are told that Saul had put out of the land all those who had familiar spirits, that is, the witches and wizards.

ERNEST: You're right, that's mentioned in the third verse.

FRANK: I thought so, and in doing this, Saul had acted in harmony with God's wishes. Witchcraft of all kinds was forbidden in Israel. The Prophet Isaiah, in chapter 8, verses 19 and 20, mentions the matter, and explains that God's people should seek information from the Lord, through His written Word, rather than go to those who have familiar spirits, with the hope of getting information through them from the dead. You can see, then, that Saul was breaking his own commands in going to this witch for information.

ERNEST: All that may be true, but the fact remains that the witch did make contact with Samuel, and Saul, as a result, did receive a message from Samuel. Isn't that right?

FRANK: The account doesn't prove it. It merely shows that the witch described a form to Saul, which he said was Samuel. King Saul saw nothing.

ERNEST: But he heard something, He heard Samuel talking to him, and according to the full account, Samuel made a very accurate forecast of what would happen to Saul. He told this wicked king that he would be with him the next day, meaning that he would be dead.

FRANK: The Bible merely records this unusual incident in the last days of Saul's life, without attempting to explain it, except to emphasize that Saul disobeyed the Lord in going to the witch for information. That Saul didn't actually talk with Samuel as he supposed, is apparent when we take the circumstances into consideration. Saul had tried to

obtain a message from the Lord but had failed. God did not permit His prophets to help him; Samuel, while living, was one of God's faithful prophets. and had he been alive at this time would certainly not have gone against the Lord's will by communicating with King Saul. It is most unreasonable to suppose that after death he would become disobedient to God, and would do that which he would not do when alive.

ERNEST: Well, that is a point, sure enough. If Samuel did communicate with Saul it would mean that he turned traitor to God after he died. Just the same though, this alleged Samuel made a pretty correct forecast of coming events in the life of Saul, didn't he?

FRANK: Not too accurate! But the truth he did tell was not difficult to ascertain. Saul himself knew about what was to happen to him even before he inquired of the witch. He was in hope that the witch would tell him he was merely suffering from nervousness, and that everything would turn out all right, but she didn't. Her forecast agreed with his own deduction, and when later the Phillistine's pincer movement closed in on the King he committed suicide.

ERNEST: Is it your thought, then, that the witch faked the whole thing, as a magician today would do?

FRANK: No. To understand what really did happen, though, we must believe what the Bible says about angels. According to the Bible there are planes of life higher than that of man, not the departed spirit of the dead, but separate orders of creation. These spirit creatures, some of which the Bible calls angels, are very real beings, but they are invisible to man. The Old Testament records that occasionally one or more of these would materialize and appear in human form. Three of them, for example, appeared to Abraham, and told him of the impending destruction of Sodom.

ERNEST: But what does all that have to do with the witch who talked to Saul?

FRANK: Just this! The Bible indicates that the name of one of these spirit beings was Lucifer, and that he rebelled against the Creator, and that since, many others of the angels have joined him in the rebellion. Hence Jesus speaks of the Devil and his angels.

ERNEST: But still I don't understand where the witch and Samuel come into the picture?

FRANK: Well, as you will remember, when the fallen Lucifer tempted mother Eve he assured her that she would not die. God had said that if they partook of the forbidden fruit they would "surely die." But Satan said, "Thou shalt not surely die." Man has continued to die in spite of the assurance by Satan that he would not, hence the devil has resorted to every possible device in order to convince man that he really told the truth. And Satan has been pretty successful, for the idea that there is no death is quite generally accepted. One of Satan's tricks in this connection is that of making people believe they can talk with the dead.

ERNEST: But, Frank, how could that be done?

FRANK: The method is very simple. Satan and the fallen angels are able to read the human mind. There they see mirrored the images of our beloved dead. They know from what is in our minds exactly the sort of message to send in order to convince us that we are actually talking with our dead friends or relatives. It was so in the case of King Saul. Probably even the witch was deceived by the method. She may actually have thought she was talking with Samuel, when as a matter of fact she was communicating with the fallen angels. This is just another of Satan's methods of deceit—one of the many ways in which his messengers appear as angels of light to deceive the people by making them believe that death is not a reality.

ERNEST: It just occurred to me Frank, that in Jesus' day He cast out devils from various ones. Were these devils some of the fallen angels you speak of?

FRANK: Yes. They have made contact with the human family in all ages—sometimes in one way and sometimes in another, but their effort has always been to discount the verity of God's written Word, and divert attention from it. The Scriptures forbid God's people to have any dealings with them.

ERNEST: Almost anyone, it seems to me, could be tempted into trying to get in touch with their dead friends. But Frank, we will be able to talk with our dead friends some day, won't we?

FRANK: Yes, that is, in the resurrection, not because the dead are not dead, but because they are to be awakened from the sleep of death. Ernest, just what would be the point of the resurrection if no one is really dead? If the dead are not dead, but living somewhere; if they have fellowship with each other, and even with their friends still in the flesh, just what did Paul mean in Corinthians 15:16-18, where he declared that all have perished if there be no resurrection of the dead?

ERNEST: Well, that is something to think about, I'll admit; and as far as I'm concerned I propose to accept the testimony of God's Word that the wages of sin is death, and that the dead know not anything. And besides, I rejoice in the hope of seeing all my friends in the resurrection. But Frank, who are these fallen angels who impersonate the dead? When did they become fallen angels?

FRANK: The Bible answers that question very definitely, Ernest, but I'm afraid there's not time to go into the subject now. But remember, that the Bible speaks about evil angels as well as good angels. It shows that evil angels often masquerade as good angels—as angels of light when in fact they are Satan's emissaries of darkness.

ERNEST: Well I will certainly study up on the subject, and will probably have some more questions for you later. In the meantime, isn't there some literature that will help? I'm really in earnest about this. As on all other subjects, I want to be sure that I have the truth. What would you recommend?

FRANK: Ernest, I would suggest that you get a copy of a booklet, entitled "Hope Beyond the Grave." There is a chapter in this booklet on "Spirits and Spiritism," and while it's not lengthy, it gives you all the essential Scriptural facts bearing on the activity of the fallen angels, and their various methods of deceit as they have been practiced under the banner of the master deceiver, Satan.

ERNEST: "Hope Beyond the Grave," I'll remember that. Where can I get, it?

FRANK: Why, I have a copy with me that you may have. Individual copies are sent free, to those who write for them. I'll give you my copy, and with a prayer that God may bless you in the study of the truth pertaining to this and other subjects of His Word. You know, Ernest, the question "Where are the Dead" is a very important one today.

ERNEST: I've just been thinking the same thing, Frank. How many thousand there are who would like to know something definite about their beloved dead.

FRANK: And Ernest, there is nothing more soul-satisfying than the truth of the Bible, because it gives one a definite hope. The Bible shows that just as the whole world of mankind literally dies in Adam, so all will be made alive in Christ. Some will be raised to live and reign with Christ, the remainder will be raised to life upon the earth, and given the opportunity of living forever in a global paradise, which will be the everlasting home of the restored race.

ERNEST: That is a real hope, isn't it. It would be grand if all our friends could have a copy of this booklet you have given me.

FRANK: They may have one. All they need to do is ask for a copy; it's free.

Christmas Convention.

The arrangements for the Christmas Convention are well under way, but the exact days and meeting place are not finalised as this issue goes to press. All visiting friends are asked to procure a programme from the secretary of the Melbourne Class, on which all information will appear. A hearty welcome awaits all friends able to attend these gatherings. Address: Mr. J. Hiam, 44 Heath Ave., Oakleigh, S.E.12, Vic.

No Christmas Cards, etc.

With extra work in hand, it is not possible to handle Xmas Card, etc., this year; our friends are asked not to send money for these cards, and we feel sure all will understand.

Some Thoughts on Eternal Punishment.

THE first mention in the Bible of punishment for man is that recorded in the opening chapters of Genesis,—For in the day that thou eatest thereof, thou shalt surely die." (See margin, "dying thou shalt die," 2:17.) A clear understanding of this death sentence which was passed on our first parents, because they disobeyed God, is most essential if we are to grasp the truth on the matter of eternal punishment. Some people believe that the death sentence in Eden affected only the body, that the "soul" lived on after death, and they reason likewise respecting eternal punishment—that the "soul" continues to be conscious, therefore the punishment must be felt and experienced to all eternity.

The difficulty is, that it is not seen that the union of the body and the breath of lives constitutes the living soul—"And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7.) When, therefore, the breath of life is withdrawn at death, the living soul, or sentient being, ceases to exist. To restore life, the breath of life must be re-united with a body, and this is what the Lord promises to do in the resurrection day, for "All in their graves (the death condition) shall hear the voice of the Son of Man, and come forth." "God giveth it a body (in the resurrection day) as it hath pleased Him, and to every seed (whether it is earthly or heavenly) his own body." (John 5:28, 29, Revised Version; 1 Cor. 15:38.)

If it can be seen from the Scriptural standpoint that death means cessation of life, it will help in understanding another Bible term called "Second Death." The first death upon our parents in Eden we call Adamic death, and the following texts may help respecting this death which passed upon all through father Adam:—"As in Adam all die," (1 Cor. 15:22.) "Death passed upon all men." (Rom. 5:12.) In other Scriptures death is mentioned as a sleep, indicating the unconscious state—"And when he had said this he fell asleep." (Acts 7:60) See also John 11:11-14, where our Lord clearly referred to Lazarus being asleep when he was dead. Then right through the Old Testament we find the same thing—"David slept with his fathers," (1 Kings 2:10); "Solomon slept with his fathers," (1 Kings 11:43); and so on right through, similar passages can be found with a concordance. Acts 2:34 agrees with this—"For David is not ascended into the heavens," and our Lord's own words,—"No man hath ascended up to heaven," (John 3:13), confirms the truth on this matter of death being cessation of life. And it is only by the goodness and mercy of God that there is to be a resurrection out of death. There would have been no injustice done to us if we had all gone down into death never again to be raised, but "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." So it is in God's mercy that there is to be a "resurrection of the dead, both of the just and the unjust," (Acts 24:15), indicating that after death the only way to again receive life, for any of the human race, is by a resurrection from the dead.

Now the suggestion is presented:—If after what is termed in the Scriptures "Second Death" there is no resurrection given, hence no restoring to life, would not the same principle apply in the case of Adamic death — if there is no resurrection there is no life, and the punishment of death must therefore be lasting? This is just how the matter is presented to us in the Scriptures. The Second Death is really the completion of Adamic death upon all who do not desire to come into harmony with God, after they have been raised out of the first death and given the opportunity of receiving everlasting life, as well as upon those who are raised up to newness of life now in Christ, and then count the blood a common thing. As Christ dies no more, there will be no resurrection for those who die the Second Death. "The wages of sin is death," "The soul that sinneth it shall die." (Rom. 6:23; Ezek. 18:4, 20.) It will be noted that it is the "soul" that dies and that refers to the being, not to the body or the breath of life.

So, if the being is dead, and there is no resurrection provided, then Second Death must be lasting death,—last-

ing punishment, eternal punishment. Just as the gift of God is everlasting life, so the wages of sin—wilful sin—is everlasting death. “The Lord preserveth all them that love Him; but all the wicked will He destroy.” (Psa. 145:20.) See also Acts 3:23, and note that the reference is to the soul, the being itself. “His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.” Psa. 146:4.

Someone may say, what about the sayings of our Lord in passages such as Luke 16, also the statements in Revelation? But to those who compare Scripture with Scripture there is really no difficulty, for it is evident that in Luke, as also in Revelation, use is made of symbols to describe certain things. That this passage in Luke 16:19-31 is not a literal statement is clear from the fact that Abraham was not then alive; as with David, so with Abraham, he fell asleep, and is still asleep until the resurrection morn. In this passage in Luke Abraham represented God, just as in the offering of Isaac, his son of promise and heir, he pictured the Heavenly Father giving His Son and heir, Christ, to redeem the world of mankind. So the passage can be understood from that standpoint, but not from the literal viewpoint. (A full explanation of this passage in Luke may be had by sending for the booklet, “Some of the Parables.”)

When a passage is apparently symbolical it must then be harmonised with the plain statements of Scripture. Some people become unbelievers because they say the Bible contradicts itself, but this comes from trying to take the whole Bible literally. Our Lord in teaching His disciples used many pictures to describe certain things; for instance He called His people “sheep,” “wheat,” “branches in the vine,” etc., and we at once know what he meant. So with other terms such as “fire,” and “brimstone,” they represent the destruction of that which is placed in them; nothing is preserved in fire, and when the term “brimstone” is added, it signifies the intensity of the destruction—“All the wicked will God destroy.” But they must first be proved wicked in heart and the Lord will do this during the thousand years of His reign with His saints. (Rev. 20:4.)

How glad we are that the Lord will be able to read the hearts aright, and that there will be none destroyed who would be worthy of life. It is the Lord’s design to have a perfect earth, and a perfect race of beings which will be to His praise and glory to all eternity; but those who prove unworthy of life will be destroyed in kindness and love, for they would be a menace not only to those who wish to please the Lord but also to their own happiness. (See Isa. 11:9.)

Bible Study Meetings.

Assemblies for undenominational Bible Study are to be found in the various States, and all earnest truth seekers will be very welcome.

Please note the times and meeting places in current issues of “People’s Papers” as changes are sometimes necessary.

Melbourne.—Excelsior House, 17 Elizabeth Street (3rd Floor)—Sunday, 3 p.m. and 6 p.m. — Wednesday, 19 Ermington Place, Kew, E.4, 7.45 p.m.

Adelaide.—R A.O.B. Rooms, Flinders Street—Sunday, 3 p.m. and 6.30 p.m.

Perth.—Druids’ Chambers, 459 Hay Street West—Sunday, 3.30 p.m. and 6.15 p.m.

Sydney.—75 Liverpool Street (few doors from George Street)—Sunday, 3 p.m. and 5.15 p.m.

“Ten Camels” Ready Soon

Completion of the work on the book of Bible Stories, “The Ten Camels” is held up a little longer, but we hope to have these ready shortly.

Correspondence.

South Australia.

Dear Brother—I am enclosing herewith a cheque for the Radio. It is a very great pleasure to have a part in broadcasting these blessed truths that mean so much to us, and many of which are going to mean so much to the whole world of mankind later on.

We are more than pleased to have the talks begun on 5AD-5PI. They are very clear and distinct; I have heard various expressions of appreciation of them and feel sure many will appreciate them and no doubt be blessed by them.

I go round to a friend’s place to listen to them, and he, although not a professing Christian, likes them very much; they appeal to him as being so logical and convincing, and the fact that they are based always on the Bible.

Must close now with Christian love. Your brother in Christ.

South Australia.

Dear Brother—Thank you for your letter; I had the “P.P.” forwarded, and also received the notice of the broadcast from 5AD and listened this morning to the Dialogue. It came through beautifully and will, I am sure, be a great witness for the truth. If you can spare any slips I shall be very pleased to place them whenever opportunity offers . . . Sometimes those you least expect, have the hearing ear. My experience has been that those not steeped in traditional teachings are most ready to listen to the truth . . . How lovely it will be when all the blind eyes are opened and the deaf ears unstopped and the knowledge of the Lord shall cover the earth.

I am enclosing 0/-, please use it as you think best for the work. With Christian regards and wishes.

South Australia.

Dear Brother—I was very pleased to hear Frank and Ernest over our South Australian 5AD-5PI stations, as we hear them so clearly. The station announced the new feature so nicely and sympathetically and I feel sure quite a goodly number of people will hear it, as 5AD has the name of being the most popular station in our state.

I am sending along L r which will help the Radio Fund (or any other fund you so desire) a little, as I know the expense must be great. I am glad to see by the "P.P." that so many are sending in for literature and enjoying the talks. Yours in His service and with Christian Greetings.

South Australia.

Dear Brother—Thank you for the advertising slips; these were for friends and others. Last Sunday we were able to get more as there was a liberal supply.

The two Frank and Ernest sessions were put over very well and the speakers very good; we enjoyed hearing them. An old gentleman neighbour enjoyed it, he told me. We pray that God will bless this effort. With Christian love from Brother and myself.

South Australia.

Frank and Ernest—Dear Sirs—I am endeavouring to interest people of this town in the formation of a fellowship; because of the small size of the town the task is not an easy one and I need all the helpful material available...

I listened to Frank and Ernest for the first time yesterday; I am sure that copies of your talks would be very helpful and I am wondering whether you would be good enough to send me two or three copies of your talks each week, also any other helpful pamphlets, such as "Some of the Parables," I will gladly pay postage and cost of material. I am, Yours in Christian fellowship.

West Australia.

Frank and Ernest—Kindly send me any of your pamphlets you spoke of over the air today. We listened to your dialogue and are very interested. Yours faithfully.

Tasmania.

Frank and Ernest—I would be very pleased if you would send me some of your literature, particularly I would like the book on Bible Parables as mentioned by you on Sunday morning last. I was very interested in your discussion on "Hell," as I think this subject is very much distorted and misinterpreted, even by our clergymen. .. Thanking you, Faithfully yours.

N. S. Wales.

Dear Frank and Ernest—Greetings in the name of Jesus. I've been meaning to write to you for some time. . . Many thanks for the very good literature which you have forwarded me. We enjoy your talks over the air very much. May God bless the work you are doing. We love the little "Peoples Paper."

I am enclosing a small donation to help along the good work and would be very pleased indeed if you would send along the following (also a few advert slips; I handed the others out)—today's talk, "The Truth on Hell," "The Church," "As Angels of Light," "A Vision of the Kingdom," "The Lord's New Order," "God's Lasting Remedy," Could you send me a few extra of "God's Lasting Remedy" and "The Truth About Hell." We think these exceptionally good and if you could spare a few I would very much like to give them to friends. They have different ideas to you and I, and you explain things so clearly. Also I would like the booklets "Hope Beyond the Grave," "Where are the Dead?," "Some of the Parables," and "God and Reason." We will gladly distribute advert slips and literature.

Isn't it wonderful how the more we study His Holy Word and learn of Him how we come to a closer understanding and enjoy companionship with our blessed Lord as never before. The Bible is a store of new things; no matter how often we read a chapter we, still seem to grasp something clearer or notice something new when reading through it once again, don't we?

I have several friends who are out and out for Christ and they give talks and exhortations at various meetings and I have been overjoyed to learn they have been the means of touching some hearts and leading them to Christ. His service is truly wonderful and so satisfying. . . Life would certainly be awful without His love and friendship. All our possessions and friends may fade away but Christ is ever there. The same yesterday, today and forever

"Though all things change, Christ changes not, Nor e'en forgets, though oft forgot,

His love's unchangeably the same

And as enduring as His name."

Prayerful thoughts and kindly regards to you and yours. Yours in the Master's glad service.

Victoria.

Frank and Ernest—Dear Sirs—Your booklets and dialogue to hand; many thanks for them. I find the Bible studies clearer since listening to your session and reading your booklets. I find "Times of Refreshing and Christ's Return" of particular interest. I see by "Peoples Paper" you have cards "Desolation Restoration," would you send me two or three with suitable poem for the bereaved. . .

I am sending 3/- for subscription to "Peoples Paper." I will later on get your book "Foregleams of Golden Age;" in the meantime I am always grateful for any of your booklets you may have; I find them so interesting and helpful. Any stamps over will help to pay for some. Yours sincerely.

Frank and Ernest—Dear Sirs—I was pleased with your answer regarding the two versions about the thief. It seems to be the only conclusion to come to. I also thank you for the books and dialogues. I was very interested in your talk regarding the vision where Christ was with Moses on the Mount. This had me worried a bit, as it has many others; some people claim that Moses must have come down from heaven, but Christ said “no man hath yet ascended into heaven.”

I would be pleased if you will forward to me two dialogues of each of your last four Sunday talks, as a friend of mine is reading the same. I would also be very pleased if you will send the book you mentioned this morning. Have you any writings or books on the miracles of the Bible? I am pleased to note that the Radio work is progressing. Yours in Christ.

Frank and Ernest—Dear Brother Christians—I am very grateful to you for sending the two copies of your dialogue which I heard over 3GL. I also appreciate the literature which you sent to me on two occasions. I am enclosing 2/6 for the monthly “Peoples Paper.” I have sent the dialogue on to my son in New Guinea.

I find the explanations of the Bible very helpful to me. May God bless you in your work. Again thanking you, I remain.

Dear Frank and Ernest—I listen with interest to your talks on Sunday mornings from 3GL Geelong—it makes one understand the Scriptures more clearly. I was wondering if you would kindly send me some of your free literature. Yours sincerely.

To Frank and Ernest—We listened in to your Sunday broadcast; we are looking forward to next Sunday morning. We would like a copy of your dialogue and other pamphlets. Please find enclosed stamp to return. I remain, Yours truly.

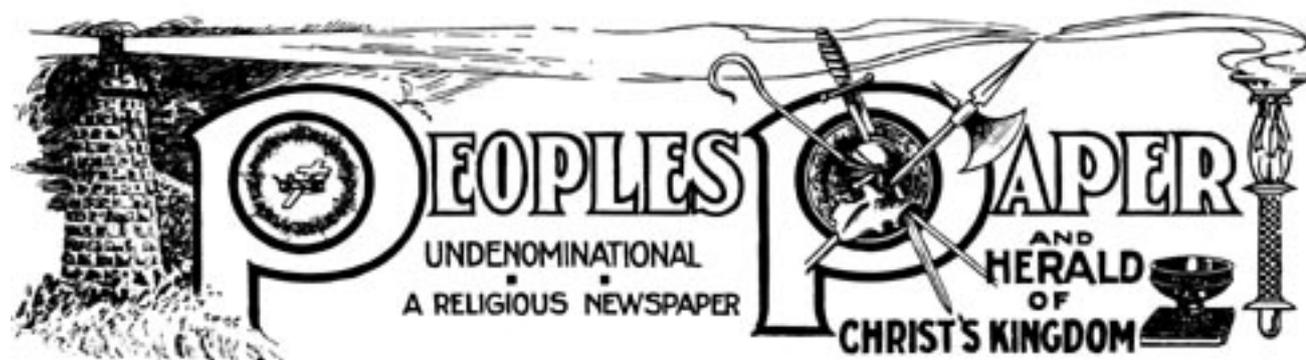
Dear Frank and Ernest—I enjoy and am interested in your Sunday talks. Will you please send me your booklet about the parables. Thanking you, Yours truly.

Bible Institute—Dear Sirs—Kindly forward me a copy of your booklet, “God and Reason,” also one of “The End of the World” if you have it to spare. We always listen in to your Radio Talks and with your literature we have found them a great comfort in these very sad times. I will enclose stamps to help pay cost of booklets. With thanks, I remain, yours sincerely.

Bible Institute—Dear Sirs—I am very interested in your talks and would like the printed matter which you are offering.

I would like you also to send a copy to—who is very interested and a believer in the second coming of Jesus; her address is—. Signed.

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Noah's Ark a Figure of Christian Baptism

"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the

answer of a good conscience toward God), by the resurrection of Jesus Christ.-1 Pet. 3: 21.

A short article from the U.S.A. periodical "Prophecy Monthly" on the apparent discovery of Noah's Ark appeared in our January and May issues of "Peoples Paper" this year, and quite an amount of interest has been created in this matter. No further information is to hand, and while recognising the value of such a discovery as a witness to the truth of God's Word, especially in the Kingdom Age, the Lord's people see a higher and deeper lesson in the whole incident of Noah's Ark, as presented by St. Peter, and explained in the following article, which should prove helpful to all sincere Christians.

WE see from the context that the Apostle Peter has in mind the great Deluge. He reminds his readers that all mankind perished in the Flood save eight souls, who were preserved from a watery grave by means of the Ark which God provided them. That Ark, though submerged in water, was their salvation. St. Peter declares that this is a "like figure to baptism." We are to notice that those who were saved in the Deluge were not saved from eternal torment, and that a like figure of salvation would not indicate that the Church is saved from eternal torment by their baptism into Christ. Noah and his family were saved from death; and the Church of Christ are likewise saved from death through their baptism.

As the whole world perished in the great Flood, so the entire world of mankind now is a dead world, a perishing world. The Church class were of that world until they got out of it through Christ. As Noah and his family were saved from death by coming into the Ark in obedience to God, so the Church of Christ are saved from Adamic death by obedience to God, by accepting His offer of salvation (John 17: 16; 15: 19). Noah's Ark represented Christ. Whoever comes into Christ comes into safety and salvation, out of danger and destruction. All who come into this relationship to God in Christ are said to have "passed from death unto life."—John 5: 24.

Only a very limited number come into Christ and fulfil this picture. It does not include those who merely say, "I wish to live a better life." To do this is commendable; but it does not constitute a coming into Christ; for as the Apostle says, "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new" (2 Corinthians 5: 17). Just how much is comprehended in the words, "a new creature," even true Christians come to see only gradually. A new creature is one who has died to his human nature, who has new hopes, new ambitions, new affections, who has the precious promises of God and the prospect of a spiritual existence in the future instead of a human existence. He is an exception to others in that he has been begotten of the holy spirit. From the Divine standpoint, he is no longer a human being; a new life has begun in him.

This new creature is at first a babe, and must take spiritual nourishment and grow up into Christ more and more. God has provided the "exceeding great and precious promises" of His Word, that this class might be stimulated, strengthened, developed, thereby becoming more firm and for righteousness and in opposition to whatever is sinful. The Church is indeed a new creation, as the Apostle says.

Two Like Figures of Church's Salvation.

We notice that St. Peter says, "The like figure whereunto baptism doth now save us." Salvation through the Ark was one figure of the salvation of the Church through baptism into Christ; baptism in water is another. There is a correspondence between these two figures. Noah and his family were submerged in literal water. Candidates for baptism are also submerged in literal water. But in neither case was it the water that saved. It is not the outward baptism that saves us, except in a figure. It represents the real. But the figure is not in washing away the filth of the flesh (the body) in water. And the filth of our flesh as new creatures can be washed away only by the grace of God in Christ, "by the washing of water by the Word"; it is a gradual process after we become new creatures. So neither of these is what is pre-figured in water baptism.

Our text is pointing out to us a peculiar baptism, not a baptism that washes the flesh clean, either literally or figuratively, but "the answer (the response) of a good conscience toward God." What has God said to which we should respond? We reply that our Heavenly Father has called us, invited us, to a wonderful heavenly inheritance, and we respond by accepting His proposition. He has invited us to be a separate people. Just exactly as God said to Noah and his family that they should be saved by gathering into the Ark, so He says to all who are invited during this Gospel Age, "Gather My saints together unto Me, those who have made a covenant with Me by sacrifice."—Psalm 50: 5.

Let us notice to whom we are to be gathered. Serious mistakes have been made here. Some have thought that we were to be gathered to Luther; some to Calvin; some to Wesley, etc. Not so! "Gather My saints together unto ME," saith Jehovah. He did not tell us to gather together into the Church of Rome, into the Church of England, into the Lutheran Church, into the Presbyterian, the Methodist, the Baptist, or any other man-made organisation. Millions are gathered into these various denominations whose lives manifest that they know not God.

The Covenant of Sacrifice.

Only a very few have made this covenant of sacrifice with God, have presented their bodies a living sacrifice with Christ, in response to God's special call during the Gospel Age. God is not trying to attract the world now. He tells us that they are blind and deaf. As Jesus said, "He that hath ears to hear, let him hear." Again, He said to His disciples, "Blessed are your eyes, for they see; and your ears, for they hear" (Matthew 11: 15; 13: 16). We thank God on behalf of those who have the seeing eye and the hearing ear. It is a great privilege to see and hear.

The Apostle Paul tells us why the great majority of mankind cannot hear the glorious Gospel Message. He says, "The god of this world hath blinded the minds of them that believe not" (2 Corinthians 5: 4). Satan is this god. He is in violent opposition to every feature of God's great Plan. He has been God's adversary ever since his deflection from righteousness. He does all in his power to thwart Jehovah's arrangements. He knows that if men could see the

light of God's goodness and hear the glad Message of God's grace, it would have such an attraction that the great majority would surely respond. Hence he tries to keep them from seeing and hearing. He has multitudinous devices for blinding men. Fair earthly prospects, ambitions to be some great one, selfish schemes for gaining advantage over their fellows—all these and many other things of like nature are held up to keep them blinded to the things of real and lasting value.

Those who are hungering for God Satan endeavours to draw away into various reform movements, such as socialism, prohibition of the liquor traffic, etc. This he does to keep them from hearing God's special Call. These are all, perhaps, good for the worldly. These movements are probably more or less awakening thought and developing sentiment along lines of restitution for the next Age. But none of these is the work for the saints of God on this side of the veil. Satan would delight to deceive these, however, and entice them into some of these movements to prevent them from seeing and doing the real work of the Church of Christ, and thus to prevent them from making their calling and election sure.

The real Gospel is the most wonderful story in all the world! There is nothing like it—that God is now inviting a certain class to become heirs of God, joint-heirs with Christ, “to an inheritance incorruptible and undefiled, reserved in Heaven” for the Lord's faithful, an inheritance “that fadeth not away” (Rom. 8: 17; 1 Peter 1: 4). Truly “Eye hath not seen nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love Him.”-1 Corinthians 2: 9.

“The Answer of a Good Conscience”

Our surrender to the Lord was “the answer of a good conscience toward God.” When God invited us to become living sacrifices through Christ, to be saints and follow Jesus, the answer of our conscience was, “Lord, we respond, we accept Thy gracious invitation.” Was not that the answer of a good conscience? It was indeed. What could a good conscience toward God say except to be glad to do the Heavenly Father's will? He made a most wonderful proposition to us, providing a Redeemer to open up the way to all this glory and honour with Christ. The only answer of a good conscience could be, “Here, Lord, I give my little all to Thee!” That is what baptism means; and it is surely our “reasonable service,” as the Apostle says (Romans 12: 1). It is the most reasonable thing that could be imagined. Therefore we should carry out our covenant of consecration even unto death.

If our Lord Jesus, after He had made this Covenant of Sacrifice with God and had begun the work of carrying it out, had said, “Father, I know that I came to earth to do Your will; but I find that so many of the people misunderstand Me and speak evil of Me that I cannot go on in this way. They misrepresent all the good I try to do; and I cannot accomplish anything.” What would the Father have replied? His answer would have been, “If You prefer the approval of man to My approval, take Your choice. I cannot give You the glorious reward which I have offered to You unless You meet the conditions. You must love My will more than all else or I cannot accept You and use You.”

So it is with the followers of Jesus. We receive the same tests that He did. The Father does not permit the trials to press us too hard, and He supplies His grace for every time of need; but we must have a heart that fully responds to the will of God, or we cannot be acceptable; we shall lose the prize, and be accounted unfaithful servants. We are to be willing that loyalty to God shall cost us something, yea, even the loss of earthly friendships and earthly prospects.

The heart-attitude that says, “So long as right is as easy as wrong I will choose the right, but if wrong is easier than right I will choose the easier way,” is disloyal to God. Such a heart would be unworthy of the glorious high calling. Indeed, it would make even an unworthy human being. We are to be loyal to the very core, or God will reject us. The Lord Jesus puts the matter in just this light when He says “Whosoever shall be ashamed of Me and of My words in this sinful and adulterous generation, of him also shall the Son of Man be ashamed when He cometh in the glory of His Father with the holy angels” (Mark 8: 38). Jesus would be ashamed to have such an one in His Kingdom.

The Father and the Son are watching to see how true we are. If we are faithful under present unfavourable conditions, when loyalty to the Truth brings much reproach, when people point the finger of scorn at us, then the Lord will say, “These are the ones that shall reign in My Kingdom. Those who so delight in My love and approval as to serve Me through evil report, misunderstandings, persecutions and sufferings, will be true when exalted to positions of glory, when the sun of prosperity will shine upon them.”

Death with Christ the Gate to Glory

Such faithful children of God “follow the Lamb whithersoever He goeth.” To these the Lord Jesus will say, “I take pleasure in saying to you, Sit down with Me in My throne” (Revelation 2: 26, 27; 3: 12, 21). In Romans 6: 3 the Apostle says, “Know ye not that so many of us as were baptised into Jesus Christ (into the Body of which Christ is the Head) were baptised into His death?” These become with Jesus The Christ of God, The Anointed of God; for the word Christ means The Anointed. God has never counted any in as members of the Church of Christ except those who have fully surrendered their wills to Him and become dead to the world.

This is our baptism into death as human beings and into life as spiritual beings. Our spirit nature is only begotten as yet, but we shall be born spirit beings at our “change” in the First Resurrection. We are now raised, as new creatures, “to walk in newness of life,” but not yet raised in the complete sense. We have not yet received our new bodies. Our new mind is in process of development. We have said that we gave ALL to God. If we continue in this attitude and fulfil our covenant faithfully, we shall abide in His love, and in due time be associates of His Son in glory. The giving up of our will in consecration is only the beginning of the matter. Day by day, week by week, month by month, we are to carry out the terms of our covenant. We are to have no thought of turning back. Having put our hands to the plough, we are not even to look back. “He that looketh back is not fit for the Kingdom of God.”—Luke 9: 62.

When Jesus was here in the flesh, on a certain occasion He made some very strong statements (John 6: 50-69); and

it is written, "From that time many of His disciples went back and walked no more with Him." They said, "This is a hard saying. Who can hear it? Then said Jesus to the Twelve, "Will ye also go away?" Simon Peter—impulsive, noble Peter—answered, "Lord, to whom shall we go? Thou hast the words of eternal life."

There is no other Message of eternal life open during the present Age than the call to joint-heirship with Christ, suffering unto death with Him that we may share His glory hereafter. This is the only way by which we can get into the Ark and be preserved from the general death all around us. Jesus is our Ark of safety. "By the resurrection of Jesus Christ" our baptism is made possible, as our text declares.

It is this same Simon Peter who tells us in our text that the Ark of Noah was a symbol of saving power, a likeness figure of our being saved now through baptism into Christ. What a refuge is this Ark of Safety- As Noah and his family were in the world, but not of the world, and were carried in safety through the engulfing waters in which the whole world were dying, so it is with those who are in Christ. Everybody around us is in death, as the Bible says: "The whole world lieth in the Wicked One" (1 John 5: 19, Diaglott). The Church alone have escaped the condemnation which is upon the world.

We who were children of wrath even as others, were sentenced to death with the rest of the world. But the Lord our God has graciously brought us into the relationship of sons, through our faith in Christ and obedience to the Divine arrangement in Him. And as Noah and his family, after their deliverance, started the world afresh, so Christ and His Bride will by and by give life anew to all of the race of mankind, who will accept the gracious provision for them in Christ.

The dead world are soon to have a resuscitation, with the opportunity to fully live again. Christ is to be the Everlasting Father of the race (Isaiah 9: 6, 7); and the Church will be the mother. Grand and glorious as are the blessings in reservation for the world of mankind when they shall have learned their lesson of the exceeding sinfulness of sin, far greater and grander still will be the reward of the faithful Church, who so love the Lord as to be willing and glad to obey and follow Jesus under the trying and painful conditions of the present time.

Hope.

"What though the blossom fall and die?
The flower is not the root;
The Sun of love may ripen yet
The Master's pleasant fruit."

"What though by many a wayward fall
Thy garment is defiled?
A Saviour's blood can cleanse them all ;
Fear not ! thou art His child."

"Arise! and leaning on His strength,
Thy weakness shall be strong;
And He will teach thy heart at length
A new perpetual song."

"Arise ! to follow in His track
Each holy footprint clear,
And on an upward course look back
With every brightening year."

"Arise! and on thy future way
His blessing with thee be !
His presence be thy staff and stay
Till thou His glory see."

F. R. Havergal.

Christmas Convention.

It is expected (D.V.) that the usual Convention will be held in Melbourne this year over the holiday season, and all friends able to arrange travel to be present, will be very welcome. Further particulars will appear in December issue, which it is hoped will be printed early this year.

"Ten Camels" Ready Soon

The helpful Bible Stories for children entitled "The Ten Camels" will be ready again shortly, as another print is well on the way. The extra cost of materials this time will make the book dearer than formerly, and particulars will appear in next month's issue. Those friends desiring copies can place orders to be filled as soon as the book is ready.

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Extension of Radio Witness.

DURING last month enquiries were continued respecting the possibility of extending the broadcasting of the Frank and Ernest Biblical Dialogues to South Australia, with the result that 5AD (Adelaide) and 5PI (Port Pirie) were procured for our sessions at 9.30 a.m. on Sunday mornings.

For some time the brethren in South Australia have desired the witness by radio in their locality, and it is felt that this opportunity is the Lord's answer to prayer for His guidance in this matter. Already a number of responses are to hand from South Australian friends indicating their pleasure in the prospect of hearing the message of truth throughout their state, with the added privilege of being able to commend these sessions to others by means of the advertising slips, etc.

The South Australian time of 9.30 a.m. enabled a linkup to be made with the 10 o'clock sessions in Victoria from 3GL, and as the relay to both 3SH and 2WG has been working with excellent results, the same procedure is being used to Adelaide and Port Pirie, for the present at least. The opening session on this new link-up took place on Sunday, 24th October, with the subject "God's New Order."

As mentioned last month, the friends in Perth, W.A., have also been active in their desire to use the Frank and Ernest Dialogues in their locality, and it is a pleasure to report that a start was made through stations 6PM (Perth) and 6AM (Northam) on Sunday, 17th October, the time of broadcast being 5.15 p.m. each Sunday.

It is very pleasing to announce that quite a number of earnest responses to the radio witness was received during October, and the expressions of sincere appreciation of the help received indicates that the Lord is blessing His truth to those with ears to hear.

The possibilities of the radio witness are great indeed, and all the friends can assist in some way by making known these sessions in their own localities. Advertising slips are available in quantities, and samples of the Dialogues are also provided for passing on where good may be done. Some friends are using their local papers for advertising the Frank and Ernest sessions as seems good, and all efforts are a great help in this work.

The financial assistance from the friends generally by voluntary donation enables this work to continue, by the Lord's overruling providence, and is most encouraging. A balance sheet of the Radio Fund will appear in next month's issue of "Peoples Paper" showing the financial position, covering the past six months. The continued prayers of the brethren are requested for the Lord's guidance and blessing upon the message of truth in these days, for never before has Australia had the opportunity of such a witness as is now being given through the seven radio stations operating in four states.

The following subjects are listed for the weeks ahead, except in West Australia, where these topics will be used one week earlier in each case.

November 7th.—"The Truth on Hell."

November 14th.—"Freedom from Fear."

November 21st.—"The Thief and Paradise."

November 28th.—"The Messianic Theocracy."

December 5th.—"The War of Survival."

December 12th.—"Where are the Dead?"

The Dialogue following is one that was much appreciated by many listeners and copies in leaflet form are available in limited quantities.

Many Mansions.

ERNEST: Frank, before we get started on another subject, I have a passage here in the Bible I would like to read. It's the 2nd and 3rd verses of the 14th chapter of John. Jesus is speaking, and says: "In My Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again, and receive you unto Myself: and that where I am there ye may be also."

FRANK: That's a wonderful promise, isn't it?

ERNEST: Yes, but how does it harmonise with your idea of an earthly paradise? I'm just wondering if you haven't misinterpreted the Bible in trying to make it prove that God's plan for humanity is to restore them to life upon the earth. Jesus said, "In My Father's house are many mansions," and He also said, "I go to prepare a place for you." Why should He say that if mankind is to remain on the earth? The earth was already prepared wasn't it?

FRANK: Quite true. The mansions mentioned by Jesus were also already in existence; and besides, He didn't promise those mansions to His disciples.

ERNEST: Just a moment, now; let's keep the record straight. Jesus said He was going away to prepare many mansions.

FRANK: Pardon me, Ernest, but that isn't what Jesus said. Look at your Bible again and you will find that Jesus is merely saying that mansions already existed in His Father's house—"In My Father's house are many mansions"—that

is, they already exist. Then He continues, saying, "I go to prepare a place for you." This indicates that the place to be prepared by Jesus was something different from the "many mansions" that already existed.

ERNEST: "In my Father's house are many mansions," "I go to prepare a place for you." You're right, Frank. Well, well, I never noticed that before. Isn't it strange how we often read the Bible without paying attention to what it really says. My general impression has been that Jesus promised that all good people would be given a heavenly mansion in which to live; but apparently He didn't promise these mansions to His followers at all. What does it mean, anyway?

FRANK: I think the most reasonable view of the matter is that the "many mansions" referred to, are simply dwelling places, or conditions of life in which God's intelligent creatures live. The "Father's house" in which these mansions exist, is evidently the whole universe. No doubt the earth itself, with man created in the image of God upon it, is one of the many mansions. What I have in mind is well illustrated in the various species of animal life with which we are acquainted here on the earth. Starting with the lowest form of shellfish life, there are various planes of existence all the way up to and including man, who is the highest form of life in this material realm. It is reasonable to suppose, and the Bible bears us out in this reasoning, that above the human plane of life, there are other, and higher planes of life—that is, other mansions.

ERNEST: Did you say that the Bible hints at something like that?

FRANK: Yes. In the 8th Psalm we are told that God created man a "little lower than the angels." This indicates that the angelic plane of existence is above that of the human. The Apostle Paul tells us about the resurrection of Jesus, and says that at that time He was highly exalted above "angels, principalities, and powers, and every name that is named." These angels, principalities, and powers might well be descriptive of various planes of being, all of which are higher than that of the human. These, it seems to me, are the "many mansions" to which Jesus refers. They were already in existence when Jesus made this promise to His disciples; and they are still in existence to-day.

ERNEST: But Frank, isn't a Christian justified in entertaining the hope of some day becoming an angel?•

FRANK: The Bible doesn't say that Christians will ever become angels. The Scriptures do encourage Christians to "set their affections on things above."

ERNEST: What does that mean?

FRANK: The Apostle adds that we should set our affections where Christ "sitteth at the right hand of God." Christians are promised that if faithful they will be exalted with Christ and reign with Him in His coming Kingdom, which is to bring peace and happiness to mankind.

ERNEST: Frank, a moment ago you quoted a text which indicates that Jesus, at the time of His resurrection, was exalted above the angels.

FRANK: That's right, and the Apostle John says that true Christians "shall be like Him, for we shall see Him as He is." This indicates that the Christian's hope is a higher one than that of becoming angels.

ERNEST: Is that what Jesus meant when He said, "I go to prepare a place for you"?

FRANK: Exactly! The angelic plane, or mansion, was created even before the human, and of course, already existed in Jesus' day; but the church, according to the Scriptures, was to become a new creation. Jesus was the first to be exalted to this new and highest-of-all position in the universe. The Scriptures say that He then "appeared in the presence of God," for His church. This prepared the way for His followers to be exalted with Him. When Jesus was raised from the dead He was made the express image of His Father's person. St. Peter says that there are "given unto us exceeding great and precious promises that by these we may be partakers of the divine nature." Because of these promises the Christian may entertain the hope of partaking of the "glory of God." This was Jesus' hope, and all Christians become partakers of the same hope. It has required the entire age to prepare this new creation, the church.

ERNEST: But after all, Frank, isn't that just another way of saying that the hope of all good people is that they shall some day go to heaven? And doesn't it also prove that because man has become a sinner he is to forever lose his earthly home?

FRANK: All true Christians may entertain a heavenly hope, but not the world. In the first place, Jesus didn't promise to prepare a place for the whole world, but merely for His followers. In Luke 12: 32 Jesus said to these, "Fear not, little flock, it is the Father's good pleasure to give you the Kingdom." This indicates that in all it will be only a little flock that will receive heavenly reward of joint-heirship with Jesus in His Kingdom. These are redeemed from mankind, but the purpose of their being exalted with Jesus is that they might reign with Him for the blessing of the remainder of mankind here on the earth. You see, this earthly mansion is in much need of repair, and for a thousand years Jesus and His church will be engaged in a work of rehabilitation, called in the Scriptures, "restitution."—Acts 3: 19-21.

ERNEST: Your thought, then, is that there are two groups of promises in the Bible; one earthly, to be fulfilled in the restoration of mankind in general upon the earth; and the other heavenly, to be fulfilled by the exaltation of those who follow in Jesus' footsteps during the Gospel Age.

FRANK: Yes, that's a proper way of stating the matter. And, if we don't keep this fact in mind, we will find it very difficult to harmonise the Bible. A good example in point is the Scripture we have just been discussing. In it Jesus says that He was going away to prepare a place for His followers. Obviously this place could not then have been in existence. On the other hand, in the parable of the sheep and goats, the reward given to the sheep class is described thus, "Come ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world." Here is a reference to a reward that was prepared long before Jesus' first advent—prepared from the foundation of the world. It is plain that it couldn't be the same thing Jesus promised to prepare for His disciples.

ERNEST: What was the Kingdom prepared from the foundation of the world?

FRANK: That's outlined in the Genesis account of Creation. To our first parents the statement was made that they were to have dominion over the earth, and subdue it. The earth was their kingdom, prepared especially for man, who was created to possess and enjoy it. But man sinned and forfeited his right to rule over the earth. Instead of continuing to be a king, he became a slave to sin and death. But Jesus, the Redeemer, died in order to pay the penalty of death resting upon the fallen race, and this opens up a way to have the forfeited dominion restored. The parable of the sheep and goats is descriptive of the thousand-year judgment day work of Christ and the church; and those who prove to be "sheep" during this time, will have the lost paradise and lost dominion over the earth restored to them.

ERNEST: You know, Frank, I have often wondered about that parable of the sheep and goats. You said it will be fulfilled during the coming thousand-year reign of Christ. How do you know?

FRANK: Because Jesus introduces the parable by saying, "When the Son of man shall come in His glory, and His holy angels with Him, then shall be gathered before Him all nations. This statement, you see, locates the parable beyond Christ's second coming.

ERNEST: But that doesn't prove that there will then be a thousands years of judgment, does it?

FRANK: It does, because in the third chapter of Peter's second epistle he shows that the judgment day which follows Christ's return will be a thousand years long. This will be the Millennial Age during which Christ and His church will reign upon the earth.

ERNEST: In that text you quoted a moment ago, Jesus speaks of angels who will be with Him when He comes in His glory. Who are these angels?

FRANK: In the Greek text it says "messengers." These messengers are the church who previously have all been gathered from the world, and glorified with Christ. The apostle says that then shall we appear with Him in glory.

ERNEST: Does that mean that the true church of Christ will share with Him in judging the world?

FRANK: Yes! Paul says, "Know ye not that the saints will judge the world?"

ERNEST: According to that, then, the sheep class of the parable are not the Christians of this age.

FRANK: That's right. Christians of this age become part of a "new creation," whereas the sheep class of the parable have the lost dominion of earth restored to them. They will continue to be human beings, restored to perfection, living forever upon a perfected earth. The goat class of the parable, that is the wilfully disobedient ones of the kingdom age, will be destroyed in what the Scriptures designate as the "second death."

ERNEST: Well, I'm certainly glad I brought up this subject. It's going to make many things in the Bible more meaningful to me. It has always been a puzzle to know the meaning of the promise that "the desert shall rejoice and blossom as the rose." It didn't seem reasonable to suppose that there were deserts in heaven. And it was still more difficult to understand about nations beating their swords into ploughshares. I could not imagine either swords or ploughshares in heaven. I remember reading another Old Testament promise which says that men shall build houses and inhabit them. Why would it be necessary if Jesus went away to prepare a place for everybody? But now it's all clear. These are earthly promises, to be fulfilled in the restoration of man to his long-lost home upon the earth; when the earthly paradise represented in Eden will be restored and become world-wide. And, best of all, in entertaining this wonderful hope for a sin-sick and dying world, I can still rejoice in the spiritual promises made to those who truly follow Jesus in suffering and in death. After all, that place prepared by Jesus for His church will be a mansion, won't it?

FRANK: The most wonderful mansion of all, Ernest. The invitation to share it with Jesus is called in the Bible a "high calling," also a "heavenly calling." Those who attain it, will not only be with Jesus and share His glory, but they will also have access to the presence of God; in fact, they will be partakers of the divine nature. It is to these that the Scriptural promises of glory, honour, and immortality are made. Paul explains in 1st Corinthians 15, that when the church is exalted to immortality, then will be fulfilled the promises to the world of mankind, that death will be destroyed. One of these earthly promises is that of Isaiah 25: 6-9. Perhaps you would like to read it.

ERNEST: I would rather read the Bible than any other book in the world. Did you say Isaiah 25?

FRANK: That's right, verses 6-9.

ERNEST: I have it, and the passage reads, "And in this mountain"—

FRANK : That word "mountain" symbolises the Lord's kingdom.

ERNEST: Thanks, "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wine on the lees well refined. And He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."

Correspondence.

New South Wales.

Berean Bible Institute.—Dear Brethren,—At last, very belatedly I am afraid, I am penning a few lines to thank you very much indeed for your continued sending of the "Peoples Paper" which we value and look for eagerly. The articles are very edifying and helpful and often have been the means of great comfort to me in my daily walk. It certainly is a means of Christian fellowship even, when one cannot meet face to face.

I am enclosing a small sum to cover cost of the "Paper" for the next twelve months and use the rest as you think best. It will be a glorious time when our Lord is reigning, and often think of those lovely words from Isaiah, "He shall stand and feed like a shepherd; He shall carry the lambs in His bosom and tenderly lead them that are with young." How different from the rulers of this world to-day, who allow millions to die of want whilst the few live in luxury untold. Thank God He has set a time limit on man's activities and those who believe the Promises may lift up their heads and rejoice.

God bless the truths you are spreading and give you strength to continue His vineyard work. With Christain good wishes from myself and husband. Yours sincerely.

Queensland.

Berean Bible Institute.—Dear Sir,—Having picked up a paper called "The Voice" I was wondering if I could have this paper sent to me regularly. I enjoyed reading same, and if you let me know what subscription is needed, I will forward a postal note for same. What other reading matter have you? A reply to this will be greatly appreciated. Your sister in Christ.

South Australia.

Berean Bible Institute.—Dear Sirs,—I beg to acknowledge receipt of pamphlets, etc., and many thanks. I find them very interesting and helpful when studying the Scripture. I will be pleased to have a copy of "Foregleams of the Golden Age" and enclose postal note 2/-. Thanking you in anticipation.

Victoria.

Berean Bible Institute.—Dear Sir,—I must thank you for the free literature you sent me. I enjoyed every line of it. I am enclosing 2/6 for "Foregleams of the Golden Age" and 2/6 for "Divine Plan of the Age" and also the book "The New Creation." I would also like the pamphlet "An Answer to a Seventh Day Adventist." Thanking you; yours faithfully.

New South Wales.

Dear Frank and Ernest,—I enjoy your talks over the air through 2WG. Will you please send me some booklets on Bible study, etc., and would like to understand God's Holy Word better, and I know others, too, enjoy your discussions. I enclose stamps for postage and if it is not sufficient I will send along extra. Wishing you success and trusting you can carry on with your good work. Cheerio; yours sincerely.

Victoria.

Dear Brothers,—I have just listened to your broadcast concerning "Many Mansions." I enjoyed it immensely, and have always held the view that man would eventually be in possession of the earth again; just as you put it, as he was in the Garden of Eden before sin entered in. What a glorious and loving Saviour is Christ, and a merciful Father is God. Could I have a copy of the discussion. Yours in Christ.

Frank and Ernest.—Dear Sirs,—It may seem a little late to write and make this request, but a few weeks ago I was listening to 3GL when I heard your talk "Many Mansions." It was most interesting (so well backed by the Scriptures), so I wonder if you would still happen to have a copy of it; if so, I would be delighted to have it.

What is your belief of life beyond the grave? Do you believe in eternal torment? There is a great deal of thought concerning life after death to-day because of the great slaughter of men in this conflict.

I hope you may be the means of bringing many to the Lord Jesus and will close this short note hoping and praying that God will bless you in your work. I remain your brother in Christ.

(An article on "Eternal Punishment" will appear in next month's issue of "Peoples Paper."—B.B.I.)

Frank and Ernest.—Dear Sirs,—We have enjoyed your talks on Sunday mornings and would like to have the free copy of the sermon of to-day and if possible every Sunday's copy. We are very interested in these things and they indeed bring much blessing. May these messages be blessed in winning souls for Him. God bless you. Yours sincerely.

Dear Frank and Ernest,—I am still "listening in" to your helpful and interesting talks over the air. I haven't time to write often as I'm so very busy. Am paralysed in the legs and not able to walk without crutches, but it is wonderful the strength God gives me each day for the heavy tasks He has set me to do. I can surely do "all things through Christ who strengtheneth me."

Well, I wanted to tell you how pleased I am to receive each month your splendid "Peoples Paper," and as you invite us to write for free literature, I am wondering if you could send me a few more copies of the October number, as I think the article "The Faithfulness of God" is beautiful, and I would like to distribute some to people to whom I feel this article will do much good. If possible I would send you a donation towards your wonderful work for God, but just now we are under heavy expenses and cannot manage it; you will understand I'm sure. Thanking you, and in the satisfying service of the Lord, I remain, yours in sincerity.

Frank and Ernest,—Bible Institute.—Dear Sirs,—It was with the greatest pleasure and interest that I heard your discussion this morning. I am rarely home on Sunday morning owing to the leadership of a Bible Class, so I rarely hear you, though I get reports of your discussions from mother who always listens.

After your kind invitation to write I decided to make a few enquiries . . . I would like a copy of the booklet “Hope Beyond the Grave,” and assure you that a copy of your Sunday morning discussions will always be welcome. Thanking you in anticipation. Sincerely yours.

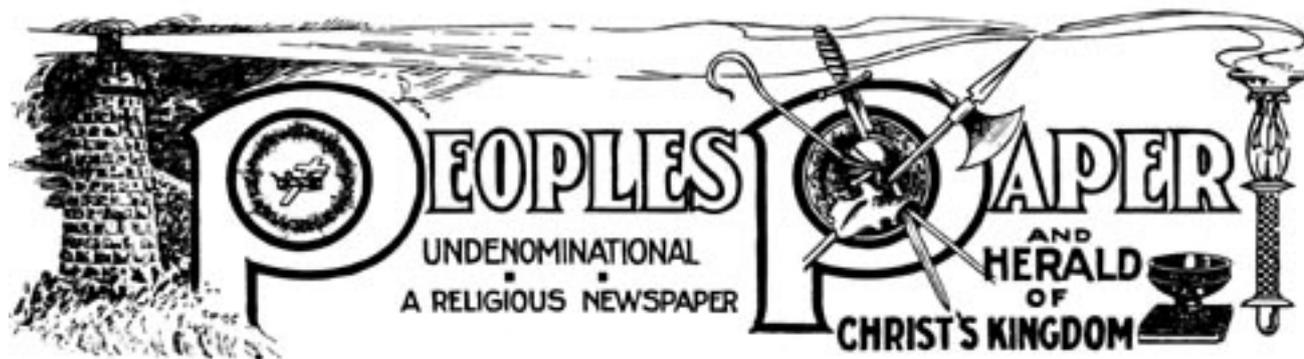
Dear Bros. Frank and Ernest,—In searching round the dial of my wireless set this morning I found you having one of your discussions, which I have missed for some time. I listened attentively to you through 3GL and at the close an invitation to all listeners to send for the booklet “Hope Beyond the Grave” and the script of yesterday’s discussion. Enclosed stamped addressed envelope. With Christian regards, Yours in His glad service.

To Frank and Ernest.—Dear Sirs,—Just a few lines to say how very much we appreciate your explanations of the Bible every Sunday morning from Geelong and trust that you will be able to keep the good work going.

I am very desirous of learning more about my Bible and would you kindly send me the free literature, “Hope Beyond the Grave,” etc. I have a lot of loved ones, my own dearly loved son waiting over there for me. I am very interested in the hereafter. I surrendered my life to the Lord Jesus many years ago, and have a lot to thank God for, so I would be very grateful for any literature concerning the Scriptures. Thanking you, Yours in His service.

Frank and Ernest.—Dear Friends,—Your booklets “God and Reason,” “Parables of the Kingdom,” copies of broadcasts, “Peoples Paper” and letter to hand. Very many thanks to you; I am very interested in Scripture studies and look forward to your Sunday morning talks. We get our best reception through 3GL, though 2WG is also good. Enclose stamps, would you please send me booklet “Hope Beyond the Grave.” If you have any other literature to spare I’ll be glad to receive it and will send you subscription to “Peoples Paper” during the month. With kind regards and may you have success in your splendid work. From a sincere friend.

Frank and Ernest.—Dear Sirs,—Turning to 3GL, not knowing of your programme, I enjoyed very much the part which I heard. Your lesson was one for all and portrayed to me in the way we who believe often hear people speak. I thank you very much for your message through 3GL. If possible could I have two copies, one for myself and one for a relation in Queensland, of your free gift. I remain yours in His service.



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The Faithfulness of God.

(Psalm 36: 6.)(Contributed.)

THE great and momentous days through which the world is passing at this present time are days of patient waiting for the Lord’s people; waiting to see what the next few years will bring in the working out of God’s great Plan of the ages. A few short years ago many of the saints might have looked ahead to this day and visualised conditions in the world vastly different from what they are.

At the outbreak of the present world war it seemed as though events might move very quickly and bring about the letting loose of the four winds from the four corners of the earth, to envelop the world in the last great struggle, culminating in the end of the present order and the establishment of Christ’s Kingdom for the blessing of all the families of the earth. However, we see now that years have rolled by and the world still goes on, although admittedly in most countries it has undergone some drastic changes which have affected in some ways the lives of every individual.

We are not able to tell as yet, just what the immediate outcome of the conflict will be, but that it is one of the spasms which must come before the final deliverance there is not a doubt.

There are many things to which the Lord's people should pay particular attention. Many scoffers will come, and even now some are saying that this is just another crisis through which the world must pass in the progress of civilisation; that this trouble is no evidence of the second advent of Jesus, and that Christians had the same thoughts and expectations in respect of the outcome of the last world war. The truth of this latter we readily admit and it must be pleasing to the Master to see that at least some of His professed followers are awake and watching for any indication of the change of dispensation now due.

Thank God, He has made bountiful provision for every emergency in the experience of His faithful Church. His Word is full of words of counsel, warning, exhortation and encouragement, so that none of the faithful need go astray or be discouraged because of what might be said or done by those who oppose the truth.

There are also many good living people who, although they do not scoff at the thought of Christ's second advent and the establishment of His Kingdom, nevertheless do not evince any special interest in that great event, but rather are content to go on in the ordinary way of life in the belief that this war will soon be a matter of history and that the United Nations will eventually crush the aggressor nations and bring about some sort of an arrangement whereby all nations will be able to live in peace and safety and enjoy the work of their hands without fear of being bombed from the skies or disturbed in any way by any would-be aggressor.

These are very nice thoughts and the aims and objects of the United Nations are, no doubt, the result of a genuine desire to do good and retain the individual liberty and freedom of speech which is the right of all people.

The true followers of God's Son, however, are not to be lulled into any false feeling of security and contentment with present conditions and promises for a man-made Utopian order for the future, nor are they to be engaged in any thing that might engender strife or the spirit of anarchy, realising that God is permitting present world powers to carry out certain work in the gradual development of His great plan in the ultimate interests of the human family.

There is also another class of people who have grave doubts and fears for the future, having faith in neither God nor man, saying that if God loved the human family He would not allow such terrible things to happen as we see coming to pass in the world to-day, and contending that because of their deductions in this connection, God, if there be one, can have no interest in the affairs of the world, either now or for the future. These same individuals have no hope of a resurrection, believing that death ends all. How dark the outlook! No God; no hope; no future. There has been wars and strife all down the ages, they say, and so man is destined to live on, each generation in its turn experiencing the particular kind of trouble and ultimate death that fate has marked out for it.

What a sense of joy the believer has in his heart, as against such a background of scepticism, doubt, faithlessness and utter defeatism. There stands out the great silver lining, the unfailing promises of God's Word in contrast to the general picture as portrayed in so many different ways. Thanks be to God for His great faithfulness; truly those who are privileged to see the silver lining beyond the dark clouds can say with David in Psalm 36: 5, "Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast."

Surely David has not been alone in experiencing that thrill of admiration and wonderment that follows when the majestic handiwork of God is studied with a receptive and reverent mind. The creative power of God as it is revealed in earth, sun, moon and stars, has ever been a source of delight to teachable and meditative hearts. There are many who have realised with David a very much deeper sense of their own littleness as they have considered the heavens and marvelled at the unlimited expanse filled with the works of a great Creator.

From the far-off days of antiquity, even to the present day, sage and philosopher, poet and prophet, have found in these numberless creations an inexhaustible storehouse of illustration. Sunshine and shadow, light and darkness, thunder and lightning, storm and calm, land and water, clouded skies and heavens without a vapour, have all been employed to give point to argument, and beauty and charm to song and story. Can we marvel, then, that in the Bible, the Book of all books, with its peculiar message for every changing circumstance, we should find these wonderful works of God used in an almost endless variety of ways as illustrations of one or another of His outstanding qualities of character.

The sun may be used in a certain set of circumstances to illustrate a scorching agency, destructive of all life and blessing because of God's indignation. Then again, it is sometimes used to represent the very reverse, and its healing, illuminating and life-giving powers are extolled as blessings of untold worth. Clouds also may be used to symbolise judgment and sorrows, and again as a sure token of joy and blessing. And so our gracious, faithful God instructs His children, by filling His Book of inspired revelation with those helpful illustrations so beautifully suited to impart a knowledge of His diversified wisdom, and to enlist the reverent devotion and love of our hearts.

In the text before us, we are told that the faithfulness of God reacheth up to the clouds, and in keeping with the rest of that 36th Psalm it is, no doubt, intended to magnify the greatness of His faithful provision for His own. It is an assurance that His careful supervision of our interest is not confined to narrow limits and exhaustible supplies, but like His thoughts and His ways it is high above our thoughts as the heavens are above the earth. In this unbounded faithfulness of God, which the greatest variety of illustrations could never exhaust, this text may be considered the silver lining of the dark and sombre clouds we so often dread.

Just as in animal and vegetable life perpetual sunshine is not always the best, so in the spiritual life of the church, real growth and full fruitage are best secured when sunshine and shadow, storm and calm make up the constant round of experience. Indeed, the Bible lays special emphasis on the impossibility of reaping the greatest results in Christian

experience unless there be “much tribulation” and chastening which for the present is not joyous but grievous.

Again and again it is the value of sorrows that is given the place of special mention in the Word of God, reminding us that an overcast sky may hide very much greater evidence of our loving Father’s care than could be ours if flowery beds of ease were all we really knew. In other words, the lesson is that God’s faithfulness is not only as high as the clouds in a figurative way and therefore equal to all our needs, but the darkest clouds become the most suitable background for the divine artist’s most wonderful paintings.

Do we not see, then, that the darker the picture the world’s troubles is painted, the brighter the promises of God’s Word stand out in contrast to all who by faith in a faithful God have had the eyes of their understanding opened, enabling them to see the wondrous harmony in the eternal purpose of the great Creator of all things.

Artists among men are rarely found painting a cloudless sky. There is very little in a clear atmosphere to draw upon those impulses that stir within the mind, when, with the sunrising or sunsetting the fleecy clouded horizon presents a background of colour to the view. If the sky is clear there may be seen but one ball of fire, but what a variety of shades and hues appear when that light is diffused through the low hanging clouds.

How wonderfully true this is in the life of the saints. Yes, there are many dark clouds in the lives of the saints, in addition to the general picture of darkness in the world generally. If there should be no clouds, no dark shadows, nothing but sunshine, what a wealth of promises precious to every saint must be erased from the blessed pages of the inspired Word.

What an array of resplendent characters, names immortalised on heaven’s roll of honour, must be obliterated if the path of fidelity to God had not passed through the deep waters of affliction. But gratitude for the “divers temptations” and the ability to “glory in tribulation” is possible only to such as have risen to the higher ground of faith, where it is habitual to remember that the faithfulness of God actually reaches to the height of every cloud, whether they be clouds of difficulty and trial divinely permitted to test our faith, or clouds of punitive discipline, made necessary because of our mistakes and failures. Thank God, His faithfulness does reach unto every cloud we may know.

How often we sing the words of that prayerful hymn, “O may no earthborn cloud arise to hide Thee from Thy servant’s eyes,” for out of many humiliating defeats we have learned how weak we are, and how many failures can dim the vision of His face. Day by day we pray that no such shadow caused by our unfaithfulness shall be permitted to hide the Sun of our soul from our view, but alas! how constantly pained we are to discover that some “close girding sin” or weakness so easily besets us. But even then over this, which perhaps is the darkest cloud that could hang over the head of a saint of tender conscience, there shines the deep crimson reflections of our Lord’s atoning sacrifice, reminding us of the blessed fact that a full provision has been made for all who are contrite in heart. His forgiving love is reflected back in exceeding great and precious assurances that He knoweth our frame and remembers that we are but dust, and having been tempted in all points even as we are, Jesus has been made our merciful and sympathetic High Priest, possessed of all we need of patient understanding love.

“O whither could we flee for aid,
When tempted, desolate, dismayed?
Or how would hosts of foes defeat
Had suffering saints no mercy seat?”

How dark, indeed, would such clouds be if God’s faithfulness did not reach their utmost bounds. The hosts of discouragement, hopelessness and despair would sweep down over us if that dismal cloud was not made the background of renewed assurances that He loves to the uttermost all who share with Him that abhorrence of sin His Word reveals. And what a wealth of comfort and consolation tints that cloud when we read, “Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” “A bruised reed shall He not break, and the smoking flax shall He not quench.” “Like as a father pitieth his children, so the Lord pitieth them that fear Him.” (Isa. 1: 18; 42: 3; Psa. 103: 13.)

Truly these are wonderful revelations of Divine faithfulness to all who fervently yearn for complete emancipation from present limitations, “when this corruptible shall have put on incorruption, and this mortal shall have put on immortality.” In the meantime, while we ourselves groan within ourselves waiting for this complete deliverance, we can rejoice to visualise with another of the Lord’s servants, “A rich vessel laden with the love of God, sailing for thousands of years across the world’s sea, till at last it anchors in the harbour of Bethlehem and discharges all its treasures on the Hill of Calvary.” Yes, and poured out there by One who painted a picture of His shepherding love, in the story of a wandering sheep restored. He knew no wandering sheep could find its own way back, and so He reveals in this richness of His forgiving grace His faithfulness even unto the clouds, that must surely hide His face should we wander into forbidden paths.

I Shall Not Want.

As we pause to consider the possibilities of the near future, how good it is for all of us to realise that the faithfulness of God can never fail to reach the height of whatever it may please Him to permit us to experience. The cold, grey clouds of want with very limited supplies of material things may indeed come very near to some of us ere we finish our pilgrim way. In these days when plenty of life’s good things come our way, we are only too ready to say, “Faith can firmly trust Him, come what may.” But, have we in good times, with all the privileges that have been ours, developed faith and trust in the all-sufficiency of God, so that no matter what circumstances in which we may be placed, be it trials through shortage of material things, physical suffering, or greater trials at the hands of those who may be influenced by the powers of darkness, we shall be strong enough to prove the worth of our vows of

consecration, to follow faithfully He who is leading even unto death? Surely in His strength and only in His strength we will be able to maintain a happy demeanour, for we know that even where we are not permitted to trace all the need for such trials of our faith, there can be a confidence that He will never leave nor forsake us.

When the Clouds and Shadows All Depart.

Some day the clouds and shadows that now surround our path will be no more,—”Some day the silver chord will break,” and the life of earth will have ended. And when the life of faith is ended the life of sight begins, when we shall see as we are seen, and know as we are known, when the stone is rolled away from all the hidden things and the buried mysteries believed in and hoped for come out into the light, what joy it will be to remember that when all was darkest and stormiest, we walked on the moving waters with nothing to guide us, nothing to uphold us, but faith in Him who had appeared to us in the storm and who had said to our eager spirit, “Come.”

In that glad morning without clouds, that clear shining after rain, when the ministry of sorrow is perfectly understood, what anthems of praise we will sing to Him who led us through the school of pain and sorrow to the heights of heaven’s eternal joys. And cannot we, even now, say with a happy inward confidence that

“There are moments when the shadows bring
No sense of parting or approaching night,
But rather all my soul seems broadening
Before the dawn of unimagined light,
As if within, the heart and folded wing,
Were making ready for a wider flight.”

Radio Sessions.

THE radio witness has been working smoothly since the change of time to Sunday mornings early last month, and the addition of station 2WG has been appreciated by a good number of friends. It is felt generally that the change to 10 a.m. on Sundays should serve almost as well for our particular broadcasts as Sunday nights, and the less expense for morning sessions is an important consideration.

It is evident that some time is necessary to enable listeners to become acquainted with the broadcasts; however, some very earnest enquiries have been received over the past month, showing that the message of the truth is being really appreciated.

An encouraging feature is the earnestness with which some of our brethren in the different localities are grasping the privileges of service, by commending the broadcasts to others wherever possible, and by this we trust that all who long for the glad message may be reached, by the Lord’s grace. Except the Lord bless the hearts of those to whom the message goes, we realise that no lasting good would result, and the prayers of the brethren, as well as their best efforts in various ways, will no doubt add much to the good being done, by the Lord’s overruling providence.

It is pleasing to know that our friends in Perth, W.A., have arrangements well advanced towards commencing the radio witness in those parts, and it is hoped that this effort will also convey the glad message to many more hearts.

The subjects for broadcast during October from 3GL, 3SH and 2WG are as follows:

October 3rd—”The Church.”

October 10th—”As Angels of Light.” October 17th—”A Vision of the Kingdom.” October 24th—”The Lord’s New Order.” October 31 st—”God’s Lasting Remedy.”

The Dialogue below was heard over the air last month, and is now available in leaflet form for those who can place it to advantage.

The Angry Nations.

ERNEST: Frank, I’ve found a text here in the 11th chapter of Revelation (verse 15) which says that the “kingdoms of this world have become the kingdom of our God and of His Christ; and He shall reign forever and ever.” Is this the same kingdom that’s to be established in answer to the Christian’s prayer, “Thy kingdom come, Thy will be done on earth even as it is done in heaven”?

FRANK: Yes. It’s also the same kingdom described in the 2nd chapter of Daniel’s prophecy, as eventually filling the whole earth. And in Daniel’s prophecy also, even as in the prophecy you have just read, it is revealed that this divine kingdom is established in connection with the overthrow of the kingdoms of this world.

ERNEST: That may be, but what I don’t understand is the further statement here in this chapter, which is that when the divine kingdom is established, the nations of earth became angry, and that God’s wrath is upon them. If the setting up of Christ’s Kingdom is to result in God’s will being done in the earth, why should it be said that the nations became angry? Is it a part of God’s will that the nations be angry under the rulership of Christ’s kingdom? I thought that Christ’s Kingdom is to bring peace and happiness to the nations. Do you see my difficulty?

FRANK: Yes, I do, but it’s an apparent difficulty rather than a real one. Christ’s Kingdom will eventually bring peace, but to start with the selfish and aggressor nations of earth resist it, and are angry, when they realise they are being overthrown. This is shown in the prophecy of the 2nd Psalm. It might be well to read a few verses of that Psalm just to refresh our memories. I see you are turning to it now, so I’ll listen while you read.

ERNEST: Shall I begin with the first verse?

FRANK: Yes, if you please.

ERNEST: Very well; it reads: “Why do the nations rage”—

FRANK: You’ll notice the prophecy is speaking of, angry nations just as does the one you read from the Book of Revelation.

ERNEST: That’s right, and the next verse says, “The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against His anointed.”

FRANK: I’d like you to pause just for a moment to notice that word “anointed.” This is one of the Messianic prophecies. The word Messiah means anointed. The word Christ in the New Testament also means anointed, hence the passage you read from the Book of Revelation about the kingdom of Christ could just as well say the kingdom of the Anointed.

ERNEST: Well, that’s something worth knowing. Is this foretold opposition to the Christ in any way associated with what the Revelator says concerning these nations becoming angry?

FRANK: Yes, and it explains why the nations opposed to Christ’s Kingdom become angry. It is because they want to maintain their own dictatorial rulership over the masses of the people, and they angrily resist the establishment of Christ’s Kingdom.

ERNEST: But, according to the 4th verse of this 2nd Psalm, the Lord merely laughs at them and at their efforts to resist His will. And in the 5th verse it says, “Then shall He speak unto them in His wrath, and vex them in His sore displeasure.” While I’m at it, I think I’ll read the next few verses, and then we’ll have the whole story. I’ll continue with the 6th verse: “Yet have I set My king upon My holy hill Zion . . . Ask of Me and I will give thee the heathen for an inheritance, and the uttermost parts of the

earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them to pieces like a potter’s vessel.” Well, according to this, there won’t be much left of the kingdoms of this world. But tell me, what does it all mean, anyway?

FRANK: Jesus, of course, is the one primarily referred to as the Lord’s anointed. This prophecy is quoted in the 4th chapter of Acts, and there we learn from the Apostle that the opposition of Gentile Governments to the Christ began with the crucifixion of Jesus. In that instance worldly opposition to earth’s new King seemed to triumph, in that the rulers were permitted to put Him to death. But this was only a seeming triumph because three days later He was raised from the dead by a miracle, after which He declared that all power had been given to Him, both in heaven and in earth.

ERNEST: But Frank, the resurrected Jesus didn’t begin dashing the nations to pieces back there, did He?

FRANK: No, for the reason that a further preparatory work for the Kingdom was to be accomplished.

ERNEST: And what was that?

FRANK: From then until now, this new King of earth has been selecting His cabinet members, which, to use Scriptural language, are described as the body members of Me Christ, or Messiah.

ERNEST: Do you mean that the Messiah of the prophecies is not Jesus alone, but includes His Church?

FRANK: That’s right! And in Revelation 2:26, 27 there is recorded a promise which Jesus makes to the members of His Church indicating that they are to share His Kingdom honours with Him. It might be well to read that passage.

ERNEST: I’ll be glad to. You know, Frank, I like to get real Scriptural answers, then I know they’re right. Now, let’s see, chapter 2, and here’s the 26th and 27th verses. They read, “And He that overcometh and keepeth My Word unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers; even as I received of My Father.” Why, this sounds like a quotation from the prophecy of the 2nd Psalm, which I read a moment ago.

FRANK: It is a quotation from the 2nd Psalm, and by it, as you see, Jesus is promising His faithful followers that they will share with Him in the work of His Kingdom.

ERNEST: Well, that does seem to explain why the nations were not dashed to pieces soon after Jesus was raised from the dead. But Frank, has it required all the nineteen centuries since Jesus was raised from the dead for the selection of His cabinet members?

FRANK: Yes!

ERNEST: Why should it require so long a time?

FRANK: The Scriptures show that this amount of time was required in which to accomplish this part of the divine plan for the reason that Christ’s cabinet members, His Church, are selected from among all nations, and during many generations. In this way they will represent a pretty complete cross-section of humanity, over a long period of time, hence they will be in a position to deal with mankind intelligently and sympathetically during the thousand years of the Messianic Kingdom.

ERNEST: That sounds like a wise arrangement; but what about those members who were selected from previous generations, and are now dead? How can they take part in the Kingdom work of Christ?

FRANK: They are raised from the dead, the same as Jesus was raised from the dead. In fact, the Scriptures speak of them as having part in Christ’s resurrection. This is called the “first” resurrection, and is one of the great miracles, which occurs at this end of the age, even as the resurrection of Jesus was the outstanding miracle at the beginning of the age.

ERNEST: Well, if we believe that Jesus was raised from the dead, we should be able to believe that His church will also be raised. And is it your thought that the kingdoms of this world will endeavour to prevent the establishment of

Christ's Kingdom now, even as they opposed Jesus Himself at the beginning of the age?

FRANK: That's the Scriptural thought, not mine. Selfish, aggressor kingdoms have always been in opposition to the true teachings of Christ, and to the high standards of righteousness set forth by Him.

ERNEST: Would you say that the angry condition of the nations to-day is fulfilling the prophecies relating to this foretold opposition to Christ's Kingdom?

FRANK: Yes, at least partly so. There are time prophecies in the Bible which indicate that the transfer of earth's sovereignty to Christ, the rightful King in the world of to-morrow, would be due to begin in the near future. It is a well recognised fact now that the old world, as our fathers knew it, is passing away. It is also a well-known fact that some sort of new world order is the inevitable outcome of the present global war which has been precipitated by aggressor nations. From a strictly human viewpoint, and without the prophecies of the Bible to guide us, I think we could all wish that the democracies should be the ones to dictate the policies of the new order. That new order will indeed have incorporated in it all the truly righteous ideals for which the United Nations are now fighting. But the Lord's Kingdom will be better than anything that the most noble of human minds have been able to conceive. It will be the answer to the Christian's prayer, "Thy Kingdom come, Thy will be done on earth as it is done in heaven."

ERNEST: Would you say, then, that nations which are fighting against truth and liberty and righteousness, are opposing Christ and the establishment of His Kingdom?

FRANK: Yes. You see, the policy of human selfishness has always been to resist change. As the end of the age approached, the Lord caused a great increase of knowledge to flood the earth. This knowledge tended to expose superstitions, and the false claims of European nations to rule by divine right. The desire for freedom and economic security was aroused and first found a measure of expression through the democracies.

ERNEST: Wasn't it the Vice-President of the United States who said that education has started the common people of the earth on the march for freedom?

FRANK: I believe so! And it has also been well said that the picture of a castle set on a hill, surrounded by the huts of peasants, has lost its glamour for down-trodden people. The prophecies, of course, apply particularly to those kingdoms of Europe which were the outgrowth of the old Roman Empire. When the nations became angry in 1914, these were the first to begin to crumble, like a "potter's vessel." The great struggle of those nations then was to maintain the status quo of the pre-1914 order of things. All hope for that is now gone, but still those nations do not recognise the imminence of Christ's Kingdom.

ERNEST: Going back to my first question, then, is it the Scriptural thought that the anger of the nations against Christ's Kingdom is merely temporary, lasting only until they recognise and accept blessings God will shower upon them in the Millennial Dawn.

FRANK: Yes! That's the thought exactly. It is during the transition period from the old world to the new world that the nations are angry. The Prophet Haggai refers to this same time as one of shaking, but says that following the shaking, "The desire of all nations shall come." Ernest, what is the desire of all nations?

ERNEST: Well, barring the distorted ambitions of the dictators, I should say that the desire of the people in general is for freedom, security, peace, and happiness. I think we would all like to do away with the necessity of air raid shelters.

FRANK: That's true, and it is these blessings Christ's Kingdom will soon bring to the world. And better still, that same Kingdom will bring health and everlasting life to the people. Concerning this, one translation of a kingdom promise recorded in Isaiah 25: 8 says that death will be cast down headlong, and that tears will be wiped away from all faces. Yes, because Jesus paid the penalty for man's sin, even all the dead are to be raised. Certainly the nations will no longer be angry when all these blessings are made available.

Pilgrim Finishes His Course.

The following report is to hand from Sydney respecting the passing of another of the Lord's people.

"Brother Phillips, of Moss Vale, N.S.W., has completed his earthly journey. He was well known to the brethren in N.S.W., and to some in other states. He was well versed in the truth and manifested a humble, loving disposition. He was a school master by vocation, but also an apt pupil in the School of Christ. Well done good and faithful servant."

Cards, Desolation—Restoration.

This poem is now available in post card size, in a variety of colours. Many of our friends will know the very helpful message it contains for the bereaved. It is also very useful in conveying the hope of salvation in a general way. It is supplied at 3 for 6d., 1/8 per dozen; or 1/6 per dozen in 3-dozen lots.

Question Box.

(This Question was held over from last month's issue.)

Question—Please explain 1 Thess. 4:16, 17.

Answer—In these verses the Apostle describes the manner of the Lord's return and presence, and the conditions associated with the Second Advent. The Greek word here translated "shout" is *keleusma*, which signifies a shout of encouragement. A shout implies a public message designed for the ears, not of a few, but of a mixed multitude. It is generally designed either to alarm and terrify or to assist and encourage. Or it may have the one effect upon one class, and the reverse effect upon another, according to circumstances and conditions.

The aspect of affairs in the world for the past sixty or seventy years very strikingly corresponds with this symbol,

in the outbursts of world-wide encouragement for all men to wake up to a sense of their rights and privileges as men, and to consider their mutual relationships, the principles upon which they are based and the ends which they should accomplish. Where is the civilized nation that has not heard the shout, and is not influenced by it! The entire civilized world has, in the past sixty years, been studying political economy, civil rights and social liberties as never before in the annals of history; and men are encouraging each other, as never before, to probe these subjects to the very foundation. The shout of encouragement started by the increase of knowledge among men has already encircled the earth, and under its influence men are banding themselves together and contending and striving for both real and fancied rights and liberties. As their organizations increase and multiply, the shout grows louder and longer, and will by and by result as foretold, in the great time of trouble and tumult of angry nations. (See Isa. 13:4; Jer. 25:32.)

“The voice of the Archangel” is another striking symbol of similar import. The name “archangel” signifies “chief messenger;” and our Lord Jesus Christ is Himself the Chief Messenger of Jehovah. (Mal. 3:1.) Daniel refers to the same personage, calling him Michael, which name signifies “who as God.” It is as the representative of Jehovah’s authority and power that Christ acts during the period of His “parousia”—presence. The voice of the Archangel represents Christ’s authority and command. This symbol, then, represents Christ as taking control—the overruling of His providence in respect of the affairs of the earth. (See Psa. 29:3; 46:6, etc.)

The same thought is differently expressed by Daniel when he says, then shall Michael, the great Prince, “stand up! To stand up signifies to assume authority, to give commands. At the command of Michael, systems of error, civil, social and religious, must go down, however old or firmly entrenched they may be. The sword out of His mouth shall cause the havoc: the truth on every subject, and in all its varied aspects, shall judge men, and, under his Power and overruling, shall cause the overturning of evil and error in all their many forms.

“The trump of God” is also a symbol and is mentioned by Paul in connection with the resurrection of the sleeping saints. (1 Cor. 15:52.) Rev. 10:7 shows that when the trump of God begins to sound, the mystery of God, i.e., the hidden features of the Plan of the Ages will be made clear. Rev. 11:15, 18 shows a further work taking place under the sounding of the seventh or last trump, the trump of God. The announcement of the presence of Christ, and the harvest message, seems to mark the commencement of this symbolic trump (Matt. 24:31) which will continue to sound right throughout the Millennial Age, down to the consummation of the Plan of the Ages. (Rev. 11:18.)

Thus it is seen that the “shout,” the “voice of the archangel” and “the trump of God” are all symbols, and now in course of fulfilment. The three symbols used by Paul are mentioned as inseparably connected with the Presence of our Lord; indeed they are the instrumentalities for the accomplishment of the “harvest” work of the Gospel Age. If we can see the fulfilment of these symbols by the eye of faith, then we can know that we are living in the harvest period and therefore in the presence of the Son of Man.

The Apostle declares that “the dead in Christ shall rise first.” The sleeping saints will be the first to be gathered home at the time of the Lord’s “parousia!” Then “we which are alive and remain” i.e., the saints still in the flesh at the time of the Lord’s presence, “shall at the same time with them be caught away in clouds for a meeting of the Lord in the air.” (Diaglott rendering.) In 1 Cor. 15:51, 52 the Apostle shows that the saints who are living at the time of the Lord’s presence will not need to remain in the sleep of death. They shall be “changed in a moment.” As each one finishes his course faithfully unto death, passing under the veil, he is taken to be with the Lord and the already risen saints. This is a comforting thought for the Lord’s people still in the flesh at this time of His presence. How it should encourage us to daily faithfulness to our consecration vows, knowing that just beyond the valley of shadows lies the triumphant entrance into the presence of the glorious King of Kings. (See also Rev. 14:13.)

Correspondence.

It will be of interest to our friends to know how our Radio Sessions are received at the Radio Stations. The following is from the managers of the two stations more recently engaged—“The broadcasts originating from 3GL, Geelong, are most interesting, and we feel sure that after a period of time this feature will become very popular in Northern Victoria and Southern New South Wales. Assuring you of our best services at all times.”

“We have your letter to hand and advise that the first of these Sessions came through the relay in good order on Sunday, 5th. The Session should create quite an interest in our area. We thank you for the pointer which will be used in advertising your session. You will, we take it, send us new pointer scripts each week. We are sure you will be well satisfied with the help this Radio Station can be to your very worthy cause and we hope our association will be long and successful.”

Victoria.

Dear Brother—Your good letter was gladly received. All packages too have come safely to hand. I have just finished listening to this morning’s Dialogue. Since commencing in the mornings the programs come over my little set with very great improvement; there seems to be no other stations to interfere at that time and the whole session is delightfully clear. I hope that others around here continue to listen . . . As the session becomes more widely known it will become more talked about, and so I have confidence that the number of listeners will increase.

I am very happy to say I managed to get to—last Friday. A slip was placed in every letter box, and I called at the doors where there were no letter boxes. I found encouragement on my mission, one lady informing me that she did not attend any church but was very interested in the Bible itself. She took two booklets and several papers and said she would write the Institute and enquire for more if she liked them . . . I met another farmer just leaving the town by horse and gig. When he read the slip I gave him he became very interested. He said, “Oh, this is Frank and Ernest;

yes, we have been listening to them.” I asked, “Do you find it interesting?” He said, “Very; you see, I am a man who has not previously given any study or deep thought to these things and I have never heard of it this way before.” He further said, “We nearly always go to church but quite often it is a relief when the minister finishes his sermon for there is little in it. . .”

I still have a few Radio slips left, enough for the present, as I may not be able to get to any big centres immediately—I would love to if possible, but it is not easy to get away any distance for very long. With much Christian love; your Brother in Christ, by grace.

Dear Brother—Greetings in His Name. I was so glad to hear the message of the Kingdom on the air once more. I do hope you will be able to continue giving out the good news. I know quite a number of people are listening to Frank and Ernest and receiving a blessing. May you continue long to praise His name. Enclosed please find L 1 donation to the broadcast’s expense. With much Christian love; your Sister by His grace.

Victoria.

Dear Brother—We have just listened to the Radio Message again and found it very good and helpful re the “Many Mansions.” I think this is one of the finest talks yet given, insofar to proving helpful to the general listener not fully enlightened to truth on the subject.

I have been present at burial services for the dead, where the sorrowing relatives have been consoled by the officiating minister with the thought that their loved one was now looking down upon them from heaven and if he could be heard, would be counselling them not to weep and lament for him for he was now far happier. This comfort (?) is offered even when it is known that the departed one made no profession of walking the “narrow way” even though he lived a reasonably good life. No wonder peoples’ minds become confused.

How much easier it is to understand the truth—that only the truly consecrated can entertain hopes of an heavenly inheritance, and that the world sleep in death, unconscious, until the awakening in the resurrection at the last day, the glad Millennial morning. . .

I could do with another “Divine Plan” and 2 “God and Reason,” and just a few Dialogues for use as samples. Enclosed is 10/-; any balance you could place against the “P. Paper” debit, as I use quite a few numbers each month. Your Bro. in Christ, by grace.

A.C.T.

Dear Brother—We feel it is a privilege to be engaged in the Radio Work, and hope some good will result in this district. The broadcasts have been good as far as we are concerned; it is quite a pleasure to hear them without any difficulty after the previous endeavours.

Some people tell’ us their set may not be able to pick up Wagga, but I think most would be able to do so. There is just one improvement I would like to hear and that is in the singing. . . A hymn on the programme is a real good idea; we are pleased to hear one, as it puts the Dialogue in a good setting. The announcement prior to the discussion is one of the best; it would be hard to improve on it.

We have used up nearly all the slips you have sent us and would suggest two or three thousand in your next parcel. We will use them as we have opportunity; I may have next Saturday free, and if so can put out quite a number. . . Am sending the “Canberra Times” so that you can see our advertisement. With Christian love; yours in the Lord.

New South Wales.

Dear Brother—Pleased to note you have arranged with station 2WG for broadcasting the Kingdom Message and I trust” the good news will give some degree of comfort and hope to all who listen in, as we know God’s Kingdom on earth is the only means of bringing in the New Order of lasting peace, health, happiness and life.

Enclosed please find L 1 towards broadcasting expenditure, praying the Lord’s blessing on this phase of the Institute’s work. I am yours in the Master’s Service.

New South ‘Wales.

Dear Frank and Ernest—Greetings in the name of Jesus. We have been listening to your very helpful talks over 2WG every Sunday. You explain everything so clearly, we gain fresh hope and courage after listening to you. It is a pity there aren’t more true Christian followers. His service is easy and what a loving Friend and Guide He is. We find infinite joy and pleasure in His company; we love to serve him. It is lovely to hear others speaking lovingly of our Lord. The company of God’s people is the choicest company we can have. Such a pity so many put everything before God and neglect Him so. The glory of God shines in the face of Jesus Christ, and we are able to say, “I’ve seen the face of Jesus, all my heart is satisfied. . .”

We would be very pleased if you would forward your talks to us, also the two little books you mentioned. . . How we long for the time when Christ will set up a righteous rule and we will have peace and happiness. We will be very grateful if you could send literature you mentioned. May God abundantly bless and guide you. Yours in the Master’s Service.

Victoria.

Frank and Ernest—Dear Sirs—Would you kindly forward copy of pamphlet, “The End of the World,” to above address. We are always interested in your discussions. Yours faithfully.

Dear Frank and Ernest—I have just started listening to your talks and am interested in them because they come much to my line of thinking. I would like to have a copy of your paper “The End of the World” which you offered. Yours etc.

To Frank and Ernest—Kindly forward me the booklet “The End of the World.” I am sending postal note 2/6 for the “Peoples Paper” for another six months. I always listen to the Dialogues over the air, which are very interesting. Yours sincerely.

Dear Sir—Re your offer of pamphlet of your talk over the wireless this morning I would be pleased if you could forward it to this address.

I was unfortunate in that my job prevented me from hearing all your broadcast, and as I am very interested in these prophecies and in the study of the Bible, which has kept me interested and enthralled for years now, your interpretations have helped me to see things more clearly. Yours sincerely.

Dear Frank and Ernest—Your talks are a great delight to my old heart. I never miss them. Please send me a copy of today’s talk; it is specially interesting.

God bless you always—all ways is the earnest prayer of, Yours sincerely.

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Reign of Sin and Death to Pass.

(This article, from a previous issue, is reprinted by request.)

WHEN we were children the days were longer and the years seemed interminable. The holidays of the year stood out before us prominently, but seemed seldom to recur. Gradually all this changed as we reached the zenith of our energy: Now the days chase each other, and we marvel at the brevity of life. How God regards time we might not know if He had not revealed the matter in His Word. As we read, “A thousand years in Thy sight are but as yesterday,” and “A day with the Lord is as a thousand years.” Our minds assent—it must be so! And God’s people are blessed in proportion as they are able to take the Divine viewpoint of life and all of its affairs.

From the Divine standpoint, then, we see that the six thousand years of earth’s history, from Adam’s day until now, are merely the work-day portion of a great week whose Seventh Day or Sabbath of a thousand years is “the day of Christ,” “the last day,” “the day of judgment” or trial for the world; the day in which “every knee shall bow and every tongue confess to the glory of God;” the day in which “the righteous shall flourish and the evildoers shall be cut off in the Second Death;” the day during which God will “pour out His Spirit upon all flesh,” as He now grants it to His servants and handmaidens.

In the Divinely arranged custom of the Jews the new day began at sunset. Thus we are approaching the evening or beginning of the great Seventh day of the Divine Week—the day which means so much of blessing, uplifting, privilege, opportunity of Divine favour to our race through Messiah’s glorious Kingdom, which throughout this Seventh Day will reign “from sea to sea and from the river to the ends of the earth,” putting down everything contrary to the Divine standards and uplifting the world of mankind (bought with the precious blood at Calvary) from sin,

meanness, degradation and the tomb—up, up, step by step to human perfection in a world-wide Eden. The unwilling, resisting Divine favours and privileges, shall be destroyed in the Second Death.

“Six days shalt thou labour and do all thy work, but the Seventh is the Sabbath of the Lord thy God. In it thou shalt not do any work.” Whoever reads carefully, intelligently, the pages of history, must be struck with the energy which has been manifested by our race and is still being manifested. The pyramids and the ruins of ancient cities, and civilisation, all tell us of the ceaseless struggle of humanity against the adverse conditions prevailing in the earth, including the strife against sickness and death, and, by a few, a noble fight against sin and further degradation.

Well does the Prophet express the truth of our observation, saying, “We have not wrought any deliverance in the earth” (Isaiah 26:18). A few have gained fabulous riches, name or fame, place or power, but the majority during all this period have gone down in the strife to the tomb, slain by the great associated monarchs which the Bible declares are now reigning—Sin and Death.

And even the comparatively few who have gained eminence and whose victories are most loudly extolled in human history have fallen also — many of them in the very prime of life — all of them in comparative childhood. Why is it that a man should not live for a hundred years when we have the Divine assurance that even under the Divine sentence Father Adam resisted death for 930 years—so vigorous was his constitution?

Wearied Children Fall Asleep.

From the Divine standpoint the children of Adam, born in sin, shapen in iniquity, of a few days and full of trouble, fall asleep in death — like children wearied in their play; albeit it is a play grim with tragedy, in which each actor performs his part most realistically.

From the Divine standpoint human ambition and strife and energy are accomplishing a useful purpose, even though the efforts are usually selfish and often brutish. The lessons now being learned by Adam’s children will not all be lost. The greater mellowness of heart and broader views of the majority of those who have thus battled selfishly for even fifty years suggests that, as a whole, our race might do better work in a second century than in the first. Moreover, the Scriptures indicate that the great drama of sin, selfishness and passion being enacted by humanity is furnishing a lesson to angelic hosts respecting the exceeding sinfulness of sin—its downward tendency—its bitter fruit and the hopelessness of any to escape therefrom except by Divine assistance.

Next the Lesson of Good.

The forbidden fruit of Eden was from the tree of the knowledge of good and evil. Doubtless the Creator would eventually have given a full knowledge of both good and evil to our first parents. They were merely forbidden an immediate plunge into knowledge to their own disadvantage. Craving knowledge before its due time, Mother Eve disobeyed her Maker and enticed her husband also into disobedience. The result has been that instead of learning the philosophy of good at first and of evil later, they and their race have been precipitated into lessons respecting evil first, with the knowledge of good to come later.

The holy angels, who have never transgressed the Divine law, have continually the lesson of good—an appreciation of the Divine character, the principles of righteousness, etc. Their lessons in respect of evil they are gaining by observation instead of by experience—the way recommended to our first parents by the Creator, but in their ignorance rejected.

But God foreknew the course which His human children would take under the influence of temptation; He foreknew that they would fall into sin, and therefore would experience its penalty, sorrow, pain and death. While His eye has pitied His poor creatures for six thousand years, nevertheless He has allowed ‘His great original Plan of the Ages to move along slowly to a grand climax —the Plan which He purposed in Himself from before the foundation of the world.

That climax in human affairs, we believe, is near at hand. It marks a great change in Dispensation. The six thousand years, the reign of sin and death, are to be completed by a terrible time of trouble which might not improperly be termed the natural result of human selfishness, (sin) operating under the influence of the great principles of the New Dispensation about to be ushered in. The head-on collision which thinking people foresee in the present world war, and which the Scriptures graphically portray, will give to society an earthquake shock; more than this, the graphic picture is of a world-conflagration which will involve the heavens, or ecclesiastical powers, as well as the earth, or social system, and the mountains, or kingdoms of the world. The picture would be too terrible to paint, and useless as well, were it not for the silver lining to the cloud.

The awful shocks which God’s people are warned to avoid so far as possible by following peace—peace and benevolence—will merely prepare the way for the glorious blessings of the great Seventh Day, in which man will rest from his own schemes and endeavours and come fully under the control of the great King, Messiah, whose rule of righteousness for human uplift has been prophetically pictured for centuries.

The Picture in Retrospect.

Still looking from the Divine standpoint at the six great thousand-year days in which sin and death have reigned, we perceive that one effect has been as foretold to Mother Eve, “I will greatly multiply thy sorrows and thy conception.” We perceive that our race has multiplied much more rapidly than it would have done had it remained perfect as at first, for the first children, even in the days following the fall, were frequently born when the father was an hundred years old.

We have already referred to the lesson respecting the sinfulness of sin which comes to all mankind—most fully, most consciously to those favoured by contact with the people of God who have received the Divine Revelation. The

enlightened ones have been but a small proportion of the whole. After two thousand years of the reign of sin and death God foretold in an obscure manner the blessings He intended to bring subsequently to the race: To Abraham He said, "All the families of the earth I will bless—through thee and through thy Seed." That message, followed in Israel by the giving of the Law Covenant, has been the Light of the world. For eighteen centuries it was the only light of hope, of prospect. Then, in partial fulfilment of that promise, came Jesus, the first practical expression of Divine love and pity for our race. No longer would God content Himself merely with promises. He would now begin the

Work of Human Rescue.

But if any hoped that world-wide blessings would immediately spring up as the result of Jesus' work, he was mistaken. On the contrary, Jesus Himself was combated by the Prince of darkness and his deluded subjects. And the same principle has continued for nearly two thousand years—all followers of Jesus have been obliged to take up their cross and suffer for righteousness, for godliness, in the midst of a crooked and perverse people, amongst whom they have shone as lights and whom, to some extent, they have assisted in enlightening, civilising, etc.

Thus the six days of the week, so far as light, truth, knowledge of God is concerned, have all been dark days. The lights which God provided in His followers have been as candles set upon candlesticks. They have indeed reprov'd the darkness, but they have been powerless to scatter it. Nor did God so intend. His declaration through the Prophet is, "Weeping may endure for the night, but joy cometh in the morning," (Psalm 30:5). Again, "Darkness covers the earth, gross darkness the people;" but 'the "Sun of Righteousness shall arise with healing in His beams."—Isaiah 60: 2; Malachi 4: 2.

This promised Sun of Righteousness which is to scatter the darkness of earth, we are told distinctly, consists of Jesus and those who have walked in His footsteps throughout this Gospel Age. These, approved of the Father, will be glorified beyond the veil by a resurrection to glory, honour and immortality. Then speedily these will "shine forth as the Sun in the Kingdom of their Father" (Matthew 13:43). This will mean the ushering in of the great Seventh Day—Messiah's Day.

God Has Not Neglected Us.

From this Divine viewpoint God is not slack concerning His promises. The six days of the week have not yet passed. The glorious Seventh Day in which the great Mediator between God and men will assume His Kingdom powers is near at hand. Instead of thinking that God is neglecting and forgetting to fulfil the Messianic promises, we should with the eyes of faith realise that He is working all things according to the counsel of His own will. We should consider the matter from the standpoint that God has exercised great patience with humanity in not blotting out the race; He has been long-suffering. And this assures us that the Unchangeable One would prefer that none of His creatures should perish in death, but rather that all, if they would, might turn unto Him and live.—Ezekiel 33:11.

The great opportunity for the masses of our race to turn to the Lord and attain everlasting life will be after the darkness shall have passed, when the Sun of Righteousness shall be shining forth; after the Highway of Holiness shall have taken the place of the Broad Road to destruction; after Messiah, the great King, shall have dethroned Satan, the Prince of darkness, from the world's control; after the Prince of Peace shall have established peace upon a proper basis. We can sing heartily with the poet:

"A thousand years, earth's coming glory,
'Tis the glad day so long foretold,
'Tis the glad morn of Zion's glory,
Prophets foresaw in times of old!"

Waiting for the Mother.,

Our race was generated by Father Adam as well as condemned to death through his disobedience. What the race needs is another father or lifegiver, and this is exactly what the word Saviour signifies—Life-Giver, Father. The Redeemer, at the cost of His own life, became the purchaser of Adam and his race with a view to their resuscitation, their resurrection from sin and from death. Is not one of the Redeemer's titles "The Everlasting Father"—The Father Who gives everlasting life? Unquestionably He has not yet fulfilled this glorious office of Life-Giver to Adam's race; He will fulfil it, however—"in His Day."

Speaking to His faithful disciples, His followers in the narrow way, Jesus promised them, "In the regeneration ye shall sit upon twelve thrones." (Matthew 19:28). That regeneration period corresponds exactly to St. Peter's "times of restitution," or years of restoration (Acts 3: 21), and both of these periods agree to the general teachings of Scripture respecting a resurrection at the last day—Messiah's day—the thousand years of regeneration, resurrection, restitution, which will afford Adam and his race fullest opportunities for attaining perfection of human nature in an Edenic worldwide Paradise.

The Lord through the Prophet assures us of the wonderful success which will attend the establishment of the New Empire of earth, the dominion of the Prince of light, which will supersede the dominion of the Prince of darkness, when Satan shall be bound for a thousand years, that he may deceive the peoples no more. Thus it is written, "He shall lay righteousness to the line and justice to the plummet and the hail (Truth) shall sweep away the refuge of lies." (Isaiah 28:17).

But why the delay, do you ask? Ah, we answer, God did not permit Adam to begin the establishment of his race until first He gave him Eve as his bride, his wife. The world needed not merely a life-giver, but a mother, a caretaker, a helpmate.

Similarly in the Divine arrangement God has provided that the restitution time, the world's uplifting period, the

regeneration epoch for mankind, shall not begin until first the true Church, the “little flock,” the Bride of Christ, shall be completed and be united or married to the Heavenly Bridegroom beyond the veil—made partaker with Him of glory, honour and immortality—the divine nature.

Thus the great Plan of the Ages, timed by infinite Wisdom, has delayed long enough to permit you and me and all of God’s Spirit-begotten children to make our calling and our election sure to a share with our Redeemer in His glorious work. How glad we should be to find the door of opportunity to this “high calling” still open and that the Heavenly Father and the Kingly Redeemer are beckoning us to share the things which eye hath not seen nor ear heard, neither have entered into the heart of man, but which are reserved for us and for all who love Him sincerely—more than they love houses or lands, parents or children or self!

Bible Study Meetings.

Assemblies for undenominational Bible Study are to be found in the various States, and all earnest truth seekers will be very welcome.

Please note the times and meeting places in current issues of “People’s Papers” as changes are sometimes necessary.

Melbourne.—Excelsior House, 17 Elizabeth Street (3rd Floor)—Sunday. 3 p.m. and 6 p.m. — Wednesday, 19 Ermington Place, Kew, E.4, 3 p.m.

Adelaide.—R.A.O.B. Rooms, Flinders Street—Sunday, 3 p.m. and 6.30 p.m.

Perth.—Druids’ Chambers, 459 Hay Street West—Sunday, 3.30 p.m. and 6.15 p.m.

Sydney.—75 Liverpool Street (few doors from George Street)—Sunday, 3 p.m. and 5.15 p.m.

PLEASE NOTE !! Changed Times for

RADIO SESSIONS

Sunday 10 a.m.

Commencing September 5th

(see pages 68 and 71)

PEOPLES PAPER AND HERALD OF CHRIST’S KINGDOM.

Published by the Berean Bible Institute, 19 Ermington Place, Kew, E4, Melbourne, Victoria, Australia.

(Broadcasting Through 3GL, 3SH, 2WG.

SPECIAL attention of all our friends is directed at this time to the changed time for our Sunday broadcast as from September 5th. The new time is to be Sunday morning at 10 a.m., instead of Sunday night, and in view of the fact that Sunday morning is largely used overseas with success, it is felt that the change here should serve equally well, now that a suitable hour is obtainable. When commencing broadcasting last January, 10 a.m. on Sundays was not available.

All interested in the witness by Radio will be glad to hear that a further extension is also possible commencing on September 5th (D.V.). This time the new station is situated at Wagga, N.S. Wales, and as this Radio Station is a powerful one, it should cover the greater part of N.S. Wales, and possibly parts of other States. This Station is known as 2WG, and it broadcasts on 261 metres.

With 3GL, 3SH and 2WG operating together at 10 a.m. on Sunday mornings, a good opportunity is available for all friends living within range of one of these stations to make the broadcasts widely known; this is surely a privilege that should not be lost, especially in these days when the comfort of the message of truth will mean so much to those who long for it, and above all, this will be acceptable service to the Lord Himself. “Inasmuch as ye did it unto one of the least of these my brethren, ye have done it unto me,” is the principle now operating, as well as in the age to come.

It is pleasing to report some further good enquiries as a result of the broadcasts. Though the requests for literature are comparatively small in number, yet the sincerity and earnestness manifest, especially on the part of those who have been listening to the sessions for weeks, is most encouraging. As this issue of “People’s Paper” will be sent to all who have responded to the Radio broadcasts, this opportunity is taken to invite every one who has appreciated the talks to send for the free literature; this is the Lord’s way of assisting you, and any help received should be accepted as from the Lord.

Let all who love the Lord and His truth enter with zeal into their privileges and opportunities to-day, for with restrictions on printing materials it seems that the Radio can make up what is now not possible by tract distribution. —“He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.” (John 4: 36.)

The subjects to be broadcast from the three stations for September are as follows:

September 5th.—“The Angry Nations.”

September 12th.—“When There Is No Peace.”

September 19th.—“Earth’s Coming Jubilee.”

September 26th.—“Many Mansions.”

October 3rd.—“The Church.”

The Dialogue below on “The Millennium” was broadcast previously, and is printed in explanation of Rev. 20: 5, which causes difficulties with some friends until correctly understood.

The Millenium.

FRANK: Well, Ernest, I see you brought your Bible with you.

ERNEST: Yes, Frank, and also the booklet dealing with the subject of God’s Plan. That booklet has been a real help to me in the understanding of God’s program for the salvation of the world. However, I hope that in our present discussion we will find out a little more of how the divine plan is to end. In the past you have kept emphasizing the fact that so far God has merely been getting ready to convert and save the world, but now I want to get beyond that, to the ultimate triumph of God’s cause in the earth; that is, to the time when it will no longer be said that truth is on the scaffold and wrong on the throne.

FRANK: That will be fine, Ernest, and suppose you turn to the page in your booklet showing the chart of the ages.

ERNEST: All right, here it is, and I remember quite a bit about some of the ages here illustrated. I remember, for instance, that in the Patriarchal age God made wonderful promises to the Patriarchs, such as Abraham, and others.

FRANK: That’s right. He promised Abraham that through his seed all the families of the earth would be blessed.

ERNEST: But no blessing came, and your explanation is that it wasn’t God’s time to fulfil this promise. Then comes the Jewish Age, which began with the death of Jacob, while he and his family were in Egypt. While God finally delivered His people from Egypt, still He didn’t fulfil His promise to bless all the families of the earth. Even Egypt is still waiting for the blessing.

FRANK: How true that is. The Jewish age came to an end at the first advent of Jesus, and then, as the Chart indicates, the Gospel Age began.

ERNEST: Yes, that’s the way the booklet shows it, and even during this age, following the redemptive work of Christ, you claim that the divine plan for the salvation of the world is still in its preparatory stage.

FRANK: And I think you will agree, Ernest, that if God had been really trying to convert the world in any of the past ages, or even in this present Gospel Age, He has made quite a failure out of it.

ERNEST: But, Frank, we can’t think of the Creator as failing in His purposes, can we?

FRANK: Of course not, As I have explained before, the work of preaching the Gospel during the Gospel Age has been for the purpose of reaching and developing those who are to reign with Christ in His thousand-year Kingdom; and that Kingdom is to function during the first thousand years of God’s new world of to-morrow.

ERNEST: Is that the period designated here on the chart as the Millennial Age?

FRANK: Yes. The length of the age is given in Revelation 20, verse 4.

ERNEST: Is the word Millennial in the Bible?

FRANK: No. The word simply means a thousand, and by common consent of Bible scholars is used to designate the thousand years during which the Christ is to reign, and it is during this thousand years’ reign of Christ that the church of this Gospel Age is to reign with Him.

ERNEST: And that is the time when God will actually fulfil His promise to convert and bless all the nations of the earth; is that it?

FRANK: Yes.

ERNEST: Did you say the thousand-year reign of Christ is referred to in the 20th chapter of Revelation?

FRANK: Yes, in the 4th verse, but perhaps you had better begin reading at the first verse.

ERNEST: Just as you say. I have it here, and the first verse reads, “And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand.”

FRANK: Better read the second verse, also, Ernest.

ERNEST: Very well, “And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years.” Why, according to this, there won’t be any devil during the thousand years that Christ is to reign. Frank, what kind of a chain is it that is to bind the devil?

FRANK: That is pictorial language, of course, and by it God is telling us simply that Satan, who is the fallen Lucifer, and the enemy of God, of righteousness, and of mankind since the fall of man, is to be prevented from interfering with the accomplishment of the divine purposes during the time when Christ and the church will be reigning upon the earth.

ERNEST: That, in itself, will make a great change in world affairs, won’t it, Frank?

FRANK: Yes, indeed. Satan has been the master mind, behind most of the selfish and aggressive schemes of earth. When he is bound, and Christ and His church become the spiritual rulers of the people, love will take the place of selfishness as the motive power in human affairs. But, Ernest, you had better read the fourth verse of the chapter.

ERNEST: I’ll be glad to. I want to learn all I can about the Millennium. Verse four reads: “And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus and for the Word of God, and which, had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years.” Frank, what are these thrones mentioned in the text, upon which the church is said to sit?

FRANK: A throne is used in the Bible to symbolise governmental authority. Inasmuch as the complete Christ is made up of Jesus together with His church which is His body there will be many taking part in the kingly rule of the

Millennial age, hence the term throne is appropriately used in the plural. From another standpoint, of course, there will be only one throne, and Jesus will be the King of kings over the whole earth.

ERNEST: What is meant by the statement that judgment is given unto the church?

FRANK: It denotes that the church is to share with Christ in judging as well as ruling the world during that thousand-year age. Jesus makes an interesting reference to this same thing in Matthew 19: 28, where He declares that those who have followed Him in this age, shall, in the time of regeneration, sit upon twelve thrones, judging the twelve tribes of Israel. This also, you see, mentions thrones in the plural, and indicates that those who occupy them are to be judges as well as rulers.

ERNEST: Why, that's exactly the same thought as expressed in Revelation 20: 4, which I read a moment ago, isn't it? It certainly is wonderful the way the Bible harmonizes. But, Frank, what did Jesus mean by the time of regeneration during which His followers were to reign and judge?

FRANK: Regeneration means restoration to life. Father Adam was the original generator of the race, but it was brought forth in a dying condition. Jesus is to be the new Father of the race, hence will regenerate it during the thousand years of His reign.

ERNEST: That's just another way of describing the resurrection, isn't it?

FRANK: Yes, that's true, and the same work of restoration is spoken of by the Apostle Peter as that of "restitution." The three terms, "Regeneration," "Resurrection" and "Restitution," give us a very complete picture of what the Kingdom reign will do for all who accept the provisions made for them in the divine plan. Together they add up to mean the restoration of the earthly paradise, and the restoration of the human race to live in it forever.

ERNEST: Frank, you keep saying that the hope of regeneration is one involving the entire human race, yet in the statement made by Jesus, as recorded in Matthew 19: 28, He speaks only of the twelve tribes of Israel.

FRANK: That's true, Jesus did say that, and the prophecies all show that the natural descendants of Abraham will be the first to receive Kingdom blessings, because the first manifestation of Kingdom authority in the earth will be in the Holy Land, and on behalf of God's ancient people threatened with annihilation by their enemies from the north countries of Europe. One of the promises of restoration for Israel is recorded in the 16th chapter of the prophecy of Ezekiel, and in this prophecy we are told that when Israel is restored, Gentile nations also are to be restored. We must remember, Ernest, that the promises God made to Abraham provide blessings for all the nations of the earth. In the divine order of fulfilling these promises the Jew comes first. Jesus, for example, first came to the Jewish nation; it was not until later that the Gospel went to the Gentiles. So the blessings of the Millennial Kingdom will be offered to the Jew first, but will eventually be available for all mankind.

ERNEST: Well, that's plain enough. But now, Frank, if you don't mind, I would like to get back to the 20th chapter of Revelation. I notice the statement is made in the 4th verse that those who live and reign with Christ a thousand years are said to be those who have not worshipped the beast. What does that mean?

FRANK: It is the beast that is referred to throughout Revelation. It is not a literal beast, of course, but is a symbol of a counterfeit Kingdom arrangement which through much of this Gospel Age has persecuted the true followers of Jesus, burning them at the stake, and otherwise endeavouring to break their allegiance to Christ. There has, you know, been a counterfeit Kingdom in the earth. It was established back in the dark ages. That it was counterfeit is evident by the fact that it didn't bring the peoples of earth the foretold blessings of life, liberty, and happiness. It only increased the darkness of the dark ages.

ERNEST: I think I understand that. But, Frank, you have shown from the Scriptures that mankind is to be restored to life during the Millennial Kingdom. However, I notice here in the 5th verse of Revelation 20, that the "rest of the dead" are not to live until the thousand years are finished. Who are these referred to as the "rest of the dead?"

FRANK: In the fourth verse we are told of the church of this age, who live and reign with Christ, and this is described in the latter part of the 5th verse as the "first resurrection."

ERNEST: That takes place at the beginning of the Millennium; is that it?

FRANK: That's right.

ERNEST: Then the rest of the dead would be mankind in general, wouldn't they?

FRANK: Who else could they be?

ERNEST: I'm asking you. You see, Frank, if mankind in general are not to be restored to life during the Millennium, then all we have learned thus far is wrong, isn't it?

FRANK: Ernest, I want you to study the fifth verse a little more carefully. As it stands, this is what it says, "The rest of the dead lived not again until the thousand years were finished, this is the first resurrection."

ERNEST: Why, Frank, that sounds as though the first resurrection consists of the rest of the dead not living.

FRANK: Which wouldn't be a resurrection at all. ERNEST: What's the matter with the text?

FRANK: It's the same difficulty as when we read, for example, that if all the sayings of Jesus had been written in a book the world itself wouldn't be large enough to contain the book.

ERNEST: Why, Frank, that isn't true, is it?

FRANK: Neither is it true as recorded in the last verses of Mark that a Christian can drink deadly poisons and not be injured.

ERNEST: Frank, what are you getting at, anyway?

FRANK: Simply this: As you probably know, the only manuscripts of the Bible available from which to make

translations, are not originals, but copies, many times removed from the originals. When our Common Version of the Bible was translated there were no manuscript copies dating back earlier than about the 13th century. Since that manuscripts have come to light dating back, some of them as early as the third century. The unreasonable statements to which I have referred, including the one in Revelation 20: 5 about the rest of the dead not living, are not found in these earlier manuscripts, which means that they have been added to the inspired record by zealous but misguided copyists.

ERNEST: Frank, are there many such additions in our English Bible?

FRANK: No, very few, in fact, and most of them are harmless. As a rule they are easily detected because they destroy the sense of the text. For example, Jesus is quoted as saying that the hour is coming and now is, when the dead shall hear His voice and live.

ERNEST: How could it be coming, and now is?

FRANK: That's the point. The words, "and now is," have been added to the original, which makes a contradiction out of it. At times, apparently, the copyists may have added a note on the margin of the manuscripts, and then the next copyist would think it a good idea, and incorporate it in the text. Some who did this work back in the dark ages may have thought that Christ was then reigning. Knowing that the dead were not being raised as the Bible promised, they inserted the clause that the rest of the dead were not to be raised until the close of the reign of Christ. This would help to make the passage harmonize with their distorted view of God's plan.

ERNEST: Frank, will the dead be instantly raised to perfection of life during the time of Christ's reign.

FRANK: No. The Bible indicates that it will be gradual. The awakening from the sleep of death will of course be instant, but from that point those who accept the laws of the kingdom will be gradually restored to full perfection of life, as it was enjoyed by Adam before he sinned. From this standpoint, it will, of course, be true, that mankind will not be restored to fulness of life until the close of the Millennium. At the close of the Millennium, as the prophecies show, there is to be a final test to demonstrate who are fully worthy of everlasting life. Those who fail in that test will be destroyed in the Second Death.

ERNEST: Frank, are all these points discussed in the booklet God's Plan?

FRANK: Yes, Ernest, they are, and the booklet points out from the Bible that the thousand-year reign of Christ will result in the destruction of death, and all other enemies of God, of Man, and of righteousness.

Question Box.

Question.—How do you harmonize Matt. 27: 44 with Luke 23: 39-43?

Answer.—Matthew's account attributes the reviling of the Lord to both thieves, while Luke declares that only one of them did so, and the other remonstrated with him. Different men, reporting a certain incident, would do so in somewhat different ways according to their various viewpoints and abilities to observe details. Matthew was probably an eye-witness of the crucifixion, but may not have been close enough to hear distinctly the words of the repentant thief or the Lord's reply to him. Reviling words from one of the thieves were heard by Matthew, and he concluded that both were using them. A trifling error of this kind in no way detracts from the value of Matthew's gospel.

Luke, the companion and fellow-traveller of Paul (2 Tim. 4: 11; Col. 4: 14), no doubt received much of the information contained in his gospel from the Apostle. Paul, not having been with the Lord in the flesh, was compensated by having the gospel made known to him by revelation from the Lord. (Gal. 1: 11-12; 1 Cor. 11: 23-26; 15: 1-3.) We are glad that the Lord has provided us with the fuller details as contained in Luke's account, and also with clearer insight into the significance of His reply to the thief when read with the correct punctuation of the passage as follows: "Verily I say unto thee to-day, thou shalt be with Me in paradise."

Question: Do you believe in Universalism?

Answer: We believe that the world was universally lost through Adam. (See Rom. 5:12.) We believe in a universal redemption, that Christ by the Grace of God tasted death for every man. (Heb. 2:9; Rom. 5:18.) We believe also in a universal opportunity, for this is the very reason that God gave His son to die for the world, and all, whoever will have it on God's terms of a perfect heart and love for God and man, may have it. Whoever will not have it on God's terms cannot have it at all, but will be destroyed from among the people. (Acts 3:23; Rom. 6:23.)

We believe that the church, the "little flock" alone, is saved during the present Gospel Age; but in an Age to follow this the opportunity to attain salvation will be offered to every member of Adam's race, the living and also the dead. (John 5:28-29; Acts 24:15; 15:14-17; 1 Cor. 15:21-22.)

Question: Please explain Hebrews 9:27.

Answer: It is unreasonable to suppose that the Apostle has suddenly dropped the topic of his discourse respecting Christ as the antitypical High Priest, in contrast with earthly priests, and to suppose that he here refers to mankind in general, out of all relationship to his subject. The Apostle has shown how the Jewish priests, and their service in the earthly holy places, typified Christ Jesus and His service in the heavenly holies. What his meaning is in this verse can perhaps best be shown by a paraphrase, as follows:—"As it is appointed unto men (priests) once to die (typically, as represented in the animals which they slew, as their representatives) and after this the judgment (passing in beyond the second veil into the presence of the Shekinah glory, to offer the blood of sacrifice and to receive divine judgment in the matter") it implied that if everything had been properly done by the priest he would live, and be judged worthy

to be the priest for the people, and to go forth again as the bearer of divine favour—to bless them, forgiving their iniquities and releasing them from all condemnation thereunder—but if anything on his part had been improperly done, in a manner unacceptable to the Lord, his judgment would have been unfavourable; he would have perished, died, in passing under the second veil; for this was the law on the subject.—Lev. 16:2.

This interpretation not only connects with the preceding verse, but also with the succeeding one, for the Apostle says, “So (in like manner) Christ was once offered (died) to bear the sins of many (and we have evidence, in the giving of the holy Spirit at Pentecost, that His sacrifice was acceptable to the Lord, and that He liveth, and that divine judgment has been rendered, accepting His sacrifice, and therefore favourable to us, for whom the sacrifice was made) and unto them that look for Him shall He appear the second time without sin (not as a sin-offering, nor as a sacrificing priest, but in the glory and majesty of His exalted office symbolized by the robes of glory and beauty, worn by the Aaronic high priests) unto salvation (to accomplish for mankind the deliverance from sin, death and all the effects of death, sickness, pain, sorrow.)”

Correspondence.

VICTORIA.

Dear Brother—I received your letter a few days ago and pleased as usual to have it. I received August “P.P.” and it is very good to see the letters from interested ones hearing the message over the air. Although you may not hear from any as yet, I feel sure there are already quite a number of listeners in the North.

Since writing you last I have placed advertisements in the Ouyen and Bendigo papers and I trust some will see the notice and be encouraged to listen. Both will be in this week and so in time for tomorrow’s talk,

Today I was able to go to—again. I was there last February with slips for 3GL, but as the reception from that station has been practically nil in these parts, I thought it good to cover that ground again advertising 3SH. Although advertising in the local papers is helpful, I find the house to house round the best. I found some today who did not know the message was coming from Swan Hill now, and they seemed genuinely glad to hear. I was pleased to come across a few too who already knew of it and have been listening. Altogether I had a very happy day, for even apart from the Radio witness, I found one or two whom I have contacted before still showing interest, as also a new one or two who took literature to read.

I notice one letter expressing the hope that Adelaide might share in the Radio message too, later. It would be nice to think that all who wanted to hear should be able to do so. I expect the expense is a big factor; I know it would be. No doubt as the matter is rested with the Lord the best course shall be discerned as time goes on. You could send another 200 Radio slips. I still anticipate getting along to—though I have not managed it yet. I shall close for this time. With warm Christian love, Your Brother in Christ, by grace.

P.S.—I came across one man today who used to read the sermons in the “Leader” years ago. Perhaps 3SH will help him.

SOUTH AUSTRALIA.

Dear Christian Friend—Your Papers and Bible broadcast papers have been a real help and thank you for sending all books and literature. I will be pleased to pass on to others who will be glad to read them. We are not able to pick up the broadcast as our set is not the best for getting stations from other States.

Enclosed please find 2/6 postal note and will you please send a copy of “God’s Best Gift” and “Some of the Parables” to the address enclosed; I will be much obliged. I have a copy of “God’s Best Gift” for our children and they like it very much, and they have nearly finished reading the “Son of the Highest.” Please place change in your General Fund.

We also pass the “Peoples Paper” on when we are finished with it. I will close now with sincere Christian regards and may God bless your work to help others to see the light, through our Saviour Jesus Christ. Amen.

VICTORIA.

Bible Institute — Dear Brethren — Enclosed please find postal note 3/-. Please forward:—”Foregleams of the Golden Age,” “Parables of the Kingdom,” and “Some of the Parables” as advertised in “Herald of Christ’s Kingdom.”

If money not sufficient let me know; if any over just keep it. Yours sincerely.

Dear Frank and Ernest—I wrote to you a few weeks ago for the booklet “God’s Plan” and other literature, for which I thank you for sending so promptly. I distributed the Dialogues to my fellow Christians. I have just heard “Sons of God” broadcast and would be pleased if you will send me the same, also any others since the 23rd of June. I must also thank you for sending me the “Peoples Paper” which I am very interested in; they are very helpful.

Will you please forward to me two booklets, “Some of the Parables” and “The Offerings for Sin.” You may also send me the booklet you spoke of tonight.

Please find enclosed a postal note and stamps to the value of 5/-3/- being the subscription for “Peoples Paper.” The balance will be for the two booklets mentioned, and postage. Yours in Christ.

P.S.—Can you explain Matthew 27:44, and Luke 23:39-43? They seem to me to differ somewhat. (See Question Box—B.B.I.)

To Frank and Ernest—Dear Christian Friends—I desire to thank you for the literature you have sent me. My wife and I are both keenly interested in the subjects which you discuss and we realise the vital importance of a clear understanding relative to the Word of God, “which endureth forever.”

I suppose it will be quite in order to ask you questions, as we are both earnest seekers for Truth, and my first question is, Do you believe in Universalism? The second, Will you please explain 1 Thes. 4:16, 17. Third and last, Hebrews 9:27. I am sincerely yours, in Christ Jesus our Lord. (See Question Box—B.B.I.)

Frank and Ernest—Dear Sirs—I was very pleased to receive the literature and Dialogues. I am now enclosing postal note for 3/- for one year’s subscription to the “Peoples Paper.”

I would be very grateful to receive your paper, “Hope Beyond the Grave.” Trusting that you will long continue to broadcast your Biblical Dialogues. Yours sincerely.

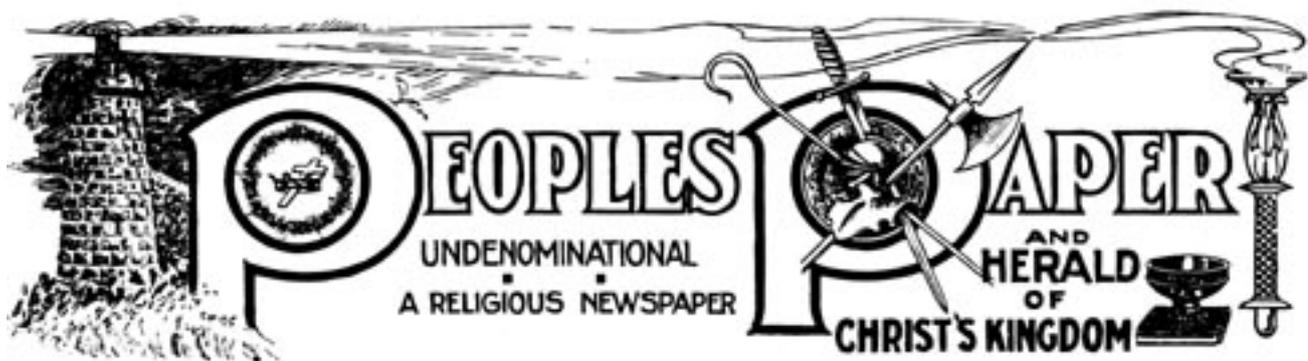
Frank and Ernest—Dear Sirs—May I express my appreciation of your discussions being extended through 3SH to our part of the State. I wasn’t able to hear all your discussion tonight so I would be grateful for a copy of it as you have offered, also free booklet on Hell. Yours gratefully in anticipation.

Frank and Ernest—Bible Institute—Dear Sirs—I was listening to your talk last Sunday evening, and I would very much like you to send me a copy of your booklet and talks. Thanking you; yours sincerely.

To Frank and Ernest—Bible Institute—Dear Frank and Ernest—After hearing your interesting discussion over the air, 3GL, tonight, I feel I would like to have your book, “Hope Beyond the Grave.” Could you send me one? I am a firm believer in the continuance of life myself but have several friends whom I think the book may help and convince.

Wishing you both God speed in your good work and all His wonderful blessings. I remain, In His service; Yours in sincerity.

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Volume XXVI. No. 8 MELBOURNE, 1st AUGUST, 1943

Price—Threepence

She Hath Done What She Could.

(John 12:1-8).

MARY’S anointing of our Lord with the costly ointment was in itself a simple act, but how expressive it was of her love for, and devotion to, the Master. Commenting on this incident one has said—The opportunity for honoring the Lord was limited—a little while and His sufferings would be ended and He would be glorified, beyond the veil, beyond the power of human attention. It was appropriate then, when viewed from the right standpoint, that Mary should spend a great price upon her Lord—that the head upon which fell the sanders and anathemas of the chief priests and doctors of divinity of that day, and upon which shortly the crown of thorns would be placed, should now be honored by one amongst a few of those who realized His true worth, His true grandeur, His Kingship, that He was indeed the Son of God. It was appropriate, too, that those feet which had trodden the valleys and hillsides of Palestine, and that were so weary at times, and that symbolized the feet of consecration treading the narrow, rugged way, and that so soon would be pierced with the nails on the cross, should now be highly honored by one who appreciated and trusted them, who loved them and who was seeking to walk in the Master’s steps.

When we get the right view of the matter, we can indeed sympathize with our Lord's expression, "Let her alone," Trouble her not, Take it not from her—as though when the first motion was made to use the spikenard the apostles had wished to have it spared that they might sell it, and as though our Lord hindered them from using persuasion to that end, saying "Let her alone, do not hinder her."

Spikenard Mary represents one of the most beautiful elements of Christian character amongst the Lord's people from that day until the present. For be it remembered that the entire church of Christ in the largest sense is the "body of Christ," as expressed by Jesus and also by the Apostles. The Mary class, who would rather purchase perfume at great cost whereby to serve the anointed church, the body of Christ, than to spend the same upon themselves, is still with us, and has been of the church for these eighteen centuries. Not only was the Head of the body anointed, perfumed, honored, comforted, cheered, but all of the members since have likewise received a blessing from this class, this spikenard Mary class. It is composed not always of the orators, the wealthy or the wise—its ministry is unostentatious and to many, especially of the world, it seems foolishness and waste—but the Lord appreciates it, and so do the members of His body who are comforted and refreshed thereby. Blessing be upon this Mary class. It is helpful and encouraging to remember that every fully consecrated Christian may be of the Mary class. In other words, each member of the body of Christ may to some extent serve the fellow-members of the body, as Mary served the Lord.

"By Love Serve."

Let each one of the Lord's true people as he studies this matter conclude that by the grace of God he will join the Mary class, and purchase spikenard very costly and lavish it upon the fellow-members of the body of Christ. This will mean love, sympathy, kindness, gentleness, patience and assistance and comfort. It will mean large and growing development in all the fruits and graces of the spirit, whose combined name is love. The little things of life, the little words, the little tokens, the kind looks, the little assistances by the way, these and not great things are our possibilities, our perfumes, the one for the other.

"Wash One Another's Feet."

The washing of the feet in olden times in oriental lands was very necessary to the comfort, and hence to wash one another's feet would signify to comfort and refresh one another even in the most menial services. This is the essence of the Lord's lesson to us, that we should be glad for the opportunity for serving one another, for comforting and helping one another, however menial the service. Apply this now to the expression of our lesson. Mary washed our Lord's feet with perfume, and the Mary class, the most loving and devoted class in the church, are to help one another, to wash one another's feet; and they are to do so not in the rudest and clumsiest manner imaginable, but, inspired by love and devotion one to another, they are to wash one another's feet with the kindness and sympathy and love and appreciation symbolized by Mary's spikenard; and their comforting of one another is to be with that love and solicitation which was represented by Mary's using the very locks of her head for her Master's feet.

There are evidences that this love, this spikenard-Mary love and sympathy, is growing amongst the members of the Lord's body; that as they perceive the animosity of the world and the flesh and the adversary against the Lord's anointed they are all the more devoted one to another, and all the more disposed to honor one another with care and love and sympathy, and to speak and act generously and kindly one toward another. This gives evidence of growth in grace on the part of the consecrated. Let the good work go on until we shall have filled the house with the perfume of love, until the whole world shall take knowledge of how Christians love one another—not in a narrow or partisan sense, but in the broad sense that Christ loved all who love the Father and all who sought to walk in the Father's ways.

Let Us Do It Now.

If Mary had waited another week she might have used the perfume upon herself but not upon the Lord—within a week from the time of this incident our Lord was buried, the tomb was sealed, the Roman Guard stood before it and there would have been no opportunity even to have poured it upon His dead body. How much better that she improved the opportunity, that she showed the Lord her devotion while he was still her guest. The parallel is here: it will not be long until all the members of the body of Christ will have filled their share of the sufferings and have passed beyond the veil "changed."

Wisdom tells us that we should not delay in bringing our alabaster boxes of ointment and pouring their contents upon our dear ones of the body of Christ. No matter if they do not notice us, or think of us, or pour any upon us as members of the body; let us do our part, let us be of the Mary class, let us pour out the sweet perfume upon others, and the house, the church of the Lord, will be filled with the sweet odor, even though some disciples might mistakenly charge us with being extravagant with our love and with our devotion, not understanding that the Master by and by will say again, "Let her alone, she hath done what she could." Our Lord's estimate of this spikenard and anointing is that it is all that we can do—nothing could be more or better. It indicates love, and is the condition of heart acceptable in the Lord's sight.

"Let us consider one another," said the Apostle—consider one another's weaknesses, consider one another's trials, consider one another's temptations, consider one another's efforts to war a good warfare against the world, the flesh, and the adversary—consider one another's troubles in the narrow way against opposition from within and without, and as we do so it will bring to our hearts sympathy, a sympathy that will take pleasure in pouring out the spikenard perfume, very costly, purest and best, upon all who are fellow-members of the same body.

Respecting the propriety of using present opportunities for the comfort and encouragement one of another, a writer has pointedly said: "Don't keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with gladness. Speak cheering, approving words while they can hear them . . . If my friends have alabaster boxes full of the fragrant perfume of sympathy and affection laid away, which they intend to break over

my body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them . . . I would rather have a plain coffin without a flower, a funeral without a eulogy, than life without the sweetness of love and sympathy . . . Flowers on the coffin cast no fragrance backward on the weary road.”

Another little saying that is helpful along the line of grasping our opportunities of “doing good to all men, and especially to the household of faith” is as follows: “I expect to pass through this world but once; any good thing therefore that I can do, or any kindness that I can show to any fellow creature, let me do it now; let me not defer it or neglect it, for I shall not pass this way again.” (Col. 3:12: 17.)

Question Box.

This question is repeated from last month’s issue as three lines were omitted.

Question.—In what sense can the statement in Job 19. 26 be true, since we understand he will not have power as a human being to “see God”?

Answer.—The passage might be understood in two different ways: (a) As an expression of Job’s trust in the Lord that notwithstanding the serious malady with which he was afflicted, and the apparent utter destruction of his skin, by a loathsome disease, yet he hoped for recovery and that he should yet see God’s hand in the permission of the severe experiences through which he was passing, and praise Him in the flesh and in health. See Job 42: 10-17 in this connection. Or (b) it may be understood to refer to a future life and Job’s confidence that though his sickness might result in death, yet it did not mean in him an everlasting extinction. As previously stated (Job 14: 15) God would call and he would answer in his flesh. His seeing God in the flesh should not be understood, as that is impossible, of which our Lord said, “No man hath seen God at any time,” and of which the Apostle says, “Whom no man hath seen nor can see.” During the “times of restitution” under the favourable influences of Messiah’s Kingdom, Job, together with all the willing and obedient of mankind, will be lifted up to the perfection of human nature from which Adam through disobedience fell. When man’s original likeness to God is restored to Job, it may be said that he will “see God” for he will perfectly understand the character of God. God’s laws will be written in the hearts and minds of restored humanity and find perfect expression in their thoughts and words and actions.

Booklets Reprinted.

“God and Reason,” originally produced by our U.S.A. brethren, has now been printed in our office to supply local needs. In paper covers, 64 pages, this booklet is very helpful for general witness work. Single copies 5d., two for 9d., or 4/3 per doz., post paid. Special rates for quantities without postage.

“Hell, Death, Spiritism,” has been recently reproduced, and will be found most instructive on the particular subjects. In improved paper cover, 24 pages, price 4d. per copy, four for 1/2, or 3/3 ptr doz., post paid.

PEOPLES PAPER AND HERALD OF CHRIST’S KINGDOM.

Published by the Berean Bible Institute, 19 Ermington Place, Kew, E4, Melbourne, Victoria, Australia.

When there is No Peace.

VIEWING the world to-day in the grip of the mighty global struggle, and with the frequent references to peace feelers, when destruction from the skies is increasing in Europe and the Pacific from week to week, the Lord’s people are more than ever impressed with the words of St. Paul, in his prophetic statement to the brethren at Thessalonica—“For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief.”

That we are living in the day of the Lord there can be no doubt, though it is only those who are acquainted with the fulfilment of God’s Word who are not in darkness respecting this most important period in the history of the world.

With the turn of events in Italy, bringing about the downfall of its aggressive dictator, the cry for peace will apparently be increased; indeed, at the moment it would seem there is likely to be large scale demonstrations in favor of peace with the Allies. The effect on other countries which are under the heel of the aggressor can also be imagined, for surely the poor masses in these lands long for rest and quietness from the stress and strain of enforced war, with the loss of loved ones on the battlefields.

We call to mind the great and noble efforts towards world peace on the part of the Allied nations in particular, throughout the twenty years preceding the present conflict. Surely the League of Nations was a wonderful effort to keep the peace, and the words of Paul—“Peace and safety,” were no doubt fulfilled in part, at least, at that time.

Alas! Man’s best efforts were thwarted; much greater lessons had to be learned by mankind in general, and World War No. 2 is running its deadly course. A further and final fulfilment of St. Paul’s words may be possible within reasonable time, and truly the cessation of the terrible conflict will bring a sigh of relief from all hearts. But then, the further words of the Apostle must also be fulfilled,—“Then sudden destruction cometh upon them.”

Some measure of destruction has already been experienced; the first World War could be said to be one spasm of destruction. The present global struggle is a greater spasm, but the closing period of the day of the Lord will mean the overthrow of this present order of things in its entirety. (See 2 Pet. 3:10.) But the outcome will be glorious. Mankind, released from all bondage, will be in a thoroughly humbled condition, and ready to receive the refreshing and uplifting

influences from Christ's Kingdom, then established in the earth.—"He shall come down like rain upon the mown grass: as showers that water the earth. In His days shall the righteous flourish; and abundance of peace so long as the moon endureth."

In these momentous times, "perilous times," the Apostle calls them, the Lord's people are truly favored. Being informed of the trend of events in these "days of the Son of Man," and desiring only to serve the cause of the Gospel of Christ, they are not entangled with the affairs of this life,—"God hath not appointed us to wrath (to be associated in any way with this world's arrangements) but to obtain salvation by our Lord Jesus Christ." Viewing matters from this standpoint they are provided with the whole armor of God, for their own upbuilding and the encouragement of fellow members in Christ, and are also able to use, to the Lord's praise, "The sword of the spirit, which is the Word of God," for the assistance of all others who now desire the help which alone can be received from the Lord.

Radio Extension.

ALL interested friends will be pleased to know that an extension of the Radio witness has been possible over the last month. After extensive enquiries it seems that station 3SH (Swan Hill-226 metres) would serve best in conjunction with 3GL. In this way many people will be reached throughout Northern Victoria and well into New South Wales.

The opening session with 3SH took place on Sunday night, July 18th, the broadcast being relayed from 3GL. There has not yet been time for response from this new effort, but we trust and pray for the Lord's blessing to go with the message to those who can receive it. Meanwhile, some further good responses are to hand from the witness through 3GL.

The voluntary financial assistance to this work, by the Lord's over-ruling providence, is most encouraging, and if further extension is possible in the future, it will be a pleasure to enter into the opportunities, as seems to be indicated. Request is made for the continued prayers of the brethren for the Lord's guidance in this, as in all features of His work.

Those friends living in the area covered by these two radio stations should esteem it a privilege to encourage people to listen to the broadcasts; advertising slips are available in quantities, for the asking, and all who engage in this service will no doubt realise a blessing themselves. There cannot be a great time now till all opportunities for service of this kind will be ended.—"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." (Rom. 10: 15.)

It will be realised that the same Dialogue is broadcast on the two stations each Sunday night. The subjects for this month are:—

August 1st.—"Masters of Destiny."

August 8th.—"The Prince of Peace."

August 15th.—"Sons of God."

August 22nd.—"Time of the End."

August 29th.—"The Angry Nations."

The Dialogue following was broadcast on Sunday, July 4th, and this and other dialogues are available in tract form, following each broadcast.

Christ's Second Presence.

FRANK: Yes, Ernest, we should indeed rejoice when we realise what wonderful things the Lord is about to do for mankind. Why, all the utopian theories of which the world's poets and philosophers have ever dreamed, come far short of what God proposes to do for the people through the medium of Christ's Kingdom.

ERNEST: Yes, that is a very pleasant thought, but from the practical standpoint, just how is Christ's Kingdom to affect the world? How will it enter into the every-day affairs of life?

FRANK: It will mean a world in which there is no poverty, no wars, no revolutions, no crime, no sickness; therefore no need for doctors; no death, hence no need for undertakers; and then in place of these evils there will be universal understanding, peace and happiness.

ERNEST: That certainly sounds good, but unless the Scriptures thoroughly support such an optimistic outlook, it's just a matter of wishful thinking.

FRANK: I agree. The fact is though that there are hundreds of Biblical promises which tell of this good time that is coming, when even the dead will be brought back to life, to enjoy the blessings purchased for them by the death of Jesus. For example, there is the promise in the 21st chapter of Revelation which says of the time of Christ's Kingdom that, "God shall wipe away all tears from their eyes. There shall be no more death, neither sorrow nor sighing, neither shall there be any more pain, for the former things have passed away." Isn't that grand?

ERNEST: Certainly it's grand. In fact, almost too grand, it seems to me. It is like those proverbial good things that are "too good to be true."

FRANK: Ernest, it is too good not to be true.

ERNEST: Well, it always has been a suffering world, and the easiest thing to believe is that it always will be. Why, don't you realise that it would require miracle working power to accomplish all the things you claim Christ will do for the people, when He establishes His Kingdom?

FRANK: Yes, I certainly realise that, but as I have mentioned before, we, as Christians, believe in the miracle-working power of Christ. Don't you believe what the Bible says concerning the blessings of Christ's Kingdom?

ERNEST: Oh I believe the Bible all right, but there are many things that seem so very difficult to understand. Time and again you have told me about Christ's return and about His Kingdom that is soon to be established. I would like to think more about the second coming of Christ, but somehow that is a subject which seems so vague.

I guess I am like a great many other people in this respect. Perhaps it is my fault and perhaps you can help me. I hope so.

FRANK: Ernest, have you read the booklet I gave you recently dealing with the subject of Christ's second coming?

ERNEST: Yes, and it has been a great help to me, but there are some points I would like to discuss further with you. As I said it is a very difficult subject for me to understand as clearly as I would like to.

FRANK: What seems to be your chief difficulty, Ernest?

ERNEST: Well, there is, for example, that passage in the first chapter of Revelation, the 7th verse, which reads, "Behold He cometh with clouds, and every eye shall see Him." Now in the first place, how could every eye see Jesus up in the clouds? The visibility of the human eye is very limited; and while I grant that God may be able to perform a miracle on the eyes of mankind, enabling them all to see Jesus at the same time, it doesn't seem reasonable to suppose that He will do so. What do you think?

FRANK: So that's your big problem.

ERNEST: That's one of them, yes, is there an answer for it?

FRANK: The answer is, briefly stated, that the Scriptures use the term "see" to denote discernment. The Apostle Paul, for example, says, "We see Jesus." What He meant was that we discern Jesus as the Redeemer and Saviour of the world.

ERNEST: But what about the clouds? How can Jesus be discerned in the clouds?

FRANK: The clouds of this prophecy are pictorial of trouble. In Ezekiel, chapter 38, verse 16, armies that come against Jerusalem in the final phase of Armageddon are said to cover the land like a cloud. In verses 22 and 23 of this same chapter, God tells us that He will defeat this army, and thus save the Israelites then in Palestine by raining down fire and brimstone upon the enemy. The Lord says, "Thus will I magnify Myself and sanctify Myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord." Thus you see, Ernest, in this particular prophecy clouds are descriptive of the trouble that is heaped upon Israel at that time. In the defeat of the armies of Gog and Magog, God's glory is revealed in the eyes of all the nations. Evidently this will, in part at least, fulfil the prophecy of Revelation 1:7 which tells us He will come in clouds and every eye shall see, or discern Him.

ERNEST: I'll accept that answer for the present, but there is another prophecy of the Second Coming of Christ, recorded in the 24th chapter of Matthew. There Jesus says that He will return as a "thief in the night." A thief, as you know, doesn't put himself on display in full view of everyone. It seems to be the opposite to coming in the clouds, where every eye could see Him.

FRANK: You are finding things in the Bible, aren't you? You know, Ernest, that booklet on the subject of "Christ's Return," shows from the Bible that the prophecies pertaining to the subject cover the whole thousand years of the Messianic Kingdom upon the earth. These prophecies reveal, as this booklet points out, that to start with Christ's presence upon the earth will be as a thief in the night, and that later. His presence will be revealed to all mankind.

ERNEST: I can see how that could be. But there are still other prophecies which also seem difficult to understand. I have marked one here in the book of Thessalonians. It says that Christ will descend from heaven with a shout, with the voice of the archangel, and with the trump of God. Now. I know that a thief doesn't shout and blow a trumpet.

FRANK: That's quite true, but at the same time, this passage is fully in harmony with the prophecy regarding the thief-like presence of the Lord. But is that all that you have found?

ERNEST: Oh no, there are still other prophecies about the second advent of Christ that are different from any of these I have mentioned. One of them says that He will come in flaming fire; another says that He will come riding on a horse; another says that He will come and serve food to His followers, another that His feet will stand upon the Mount of Olives, and that there will be an earthquake which will split the mountains in two, and that one of His feet shall stand on one part of the mountain and the other foot on the other part of the mountain. How could Jesus stand on the Mount of Olives and be up in the clouds at the same time? To me, Frank, this is a serious problem. I want to believe that Christ will establish a Kingdom of peace and happiness through which the sphere of His influence will extend to all nations. But when I try to put all of these prophecies together, they don't seem to add up to anything that I can really understand. Can you help me out, Frank.

FRANK: Ernest, you have given me a big order this time but one that can be filled, nevertheless, because the Bible itself harmonises all these apparently conflicting prophecies. We must recognise that they describe a whole series of events covering a period of a thousand years, rather than merely the moment of His coming.

ERNEST: Would you mind explaining that point a little more fully, Frank?

FRANK: A good illustration of what I mean is the manner in which the Old Testament prophecies foretold the first advent of Jesus. Some of these prophecies told of the Saviour's birth, some told of His suffering and death, some told of His riding into Jerusalem on an ass, some told of lots being cast for His garments, etc. Now all these prophecies were different, yet they were all fulfilled in the birth, life, death and resurrection of Jesus. The point is that each one referred to a different time and a different experience in connection with Jesus' first advent.

ERNEST: But how does that illustrate the manner in which the prophecies of the Second Advent are to be fulfilled?

FRANK: For the reason, as pointed out in that booklet, that while Jesus' First Advent covered, in all, less than 34 years, His second presence will continue for a thousand years. Naturally, therefore, the prophecies which describe the

happenings of that long period of time present a great variety of ideas, which if we should try to think of them all as being fulfilled in a given moment, would, indeed, be very confusing.

ERNEST: But, Frank, it doesn't require a thousand years for Christ to come, does it? Regardless of how long He is here after He comes, His coming or arrival must be suddenly, it seems to me.

FRANK: The exact moment of Christ's arrival is not what the prophecies of this advent particularly portray. The prophecies relate to the period of His second presence, referred to by the Greek word *parousia*. We learned in a former discussion that this fact had been obscured in our Bible by a mistranslation of this Greek word *parousia*. According to Greek scholars the word really means presence. It is a proper understanding of this word *parousia*, plus the fact that His presence is to continue for a thousand years, that helps us to understand the matter clearly.

ERNEST: Frank, would you mind giving me an example of what you mean? Perhaps that will help me to grasp the idea a little more clearly.

FRANK: Well, let's take, for example, the prophecies you referred to a few moments ago pertaining to the thief-like presence of Jesus. These prophecies reveal that there is a short period of time immediately following Christ's second coming, when only His faithful followers would know of this important event that is taking place. Following this, the Scriptures show, the fact of His presence will be revealed to all mankind, thus fulfilling the prophecy that every eye shall see Him.

ERNEST: How about the blowing of the trumpet? and the shouting that is mentioned in Paul's letter to the Thesalonians?

FRANK: Another point we need to remember is that God talks to us to a considerable extent in pictorial language, just as we often talk to each other. We speak, for example, of the clouds of war, which sometimes, fortunately, have a silver lining.

ERNEST: Are we to understand that Christ will blow a literal trumpet when He returns?

FRANK: No. A trumpet is used in the prophecies to symbolise a message or an announcement. In the case of our Lord's second presence, this announcement or message is the truth concerning the Divine program for the blessing of the world during the thousand years of Christ's Kingdom. Those Kingdom blessings were foreshadowed by God's dealings with the nation of Israel. There was an arrangement whereby every fiftieth year was to be a jubilee year, during which there was a general share-the-wealth program inaugurated, when the people had their lost homes and lost property restored to them. This jubilee year was introduced by the blowing of the jubilee trumpets.

ERNEST: And there is to be a whole thousand years of jubilee blessings for the world, is that it?

FRANK: Yes, and man's lost home in Eden is to be restored to the whole human race, and the whole earth will become a veritable paradise in which the people will live in happiness forever. You know, Ernest, this is almost too big a subject to discuss properly at one sitting. I feel that I should urge you to read that booklet that I gave you some time ago. I have already mentioned it but I wonder if you really appreciate the valuable information it contains on this all important subject of Christ's second coming?

ERNEST: You mean the booklet entitled "Christ's Return."

FRANK: Yes. My suggestion is that you read the booklet carefully, and then, when we have an opportunity, we will talk the matter over again. Will you promise to do that?

ERNEST: I certainly will. By all means, I'll read it. But Frank, before I believe anything I'll make sure that it's in harmony with the Bible.

Earthly Course Finished.

Word has been received from Gawler, S.A., of the passing of Sister Rusby, who had been a member of the Gawler Class for many years. Sister Rusby had been in indifferent health for some time, but the end came rather suddenly. Our late Sister was much loved by her family, who will keenly miss their mother. Also the friends at Gawler will miss one with whom they had fellowshipped for so long, yet no doubt all will be glad that our Sister's sufferings are all finished, and that she has gone to her reward. It is a precious thought that since we are now living in the time of our Lord's presence, the faithful overcomers as they finish their earthly course, do not need to remain in the sleep of death; but are raised "in a moment" to be with the Lord (Rev. 14:13; 1 Thess. 4: 17; 1 Cor. 15: 51-52), and will soon share with Him in the grand work of uplift for the world.

New Booklets.

Two booklets from England are now available as follows :—

"The Beauty of Holiness" is a 60 page booklet explaining the development of God's plans to make the world holy and showing how the call to consecration is a part of that greater plan. Its principal use is for passing on to Christian friends. Price, 10d. post paid.

"The Golden Future — Our Hope for years to come." This is a useful booklet to convey in a general way the wonderful plan of salvation, and is timely for the days in which we live. Containing 36 pages, price 5d. each, or 3 for post paid.

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Tried in the Fire.

Clothed in his royal splendor, seated upon a throne
A king, in the pride of empire, reaped where he had not sown.
He had built a mighty image, established a decree
That all at the sound of the cymbals, worship with bended knee.
The world acknowledged the order, like slaves obeyed the command,
For the mighty Nebuchadnezzar ruled with an iron hand.

All knelt, save three young Hebrews, brave and strong and free,
Who stood before the monarch in grave humility.
The king rose up in fury from the throne where he sat in state.
“Do you dare to refuse my order? Has my royal word no weight?
Who are you that you should defy me? I am your lord and king !
I command you to kneel and worship. Once more let the cymbals ring.”

“Nay king ! May you live forever! We worship God alone.
He is the great Creator to Whom all allegiance own.
He will serve you well and truly, obey each just command,
But worship belongs to Jehovah, the God of sea and land.
He is able to deliver us, even from you, oh king.
But whether He saves or slays us, we will His praise sing.”

Bound fast in chains and fetters they were in the furnace cast.
The bravest and finest heroes of all the ages past.
Mocked at and scorned by their fellows, they faced the cruel heat,
But those who serve Jehovah can never know defeat.
The flames only burnt off their fetters and set God’s children free.
They walked in the fire uninjured and a miracle they did see.

For the Son of God walked with them. He was their strength and stay.
His power was able to save them, and His grace is the same to-day.
No smell of smoke on their garments, not a hair of their heads could fall
Without the Father’s notice. Can we trust Him to-day with our all?
The golden image is rising out there on the plains again.
We can see it slowly taking shape as it did on Shinar’s plain.

Yes, men are erecting an image to the beast. It is made of gold
And into its cruel clutches the nations are being sold.
Men bow in meek submission, accepting its mark in their hand
Or in intellect acknowledge its right to rule over the land.
All the world is being sold into bondage to the god of gold and might,
And only God’s faithful children will have courage to stand for the right.

Shall we kneel, when the cymbals are sounding, give homage to man-made gods?
Or stand like the Hebrew children and defy the oppressor’s rods
In the courage and strength of Jehovah to Whom our lives were given ;
For we have sworn allegiance to the gracious god of Heaven.
In the fiery furnace, Beloved, our faith is about to be tried.

Shall we be judged and found wanting or stand at the Master's side?

Yes, the image of gold is rising out there on the plains once more,
And bonds and affliction await us as the hungry lions roar.
Our God seeks to test and try us as He tested the Hebrews then,
That He may reveal His presence through the flames, to the sons of men.
If we stand in His strength undaunted, faithful to God and His Word,
We too may be cast into the furnace—but there we will meet our Lord.

The flames—unable to hurt us—will only burn off our chains.
He has promised that, even our garments will not be scorched by the flames.
Then the world and its governing system will recognize our God
By His power to save His people from the fierce oppressor's rod.
Then all men shall be called to worship and to serve the King of kings
Who comes in the clouds of trouble with healing in His wings.

In standing with God Beloved, a wonderful strength is shown.
The weakling follows the crowd still, but the hero stands alone.
Our God is a tower and fortress as He was in the long ago.
To stand for truth while others kneel, requires great strength we know.
Our Captain will stand beside us when the waves are leaping high.
The chains will drop off at His bidding if we on His grace rely.

He will walk with us in the furnace and shield us from the flame.
Our faithfulness to Jehovah will bring honor to His great name.
If we can maintain love's standard when the world is mad with hate.
Trusting in Christ—our Redeemer—the reward will be rich and great.
The world will behold the PRESENCE of the Son of God in the fire,
And acknowledge His righteous judgments AND THAT IS OUR HEART'S DESIRE. L,K.P

Correspondence.

NTH. TERRITORY.

Dear Brother—Glad to note the Radio Work is still going, and no doubt some good is being done to the right type of people, and if it be the Lord's good pleasure He will invite to the High Calling in Christ. And perhaps some who have known these Truths in the past, will be again encouraged. Pleased to know that there is a possibility of extension; however, all these things are in the Lord's arrangement and we only want to co-operate as He opens the way.

The books you mentioned will arrive soon no doubt. At any convenient time send also the following Radio talks—
"The Messianic Theocracy," "Hope for the War-Stricken," "The Jew and the War," "The Millennium," and "Armageddon."

My friend Mr. — and I are having a good time studying Vol. 1, and I think he is genuine and will come to see and appreciate all the good things the Lord has provided in these latter days for His people. Yours in the One Hope.

SOUTH AUSTRALIA.

Dear Brother in Christ—Please accept L1 postal note for the Wireless Fund. I feel sure that if we venture to extend the Wireless programme the Lord will raise the needed funds in His own way for we have a rich Heavenly Father. (Psa. 50:10-12.)

I am receiving the "Watchers of the Morning" direct from America now, and it is indeed Meat in due season, and I enjoy the Scriptural food from its pages.

The Frank and Ernest session would be a Godsend to Adelaide, if put over a local station. God is blessing your effort, and will increase the work, if we put forth our best endeavours. I remain, Yours sincerely.

SOUTH AUSTRALIA.

Bearean Bible Institute—Dear Sir—I want to thank your Institution very sincerely for the interest and help you, have shown us in our sad loss. Our little son was only 4 years and 11 months; so full of energy and so happy. Life seemed to hold so much for him, he was loved by all who knew him. He was our eldest child; we have another little boy, who misses him.

In these sad times so many questions enter one's mind. Is there an afterlife? We all believe and hope so. How will

we meet again, and will our little boy know us as he did on this earth? Do we all live together in the next world? We know our little darling was free from sin. Why do these things happen? In the country where we live our children are all we have to live for.

Would you kindly send me the books mentioned in your papers—"Foregleams of the Golden Age," and "The Divine Plan of the Ages" and any free literature that may be helpful. I am enclosing 3/3. Yours very sincerely.

SOUTH AUSTRALIA.

Berean Bible Institute—Dear Sir—Please find enclosed 10/-, and would you kindly forward me the following books:—"Daily Heavenly Manna," "Foregleams of the Golden Age," "The Beauty of Holiness," "The Golden Future," "Some of the Parables," "Hell, Death, Spiritism."

If you have enough to spare will you please send me a copy of all Frank and Ernest talks except those which appear in the "Peoples Paper" and I would also like some back ones. I can pass them to others who live around and would be pleased to read them. Names of the back talks are "God's Remedy," "The War of Survival," "The Third Heavens," "The Last Days," "What is the Soul," "Jerusalem," "The Second Advent," "The Sun of Righteousness," "The Jew and the War," "God Has a Plan," "God's Promises," "John the Baptist not in Heaven," "A People for His Name," "The Millennium," "The Earth Removed." I will gladly pay postage, and we find the "Peoples Paper" a great help.

If there should be change please keep it to go towards sending papers to someone else. I would be pleased if you could name some other books I could buy suitable for children as we are nearly finished "Son of the Highest." Thanking you for sending us the Light when we lost our little loved one. She is only sleeping. I am, Yours sincerely.

NEW SOUTH WALES.

My Dear Friends—I have just received your latest notice in regard to the other new station that will be on the air proclaiming the good tidings from the 18th and thereafter. This is so much more to give God thanks for, while it is yet called today, the day of light and liberty, for soon the night will come when liberty will not be ours as we enjoy it today.

We have been listening in on Sunday nights with great interest, although the messages have not been very clear at most of the time. The only time we could hear it plain is when the other station might stop for a minute or two. I am hoping and praying that we may be able to get it clearer on 3SH, and have less of the interruption.

Will you please send me 300 of the advertising slips and I will put them on ground that I have not touched yet. I will send 5/- to pay for the slips. Best wishes to Frank and Ernest and my prayer also and Christian love to you all. I am ever your Brother by the grace of God.

NEW SOUTH WALES.

Dear Brother—Greetings and Christian love in our Redeemer's Name. Hoping you are still being given the spiritual guidance and physical energy to carry on the Lord's work in a manner pleasing to Him and with the blessed assurance that those who hear the Message may be comforted, whether through the printed page or by the Radio. Now, knowing the work cannot be carried on without finance, I herewith enclosed £ 1, to be used in proclaiming the Good News in whatever phase of the work you choose. I remain, by His grace, Your Brother in Christ.

VICTORIA.

Berean Bible Institute—Dear Sir or Madam—I am enclosing card and would be very happy to receive literature which you mention. I thank you very sincerely for your interest in me during my great sorrow, and I sincerely trust that in reading it I shall find the comfort which you by sending it, would like me to find. Thank you again; Yours faithfully.

VICTORIA.

Dear Brother—Yours to hand recently and very pleased to note its contents. It is splendid to think that the message can be extended to Swan Hill, 3SH, and I trust and pray that we shall be pleased with the results and if the Lord will, that it may be able to continue for a good season. Yes, I shall be glad of circulars advertising 3SH when they are available. As yet the way is not yet right to get away down the line, but I hope an opportunity will come along.

Mr. — rang me on the phone an evening or two ago and enquired when I could give another address. He said several were enquiring and he thought the indications were that quite a number would go along. Although at the last meeting mention was made of the possibility of holding another meeting, it was not pressed, but thought best to wait and see if it was desired. So, I have been making preparation and all being well we will go on with another in a week or two.

The prayers of the brethren are humbly requested that the Lord may fit me as His messenger again on this occasion and that His blessing may be realised by faithful ones who hear and understand.

With warm Christian love; Your Brother in Christ, by grace.

VICTORIA.

Dear Frank and Ernest—I wrote to you a few weeks back for some literature respecting the Second Coming of Christ and the booklet, "God's Plan in Brief," for which I thank you for sending so promptly, and also for your

answer to the Seventh Day Adventist problem.

I have been baptized in the Baptist Church but I could not agree to their doctrine; at present I do not belong to any order but I have been trying to seek truth whenever I can, and hearing your broadcasts through 3GL I was greatly interested. I have a friend who is a Seventh Day Adventist, and we have been holding a weekly service at my home on Thursday evenings; he insists that it is God's will, that it is a command for us to keep Saturday as the Sabbath. Also my friend states that there is no hope after the Gospel Age closes for salvation to all who have not received Christ during this period of grace.

I would be pleased for any comforting literature which you can send. I am enclosing 5/- for the book "The Divine Plan of the Ages," priced at 1/3, and with the balance you can send me whatever literature you think will be most beneficial to me.

Trusting that God will bless your work and may there be a great pouring out of the holy spirit upon the poor world. May God bless and keep your light ever shining. Yours seeking light.

(The book "The New Creation" in which there is a full chapter on the Sabbath Question, is recommended to all who have doubts on the subject of the seventh day; also the pamphlet, "An Answer to a Seventh Day Adventist" is available to all.—B.B. Institute.)

Frank and Ernest—Dear Sirs—I am interested in your talks over the air, and would be pleased to have any literature you have concerning the second coming of our Lord. Praying God's blessing on your good work. Yours in His service.

Dear Frank and Ernest—I have been listening in on our radio to your Bible Talks with interest, on Sunday nights. Will take advantage of your kind offer to supply free a pamphlet on Bible Revelations. Please send me one to above-named address. Thanking you. Yours faithfully.

Frank and Ernest—Gentlemen—Listening in to 3GL, Sunday night, to your very fine exposition of "The Earth Removed" I noted you invited requests for literature concerning the subject discussed. Would you kindly remit same to me at above address. Yours in sincerity.

Frank and Ernest—Bible Institute—Dear Sirs—My wife and I are very interested in your interpretation of the Bible, and look forward to your discussions every Sunday night.

Will you kindly post on the booklet on the Second Advent of Christ, and any pamphlets you may have to spare? Thanking you in anticipation. Yours truly.

Frank and Ernest—Will you kindly forward me the little book so much spoken of in the 9 p.m. Sunday night broadcast, and oblige. Yours in Christ Jesus.

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**Volume XXVI. No. 7 MELBOURNE, 1st JULY, 1943 Price—
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The Royal Law--The Golden Rule.

Mat. 7: 1-14.

IN this lesson we have another leaf from our Lord's great Sermon on the Mount. These words of the great Teacher are directed especially to His consecrated people. Although there were multitudes within the hearing of our Lord's

voice, all of whom belonged to the typically consecrated nation, yet our Lord addressed Himself specially to His twelve chosen disciples, who were being particularly and fully instructed, that they might later be the teachers of the church, the twelve foundations of the heavenly kingdom, represented symbolically in the New Jerusalem of Revelation. Rev. 21: 14. .

True, many of the features of the royal law were then and still are sound advice for all who can receive them; but the fact remains that comparatively few are blessed with the opening of eyes and unstopping of ears to permit their appreciation of these holy pearls of truth; and assuredly they were addressed to and intended for only those who could receive them. Thank God for the good hope that ere Icing, the kingdom being established. all the blind eyes shall be opened, all the deaf ears shall be unstopped, and that in God's "due time" these precepts of the Golden Rule of love will be appreciated by all and be applicable to all—and those who hear (obey) them shall live.

Following the Lord's example and injunction it should be our endeavour to set meat in due season, "things new and old," before the household of faith, the children of the kingdom, and not before "dogs"—those who are still outside of divine favour, who have not yet received the grace of God and been adopted into His family and constituted sons. These precious truths are pearls of great price—of great value—to those who have the hearing ear and the understanding and appreciative heart—those who have been begotten of the spirit and are "new creatures in Christ Jesus," seeking to live the new life. In verse 6 of this chapter the Lord points out that it would not be wise to attempt to present these matters to the brutish, the swinish, knowing that they would not appreciate them; but would merely feel a disappointment and resent our good intentions to our injury. Our Lord's words in verse 6 are in full accord with those of Solomon, "Reprove not a scorner, lest he hate thee." Prov. 9; 7, 8.

It is to the household of faith, then, that the Lord says, "Judge not that ye be not judged." It is useless that we give this advice to others than the pupils in the school of Christ, for not having put themselves under the instruction of the great Teacher it gives evidence that His instructions are not appreciated by them. But all true disciples (learners, pupils) should give earnest heed to this instruction, and should understand that it contains a very important lesson, which unlearned will render them unready for the great examination, unready for graduation, unready for the kingdom; because in their examination this will be one of the tests. If they have been fault-finding, cynical, hypercritical, etc., judging others harshly and uncharitably, it will be a clear token that they have not developed the spirit of Christ, the spirit of love,—which is full of kindness and consideration: hence such would be judged or condemned as unfit for the kingdom, for according to our way of judging others we will be judged—since nothing else will better demonstrate our true spiritual condition,—the presence or absence of love.

Whatever measure of mercy and generosity we mete out to others will be the measure of divine mercy that will be extended to us. If all the Lord's people could have well impressed upon their hearts this lesson from the great Teacher's lips, how wonderfully it would affect their attitude towards others, in thought as well as in deeds.

Rafters in their Eyes.

Emphasizing this lesson, our Lord suggests that those who are always finding fault with the "brethren" who, like themselves are seeking to walk in the narrow way—who can never see the noble efforts of the "brethren" to copy the Master, but are continually picking at them, are the very ones who have the greatest of faults in themselves—lovelessness. The exaggeration of our Lord's words of reproof to this class seems to imply a vein of sarcasm, for literally He says, Why do you stare so at your fellow who is troubled with a grain of sawdust in his eye, while you have a whole rafter in your own eye? All the "brethren" are more or less troubled with difficulties of one kind or another, weaknesses of the flesh,—because all have the treasure of the new nature in imperfect earthen vessels—marred by original sin. "There is none righteous, no, not one" absolutely perfect. Yet the brethren whose hearts are full of love, even though they have sawdust in their eye of faith, or intellectual discernment or spiritual discernment, and perhaps also splinters in their hands, which affect all the deeds of life, and render their work imperfect, and though many of them have splinters in their feet also, so that their walk is by no means perfect, as they would desire it to be—yet if they have the spirit of faith and of love and of sympathy, the spirit of Christ, they are His, and far more acceptable to Him than any could possibly be who are devoid of the spirit of love and sympathy, and who therefore in this parable are represented as wholly perverted in their judgment of others, because possessing so little of the Lord's spirit and so much of the spirit of the Adversary—the great "accuser of the brethren."

This loveless, fault-finding, brethren-accusing class the Lord denominates hypocrites. Why? Because in finding fault with others they are evidently wishing to give the inference that they are not afflicted with the same malady of sin themselves; they evidently wish to give the impression that they are holy, and since they know in their own hearts that this is untrue, and that they have many failings, many imperfections—therefore their course is hypocritical, false, deceptive, displeasing to God. Their claim that their fault-finding is prompted by love for the erring and a hatred for sin is deceptive and hypocritical as our Lord's words clearly show. Otherwise they would find plenty to do in hating and condemning and battling with their own sins and weaknesses;—casting out their own rafter of self-conceit and hypocrisy. The experiences thus gained would make them very tender and merciful and loving in their assistance of others.

All of the "brethren" should carefully view this picture which our Lord portrayed, and should note well to see whether or not they have any of the evil disposition of heart—fault-finding, nagging, harsh criticism and denunciation—different degrees of the same fault. If they find any trace of such a "beam" of lovelessness and self-conceit in their spiritual eye, they should go at once to the great Physician and have it thoroughly eradicated, that they thus may speedily become gentle, sympathetic assistants to the "brethren," and be prepared for the great work of the Millennial age—the kindly and sympathetic opening of the blind eyes of humanity and the healing of all the wounds of sin.

Tying Grape Clusters to Thorn Bushes.

But while we are not to judge our “brother,” who with us professes to be endeavouring to walk in the footsteps of our Master, and who gives any evidences at all of sincerity in the matter, we nevertheless are to do a certain kind of judging as respects mankind in general. Elsewhere the Lord intimates that “by their fruits” we are to “know” grape vines from thorn bushes, and figs from thistles. And in this sermon He intimates that we are to judge or discern as between the brethren and “dogs” and “swine”—the selfish, the sensual, who mind earthly things and who have never been begotten of the spirit of God. We may know these by outward evidences, for “If any man have not the spirit of Christ he is none of His”; and if he is none of

His, not a branch of the Vine, we are not to waste our time in trying to tie on to him bunches of the fruits of the Vine. We are not to attempt to deceive others or ourselves by helping to counterfeit the true holy spirit in the selfish, unregenerate world. We are not to expect that this class, whose appreciation is only for earthly things, to appreciate holy, heavenly things. We are not to expect that the swinish and grovelling, who think only of money and the things of this life, would appreciate the pearls of truth which are so precious in the sight of the brethren, begotten of the spirit.

This does not mean that we should never bring holy things to the attention of those who are not the Lord’s consecrated people; but it does mean that a mere presentation of the first principles of righteousness and truth should quickly manifest to us those who have an ear for the truth, and those who have not,—that finding the hearing ear we might give diligence to serve it, and finding the ear closed we might cease to waste our time, knowing that the effort would be fruitless as respects the calling of this Gospel age—to saintship, to the divine nature, to joint-heirship in the kingdom. The Millennial age will soon be ushered in, and that will be God’s time for opening the blind eyes, and unstopping the deaf ears. Let us not be wise above what is written; let us attend in the present time to the work which God has appointed for this age, and leave for His appointed time the general work for the world of mankind.

How to Overcome Loveless Self-Conceit.

Returning to the lessons which the “brethren” must learn, and possibly having specially in mind the correction of the tendency to judge one another, our Lord gives instructions how these wrong qualities may be eradicated. We are to ask of the Lord the needed measure of love and sympathy which will hinder us from judging others, and which will help us in correcting our own defects. If we ask sincerely, truly, we will receive His grace and help in this direction. And while asking, it is our duty to be seeking the things which we lack, the holy spirit of love to fill our hearts: and if we seek it we shall find it. We are to knock upon the Lord’s storehouse of grace and blessing by continued efforts, as well as prayer without ceasing, and as a result it will surely be opened to us. The asking, the seeking, the knocking, will all imply faith in the Lord, which will be pleasing in His sight, and it will also imply faithfulness on our part and a desire to be conformed fully to the Lord’s will. And these good desires of our hearts will be gratified, because, as an earthly parent would respond to his child’s request for earthly food, so will the Lord respond and supply grace in every time of need to His children. He will not deceive us nor give us evil things, when we desire the good, but will do for us exceedingly abundantly more than we could ask or think; for is not our heavenly Father much better than any imperfect human father could possibly be?

Luke’s reference to this discourse (11: 13) declares that the good thing that God will be pleased to give these asking, seeking, knocking ones, is His holy spirit. And this is exactly what is needed, as an offset to the unholy, unloving, selfish, judging and fault-finding spirit of the flesh, which must be cast out. The antidote to the poison is that we should be filled with the holy spirit, the spirit of love, for “love worketh no ill to his neighbour”; love “suffereth long and is kind”; love “is not puffed up” to see the faults of others and to be blind to its own; it “vaunteth not itself” to be a general critic, fault-finder and “accuser of the brethren.” Love is sympathetic, helpful, the spirit of God. 1 Cor. 13: 4, Rom. 13: 10.

The Law of Love.

“Therefore, all things whatever ye would that man should do to you, do ye even so to them.” The word “therefore” shows the connection between this and the preceding features of the lesson: it signifies that this will be a test or rule by which we may discern when and to what extent we are misjudging the motives of others, and officially endeavouring to perform the very delicate operation of removing their splinters. This verse is therefore known as the “Golden Rule,” the rule which God would have His people use in respect of all the affairs of life, especially in their relationship and dealings with the “brethren.” When disposed to find a fault, or pick a flaw, when disposed to condemn another or to criticize another’s faults, or to hold him up to odium, we can generally know of the propriety or impropriety of so doing or thinking by asking ourselves the question: Would I wish the brother to do, to say or to think thus respecting me, if I were he and he were I?

This rule, closely followed, will very generally be a guide, and yet instances have been known in which the Lord’s people seemed so anxious for an excuse for slander, for evil speaking, for gossip, that they found some kind of a way of excusing themselves for a violation of the Golden Rule, even when they remembered it and at heart wished to obey it. Let us be very careful how we handle the Lord’s Rule—that we do not handle the Word of God deceitfully—that we do not blind and deceive ourselves respecting its true importance—that we do not thus vitiate and impair our consciences—that we do not thus thwart our prayers for the holy spirit. For the holy spirit can flow into our hearts only as the channel is open; and the channel can be kept open only by keeping this Golden Rule continually at work at its full gauge. This Golden Rule and all these lessons, that seem so new because presented by the great Teacher in a clearer and sharper light than ever before, were nevertheless the gist, or essence of the Mosaic Law, and of the Lord’s teachings through the prophets.

“Do unto others as ye would that they should do unto you.” This is positive goodness, living, active love. If mem-

bers of the New Creation fail at times to comply with every feature of this Golden Rule, the Law of their being, it must be to their serious regret unless they are merely “babes” in the new way. And if any violation of this rule brings pain or regret, it is a sure sign that the violation was not wilful, not of the heart, not the New Creature’s violation of principle, but, at most, a violation connived at or stumbled into by the flesh, contrary to the desires of the spirit or intention. However, in proportion as the new mind is alive toward God, and zealous to do His will, in that same proportion it will be quick, and energetic in guarding the “earthen vessel” in which it resides. It will put on the armour of God, that it may be able to fight a good warfare against the weaknesses of the flesh. It will insist that if an error has been committed, either in word or deed, a restitution, with good interest, shall, if possible, be quickly rendered; that thus the “earthen vessel,” finding itself opposed and put to shame, may become less active in its opposition to the new mind.

This law of the New Creature affects his relationship to God. He recognizes the meaning of the expression, “Love the Lord with all thy heart, with all thy mind, with all thy being, with all thy strength.” He finds no room for self here, except as self shall be fully in accord with God. This affects his relationship with the brethren, for how could he love God, whom he has not seen (except with the eye of faith), if he does not love the brethren who have God’s Spirit, and whom he has seen with the natural sight? (1 John 4: 20, 21.) As he learns to consider carefully in his dealings with them, to do for them and toward them as he would that they should do for him and toward him, he finds that it effects a great transformation in life; that this is not at all the rule or law under which he himself and others have been accustomed to live, to think, to act, to speak.

He finds that as he would like brethren to act kindly toward him, and speak gently to him, so he should speak and act kindly and gently to them. As he would like to have them be patient with his imperfections and weaknesses, and to draw the mantle of charity over these human defects, so he should do toward them. He finds that as he would not like to have the brethren speak evil of him, even if the evil were true, so he should be kindly affectioned toward them, and “speak evil of no man,” but “do good unto all men,” especially to the household of faith. As he would not like to have others expect of him more than he could reasonably do, so he would not expect of others more than they could reasonably do. The same principle would operate also in respect of the world and its affairs. The whole course of life is thus gradually changed; and, as the Apostle suggests, this change comes in proportion as we “behold the glory of the Lord”—in proportion as we come to appreciate and learn to copy the grandeur of the divine character ruled by this Golden Rule of Love. 2 Cor. 3: 18.

As our new minds, new wills, begotten of the holy spirit, develop, they are gradually “changed from glory to glory” of heart quality; and thus changed in our hearts, our minds, our wills, our intentions (and so far as possible also outwardly), we become fit or “meet,” according to the divine promise, for the great and final resurrection change, when that which is sown in weakness and corruption shall be raised in power and glory, a spiritual New Creation,—the Christ of God. Various good and helpful advices, admonitions and suggestions are given us by the apostles and repeated and endorsed by various of the brethren, as profitable for reproof, for correction, etc.; yet, after all, the Law, the whole Law, under which the New Creation is placed by her Head, is this Law of Love, this Golden Rule. Rightly appreciated, it would mean that many things now done by the New Creation would be done no longer; and many things now neglected by them would be performed with zeal and assiduity.

Narrow is the Way.

Our Lord intimates that such a life of carefulness respecting not only our actions but also our words and even our very thoughts (which are the springs from whence proceed our words and actions) will be a very “narrow way”—a difficult way. And yet it is the only way by which we can hope to enter into the life and kingdom joys which are now set before us in the Gospel call. The broad way, the easy way, the selfish way, the worldly way, does not lead in this connection. Or (b) it may be understood to refer to a future life and Job’s confidence that though his sickness might result in death, yet it did not mean in him an end to the kingdom; on the contrary, it leads to death. The many are going in that way now, and only the few find and enter into the strait gate and narrow way to the kingdom and its glory, honour and immortality.

PEOPLES PAPER AND HERALD OF CHRIST’S KINGDOM.

Published by the Berean Bible Institute, 19 Ermington Place, Kew, E4, Melbourne, Victoria, Australia.

Broadcasting.

ANOTHER month of the Radio witness since last report confirms the expectation that some real good is being accomplished by this weekly broadcast to the homes of the people. Not that large numbers are responding and desiring literature, though there have been more enquiries of late, but rather, that those who do respond show sincere appreciation of the message brought to them by this co-operative effort of the brethren under the Lord’s providential overruling. We have confidence in the Lord adding the increase, either now or later on, as only He can do. -

Another most pleasing feature is that some of the brethren, especially those in isolated places, are finding encouragement and fellowship by listening to the sessions over the air, even if, as in some cases, it is not received perfectly. While most of the broadcasts are on the fundamental outlines of the Plan, suitable for those unacquainted with the Truth, yet the Lord’s people never tire of hearing the grand old story, and such topics as “A People for God’s Name,” which was explained in one session last month, covered the subject of the Christian’s hope in a way that could not but encourage the most advanced of the Lord’s people. The point to impress is, that the broadcasts are not only for beginners; for instance, on July 4th the subject will be “Christ’s Second Presence,” and no doubt all the brethren who

can hear this will appreciate it.

It could be mentioned that there is a possibility of some extension of the witness by radio and enquiries are being conducted with this in view. While it is felt that 3GL is doing nicely, and certainly takes quite a sum to keep it going, nevertheless there are some additional means available for a small extension, and the Lord's will is being sought in the matter. The brethren can assist greatly both by prayer and seeking to make known these broadcasts wherever they can be heard. Let no one miss an opportunity now, while there is still the privilege of serving the message of the Kingdom to hearing ears. Advertising slips may be had for the asking.

The subjects for the weeks ahead are as follows:—

July 4th—"Christ's Second Presence."

July 11th—"God's Lightnings."

July 18th—"Immortal Worms."

July 25th—"The Romance of Christ's Kingdom."

August 1st—"Masters of Destiny."

The Dialogue printed below was broadcast on Sunday night, June 27th, and is now available in tract form for all who can use copies to advantage.

The Earth Removed.

ERNEST: In some of our previous discussions you have told me that the end of the world foretold in the Bible does not mean the destruction of this literal planet upon which we live, that actually the earth will never be destroyed but that the dead will be resurrected and live on it forever. Is that right?

FRANK: Yes, that's right, and it's Scripture. That, indeed, is what makes it right. In Ecclesiastes 1:4 we read the plain statement that "the earth abideth forever."

ERNEST: That should settle the matter, but it doesn't.

FRANK: Do you mean to imply that we can't depend on what the Bible says?

ERNEST: No, I don't mean that, but you see, the Scriptures say more on this subject than what you have quoted, and that's what makes it hard to arrive at a conclusion. For instance, take this passage here in the 46th Psalm which, by the way, was called to my attention by that booklet you gave me entitled "Good News."

FRANK: Did you enjoy the Good News booklet?

ERNEST: Indeed I did. It gave me a most satisfying outlook concerning the new world order which God will establish following the present distress of nations. But there is one part of the prophecy in the 46th Psalm on which I would like to have further information, namely, the statement which reads, "therefore, will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea." Now, I wish you would explain to me how the earth can abide forever, and at the same time be removed. On your side, you have quoted a text which says that the earth will remain forever, and on my side here is this one in the 46th Psalm which tells us that it will be removed. What shall we do about it?

FRANK: Ernest, the first thing to do about this problem is to find out, if we can, whether or not the term earth is ever used in the Bible in a symbolic or pictorial sense. Perhaps, in the passage you have quoted, the Lord is talking about a symbolic earth; just as He sometimes, for instance, speaks of symbolic sheep.

ERNEST: That might be a convenient way of explaining it, but how could we know for sure it's the right way? Does the Lord ever use the term earth in a pictorial sense?

FRANK: Yes, on this point, I think you will find the first verse of the 34th Chapter of Isaiah very interesting.

ERNEST: Did you say Isaiah 34: 1?

FRANK: Yes, that's right. This is a prophecy relating to the same period of time as that of the 46th Psalm from which you have just quoted. It's one of the prophecies describing present world conditions.

ERNEST: I have it now, and it reads: "Come near ye nations to hear: and harken ye people: let the earth hear, and all that is therein; the world and all things that come from it; for the indignation of the Lord is upon all nations."

FRANK: You read a part of the 2nd verse also. However, did you notice the statement, "Let the earth hear"?

ERNEST: Yes, I did.

FRANK: Well, do you happen to know where the ears of the literal earth are located? Or in other words, just how does the literal earth hear the words of the Lord?

ERNEST: Oh, I don't think this means the literal earth. It's sort of poetic language, in which the word earth is used in an accommodated sense.

FRANK: I quite agree with you. And in the third verse of the same chapter it says of the armies which participated in Armageddon, that the "mountains shall be melted with their blood." This, obviously, is also symbolic language, because blood would not melt literal mountains, no matter how much there might be of it.

ERNEST: I guess I'll have to agree, Frank, that at least sometimes the Lord uses the word earth in a pictorial sense. But then, how do we know that He has done so in the 46th Psalm? It sounds to me like pretty plain language when it says, in so many words, that the earth is removed. Don't you think so?

FRANK: Not necessarily. As a matter of fact, this very prophecy contradicts your conclusion, when you read it all. In the 6th verse it says that the earth is "melted."

ERNEST: Well, of course, it could be 'removed by being melted—that seems to work out all right.

FRANK: You may think so, but the curious thing about it is, that when we get to the 10th verse, we find that the literal earth is still in existence, and that God's name is exalted in it. Would you like to read the 10th verse?

ERNEST: I surely would. It reads: "Be still and know that I am God; I will be exalted among the nations. I will be exalted in the earth."—Frank, how could God's name be exalted in the earth, after the earth is melted?

FRANK: That's what I want you to explain. That is, you will need to explain it, if you still insist that it's the literal earth, that in the 2nd verse is said to be removed. If you are ready to agree that it's a symbolic earth that's removed, then there's no difficulty in understanding how the literal earth can still be here, and God's name exalted in it, as indicated in the 10th verse.

ERNEST: Frank, I'll have to agree to that. But tell me, just what is the symbolic earth that's removed? -

FRANK: Perhaps the simplest answer to that question is to say that it's an order of things. It's what Paul calls this present evil world. That takes in about everything that men think of as making up a civilization, or governmental arrangement of nations. In verses 6-10 the prophet gives us a pretty clear idea of what is meant by the removal of the earth, and the mountains. The mountains are evidently symbolic kingdoms. Ernest, perhaps you had better read these verses.

ERNEST: I'll be glad to. My Bible is still open to the place, and they read: "The nations raged, the kingdoms are moved; He uttered His voice; the earth melted. Come behold the works of the Lord, what desolations He hath made in the earth; He maketh wars to cease unto the ends of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire." Frank, that would suit me better if it said tanks instead of chariots.

FRANK: It means the same. The prophet used the language with which he was acquainted. The prophecy, however, is concerning the present time, when war is being waged unto the ends of the earth, and God's promise is that He will use these conditions to make an end of all war; and that He will finally say to the raging nations, "Be still and know that I am God."

ERNEST: The symbolic earth, or the order of things, that's removed by God, is, then, as I see it, the one that is characterized by selfishness and war; and in its place God will establish a new world in which there will be no war. But Frank, why should anyone be fearful of such a wonderful outcome of world problems? In the text I read at the outset, it says, "Therefore, will not we fear, though the earth be removed." I should think everyone would be glad to see a warlike order of things removed.

FRANK: They would if they understood what was happening. Those who are said not to fear, are the ones who are acquainted with the prophecies, hence know the significance of present world events. Jesus tells us of these same events, and says that they would mark the time of His second presence and the establishment of His Kingdom. He explains that because of the great distress of nations, incidental to their overthrow, men's hearts would fail them for fear, as they look forward to the things coming upon the earth.

ERNEST: Yes, I remember Jesu's prophecy. He said that there would be upon the earth distress of nations, with perplexity, and that it would be a time of great fear. I believe I get the thought now. It is, that those who understand God's part in what is taking place, are not fearful, because they know what the outcome will be; others, however, are fearful. Well, it certainly has worked out that way in my case. What little knowledge I have of the prophecies pertaining to God's new world of to-morrow has meant much to me in these dark days of world distress. But Frank, tell me this, what is meant here in the prophecy by the statement, "though the waters thereof roar, and be troubled"?

FRANK: Jesus mentioned the same things in His prophecy relative to this time. It seems to represent an uprising of the peoples and nations of earth against oppression. Turn to the 17th chapter of Isaiah, verses 12 and 13, and I think you will find the Scriptural explanation of this symbol.

ERNEST: That's just what I'll do. Now, let me see, Isaiah. Here it is,—and here's the 17th chapter—verses 12 and 13. They read: "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of many waters. The nations shall rush like the rushing of many waters; but God shall rebuke them." Well, that's certainly plain enough. Now I can see what is meant by the mountains being carried into the midst of the sea. It simply

means that in this uprising of people and nations, when they all go to war against each other, that the kingdoms of this world are engulfed in the trouble. But what is meant here by the statement that God will rebuke these nations?

FRANK: In the 4th chapter of Micah's prophecy, verses 1-4, we have another description of the establishment of Christ's Kingdom. Here again we are told of the destruction of earth's war machines. In this prophecy also it says that God will rebuke strong nations afar off, and that as a result they will beat their swords into ploughshares, and their spears into pruning hooks, and so on. God's rebuking of the nations, therefore, is evidently the imposing upon them of His iron rule of righteousness whereby they are compelled to give up their warlike attitude and methods and swing in line with earth's new King, Jesus, the Prince of Peace.

ERNEST: Just one more question, Frank, if you don't mind. In this prophecy of the 46th Psalm, where it speaks of those who do not fear because of the great time of trouble with which the present age comes to an end; it also says that God will help "her," and that right early. What does that mean. Who is here referred to?

FRANK: This is a promise to the church of Christ, indicating that she will be united with Christ during this period. To this same class Jesus said: "When ye see these things begin to come to pass, then know that your deliverance is near." It is the hope of the church to reign with Christ in His new Kingdom, and this promise is calculated to assure all the true followers of the Master that their hope is soon to be realised. In view of present world conditions, the entire

prophecy means that the Kingdom of Christ is indeed near. This should be a great source of comfort to all, in these dark days.

ERNEST: It should certainly be a great comfort to Christians who believe the promises of God. But Frank, are the faithful footstep followers of Jesus the only ones who are to receive the blessings of Christ's Kingdom?

FRANK: Far from it, Ernest. The blessings of Christ's Kingdom are to be made available for the whole world of mankind—that is, as many as obey the laws of that Kingdom when it becomes operative in the earth. The church will share with Christ in the work of dispensing Kingdom blessings. It is the church that is described in Revelation 22: 17 as the bride of Christ and the text says that the spirit and the bride will say Come, and partake of the water of life freely. This water of life comes from the symbolic river of life, and on the sides of this river are the trees of life the leaves of which, we are told, are for the healing of the nations. There's much more about this point in that Good News booklet you mentioned in the beginning.

ERNEST: I know it; and I was impressed with the statement made near the close of the booklet to the effect that if we can grasp the significance of the Good News of the Bible it will brighten our days no matter how dark they may be, and irrespective of what the immediate cause of the darkness may be; for even death itself is to be destroyed when Jesus becomes King over the whole earth. I just wish everybody could read that booklet.

FRANK: So do I, and everybody is welcome to a copy, free, if they wish to send for it.

Dialogues in Tract Form

As a result of the Radio witness all the Dialogues thus far broadcast are available in leaflet form, for passing on where good may be done. It is not intended that these should be distributed generally, but rather handed personally where there is some good desire for such reading matter. All friends who can place them to advantage are welcome to supplies. The subjects are as follows :—

“God's Remedy.”

“God's New Order.”

“Freedom from Fear.” “The Truth about Hell.” “The Messianic Theocracy.” “Paradise and the Thief.” “Where are the Dead?” “The War of Survival.” “The Third Heavens.” “The Last Days.”

“What is the Soul?”

“Hope for the War-Stricken.”

“Jerusalem.”

“The Second Advent.”

“The Sun of Righteousness.”

“The Rich Man and Lazarus.”

“The Jew and the War.”

“Armageddon.”

“God Has a Plan.”

“God's Promises.”

“John the Baptist not in Heaven.”

“A People for His Name.”

“The Millennium.”

“The Earth Removed.”

Further leaflets in connection with the radio work are available as follows:

“Coming Back from Hell Soon.”

“The End of the World.” “Zionism in Prophecy.”

“Peoples Paper” Subscriptions.

As mentioned in the report on the work in this issue, the subscription to “Peoples Paper” will now be 3/- per annum, instead of 2/6. The extra 6d. will cover the additional postage cost on the majority on “Papers” sent out, and does not mean extra being received for the production of “Peoples Paper.”

Question Box.

Question.—Does the word “first-fruits” in 1 Cor. 15: 20-23, refer to our Lord Jesus only, or to the Christ, Head and Body?

Answer.—In verse 20 the Lord Jesus only is referred to. This must be so because at the time of Paul's writing only the “Head” of the Christ had experienced the resurrection change. (Acts 26: 23; Col. 1: 18.) The body members must await in the sleep of death until awakened at the second presence of the Lord. (1' Thess. 4: 13-17.) In the 23rd verse the church, the body of Christ is referred to. In this verse the Apostle describes the order in which the resurrection takes place; the time is referred to in verse 52. The “last trump” mentioned here is the same as “the trump of God” in 1 Thess. 4: 16. Other texts referring to the church as the “first-fruits” are found in Jas. 1: 18, Rev. 14: 4.

Question.—What is the Apostle's meaning in 1 Tim. 5: 24-25?

Answer.—These verses connect with the 22nd verse. “Lay hands suddenly on no man,” etc. The Apostle intimates

that a laying on of Timothy's hands on a fellow-labourer in the vineyard would signify his approval, or endorsement; so that if the man turned out poorly in any respect, Timothy would share in his demerit. This would apply to the appointment of elders and deacons in the church. These must be "proved" before being appointed. 1 Tim. 3: 1-10. The shortcomings of some men may be estimated fairly quickly, while those of others may require "after-proof." So also some good deeds are evidently and unmistakably such; whilst some are "otherwise," i.e., they are really good, but not so obvious; time is needed to bring out the latent goodness.

Question.—In what sense can the statement in Job 19.26 be true, since we understand he will not have power as a human being to "see God"?

Answer.—The passage might be understood in two different ways: (a) As an expression of Job's trust in the Lord that notwithstanding the serious malady with which he was afflicted, and the apparent utter destruction of his skin, by a loathsome disease, yet he hoped for recovery and that he should yet see God's hand in the permission of the severe experiences through which he was passing, and praise Him in the flesh and in health. See Job 42: 10-17 everlasting extinction. As previously stated (Job 14: 15) God would call and he would answer in his flesh. His seeing God in the flesh should not be understood, as that is impossible, of which our Lord said, "No man hath seen God at any time," and of which the Apostle says, "Whom no man hath seen nor can see." During the "times of restitution" under the favourable influences of Messiah's Kingdom, Job, together with all the willing and obedient of mankind, will be lifted up to the perfection of human nature from which Adam through disobedience fell. When man's original likeness to God is restored to Job, it may be said that he will "see God" for he will perfectly understand the character of God. God's laws will be written in the hearts and minds of restored humanity and find perfect expression in their thoughts and words and actions.

"Enough and to Spare."

"How many hired servants of my Father's have bread enough and to spare, and I perish with hunger!" (Luke 15 :17)

As long as the foolish prodigal kept himself away from the home and heart of the Father who loved him in spite of all his sin, there was no satisfaction for his hunger, and no rest for his wandering feet. Well for him if only he had made the discovery earlier, and sought the welcome that awaited his return. What sorrow we bring upon ourselves, and what misery we cause to others, just because we fail to enter into our possessions as the redeemed of the Lord, Whose grace and power are such that none can ever ask too much.

Our Heavenly Father waits, that He may be gracious to all who turn to Him.

G.H.L.

New Booklets.

Two booklets from England are now available as follows :—

"The Beauty of Holiness" is a 60 page booklet explaining the development of God's plans to make the world holy and showing how the call to consecration is a part of that greater plan. Its principal use is for passing on to Christian friends. Price, 10d. post paid.

"The Golden Future — Our Hope for years to come." This is a useful booklet to convey in a general way the wonderful plan of salvation, and is timely for the days in which we live. Containing 36 pages, price 5d. each, or 3 for post paid.

The Divine Plan of the Ages.

This book of 350 pages has been recognised as a veritable Bible key by earnest students of the Scriptures for many years. It is still as highly appreciated by the advanced student as by those coming to a knowledge of the truths of God's Word.

All who can make use of this book should consider it a privilege to be able to pass out under one cover so much of explanation of the Bible, covering the whole history of man, revealing present-day events and what the outcome will be in the ages to follow.

In handy pocket size, bound in blue cloth, a very nice book for a present, at 2/6 per copy,

In full book size, with strong red cloth cover, supplied at 1/3 per copy, post paid.

Correspondence.

South Australia.

Dear Brother,—If you have enough to spare will you please send me a copy of all the Frank and Ernest talks, except those which appear in the "P.P."

I enjoy them so much; think they are splendid—just the right kind of language for the ordinary, casual listener.

Unfortunately, I cannot hear them at . Sometimes I hear a few words now and again, then another station overpowers it.

I enjoyed reading "British Israelism" which you sent me some time ago, and would very much like another one; would you please send one to —.

I am sending 10/- as my "P.P." subscription must be due and I'll pay for all the papers I have mentioned; and if there's any left, use it as you think best. I enjoy the "P.P." so much; in fact, it is all I can find time to read with my

Bible, and a little of the volumes.

You are doing such a grand job and your influence extends perhaps a lot farther than you think. Yours in His service.

South Australia.

Dear Brother,—Greetings in His precious Name. I thank you for sending me all those papers; they are a spiritual uplift.

You are doing a good work by spreading the truth by means of the wireless; people have told me that they listen in. Please find enclosed postal note for £1 towards the above work. I remain, your brother in Christ.

Berean Bible Institute—Dear Friends,—Many thanks for the literature which you sent in response to my application. I have been interested in the Truth since 1914 and have

most of the literature relating to it—the six volumes, “Sermons,” “Daily Heavenly Manna” and nearly all the pamphlets mentioned in your list. I first heard of the Truth when I was in Hobart in 1914, and think it the only reasonable explanation of God’s Plan. In the year mentioned seven of us met weekly for study of the Scriptures.

I returned to Adelaide in 1918 and attended Classes there; since then have met different Sisters and Brothers who still have the first belief. I think the Plan wonderful and speak of it to all who have the hearing ear, but those are not very many. There is nothing for the poor sick world but the coming of the Kingdom, for which we all long. I thought the 35th chapter of Isaiah wonderful and so comforting and put my thoughts into verse, and am enclosing a copy of my composition which I hope you will like.

I am only staying here for awhile and will shortly return to Adelaide, and am enclosing P.N. for 6/- for my sister and self, being one year’s subscription for “People’s Paper,” one for Mrs. — and one for myself.

We listened to the broadcast last Sunday, but were not able to get it very well, on account of interference by other stations.

With kindest regards and every good wish for the work. My sister also believes the Truth as given in “Peoples Paper.” Sincerely yours.

(The above letter comes from far North-West Victoria, which accounts for interference with the broadcast from 3GL.—B.B.I.)

New South Wales.

Dear Christian Friends,—Please accept the enclosed postal note for 10/- as my subscription for “P. Paper,” to start from the July issue. I imagine I may be slightly in arrears to date; if so, the 2/- should cover. Any pence over keep towards expenses.

I certainly look forward to each new issue as it comes to hand as reading them is a great help to the mind, in these latter Gentile times. May the Lord continue to bless the printed thought and enlighten the reader’s minds. With Christian regards.

Victoria.

Dear Frank and Ernest,—Your names certainly are well chosen; frankness is a quality that is well worth cultivating and earnestness, its twin brother, is always reminding us of something left to be finished.

But with every interruption we find a stronger desire in the pursuit of God’s Plan. I would like a copy of your booklet; have not been able to hear all your talks, but we quite enjoy those we have heard. Sincerely yours.

Dear Sirs,—I have just listened to your broadcast from 3GL and was very interested in same. Would you be kind enough to let me have a copy of booklet as advertised and oblige. Yours in the soon coming One.

Dear Sirs,—Will you kindly send me a copy of your booklet or any other matter that will help me to understand Bible truth

Last week I listened-in to your talk over Geelong radio and was greatly taken up with it. Sincerely yours.

Dear Sir,—I have just been listening to Frank and Ernest from 3GL, Geelong, and would like a copy of the free booklet “The Plan of God.” I remain, yours sincerely.

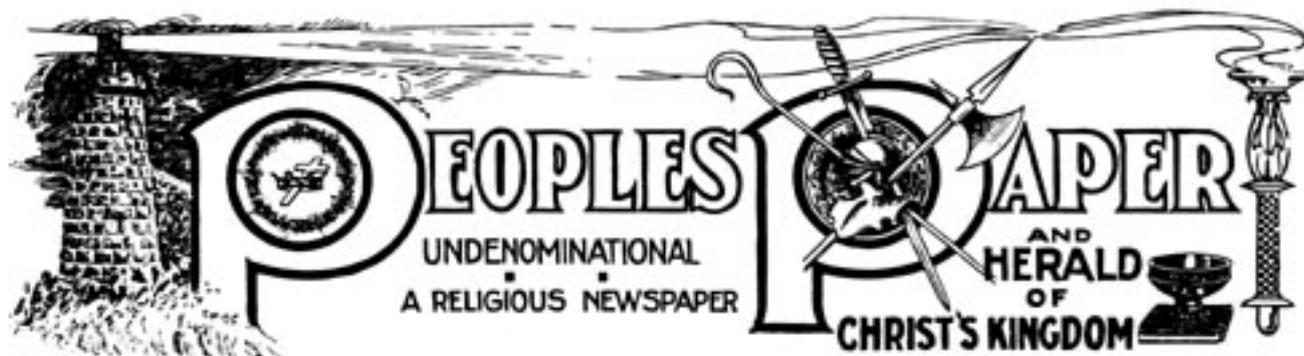
Dear Frank and Ernest,—Please send me a copy of “The Plan” and your Bible lectures of the last two Sunday nights. I belong to a Christian Endeavour and your debates are very interesting. If you have any more of the Plan you would like to send to me, I could distribute them among my fellow Christian Endeavourers. May God’s grace be with you. Yours faithfully.

Tasmania.

Frank and Ernest—Dear Sirs,—I have been listening-in to your session from 3GL and am sending for the chart and book you so kindly offer in your session.

Wishing your session all the best and God's blessing. Yours sincerely.

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Price—Threepence

Divine Guidance.

(Convention Address. Psa. 73: 24.)

WE are living now in the end of the age—a time fraught with great dangers, great evils, subtle temptations, paralysing fears, confusion, uncertainty and destruction.

All thinking people are hoping, longing and expecting some one, or some kind of government to guide them out and away from the present scenes of distress and perplexity. But the Scriptures reveal that no guidance or deliverance will come to mankind until their own folly has reduced them to the point of despair—"I will bring distress upon men, that they walk like blind men (i.e., without a guide) . . . because they have sinned against the Lord . . . the whole land shall be devoured by the fire of His jealousy.' (Zeph. 1: 17, 18.) "Except those days be shortened, there should no flesh be saved." (Matt. 24: 22.)

Only when the nations are thoroughly humbled will Divine authority speak to them in a voice of command. "Be still and know that I am God: I will be exalted among the nations." (Psa. 46: 10.)

Mankind has forsaken the right way and rejected Divine guidance, but there are some individuals who feel their need of guidance; we all need it from the beginning to the end of our earthly life. Guidance implies that we are not independent—we need a regulator, a director or conductor through life. One who places himself under a guide is aware of lack of knowledge or ability to direct His own course or vocation.

Two important characteristics are necessary—submission and obedience to the will and instructions of the conductor. And as a preventative against anxiety one other quality is also necessary, namely, absolute faith in the guide. Cooperation with the guide, submission, obedience and faith can bring about the desired results. To the degree in which this becomes habitual to the will, do peace and rest take possession of the life.

These qualities are necessary to those who seek Divine guidance. In fact, the Scriptures only promise Divine supervision to those who are willing to fully surrender their wills to the Lord. The Lord will guide only a certain type of people—"The meek will He guide in judgment, the meek will He teach His way."

Although we have a Guide who is omniscient, loving and omnipotent, one who understands all our needs, yet we find it difficult to cut loose from self—self-will—and our own limited wisdom, and from every object or scheme and allow the Lord to be the regulating centre, but if we can place ourselves, all we possess, day by day, month by month, year by year, under our never erring Guide we will find gradually a spiritual balance, a steadiness, a calmness, which we once thought was not possible. Although this comes gradually, nevertheless it is a sure result, if faith casts her anchor into the Eternal. The soul's drift is thus checked, and this is beautifully stated in one of our hymns:—

"I leave it all with Jesus

Day by day ;

Faith can firmly trust Him,

Come what may ;

Hope has dropped her anchor,

Found her rest

In the calm sure haven
Of His breast ;
Love esteems it heaven
To abide at His side.”

In actual experience, is this so with you and me? You leave all with Jesus, then you do not take any responsibility. For instance, if you give your money over to the bank, the bank takes over the responsibility. Our Lord takes the responsibility of that which we have committed to Him; we need not worry about the consequences. “Commit thy way unto the Lord and He shall direct (or guide) thy path.” (Psa. 32: 8.) “I am persuaded (convinced) that He is able to keep that which I have committed unto Him against that day,” says the Apostle Paul. (2 Tim. 1: 12.) Unless we commit ourselves to the Lord He cannot guide nor guard us, nor complete that which He has in view for us.

Israel, you know, often thought they knew best what path to take and when to take it, but the Lord, who was their Guide, disassociated Himself from the consequences of their own foolishness and allowed them to learn the necessary painful lessons.

But why do we need Divine guidance? Spiritually we are travelling through conditions similar to natural Israel, through a waste, howling wilderness where the winds of false doctrines blow from every direction; even the lion walks about seeking whom he may devour. Have we not also learned by experience, time and again, that our own unaided ability, wisdom or strength, has not produced the best results? It has not fulfilled our expectations and desires.

Many of our words have not always been a blessing, many of our thoughts have not produced good deeds, our schemes have often resulted in disappointment, our righteousness has been as filthy rags. Sometimes we have been as the horse, or as the mule, with no understanding; the bit and bridles, as it were, were necessary because of self-will and wanting our own way. (Psa. 32: 9.)

There is the example of Jonah for our instruction. He was told by the Lord to go to Ninevah, but he took fright, he wanted to go to Tarshish—circumstances seemed to favour that direction—but after a while he found himself confined in the belly of the whale, the “belly of hell” he called it. Like Jonah, we find ourselves hedged about where there is very little scope for action, because of wanting our own self-will, our own self-directed ways--self takes fright when there is little faith. But the Lord arranges circumstances for our correction, as He did for Jonah, that we may learn to abide in Him. Better I think to look up into the eye of our Guide, than be taught in isolation. How appropriate the words—”Trust in the Lord with all thine heart; and lean not to thine own understanding.” (Prov. 3: 5.)

Let us settle this point then, and allow nothing to turn us from a steadfast faith that Divine guidance has been promised to those fully surrendered to the Lord and that if we seek it in the Lord’s way we are sure to receive it. You are sure that the Lord has saved you; you are sure the Lord has given you the hope of the high calling, then be just as sure the Lord also guides those whom He has called. This does not mean that one so guided will never take a false step, and never stumble, but the Lord overrules these failings and teaches us valuable lessons, and a greater longing for a closer walk with God is thus developed.

From within and without we are continually receiving impressions through various influences—we are prompted to do or say certain things. These impressions come chiefly through the ears and eyes, and the mind entertains or rejects them, but this does not mean we are guided by them independently of the written Word. To every doubtful impression, certain tests should be applied—Are they Scriptural? Is it in harmony with the teaching and spirit of the Word? If we receive impressions from above, they will always be in harmony with the Bible. The Lord never guides any of His people contrary to His written Word. If any desired knowledge is found in the Bible then we should act upon it; if no direct statement can be found, the example of a Bible character may guide us. Failing this, certain basic principles will guide. The questions, then, would be—Is it in harmony with the principle of love or selfishness? Am I prompted by fear or self-sacrifice? But if still in doubt as to a certain course, then do nothing; just wait. “Wait on the Lord; be of good courage and He shall strengthen thine heart.” (Psa. 27: 14.)

There may be some earthly, human impressions, but these will die of fright when compelled to look into the mirror of God’s Word. We speak of providential leadings. What do we mean? It means that “the steps of a good man are ordered of the Lord.” (Psa. 37: 23.) It means that when a leading is of God the way will always open, as the Master said—”When He putteth forth His own sheep, He goeth before them and the sheep follow Him, for they know His voice.” Notice, “He goeth before” (providential leading), we follow. “I will go before thee,” declares the Lord, “and make the crooked places straight. I will brake in pieces the gates of brass and iron.”

It is never a sign of Divine leading when a Christian insists on opening his own way and riding rough-shod over all opposing things. If the Lord goes before us He will open all doors for us; we will not need to hammer them down. “I have set before thee an open door, and none can shut.” Or through His providential overruling He will shut a door and none can open it.

I think most of us know of providential openings in our Christian way, and also the hinderings or blocking of a certain way, which we were quite powerless to alter. Or through lack of wisdom and knowledge we have made decisions, which the Lord through circumstances reversed, and which we see later would have been to our disadvantage in many ways if the Lord had not directed the issue.

Those who commit their way unto the Lord discover that He prepares circumstances in advance for their experience, service or development. For instance, when He prepares a Phillip to go expounding the Scriptures, He has already prepared the person to receive the teaching. • He never says to an imprisoned Peter, “Arise, go quickly,” but that Peter finds chains providentially broken, and gates burst.

The Lord never prompts us to do impossible things; such impressions do not come from above. There is the instance of two professing Christians in Acts 5. Ananias and Sapphira sold a possession and pretended to give the Apostle all the money; they were prompted to give only a part of the price. This prompting did not come from above, but from an evil source. Peter's impression came from above.

It is the holy spirit that will guide you into all truth, and show you things to come. The holy spirit never guides contrary to the Word; the Word never guides us contrary to providence and providence does not guide us contrary to the Word and spirit. These three elements of Divine guidance are always harmonious.

There are times in our Christian experience, when a complete change of circumstances takes place. But we are not taken by surprise, for we have long ago asked the Lord to direct our steps. He has prepared us for the change, and also prepared the other place or circumstance in advance. He sees these changes as necessary for our Christian development.

On other occasions there may be certain paths into which the Lord seems to be calling us. Friends and brethren may disapprove and urge us not to walk into unnecessary hardship or danger and there is no doubt in our minds that sometimes the Lord does guide us through our brethren. But still we have strong convictions that we are called to do the Lord's will and this experience is of Him. In such a case we will get into difficulty if we try to please two parties of different mind. Here, loyalty to the Lord's will and the truth must guide us, then faith can leave the consequences with Him.

The Apostle Paul answered his well-intentioned advisers, who urged him not to walk into danger by going to Jerusalem, "What can you mean, by thus breaking my heart with your grief? for I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus (Acts 21: 13.)

This faith of resigning all to the Lord is something to be coveted, for this will secure for us the fulfilment of the good promises of the Word. Our Lord too was sustained by His faith in the Divine supervision of all His experiences. He answered Pilate, "Thou couldst have no power at all against me except it were given thee from above." (John 19: 11.)

There are some individuals over whom the Lord's guidance begins at birth. Moses was one of these; the Apostle Paul was another. He guides or supervises circumstances, not only of the individual, but in some cases the lives and circumstances of the parents, in order that His glory and the effectual working of His powers may be seen some day, as of Him, so that none should glory in his own ability, strength and wisdom. He demonstrates this to some individuals who are His special instruments and servants of the Church, by bringing them down to a helpless condition for a season, in order that they may not forget that the Lord is the true and unerring guide, and controller of His servants, and the Church as a whole.

The Lord guides us by directing circumstances and arranging other people's lives around us in such a way as to prepare us for an experience or a message which He intends to put before us. As the Apostle says, "How shall they hear without a preacher? And how shall they preach, except they be sent?" Again, "He shall give His angels (messengers) a charge concerning thee, to guard thee in all thy ways."

We are greatly blessed in having a better knowledge of the Scriptures than we have had in the past. The Word of God has in all ages been a guide to those who take heed of its counsels. "Thy word is a lamp to my feet and a light to my path." The Lord said, "He that followeth me shall not walk in darkness."

We cannot take in all the instructions at once, for in the beginning of the Christian way we were as little children in understanding, asking many and foolish questions, but as we grow and are directed into all truth, our ears are taught to hear and obey without asking why and wherefore. Day by day this transformation of our renewed mind continues, that we may learn by experience what God's will is, for it takes time to learn how to decide what is, and what is not God's will.

A Christian—George Mueller—gives a rule which he followed in coming to decisions—"I seek in the beginning to get my heart in such a state, that it has no will of its own in regard to a given matter. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. Having done this, I do not leave the results to feeling or simple impression. If I do so, I make myself liable to a great delusion. I seek the will or spirit of God through or in connection with the Word of God. The spirit and the Word must be combined. If I look to the spirit alone, without the Word, I lay myself open to a great delusion also. If the holy spirit guides us at all, it will do so according to the Scriptures, and never contrary to them. Next, I take into account providential circumstances. These often plainly indicate God's will in connection with His word and spirit. I ask God to reveal His will to me aright. Thus, by prayer to God, the study of His Word, and reflection, I come to deliberate judgment according to the best of my knowledge and opportunity, and if my mind is thus at peace, I proceed accordingly."

But why does the Lord guide us by His counsel and by various means and into different places and circumstances? Solely for two purposes, namely—(1) "I am glorified in them," (John 17: 10.) (2) "To present you faultless before the presence of His glory with exceeding joy." (Jude 24.) "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." (Isa. 62: 3.)

New Booklets.

Two booklets from England are now available as follows:

"The Beauty of Holiness" is a 60 page booklet explaining the development of God's plans to make the world holy and showing how the call to consecration is a part of that greater plan. Its principal use is for passing on to Christian friends. Price, 10d. post paid.

“The Golden Future — Our Hope for years to come.” This is a useful booklet to convey in a general way the wonderful plan of salvation, and is timely for the days in which we live. Containing 36 pages, price 5d. each, or 3 for 1/- post paid.

Please make this known ! !

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(Geelong Station, 222 Metres, 1350 kc.)

“FRANK & ERNEST BIBLICAL DIALOGUES

SUNDAY NIGHTS

9 p.m. — 9.15 p.m.

8.30 p.m. — 8.45 p.m., S. Aus.

Send for Advertising Circular and Information about this work

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PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

Published by the Berean Bible Institute, 19 Ermington Place, Kew, E4, Melbourne, Victoria, Australia.

ANOTHER YEAR

ANOTHER yearly term for the Berean Bible Institute has been completed at the end of April. Once again it is with much thanksgiving to the Lord for all His blessings that this short report is presented to our readers and especially to those members who have assisted in the work so helpfully, as unto the Lord.

The brethren will be pleased to hear that the work has continued over the past year without being greatly affected by existing conditions; indeed, there has opened up a new means of service, namely, the witness by radio, and which is referred to below.

The publishing of the “Peoples Paper and Herald of Christ's Kingdom” has continued as formerly, and the messages of appreciation of this monthly journal have been very encouraging. Once again we acknowledge with appreciation the good help to the columns of the “Peoples Paper” by various brethren. The number of subscribers shows a slight increase, a number of new readers being added to our list, while others have dropped off, some of whom have finished the earthly way.

Some good help to the “Peoples Paper” is provided by those friends who forward subscriptions for others, while other members obtain new subscribers by passing the “Paper” to those who are interested. All readers are welcome to extra copies for placing where good may be done, and lists of names and addresses are welcome where the “Paper” is gladly sent for a period, free of charge.

With some additional costs the “Peoples Paper” continues far from self-supporting and the deficiency is made up each year from the Tract Fund. As the postage cost has increased 50% on the greater number of copies sent out, it is felt reasonable to add this extra postage cost of 6d. to the subscription fee, making the yearly rate 3/- instead of 2/6, commencing with the beginning of this month. Friends attending Classes or living near each other are helping to save expense when their papers are sent under one cover; maybe other friends could also assist in this way.

Quantities of books and booklets have been supplied to the brethren throughout Australasia, and also to our friends overseas, especially in Britain, U.S.A., and Canada. While stocks of some books are exhausted, it is hoped to print more as soon as possible.

The witness work with tracts, Kingdom Cards and Consolation Cards, also by newspaper advertisements, has been continued by some Classes and individual friends, resulting in about 250 new enquiries for the free literature. Some real good has been done in this way, by the Lord blessing the truth message, and a number of new friends are now receiving the “Peoples Paper” regularly, and appreciating the Bible studies.

Quite a number of bereaved persons have expressed appreciation of the comfort received as a result of Consolation Cards being sent, and this work may possibly be undertaken by still others of the friends. Consolation Cards for the bereaved and Kingdom Cards for general use are available, also varieties of tracts, all of which are supplied from the Tract Fund.

From the Tract Fund Account below will be seen the amount of voluntary financial assistance received from the brethren for carrying on the general work. No doubt many sacrifices are represented and in the Lord's providence all expenses are covered for the work which seemed good to engage in, throughout the year.

The correspondence from the friends is gladly received and while reply is sometimes delayed with extra work being undertaken, we hope to hear regularly from all who love the Lord and His truth and are desirous of communicating. The prayers of the brethren on behalf of the work are greatly appreciated, and we trust and pray for the Lord's blessing on all His dear people everywhere, especially in these trying times.

More than ever are the truths of God's Word apparent from the events taking place world-wide to-day. We can surely rejoice and lift up our heads, as our Lord exhorted, knowing that our redemption is nigh. And not only so, but this present order of things shall soon have passed away and Christ's Kingdom be established with God's will being done for the blessing of all the families of the earth. “Faithful is He that calleth you; who also will do it.”

TRACT FUND ACCOUNT.

To Balance Carried Forward	1	3	6
„Donations	173	5	2
	£174	8	8
<hr/>			
By Free Books and Booklets	£4	5	11
„Kingdom and Consolation Cards . . .	9	4	6
„Free Tracts and Deficiency “Peoples Paper”	57	0	5
„Extra Printing Paper	17	11	0
„General Expenses (Office, etc.) .. .	30	3	0
„Personal	26	0	0
„Postage	23	14	5
„Pilgrim Work, Travel, etc.	3	1	0
„Balance	3	8	5
	£174	8	8
<hr/>			

The Radio Work.

OUR readers generally will be aware of the broadcasting of the message of truth from one Radio Station (3GL—Geelong, Vic.), which has been possible in recent months by the liberal support of a number of brethren, under the Lord’s providential overruling.

At this time last year a number of brethren in South Australia expressed a desire to use the radio for spreading the truth, as was being done rather extensively by the friends overseas. Enquiries to the brethren of “The Dawn”

brought a ready response and assistance in providing a supply of programmes which have proved very effective in their land, and this loving co-operation, in the efforts to use the radio here, is very much appreciated.

After an amount of preparational work in providing sample recordings and interviews with managers of various Radio Stations, it was found possible to arrange a Sunday night session with 3GL, and this was done, the opening broadcast taking place in January last. Since that time a regular Sunday night session has been conducted, and there is evidence of the Lord’s blessing upon this effort, in His name.

The various subjects discussed from the Bible have been appreciated by a goodly number of listeners, and some very earnest enquiries have been received for the copies of Dialogues and free literature offered over the air. Some who have enquired have had the truth literature for years, and it is especially pleasing to hear from these.

A good amount of advertising has been done in Radio and other appropriate newspapers, and the friends have assisted well in the distribution of nearly 50,000 advertising slips, to try and encourage as many as possible to listen to the broadcasts. Copies of each Dialogue are necessary for the Radio work and additional supplies have been printed for use as tracts.

The Radio Fund Account shows the good assistance received from the brethren up to the end of April, and the expenses met have covered all costs, including some beyond the close of April. The scope of this work will depend on circumstances, but for the present 3GL is serving very nicely. If further opportunities are to open up, no doubt there will be some clear indications from the Lord. A continuance of the prayers of the brethren upon this witness work is sincerely requested, and we are happy to know that the Lord will add His blessing and give the increase as He sees good.

RADIO FUND ACCOUNT.

To Donations	199	14	0
By Radio Station’-3GL	1	59	15
By Slips Advertising—Radio and other Papers, and for Distribution	48	19	0
„ Recordings	17	0	0
„ Printing Quantities of Dialogues	17	15	6
Extra Literature for Radio Work	2	7	6
„ Cable to U.S.A.	0	16	11
„ Travel and Sundries	5	15	0
„ Balance	47	5	1
	199	14	0

“DAILY HEAVENLY MANNA.”

Vest Pocket Size.

This Book, with Scripture text and helpful comment for every day of the year, is well known amongst the brethren. Every Christian should use this “Manna” daily.

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Armageddon.

The following Dialogue was broadcast on Sunday, May 16th, and is available in leaflet form for all desiring copies.

ERNEST: Hello Frank. I’ve been waiting to see you, as I want to ask some questions about the subject of Armageddon. This is a subject that is being much discussed these days. People are asking me about it, and I don’t know the

answers too well. Just what is Armageddon, anyway? Can we apply the term to what is happening in the world to-day, and if so, how and when will it end?

FRANK: Those are interesting questions in view of the global war now in progress and it should be interesting to learn more of what the Bible says about Armageddon.

ERNEST: Where does the word Armageddon come from?

FRANK: It is a word of Hebrew origin, and is found in the Bible.

ERNEST: How many times does the word Armageddon appear in the Bible?

FRANK: Just once, Ernest, and that is in the 16th verse of the 16th chapter of Revelation.

ERNEST: Only once? It seems odd that one passage of Scripture should create so much interest among students of prophecy. What does the text say about it?

FRANK: As my memory serves me, the text says, "And He gathered them together into a place called in the Hebrew tongue, Armageddon." From this text you will see that the word is of Hebrew origin.

ERNEST: That being true, are we to think of Armageddon as being a certain geographical location?

FRANK: Historically, Armageddon, or Hill of Megiddo, as it was called by the Hebrews, occupied a very strategic position in the plain of Esdraelon, in the ancient Holy Land. It commanded an important pass into the hill country, and was the great battle ground of Palestine.

ERNEST: Armageddon battles were fought way back in those ancient days, according to that.

FRANK: That's right. The Hill of Armageddon, or Megiddo, means the mount of destruction. Many ancient battles were fought there. For instance, it was there that Joshua won his first victories over the Canaanites in securing from them possession of the Holy Land. It was there that Gideon and his famous three hundred men routed and defeated the Midianites, and re-established the worship of the true God. It may also interest you to know that it was at Megiddo that General Allenby completed the rescue of the Holy Land from the Turks during the First World War.

ERNEST: Do you think, then, Frank, that the death struggles of the old world are to take place at ancient Megiddo, in the Holy Land?

FRANK: There will no doubt be terrible battles fought there before Christ's Kingdom takes over the control of earth's affairs, but I don't think that is particularly what the Bible means by its prophetic use of the term Armageddon. I believe that Armageddon, as used in the book of Revelation, is a symbolic term; its symbolic meaning, of course, being based upon historical facts associated with the ancient Hill of Megiddo. We have other instances of this prophetic and symbolic use of words. Babylon, for instance, in the Old Testament, was a location; but Babylon of Revelation is symbolic. The same is true of Egypt, which is also used symbolically in the New Testament.

ERNEST: What would you say, Frank, is the main symbolic thought associated with the term Armageddon?

FRANK: It is a battle in which God directs the issue and destroys the forces of evil. The symbolic meaning of Armageddon is very important, and is based upon the historical background of the great battles Israel fought at the Hill of Megiddo. The nation of Israel was God's nation, and when they were obedient to Him, He protected them against their enemies. Israel achieved wondrous victories at Megiddo because God directed the issue. In the book of Revelation, chapter 16, Armageddon is associated with what is described as the "Battle of the great day of God Almighty."

ERNEST: I get it, I believe. Armageddon is a great struggle participated in by mankind, and in which God directs the final outcome. Is that right?

FRANK: Yes. And Ernest, the use of battle grounds in this symbolic sense is not unfamiliar to us. For example, the term Waterloo. When we say that an army, or a nation, meets its Waterloo, we don't mean that they travel all the way to the ancient battlefield of Waterloo, where Napoleon was defeated. Rather, the outstanding defeat of Napoleon at Waterloo has caused the name to be used as symbolic of any major defeat of an army that previously has had a long series of successes. So Armageddon stands for a great struggle, of vital interest to the human race, in which God directs the outcome in a glorious victory, which will result in lasting peace and happiness for all mankind.

ERNEST: Couldn't we say that God may have directed the issue of the First World War, in that the result was the establishment of the League of Nations, which was set up as an instrument of peace?

FRANK: I doubt if there is anyone in the world who, in view of the failure of the League of Nations, would want to argue that God was behind it. Whatever God backs up does not fail. It is possible that efforts such as were represented in the League of Nations, are foretold in the prophecies. In Isaiah 8: 9-12 we read that the people would endeavour to associate themselves for mutual protection, but that their federations would be broken. Read that prophecy some time; you'll enjoy it.

ERNEST: Frank, I constantly marvel at the accuracy with which the Bible has foretold world developments during this time of the end. No wonder some one has said that prophecy is history written in advance. But tell me this, when will the great battle of Armageddon be fought, or is it now being fought?

FRANK: There's a lot involved in the answer to that question. To illustrate we might ask: When did the United States enter the present global war? Was it when the Lend-Lease programme was put into effect in a determination to assure a United Nations victory? Or was it the day after Pearl Harbour? Or, will it actually be, in the fullest sense, when the United States' armed forces are actually engaging the enemy on all fronts in overwhelming strength, as it is expected shall eventually be the case?

ERNEST: I understand your illustration, but how do you fit it to the facts associated with Armageddon?

FRANK: That's a big subject to discuss in so brief a time, but briefly I will say this, that according to the time prophecies of the Bible, what is scripturally styled the "Times of the Gentiles" were due to end in the year 1914. During these times of the Gentiles a lease of power was granted to a certain succession of Gentile powers, beginning with Ancient Babylon. This particular set-up was represented in the pre-1914 church-state governments of Europe.

ERNEST: Were these the succession of kingdoms illustrated by the man-like image which Nebuchadnezzar saw in his dream?

FRANK: Yes. The account of that is in the 2nd chapter of Daniel. In this prophecy the image is shown to be destroyed by what turns out to be Christ's Kingdom. But in connection with its destruction, it is said first to fall, then it is ground to powder, and then the wind blows it away. This is all symbolic language, of course, but nevertheless clearly indicates a succession of calamitous events by which a world order is overthrown, preparatory for God's new world.

ERNEST: And where does Armageddon come into this picture?

FRANK: In the full sense of the word, the Bible indicates that Armageddon will be one of the advance phases of this great time of trouble, ending finally when God miraculously delivers His people from the aggressor hordes that come down against them in Palestine from the North. Certainly that will be the climax. Students of prophecy, however, have properly referred to the events leading up to this great climax of Armageddon, as its incidental skirmishes, leading up to the final climax, of which the First World War was undoubtedly one of these skirmishes or spasms.

ERNEST: Why do you say that?

FRANK: For two very good reasons, and there are others, First, it went a long way towards setting aside the hereditary church-state ruling houses of Europe, which I believe all thoughtful people realise were responsible for most of the wars of the world throughout the centuries of the past. These had to go before lasting peace could come to the world.

ERNEST: What's your other main reason?

FRANK: The fact that as a result of that first phase of the time of trouble, Palestine was wrested from the Turks, by the British, and the Jews permitted to return there. This was necessary as a partial fulfilment of the prophecies pertaining to the restoration of Israel, and for setting the stage for the final phase of Armageddon.

ERNEST: It certainly is reassuring to faith to realise that during all this period of trouble, such as the world has never seen, that the Jews should be so marvelously blessed

in Palestine. But I suppose they are in for some trouble there also, sooner or later.

FRANK: Yes, the Bible so indicates. We don't know how soon that will be, nor all the details of events that are to occur between now and then. But, while the 38th of Ezekiel and the 14th of Zechariah indicate that great trouble awaits them there, yet in that trouble God will deliver them, and then the world will know that God has directed the outcome of Armageddon for the establishment of His Kingdom in the hands of Christ. In Isaiah 9: 6, 7, we are told about Christ as earth's new ruler, and that of the increase of His government and peace there will be no end. The prophecy concludes by saying that the "zeal of the Lord of hosts will perform this."

ERNEST: Which seems like another way of saying that God will direct the issue of Armageddon, so that peace and happiness will triumph thereafter. And that will really mean that the Christian's prayer, "Thy kingdom come," has actually been answered, and that God's will shall then be done on earth, even as it is now done in heaven. How grand it would be if only those who have died could then be alive and enjoy the blessings of the Kingdom.

FRANK: They will be there, Ernest, for even the dead are to be raised, that they too may enjoy the blessings of the new Kingdom.

ERNEST: That's just the way it ought to be, and what we would expect a loving God to do. This great time of trouble is doubtless a needed rebuke to the people for disobeying God's laws; but I am thankful that the Kingdom blessings soon to follow will teach the people the goodness and wisdom of God. Frank, does the Bible suggest anything that can be done about the matter now?

FRANK: God is man's only true refuge, and the Prophet Zephaniah, chapter 2, verse 3, says, "Seek ye the Lord, all ye meek of the earth. Seek righteousness, seek meekness it may be that ye shall be hid in the day of the Lord's anger." This is not a definite promise of protection, but it goes without saying that all should seek righteousness.

ERNEST: And now another question

FRANK: I'm sorry, Ernest, time's up. But I'll tell you. In order to understand clearly just what is involved in Armageddon it is well to have in mind the general outline of God's whole plan of salvation, and then study the prophecies pertaining to the present time in the light of this knowledge. You will find the booklet, "God and Reason" a great help along this line. I have a copy here for you, as well as a smaller booklet on "Armageddon" which will explain more than I have time to say at present.

ERNEST: Thank you very much, Frank. I'll read them both carefully.

"Peoples Paper" Subscriptions.

As mentioned in the report on the work in this issue, the subscription to "Peoples Paper" will now be 3/- per annum, instead of 2/6. The extra 6d. will cover the additional postage cost on the majority on "Papers" sent out, and does not mean extra being received for the production of "Peoples Paper."

Dialogues in Tract Form

As a result of the Radio witness all the Dialogues thus far broadcast are available in leaflet form, for passing on where good may be done. It is not intended that these should be distributed generally, but rather handed personally where there is some good desire for such reading matter. All friends who can place them to advantage are welcome to supplies. The subjects are as follows:

“God’s Remedy.”

“God’s New Order.”

“Freedom from Fear.”

“The Truth about Hell.” “The Messianic Theocracy.” “Paradise and the Thief.” “Where are the Dead?”

“The War of Survival.”

“The Third Heavens.”

“The Last Days.”

“What is the Soul?”

“Hope for the War-Stricken.” “Jerusalem.”

“The Second Advent.”

“The Sun of Righteousness.” “The Rich Man and Lazarus.” “The Jew and the War.” “Armageddon.”

“God Has a Plan.”

“God’s Promises.”

Further leaflets in connection with the radio work are available as follows:

“Coming Back from Hell Soon.” “The End of the World.” “Zionism is Prophecy.”

Two Parable Booklets

“Parables of the Kingdom,” is the title of a booklet recently produced by our English brethren. It contains a short explanation of six of our Lord’s parables, as follows:— “The Wheat and the Tares,” “The Great Supper,” “The Ten Virgins,” “The Pearl of Great Price,” “The Rich Man in Hell,” and “The Sheep and Goats.” Containing 29 pages it will be found a helpful little book for the brethren, or for passing on.

“Some of the Parables” is well known to most of our readers. Containing 90 pages in explanation of a number of our Lord’s parables and an article on “What Shall be the Sign of Thy Presence and of the End of the World?” it is a most useful booklet on these subjects.

The above booklets are supplied at 10d., the two; and three copies of each for 2/3, post paid.

Correspondence.

Victoria.

Dear Friend, —I very much enjoyed your letter received yesterday; it is so encouraging to find one here and there who is not in darkness. I sometimes look at people in the street and marvel at their interest and satisfaction in everyday trifles. I am regarded as a bit of a crank by many of my friends, but seeing that Paul was classed as insane because he did not have the herd instinct, it does not worry me.

My parents were Particular Baptists and therefore keen Calvinists; I remember, even as a child, the horror I felt at the prospect of the lost. Later I had the first gleam of light from a S.D.A. tract, but their arguments were weak and altogether not convincing; years later I ran across the booklet “Where are the Dead?” Here, I felt, was a writer who was sure of his ground; then later, I procured all the books and found them so interesting that I read well into the early hours. I regard “The New Creation” as the greatest book published since the Bible. I have a friend who would like a copy but I suppose they are now unprocurable.

I would very much like to read “Foregleams of the Golden Age” if you would be so kind as to send it. I feel pretty sure that it is correct regarding Christ’s return being invisible to the world, though the S.D.As. and others loudly proclaim otherwise; it would be amusing if it were not such a sacred matter, the literal interpretation which they give to so much of the Revelation, but it impresses the natural mind more greatly than does the truth in many cases.

I am enclosing a tract which you may find interesting. There is a friend who sends me a Christadelphian paper every month; it is another mixture of truth and error but I think with more truth than the S.D.As. have, but they make the same mistake of believing that Christ will come visibly during the war. I believe that the war is only a prelude to Armageddon, which will be a world-wide revolution brought about by another and worse depression than the last. It will come, I think, after the war, when the rich and the rulers sit back and say, “Peace and safety.” The people will be saturated with communistic propaganda, both in print and over the air, but the rich will not be willingly or easily deprived of their easy life, and that, I think, will lead to the final trouble.

I once tried to prove to a R.C. the non-existence of purgatory; he became very violent and claimed that Matt. 5: 26 was proof of such a place. I gave up the attempt after that.

I am enclosing some stamps to cover cost of postage of books, which I hope to receive from you.

Yours sincerely.

(The writer of the above first communicated after hearing the radio sessions. The book “The New Creation” is still in stock at 1/6 per copy, post paid.—B.B.I.)

South Australia.

Berean Bible Institute.—Dear Friends.—Please accept the enclosed postal note, three shillings, for purchase of the booklets “Tabernacle Shadows,” “Some of the Parables” and “God and Reason.” I have found these booklets most interesting and helpful and appreciate them greatly.

Many thanks also for my copy of “Peoples Paper” which I duly received here a few weeks ago. It was most pleasing to note the amount of appreciative letters which you have received regarding the radio sessions from 3GL. Response such as this furnishes in itself ample evidence of the immediate success of these sessions, and this is very encouraging indeed. Radio is always a dependable medium through which to communicate the Truth to others and personally I think that radio has a great and important future ahead.

Unfortunately, however, I have been unable to hear every programme, therefore would appreciate it very much if you would be kind enough to send me a copy of any one of these sessions which you should choose.

And now in conclusion once again wishing you the complete success which you so richly deserve with your work, I will close. Hoping to hear from you again shortly, as convenient.

Sincere Christian regards.

Victoria.

To Frank and Ernest—Dear Sirs.—I would like you to send me your book “Foregleams of the Golden Age,” as mentioned in your paper “The Voice,” also your book for children, “The Son of the Highest” (red paper cover) for which I enclose postal note to cover cost.

I would also like a free copy of your booklet “Where are the Dead?” which was mentioned over the air. Thanking you for the Dialogues you sent last week, which I have read and will pass on to some of my friends to read.

I remain, your sincerely.

Victoria.

Frank and Ernest.—Dear Sirs.—Thanks for your very interesting session over 3GL to-night. I should be pleased if you would forward a copy of booklet mentioned; in fact, any others you have on hand.

Thanking you, yours faithfully.

Victoria.

Bible Institute.—Dear Sirs.—I would be obliged if you would send me a copy of the talk given by Frank and Ernest from station 3GL last Sunday night, and also a copy of the booklet mentioned by them.

I am, yours truly.

• Victoria.

Frank and Ernest.—Dear Sirs.—I listened in carefully to your broadcast last Sunday about the Rich Man and would very much like to have your booklet referred to; also, if you have two or three others that you think advisable, send them too. I am enclosing P/N 2/- towards cost of same.

I am, yours with thanks.

Victoria.

Berean Bible Institute.—Dear Sirs.—A small leaflet announcing a radio session from station 3GL has come to my hand.

On the back you have set out some propositions concerning which I would like to read more. I should be glad if you would forward me, at the above address, any literature you may have available.

Yours sincerely.

Victoria.

Dear Frank and Ernest.—I have just listened to your conversation about the return of the Lord, and would like to have a copy of the booklet referred to. Would you kindly forward same to me at the given address.

Thanking you in anticipation, yours sincerely.

Victoria.

Dear Sirs.—Will you kindly send copy of Dialogue given Sunday night; enclosed please find postal note for 2/- as a subscription to the work.

Yours truly.

Victoria.

Dear Frank and Ernest.—Will you please forward to me a copy of your broadcast discussion of last night; also the two booklets you promised. I am enclosing a stamp for reply, and thanking you in anticipation.

Yours sincerely.

Tasmania.

Frank and Ernest.—Dear Sirs.—Would you please forward me a copy of the addresses “Why Sin and Sorrow is Permitted” and “What is the Soul?”

I am enclosing 2/- to cover cost, and if there is any change or no cost, please keep it towards the session.

Thanking you in anticipation, yours faithfully.

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Volume XXVI. No. 5 MELBOURNE, 1st MAY, 1943

Price—Twopence Halfpenny

Confidence.

(Convention Address. Gal. 5: 10.)

THIS epistle to the Galatians is of immense interest to all “called to be saints.” Remembering that Paul the apostle travelled much to spread the gospel of truth, and invariably encountered serious opposition, it must have been very refreshing and encouraging to him, when on visiting Galatia, he was met with such a great welcome and had an enjoyable and profitable season in that country.

There was marked evidence of the ready, ripe condition of many of the people to receive the Truth message, resulting in several churches being established throughout Galatia, with zeal and ardour running high. When the time came for Paul to leave them and carry the message further on, his departure revealed their sorrow—they loved him so much. Likewise there was some sorrow for Paul, for on his arrival and throughout his mission among them he had special cause for rejoicing as he witnessed their sincerity and zeal; he, of course, loved them and was loth to leave them. He knew of pitfalls and dangers ahead and in that sense he sorrowed on leaving them.

Gone but a short time, Paul hears disturbing news from Galatia, so disturbing that, like faithful Paul he loses no time, but writes this notable epistle and despatches it as quickly as possible. The news he had received was that the churches were faltering, doubting, losing their confidence in the truth, and rapidly drifting into error. Serious as the matter really is, much as it affects Paul, yet through it all he exercises and demonstrates his Christian patience. Instead of railing on them, as some might have done, he begins his epistle and proceeds without even a reference to anything he knew or had heard of their errors.

Then Paul declares, “I marvel that ye are so soon removed from Him that called you into the grace of Christ” —now unto another gospel, which is not another, but a perversion of the gospel of Christ. He leaves it there and proceeds at length to clearly prove that the gospel he delivered unto them was not his own, nor was it of any other man, neither was he taught it by man, but received it by revelation of Jesus Christ. He reminded them in detail of his own former Jewish religion, how he zealously persecuted the church and wasted it. “But it pleased God to call me, by His grace, to reveal His Son in me, that I might preach Him among the heathen; henceforth, I conferred not with flesh and blood, but immediately began the mission to which Christ called me, and many that once knew me as persecutor of the church now glorified God in me.” Then followed a lengthy account of his journeys and teachings, all of which verify the truth of the gospel he had preached unto the Galatians, and again he turns to them direct and says, “O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth crucified.”

The Apostle continues, “Tell me, did ye receive the spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? He that ministereth to you the spirit, and worketh miracles among you, does He do it by the works of the Law, or by the hearing of faith? Abraham believed God, and it was accounted to him for righteousness. Know ye therefore,

that they which are of faith, the same are the children of Abraham. . . So then they which be of faith are blessed with faithful Abraham. . . No man is justified by the law in the sight of God; the just shall live by faith. . . We receive the promise of the spirit through faith. . . To Abraham and his seed the promise was made, and his seed was Christ.” The existence of the law for hundreds of years after God’s promise to Abraham in no way affected the promise. The law had no part or place in the inheritance. God gave it to Abraham, and Abraham’s seed exclusively, by promise; the law merely served a purpose pending the arrival of the seed of promise. We were in the meantime kept under the law, awaiting the faith which was afterwards revealed—the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. “For as many of you as have been baptised into Christ have put on Christ. . . If ye be Christ’s, then are ye Abraham’s seed, and heirs according to promise . . . For ye are all one in Christ Jesus.”

Yes, “when the fulness of the times had come God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons, and being made sons, God sent forth the spirit of His Son into our hearts, whereby we cry, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.”

Paul again addresses the church, saying “Now, after ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage. . . I am afraid of you, lest I have bestowed upon you labour in vain. . . Notwithstanding my infirmity as I preached the gospel unto you at the first . . . you neither despised, nor rejected me, but received me as an angel of God, even as Christ Jesus . . . I bear you record, that if it had been possible, ye would have plucked out your own eyes, and have given them to me. Am I now your enemy, because I tell you the truth?”

It was the teachers of the law that had come into the baby church and made trouble and confusion; not sufficiently educated and experienced in the truth, they could not withstand the talk and persuasion of their would-be teachers of the law. Paul reminded the church that the zeal of their new teachers was not for their good—actually the opposite; they planned to destroy confidence in the truth, and gloried in it, and their own special victory. “Ye did run well; who did hinder you that ye should not obey the truth? This persuasion cometh not of Him that calleth you. . . Brethren, ye have been called unto liberty, only use not liberty for an occasion to the flesh, but by love serve one another.”

There is constant war between the flesh and the spirit and the fruits of both are the very opposite. The works or fruits of the flesh are numerous, and corrupt, requiring three long verses in the fifth chapter of Galatians to describe them, and of which Paul declares, “they which do such things shall not inherit the kingdom of God.” “But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance; against such there is no law. They that are Christ’s have crucified the flesh with the affections and lusts. If we live in the spirit let us also walk in the spirit.”

The foregoing is a brief summary of Paul’s epistle to the Galatians and is much more than an ordinary letter, the very wording and tone of it showing that it came from Paul’s heart, from which also went out aches, pains and hopes, accompanied by great concern, lest his labour among them had been all in vain. Previously, he had nursed and enjoyed great hope of these new brethren, but this had been suddenly dashed to the ground. Confidence is rudely shaken, the foundation is trembling, the church is faltering, destruction is threatening; will the structure fall, or can it be saved? That was Paul’s great concern, impelling him to say, “Oh how I long to be with you now,” in this critical hour, but to be with them in person was impossible, and the only alternative was to write to them at once, with a view to saving them if possible, before it would be too late. It was an anxious time for Paul, but like the good soldier he was, he wasted no time in tactfully and lovingly re-presenting the Gospel to them, adding, by way of encouragement, “I still have confidence in you, that ye will obey the truth.”

This epistle is primarily one of Confidence once established; then of Confidence lost, and thirdly a hope of its restoration.

These three aspects of Confidence cover an almost unlimited scope for meditation and thought; it carries us away back to ancient days, filling us with astonishment, even amazement, as we read of the results of Confidence that was firmly established. As we think of the old patriarchs and prophets, what they faced up to and accomplished in the presence of hostile opposition, one asks, how did they do it? Solely because they believed in God and had confidence in His promises. Try to think of it. Moses approaching Pharaoh as he did, so often without success, yet finally, by the will of God, Moses succeeded in leading the Israelites out of Egypt, overcoming immense subsequent difficulties; all on account of his confidence in God.

We recall Abraham’s firm confidence in God as he answered the call to slay his much loved son, Isaac, as a sacrifice upon the altar; his obedience was tested and was sufficient; the Lord intervened and saved Isaac, providing a substitute.

Noah also believed God with firm confidence, built an ark as directed, far in the interior on dry land; in due time the floods came and only Noah and his household escaped death by the deluge.

Nor can we ever forget Daniel, whose confidence in God enabled him to courageously face the savage lions in their den, and God protected him so that he suffered no injury.

Again the three Hebrew children, who had firm confidence in God, refused to disown the Lord and were cast into a fiery furnace, but God shielded them and they were brought out alive, without so much as the smell of fire on them.

These and many more remarkable events that have come under our notice should halt us completely and cause us to meditate and praise God for such examples of firm immovable confidence in Him, and having thus seen it, let us pray for more faith and firm confidence in God and His present truth ourselves.

The diversity of teachings of the Bible in the nominal church is in itself sufficient to shake and wreck confidence, and is borne out daily in the columns of the press by the variety of sentiments expressed accompanying death notices, showing a complete state of ignorance of anything across the line of death. They try to console themselves and others with words which, to them, have no meaning—they avail little, great sorrow, grief and doubt remains, with only time to wear down the pain, and recoup the loss, the natural reward of lack of confidence.

Contrasted with that, we have known and loved some, who, all through long years, steadfastly revealed a joyful confidence that made this life a sweet blessing to themselves and all others with whom they came in contact, and best of all, they maintained it brightly and firmly to the comfort and joy of all, as they triumphantly passed through the veil.

“Oh for a faith that will not shrink,
Though pressed by every foe,
That will not tremble on the brink
Of any earthly woe.”

Yes, confidence plays one of the largest parts in the life of the human family; its soundness and sincerity is prized by rich and poor alike; its failure and loss by all deplored.

It seems well borne out in these last, evil days, that among nations and peoples confidence was never more rare; one is looked upon with suspicion, almost contempt, being so foolish as to trust anybody. Self is the only deity; number one is all that counts—an awful picture, and cannot and will not be removed until the divinely appointed time, now near at hand, when “He whose right it is” will overthrow this present evil order of things, and under a new order establish His Kingdom of peace, equity and justice.

Since present world conditions present so little in which to place great confidence, is there really (anything inviting our confidence that would be fully worth while? We rejoice in answering, Yes, there surely is, according to the will and plan of God. He purposed to take out of the world a people for His name, to be the Bride of Christ. They are especially chosen ones, because they are a people willing and ready to comply with the conditions laid down by God. A listening ear, a singleness of eye, and a sound mind, heard, saw and understood the conditions and promptly and firmly accepted and obeyed; behind, and under all this was a confidence in the promises made to them, that if they ran faithfully to the end of life they would inherit the promises made unto them.

Having agreed and obeyed, they were begotten by the holy spirit and justified for trial in the heavenly race, and so long as they seriously and zealously hold and possess that confidence in Him that called them out of bondage into the glorious liberty in Christ, they possess a peace of mind that passeth all understanding, and as time enlarges their experiences, so also it increases their confidence, so that they not only appear, but really are new creatures, with new minds, new desires—“Old things are passed away; behold, all things are become new.” What a confidence exists among the brethren; the like is not found elsewhere.

It reminds also how very favourable and privileged we are to be associated with such reliable warm-hearted friends. Ah yes, much more than friends, real Brothers and Sisters in Christ, by His grace. But while all this is excellent and very desirable, and we may even re-echo the words of Paul, “O foolish Galatians, who hath bewitched you, that ye should not obey the truth,” we might not lose it as did the Galatians, by substituting teachings of the law, but we could lose our confidence just as easily, and just as completely in other ways. We are not always awake to our carelessness and procrastinations which can sap and eat up our zeal and spiritual energy. It is good, even essential that we often get on the scales; be assured we will often discover we are losing instead of gaining weight; certainly this ought not to be. When we first experienced that peace of mind the Lord gave us, our zeal and rapture was one hundred per cent.; is it so still? If not, why not? Let it not be said of us: “Ye did run well, but what hindered you?”

Finally, brethren, let us hold fast our confidence in the truth as when first delivered unto us, to the glory of God, the delight of ourselves and the beloved brethren.

Convention News from Adelaide.

ONCE again our Convention in Adelaide has proved to be a happy remembrance. Although there were not so many present as on previous occasions, on account of restrictions on interstate travel, those in attendance were refreshed and stimulated in zeal, and again encouraged in their efforts to put into practice the lessons and instructions placed before them in the various Studies and Discourses.

The various greetings and love sent by those who could not be present were appreciated, reminding us that brethren remember us also in their prayers, and by this, though absent in the flesh, we realised a spirit of fellowship of kindred minds.

On Friday we discussed a portion of Peter’s Epistle (1 Peter 4: 7-11) which was very timely, as we know by the various signs that we have approached the end of the age. Because special evils and confusion would prevail there is the greater need for soberness of mind by the Lord’s people. We were reminded too of the need of watchfulness and prayer, so that our hearts do not become overcharged with the cares of this present life. But if we are alert to use our opportunities and abilities faithfully, it will keep us away from following the old natural desires of the flesh, recognising too that the object of all our endeavours should be to glorify God in the name of Jesus our Lord.

Following the study the brethren discussed the subject of “The Operation of Mercy and Justice,” which are qualities so necessary in our relationship with one another and also in our conduct toward the worldly.

In the evening the talks by two brethren on "Meditation" and "Divine Guidance" served again to remind us of the importance of meditating upon the Word so that our thoughts may be kept in line with God's thoughts, and thus evil meditations will be avoided. "Divine Guidance" is something greatly to be desired, but it is only the Lord's people—the meek—who can experience this, as they cooperate with their heavenly Guide.

Saturday was spent profitably in the home of one of the brethren, where some of the friends discussed together the 46th Psalm and a portion of the "Divine Plan of the Ages."

Sunday was again a helpful time, spent in the study of Col. 3: 12-17. This portion showed us the practical side of the Christian life, and the need of possessing in a greater measure the various fruits of the holy spirit was realised as necessary, especially the development of love, the bond of completeness.

The next discussion of the subject, "How can love cover a sin without endorsing it" also proved very helpful.

The remainder of the evening was taken up by a discourse on "Seeing Jesus." The thought of seeing Jesus and hearing His voice intelligently with our spiritual sense was stressed and the need of combining the two if the life of sanctification is to continue. In the Word, especially as it has been revealed to us in these last days, we see Jesus as the one altogether lovely, and also hear Him speak as never man spake.

The greetings and love sent out to the various brethren who were mindful of us is found in Num. 6: 24-26 and 1 Pet. 4: 7., 8.

Memorial Observances.

Melbourne

The brethren in Melbourne observed the Memorial of Christ's death with grateful and solemn hearts on the evening of Sunday, 18th April, esteeming it a privilege to thus remember our loving Saviour in the way He requested, and at the same time "show forth the Lord's death," as members of His Body, in likeness of His death, "till He come."

The subject of the Passover in type and antitype had been examined by the friends at previous meetings, and having their minds refreshed on these most important truths, the celebration of the Lord's Supper was all the more meaningful and impressive.

The appropriate hymns, Scripture readings, helpful thoughts in the address and the prayers of the brethren all assisted to impress the true significance of the emblems which were partaken of with deep realisation of the Lord's rich blessing and presence.

The dear members in Christ, in every place, were remembered before the throne of grace, especially those in the war areas who may be undergoing severe trials and difficulties as a result of loyalty to their Lord. It was realised that the members are gradually passing on, to be with our Lord and Head, and any experiences of hardness for His sake, is but the fulfilling of our vow of consecration, so beautifully pictured and solemnized in observing the Lord's Supper in spirit and in truth.

Birchip, Vic.

On Sunday evening, 18th April, about the hour of 7 p.m., three of us gathered around the supper table of the Lord and partook of the bread and wine in memory of Him whose body was broken and whose blood was shed for us.

A short discourse on Mark 8: 27-38; Matt. 26: 17-20, 26-29; 1 Cor. 11: 23-26; 10: 16, 17, preceded the passing around of the symbols and by the Lord's grace we seemed to be helped to understand and appreciate the double meaning of the Memorial, "discerning the Lord's body" in its two aspects; first, broken for us that we in the blessed state of being reckoned perfect (see Rom. 8: 1) might present our little sacrifice, acceptable to God, as members of the Body of Christ.

We perceived, further, the privilege of being able to fill up a little measure of the afflictions of Christ in this life, that we might have the hope to reign with Him in the Kingdom and dispense blessings to all mankind. Truly the Lord blessed us for obedience to His injunction to proclaim His death in this way till He come, and we rejoiced in fellowship with all God's people doing likewise that night.

Sydney

The friends in Sydney observed the Memorial of our Lord's death on Sunday evening, 18th April, at the usual meeting place.

Although only twelve participated we received a blessing in accordance with the promise that "where two or three are met together." The service was very impressive; each seemed to feel the solemnity of the occasion.

We were reminded by the chairman that we had reached another mile-stone in our pilgrim journey and that our presence was because of our love for the Lord and our desire to comply with His wishes, "This do in remembrance of Me."

Mention was made of those of our members who had finished their course since our last observance, and our belief that they were now with our Lord, having been made like Him.

We were reminded in the address that the Apostle Paul showed clearly type and antitype when he wrote in Corinthians, "Christ our passover is sacrificed for use," also showing our privilege of being counted in with His sacrifice.

We were warned of the danger of falling away and exhorted to be loyal to the truth; to the doctrines which we had proved, and which had given us such comfort and joy, and had sustained us for so long.

Canberra

We have had the Memorial much before our minds as the season came nearer, because there does not seem to be any

doubt that the time is fast approaching when we will be privileged to “drink it new” in the Kingdom. What a joyful consummation to look forward to! It makes our present journey appear short, and our afflictions but light.

A Brother acted as chairman and part of an article was read dealing with the subject. There were five of us who partook of the emblems.

We trust other brethren have also had rich blessings and have been drawn closer to the Lord as a result of remembering Him who has done so much for us all.

Adelaide

The Memorial service was held on the 18th April and we had a quiet little gathering, about fifteen taking part.

On the occasion and since we are thinking particularly of the Lord's experiences in connection with the completion of His sacrifice on our behalf. It is helpful and stimulating to meditate particularly on these at this time and of the Lord's great love for us, in so willingly giving up His life, and enduring the sufferings He did for our sakes, and then to realise that we have the blessed privilege of offering our justified lives as joint-sacrificers with Him and of eventually being associated with Him in His work on behalf of the world.

In view of the present condition of the world, it surely cannot be very long now before that wonderful work will begin.

Gawler, South Australia

Once again we have had the privilege of celebrating the Memorial of our Redeemer's death. Eight of us considered again the purpose of our Lord's humiliation, suffering and death, which had already been foretold in prophecy and type.

We are greatly blessed in having revealed to us this great fundamental truth, namely, the ransom sacrifice which Jesus so freely and willingly gave, not only on behalf of the Church, but His death is also the propitiation for the sins of the whole world.

As we partook of the emblems which symbolised His sacrificed human life, it reminded us again of His invitation to us, that we too are privileged to follow in His steps of self-sacrifice, devotion and obedience to the Father's will, and that we too can share with Him the same joy and kingdom honours if we are faithful unto death.

It is surely the desire of each one of the consecrated to renew and strengthen their love and patient endurance by this consideration of Him who endured so much, in order to give us eternal life and riches that will never fade.

Perth, West Australia

In the evening of Sunday, 18th April, twenty of us were privileged to assemble for the Memorial. It was with sadness of heart to think of all our beloved Saviour endured on our behalf, and yet we can rejoice in the fact that His sufferings were soon over, and we have been redeemed from the land of the enemy into the glorious liberty of the sons of God. Our Scripture readings were taken from Isa. 53, Mark 19 and John 19.

The Brother officiating drew our attention once again to the Passover in Egypt and its wonderful antitype during this Gospel Age, in “Christ our passover sacrificed for us.” Also the antitypical firstborns being passed over—“When I see the blood I will pass over you.” When the church of the firstborns are completely passed over, then the Lord will deliver all Israel, all the people of God, thus bringing them over the Red Sea (death) into the land of promise.

The emblems were then passed round, each eating and drinking in remembrance of Him whom we all love so well. It surely was a good time to express our desire to be faithful, even unto death, and seek the Lord's grace to help us to this end. We then sang a hymn and departed much impressed and edified.

Burnie, Tasmania

As usual, we had the great privilege of meeting on the 18th April, for the little service of the Memorial Supper in remembrance of our dear Lord who became the antitype of the Passover lamb.

All the dear fellow-members of the Body were remembered at the throne of grace, and especially those who were celebrating that evening. Attention was drawn to the fact of the Lord's finished work and that nothing we could do would add one tittle of worth to it, and that our blessed position of being members of His Body became possible only through His merit being applied to, or passed through us—to those who keep the doorpost and lintel of the heart sprinkled with the precious blood of our glorious Redeemer.

The smallness of the gathering reminded us of John's words, “He must increase but I decrease,” and so it is, as each one is taken to complete the loaf for the nourishment of the world. The wondrous privilege of participation in the shed blood and broken body, the apparent nearness of the Kingdom, the necessity of being steadfast and immovable in this evil day, by loyalty to the truth at all costs, were dealt with, and we felt there was one more attending that little meeting—our elder Brother.

Witness by Radio.

CONTINUED broadcasts of the Frank and Ernest dialogues have brought in further enquiries for the free literature, and appreciation of the talks over the air is evident also from the reports of numbers of regular listeners, from whom there is no direct response.

The main object of our sessions is, of course, to encourage listeners to read the literature and study the Bible for themselves, if haply they may receive the truth in all its fulness and beauty. Only the Lord is able to give the increase and there is no doubt that the message going forth in this way will not return void.

The co-operation of the brethren in various ways in addition to the financial support, is resulting in our broadcasts

becoming more widely known, and together with the advertising in radio and other papers it would seem that our circle of listeners is increasing nicely. Space does not permit the inclusion of correspondence in this issue.

The dialogue which follows will be heard at 9 p.m. on Sunday, 2nd May, and further subjects for this month will be:-
9th May—"The Jew and the War."

16th May—"Armageddon"

23rd May—"God Has a Plan." 30th May—"God's Promises."

The Rich Man and Lazarus.

FRANK: Ernest, you look worried, what's on your mind?

ERNEST: It's the case of that rich man that Jesus tells about in the parable—the one, you remember, who went to hell, and there lifted up his eyes being in torments.

FRANK: That's in the parable of the rich man and Lazarus. Didn't that booklet "Some of the Parables," explain the parable for you?

ERNEST: Yes, very satisfactorily indeed, but the last time we discussed the subject you made a statement that has given me a great deal of concern. You said the rich man of the parable, who went to hell when he died, is now on his way back from hell. Now Frank, that's almost too much to believe, but at the same time I feel that you must have had some good reason for making such a statement. What is that reason?

FRANK: In order to understand, in what sense the rich man is now on his way back from hell, it is necessary to have the facts of the parable well in mind. The account is recorded in the 16th chapter of Luke.

ERNEST: That's right, Luke 16, verses 19 to 29. I have it already because I intended to ask you about it. In brief the parable tells of two men—one rich, the other poor. The rich man was dressed in purple and fine linen and fared sumptuously every day; while the poor man was full of sores, and was glad for the opportunity to eat the crumbs that fell from the rich man's table. The dogs licked the poor man's sores.

FRANK: Both of these men died, didn't they?

ERNEST: That's right. And after they died the poor man was carried by the angels to Abraham's bosom; but the rich man went to hell, and in hell he lifted up his eyes being in torments, and seeing the poor man, whose name was Lazarus, in Abraham's bosom, he asked him to send a drop of water to cool his tongue. The parable then shows that the drop of water could not be given, and that there was apparently nothing that could be done for the rich man.

FRANK: And your question right now is how that rich man could possibly be on his way back from hell?

ERNEST: Yes. And, that is a question. The parable appears to be a simple statement showing that good people go to heaven when they die, and that sinners go to hell. Doesn't it really seem that way to you?

FRANK: No! The parable says nothing about righteous people, nor about sinners. Nor does it say anything about heaven.

ERNEST: But wasn't the rich man wicked?

FRANK: Jesus doesn't say so, unless it was a sin for him to have plenty to eat and good clothes to wear. He had at least some virtues. It was rather nice of him to permit Lazarus to be near enough to eat the crumbs that fell from his table. Not all rich men would treat beggars that considerately.

ERNEST: Well, at least, Frank, you will have to agree that Lazarus, the poor man, was a very saintly man.

FRANK: No, Ernest, Jesus doesn't say anything about his virtues. All the account says is that he was poor and full of sores. If that's the condition upon which anyone can enter heaven there are very few of us who can qualify, I'm afraid.

ERNEST: But the beggar went to heaven, didn't he?

FRANK: No Ernest; he didn't. The parable says that He was carried by the angels into Abraham's bosom. Abraham's bosom isn't heaven.

ERNEST: But surely Abraham is in heaven.

FRANK: No Ernest, he isn't. The Old Testament record is that when Abraham died, he slept with his fathers; and besides Jesus tells us that "no man had ascended into heaven."—John 3:13.

ERNEST: Well, that's certainly strange. Why, Frank, when you examine the parable it doesn't seem to say anything that it's generally understood to say. I realise now that it couldn't possibly be a literal statement of fact. The beggar couldn't have been taken to Abraham's literal bosom because Abraham's bosom had returned to dust long centuries before. But what does it mean, and how could the rich man now be on his way back from hell? I'm not forgetting my original question.

FRANK: Ernest, we must remember that this is a parable. Jesus didn't explain what the parable meant, hence we can't be too dogmatic about our explanation of it. However, there are certain statements in the parable which give us a clue as to its meaning. In the parable, the rich man addresses Abraham as "Father" Abraham. The five brethren of the rich man are said to have "Moses and the prophets."

ERNEST: How does that give us any inkling of what the parable means?

FRANK: For the reason that at the time of the parable there was only one group of people who called Abraham their father, and who also had Moses and the prophets as their teachers. Both of these things were then true of the Jewish nation.

ERNEST: You think, then, that the rich man may represent the Jewish nation?

FRANK: Yes. I believe that's a very reasonable viewpoint. ERNEST: Can one man represent a nation, or people?

FRANK: How about John Bull? and how about Uncle Sam? These two symbolic men represent nations, don't they?

ERNEST: That's right; but after all, that's only one part of the parable. How about the rich man dying and going to hell, and how can he now be on the way back from hell? And how about the beggar? How did he get to Abraham's bosom, and what does that represent?

FRANK: If the rich man represented the Jewish nation who had Moses and the prophets, then the beggar would represent the Gentiles who did not previously enjoy God's favour in this way. The riches of the one and the poverty of the other evidently represent the fact that the one class did enjoy God's favour, while the other class did not. The Bible tells us that the blessing of the Lord maketh rich. Shortly after Jesus spoke this parable the position of both these groups changed; both died to the condition which previously had existed. The Jews as a nation rejected their Messiah, and because of this they were cast off from divine favour. Just before Jesus died He said to the Jewish nation, "Your house is left unto you desolate."

ERNEST: But what about the beggar?

FRANK: He also died; that is to say, the Gentiles died to that condition in which they were outcasts from the favour of God.

ERNEST: In what sense were the Gentiles taken to Abraham's bosom?

FRANK: This symbolises the parenthood of Abraham. God has promised that the seed of Abraham should bless all the families of the earth. The natural seed of Abraham, the Jewish nation, failed to enter into the fulfilment of this promise, so Gentiles were given the opportunity to become the children of Abraham through faith. This is made very plain in a number of places in the New Testament. The 11th chapter of Romans sets the matter forth very clearly, as does also the 3rd chapter of Galatians.

ERNEST: But what about the rich man who went to hell, and whom you say is now on his way back?

FRANK: As already noted, the Jews died to the rich condition of God's favour which had previously been theirs, and since then they have been a suffering people. Their wailing wall in Jerusalem is a fitting symbol of their torment, and of the fact that petitions for divine blessings have gone unheeded. In many instances they have actually sought relief from their persecutions by appealing to Gentile groups whom they felt were sympathetic toward them.

ERNEST: So far so good, but I still want to know why you say that that rich man is now on his way back from hell. And there are other details of the parable I would also like to have explained. What about the rich man's five brethren? Who are they?

FRANK: Ernest, I haven't attempted to explain all the details of the parable. The booklet, "Some of the Parables," does, however, suggest what all the various details represent. Even the colour of the rich man's clothing is very significant, when understood. I suggest that you make a careful study of that booklet, together with your Bible. You'll remember it better that way.

ERNEST: I intend to do that Frank, but meantime I want you to do some more explaining. You have said that the rich man is now on his way back from hell, yet in the parable Abraham wouldn't even give him a drop of water to cool his tongue.

FRANK: Ernest, I want you to notice that nothing in the parable suggests that the conditions represented by it were to continue forever. So far as the Jewish nation is concerned—as represented by the experiences of the rich man—it has doubtless appeared to them that God's favour has been lost forever. In Ezekiel 39:23, God speaks of having hidden His face from Israel, and of giving them over into the hands of their enemies. Thus have they been tormented throughout the entire age; and are still being tormented.

ERNEST: In what sense, then, is the rich man now on his way back from hell?

FRANK: In the sense that God's favour is now returning to Israel, in fulfilment of the prophecies that such would be the case at the end of the age.

ERNEST: I get your point all right, but I'm not sure that I agree with it. It seems to me that there is very little evidence now of God's favour returning to the Jews. You said yourself, a moment ago, that they are still being tormented.

FRANK: It does seem like a paradox, I'll admit, but it's not actually so when we take into consideration the entire prophetic testimony concerning the experiences through which the Jews were to pass at the end of the age.

ERNEST: I guess all students of the Bible know that God has promised to restore the Jewish nation to their own land. Is it reasonable to suppose that the return of five hundred thousand of them in recent years, and the wonderful things which have been accomplished in Palestine, are in fulfilment of the prophecies?

FRANK: Ernest, there is no doubt about that; and that's why I say that the rich man of the parable is now on his way back from hell.

ERNEST: But the Jews are having more trouble than ever. How do you account for that?

FRANK: The prophecies foretold that such would be the case. One of God's promises to them is recorded in Jeremiah 30:3, where we are told that they were to be restored to their own land; but in the 5th verse of the same prophecy the Jews are represented as saying, "We have heard a voice of trembling, of fear, and not of peace." In the 11th verse of this prophecy God explains that He permits this final great trouble to come upon Israel for their correction. Many of the prophecies which tell of the restoration of Israel to their own land and of God returning favour to them, show that it would be accompanied by much trouble. We should expect, then, to see the Jew today, especially in Europe, passing through severe trials.

ERNEST: Frank, doesn't the Bible say something about the nations attacking the land of Palestine?

FRANK: Yes. That is referred to in Ezekiel 38, and in Zechariah 14, as well as in other prophecies. That will be in the final phase of Armageddon. It will be during this attack that God will miraculously intervene on behalf of His people, and they will then realise that while God had hidden His face from them for more than nineteen centuries, His favour has at last returned.

ERNEST: And then the rich man of the parable will be all the way from hell; is that it?

FRANK: Yes, in the sense that they will no longer be persecuted by Gentile nations. The prophecies show that they will then accept the Messiah, and be the first among the nations to co-operate in and receive the blessings of the Messianic Kingdom. The work of restoration will continue until even those in their graves will be brought back to life. This is clearly shown in Ezekiel 37:12-14.

ERNEST: What about the rest of the world?

FRANK: They will also receive God's blessings of peace and happiness. The Bible indicates that while the Jewish nation will be the first to receive the blessings of Christ's Kingdom, yet the blessings will quickly spread to other nations, and they will say, "Come let us go up to the Kingdom of the Lord." And when they do, they will be taught to beat their swords into ploughshares, and their spears into pruninghooks, and there'll be universal peace and happiness forever. The only ones who will not be blessed under Messiah's Kingdom will be those who wilfully oppose its laws. The Bible says that all such will be destroyed from among the people.—Acts 3:23.

ERNEST: What happens to the beggar in the parable who went to Abraham's bosom?

FRANK: The class represented by the beggar shares with Christ in bestowing Kingdom blessings upon the world. This is explained in the booklet, "Some of the Parables;" it contains so much valuable information that all Christians should know at the present time.

3 G L

SUNDAY NIGHTS

9 p.m. — 9.15 p.m.

8.30 p.m. — 8.45 p.m., S. Aus.

Has Noah's Ark Been Found.

OUR supply of January "Peoples Paper" is about exhausted, and having received further requests for that number containing the reference to Noah's Ark, it is thought well to reprint the short article below.

The following account was read recently in a reprint from the U.S.A. periodical "Prophecy Monthly," and in view of the fact that many discoveries by excavations, over recent years, have proved the correctness of the Bible in other ways, this story does not seem unreasonable, and is certainly interesting.

The story itself is told by Vladimar Roskovitsky, a White Russian who was serving as an aviator in the Czar's armies just before the Revolution. He was not a Christian at the time of the discovery, but was led by the proof of the truth of the Bible account of the Flood to become a Christian, and is now engaged selling Bibles.

His story is that he was stationed with a group of aviators at a lonely outpost about 25 miles north-west of Mt. Ararat. The day was blistering hot, as August days are apt to be in the semi-desert regions, and the men looked longingly at the snow-cap on Mt. Ararat. The Captain of the post appeared, and said that a super-charger had been installed in No. 7 plane, and Roskovitsky and his friend were ordered to take it up for a test at high altitude.

All the preparations were quickly made, and with an engine already hot from the sun, the aviators were soon in the air and circling the camp for altitude. At 14,000 feet they levelled off to become accustomed to the altitude.

An Amazing Sight.

Suddenly Roskovitsky was taken with an impulse to head for the snow-capped peak. He circled it a couple of times, and then took a long glide down the south side of the mountain, when suddenly he came upon a perfect jewel of a lake, blue as turquoise, and partly frozen over at the shaded end. As the men circled to get clearer views, the second man began to shout wildly and to point to the lower end of the lake. The pilot looked and nearly fainted.

To use his own words: "A submarine! No, it wasn't, for it had stubby masts, but the top was rounded over with only a flat cat-walk about five feet across down the length of it. What a strange craft, built as though the designer had expected the waves to roll over the top most of the time, and had engineered it to wallow in the sea like a log, with those stubby masts carrying enough sail to keep it facing the waves.

"We flew down as close as safety permitted and took several circles around it. We were surprised, when we got close to it, at the immense size of the thing, for it was as long as a city block, and would compare very favourably in size with the modern battleships of to-day. It was grounded on the shore of the lake with about one-fourth under water. It had been partly dismantled on one side near the front, and on the other side there was a great doorway nearly twenty feet square. This seemed quite out of proportion, as even to-day ships seldom have doors half that large.

"After seeing all we could from the air, we broke all speed records back down to the airport. When we related our find the laughter was loud and long. Some accused us of getting drunk on too much oxygen, and there were many other remarks too numerous to relate.

Captain's Interest.

"The Captain, however, was serious. He asked several questions, and ended by saying, 'Take me up there; I want to

look at it.’

“We made the trip without incident and returned to the airport.

“ ‘What do you make of it?’ I asked, as we climbed out of the plane.

“ ‘Astounding,’ he replied. Do you know what ship that is?’ ‘Of course not, sir.’

“ ‘Ever hear of Noah’s Ark?’

“ ‘Yes, sir. But I don’t understand what a legend of Noah’s Ark has to do with our finding this strange thing fourteen thousand feet up on a mountain top.’

“ ‘This strange craft,’ explained the Captain, ‘is Noah’s Ark. It has been sitting up there for nearly five thousand years. Being frozen up for nine or ten months of the year, it couldn’t rot, and has been in cold storage, as it were, all this time. You have made the most amazing discovery of the age.’

Russian Government’s Expedition.

“When the Captain sent this report to the Russian Government, it aroused considerable interest, and the Czar sent two special companies of soldiers to climb the mountain. One group of fifty men attacked one side, and the other group of one hundred men attacked the big mountain the other side.

“Two weeks of hard work were required to chop out a trail along the cliffs of the lower part of the mountain, and it was nearly a month before the ark was reached. Complete measurements were taken and plans drawn of it, as well as many photographs, all of which were sent to the Czar of Russia.

“A few days after this expedition sent its report to the Czar, the Government was overthrown, and godless Bolshevism took over, so that the records were never made public, and probably were destroyed in the zeal of the Bolsheviks to discredit all religion and belief in the truth of the Bible.

“We White Russians of the air fleet escaped through Armenia, and four of us came to America, where we could be free to live according to the ‘Good Old Book,’ which we had seen for ourselves to be absolutely true, even to as fantastic-sounding a thing as a world flood.”

While the Lord’s people do not need any outward evidence to convince them of the authenticity of the Flood in Noah’s day, so much has been taught which contradicts the Bible account of this and other important happenings that, if the discovery of Noah’s Ark is to be added, in the years ahead, to other actual proofs of Old Testament records, it will be a further means of opening the eyes of all people to the surety of the Word of God, and assist them to come into line with the requirements of the Kingdom, when “the desire of all nations shall come.”

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Volume XXVI. No. 4 MELBOURNE, 1st APRIL, 1943

Price—Twopence Halfpenny

Living with Christ.

(Convention Address) (1 Thess. 5:9, 10).

THERE is no book like the Bible; it is indeed the veritable Word of God. Yet it is the one book that defies the wisdom and scholarship of the worldly-minded. It appears to many as a paradox. On the one hand it seems to be easy of interpretation, simple, straightforward, and harmonious in all its teaching; whilst another class views it as a most difficult book, full of contradiction, and its precepts not to be trusted. Scholarship today has reached a fine art and if a person has sufficient “brains” the fields of learning are almost limitless. In all the various branches of learning, brain power can eventually master the curriculum. But how different when we come to the Word of God—here we find that the inside, pure truth is largely veiled from worldly learning, and is revealed unto those whom the world regards as foolish and ignorant (1 Cor. 1:27, 28; 3:19, 20).

The first three chapters of Isaiah are found to be very thought-provoking and serve very well to show what can

be expected to eventuate when man, in loftiness, disdains the Word or instruction of God (Isa. 2:11, 12); these same chapters being interspersed also with encouraging words to those who seek righteousness and ensue it. These passages, as also others along similar lines, show that those desiring and ensuing the ways of God's righteousness will be few—a minority—when His judgments are falling upon unrighteousness.

The multitudes, for long misled by Satan's arts and devices, thus spurning the Word of God, will be desiring and gratifying themselves with idols which God will utterly abolish (Isa. 2:18). These idols are not necessarily forms of men cut from stone, etc., to which men kneel and worship as their God, although we know that such heathenish practises still exist, but there are other things—anything in fact that usurps the place that the true God should have in the heart of man, some of which are well set out in Isa. 3:18-26. Although we of western civilization do not clearly understand the language employed in these verses, doubtless those acquainted with the customs of the Orientals would understand better.

I found a very interesting chapter entitled "Oriental Dress and Costume" in a book written by a man who lived 30 odd years in the East. It appears that these people differ little from others as regards vanity in superfluous dress, jewellery and general make-up. The writer particularly referred to these verses of Isaiah but did not enlarge on them greatly, for, said he, it would require half a volume to go into them minutely. He said that Orientals had various costumes and differing forms of headdress, complicated by an endless variety of jewels and other ornamental appendages. So, then, knowing the customs and dress, etc., of our own country, we can read these verses of Isaiah and draw our own conclusions. We should if we have any measure of the spirit of the Lord be discerning enough to be warned against trespassing along these lines ourselves.

Scripture says that the love of money is a root of all evil and with consideration it does not appear an exaggeration to say that 70 per cent. of people in our land today have money for their God, in-so-far as they recognize it as absolutely essential to obtain what their heart desires. It is not necessary to obtain money before it can be said to be a god. Even many who are very poor could still have money for their god, desiring it before anything else. Others again seek place and power and pursue it so zealously that they care not what they do, nor whom they oppress, in order to obtain their ends. And because God is not in all their thoughts (Psalm 10:2-4) all ways of evil must go, for it is God's unchanging will to have an earth made perfect wherein dwelleth righteousness (2 Pet. 3:13). And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed (Isa. 1:28).

The following verses here (29-31) intimate how this destruction and consuming will come about. For they shall be ashamed of the oaks which they desired, and confounded for the gardens of their own choosing. An oak is a very valuable and substantial tree, noted for its size and longevity. So, then, the social order of "this present evil world" instigated by Satan and built upon foundations of greed and selfishness, and maintained for long years by fallen man out of harmony with his Creator, may at its zenith appear as an oak—stable and sure. A garden is something in which man takes delight, beautiful to behold and in which one loves to linger. So, then, the world has chosen its own garden—the trees and flowers of pride, place and power which "trees" will be hurt (Rev. 7:3).

Many have reasoned and concluded, contrary to Scripture, that a man's life consisteth in the abundance of things which he can possess, and they have sought to amass to that end amidst the commendation of their fellows on every side "for man will praise thee when thou doest well for thyself" (Psalm 49:18). But a reckoning must come to all out of harmony with God's righteousness, and "when they shall say peace and safety sudden destruction cometh upon them." Those who disdain the Word of the Lord and put their trust in the oak of human planting, shall find, and are already finding, that despite its luxuriant foliage and promise of solidity it is an oak whose leaf fadeth — implying a dying tree — for an oak is an evergreen. And as a garden that hath no water—the simile here is all apparent.

What heart burnings of disappointment there must be for all who forsake the ways of the Lord. Truly we are well counselled to keep our feet in the narrow way that has such rich promise at its close, for multitudes will follow the broad and easy road that leads at last to loss. And the strong (of this world—the various organizations and establishments of men) shall be as tow (the coarse part of flax and highly inflammable) and the maker of it as a spark. The very ones who ordain and seek so vigorously to uphold the present evil, man-made order of things will, in their warring factions, unknowingly to themselves, create the spark that will ignite the tow "and they shall burn together, and none shall quench them" until at last the fiery time of trouble has removed all traces of evil. Then the kingdom of the Lord's making shall be established over all other kingdoms and all nations shall delight in it. (Isa. 2:2-4).

So, then, we see something of the wrath that must come upon all works of unrighteousness in an evil world of unrepentant, sinful men, and yet we can rejoice that in due time there will be spoken "Peace, be still," and a new world begun: the Millennial Age—a thousand years under the rule of Christ when even such wicked men as the Sodomites shall be brought back from the grave and given an opportunity to do better and conform to the ways of God's righteousness.

Now let us have a look at the words of our text in 1 Thess. 5:9, 10. It is noticed that this chapter speaks of the day of the Lord, the day of wrath against unrighteousness, but the epistle is addressed to the brethren who walk in the light of God's Word. We are counselled to sleep not as do others but to watch and be sober. The Apostle tells us that we are not appointed to wrath but to obtain salvation by our Lord Jesus Christ who died for us.

One would think that with the Bible circulated amongst civilized people as it has been, there would be no need to reiterate the gospel message of the ransom sacrifice of Jesus and belief therein as the only hope for mankind. But as foretold the preaching of Jesus has proved a stumbling block to thousands, too proud and self-opinionated to listen to or acknowledge the need of a personal Saviour to reconcile them to God. Amazing it is how many there are today, regular, nominal, church-going people, who refuse to acknowledge that they are sinners with no hope of salvation,

except as they accept and confess the shed blood of Christ to cover their sins and reconcile them to God. That there is an Almighty God such acclaim, and even concede that a man Jesus once lived—a very noble man of high character good to emulate—but that His blood alone atones for sin and reconciles to God, and that without it no man has any part or lot in the true family of God, they cannot, or do not desire to see. They hold instead evolutionary theories which, abbreviated, amount to the teaching that man is his own master and in due time will work out his own destiny to a glorious consummation which even God will applaud as a wonderful achievement on their part. Such who masquerade as Christians are rank hypocrites; for no other foundation can any man lay than that which is laid which is Jesus Christ (1 Cor. 3:11).

Reading the following verses of this Scripture we see that even when one is upon the right foundation of the Christian faith, it is possible to build differing structures of character, and that a certain day will come which will test every man's work of what sort it is. There appears to be every evidence that we are now in that day of testing—the days of the presence of the Son of Man, concerning which we are told it will be so difficult to stand that none will be able to do so, unless they have developed characters built upon the foundation of Jesus Christ, and, in Him, have daily sought to work out their salvation with fear and trembling (Phil. 2:12).

But who may abide the day of His coming and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers soap (Mal. 3:2). The writer of the Gospel of Luke, also in chapter 21, after explanation of much that was to be expected in this day of the Lord's wrath, exhorts the true people of God to "watch therefore and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." It is not the thought of this prayer that we should specially ask or desire to be removed from the earthly scene when the great troubles of the day of the Lord's wrath begin to come to pass. Whilst we are to be ready at all times for the change from earthly to heavenly conditions, and whilst we know that these foretold events, coming to pass, are a sure sign that our deliverance is near, and that we can look up in expectation and joyful anticipation on that account (Luke 21:28) yet we are to rejoice in the earthly way until the Lord sees good to close it. If we are abiding faithful, then the very fact that we are still in the flesh signifies that the Lord still has a work for us to do, either towards those around us or some perfecting work still to be accomplished within ourselves—possibly both.

This day of the Lord's wrath is to be especially characterized by "things falling." Since the very foundations of the earth have been destroyed (Psalm 11:3) by the wickedness of men under the delusive reign of Satan, it becomes absolutely necessary for a complete overthrow of existing foundations and conditions in order that the new King and ruler, "The Christ," might establish His Kingdom. So severe and comprehensive will be the tests and trials of the "fiery" day of trouble that is to devour the whole earth (existing order) that none (not even God's elect), can expect to escape the repercussions resulting from the general upsets. But the Lord's people have been forewarned of these things, and one is reminded of the old saying "to be forewarned is to be forearmed." Since then we know what is to happen we have a decided advantage, not only by not being taken by surprise as those who walk on in darkness (1 Thess. 5:4-6), but by the knowledge of the glorious outcome of all the trouble, thus greatly fortifying our minds. As long-established things then begin to fall and keep on falling, all who are out of harmony with God and His righteousness can be expected to fall too: as the Psalmist says "the ungodly shall not stand in the judgment" (Psalm 1:5).

We do not understand that only the openly hostile elements who make no confession of God will be affected in this day, but that also much that is recognized as orthodox in Christendom's beliefs and practises will also fall. So, then, we see the propriety of the prayer that we might escape the falling process and continue to stand upon the solid rock foundation of the Truth as it is in Christ, and maintain our witness thereto to the very end (Psalm 91:7; Eph. 6:13, 14) that whether we wake or sleep we should live together with him.

In all of Paul's writings we perceive his joy and happiness and perfect peace by abiding in Christ. "For me to live is Christ and to die is gain." We can see that Paul did not have the idea that he must wait for death and leave the earthly sphere before he could taste of the joys of "living with Christ." True, his union with Christ here below signified much of tribulation and trial. He said on one occasion that, though he knew not what experiences awaited him on a certain missionary journey, yet, said he, bonds and afflictions abide me—he was ever in the midst of such—yet none of these things moved him. They were counted as light afflictions as but for a moment, and in all such he was as surely "living with Christ" as he was assured he some day would in actuality when the trial was all over and as an overcomer he would enter into his perfect rest "living with Christ" in celestial realm. Therefore in the present "waking" time he understood perfectly that his life had been bought with a price and was no longer his own, and that he must now no longer live unto himself but unto Christ who died for him. (1 Cor. 6:20; 2 Cor. 5:15). And when at last he should finish his course and have to sleep in death, it would be in full confidence that when the due time came, he would be awakened to the glory of Christ's resurrection and evermore be with Him (2 Tim. 4:6-8; Phil. 3:10, 11).

Whilst for Paul it was necessary to sleep many years in death, in the light of present truth we can now herald the first resurrection in course of fulfilment. We have every reason to believe in these days of the presence of the Son of Man, that sleeping saints such as Paul are already resurrected because the Lord Himself (unknown to the world as yet) as a thief in the night, has descended from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ have risen; and we who remain are being caught up together with them as each finishes the course in death, instantly resurrected (without sleeping in death) to meet the Lord in the air (1 Thess. 4:15-18). Wherefore indeed we can comfort one another with these words for our "living with Christ" shall know no cessation. The moment of death but bespeaks the moment of resurrection, and so shall we ever be with the Lord. Death will but change the scene of "living with Christ" from terrestrial to celestial regions, from the sufferings of this present time to the glory to follow. Blessed indeed then are those who die in the Lord in this time. (Rev. 14:13).

Let us, then, daily seek to show the Lord our appreciation of His wonderful favors, for many prophets and kings have desired to see the things which we see and have not seen them, and to hear the things which we hear and have not heard them. (Luke 10:20-24).

Pilgrimage Ended.

NEWS has come in of the death in Sydney, on 24th February, of another of God's dear children, in the person of Miss M. B. Connelly. It was during the visit of the Photo -Drama of Creation to South Australia that our dear Sister's interest was aroused in present truth. She continued her interest and had very severe trials, which seem minimised by the joy of the truth, which she took to heart, consecrated, and followed to the last.

Our dear Sister seemed to have had more than her share of trials and sorrows, but, in severity of trials, her faith also grew, and she used to speak of them as means that caused her to appreciate the truth all the more. Yes, she realised that the bitter herbs whet her appetite for the Lamb, and she felt that the Lord to whom she had consecrated her life was causing all things to work together only for her good.

Three years ago, Sister Connelly retired from school teaching, and set herself to serve and lay the truths more to heart. As she would refer to life's trials, often she would add, "I've been well compensated for any losses and trials by getting the truth," and so like Paul, to her it was "I press toward the mark of the high calling in Christ Jesus."

Our hope for our dear Sister is, that she has gained the prize for which she yearned, and so in death was changed in a moment from weakness to power and so received the blessedness of Rev. 14: 13—"Blessed are the dead which die in the Lord, from henceforth."

British Israelism.

A very helpful booklet on the above subject, written by an Israelite, is now ready for distribution. All interested in this matter should enquire for this clear explanation of the whole subject.

Paradise in Eden.

How Lost and How Redeemed.

(A Poetic Outline of The Redemption Plan.)

A very helpful poem booklet is now in stock for the benefit of our readers. It was announced in a truth paper in U.S.A., as follows :—"This beautiful poem may be briefly described as 'The Divine Plan of the Ages in Verse.' Its rhythm is superb and its message worthy of the cardinal features of the Divine purpose concerning human salvation. It contains 73 pages; four 8-line verse to each page; nearly 200 Scripture citations are given in footnote form, besides many pertinent quotations—withal giving a clear and beautiful significance to the poetic message as it unfolds, page after page.

"This booklet is sent out by the author with the express purpose of awakening an interest in the word of God in the minds of some who may not have heard its wonderful, old 'Story of Redeeming Love.'"

Written by a Sister in U.S.A., this poem booklet is supplied at 1/9 per copy, post paid.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

Published by the Berean Bible Institute, 19 Ermington Place, Kew, E4, Melbourne, Victoria, Australia.

The Passover Memorial.

THE Passing over of the First-borns of Israel on that dreadful night, when all the first-borns in all the houses of the Egyptians were slain was a wonderful demonstration of God's protection of His people. It should have been a lesson to Israel never to be forgotten, and, no doubt, had that nation carefully observed the memorial of the slain lamb by whose blood their first-borns were all spared, the annual observance would have kept in memory what great things God had done for them, and have kept them from turning to idols and forgetting their covenant with God.

That night in Egypt was a picture of the Gospel Age, and how the blood of "Christ our Passover" is first applied to save the "Church of the first-borns whose names are written in heaven." Just as the consequence was the deliverance of all Israel and the destruction of Pharaoh and his hosts in the Red Sea, so the consequence of the death of Christ and the saving of the Church of the firstborns will be the deliverance of all who will be God's people, from slavery to Satan, sin and death, and, finally, the destruction of Satan and the wicked angels in the second death (Matt. 25:41).

As it was only the first-born in each house that was in danger on that night in Egypt—they would have perished had there been no blood sprinkled on the lintel and door posts of the home—so it is only those who have by faith become members in Christ—members of the Church of the first-borns, who are in danger of the second death during this age (Hebrews 6:4-6; 10:26-29). Those who remain under the blood—and they only—are safe. The teaching of salvation by faith in the blood of Christ was the stone of stumbling to the Jewish nation. They rejected the stone which is become the chief corner stone of the building. It is astonishing how the nominal Christian Church is now stumbling at the same stone—the cross of Christ has become to many a stone of stumbling and rock of offence. "Behold I lay in Zion a chief corner stone elect and precious, and he that believeth on Him shall not be confounded. Unto you, therefore, which believe He is precious, but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling and a rock of offence to them which stumble at the word being disobedient." (1 Peter 2:6-8).

The Word of God, from Genesis to Revelation, consistently teaches that "without the shedding of blood there is no

remission of sins." The salvation of mankind from the curse of sin and the condemnation of death entirely depended upon a ransom sacrifice of a perfect human life to pay the penalty incurred by Adam. So it was that Christ became flesh, "was made man, a little lower (nature) than angels, that He, by the grace of God, should taste death for every man." (Heb. 2:9). John introduced Jesus as the Lamb of God "that taketh away the sins of the world." Jesus Himself said, "This is My blood which is shed for many," "My flesh I give for the life of the world." How wonderful was the sacrifice of Him who was rich (in heavenly glory with the Father) and became poor, that we, through His poverty, might be made rich. The old, old story of Jesus and His love is so beautiful, and so simply and plainly stated in the Bible that it would seem that those who deny the efficacy of the cross of Christ in satisfying justice on man's behalf, must first lose faith in the inspiration of the Bible. There are all sorts of new theories to-day among professing ministers of the Gospel, which are contradictory to this foundation doctrine of the Christian faith, "Christ died for our sins according to the Scriptures." They are stumbling to-day at the same rock of offence, as the Jews did of old.

Our Lord knew that He was to be the antitype of the Jewish passover lamb. He, therefore, knew the day on which He must die (Nisan 14th, Jewish time). He knew the year in which He must be "cut off" from Daniel's prophecy. He would keep the last annual passover with His disciples, and instruct them that they need no longer observe the memorial of the type, but instead, "as oft as ye do this" do it in remembrance of Him. "Christ, our passover, is slain for us: let us therefore keep the feast."

Instead of this simple memorial of Christ's death once a year, the Apostate Church or Rome instituted the abomination of the Mass, and celebrate it as often as it may be deemed convenient or profitable. The Church of England and other denominations also celebrate the Lord's supper—though generally taken in the mornings—just as often as they think fit. They fail to grasp the Lord's intention that it was annually to remember His death and its purpose. The Apostle reminds us that it was "in the night in which He was betrayed" that He took the bread and wine as symbols of His flesh and blood, and instituted the simple service by which all His followers could lovingly and thankfully remember His sufferings and death on their behalf, and indicate afresh their consecration to be "dead with Him," to be broken together with Him. "If we suffer with Him," says Paul, "we shall be also glorified together with Him."

New Booklets.

Two booklets from England are now available as follows:—

"The Beauty of Holiness" is a 60 page booklet explaining the development of God's plans to make the world holy and showing how the call to consecration is a part of that greater plan. Its principal use is for passing on to Christian friends. Price, 10d. post paid.

"The Golden Future— Our Hope for years to come." This is a useful booklet to convey in a general way the wonderful plan of salvation, and is timely for the days in which we live. Containing 36 pages, price 6d. each, or 3 for 11- post paid.

The Radio Message.

WITH eleven radio sessions completed, up to date, it is pleasing to report some further good interest on the part of listeners, and, best of all, word has been received a number of times from some, which indicates continued appreciation of the message over the air.

It is also very pleasing to report that interstate reception is now much better, as indicated by one friend living 100 miles beyond Adelaide not missing a word of a number of broadcasts. The rather strange part is that some living much nearer to 3GL find difficulty in picking up the session. In mentioning to the manager of 3GL that reception at a distance was much better, he remarked that people gradually learn how to tune in correctly—this implies that much care is necessary to get best results. It is also essential to have receiving sets in good order. Those at a distance should be encouraged to keep trying, and if successful in receiving the broadcasts are asked to commend these to others.

The financial assistance for this witness work, received from the friends generally, is most encouraging, enabling the sessions to be continued, by the Lord's overruling providence, and the prayers of all interested, for the Lord's blessing on the message, are sincerely desired. A balance sheet covering this work will appear in June issue of "Peoples. Paper," along with the report and balance sheet of the Tract Fund.

• The Dialogue appearing below—"Hope for the War-Stricken"—will be broadcast on Sunday, 4th April, and the subjects for following sessions are:-

11th April—"Jerusalem."

18th April—"The Second Advent."

25th April—"The Sun of Righteousness." 2nd May—

"The Rich Man and Lazarus."

Hope for the War-Stricken.

ERNEST: You know, Frank, it seems that nearly every one these days is wondering about the future.

FRANK: You mean about the coming new order of things?

ERNEST: Yes, and more than that. The world-wide trouble has very forcibly reminded us that there are other human beings on this planet besides ourselves, and that we should be interested in them—not only in their present, but also in their future welfare.

FRANK: Just what do you have in mind by the "future"?

ERNEST: I mean beyond the grave. You see, Frank, not only have we been reminded of the existence of the Chinese, the Japanese, the Burmese, the Siamese, the Indians, and others; but we have been reminded of them in a very tragic manner; that is by the fact that hundreds of thousands of them are being hurried into Christ-less graves. Probably very few of these now being slaughtered by war have ever had any real opportunity to accept Christ. What is the future of these people when death overtakes them? Do they stay in the grave to be summoned for the last judgment? Will special consideration be given them in that judgment on the ground that they didn't have a fair chance in this life? Shall we meet them in heaven? Will they then have angelic brains, and natures far beyond our comprehension? Will they then know that they were once heathen, superstitiously worshipping false gods? And, for that matter, what about the rest of mankind — those who are supposed to be civilized? What is to become of all these? It's a real question, isn't it, Frank?

FRANK: It's several questions all at once, but the Bible answers all of them comprehensively and satisfactorily. Suppose, however, we take your questions one at a time.

ERNEST: That suits me, and let's begin at the beginning. What happens to heathen people when death overtakes them? Does the Bible answer that question?

FRANK: Yes. The answer is found in Psalms 146:4, which reads "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

ERNEST: Why, Frank, if that's true, it means that a heathen dies just like a brute beast.

FRANK: Which is what the Bible says. In Ecclesiastes 3:19-21 the prophet tells us that as one dieth, so dieth the other, that they have all one breath.

ERNEST: Does that refer to the heathen? FRANK: It applies to all mankind. '

ERNEST: And there's no hope of a future life?

FRANK: I didn't say that. Your second question was, Do they stay in the grave to be summoned for the last judgment? It's the Scriptural answer to this question that reveals the real hope held out in God's Word for all mankind, the heathen as well as the non-heathen. God has promised that there is to be an awakening from the sleep of death, and that following this will be their judgment day.

ERNEST: In that event, perhaps it would be just as well if they were allowed to remain in the grave, peacefully sleeping. The general understanding is, you know, that the prospects of the judgment day are none too bright for any of us.

FRANK: But I am speaking of the judgment day hope as we find it in the Bible. The Apostle Paul says that God has given assurance of the judgment day by raising Jesus from the dead.

ERNEST: Where is that found in the Bible?

FRANK: In the 17th chapter of Acts. It's a part of Paul's sermon on Mars Hill. In it he contrasts heathen ignorance and superstition with the blessings of the coming judgment day.

ERNEST: Does that imply that people will have an opportunity for enlightenment during the judgment day? Frank, that hardly seems possible.

FRANK: It's just what the Bible teaches, however. In Isaiah 26:9 we read that when the Lord's judgments are abroad in the earth the inhabitants of the world will learn righteousness.

ERNEST: But, Frank, how could so many millions of the dead learn very much in one short day?

FRANK: The judgment day is not to be a short day, Ernest. The Apostle Peter informs us that it is a period of a thousand years. It is the same thousand-year period during which Christ's Kingdom is functioning throughout the earth. The work of judging the world is, in fact, a part of the Kingdom work.

ERNEST: Where does the Bible say anything like that?

FRANK: In the 72nd Psalm we read concerning the Kingdom period, that then Christ shall "have dominion from sea to sea, and from the river unto the ends of the earth." Of that same time the prophet further explains that Christ shall "judge the people with righteousness," also that He shall "judge the poor of the people, and shall save the children of the needy, and shall break in pieces the oppressor."

ERNEST: According to that, Frank, it looks as though the judgment day is to be a happy time for the poor and the oppressed of the earth, which surely will take in the millions of the heathen world.

FRANK: Yes, and the non-heathen world, also.

ERNEST: I hope you're right, Frank. But tell me: Does the Bible actually say that unconverted people like the heathen are to be raised from the dead and given such a favorable judgment as you have indicated?

FRANK: Yes. Jesus said that all in their graves are to hear His voice and come forth from death. He explains that those who have done good will come forth to a resurrection of life, and that those who have not done good shall come forth to a resurrection of judgment. This promise is recorded in the 5th chapter of John.

ERNEST: Were you trying to quote the 29th verse of that chapter? According to my Bible Jesus said that those who have done evil shall come forth to a resurrection of damnation.

FRANK: You have the King James Version of the Bible. I was quoting from the Revised Version which gives the word judgment instead of "damnation."

ERNEST: By what authority?

FRANK: The Greek word used by Jesus is "krisis," which is the original of our English word crisis. It means a test, or trial, with the possibility of a change for the better.

ERNEST: Frank, that's certainly interesting. But you know this whole passage sounds rather odd. Jesus says that those who have done good will come forth to a resurrection of life. What does it mean to "come forth" to a "resurrection"? I should think that the coming forth from the tomb would be the resurrection.

FRANK: Ernest, the awakening from the sleep of death is only the beginning of the resurrection. Jesus, for example, called Lazarus forth from the tomb, but Lazarus was not fully resurrected, hence later went back into death again. But when those who have done good are awakened from the sleep of death they will be resurrected to a fulness of life.

ERNEST: Does that mean that they will become angels?

FRANK: That's one of your original questions, isn't it?

ERNEST: Yes. I don't propose to let you forget any of them.

FRANK: No, Ernest, those who have done good will not become angels in the resurrection. The angels are a separate order of creation, and were in existence long before man was created. It's a mistaken notion that good people become angels when they die.

ERNEST: Not many of us are very angel-like now, that's a sure thing. But what does Jesus mean when He says that those who have done good will come forth to a resurrection of life?

FRANK: The faithful footstep followers of Jesus are the ones here primarily referred to as having done good. These are the ones to whom it will be said, "Well done, good and faithful servant, enter thou into the joys of thy Lord." God's promises to these are that they shall be given immortal life in the resurrection. Their reward is to be a heavenly one. They will not become angels but will be highly exalted above the angels, just as Jesus was when God raised Him from the dead.

ERNEST: That seems reasonable enough so far as the hope of Christians is concerned; but still we have the heathen on our hands, and all the non-Christians in civilized lands. Are they the ones referred to by Jesus as those who have done evil?

FRANK: Yes. Of course there are degrees of evil. Doubtless many of these, according to the standards of this world, have been very noble people. But, unless one accepts Christ, and makes a sincere effort to follow in His steps, He is looked upon by God as being a part of the condemned and fallen race of whom the Scriptures say, "There is none righteous, no not one."

ERNEST: Doesn't the Bible say that there is no other name given under heaven or among men whereby we must be saved except the name of Christ?

FRANK: Yes, that's right.

ERNEST: According to that, then, it won't be too favorable for the heathen when they come forth to judgment.

FRANK: But, Ernest, you didn't quote all of that text. Paul enquires, "How can they believe on Him of whom they have not heard?" Where we have made our greatest mistake in the past is in concluding that God has limited to this life the opportunity of hearing about Christ. In 1st Timothy 2:4 we read that it is God's will that all shall be saved and come to the knowledge of the truth. Everlasting salvation follows the enlightenment of the truth, but the salvation mentioned in this text is what Jesus referred to when He said that those who have done evil shall come forth to a resurrection of judgment. They are saved, that is, awakened from the sleep of death and then enlightened concerning the truth of Christ Jesus their Saviour, and thus given an opportunity to accept and obey the Laws of His Kingdom which will then be in force.

ERNEST: How will that result in a resurrection of judgment?

FRANK: By keeping in mind the meaning of the word "krisis" which Jesus used in this expression we can readily understand what He meant. When awakened from the sleep of death the people will be enlightened, for then the knowledge of the Lord will fill the earth as the waters cover the sea. The way will be made plain, the Prophet Isaiah tells us. As each individual receives the light and reacts favorably it will mean that he has passed the test, and will be restored to the full perfection originally enjoyed by father Adam before the fall.

ERNEST: What happens to those who do not react favorably to the enlightening influences of the judgment day?

FRANK: Peter says it shall come to pass "that the soul which will not hear that prophet"—which is Christ—"will be destroyed from among the people."—Acts 3:23.

ERNEST: There won't be universal salvation, then?

FRANK: No; only a universal opportunity for salvation, and that opportunity will be so universal that it will include the Chinese, the Japanese, the Javanese, the Burmese, the Siamese, and all the other heathen you referred to in the beginning.

ERNEST: But still you haven't made it plain just what salvation will mean for these millions who are to be awakened from the sleep of death during the thousand-year judgment day. You said that Christians are not to become angels in this resurrection. What about the heathen? Just what will they be like when they are fully resurrected? Will they remember their past life?

FRANK: Peter explains that the work of Christ during the thousand years of His reign will be one of restitution.

ERNEST: That means restoration, doesn't it? FRANK: Yes.

ERNEST: Does that mean that Pygmies will be restored as Pygmies, giants as giants, Chinese as Chinese?

FRANK: It will be a restoration to the original perfection of the human race as represented in Father Adam.

ERNEST: Adam wasn't an angel, was he?

FRANK: No. Adam was a human being, but perfect, and in the image of God. Restitution for the race means a

restoration to the Edenic perfection that was lost because of sin. As each individual, upon the basis of accepting Christ as the Redeemer, and obedience to the Laws of the Millennial Kingdom is completely restored to the original perfection of Adam, he will be fully resurrected. This is the hope the Bible holds out for all who are dying now, and for all who have died in the past. It will be a real home-coming for all mankind.

Passover Memorial, 1943.

The anniversary of the institution of the Memorial of our Lord's death falls this year on the evening of April 18th, according to the Jewish date. Sunday evening April 18th will therefore be the appropriate time for the brethren to celebrate the Memorial of Christ's death.

Memorial Services.

It is surely a privilege to remember our Lord Jesus in the manner He requested, and all believers in His ransom sacrifice in the various cities will be welcome at the Memorial Services in remembrance of Him, to be held as follows:-

Melbourne.—The Service will be held (D.V.) at 17 Elizabeth Street (3rd floor) on Sunday, 18th April, at 5.45 p.m.

Adelaide.—The Memorial will be held on Sunday, 18th April, at 6.30 p.m. (D.V.), at R.A.O.B. Hall, 48 Hinders Street, Adelaide.

Perth.—On Sunday, 18th April, at 6.45 p.m., the Memorial Service will be held (D.V.) at Druids Chamber, Hay Street, Perth.

Special Easter Meetings.

The friends in Adelaide advise that, on account of circumstances and interstate prohibition of rail travel, they will hold just two days of Special Meetings over the Easter season—Good Friday and Easter Sunday. The gatherings will be held at R.A.O.B. Hall, 48 Flinders Street, Adelaide, from 3 p.m. each day, and the members in Adelaide will welcome any friends who can find it convenient to attend.

Two Parable Booklets

“Parables of the Kingdom,” is the title of a booklet recently produced by our English brethren. It contains a short explanation of six of our Lord's parables, as follows:—“The Wheat and the Tares,” “The Great Supper,” “The Ten Virgins,” “The Pearl of Great Price,” “The Rich Man in Hell,” and “The Sheep and Goats.” Containing 29 pages it will be found a helpful little book for the brethren, or for passing on.

“Some of the Parables” is well known to most of our readers. Containing 90 pages in explanation of a number of our Lord's parables and an article on “What Shall be the Sign of Thy Presence and of the End of the World?” it is a most useful booklet on these subjects.

The above booklets are supplied at 10d., the two; and three copies of each for 2/3, post paid.

“DAILY HEAVENLY MANNA.”

Vest Pocket Size.

This Book, with Scripture text and helpful comment for every day of the year, is well known amongst the brethren. Every Christian should use this “Manna” daily.

Bound in strong cloth, black, dark green or blue, gold stamped, and posted to any address-1/10 (45 cents) per copy.

Blue Moroccoette Binding, Title Gold Stamped-2/3 (55 cents) per copy.

BEREAN BIBLE INSTITUTE,

19 Ermington Place, Kew, E 4, Melbourne, Vic. Aust.

Correspondence.

South Aus., 16/3/43.

Dear Brother.—The time has come around for my donation to the Radio Fund again, and I am pleased to say that the broadcasts have come through very well ; in fact, I didn't lose a word till last Sunday, when it didn't start too well—but improved; and I am so glad that you are getting some response and pray that God will use it to help many that are bewildered to-day.

I'm sorry that it will be impossible for me to attend the Convention, but will observe the Memorial myself, as I did last year; and with Him present, surely I shall receive a blessing. May He keep us all in His love “till He come.”

Yours in His service,

Victoria, 8th March, '43.

Dear Brother in Christ.—Enclosed you will find Money Order, X 1/2/6, to be used in the following distribution :— Four yearly subscriptions to four dear people who are not in a position to pay for “People's Paper” (10/-) , my own yearly sub. (2/6) , and for Frank and Ernest Radio Fund (10/-) .

I have circulated all I could, writing the notices out from the one you sent in my “P.P.” I felt very thankful and happy this morning on reading the text in the “Daily Heavenly Manna.” I do not seem able to do much here but what I can manage I am pleased to send along to where it may be useful in the Lord's great work.

Hoping this will find you well and that the work is progressing and successful, and to hear from you at any early date.

I remain, your Brother in Christ.

Victoria.

The Bible Institute.—Dear Sir.—I enjoyed your discussion last Sunday on 3GL, and am taking advantage of your kind offer to send a copy of same to any enquirers. If you have any other matter, especially on Armageddon, I would be pleased if you would enclose some also.

As regards myself, I am quite convinced that “the dead know not anything,” but I have a neighbour who believes otherwise; she will not regard any O.T. texts as being of any proof of unconsciousness, as Christ had not paid the price then, and I must admit that any N.T. texts are not so definite, though I think that “Christ the first fruits, afterwards they who are His at His coming,” is pretty strong ; however, if you have any N.T. proofs I would be glad to have them.

I think that you will agree with me that the Russian system of government is a major false Christ that is deceiving many in these last days; undoubtedly, it is a better social system than ours, but it cannot bring the blessing of “no more death” that Christ’s government will. It is one of the rocks and dens of the earth with which the deluded will try and cover themselves, but will, of course, be swept away in the coming time of trouble.

Yours sincerely,

(A booklet entitled “Armageddon” is available to all. A broadcast on this subject will also be heard on Sunday night, 16th May (D.V.) , at the usual time-9 p.m.—from 3GL. —B.B.I.)

Victoria.

Frank and Ernest.—Dear Sirs.—I am very interested in your Biblical broadcasts, which I listen to each week, and I have read carefully the literature you send me, for which I thank you. I would be pleased to receive a copy of your booklet “Hope Beyond the Grave.”

I am, yours sincerely.

Tasmania.

Frank and Ernest.—Dear Sirs,—I listened with interest to your Radio Session last Sunday night. I would be glad if you would kindly forward to me the literature that was offered.

Yours faithfully,

Victoria.

To Frank and Ernest.—Would you kindly forward me copies of the talks on the Bible, which you give over the Radio on Sunday evenings? Also the lecture, “Why Do Nations War?”

I am enclosing postal note for 2/6 to cover expenses, and oblige.

Yours sincerely,

Victoria.

Frank and Ernest.—Dear Sirs.—I was listening-in to your speech on Sunday night, and would be very thankful to you if you would send me a copy of it; and also on any Sunday that you speak over the air.

Thanking you, yours sincerely,

South Australia.

Berean Bible Institute.—Dear Sir.—I’ve received the books and have had many hours of comfort while reading them, and ever since; the books contain many pages of enlightenment which I have not heard or read before, although I have been a churchman for years; and I am fully convinced now that there is some unseen Supreme Authority who governs our destiny.

Your paper, “People’s Paper,” contains much good reading, and I would like to continue it, if possible; also there are several booklets I would appreciate—“A New Dictator” and “Zionism in Prophecy.”

Please find enclosed postal note (4/-) for books and subscription for “Paper.” Re the broadcasts, I was fortunate to hear one Sunday night; but of course reception is very difficult on account of interference—but at intervals reception is perfect and dialogues most interesting.

Thanking you ; I am, yours faithfully,

South Australia.

Berean Bible Institute.—Many thanks for sending free copies of “People’s Paper.” They are very helpful and instructive, and I enjoy reading them. I am very sorry that you cannot get your Radio Talks on Sunday evenings. Am forwarding 2/6 in stamps as subscription for 12 months for “Peoples Paper,” and also please forward a copy of “Zionism in Prophecy”—please find stamps for 1 /- enclosed for same.

Yours truly,

Printed by Hickling & Powell Pty. Ltd., Lygon St., East Brunswick
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Volume XXVI. No. 3 MELBOURNE, 1st MARCH, 1943

Price—Twopence Halfpenny

Christ's Message to Laodicea.

(Convention Address.—Continued from last issue).

“As many as I love, I rebuke and chasten, be zealous therefore and repent.”—Rev. 3: 19.

HOWEVER important the messages are to the Churches of these seven successive periods of the Church's history, we should fail to derive the blessing there is in them if we did not consider particularly the personal aspect. This would seem to be especially the case in regard to the message to Laodicea. We would notice that up to the 18th verse the whole church is addressed and admonished, but from the 19th verse the Lord appears to address individuals. “As many as I love.” Who are these whom the Lord loves? Does He not love all mankind? Has He not demonstrated His love to all in that He shed His blood to ransom all from the Adamic sentence of death? Who, then, are these whom the Lord mentions as being loved? The church as a whole was cast off as neither hot nor cold, but there are those who would hear the warning, who would accept the exhortation to buy the clothing, the white robes, and the gold tried by fire, and the eye salve that Voice might see. The result is that they hear the Lord's Voice calling them away from the corrupt and fallen, and cast off systems,—“Come out of her My people.” Such have preserved their love for the Lord. They may have been greatly attached to the associations and friendships in the nominal systems, but their love for the Lord was greater, and they have obeyed His call. Of those who love church associations or companions more than the Lord, they are allowed to take their own course, but they will surely fail to be among those “accepted in the beloved!” “He that loveth father or mother more than Me is not worthy of Me, and he that loveth son or daughter more than Me is not worthy of Me.” (Matt. 10.: 37.)

The Lord is represented as having come to claim His bride, His beloved. It was for these He prayed the Father “that the love wherewith Thou hast loved Me may be in them.” (Jno. 17: 26.) If a man love Me he will keep My words, and My Father will love him, and We will come unto him and make our abode with him.” (Jno. 14: 23.) This has been the privilege of God's people all through the Gospel Age, namely that when the heart has been truly consecrated to God, the Father and the Lord Jesus have taken up their abode there by the holy spirit. There seems to be a special blessing, however, in this way, to those living in the period of Laodicea, when the Lord has come to claim His beloved. “I will come in to him and will sup with him and he with Me.” (Verse 20.)

There is a similarity of expression here to that of Luke 12: 36, 37, where the importance of being watchful is stressed. “Be ye yourselves like men that wait for their lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord, when He cometh, shall find watching. Verily, I say unto you, that He shall gird Himself and make them to sit down to meat, and will come forth and serve them.”

It is in this Laodicean, or last period of the Church's history, that the message reads: “Behold, I stand at the door and knock; if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me.”

What a happiness, what a joy is here indicated, that in these last days of the Church's course, when the nominal Church has become so worldly, so lukewarm, and so astray in doctrine, when there is generally a famine for the Word of God, which has been confused by the creeds, dogmas and theories of men, the Lord would be once more present; not generally recognised at all, but He would just knock at the door of the heart of His beloved, and such would open and He would enter, and there would be such holy, happy communion, supping together the truths of the kingdom, so that their “hearts burn within them as He talks with them by the way.” What feast God's people have thus enjoyed of late years. No wonder that the angel said to Daniel: “Blessed is he that waiteth and cometh to the 1335 days.” (Dan. 12: 12.)

The Parable of the Ten Virgins shows that there will be those with lamps burning, watching and ready to enter the great feast of the marriage of the Lamb, and it also shows that there will be others who have lacked a sufficiency of God's holy spirit, and by some means have been allured by other matters, and have so dulled their spiritual perceptions that they will not be able to discern the presence of the Lord in time, and so they fail to enter the marriage feast. It

emphasises the importance of watchfulness and alertness in spiritual matters. The Bride must make herself ready. It is this Bride class whom the Lord has come for, particularly His beloved, “as many as I love I rebuke (or reprove) and admonish; be zealous, therefore, and repent—reform.”

While these last days have been such happy days of rejoicing in the beautiful truths which the present Lord has spread for His people, yet our experiences have sometimes been hard; we have surely had His kind reproofs. We have not been without this evidence of His love and of Divine sonship, for “whom the Lord Loveth He disciplineth.”

The time is drawing shorter and shorter; maybe this is the special reason for the mention of this reproving and admonishing of the Lord. There is no time to waste in respect of being made ready for the deliverance of the Church. If we are to be among the favoured “little flock” to whom “it is the Father’s good pleasure to give the kingdom,” we have no time to parley with worldly things; we must take advantage of the Lord’s reprovings and admonishings, and use the more diligence to make our calling and election sure, “that no man take our crown.”

“Behold, I stand at the door and knock.” Thus we have indicated the Lord’s presence among His people, and unknown to all but to those to whose hearts He comes with His knock. This is not the knock calling to repentance from sin, and turning to the Lord, but rather the indication of the Lord’s second presence. He went about Israel at His first advent, calling one and another “Israelites indeed in whom was no guile,” an example of which we have in the way Nathaniel was called by Phillip. He had been studying the prophets regarding the coming of the Messiah. The Lord knew him and saw him in his earnest enquiry, so He sent the message to him. Just so to-day, the Lord knows every member of the Bride class, all who “love His appearing,” and He brings the “knock” to their hearts. Somehow or other He sends the message of His second presence, and then, when the heart opens to Him, He comes in and brings the feast of joy. What a comfort the truth has been, the opening up of God’s Word revealing His gracious purpose.

What a contrast is the Bible teaching of “Good news unto all People” to the miserable doctrines of hell and purgatory, which were formulated in the dark ages of Papacy; also to the harsh teachings of Calvin and his predestination on the one hand; and the Methodist doctrine of free grace and that God was doing all He could to save the world, on the other hand. Calvin’s teaching would leave us with no love for such a God as was declared, and the Methodist teaching left us wondering how it was that a God of almighty power could not convert the world, could not close up all the dens of vice and public houses and places of temptation, why He did not save the righteous from all trouble and punish the wicked, why it was that the wicked flourish as a green bay tree while the godly suffer injustice. When we came to the feast, our eyes were opened to see the whole purpose of choosing first the Church during this Gospel Age under conditions of suffering and persecution, for their discipline and that then Christ’s Kingdom would come to turn the world from sin unto God. Our hearts were gladdened at the prospect of the blessing for mankind—all who had never had an opportunity of knowing and accepting the only Name whereby they might be saved, during the present lifetime. Our hearts rejoiced as we found that God was so kind and good and just and true and all-powerful, and therefore able to carry out His great designs. We were able also to appreciate better the high calling of the Church and the exceeding great and precious promises, whereby we are made partakers of the Divine Nature.

How true was the counsel that we should come and buy raiment, the robe of righteousness which Christ has provided, and that we purchase “gold tried in the fire,” these Divine blessings and promises of joint-heirship with Christ, and “eye-salve” that we might understand the great Divine plan and rejoice in its provisions.

Then there is the promise to the overcomer. This promise is not to any sect or party, or society or church or class, it is “to him that overcometh.” The overcoming must be individual. It is only by personal zeal and activity and diligence that the election can be made secure. The exhortation to Philadelphia was “hold fast that thou hast, that no man take thy crown.” It may be more difficult as we near the end of the way, probably it is more difficult in the Laodicean period than in the Philadelphian period, for errors, theories and all sorts of philosophies are more rampant in the Churches, to confuse and lead to Doubting Castle, and outside the churches the world is gayer than ever, more full of frivolity, carelessness, indifference to religion, full of pride, sensuality and infidelity. The promised reward to the overcomers of this period is so clear and wonderful, “To sit with Me in My throne, even as I also overcame and am set down with My father in His throne.”

“He that hath an ear let him hear what the spirit saith to the Churches.” While the messages to the seven Churches have their prophetic and historical application to seven different periods of the Church’s experience—from Pentecost down to the second presence of Christ—it would seem also that all seven types of Christians spoken of may be found among God’s people of this day. The message to the Church at Ephesus was particularly concerning the Church of the early days, but there have, no doubt, continued to be what we may call Ephesian Christians ever since that time; there are still those who are zealous for good works, anxious to have a perfectly working Church, splendid order and with a good show in the flesh, excelling others in activities, but the motive is not quite right—they have lost their first love. The first love prompted zeal with a pure heart and a single eye to God’s glory and the blessing of His people, but this was supplanted by a desire, perhaps to please others, leaders or friends, or simply to make a show, and excel other Churches. How we need to guard our hearts, keep our motives right, our eyes single to God’s glory, our minds humble, and our hearts ever faithful, loyal and increasing in love to God, to our Lord Jesus Christ, and to all the members of His Body. It is a sad reproof from “Him who loved us and gave Himself for us,” “Thou hast left thy first love.”

The Smyrna Christians were particularly the suffering Church of the second period under the terrible pagan persecutions, and there have always been suffering saints from that day to this. Suffering has always been a helpful experience. Its tendency is to lead the soul to seek the great Burden-bearer, the One who suffered for us, and who was perfected by sufferings, and so it is that there is no reproof to this class. Instead, there is the loving encouragement in the promise of the Crown of Life. If we belong to the Smyrna class of Christians, let us remember that “He

who walketh among the candlesticks” knows fully all our sorrows and pains, and calls to mind all the many loving promises of His Word, promises of grace and help according to need, and a crown of life at the end of the way. “Henceforth (Paul could say) there is laid up for me a crown of life which the Lord, the righteous Judge, shall give me at that day, and not to me only, but to all them also that love His appearing.” (2 Tim. 4: 8.)

There is also the Pergamos type of Christian. They are true at heart to the Lord, but are weak in allowing those who lord it over them and serve them for earthly reward. This type of Christian can easily be traced all down the Age, and is still with us. They hold too great an esteem for the clergy class, and are apt to seek to please leaders instead of “holding to the Head.” Elders are but helps, and are not to be allowed to “lord it over God’s heritage.” We must worship God, and serve Him only. We may esteem those who serve and toil in the Word, but we may reverence only the one Lord. The Pergamos Christians appear also to allow worldliness to influence them, and are reprov’d.

The Thyatiran Christians go further than those of Pergamos, by allowing themselves to be ruled by the anti-typical Jezebel system, and while this message has particular application to the Papal power, yet there are still those who permit themselves to be ruled by smaller or large Churches or sectarian systems, which make such claims of Divine authority over God’s people and the truth.

The Sardisian Christians appear to be those apt to be discouraged and oppressed, and there are many in this day. Circumstances all seem to be against them, maybe all their relatives and friends are opposed to, and hinder them in their religious privileges, and they have degenerated respecting works, and are sort of “dead alive” Christians, lacking in courage and zeal. These are admonished of the Lord to watch and to strengthen their faith and love and hold fast what they have, or it may be that the Lord would arrive, and they would not know of it.

There are also Philadelphian Christians still amongst the Lord’s people of to-day. These are such as seek the open door of work in the Vineyard, those who are true to the Lord’s Word and Name, full of zeal and faith and love, and there is no reproof for this class of Christian. Surely these will be amongst the overcomers.

Then, lastly, we have the Laodiceans, and the whole Church is cast off, spued out as nauseous, and the Lord’s true people are called out and addressed individually, and receive such abundant reward for overcoming the seducing influences of this time, they feast on the rich truth’s provided, and have the promise to sit with Christ in His throne.

So then these seven messages form a very complete message from our risen and glorified Lord to His Church yet in the flesh, with the way of the Cross still to travel, who must yet prove their loyalty to God under difficult circumstances and develop a character like their Lord’s if they shall be counted among the overcomers who are to reign with Him in His throne, even as He has overcome and is set down with the Father in His throne.

We notice that in each message the Lord indicates His intimate knowledge of the Church’s doings and conditions —“I know thy works,” and then follow either commendation or reproof, with exhortation and the promise of a great reward. The rewards hold out nothing of an earthly nature; all hopes in regard to the Church are of a spiritual or heavenly nature or condition. It is because of being begotten of the holy spirit to a new nature that the Christian finds himself going against the stream. Fleshly interests conflict with spiritual interests and there is continual warfare. The reward is to him that overcometh. What is there to overcome?

There is, as expressed to Ephesus, the inclination to lose our first love and allow a wrong or impure motive to enter into our hearts and be the motive power behind our zeal.

There is the opposition of those who would injure us, persecute us, and say all manner of evil against us; how easy to be discouraged by the sufferings which should be esteemed a privilege for Christ’s sake. To overcome would be to bravely and trustfully plod on with the assurance of the Lord’s approval, though “despised and rejected of men,” and to maintain a kind spirit toward those who would do us harm.

There is the spirit of Churchianity and reverence towards men—the fear of man that bringeth a snare. We must keep our worship for the Lord pure, and not allow anyone to come between ourselves and our Lord, if we shall be among the overcomers.

There is the spirit of worldliness, the love to make a great show in the flesh, the temptation to accept the aid of worldly powers and influences—to lean on the human arm instead of trustfully leaning on the Lord and accepting His good providence even when it may mean suffering and pain, ignominy and derision.

“ ‘Tis the way the Master went,
Should not the servant tread it still?”

Then sometimes the Lord has permitted seeming utter failure of our best efforts to serve Him and proclaim His message, and the cause seems to be almost lost; such was the case with the disciples when their Lord was crucified as a criminal; such was the case with the Sardis Church through the bitter and cruel persecution of the Papal power. Possibly at some time or other each individual member in Christ’s Body has had some such experience, which would “beat their courage down.” The promise is to the overcomer. Let us remember that God is able to overrule all things for good, and that none can hinder His purpose for His Church. So let us trust and take courage and “strengthen that which was ready to die.”

There is also the opposite extreme, when everything goes well, when there is much happy work and many cheerful associations. How easy it is then to fail to build on the true foundation, to begin to feel that we were doing something and fail to realise that it is the Lord’s own spirit that works through His people. How easy it is for ‘Philadelphia to develop into Laodicea and worldliness and lukewarmness to come about.

It would seem that there never has been a time of more testing of personal faith and trust in God. Never has there been a time when the “whole armour of God” was so necessary to the Christian; never a time when prayer, study

and watchfulness was so much needed. The tide against us its so strong that should we -for a moment let go our anchor, our barque would drift down the stream. What is most needed is what the Lord has provided. We specially need His presence, His spirit in our hearts, His grace, His wisdom, His strength, His truth, “the meat in due season,” and this is His provision. Have we heard His knock? Have we opened to Him? Are we supping together the good things provided-? Let us more and more prize His presence and cling to His Word, which teaches us His will, gives us wisdom and grace, and holds us up against all the foes about us. How could we be overcomers if these was nothing to overcome? Let us take courage. What a privilege it is to be in the Christian fight, and the fact that we realise that the foes “are pressing hard” is -an -evidence that we are still in the fight, therefore still have the opportunity Of proving an overcomer. The promises to the overcomers of the other Churches Are all beautiful, but none is more clear or more wonderful than this—Rev. 3: 21: “To Him that overcometh will I grant to sit with Me in My throne, even as I also overcame and am set down with My Father in His throne.”

“He that hath an ear, let him hear what the spirit saith unto the Churches.”

PEOPLES PAPER.

AND HERALD OF CHRIST’S KINGDOM.

Published by the Berean Bible Institute, 19 Ermington Place, Kew, E4, Melbourne, Victoria, Australia.
(Monthly) 2/6 (60 cents) per annum, post paid.

The Message on the Air.

IT is a pleasure to report that some good response has been received from the programmes thus far broadcast from 3GL. There is clear evidence that these programmes, containing the message of the Kingdom with its sure hope for the future, are becoming more widely known and appreciated. Apart from those who have sent in for the literature, numerous cases are heard of who look forward to the talks and do their best to hear them each Sunday night. There is cause for rejoicing when the “glad tidings” give comfort and encouragement, and all the dear friends who are assisting in this radio effort can be assured that much good is being done, by the Lord’s overruling providence.

While we are sorry that interstate reception cannot be guaranteed, it is good indeed to hear from a Sister as far away as Wallaroo—about 100 miles beyond Adelaide, in South Australia—to the effect that the broadcast on 14th February was heard fairly good. Previous to this on hearing from Canberra and Adelaide that the announcer’s voice in our session could be heard much better than the actual talk, this information was passed on to the manager of 3GL with the result that he is doing his best to have our talks “toned up.” This may account for the better reception on 14th February. In any case this should encourage other friends at a distance to endeavour to hear 3GL, and, if at all successful, to commend the sessions to others in their locality. Those with really good receiving sets should see that they are in first class order, so that interference from other stations may be avoided. The time for South Australia is 8.30 p.m. on Sunday nights.

Up to the time of going to press there have been six broadcasts, the subjects being varied from week to week. Following each talk a copy of the Dialogue and an appropriate booklet or pamphlet is offered free, so that listeners may receive the greatest benefit by reading and turning to the Scriptures for themselves.

On the last day of February, Sunday 28th, the subject for broadcast will be “Where are the Dead?” The topics for this month are as follows:—

7th March—“The War of Survival.”

14th March—“The Third Heaven.”

21st March—“The Last Days.”

28th March—“What is the Soul?”

(Since setting the above, word has been received from Adelaide that the broadcast on 21st February was heard there very well.)

The Dialogue below was broadcast on 21st February, and was well appreciated. Copies of all these Dialogues are available for those who can make good use of them.

Paradise and the Thief.

ERNEST: Frank, does the Bible tell us very much about Paradise? For instance, where is Paradise and what is Paradise? I realise that these may seem like simple questions, but at the same time I would like to know the answer.

FRANK: The Bible says a great deal about Paradise, although the word itself is used in the Bible only three times. The word Paradise simply means a garden and the Scriptures use it with reference to the original garden of Eden and more particularly with respect to the restored garden of Eden.

ERNEST: Did you say the restored garden of Eden?

FRANK: Yes, the Bible gives us the blessed assurance that the garden of Eden is to be restored, and furthermore that ultimately the whole earth is to become like the garden of Eden.

ERNEST: And that’s what the Bible speaks of as being Paradise, is that the thought?

FRANK: Yes.

ERNEST: You may be right, Frank, but you have me puzzled. The reason I asked the question is because I have been reading the promise that Jesus made to the thief on the cross. That promise was, as you probably remember, “Verily,

verily, I say unto you, to-day shalt thou be with me in paradise.” Now if Paradise, as you say, is to be right here upon the earth and will be a garden of Eden condition everywhere upon this planet, please tell me how the thief and Jesus could be together in Paradise nearly two thousand years ago. Do you see my difficulty?

FRANK: Yes I do, but in reality there is no difficulty in this connection because Jesus and the thief were not together in Paradise the day they both died.

ERNEST: But Frank, that’s what Jesus promised, and surely we can depend upon what He says, can’t we?

FRANK: Indeed we can, but first of all we want to make sure just what Jesus did say and why He said it. Let’s examine this Scripture carefully. It is found in the 23rd chapter of Luke, verses 42 and 43.

ERNEST: Oh, I know where the passage is found all right, as a matter of fact I had it already for you, and it reads just the way I have quoted, “This day shalt thou be with me in paradise.”

FRANK: But Ernest, perhaps you haven’t noticed the request made by the thief as recorded in the 42nd verse. It might be well to read that just to keep the record straight.

ERNEST: Very well, Frank, according to my Bible the thief said to Jesus, “Lord, remember me when thou comest in thy kingdom.” Well, I can’t see that changes matters any.

FRANK: Ernest, where is Christ’s Kingdom located?

ERNEST: Well, from what I have learned already, Christ’s Kingdom is to be right here upon the earth. And, of course, if that be true, it agrees with what you have said concerning Paradise—that is, that Paradise will be here upon the earth.

FRANK: Yes, and it also agrees with the way Christians have been praying in that wonderful prayer, “Thy Kingdom come, Thy will be done on earth as it is done in heaven.” When God’s will is done upon the earth we should have pretty much of a paradise condition here, should we not, Ernest?

ERNEST: It would seem that way, Frank; however, that doesn’t do away with the fact that Jesus promised the thief that they would be together in Paradise that very day. Anyway, just what does Christ’s Kingdom have to do with the promise Jesus made to the thief?

FRANK: It has a very important bearing upon that promise, Ernest. This promise was made in reply to the request of the thief, “Lord, remember me when thou comest in thy Kingdom.” In reply to this Jesus said, “Verily, verily.” This reply simply means, your request is a proper one and it will be granted. The thief requested to be remembered in something that was yet to come, but you are trying to interpret Jesus’ words as applying to a place to which they were to go.

ERNEST: Frank, your argument, while it sounds plausible, may not necessarily be such a good one because, after all, what did that thief know about the Kingdom of Christ? How do we know that he had the right idea about a kingdom that is coming rather than one to which we are going?

FRANK: It isn’t necessary for us to decide just how much that thief may have known about the Kingdom of Christ. It is Jesus’ reply to the thief that gives us the inspired information that is so meaningful. Whether or not the thief understood the real intent of his question, Jesus’ reply, “Verily, verily,” means that the thief’s request was a proper one, a request that was in harmony with the Divine plan, and one that would be answered in God’s due time. It was, of course, a very natural question for the thief to ask. There was an inscription over the head of Jesus which read, “This is the king of the Jews.” If the thief had no other information about the kingdom except that, he would get the thought that this man at least claimed to be a king and that it could do no harm to ask to be remembered when he came into his kingdom. This thief was being crucified under the laws of the Roman Empire; he could not expect any further favours from this source. But here was a man who obviously claimed to be a king; a man, moreover, who according to the clamouring of the crowds that witnessed the crucifixion, who also was reputed to be able to perform miracles. The crowd in fact was clamouring for Jesus to demonstrate His miracle-working power by coming down from the cross. What if he should suddenly do this, He might thus gain so much prestige as to enable him to wield a ready influence even in the Roman Empire and possibly would be in a position almost immediately to do something for the thief. Anyway, the thief was grasping at a last straw of hope. He wanted to be remembered when Jesus came into His Kingdom and Jesus assured him that he would thus be remembered and together they would be in Paradise.

ERNEST: Frank, that’s all very interesting, but it doesn’t answer my original question; it doesn’t explain how Jesus and the thief could be in Paradise that very day if Paradise was not then in existence. How do you get over that difficulty?

FRANK: There is really no difficulty to get over, because Jesus didn’t promise the thief that they would be together in Paradise that very day.

ERNEST: But Frank, that’s what it says right here in the Bible; don’t you believe that the Bible is inspired? You don’t mean to say that you intend to change the Bible just to make it fit with your own ideas?

FRANK: No, Ernest. If we need to change the Bible to make it fit with our ideas then we may be sure that our ideas are wrong. But the fact is, that in this case the Bible has already been changed to make it fit someone else’s ideas. I might better say, however, that the meaning of the Bible has here been changed by an unintentional mistake of the translators.

ERNEST: Frank, I don’t follow you at all.

FRANK: Well, as you probably know the art of writing had not developed in Jesus’ day to the extent that it has today. For example, Greek and Hebrew manuscripts of the Bible show no division between words and sentences at all; and, of course, punctuation was not known back there either. For this reason, none of the punctuation in our English

version of the Bible is a part of the inspired record. It represents merely the best efforts of the translators to interpret the significance of what the inspired writers had said. In most instances the translators have done a very good job, but in isolated cases they have confused the real meaning of the text.

ERNEST: But what could punctuation have to do with what Jesus said to the thief?

FRANK: It has much to do with it, Ernest. The way the translators placed the comma the promise reads, "Verily, verily, I say unto you, to-day shalt thou be with me in paradise." But with the comma in its proper place, Jesus' promise reads, "Verily, verily, I say unto you to-day, shalt thou be with me in paradise." The way the translators have it in our Common Version of the Bible the text contradicts the remainder of what the Bible says on the subject of Paradise as well as upon the subject of Christ's Kingdom.

ERNEST: Certainly punctuation does make a big difference in the meaning of a sentence. However, if Jesus didn't mean that He would be with the thief in Paradise that day why did He use the expression "to-day" at all?

FRANK: It was to emphasise the promise He was making in spite of the circumstances of that day of darkness and foreboding. This form of emphasis is quite common even in our mannerism of speech. For example, if we wish to make a promise emphatic we might say: I'll tell you right now I intend to do so and so. And there was a special reason why Jesus should emphasise the particular day in which He made this promise to the thief. It was a very dark day for Jesus, a day when from the human standpoint it looked utterly impossible that He should ever have a kingdom in which He could remember and bless the people. His promise to the thief was an evidence of His great faith in His Heavenly Father's promise to make of Him a worldwide King in a kingdom that was yet to rule over and bless all nations. Jesus was simply telling the thief that despite all indications to the contrary the Messianic Kingdom would be established in God's due time and that He would then be remembered and blessed.

ERNEST: Well, that makes the matter plain all right. Certainly it must have required a great deal of faith on the Master's part to promise the thief that His Kingdom was to become a reality and that through its administration Paradise would be restored upon the earth and that the thief would be there and receive a blessing. It's easy enough to have faith and hope when circumstances around us are fairly bright and pleasant, but to have a vision of truth and a faith in that vision that pierces the gloom of present suffering and distress is something else.

FRANK: How true that is! We have somewhat of a similar situation to-day. As we look out over the world and see the conditions prevailing it would be easy to conclude that Christianity has failed. It is only as we know of God's long-range plan, and realise that despite all the signs to the contrary, Christ's Kingdom is now indeed just around the corner, that we can have real hope despite what seems at present to be a threatened black-out of civilisation and Christianity. God's purposes never fail, however, and Jesus knew this, so He could say to the thief that He was indeed to be a King, that His Kingdom would restore the long-lost Paradise. Upon the authority of God's promises we can say to the world to-day that Christianity is about to triumph, that the Kingdom of Christ is soon to be manifested for the blessing of the people, that there is soon to be universal and everlasting peace and joy' and happiness and freedom for all nations. We can say this because not only has God promised it but His almighty power guarantees it.

ERNEST: I can see that all right now, but Frank, tell me this: where did Jesus go when He died?

FRANK: According to the Bible, Jesus went into Sheol—that's the Hebrew word used in the Old Testament for hell. In the Greek of the New Testament the word is Hades. It is really the condition of death. The prophet tells us that Jesus poured out his soul unto death. Jesus went into death in order to redeem the fallen human race from death. His death was a substitute for the forfeited life of Adam. As the whole world lost life through Adam so all will have an opportunity to regain life through Christ. This opportunity will be given during the thousand years of Christ's Kingdom.

ERNEST: That's the time when Paradise will be restored upon the earth, is that it?

FRANK: Yes. The thief will then get his opportunity, so will all who have died without having a full opportunity to accept the Redeemer. The success of this wondrous plan of God depends upon a resurrection of the dead. Jesus assures us that all who are in the graves shall hear His voice and come forth. This will include the thief, it will include all men and they will come forth from the tomb in order that they might have an opportunity to obey the laws of the new kingdom and live here upon the earth in the restored Paradise forever. That will be God's provision for humanity in His world of to-morrow.

The Secret Place.

There's a shelter, safe and precious,
Where God's children may abide.
There's a refuge from the tempest
Where in safety they may hide,
There's a place where all life's trials
Seem to fade like mists away,
Where Peace broods with spreading pinions.
And night seems as bright as day.

There's a place where all the weary
Lay their burdens down and rest,

Where the sorrowful and lonely
May find shelter and be blest.
There the sin-sick may find healing,
Hungry souls be satisfied,
The repentant find new courage
And the homeless may reside.

There's a refuge for the sinner
When remorse has done its part.
There is hope e'en for the dying,
Comfort for the broken heart
Would you know this blessed refuge
That's provided by God's grace?
Know that Christ Himself invites you
To that sacred "Secret Place."

Underneath His wings abiding
There no storm can e'er molest,
Safe in Christ, our blessed shelter
Every weary soul may rest.
Oh, what joy and peace awaits us,
Oh the fulness of His grace,
Oh, the joy of simple resting,
Hiding in the Secret Place.
—L.K.P.

Adelaide Easter Convention.

The brethren in Adelaide wish to announce that they expect to hold the Convention again this year at Easter, D.V. 'The three days, from Good Friday to Easter Sunday, have been determined for the gatherings—April 23rd to 25th—and a hearty welcome awaits all able to attend these meetings with the friends in Adelaide. Visiting friends expecting to be present are asked to communicate with the secretary, Mrs. H. H. Bartel, 10 Forest Avenue East, Clarence Gardens, Adelaide, South Australia.

The End of the Way.

The following is to hand from Sydney and it is regretted that this information of the passing of Sister Pinkerton was not included in last month's issue:

"The Sydney Class has yet another loss to announce in the passing away of Sister Pinkerton, the loss of whose husband was reported in a recent 'P.P.'"

"This member was a quiet unassuming Sister, manifesting the beautiful grace of patience in her trials, and was greatly respected by all, and especially loved by those who knew her intimately. She has entered into the rest that remains for the people of God.

"So many of the friends passing away causes us to realise that the time is short and that we should make full use of the opportunities that are still ours. 'Redeeming the time for the days are evil.'"

Passover Memorial, 1943.

The anniversary of the institution of the Memorial of our Lord's death falls this year on the evening of April 18th, according to the Jewish date. Sunday evening April 18th will therefore be the appropriate time for the brethren to celebrate the Memorial of Christ's death.

Memorial Service in Melbourne.

The Melbourne brethren wish to make known that they expect to hold the Memorial Service on Sunday Evening, April 18th (D.V.) and extend a welcome to all believers in the sacrifice of Christ to be present to keep the celebration in remembrance of Him, in harmony with His request. The exact time and the address for this service will appear in next issue.

Aids to Bible Study.

"Tabernacle Shadows."—This well-known booklet; most helpful to a clear understanding of the plan of salvation. Paper covers, 1/- each.

"Zionism in Prophecy," instructive for both Jews and Gentiles, and especially appropriate for the present days. Priced at 1/- per copy.

"God's Covenants."—An instructive booklet on these subjects. Priced at 6d. each.

Cards, Desolation—Restoration.

This poem is now available in post card size, in a variety of colours. Many of our friends will know the very helpful message it contains for the bereaved. It is also very useful in conveying the hope of salvation in a general way. It is supplied at 3 for 6d., 1/8 per dozen; or 1/6 per dozen in 3-dozen lots.

Correspondence.

Victoria, 7th February, 1943.

Frank and Ernest—Dear Sir,—As I have been listening to you this last few Sundays and, being a Bible student for about 35 years, having read much literature, I would like to know just how you expect the Kingdom to start and function.

I am one hundred per cent. for the Kingdom, as it is the only chance we have, but there are so many different ideas just how it will start, and when.

I am, Yours sincerely.

Victoria, 8th February, 1943.

Dear Sir,—Please enclosed find ten shillings (10/-) —2/6 for one year's subscription for "Peoples Paper."

Would you kindly send me last night's broadcast talk and some of your Free literature; the remainder of the money you may use for broadcasting funds, or where you think best for the Lord's work.

My wife and I are praying that many may receive spiritual help from the talks from 3GL. So may God's blessing go out with it.

I am, Yours sincerely.

Victoria, 2nd February, 1943.

Dear Sir,—We listen to your Sunday night session and find it very interesting, and would also like a copy of your free booklet. You will find enclosed a stamp to help cover postage, thanking you for your kind offer of the free booklet.

Yours sincerely.

Victoria, 2nd February, 1943.

Frank and Ernest—Dear Sirs,—Having heard your Radio programme on Sunday night last, I was very much interested in the questions and answers, so I thought I would write you and see if I could get any books on the second coming of Christ, also its connection with this present war, and the last war.

I became a Christian in 1900 but am not a member of any present day churches, as it appears to me that the various church doctrines falsify the truth in Scripture; as, for instance, most churches believe that Christ came, was born, lived, died and rose again the third day, but do not believe the Scriptures in that He is coming again and will raise the dead, and will reign with His people. That is one reason I cannot associate with them entirely. The Scripture is either all truth, or else all lie. God cannot lie; we cannot accept some of the Bible and refuse to believe the rest.

Hoping you can help me with some reading of truth on these important matters.

I remain, Yours faithfully.

Victoria, 22 / 2 / 43 .

Frank and Ernest—Dear Sirs.—Would you send me your papers about the Bible? I have heard two and like the talks very much. Hoping to hear from you soon.

I remain, Yours faithfully.

Victoria, 22 / 2 / 43.

Frank and Ernest—Dear Christian Friends.—Pardon the liberty I am taking in writing to you. I listen to your Bible Lessons and think you are both wonderful. Would you please forward a copy of your lesson announced. "Coming Back from Hell Soon," I think is the title, also a copy of your last-21/2/43.

I am a Christian, also a confirmed invalid having been bedridden 17 years, unable to walk. I have written a tract; it is my first, thus the reason for very poor composition; if you should think fit I was wondering if you would care to read it over the air at one of your lessons; if not, I will quite understand.

I will pray for your work; God loves them that love Him. Your Sister in Him.

Victoria.

The Secretary, Berean Bible Institute—Dear Sir,—Enclosed will you please find 10/- note, towards the fund of the Berean Bible Institute. I wish it were a larger amount, but that is not possible at present. I would be glad if you would post me twelve of the Radio Announcement leaflets.

With every good wish and thanking you for the same in anticipation.

Yours sincerely.

Victoria, 13th February, 1943.

Berean Bible Institute—Dear Sirs,—I am enclosing 2/6 for the “Peoples Paper” as I would like to get it regularly. I have been very pleased to get the free copies you have sent, also “Hope Beyond the Grave.” I would also like a copy of “Where are the Dead ?” and “Times of Refreshing and Christ’s Return.” Thanking you again for papers.

I am, Yours sincerely.

(This letter is the result of a Consolation Card being sent B.B.I.)

New South Wales, 24 /1 /43.

Berean Bible Institute—Some kind friend put one of your pamphlets called “the Voice” into my letter box, and as I fully believe what the Scriptures teach concerning the promises, and hope to take part in the fulfilment of them in that day and age, when He comes to establish the Kingdom, I would be pleased if you would forward me a copy of “Foregleams of the Golden Age,” for which find postal note for 2 / - enclosed.

The other book, “Divine Plan of the Ages,” would also be appreciated, for which I enclose postal note for 1/3. A copy of “Why Sorrow, Sin, Death and Evil is Permitted” would be appreciated, or “God’s Great Plan of Salvation and Restoration.”

With thanks, Yours sincerely.

South Australia, 12th February, 1943.

The Berean Institute—Dear Sir,—Many thanks for sending me the “Peoples Papers.” I am enclosing 10 / - in this letter for you to continue sending the “Papers” until the amount is gone. I cannot hear your broadcasts at 3GL and am very sorry, as I would very much like to hear them. Do you have the talks printed?—if so, I would like them posted on to me, while this money lasts, or any other interesting paper, as I am interested. I would like four small books for children, “God’s Best Gift,” and you will oblige me.

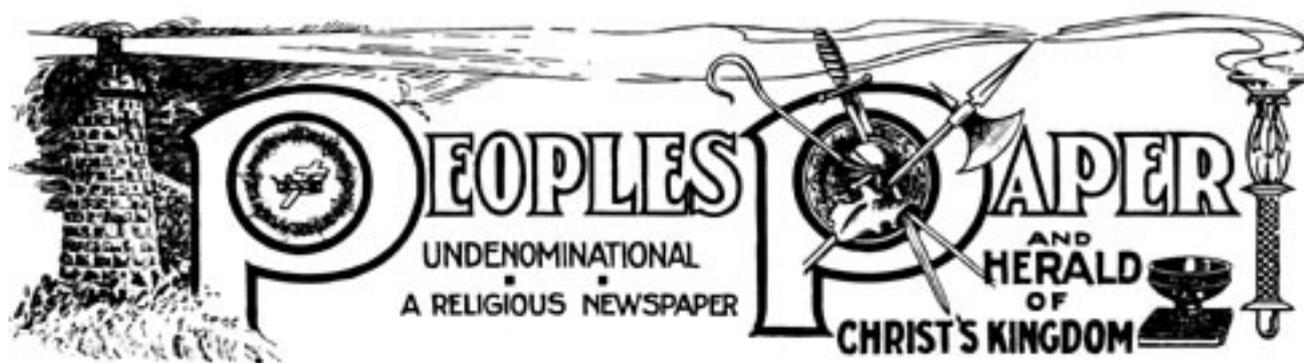
Yours truly.

(This letter is the result of a newspaper advertisement—B.B.I.)

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Volume XXVI. No. 2 MELBOURNE, 1st FEBRUARY, 1943

Price—Twopence Halfpenny

The Message to Laodicea.

(Rev. 3: 14-21.) (CONVENTION ADDRESS.)

THE message to Laodicea—the seventh or final message to the churches—is a sad message. It seems the saddest of all, because of the advantages which Laodicea possessed. Viewed from the historical aspect, no church since the days of the church of Ephesus had such advantages in its commencement. The Ephesian period had all the advantage of being in touch with the apostles, and the effect of all their love and zeal. Those of Smyrna, Pergamos, Thyatira and Sardis were oppressed and persecuted, and deprived of the true teachings of Christ and the Apostles, while their elders, with few exceptions, became lords over God’s heritage, and a hindrance to true godliness, instead of a help. Philadelphia commenced following the Sardis condition of deadness, with what might be termed the darkest prospects.

Yet Philadelphia is the brightest spot in church history, and received no reproof, but only commendation from the Lord.

Then comes the Laodicean period, with all the happy prospect which Philadelphia bequeathed—increasing light upon God’s Word, wonderful help to its study, all the advantages of education and the perfecting of the printing press, Bibles for all who wished them, with Bible Dictionaries, Concordances, Studies and Commentaries by so many devoted and capable writers. The prospect of the early and middle of the nineteenth century was surely such as never had been, for the spread of true Bible knowledge and development of true Christianity. Contrary to all the bright hopes, and in sad contrast to the happy progress of the Philadelphian era, this last epoch of church history is the saddest of all. Instead of the continuance of the progress encouraged by increasing advantages, this church declines into coldness and indifference in self assurance, and boasts in her riches until she becomes valueless to the Lord, and we find the great Protestant system cast off because of falling away, just as the great Papal Roman Church previously had been.

The Church at Laodicea, situated not far from Ephesus and Collosse, had been found with conditions and characteristics suitable for symbolising this seventh period of church history.

Laodicea was a rich city at the time when John received the message, and had been so for some time. It had suffered some severe earthquakes, but her merchants were rich, and soon restored the damage, and the city existed down to about the 13th century, when it appears to have been destroyed by the Tartars. It is now said that there are no signs of either houses, churches, or mosques, though the grandeur of the city that was, is well attested by the ruins. The Apostle Paul makes mention of the Church at Laodicea in his epistle to Collosse, and that he had written an epistle also to it, which he advises should be read at Collosse, and the letter to Collosse was also to be read at Laodicea.

Riches have never proved to be helpful to the Christian profession; poverty, or at least but simple moderate provision for life’s necessities, has always been the condition in which Christianity has prospered mostly, whether in the church or in the individual. To Smyrna, to whom there was no reproof, but a message of loving sympathy and promise of eternal riches, the Lord said, “I know thy affliction and poverty, but thou art rich.” This church at the City of Laodicea was evidently rich in this world’s goods, but it became poverty-stricken in respect of the real riches. Thus is seen the wisdom in the Lord’s selection of His Church, “For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called, but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world and things that are despised, hath God chosen, yea, and things which are not, to bring to naught the things that are; that no flesh should glory in His presence.” (1 Cor. 1: 26-28.) “Hath not God chosen the poor of this world rich in faith and heirs of the Kingdom, which He has promised to them that love Him?” (Jas. 2 5.)

The One who gives this message to John is here described as “The Amen, the faithful and true witness, the beginning of the creation of God” (Rev. 3: 14). The description of the One sending the message seems to be appropriate to the conditions existing in the church addressed. Here the Lord is described in contrast to the things of which He complains to the church of this period.

The Amen.” This appears to be the only place in the Scriptures that this word is used as a Title; it is generally used as an expression of affirmation or confirmation as in the words “verily,” “surely,” or “be it so.” The word, is given in Dr. Strong’s Concordance as meaning firm, trustworthy, true. This church was not firm in faith or doctrine or practice; it was neither hot nor cold, but luke-warm, compromising, and carried away with its affluence. This very description of the Lord, or the One who “walks amidst the candlesticks” examining the churches and noticing their works, is at once a reproof. “The Amen” —the firm one, firm for righteousness and truth, “the faithful and true witness,” would call attention to the unsatisfactory state of this church

Our Lord declared before Pilate, “To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.” “We are His witnesses,” says Peter (Acts 5: 32). For the Lord had said, “But when the Comforter is come whom I will send you from the Father, even the Spirit of truth which proceedeth from the Father, it shall testify of Me, and ye also shall bear witness, because ye have been with Me from the beginning.” (John 15: 26-27.) Again in Matt. 24: 14, we read “This gospel of the Kingdom shall be preached in all the world for a witness unto all nations.” The Apostle Paul, in 1 Tim. 3: 15, speaks of “the Church of the living God, the pillar and ground of the truth.” It is the privilege of the church to carry the Gospel message, to “hold forth the Word of Life,” as the Lord has said, “Ye are the light of the world,” and thus it is that the seven periods of the church’s history are represented as seven churches, each being a candlestick—a light-bearer. The first church was threatened that if it did not repent the Lord would come and remove its candlestick. That is, that it would not be permitted to further represent “the light of the world”—the truth.

Laodicea was not proving a faithful and true witness, and so “the faithful and true witness” came to reprove and to take away her candle-stick, and cast off a careless, indifferent, worldly luke-warm church.

“The beginning of the creation of God.” While in other Scriptures we learn that the Logos was the first of all creation, the only-begotten Son of God—God’s direct creation—and that then all things were made by Him, as God’s master workman, it would seem that this statement would also more particularly refer to the fact that Jesus Christ was the first of the New Creation, which is always spoken of as the creation of God. So Jesus was begotten of God at Jordan, and He was raised from the tomb by the power of the Father, “whom God raised from the dead.” So it is that the church is the work of the Father. It is the Father who calls or invites it, “no man cometh unto the Son except the Father draw him.” It is God that worketh in you to will and to do His good pleasure.” (See also 2 Cor. 1: 21-22.)

The Church of Christ, then, is the New Creation of God, and Jesus is the first, indeed He is the “Author and Finisher

of our faith.” Who is the image of the invisible God, the First-born of every creature . . . and He is the Head of the Body, the Church, who is the beginning, the first-born from the dead; that in all things He might have the pre-eminence.” (Col. 1: 16, 18.)

The Lord Jesus was the first, the beginning, of the Anointed company, this New Creation, and the Laodiceans were the last ones to have the opportunity of becoming members in the “little flock,” to whom it is “the Father’s good pleasure to give the Kingdom.” The full number of God’s elect would be completed with this, the seventh and last, church period.

“I know thy works.” These words preface each of the seven messages, and are the reminder of the fact that the Head of the church has always been fully cognisant of all the conditions of the church. What a comfort there is in this assurance to every heart that is in tune with the Lord, even though the works may be poor, for He who knows the works also knows the heart and the intention, and judges not by outward appearances. While we are seeking to please the Lord, we are just glad that He knoweth us altogether, but if our hearts are unfaithful and consent to evil works, then there could be no comfort, but rather unrest and fear to think that He knows everything.

These Laodiceans had everything of which to be ashamed, although they thought just the reverse; they thought they had everything of which to be proud. How different it was with Philadelphia. “I know thy works, thou has little strength, and hast kept the word of My patience, and hast not denied My name.” What comfort, what joy in the glad message of commendation and reward, but here this last church, with all the added opportunities, instead of receiving commendation for its love and zeal, there is stern reproof, “Thou are neither hot nor cold, thou art luke-warm, therefore I will spue thee out of My mouth,” like something nauseous, to be rejected.

What a sad condition it is to be in—to be wretched and miserable and poor and blind and naked; that is surely bad enough, but when such people would be under a delusion, and think they are rich and increased in goods and have need of nothing, the sadness is intensified. This Church is blind and does not know it; it is ignorant, but thinks itself wise and full of knowledge. It is naked and is not aware of it.

What a pitiable thing it is to see even those who may know a few things assuming a position of superiority over others, in an attitude of “I’ll show you.” Generally speaking, it is those of little knowledge who so act. Those who attain any depth of knowledge are generally humbled by what they have learned, and a realisation of how much they do not know.

Laodicea has a kind of knowledge; they understand classics, sciences so-called, histories, and knowledge of a human kind; but they are blind to the deep things of God; they do not understand Spiritual things. The human sort of knowledge has puffed them up, and made them feel superior and proud, and thus unable to learn the simple truths of faith and consecration, and the beauties of God’s great Plan. “Thou hast hid these things from the wise and prudent, and revealed them unto babes. Even so, Father, for so it seemed good in Thy sight.”

So it is that Christendom to-day has become blind, the people are led by “blind leaders of the blind.” The clergy generally have accepted human teachings of evolution, survival of the fittest, and other Christ-denying doctrines, and having rejected the necessity of the cross of Christ, they stand naked in their own unrighteousness. For if such doctrines as the gradual evolution of mankind from a lower to a higher and more perfect condition be true, there never was a fall from the perfect to a lower, and instead of a condemnation for original sin, man would surely have merited commendation for its steady progression. If there was no fall, no condemnation, then there was no need for a redemption, and the cross of Christ would be unnecessary.

How true are the Lord’s words: “If the blind lead the blind, they shall both fall into the ditch.” (Matt. 15: 14.) And again, “If the light that is in thee become darkness, how great is that darkness.” (Matt 6: 23.) “Woe to you, blind guides” (Matt. 23: 16.) Exactly the same condition which prevailed among the leaders in Israel, the Scribes and priests, Sadducees and Pharisees, has been reached to-day. How strong are the words of Isaiah 56: 10-11, “His watchmen are blind. They are ignorant (that is, concerning the understanding of Gods purposes and spiritual matters), they are dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs, which can never have enough; they are shepherds which can never understand; they all look to their own way, everyone for his gain from his quarter.”

No wonder that with leaders seeking more their own gain, who are rich in worldly ways, but lack the true riches of truth and grace and heavenly prospects, that the people famish for lack of bread. So that while preserving the form of godliness and morality, they do not understand the narrow way of life; they have become confused respecting the necessity of the cross, and the robe of righteousness, and they are described in this apocalyptic message as being poor, blind and naked.

Christendom as a whole, Roman Catholic and Protestant, is surely rich in the wealth of this world, possessing beautiful cathedrals, churches, and institutions, but yet she is poor concerning the real riches of Christ, and what are all the good things of earth, which are but for so short a time, compared to the eternal riches promised to the over-comers, to those who make their calling and election sure to membership in the only true church, the mystical body of Christ.

As it was in the days of the Apostles, the Israelites indeed were called out of the Jewish system, or, in other words, the harvest time had come, and the separating of the wheat from the chaff was in progress, just so to-day the true Christians are exhorted to separate from this “wretched, miserable, poor, blind and naked” condition that is Christendom.

The Lord counsels these “to buy gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed, that the shame of thy nakedness do not appear, and anoint thine eyes with eye salve that thou mayest see.”

The gold represents Divine blessings, and the exceeding great and precious promises, that we might be made partakers of the Divine nature. This can only be attained by the surrender of all human hopes and aims, only by consecration, a full devotion of self to God, offering ourselves as willing sacrifices, wholly and acceptable to God, because of the white raiment, which represents the righteousness of Jesus Christ, by which we are able to approach God. By the merit of our Redeemer, all our blemishes and unintentional sins and weaknesses are covered.

“And eye salve to anoint thine eyes that thou mayest see.” If we only get our sight right, we shall see the beauties of God’s great plan, the exceeding riches of His grace. “The eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints. And what is the exceeding greatness of His power to usward who believe according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead.” (Eph. 1: 18-20.)

We shall see how false a foundation the Laodicean Church—Christendom of to-day—has been building up. We shall see how the doctrines of evolution, spiritualism, and eternal torture, etc., are in opposition to the cross of Christ, and how if we accept them we disregard the Cross of Christ, which is the only means of atonement. We should realise how wretched and miserable and blind and naked is the condition of the Laodicean Church, and the necessity of buying the real riches of Christ, the golden promises, and the white raiment of righteousness, the covering merit of Christ.

“Jesus, Thy spotless righteousness
My raiment is, my glorious dress,
‘Midst heavenly hosts in these arrayed,
With joy shall I lift up my head.”

(To be continued)

Convention News.

THE Convention held by the Melbourne Class over the four days of the recent Christmas season proved another very helpful occasion. The blessing of the Lord was very fully realised by all gathered together in His name, and the brethren are very grateful to God for all His favours in connection with the season of refreshing.

On account of the restrictions on holidays and interstate travel, fewer visiting friends were in attendance than in previous years, but it was a pleasure to have some brethren present from country parts of Victoria, as well as two members from Canberra.

, Following the words of welcome and appropriate praise and prayer to our heavenly Father, Son the opening day a Bible study on the passage of Scripture, Heb. 10: 19-25, proved a very helpful session.

On each of the days of Convention a Bible study was conducted, and the portions of Scripture selected, in addition to the one mentioned above, were as follows:— Matt. 25: 1-13; 1 Pet.. 4: 7-13 and Psa. 121. Examination of these passages at some length provided much refreshing on various truths of God’s Word for all able to attend these studies. It is very helpful to have the expressions from all the brethren gathered together, and it has been proved that the Bible studies are most encouraging to the individual Christian, as each seeks to convey some blessing as well as receive the same from the words of life.

A number of addresses were given by the brethren, all of which served to encourage and exhort the assembly in the narrow way, special reference being made to the days in which we are living, in the harvest of this Gospel Age—indeed, in the closing days of the harvest—and the privileges we enjoy in serving the Lord, as well as the necessity for special care to be taken against the many deceptions of this day, by the Lord’s grace. The topics of the addresses were: “Upheld in the Evil Day,” “1 John 2: 27,” “Col. 2: 6, 7,” “Living With Christ,” “Why Do the Nations War?” “Confidence,” and “The Message to Laodicea.” The last mentioned address appears in part in this issue of “Peoples Paper,” and others will follow in the months ahead for the benefit of our readers generally.

The Praise and Testimony Meetings, the Question Meeting, and the individual fellowship between the gatherings all brought their own special benefits, making the Convention one of the most successful in the highest sense.

A number of messages of Christian love with appropriate Scripture texts were received at the Convention, and all were very much appreciated; the thoughtful remembrance of our gatherings, on the part of fellow members in the Christian way who were not able to be present, impressed again the truth that the tie that binds our hearts is one of sincere Christian love. The message from the Convention to go to all dear friends is contained in 1 Pet. 4: 7-11, to which is added the Christian love from the assembly as a whole.

Our brethren in every land were remembered at the throne of grace, and especially those in the war-stricken areas, that they may find grace and strength to press along the pilgrim way, looking unto Jesus, the Author and Finisher of their faith, and thus be fitted for the wonderful inheritance to which all are called, by the Lord’s goodness.

The usual Love Feast on the last evening of the Convention, and the singing of the two beautiful hymns, “Blest be the tie that binds,” and “God be with you till we meet again,” brought to a close this helpful season in Convention, 1942,. with the hope that the benefits may bring blessings not only to those able to attend, but to all who receive some helpful thoughts from the brethren or printed page, to the Lord’s praise.

Radio Witness.

OUR readers will be aware of the fact that it is now possible to spread abroad the message of truth in this land by means of the Radio, to some extent at least, through station 3GL (Geelong, Vic.).

The opening broadcast took place on Sunday night, 17th January, at 9 p.m., the subject discussed being "God's Remedy." Some favourable comment has been received both from the brethren and the listening public, and it is encouraging at the outset of this effort to know that some have received help from the truths of God's Word, heard in their own homes. The prayers of the brethren for the Lord's blessing and guidance upon this work is sincerely desired, for only He can direct and give the increase for the highest good of all with ears to hear.

As we go to press, a second Sunday night broadcast has been given, the topic being "God's New Order," and these sessions are to be continued each Sunday night at 9 p.m., as it seems good. It is expected that some weeks will elapse before the broadcasts become well known, but an amount of advertising is being undertaken in appropriate papers, as well as thousands of notices being distributed by the friends who are glad to co-operate in making these sessions known. While this is quite an expense in addition to the actual broadcasting costs, it is felt that it is really essential if the effort is to have a fair trial, and the voluntary assistance of all who are cooperating in this work is much appreciated, as unto the Lord.

The advertising circular now available has some helpful thoughts on the back; so, in distributing this, even where 3GL may not be always heard very clearly, some good is likely to be done. All interested friends are asked to send for these circulars and place them to best advantage, and thus assist as much as possible to advertise the broadcasts. As weather conditions may vary the clarity of reception in distant parts, any friends who have been disappointed in not hearing clearly may find some of the broadcasts can be heard quite well. It is to be understood that the range of 3GL is intended particularly for southern Victoria, and reception at greater distance cannot be guaranteed, though it is often quite good and clear.

It will be helpful to hear from our brethren who ate listening to the broadcasting, and any suggestions towards improving the sessions generally will be gladly received.

The programme following will be heard over the air on Sunday night, 31st January, from 3GL (222 metres, 1350 k.c.), at the usual time-9 p.m.

Freedom from Fear.

ERNEST: I have been thinking somewhat lately, Frank, about one of the "Freedoms" that President Roosevelt has put on his "must" programme for the new world order.

FRANK: The President's original list of four freedoms has been added to considerably, has it not?

ERNEST: That's true, but I am thinking of one of the original four, which is Freedom from "fear." Frank, I wonder if we can fully realise what a wonderful world it would be if all people could have freedom from fear? FRANK: There never has been a condition like that since Adam and Eve disobeyed God's law.

ERNEST: You're probably right, and as I remember the account, Adam and Eve became fearful right away; in fact, they hid themselves because of their fear, did they not?

FRANK: That's right, but not until modern times has the evil of fear been so widespread; at least not sufficiently to cause the leaders of the nations to emphasise it as Mr. Roosevelt has done by offering the people freedom from it.

ERNEST: Frank, would you say that the widespread fear in the world to-day has anything to do with the fulfilment of Biblical prophecy?

FRANK: Yes, very definitely so. Jesus, in His great prophecy of conditions that would exist at the end of the age, lists among other things the fact that at this time men's hearts would be failing them for fear as they look forward to the things coming upon the earth. (Luke 21: 26.) And how true that is to-day.

ERNEST: Indeed it is. It's because it is so true that we are now promised freedom from fear; I can see that all right. But, Frank, will the people ever be delivered from fear; and if so, how?

FRANK: The Bible answers, Yes.

ERNEST: President Roosevelt has it right, then.

FRANK: He has the right desire, but it remains for Divine intervention in human affairs to translate this and other noble desires into reality. Sincere and honest men of all ages have desired better conditions along all lines of human endeavour and behaviour, but apart from God's plan, these desires, for the most part, remain in the realm of wishful thinking. However, when we accept the testimony of God's Word as to the final outcome of present world distress, we can have freedom from fear right away.

ERNEST: How do you figure that out?

FRANK: On the basis that God has told us definitely, through His Word, that His Kingdom is soon to be established, and His will to be done on earth even as it is now done in heaven. In Isaiah 35: 4 the Lord's people who believe the Bible are authorised to say to others, "Fear not, for behold thy God cometh with vengeance, even God with a recompense; He cometh to save you."—Isa. 35: 4.

ERNEST: Does that mean that the God of the Bible is a vengeful God?

FRANK: No, it means God does not propose to permit sin and selfishness to rule forever in the earth. There are many prophecies in the Bible which speak of the time in which we are now living as the day of God's vengeance.

ERNEST: How does that harmonise with the thought that the God of the Bible is a God of love?

FRANK: The day of God's vengeance is not a manifestation of His wrath against the people, but against the selfish institutions of the people, which He proposes to set aside in order to make room for His Kingdom. God's wrath against a selfish world order is in reality a manifestation

ERNEST: Is that why we Christians can now say to the people, "Fear not"?

FRANK: Yes. We can hold out this message of hope to mankind now. We can explain that the ultimate purpose of God in permitting the downfall of a world-order is that He may establish His Kingdom, and through that Kingdom, extend the blessings of life, liberty and happiness the people. "He cometh to save you," is the way the prophet puts it.

ERNEST: And God's salvation of the people will be through the establishment of the Messianic Kingdom, is that it?

FRANK: Yes, but remember, it was first of all necessary that Jesus die to redeem the people from death. Death, as well as fear, entered into the world because of the transgression of Divine law. Provision had to be made to set aside the death penalty before salvation could be given to the world. Since then He has been selecting His church from among all nations to reign with Him, and now that the time is near for the actual setting up of His Kingdom, Satan's world is being overthrown.

ERNEST: Well, if that is to be the final outcome of the present trouble, there is really nothing to fear. In fact, those who really believe the promises of God should rejoice.

FRANK: Quite true. As a matter of fact, Jesus said as much, declaring that when we see these things, that is, the distress of nations with perplexity, and men's hearts failing them for fear, we should lift up our heads and be encouraged. Christians do not, in fact, cannot, rejoice in human suffering, but they can rejoice when they see evidence that soon all suffering and all death is to cease.

ERNEST: According to that, then, Christ's Kingdom is to bring freedom from sickness and death, as well as freedom from fear.

FRANK: That's right. The Revelator tells us of that time, that there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things have passed away.—Rev. 21: 4.

ERNEST: Frank, some time ago you called my attention to one of God's promises in which He said that none shall "molest nor make afraid," in Christ's Kingdom.

FRANK: Yes, that's right. That promise is recorded in the 4th verse of the 4th chapter of Micah. In the preceding verses we are told of the destruction of war machines, and assured that nations will then learn war no more. Then follows a promise of economic security for the whole world, when every man shall dwell under/ His own vine and fig tree. This economic security will be made so sure for all that according to the promise, "None shall molest nor make afraid."

ERNEST: That will mean the end of aggression, won't it?

FRANK: It surely will. In Isaiah 11: 9 we are told that nothing will be permitted to hurt nor to destroy in that Kingdom.

ERNEST: Well, I can believe that all right. If it's the Kingdom that will be established in answer to the prayer, "Thy Kingdom come, Thy will be done in earth as it is done in heaven," certainly no evils of any kind will be permitted. But, Frank, there's one more point I would like to mention while we are on the subject of freedom from fear, and from all the evils that are associated with it. It is this: What about fear of the hereafter? Is there also to be freedom from that fear?

FRANK: When Christ's Kingdom is ruling in the earth the whole aspect of the hereafter will be changed. We might say that the hereafter will have arrived, for not only will the obedient of that time not need to die, but it will be the time when those who have died will be raised from the dead.

ERNEST: Will that really be the hereafter of the Bible? FRANK: Yes.

ERNEST: It seems to me then that there is really nothing to fear, even now!

FRANK: Quite true. The old-age custom of frightening people into being good is one of the evils that will disappear when Christ's Kingdom is established. The God of the Bible is a God of love and mercy, and He is the God the people will worship in His new world of tomorrow.

ERNEST: But, Frank, don't you think that it has been necessary to hold the whip of fear over the people to some extent in order to hold them in check?

FRANK: Human reason has said so, but the Bible doesn't agree. The Bible holds out love as the incentive to serve and obey God. Righteousness that is based upon fear of the future is negative at the best. In Isaiah 29: 13 the Lord condemns the teaching of fear toward Him, declaring that it is based upon the precepts of men.

ERNEST: It just occurred to me, Frank, that if the dead are to be brought back to life from the earth, under the favourable conditions of Christ's Kingdom, it will be a very pleasant awakening for many of them, won't it?

FRANK: Yes, for millions it will mean that for the first time they will learn that God truly is love. In the last verse of Isaiah 35 we are told that they shall return from death with songs of everlasting joy upon their heads, that they shall obtain joy and gladness, and sorrow and sighing shall flee away.

ERNEST: According to tradition, the resurrection was to mark the time when sorrow and sighing would just be beginning for many, isn't that true?

FRANK: But, Ernest, the best thing for us to do is to believe what the Bible says.

ERNEST: Are we to understand, then, that it doesn't really make any difference how one lives during this life, that he'll receive happiness in the next life anyway?

FRANK: No, that's not in harmony with the Bible, either. The Bible teaches that whatsoever a man sows that shall he also reap; but what the Bible doesn't teach is that there is any kind of a sowing that will result in a reaping of eternal torture in a fiery hell. The Bible also teaches that one's responsibility before God is in proportion to the knowledge he possesses. In a word, God is just, and whatever punishment He administers will be commensurate with the enormity of sins and the amount of wilfulness in of His love for the people, because it is a step in the preparation for their blessing. God told Adam that he would die if he sinned, but nowhere does the Bible authorise the holding of a threat of torment over the people in order to make them be good. The Kingdom of Christ will bring complete freedom from this sort of fear.

ERNEST: How will the Kingdom operate to correct the wrong doing of the people?

FRANK: The Bible tells us that first of all the people will be enlightened concerning God and His law. (Isa. 11: 9; Zeph. 3: 8.) The way of righteousness will then be made plain, the prophet tells us. (Isa. 29: 18, 24.) The knowledge of God's glory will fill the earth as the waters cover the sea. The books of divine Revelation will be opened that the people may know what is right and how to do it. (Rev. 20: 12.) Upon the basis of this knowledge, and their reaction to it, the people will be judged. Stripes will be administered to the erring ones, and rewards of health and happiness to the obedient.

ERNEST: What about those who continue to be disobedient?

FRANK: In Acts 3: 23 we are told that they will be destroyed from among the people. That will be what the Bible calls the Second death.

ERNEST: Why the "Second" death?

FRANK: The expression is used in contrast to the death that all experience because of Adam's sin. That was the first death.

ERNEST: Christ redeemed the world from that death, did He not?

FRANK: That's right, and when His Kingdom is established, and the people, the dead as well as the living are enlightened concerning Jesus and His work for them, they will have the opportunity of accepting life as a gift of God's grace through Christ. Those who do not accept, and who continue to disobey God's law, will again go into death, not because of Adam's sin, but because of their own; they will die the Second Death.—Jer. 31: 29, 30.

ERNEST: From that standpoint, then, those who get everlasting life will obtain it upon the basis of their intelligent appreciation of God's love, and because divine love has inspired them to obedience.

FRANK: Yes, and thus will fear, as a frightening influence to salvation be destroyed.

Out of Babylon the Great.

A sinner, lost, and in my guilt I lay,
Although a son, devoted son of Rome;
But Jesus in His love pass'd by that way,
And now I am a child of God become.

My soul was famish'd, till I found my God;
Rome gave me nothing to supply my need.
But since I've known the merits of Christ's blood,
My soul is with the richest dainties fed.

Confession to a priest ne'er gave me peace,
But lull'd my soul to sleep in carnal ease,
Till God awoke me, in His sovereign grace,
And taught me not myself but Him to please.

And, now, my peace doth like a river flow,
Since I have known redemption, through that blood
Which makes the sinner whiter than the snow,
And constitutes him, now, a priest with God.

The rock on which my peace with God is built
Is Christ, who is God's righteousness for me ;
His precious blood, for sin, on Calvary spilt,
Is all my trust, and my security.

Lord Jesus! Thou the mighty work hast done !—
Has vanquish'd death and hell and set me free:—
Has glorified thy Father, and art gone

A place, in heaven, to prepare for me.

Thou art my only true Advocate there,
The one High Priest,—by God Thou wast ordain'd,
Nor Mary—mother of our Lord—may share
That office, which by Thee alone is claim'd.

My prayers and praises I present through Thee,
My only Priest ! my only Saviour thou!
From Romish bondage thou hast set me free,
Nor need I fear her maledictions now.

My Lord will soon His injur'd name defend,
And all corruptors of His word shall find,
When He in clouds of glory shall descend,
That they have been blind leaders of the blind.

Oh! give me grace to praise thee more and more,
That light e'er shone on my benighted soul;
Thee, only, would I love, and Thee adore,
And pray that light may shine from pole to pole.

Lord ! bring Thine own from 'neath her blinding power,
Her superstitions, and her priestly thrall;
Ere Thou on her Thine indignation pour,
From earth sweep Babylon—both great and small.
—”London Times.”

Passover Memorial, 1943.

The anniversary of the institution of the Memorial of our Lord's death falls this year on the evening of April 18th, according to the Jewish date. Sunday evening April 18th will therefore be the appropriate time for the brethren to celebrate the Memorial of Christ's death.

Correspondence.

31st December, 1942.

Dear Brother in Christ,

Greetings in the Name of our dear Redeemer.

The New Year at hand is an appropriate time to fill our minds with good resolves. The passing year has been to me one of very rich blessing, and truly one can say, “Thou crownest the year with Thy goodness.” This expression from the Psalmist seems to us very appropriate at this time, in view of the very many special blessings received during the Convention. How good the Lord is to His trusting people. We should be very much encouraged to press on steadily and faithfully in His service during the new incoming year. “His compassions fail not. They are new every morning, great is Thy faithfulness.” (Lam. 3: 22-23.)

So we just wish to send to you our message of love and good-will for the New Year; trusting the Lord to bless our experiences and daily lessons to us, so that we may each one continue to so abide in Christ and in the love of God that we may bring forth “much fruit” to the glory of God, and ultimately be privileged to hear the Master's words of commendation: “Well done . . . enter into the joys of thy Lord.”

Be assured of our continued fervent prayers for the Lord's blessing upon our feeble and united efforts to hold forth the word of life. We trust His blessing will go richly with the message over the air in this land, as it has done in other parts; and may the dear ones whose consecrated hearts and voices will speak His message have wisdom and grace so that the words of comfort may reach many hearts.

There are many, many people around us to-day who I feel sure can be helped, and while our main work is to gather the ripe wheat we must not neglect the opportunity of witnessing to the truth to all who have an ear to hear. Anyway, we do not know where the grains of wheat are to be found. All we can do is to sound out the message as the Lord gives the opportunity and grace and strength to do so. He will see to it that those in the right heart condition are reached.

With much love in the Lord,
Yours in the best of bonds.

Victoria, 17/1/43. Frank and Ernest,

Dear Sirs,

Please send me the booklet and talk broadcast from 3GL.

I am very thankful for the talk and I pray it will bear fruit, for it is something very needful to bring the people to a real understanding of God and His plan for mankind.

May God bless the work.

I am, yours sincerely.

To Frank and Ernest, January 18th, 1943.

(Sunday) and appreciated it.

We listened-in to your Biblical Dialogue over 3GL last night

Would you please send us a copy of "The New Dictator" the announcer spoke of.

Yours sincerely.

Dear Frank and Ernest, January 17th 1943.

Bible subject, "God's remedy for present day evils."

I have just been listening to your Dialogue on the important

As a Bible -student for many years, I have been looking forward to the good time coming of which you spoke, and am fully persuaded that Jesus Christ our Saviour will very soon return to earth to take over the reins of government and establish God's Kingdom on the earth. Then there will be "Glory to God in the Highest, on earth peace, and goodwill among men."

I am endeavouring so to live now that I may be among the "little flock" you mentioned, who will have the great privilege of being associated with Jesus as Kings and Priests, instructing the people of earth in the ways of truth and righteousness. None of us are of our own righteousness able to attain to this wonderful position, because all have sinned and come short of the commandments of God; but in His mercy through Jesus our Saviour, we may look for forgiveness, and so hope for this salvation which God has promised.

I would be pleased to receive a copy of your dialogue. Yours faithfully.

God's Best Gift.

A new supply of this little book for children is now on hand. It is nicely illustrated, and conveys the truth of God's Plan of the Ages in an interesting manner. Containing 30 pages, it is a nice addition to the larger book, "The Ten Camels," With bright paper covers, title in gold, at 1/- per copy, and special rates for quantities.

The same story, in smaller size without illustrations, at 4d. each, and four for 1/-.

Booklets Reprinted.

"God and Reason," originally produced by our U.S.A. brethren, has now been printed in our office to supply local needs. In paper covers, 64 pages, this booklet is very helpful for general witness work. Single copies 5d., two for 9d., or 4/3 per doz., post paid. Special rates for quantities without postage.

"Hell, Death, Spiritism," has been recently reproduced, and will be found most instructive on the particular subjects. In improved paper cover, 24 pages, price 4d. per copy, four for 1/2, or 3/3 per doz., post paid.

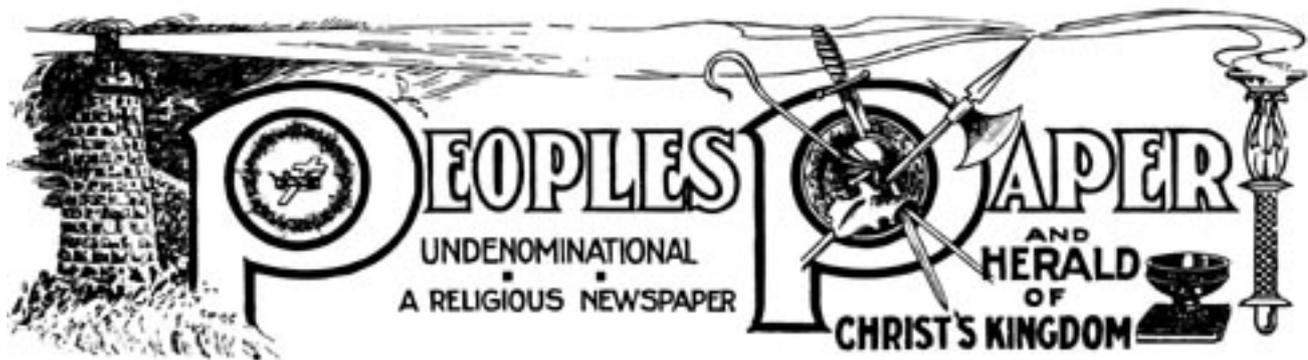
"Hope Beyond the Grave," as supplied previously from our U.S.A. brethren, has been printed in our office recently for local needs. The following subjects are very well explained:—What Is Death?, Is Man Immortal?, What About Hell?, Spirits and Spiritism, What Is Heaven?, Where Is Paradise?

A great amount of truth is presented in this 72-page booklet, and it is most suitable for witnessing to the Bible teachings on the particular subjects. Price, 5d. -each, 3 for 1/2, or 4/6 per dozen, post paid.

BEREAN BIBLE INSTITUTE

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Volume XXVI. No. I MELBOURNE, 1st JANUARY, 1943

Price—Twopence Halfpenny

Passing of the Reign of Sin and Death.

DAY OF THE LORD AT HAND.

WHEN we were children the days were longer and the years seemed interminable. The holidays of the year stood out before us prominently, but seemed seldom to recur. Gradually all this changed as we reached the zenith of our energy. Now the days chase each other, and we marvel at the brevity of life. How God regards time we might not know if He had not revealed the matter in His Word. As we read, "A thousand years in Thy sight are but as yesterday," and "A day with the Lord is as a thousand years." Our minds assent—it must be so! And God's people are blessed in proportion as they are able to take the Divine viewpoint of life and all of its affairs.

From the Divine standpoint, then, we see that the six thousand years of earth's history, from Adam's day until now, are merely the work-day portion of a great week whose Seventh Day or Sabbath of a thousand years is "the day of Christ," "the last day," "the day of judgment" or trial for the world; the day in which "every knee shall bow and every tongue confess to the glory of God;" the day in which "the righteous shall flourish and the evildoers shall be cut off in the Second Death;" the day during which God will "pour out His Spirit upon all flesh," as He now grants it to His servants and handmaidens.

In the Divinely arranged custom of the Jews the new day began at sunset. Thus we are approaching the evening or beginning of the great Seventh day of the Divine Week—the day which means so much of blessing, uplifting, privilege, opportunity of Divine favour to our race through Messiah's glorious Kingdom, which throughout this Seventh Day will reign "from sea to sea and from the river to the ends of the earth," putting down everything contrary to the Divine standards and uplifting the world of mankind (bought with the precious blood at Calvary) from sin, meanness, degradation and the tomb—up, up, step by step to human perfection in a world-wide Eden. The unwilling, resisting Divine favours and privileges, shall be destroyed in the Second Death.

"Six days shalt thou labour and do all thy work, but the Seventh is the Sabbath of the Lord thy God. In it thou shalt not do any work." Whoever reads carefully intelligently, the pages of history, must be struck with the energy which has been manifested by our race and is still being manifested. The pyramids and the ruins of ancient cities, and civilisation, all tell us of the ceaseless struggle of humanity against the adverse conditions prevailing in the earth, including the strife against sickness and death, and, by a few, a noble fight against sin and further degradation.

Well does the Prophet express the truth of our observation, saying, "We have not wrought any deliverance in the earth" (Isaiah 26:18). A few have gained fabulous riches, name or fame, place or power, but the majority during all this period have gone down in the strife to the tomb, slain by the great associated monarchs which the Bible declares are now reigning—Sin and Death.

And even the comparatively few who have gained eminence and whose victories are most loudly extolled in human history have fallen also — many of them in the very prime of life — all of them in comparative childhood. Why is it that a man should not live for a hundred years when we have the Divine assurance that even under the Divine sentence Father Adam resisted death for 930 years—so vigorous was his constitution?

Wearied Children Fall Asleep.

From the Divine standpoint the children of Adam, born in sin, shapen in iniquity, of a few days and full of trouble, fall asleep in death — like children wearied in their play; albeit it is a play grim with tragedy, in which each actor performs his part most realistically.

From the Divine standpoint human ambition and strife and energy are accomplishing a useful purpose, even though the efforts are usually selfish and often brutish. The lessons now being learned by Adam's children will not all be lost. The greater mellowness of heart and broader views of the majority of those who have thus battled selfishly for even

fifty years suggests that, as a whole, our race might do better work in a second century than in the first. Moreover, the Scriptures indicate that the great drama of sin, selfishness and passion being enacted by humanity is furnishing a lesson to angelic hosts respecting the exceeding sinfulness of sin—its downward tendency—its bitter fruit and the hopelessness of any to escape therefrom except by Divine assistance.

Next the Lesson of Good.

The forbidden fruit of Eden was from the tree of the knowledge of good and evil. Doubtless the Creator would eventually have given a full knowledge of both good and evil to our first parents. They were merely forbidden an immediate plunge into knowledge to their own disadvantage. Craving knowledge before its due time, Mother Eve disobeyed her Maker and enticed her husband also into disobedience. The result has been that instead of learning the philosophy of good at first and of evil later, they and their race have been precipitated into lessons respecting evil first, with the knowledge of good to come later.

The holy angels, who have never transgressed the Divine law, have continually the lesson of good—an appreciation of the Divine character, the principles of righteousness, etc. Their lessons in respect of evil they are gaining by observation instead of by experience—the way recommended to our first parents by the Creator, but in their ignorance rejected.

But God foreknew the course which His human children would take under the influence of temptation; He foreknew that they would fall into sin, and therefore would experience its penalty, sorrow, pain and death. While His eye has pitied His poor creatures for six thousand years, nevertheless He has allowed His great original Plan of the Ages to move along slowly to a grand climax—the Plan which He purposed in Himself from before the foundation of the world.

That climax in human affairs, we believe, is near at hand. It marks a great change in Dispensation. The six thousand years, the reign of sin and death, are to be completed by a terrible time of trouble which might not improperly be termed the natural result of human selfishness, (sin) operating under the influence of the great principles of the New Dispensation about to be ushered in. The head-on collision which thinking people foresee in the present world war, and which the Scriptures graphically portray, will give to society an earthquake shock; more than this, the graphic picture is of a world-conflagration which will involve the heavens, or ecclesiastical powers, as well as the earth, or social system, and the mountains, or kingdoms of the world. The picture would be too terrible to paint, and useless as well, were it not for the silver lining to the cloud.

The awful shocks which God's people are warned to avoid so far as possible by following peace—peace and benevolence—will merely prepare the way for the glorious blessings of the great Seventh Day, in which man will rest from his own schemes and endeavours and come fully under the control of the great King, Messiah, whose rule of righteousness for human uplift has been prophetically pictured for centuries.

The Picture in Retrospect.

Still looking from the Divine standpoint at the six great thousand-year days in which sin and death have reigned, we perceive that one effect has been as foretold to Mother Eve, "I will greatly multiply thy sorrows and thy conception." We perceive that our race has multiplied much more rapidly than it would have done had it remained perfect as at first, for the first children, even in the days following the fall, were frequently born when the father was an hundred years old.

We have already referred to the lesson respecting the sinfulness of sin which comes to all mankind—most fully, most consciously to those favoured by contact with the people of God who have received the Divine Revelation. The enlightened ones have been but a small proportion of the whole. After two thousand years of the reign of sin and death God foretold in an obscure manner the blessings He intended to bring subsequently to the race: To Abraham He said, "All the families of the earth I will bless—through thee and through thy Seed." That message, followed in Israel by the giving of the Law Covenant, has been the Light of the world. For eighteen centuries it was the only light of hope, of prospect. Then, in partial fulfilment of that promise, came Jesus, the first practical expression of Divine love and pity for our race. No longer would God content Himself merely with promises. He would now begin the

Work of Human Rescue.

But if any hoped that world-wide blessings would immediately spring up as the result of Jesus' work, he was mistaken. On the contrary, Jesus Himself was combated by the Prince of darkness and his deluded subjects. And the same principle has continued for nearly two thousand years—all followers of Jesus have been obliged to take up their cross and suffer for righteousness, for godliness, in the midst of a crooked and perverse people, amongst whom they have shone as lights and whom, to some extent, they have assisted in enlightening, civilising, etc.

Thus the six days of the week, so far as light, truth, knowledge of God is concerned, have all been dark days. The lights which God provided in His followers have been as candles set upon candlesticks. They have indeed reprov'd the darkness, but they have been powerless to scatter it. Nor did God so intend. His declaration through the Prophet is, "Weeping may endure for the night, but joy cometh in the morning." (Psalm 30:5). Again, "Darkness covers the earth, gross darkness the people;" but "the Sun of Righteousness shall arise with healing in His beams."—Isaiah 60:2; Malachi 4:2.

This promised Sun of Righteousness which is to scatter the darkness of earth, we are told distinctly, consists of Jesus and those who have walked in His footsteps throughout this Gospel Age. These, approved of the Father, will be glorified beyond the veil by a resurrection to glory, honour and immortality. Then speedily these will "shine forth as the Sun in the Kingdom of their Father" (Matthew 13:43). This will mean the ushering in of the great Seventh Day—

Messiah's Day.

God Has Not Neglected Us.

From this Divine viewpoint God is not slack concerning His promises. The six days of the week have not yet passed. The glorious Seventh Day in which the great Mediator between God and men will assume His Kingdom powers is near at hand. Instead of thinking that God is neglecting and forgetting to fulfil the Messianic promises, we should with the eyes of faith realise that He is working all things according to the counsel of His own will. We should consider the matter from the standpoint that God has exercised great patience with humanity in not blotting out the race; He has been long-suffering. And this assures us that the Unchangeable One would prefer that none of His creatures should perish in death, but rather that all, if they would, might turn unto Him and live.—Ezekiel 33:11.

The great opportunity for the masses of our race to turn to the Lord and attain everlasting life will be after the darkness shall have passed, when the Sun of Righteousness shall be shining forth; after the Highway of Holiness shall have taken the place of the Broad Road to destruction; after Messiah, the great King, shall have dethroned Satan, the Prince of darkness, from the world's control; after the Prince of Peace shall have established peace upon a proper basis. We can sing heartily with the poet:

“A thousand years, earth's coming glory,
'Tis the glad day so long foretold,
'Tis the glad morn of Zion's glory,
Prophets foresaw in times of old!”

Waiting for the Mother.

Our race was generated by Father Adam as well as condemned to death through his disobedience. What the race needs is another father or life-giver, and this is exactly what the word Saviour signifies—Life-Giver, Father. The Redeemer, at the cost of His own life, became the purchaser of Adam and his race with a view to their resurrection, their resurrection from sin and from death. Is not one of the Redeemer's titles “The Everlasting Father”—The Father Who gives everlasting life? Unquestionably He has not yet fulfilled this glorious office of Life-Giver to Adam's race; He will fulfil it, however—“in His Day.”

Speaking to His faithful disciples, His followers in the narrow way, Jesus promised them, “In the regeneration ye shall sit upon twelve thrones.” (Matthew 19:28). That regeneration period corresponds exactly to St. Peter's “times of restitution,” or years of restoration (Acts 3:21), and both of these periods agree to the general teachings of Scripture respecting a resurrection at the last day—Messiah's day—the thousand years of regeneration, resurrection, restitution, which will afford Adam and his race fullest opportunities for attaining perfection of human nature in an Edenic worldwide Paradise.

The Lord through the Prophet assures us of the wonderful success which will attend the establishment of the New Empire of earth, the dominion of the Prince of light, which will supersede the dominion of the Prince of darkness, when Satan shall be bound for a thousand years, that he may deceive the peoples no more. Thus it is written, “He shall lay righteousness to the line and justice to the plummet and the hail (Truth) shall sweep away the refuge of lies.” (Isaiah 28:17).

But why the delay, do you ask? Ah, we answer, God did not permit Adam to begin the establishment of his race until first He gave him Eve as his bride, his wife. The world needed not merely a life-giver but a mother, a caretaker, a helpmate.

Similarly in the Divine arrangement God has provided that the restitution time, the world's uplifting period, the regeneration epoch for mankind, shall not begin until first the true Church, the “little flock,” the Bride of Christ, shall be completed and be united or married to the Heavenly Bridegroom beyond the veil—made partaker with Him of glory, honour and immortality—the divine nature.

Thus the great Plan of the Ages, timed by infinite Wisdom, has delayed long enough to permit you and me and all of God's Spirit-begotten children to make our calling and our election sure to a share with our Redeemer in His glorious work. How glad we should be to find the door of opportunity to this “high calling” still open and that the Heavenly Father and the Kingly Redeemer are beckoning us to share the things which eye hath not seen nor ear heard, neither have entered into the heart of man, but which are reserved for us and for all who love Him sincerely—more than they love houses or lands, parents or children or self!

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

Published by the Berean Bible Institute, 19 Ermington Place, Kew, E4, Melbourne, Victoria, Australia.

Broadcasting to Commence.

IT is a pleasure to report that successful arrangements have been made with the Geelong (Vic.) Radio Station-3GL--to broadcast a series of the “Frank and Ernest” Biblical Dialogues in the new year.

The sessions are to be from 9 p.m. till 9.15 p.m. on Sunday nights (Victorian time), as this hour is thought a convenient one to reach the majority of listeners who may be encouraged with the message from God's Word. The whole matter is committed to the Lord for His guidance and blessing and all interested friends are asked to remember this effort before the throne of grace, and also assist in making the session known, as suggested below.

The date for commencing has been fixed for Sunday night, 17th January (D.V.) and our readers will realise that

they can do a great amount in their own localities to make these broadcasts known, and it is requested that this should be done wherever this Station-3GL--can be heard. It would be helpful if the friends would make extensive enquiries as to how clearly this Radio Station is heard where they are situated, for while the guaranteed range of broadcast is somewhat limited, the manager of the Geelong Station informs us that his station is heard in all Australian states, and overseas, under favorable conditions.

An advertising circular is being posted out with this issue of "Peoples Paper" and if all interested friends will make sure if 3GL can be heard on Sunday nights, where they live, and will send for as many circulars as they can use to advantage, for placing in the homes of listeners, also in shops etc., supplies will be forwarded right away. Please let us hear as soon as possible, so that the circulars may be distributed in good time prior to the opening broadcast on Sunday night, 17th January.

Should any of the brethren feel like advertising in their local papers, this should assist also, but it would be well to send word of any proposal of this kind. When the broadcasts are under way it would be helpful to hear of the clarity of reception and the interest shown by listeners with whom our readers come in contact.

The good assistance from our friends to make this effort possible is much appreciated and has been voluntarily contributed, as all work undertaken by the Institute is carried on by this means, under the Lord's providential overruling. A Radio Fund has been opened for this branch of the work, while the Tract Fund meets the expense of the work generally.

The dialogue following, "God's Remedy," is another of the series that will be heard over the air in due course, and copies of this in leaflet form will be available to all for distribution.

God's Remedy.

ERNEST: As you know, Frank, many people are asking, "Where is God in all the suffering that now is being inflicted upon innocent people?" Today, as never before, truth and righteousness seem to be on the scaffold, and paganzed cruelty upon the throne. Does the Bible furnish a satisfactory answer to the many questions that present world conditions are forcing upon us?

FRANK: Yes, Ernest, it does. The Bible reveals the plan of a loving Creator for a peaceful, happy world of tomorrow, with the assurance that no surprise move by the devil can prevent the success of that plan to alleviate all human suffering,—even death.

ERNEST: Certainly that is what we should expect of a loving and powerful God. However, to believe that God has the situation fully in hand does not in itself answer the question as to why present conditions have been permitted. Why does God permit women and children to be bombed to death from the sky?

FRANK: We may just as well ask why God permits women and children to get sick and die as they have been doing by the millions all down through the centuries. When we ask what God is doing about human suffering we should have in mind this larger picture of suffering. Mankind, as a matter of fact, has been travelling through the valley of the shadow of death for more than six thousand years.

ERNEST: Has God permitted human suffering to continue all this time without doing anything about it?

FRANK: Oh, no, I don't mean that. God has been doing something about it. He has been getting ready, as a matter of fact, to put a stop to it. Nevertheless, He permitted our first parents to transgress His law in order that they might learn, experimentally, the terrible results of disobedience. He has permitted humanity in general to learn this same lesson. But in spite of man's rebellion against Divine law, God has made provision to give him an opportunity to be recovered from the effect of his transgression.

ERNEST: But why wait so long before putting that provision into effect?

FRANK: One reason for the delay has been in order that all may have an opportunity to learn the same lesson. As each generation has gone down into death, it has -been proved that man by his own wisdom cannot extricate himself from the results of his own sin. For this reason God has waited to apply His remedy in order that all mankind might the better appreciate and enjoy it because of their former experience.

ERNEST: But Frank, what help will that be to people who have already died?

FRANK: God's provision for a suffering world includes a resurrection from the dead. Because of this, death does not interfere with what God proposes to do.

ERNEST: According to that, then, God is not subject to the human limitations expressed by the well-known saying, "While there's life there's hope." Frank, that's a wonderful thought, and if it is truly God's plan as outlined in the Bible, it will be a wonderful boon to the human race. The experiences of this present life would be much more valuable if there is to be a future opportunity to profit from them. How often we hear it said that "if I only had my life to live over again how differently I would do."

FRANK: That doesn't mean, of course that one can wilfully disobey God's law now and go unpunished for it. It does mean that there will be a full opportunity to make the very best use of experience gained during the time when sin and death is reigning in the world.

ERNEST: A moment ago you remarked that God has already been doing something about human suffering. What has God been doing?

FRANK: One thing that God has already done is to send His Son to redeem man from death. This occurred more than nineteen centuries ago, when Jesus came into the world and died on Calvary's Cross as man's redeemer. The Scriptures reveal that the death of Jesus provides a release from the penalty of death entered against Adam and the

race when our first parents transgressed the Divine law six thousand years ago.

ERNEST: Why, Frank, that should mean, it seems to me, that ultimately mankind will cease to die.

FRANK: Yes, that's exactly what it means. It is God's purpose, through Christ, to destroy death. The Apostle tells us this in 1st Corinthians 15, Verse 26.

ERNEST: Well that's certainly a better outlook than human wisdom has been able to conceive. It has been declared that one of the war aims of the fighting democracies is to assure men and women of all nations the right to die in bed, rather than to be bombed to death from the sky. However, if what you have just pointed out from the Bible is really true, it means that God's remedy for both the present and the past ills of mankind is to be so far-reaching that men and women will not need to die at all, either in bed or otherwise. But Frank, why has God permitted nineteen centuries to pass without anything further being done about it? Why has not this wonderful remedy for human ills already been put into effect?

FRANK: The Scriptures point out that there was an additional preparational work to be accomplished, and it is this that God has been doing since the first advent of Jesus.

ERNEST: What is that work?

FRANK: It is the work of selecting from mankind what Jesus referred to as a "little flock" to reign with Christ in the Kingdom through which the blessings of life will be dispensed to the dying race. This little flock class, selected during the present Gospel age, is what the Bible calls the church of Christ.

ERNEST: But Frank, I don't quite understand why the church should be called a "little" flock. Hasn't God been doing all He could to get the whole world to join the church? Didn't Jesus commission His disciples to go into all the world and preach the gospel?

FRANK: Yes, but the purpose of this was not to convert the world, but merely to serve as a witness to the world, and to reach the one here and there who would respond and who, by following faithfully in the footsteps of Jesus, would be qualified to reign with Him in His Kingdom.

ERNEST: The fact then, that we see the world unconverted today, and paganism sweeping over such a large part of it, does not signify that God has failed in what He has been doing.

FRANK: You have the right thought. As a matter of fact, Jesus Himself explained that at His second presence there would be very little faith left upon the earth. He declared, furthermore, that this age would end in Godlessness and unbelief, culminating in a time of national and international trouble such as never was since there was a nation. He explained that because of this great trouble all the tribes of the earth would be caused to mourn. It is this mourning that we are now witnessing. Meanwhile, of course, God has not forgotten mankind, but has been awaiting His own due time to apply the remedy which He has provided.

ERNEST: That may be, Frank, but what assurances have we that man's failures will not always continue to result in suffering and death?

FRANK: We have the assurances of God's promises. These promises confirm the blessed fact that the effectiveness of the Divine remedy does not depend upon imperfect human efforts. The success of the true Kingdom of God will not depend upon the strength of armament neither upon the land, in the air, nor on the sea. It will not depend upon the thickness of armor-plate, nor the tonnage of flame-throwing tanks. The prophet says that the influence of Christ's Kingdom will be widened until it embraces the whole world, not because worldly kingdoms have sponsored His cause, but because, as the prophet says, "the zeal of the Lord of hosts will perform it." It will be a case, in other words, of actual Divine intervention in the affairs of men, for the purpose of saving mankind from the result of his own sinful foolishness.

ERNEST: Well Frank, that's all very wonderful, but you know there are a great many ills afflicting the people today, and it's pretty hard to believe that they will all be cured. Does the Bible actually get down to cases and tell us, for example, that God will destroy the great plague of war that has intermittently menaced the world throughout all the ages?

FRANK: Yes. In a prophecy recorded in the 46th Psalm, the Lord says that He will make wars to cease unto the ends of the earth. In the 4th chapter of Micah's prophecy, the Lord explains that the nations will inaugurate an actual and 100 per cent. disarmament program, beating their swords into ploughshares and their spears into pruning-hooks.

ERNEST: Well, the nations are certainly not doing anything like that now.

FRANK: Quite true. The very reverse of this is the present program of the nations. This is foretold also in the 3rd chapter of Joel's prophecy, where the prophet declares that in this end of the age, the nations would beat their ploughshares into swords and their pruning-hooks into spears.

ERNEST: That certainly reveals God's foreknowledge of coming events. But to get back to the solving of the world's problems, how about the present economic problems, which are almost certain to become very acute when the present war ends?

FRANK: On this point the Lord has promised that every man will sit under his own vine and fig tree. This shows that economic security will at last be attained and that will automatically solve the problem of poverty which has been such a menacing one to millions during all the centuries of the past. Concerning this, the prophet says, Christ "shall judge the poor of His people, He shall save the children of the needy, and shall break in pieces the oppressor. For He shall deliver the needy when he crieth, the poor also, and him that hath no helper."—Psalm 72: 4-12.

ERNEST: That sounds very much as though the forgotten man is to be remembered. But what about human selfishness? As long as that exists, there is sure to be trouble, it seems to me.

FRANK: God has provided for the solving of this problem also. He assures us through the prophet Jeremiah that He will then write His law in the hearts of the people. This means that love, instead of selfishness, will become the motivating power of all human activity.

ERNEST: How about the religious problem? Today, as you know, earth's millions worship a multiplicity of gods. This religious confusion among the millions of humanity causes no end of trouble. As we know, it is one of the things that's now preventing national unity in India.

FRANK: The religious problem is to be solved also. The Bible tells us that the knowledge of the glory of God will then fill the whole earth as the waters cover the sea, so that all will know and worship the one true God, the Creator of heaven and earth. In Zephaniah 3:9 the promise is made that then the Lord will turn to the people a pure message, by which they will be enlightened, and through which they will all call upon His name to serve Him with one consent. Not only so, but in Revelation 20, verse 1, we are told that Satan, the false god of the whole earth, who has deceived all nations, will then be bound, and that his blinding and deceptive influences over the people will be removed. This will make possible a real solution for the religious problems of the people in that it will lead to a true understanding of the God of love and mercy.

ERNEST: Well, it certainly will be a new world, won't it?

FRANK: Yes, it will be God's new world of tomorrow, in which there will be no sickness and death, and in which even those who have died will be raised from the dead to enjoy the blessings God has provided. And, this won't be like the tomorrow that never comes, for God's tomorrow will come—and it's not far away either.

Morning Hymn.

(The following lines by J. Keble are suggested as a helpful morning meditation through the New Year.)

New every morning is the love
Our wakening and uprising prove;
Through sleep and darkness safely brought,
Restored to life, and power, and thought.

New mercies, each returning day,
Hover around us while we pray;
New perils past, new sins forgiven,
New thoughts of God, new hopes of Heav'n.

If on our daily course our mind
Be set to hallow all we find,
New treasures still, of countless price,
God will provide for sacrifice.

The trivial round, the common task,
Will furnish all we need to ask,
Room to deny ourselves, a road
To bring us daily nearer God.

Only O Lord, in Thy dear love
Fit us for perfect rest above;
And help us, this and every day
To live more nearly as we pray.
—J. Keble.

Has Noah's Ark been found?

THE following article was read recently in a reprint from the U.S.A. periodical "Prophecy Monthly," and in view of the fact that many discoveries by excavations, over recent years, have proved the correctness of the Bible in other ways, this story does not seem unreasonable, and is certainly interesting.

The story itself is told by Vladimar Roskovitsky, a White Russian who was serving as an aviator in the Czar's armies just before the Revolution. He was not a Christian at the time of the discovery, but was led by the proof of the truth of the Bible account of the Flood to become a Christian, and is now engaged selling Bibles.

His story is that he was stationed with a group of aviators at a lonely outpost about 25 miles northwest of Mt. Ararat. The day was blistering hot, as August days are apt to be in semi-desert regions, and the men looked longingly at the snow-cap on Mt. Ararat. The Captain of the post appeared, and said that a super-charger had been installed in No. 7 plane, and Roskovitsky and his friend were ordered to take it up for a test at high altitude.

All the preparations were quickly made, and with an engine already hot from the sun, the aviators were soon in the air and circling the camp for altitude. At 14,000 feet they levelled off to become accustomed to the altitude.

An Amazing Sight.

Suddenly Roskovitsky was taken with an impulse to head for the snow-capped peak. He circled it a couple of times, and then took a long glide down the south side of the mountain, when suddenly he came upon a perfect jewel of a lake, blue as turquoise, and partly frozen over at the shaded end. As the men circled to get clearer views, the second man began to shout wildly and to point to the lower end of the lake. The pilot looked and nearly fainted.

To use his own words: "A submarine! No, it wasn't, for it had stubby masts, but the top was rounded over with only a flat cat-walk about five feet across down the length of it. What a strange craft, built as though the designer had expected the waves to roll over the top most of the time, and had engineered it to wallow in the sea like a log, with those stubby masts carrying enough sail to keep it facing the waves.

"We flew down as close as safety permitted and took several circles around it. We were surprised, when we got close to it, at the immense size of the thing, for it was as long as a city block, and would compare very favorably in size with the modern battleships of today. It was grounded on the shore of the lake with about one-fourth under water. It had been partly dismantled on one side near the front, and on the other side there was a great doorway nearly twenty feet square. This seemed quite out of proportion, as even today ships seldom have doors half that large.

"After seeing all we could from the air, we broke all speed records back down to the airport. When we related our find the laughter was loud and long. Some accused us of getting drunk on too much oxygen, and there were many other remarks too numerous to relate.

Captain's Interest.

"The Captain, however, was serious. He asked several questions, and ended by saying, 'Take me up there; I want to look at it.'

"We made the trip without incident and returned to the airport.

" 'What do you make of it?' I asked, as we climbed out of the plane.

" 'Astounding,' he replied. 'Do you know what ship that is?' 'Of course not, sir.'

" 'Ever hear of Noah's Ark?'

" 'Yes, sir. But I don't understand what a legend of Noah's Ark has to do with our finding this strange thing fourteen thousand feet up on a mountain top.'

" 'This strange craft,' explained the Captain, 'is Noah's Ark. It has been sitting up there for nearly five thousand years. Being frozen up for nine or ten months of the year, it couldn't rot, and has been in cold storage, as it were, all this time. You have made the most amazing discovery of the age.'

Russian Government's Expedition.

"When the Captain sent this report to the Russian Government, it aroused considerable interest, and the Czar sent two special companies of soldiers to climb the mountain. One group of fifty men attacked one side, and the other group of one hundred men attacked the big mountain the other side.

"Two weeks of hard work were required to chop out a trail along the cliffs of the lower part of the mountain, and it was nearly a month before the ark was reached. Complete measurements were taken and plans drawn of it, as well as many photographs, all of which were sent to the Czar of Russia.

"A few days after this expedition sent its report to the Czar, the Government was overthrown, and godless Bolshevism took over, so that the records were never made public, and probably were destroyed in the zeal of the Bolsheviks to discredit all religion and belief in the truth of the Bible.

"We White Russians of the air fleet escaped through Armenia, and four of us came to America, where we could be free to live according to the 'Good Old Book,' which we had seen for ourselves to be absolutely true, even to as fantastic-sounding a thing as a world flood."

While the Lord's people do not need any outward evidence to convince them of the authenticity of the Flood in Noah's day, so much has been taught which contradicts the Bible account of this and other important happenings that, if the discovery of Noah's Ark is to be added, in the years ahead, to other actual proofs of Old Testament records, it will be a further means of opening the eyes of all people to the surety of the Word of God, and assist them to come into line with the requirements of the Kingdom, when "the desire of all nations shall come."

The Question Box.

Question: Did our Lord partake of the usual Passover Supper with His disciples before His crucifixion? If we accept the account in John's Gospel, the day of the crucifixion was the day of preparation for the Passover. (John 19:14, 31, 42).

Answer: It would appear from the account that our Lord and His disciples ate the Passover Supper on the day preceding the one on which the Jews in general ate it. John's Gospel (18:28; 19:14) indicates that when our Lord was before Pilate in the Judgment Hall, which was after He had eaten the Passover, the Pharisees, His accusers, had not yet eaten it—nor would they eat it until the evening after His crucifixion. The Jewish day began at sundown and lasted until the following evening. It was therefore the same Jewish day in which He was crucified that He ate the Passover with His disciples and instituted for them the Memorial of His death. The type could not pass away until its antitype had come, and the antitype of the killing of the Passover Lamb must occur on its anniversary, the 14th day of Nisan.

Hence the significance of the Scriptural statement that “they could not take Him, because His hour had not yet come. (John 7:30; 8:20).

Question: In Matt. 13, the reapers were instructed to “gather ye first the tares and bind them in bundles to burn them.” The popular interpretation of the parable emphasises the importance of gathering the wheat from among the tares, “one here and one there.” Our Lord in His interpretation of the parable (verses 36-43) says nothing about wheat gathering. What is the real lesson of the parable?

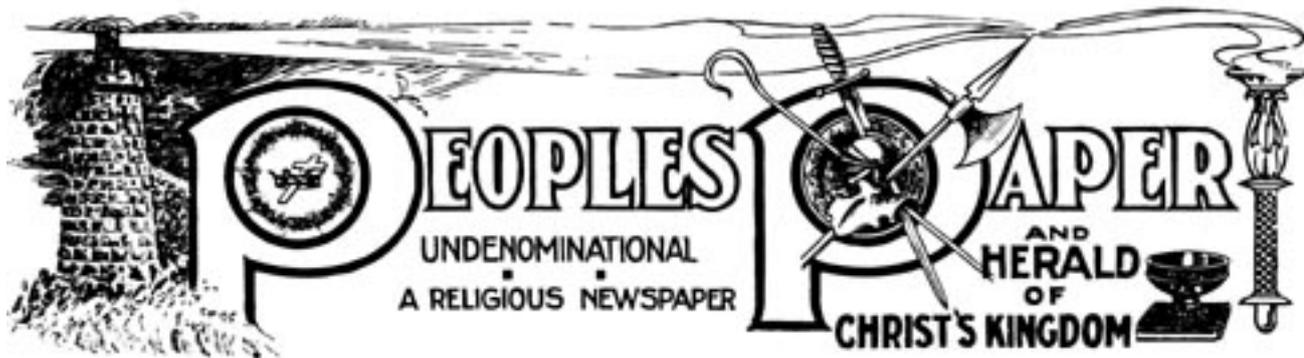
Answer: The lesson of the parable is that at the harvest time of the Age a separation would be made between the “wheat”—the fully consecrated Christians, “children of the Kingdom,”—and the “tares”—imitation Christians, “children of the wicked One.” It is the message of present truth that accomplishes the harvest work and separates the two classes. The verses in Matt. 13 emphasise the gathering of the tares and their subsequent destruction (as tares) in the fiery time of trouble which marks the full end of the Age. Matt. 24:31 describes another viewpoint of the harvest work, the gathering together of the elect. Comparing these two viewpoints it is seen that the harvest message of present truth will “bind the tares in bundles” and at the same time “gather the wheat into My barn,” Matt. 13:30; (see also Rev. 14:14-16).

Question: Do you think there is a time sequence in the illustrations given by our Lord in Matt. 24:45-48, and chapter 25:5? First the wise servant, activity, serving in the Lord’s work. Then the evil servant, still activity, but smiting the fellow servants instead of humble service. Now the ten virgins time when all the virgins, wise and foolish, slumber and sleep.

Answer: We cannot see a time sequence along the lines suggested in the question. The virgins parable is seen to be concurrent with the verses in Matt. 24. This is shown by the word “Then,” ch. 25:1. “Then” (at that time; the time of our Lord’s parousia) shall the kingdom of heaven be likened unto ten virgins etc. The parable of the ten virgins seems to have commenced its fulfilment about the year 1829 A.D. It was just about this time (the ending of the 1290 days of Daniel) that the attention of the Lord’s true people was directed to the imminence of the Lord’s Second Coming. There was a general trimming of lamps and a going forth to meet the Bridegroom. The virgins at that time expected the Lord to appear as a man. The year 1844 was set down as the time for His arrival. The expectations of the virgins not being realised, “they all slumbered and slept.” Shortly after 1874 a clear understanding of the Lord’s presence was made known to the virgins. It was then clearly shown from the Scriptures that the Lord had returned, and the announcement could be made “Behold the Bridegroom, go ye out to meet Him.” The references in Matt. 24:45-48 would seem to apply to both faithful and unfaithful servants from the time of the Lord’s presence, and to the full end of the Age. Matt. 25:5 seems to apply to the period of time prior to the realisation of the Lord’s presence, for it was the cry “Behold the Bridegroom,” He is present, that demonstrated who were the wise and who were the foolish virgins.

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Glad Tidings of Great Joy.

"Behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David a Saviour, which is Christ the Lord.

"For the Son of Man came to seek and to save that which was lost." (Luke 2: 10, 11; 19: 10.)

OUR confidence in Jesus that He was the sent of God, the Redeemer, the Messiah, the Deliverer of His people, rests not merely upon the testimony of the apostles in the New Testament records, wonderful and convincing as these testimonies are; they gain nine-tenths of their weight and importance from the fact that they evidence the fulfilment of promises, types and prophecies given by the Lord with more or less explicitness from time to time throughout the preceding 4000 years. He who does not discern something, at least, of the divine plan of the ages in connection with our Saviour, His birth, His three and one-half years' ministry, His sacrificial death, His resurrection, His ascension, etc., fails to get the real strength of the divine revelation, designed by the Lord to be the firm foundation for His people's confidence in Him, and in all the glorious things which He has promised He would yet accomplish through this great Saviour.

Note the original promise of the Saviour shortly after sin had wounded our first parents and brought them under divine sentence. (Gen. 3: 15.) Note the promise made to Abraham respecting Messiah, that He should be of his posterity. (Gen. 22: 18.) Notice the same to Jacob. (Gen. 28: 14.) To David. (2 Sam. 7 12-16.) Through Isaiah the prophet, His coming and His greatness are foretold. (Isa. 9:6, 7; 11: 1-9.) Daniel, the prophet, also refers to the importance of His work of making an end of sin, and bringing in everlasting righteousness, and thus sealing the visions and prophecies, which the Lord had just given respecting Him and the favour to come through Him. (Dan. 9. 24.) We recall also how He was typified in Isaac, who was not only the heir of the promises made to Abraham, but who was also in a figure put to death and received again from the dead. We remember also the types and figures of the Mosaic arrangement, and how Moses himself was declared to be like unto the greater One to come after him.

Had the hopes of Israel been merely inventions to deceive the people, we may be sure that the deceiver would have been careful to have marked out some remarkable line of parentage for the coming Messiah—free from blights, scandals, etc., but this was not done; instead, the weaknesses of the flesh amongst our Lord's progenitors are fearlessly noted. The New Testament writers are similarly candid, and make no hesitation in recording the genealogy. All of this is in full accord with the scriptural presentation of the matter; namely, that our Lord's virtue, His sinlessness, His separateness from sinners, was not through the flesh, not through His mother, but through His Father, God.

According to the flesh, Jesus Christ took hold of the seed of Abraham, as the Apostle explains; but through various circumstances He was indirectly related also to the outside world. All of this is interesting to us, but nothing to be compared to our still greater interest in the fact that our Lord Jesus, although born a Jew under the Law, and redeeming those who were under the Law, did more than this, in that His death as planned by the Father and accepted by Himself, was a propitiation "for the sins of the whole world." He died as the ransom price for Adam and his sin, and thus purchased from condemnation, not only Adam, but his entire posterity involved through his transgression; hence, as the Apostle points out, "He is able to save (deliver) unto the uttermost all who come unto God through Him." (Heb. 7: 25.) Not only so, but our Lord's circumstances of birth and early experiences in comparative poverty as a working man impress us with the thought that He is indeed able to sympathise with mankind in every station of life; having passed from the glory of the Father to the conditions of fallen humanity and back again. He is surely able to appreciate and to sympathise with all conditions and classes.

Our chief interest centres in the message which our Heavenly Father sent us through the angels at the time they announced the birth of Jesus: "Fear not"—the angel understood well that through sin and degradation a fearful apprehension comes over man when he finds himself in contact with spirit beings; he is apprehensive of certain further condemnation or punishment; his acquaintance with his fellow man in influence, authority and power, leads him to dread the still greater authority and power of the Almighty, lest it should be injurious to him. Only the true Christian, having the eyes of his understanding opened to appreciate the length and breadth and height and depth of the love of

God, can have that perfect love toward the Heavenly Father which is built upon an intimate knowledge of His Word, and which casteth out all fear. We are reminded of the prophet's words respecting the Lord's people of to-day, "Their fear toward Me is taught by the precept of men." (Isa. 29: 13.) The Lord would have His people free from this fear, though not free from a proper reverence toward Him.

What was the first angelic word
That the startled shepherds heard?—
"Fear not!" Beloved, it comes to you
As a Christmas message most sweet and true,
As true for you as it was for them
In the lonely fields of Bethlehem;
And as sweet to-day as it was that night,
When the glory dazzled their mortal sight.

The message continues, "I bring you good tidings of great joy, which shall be to all people." How slow the Lord's people have been to believe this message, and to accept the Saviour at His full worth! How prone they seem to be to suppose first of all that He was to be a Saviour merely for the Jews; or, secondly, a Saviour merely for a special elect class; or thirdly, a Saviour only for those who, under present darkness, ignorance, prejudice, superstition and devilish influences, manifest a special love for righteousness! But how broad is the statement—great joy—for all people—Our faith is not broader than the positive declaration of the Scriptures, when we hold firmly that our God graciously has arranged that every member of our poor fallen race shall yet be blessed with a clear understanding, not only of his own weaknesses and imperfections through the fall, but also by a clear understanding of the great redemption price paid by the Saviour, and a share in the glorious opportunities thus secured, to return, if he will, back to full harmony with God, and to full blessings and everlasting life.

The angels did not declare that our Lord came to bring universal and everlasting salvation to all people; but they did declare that the good message of joy, of privilege, love, hope, shall extend to all people. The explanation of this is that a Saviour has been born—a deliverer of the weak, the helpless, the dying, able to succour to the utmost all who would come to the Father through Him; able to open the blind eyes and to unstop the deaf ears that all may come to an appreciation of the goodness of God shining toward them in the face of the Lord Jesus.

The word Saviour, otherwise rendered Deliverer, signifies in the Syriac language, literally, Life-giver. What wonderful thought is conveyed by that word! What is it that our, poor, dying race needs? It needs deliverance from the sentence of death, and then it needs deliverance from death itself, into life, complete, abundant, and everlasting. Our Lord has already become our deliverer in the sense that He has settled our account with Justice. As a result of this work already done, and since the Church, which is the body of Christ, has followed in the footsteps of our Lord, and has about "filled up that which is behind of the afflictions of Christ," (Col. 1: 24), very shortly now, under the sounding of the Seventh Trumpet, the mystery of God will be finished—completed—and atonement for the sins of the world shall be proclaimed in a proclamation of full emancipation to all people. Good tidings of great joy it will surely be! full of gracious opportunities for enlightenment, restitution and obedience, and for a full return to all that was lost by father Adam, including life in perfect degree—lasting life!

No wonder, after this message had been delivered, the Lord permitted an angel host to serenade the proclamation and, incidentally, to prophesy also of the grand results yet to flow from the great work of redemption, which was then only beginning in the birth of the Redeemer! Properly, the anthem begins with praise to Him that sitteth upon the throne, to Him who devised the great and wonderful plan of redemption, and who sent His Son, our willing Redeemer; glory to Him in the highest—in the highest strain of heart and voice, with fullest appreciation of Him as a Saviour! Next came the consequences on earth; namely, peace—not such a peace as men might patch up between themselves and between nations and parties, and that under present conditions would very soon be scattered to the winds, but a peace with God, a peace which comes from a restoration to the race of the divine good will. It was because divine justice could not spare the guilty, that the sentence of death, the "curse," has borne down upon our race for now six thousand years. Under that divine sentence of death, the dying race has become impoverished, not only physically, but mentally and morally. Selfishness has become the rule, and, in its wake, have come all our selfish ambitions and pride and strife and vain-glory and money-love, which have caused so much of the trouble that mankind has experienced.

But now, glory to God in the highest! because peace has been established upon a firm foundation—the lifting of the curse through the payment of our penalty by the Lord's own arrangement! As soon as the body of Christ has suffered with the Head, the great antitypical day of atonement will be complete, and peace between God and man will be established, will be renewed, and as a consequence the Redeemer shall take to Himself His great power and reign for the purpose of blessing and uplifting those whom He purchased with His own precious blood. In their interest, it will be necessary that the great peace shall be introduced by the breaking in pieces of present institutions with the iron rod of the new Kingdom, as the vessel of a potter they shall be crushed as henceforth useless; that in their stead may come the grander and perfect institutions of the Lord's Kingdom. He will wound to heal, to bless, to bring in peace on the basis of everlasting righteousness; for ultimately, He will destroy all those who, after being brought to a knowledge of the truth, will still love unrighteousness, and tend to the corruption of the earth. He will destroy them, not in anger, but in justice, in love, that an everlasting peace in full accord with that which is in heaven may prevail upon earth.

Wherever the story of God's redeeming love has gone, even though confused by various falsities, it has carried more or less of blessing with it—even to neglectful hearers, and not doers of the Word, it has brought blessing; and still

more blessings to others who hear partly and obey partly; but its greatest blessing has been to the little flock, the royal priesthood, who, entering into the spirit of the divine arrangement, have realised themselves justified through faith in the precious blood, and, in harmony with the invitation of the Lord, have gone forward, presenting themselves living sacrifices, that they might have fellowship with Christ in the sufferings of this present time, and also, by and by, in the Kingdom glories that shall follow. It is this class, chiefly, that is now rejoicing in a still fuller opening up of the divine Word, so long beclouded by the falsities coming down from the dark ages; it is this class that is chiefly now rejoicing in the discernment of the lengths and breadths and heights and depths of the divine love and of the divine plan which has purchased the whole world and will, eventually, recover from present degradation all who, under the favourable conditions of the Millennial Kingdom, will develop the character which God demands of all who shall have eternal life—a love of righteousness and hatred of iniquity.

“God so loved the world that He gave His only begotten Son.”

“How shall He not with Him also freely give us all things.”

—John 3: 16; Rom. 8: 32.

It is the Christmas thought,
That love and life are ours for evermore,
Gifts which our King has brought
Out of His royal store.
Gifts which He bids us take;
And cherish through our day of joy or pain,
And use for His dear sake,
And bring to Him again ;
And lay before His Feet,
For though our love is weak, our faith is dim,
His love can make complete
Gifts which we use for Him.

—A .R.G.

Melbourne Convention.

The Convention arranged by the Melbourne Class is to be held (D.V.) over the four days, 25th to 28th December, inclusive, and a hearty welcome awaits all friends able to attend these gatherings.

The meetings, comprising continuous sessions each day from 2.30 p.m. will be held on Sunday, 27th December, at the usual address-17 Elizabeth Street (3rd floor) . On Friday, Saturday and Monday, the gatherings will be held at 262 Flinders Lane (2nd floor) , over Mack's Radio. This address is quite close to Elizabeth Street.

Programmes and other information may be obtained from the Class Secretary, Mr. J. B. Hiam, 44 Heath Avenue, Oakleigh, S.E.12, Victoria.

Cards, Desolation—Restoration,

This poem is now available in post card size, in a variety of colours. Many of our friends will know the very helpful message it contains for the bereaved. It is also very useful in conveying the hope of salvation in a general way. It is supplied at 3 for 6d., 1/8 per dozen ; or 1/6 per dozen in 3-dozen lots.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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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,

Witnessing by Radio.

SINCE our last issue of "Peoples Paper" the efforts to determine the possibility of the Radio work being undertaken have been continued, and whilst some avenues are still open whereby this work may eventuate later, what appeared to be promising some little time ago did not materialise.

Some weeks ago the programme manager of the Australian Broadcasting Commission in Melbourne reported very favorably upon the recorded programmes which were presented to him and it seemed likely that the broadcasting would be undertaken by the Commission. There was some disappointment when the management determined against doing this.

The explanation was that while our programmes were interesting (and admitted by the programme manager as very good and of an educational nature) the policy of the A.B.C. is that religious broadcasts must be divided between the various Christian bodies in proportion to the number of their adherents, and they considered we had insufficient numbers to justify their allocating any broadcasts to us. There is no doubt that the Lord could have opened this avenue had it been His will, so this, the most extensive means of spreading the message by radio, must be considered closed,

for the present at least.

More recently some of the commercial stations are being approached with the view of the programmes being broadcast over much more limited areas than would have been possibly through the A.B.C., and up to the present there is nothing definite to report. It is the intention to carefully exhaust all avenues, feeling that, should the programmes get a start on the air, and become at all popular with a section of the community, it may be possible to approach the A.B.C. again at some later time.

We are much indebted to our brethren of "The Dawn" in U.S.A. for a liberal supply of Radio programmes which have proved of much interest and help to the listening public in America, and also grateful to some of our brethren who have sent assistance especially for the preparatory work in connection with the efforts undertaken—for recordings of programmes for submission to the various Radio Stations. However, at this time, while appreciating the offers of assistance, especially for the actual broadcasting work, all are asked again not to forward money until something definite is reported. When the further efforts have brought some results, the information will appear in these columns as early as possible. In the meantime, it is requested that the brethren remember this matter before the Lord for His guidance and blessing, according to His good will.

The following programme is another sample, and copies of this may also be obtained in leaflet form, and should prove a useful message for distribution to those showing interest.

What is the Soul?

FRANK: Yes, Ernest, the Bible is not only itself harmonious, but it harmonises also with true science and with history.

ERNEST: Yes, I know, that's what you keep telling me, and so far I haven't been able to prove that you are wrong. However, when we speak of science and the Bible, isn't it true, that in some ways, at least, science contradicts the Bible? Take the subject of the soul, for example; science denies that there is a living entity secreted somewhere within the human organism called the soul, which continues to live after the body dies. Scientists declare that they simply can't find anything in the human body that corresponds to what the Bible calls the soul. Isn't this a case in which science and the Bible disagree?

FRANK: This apparent in harmony between the Bible and science is due to a misunderstanding of what the Bible teaches on the subject of the soul. There are many theories accredited to the Bible which it does not teach, and for that matter there is a lot of so-called science that is far from scientific. I still insist that true science, and the unadulterated Word of God are in perfect harmony.

ERNEST: What about the soul question then? How do you harmonise that with the teachings of science? Does the Bible tell us where the soul is located in the body?

FRANK: The Bible defines the soul, and tells us just how the Lord created it.

ERNEST: It does? Frank, I never knew there was anything like that in the Bible.

FRANK: The very first time the word soul appears in the Bible is in a passage in which the Lord tells us how He created it, and of what it consists. The passage to which I make reference is that of Genesis 2:7. Perhaps you would like to read it.

ERNEST: I do want to read it. Genesis being the first book in the Bible, it is easy to find. Here is the second chapter . . . and here's the seventh verse: "And the Lord God formed man out of the dust of the ground, breathed into his nostrils the breath of life and man became a living soul." Well, this doesn't explain very much to my mind. It says that man became a soul, but it doesn't say where the soul is located.

FRANK: The information that man "became a soul," is the explanation.

ERNEST: I don't believe I follow you.

FRANK: Let's examine the entire passage. First it explains that God formed man out of the dust of the ground. This, of course, refers to the creation of the organism, the body. And it's scientifically correct. It's a fact that all the chemical elements of the human body come from the earth, that's why we call it "mother earth."

ERNEST: But the soul doesn't come from the earth, does it?

FRANK: No. The account says that after creating the organism, or body, God breathed into it the "breath of life," and "man became a living soul."

ERNEST: The soul then is the breath.

FRANK: No. That isn't what it says. The text says that it was the union of the body with the breath of life that constituted the soul. In other words, neither the body nor the breath of life is the soul, but the soul is formed by the union of the two—man became a living soul. A simple illustration is that of the electric light. The bulb, wire connection, etc., would correspond to the human body; while the electricity which is caused to flow through the bulb corresponds to the breath of life. The bulb is not an electric light, neither is the electricity that flows through it; but the union of the two produces the light. When you turn on the electricity the bulb becomes an electric light.

ERNEST: In that case, then, if one's breath of life is shut off his soul goes out.

FRANK: The French have a better way of expressing it. They say that the light is extinguished. It really doesn't go anywhere in particular; it just ceases to exist.

ERNEST: Well that seems to make the subject very understandable, but how does it harmonise with other Scriptures? If the soul is the entire being, made up of the body and the breath of life, what did Jesus mean when He

said, "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him who is able to destroy both soul and body in hell"? Doesn't this indicate that the soul can exist without the body.

FRANK: The passage to which you refer is in the 10th chapter of Matthew. Jesus was speaking particularly to His disciples, to whom He was giving special instructions as to how they should conduct themselves while engaged in the work of the ministry. He pointed out to them that if they remained faithful, they might expect persecution, perhaps death. The word soul as used in this text by the Master, means as it always does, the entire being, not a separate entity within the body.

ERNEST: How then would it be possible to destroy the body without destroying the soul?

FRANK: As I mentioned a moment ago, Jesus addressed these words to His disciples for whom there was a hope of resurrection. Because God intends to raise the dead to life again the Scriptures often speak of death as being merely a sleep. From this standpoint God would view the disciples as being alive even though their bodies were destroyed by their enemies.

ERNEST: Does the Bible show that God actually views dead people from this standpoint?

FRANK: A notable example of this is in the case of Abraham, Isaac and Jacob. In replying to the objection of the Sadducees to the hope of a resurrection from the dead, Jesus tells us that the resurrection of the dead is taught in the statement which God made to Moses at the burning bush when He declared Himself to be the God of Abraham, Isaac and of Jacob. Jesus explains that God is not the God of the dead but of the living. It was because Abraham, Isaac and Jacob are to be raised from the dead that the Creator referred to them as their God. From this same standpoint the faithful followers of Christ who are put to death because of their faithfulness to Him are viewed as not having been destroyed eternally even though their bodies have been destroyed.

ERNEST: That sounds reasonable. As a matter of fact I suppose that all would be eternally dead were it not for the hope of the resurrection. But, Frank, there is another peculiar thing in connection with the passage under consideration. It says that God destroys both body and soul in hell. Is that in harmony with what we have usually thought was to transpire in hell?

FRANK: Traditionally hell is a place of torment, but not according to the Bible. Here Jesus emphasises the fact that hell is a condition of destruction, not of torment. A condition in which the entire being is destroyed.

ERNEST: I believe now that I remember reading about that in the little booklet you gave me entitled "Hope Beyond the Grave." You know, Frank, that little booklet has certainly opened my eyes to a lot of things that the Bible tells us concerning life, death, and the hereafter. I am especially interested in the thought that from God's standpoint the dead are looked upon as merely being asleep.

FRANK: Yes, Ernest, that's just the way the Bible presents the matter. When Jesus found the mourners bewailing the death of Jairus's daughter, He put them forth saying, "The maid is not dead but sleepeth." He also spoke of Lazarus the brother of Mary and Martha as being asleep, but when His disciples failed to understand what He meant, Jesus said unto them plainly, "Lazarus is dead." The Apostle Paul refers to those who "sleep in Jesus," and of Abraham the Bible says he "slept with His fathers." It is God's purpose to awaken all these sleeping ones in the resurrection.

ERNEST: Does the Bible really put it just that way, Frank?

FRANK: Yes. In Daniel the 12th chapter and the 3rd verse we are told that then they which sleep in the dust of the earth shall awake. You probably recall that when our first parents were sentenced to death, God said to them, "dust thou art and unto dust shalt thou return." Were it not for the hope of being awakened from the dust of the earth the death of human beings would be the same as the death of the lower animals.

ERNEST: Jesus awakened Lazarus from the sleep of death, did He not?

FRANK: Yes, and the circumstances in connection with this wonderful miracle are very revealing. Jesus said to Martha, the sister of Lazarus, "Thy brother shall live again."

ERNEST: That would imply that He really was dead at the time, would it not?

FRANK: Certainly. Martha knew of God's promises to awaken all who are in the sleep of death, so she replied to Jesus saying, "I know he shall live again in the resurrection at the last day."

ERNEST: What did Martha mean by the "last day" in which the resurrection would take place?

FRANK: Martha evidently understood something about the Old Testament prophecies. Indeed, doubtless Jesus in His many visits to the home of Martha, Mary, and Lazarus in Bethany, had explained these prophecies to them. The general testimony of these prophecies is to the effect that in a time which they describe as the "last days" the Messianic Kingdom would be established bringing happiness and life to all mankind, even the resurrection of the dead.

ERNEST: I presume that promise you quoted a few moments ago, in which it is said that those who sleep in the dust of the earth will awake, is one of them.

FRANK: Yes, and that's found in the 12th chapter of Daniel. Its fulfillment is shown to be due following a great time of trouble such as never was since there was a nation. We are in that time of trouble now, and that's the reason why the hope of the resurrection of the dead is such a meaningful one at the present time.

ERNEST: What is the thought behind the expression "last days"?

FRANK: Simply that it is the period of time in which God's programme for the restoration of paradise will be completed. The Apostle Paul, in Ephesians 1: 10, speaks of it as the dispensation of the fulness of time when God will gather together in one all things.

ERNEST: Martha seemed to have quite an understanding of God's plan, didn't she?

FRANK: Yes, she believed in the resurrection, and Jesus said to her, "I am the resurrection and the life," meaning that He was the one who would raise the dead in the last day, and if He desired to do so, He could raise Lazarus from the sleep of death even then. This He proceeded to do, calling Lazarus forth from death. Jesus didn't call him back from heaven. He cried with a loud voice, saying, "Lazarus come forth, and he that was dead came forth."

ERNEST: Didn't Jesus say that the time was coming in the which all that are in the graves shall hear His voice and come forth?

FRANK: Yes, and the awakening of Lazarus from the sleep of death is an illustration of what divine power will do for all who have died. Thus will all the sleeping ones be awakened.

ERNEST: Will they all be restored to everlasting life?

FRANK: No, not necessarily. Lazarus was awakened from the sleep of death, but later he went back into death. It was not then due time for the world to receive everlasting life. But in the time of the general resurrection of the dead those who are awakened from death and obey the laws of the new Kingdom then in force, will not go back into death again. The Apostle Peter, quoting from the Old Testament, tells about this day, saying, "It shall come to pass that the soul which will not hear that prophet will be destroyed from among the people." Those who do obey, however, will never die.

The Christian's Duties of Life.

"Not slothful in business; fervent in spirit, serving the Lord."—Rom. 12: 11.

THE word business has a very broad signification. Whatever we do we are to do all unto the Lord; or rather, whatsoever we do we should do altogether unto the Lord. With the Christian, the chief business of life is to glorify God, to serve Him and, incidentally, as directed by the Lord, to serve the brethren, to serve the Truth, to serve righteousness, to serve all men as he has opportunity, "doing good unto all, especially to the household of faith." In our text the word business seems to include any occupation, of any kind, that would be approved of the Lord. It would not do for us to say, Be not slothful in the liquor business or the tobacco business, for we are to give our attention only to those occupations which we believe have the Lord's approval.

The expression, "not slothful," is equivalent to the expression, not lazy, not indolent. The Apostle's thought seems to be that any matter proper to be done should have the intelligent and active attention of him whose duty or privilege it is. Whatever is worth doing is worth doing zealously, well. The Apostle's thought is that we are, first of all, to see that our business is a worthy one; and secondly, to prosecute it faithfully. If it is to provide money for either our personal needs or the Lord's work, we should prosecute that business with energy, with alacrity and with appreciation of the privilege, as done to Him. We should not be slothful or careless in any way.

A certain amount of provision for our temporal need is necessary. How much time is to be given thus is a thing for each to determine for himself. After we have made a consecration to the Lord, to give our lives in His service, there is very little we can give at best. We should see that we "redeem the time," buy it back from the affairs of this life, as far as reasonably possible, in order to secure the more of it for the special service of promulgating the Truth. This does not mean that we should leave our families dependent upon others. We should care for our proper interests. We should not be overcharged, but should have a proper care for those dependent upon us. As for our own requirements, having food and raiment, we should be content and not wish to accumulate for a long period of life.

The word fervent signifies very hot, to boil. The thought that the Apostle gives is that whatsoever we do we should do heartily, with our might, as unto the Lord. The one who takes the course of doing whatever he does in a careless manner forms a slothful habit, which is a drag on him all through life. Whatever we do we should do fervently. We are the Lord's and whatever business we have is His. The Lord is pleased that we should be energetic in our affairs. If any one is in a business where he is violating conscience, he should get out of it into one in which he should do some good in the world.

Should Not Be Burdened With Anxious Care.

The Lord's people should not worry or take anxious thought respecting to-morrow. The Scriptures imply, however, that we should be provident and careful, laying by in store, that we may be prepared to do something for neighbours and friends who may need. Money laid by merely represents so many days of labour saved. We should not use all of our resources upon the immediate present, but exercise self-control, to the end that we may have good results in the future. This rule will apply to food and clothing, also. If our store is small, we should not wonder where the next suit of clothes will come from. If we had the next suit it might be stolen. Neither should we wonder, If I accept the Truth, what shall I do if my neighbours and friends turn against me? What if I should get into great disrepute on account of the Truth? We should leave all such things to the Lord. If we need persecutions, we hope that He will let them come to us. If in that way He chooses to make the Truth worth something to us, we should be glad. "All that live godly in Christ Jesus shall suffer persecution."—2 Tim. 3: 12.

On the other hand, the Lord does not intend us to go through life in a careless manner, happy-go-lucky, so to speak. We are to have a proper thought for the day. What are the responsibilities of to-day? What are the cares? As the Scriptures enjoin, be "not slothful in business; fervent in spirit, serving the Lord." We are to have a great deal of zeal. We are not to worry over things that may happen to-morrow, but have faith that God will be with us to-morrow, and give grace sufficient for us when it shall come. If the Lord's people are living faithfully they will have a great deal to think about every day. They will not need to go out in advance to worry about to-morrow. We shall have plenty to do

if we give attention to the present difficulties, and go to the Throne of Grace that we may obtain grace and strength to help to-day.

Our Lord assures us that if the main thought of our hearts is concerning His service and the promotion of righteousness and the attainment of the Kingdom which God has promised to them that love Him, then we need carry no anxious cares respecting the future. As His disciples we shall have trials and tribulations enough day by day, and shall need daily to lean upon the Bridegroom's arm as we seek to walk the "narrow way." Sufficient for each day will be the evil of itself; and thanks be to God, we have also His promise that daily His grace shall be sufficient for us.

To those who are the Lord's consecrated people it is the greatest privilege imaginable to serve the Lord. The Lord is looking to see to what extent we are willing to sacrifice earthly things, earthly approval, that we may have His approval and hear His "Well done!"

Let all who would run the race successfully look well to their zeal and activity in the Lord's work. If we bury our one or many talents under a weight of worldly cares and encumbrances which might be avoided or set aside; if we bury them under worldly ambitions for either self or family—whether this be by wasting consecrated time upon science, philosophy, music, or art, or upon business, politics, or pleasures, or in pampering pride and appetite—then as unfaithful servants, we shall sooner or later go into "outer darkness."

The Question Box.

The following list of questions with Scriptural answers has been sent in by some friends who wish to have it in the form of a leaflet for distribution. Should others of the brethren also desire some copies, if they will send word to that effect, stating the number that could be used to advantage, the extra numbers could be printed at the same time, provided there is no difficulty with the supply of paper. Word should be sent almost immediately, if possible.

Good Tidings, or What Say the Scriptures.

(1) Does Bible prophecy indicate anything concerning present-day conditions?

Yes. Dan. 12: 1-4. "And at that time shall Michael stand up . . . and there shall be a time of trouble such as never was since there was a nation . . . But thou O Daniel shut up the words and seal the book even to the time of the end; many shall run to and fro and knowledge shall be increased."

Luke 21: 25-27: "Upon the earth distress of nations with perplexity, the sea and the waves roaring (the restless masses of mankind crying out for better conditions). Men's hearts failing them for fear and for looking after those things which are coming on the earth . . . when these things begin to come to pass then look up and lift up your heads for your redemption draweth nigh."

2 Tim. 3: 1-5. "In the last days perilous times shall come, men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, incontinent, fierce, despisers of those that are good. Traitors, heady, highminded, lovers of pleasures more than lovers of God. Having a form of godliness, but denying the power thereof."

See also Nahum 2: 1-4; Joel 2: 1-2 and Joel 3: 9-14.

(2) Does the Bible reveal that there will be a new order following this trouble?

Yes. Micah 4: 1-7. "In the last days . . . many nations shall say, Come let us go up to the mountain of the Lord, to the house of the God of Jacob and He will teach us of His ways and we will walk in His paths, for the law shall go forth of Zion and the word of the Lord from Jerusalem."

Acts 3: 20, 21. "And He shall send Jesus Christ, which before was preached unto you. Whom the heaven must retain until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Note that this is referring to the second coming of Christ who had a few days previously ascended to heaven.

See also Eccl. 1: 4 and Isa. 45: 18.

(3) When will the Lord's prayer—"Thy Kingdom come, Thy will be done on earth," be answered?

1 Cor: 15: 24-26. "For He must reign till He hath put all enemies under His feet . . . And when all things shall be subdued unto Him then shall the Son also Himself be subject unto Him that put all things under Him that God may be all in all."

Isa. 65: 17-25. "For behold I create a new heavens and a new earth . . . be ye glad and rejoice in that which I create . . . They shall not hurt nor destroy in all my holy mountain (Kingdom) saith the Lord."

Zech. 14: 9. "The Lord shall be king over all the earth; in that day shall there be one Lord and His name one."

(4) Do the Scriptures show that many would know of the approaching end of the age?

Dan. 12: 10. ". . . none of the wicked shall understand, but the wise shall understand."

Luke 21: 34-36. "Take heed lest . . . that day come upon you unawares for as a snare shall it come upon all them that dwell on the face of the earth."

1 Thess. 5: 1-4. ". . . the day of the Lord cometh as a thief in the night . . . ye brethren are not in darkness that that

day should overtake you as a thief.”

See 2 Pet. 3: 3-9. “There shall come in the last days scoffers saying Where is the promise of His coming . . . all things continue as they were from the beginning.”

(5) How long is the world’s judgment day?

2 Pet. 3: 7, 8. “The heavens and earth which are now (the present evil world) are reserved unto fire against the day of judgment and perdition of ungodly men . . . a day is with the Lord as a thousand years and a thousand years as one day.”

1 Cor. 6: 2. “Do ye not know that the saints (the Church glorified) shall judge the world.”

Rev. 20: 4. “I saw thrones and they sat upon them and judgment was given unto them . . . They shall be priests of God and of Christ, and shall reign with Him a thousand years.”

(6) Will that day of judgment be a benefit to mankind, a day of blessing and instruction?

Yes. Psalm 72. “He shall judge thy people with righteousness and thy poor with judgment. The mountains shall bring peace to the people . . . He shall judge the poor of the people, He shall save the children of the needy and shall break in pieces the oppressor . . . He shall deliver the needy when he crieth, the poor also and him that hath no helper. He shall redeem their soul from deceit and violence and precious shall their blood be in His sight.”

Psalm 64: 4-7. “O let the nations be glad and sing for joy, for Thou shalt judge the people righteously and govern the nations upon earth . . . the earth shall yield her increase . . . God shall bless us, and all the ends of the earth shall fear (reverence) Him.”

Isa. 9: 6, 7. “The government shall be upon His shoulder . . . of the increase of His government and peace there shall be no end, upon the throne of ‘David and upon His Kingdom, and to establish it with judgment and with justice.” See also Acts 17: 31.

Isa. 26: 9. “When Thy judgments are in the earth the inhabitants of the world will learn righteousness.”

Correspondence.

U.S.A., 2nd Sept. 1942.

Dear Brethren,

My copy of your little paper had its second cross-mark on this last issue. I know you must wonder if I still desire its visits. Indeed I do, but have thought each month would see the mail routes disrupted, but the United Nations have done a wonderful job in keeping the lanes free.

I have enjoyed the little journal very much, especially in knowing how it was faring with my brethren in Christ on the other side of the world. In these days when we know our Lord’s Kingdom will soon be established, it behooves us not only to watch and search prophecy, but to draw nearer and nearer each other in the fulness of the blessed spirit. How wonderful also the promise that all nations of the earth will bring their glory and honor into that Kingdom; never more to war against each other—”they shall learn war no more.”

We know our Lord’s hand is not foreshortened, and that He is gathering His saints from all the corners of the earth. The four winds show signs of being more and more loosened, and are blowing with great fury, showing us the change will not be far off for all the rest of the Church. Many are slipping away in the United States. Brother Conrad Kuehn of Toledo, whom you may possibly know, was laid to rest on Saturday, August 15th. Brother Hoskins conducted the service; the September issue of “Watchers of the Morning” carries a very fine article on his life and Christian faith.

Now I am enclosing a Money Order to pay my subscription for 1942 and 1943, also for the following books:

God bless and keep all of you faithful unto the end, that no man take your crown. With warm Christian love, in which all of our little group would desire to be included did they know I was writing, I remain,

Your Sister in Christ.

P.S.—Occasionally the paper is opened by the Customs here, but always passed. I also recently purchased a copy of “Poems of Dawn” through the “Dawn” brethren. You have done a very nice job of reprinting.

South Australia. 20th Nov., 1942. Berean Bible Institute.

Dear Friends,

A few weeks ago I wrote you requesting a copy of your free booklet, “Hope Beyond the Grave.” It is my extreme pleasure to inform you that upon thoroughly studying your valuable literature, I now feel doubly confident about various subjects, which before were far beyond my capacity to comprehend plainly. Having just recently lost my dear Mother, this comforting booklet has proven itself a most welcome addition to my library.

Please find enclosed 3d. in stamps for a copy of your booklet, “Where are the Dead?”

Thanking you most sincerely for your sympathetic help in my bereavement.

Yours very sincerely,

(The above appreciation of the truths of God’s Word is the result of the distribution of Consolation Cards, which work is undertaken with perseverance by some of our brethren. No doubt much good is done of which nothing is

heard, in addition to the benefits made known by some who have been encouraged by this witness work. Consolation Cards are gladly supplied free to all who will undertake to place them in the hands of bereaved persons; also supplies of Kingdom Cards for general use.)

Two Sydney Members Complete the Earthly Way.

In recent weeks the following reports are to hand from Sydney giving information of the passing of two elderly members:

Sydney Class has suffered a loss through the passing of Brother Pinkerton, who died suddenly at the ripe old age of 79, and full of zeal to the last.

He took the opportunity of proclaiming the truth to everyone he met, the ministers of the nominal systems being his special targets for the arrows of truth, and his arguments against the Trinity and Eternal Torment were very discomfoting to many.

The Sydney Class will miss Brother Pinkerton, but rejoice that he has escaped those things coming upon the earth. "Hold fast the beginning of your confidence steadfast to the end."

Sydney Class has suffered another loss in the passing of Brother Muir, one of its oldest members; oldest both in years and in length of service. Brother Muir served as an Elder for over 30 years.

He experienced many vicissitudes and siftings in the Class during that time, but proved to be always staunch and loyal to the Truth, "Earnestly contending for the faith once delivered to the saints."

We shall feel his loss, but can rejoice that his journey is ended, his victory won.

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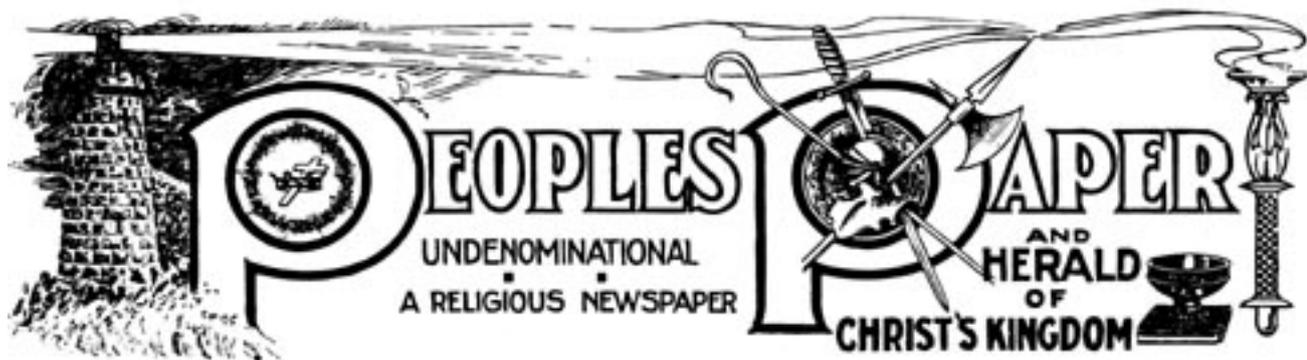
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Volume XXV. No. 11 MELBOURNE, 1st NOVEMBER, 1942

Price—Twopence Halfpenny

Words of Life.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. 4:4.

WE read that these words were a part of our Lord's answer to Satan when the Adversary exhorted Him to command the stones to be turned into bread, in order to satisfy His hunger, after fasting forty days in the wilderness. The Lord knew, however, that it would be unlawful for Him thus to use the superhuman power which came to Him as a result of His consecration to the Father's service. That power was not to be used for His flesh. Hence our Lord refused to use His superhuman powers for the gratification of the flesh, even though He hungered. Then Satan suggested, How do you expect to live if you do not exercise your power to live? Our Lord's answer, as we see, was that man shall not live by bread, merely, but by every word, every promise that proceedeth out of the mouth of God.

Our hope of eternal life, therefore, rests upon that obedience to God which would entitle us to eternal life, according to His arrangement. If our Lord had gratified the flesh He might have satisfied His hunger, but He would have violated His covenant of obedience to God. Whoever would have eternal life must seek to be obedient to God, to all that God has commanded, all to which He has directed the individual. Of course, He might have one command for the angels, another for man, and a third for the Church. But since we find that we are not able to obey perfectly every command of God, we cannot hope for eternal life by perfect obedience to the letter of the Word of God. Even though God has accepted us as His children, we can hope for life only by having the spirit of obedience to His Word.

One of the lessons to be learned in the School of Christ is that a “man’s life consisteth not in the abundance of the things which he possesseth”—food and raiment, etc.—but that his life, in the fullest, highest, grandest sense, is dependent upon his complete submission to the Divine will. Careful attention to every word that proceedeth out of the mouth of God, to every admonition, every encouragement, every promise, is necessary to the development of those whom God is now calling to eternal life as joint-heirs with His Son in the Kingdom. Let us, then, more and more, as the disciples of the Lord Jesus, keep in memory the words of the text, and act upon them.

Live By Every Word From The Mouth Of God.

But how is it possible for us to live by the words that proceed out of the mouth of God? What did Jesus mean? How can God’s words give life?

He meant that all hope of attaining eternal life depends upon God—upon the Divine Plan and its promises. Looking into these promises we can see distinctly that the Divine Plan, dating from before the foundation of the world, is that all of God’s creatures, created in His likeness and abiding in faith, love and obedience in harmony with Him, shall have life everlasting. This is God’s Word upon the subject, namely, that obedience is the condition of life everlasting. This is, undoubtedly, what our Lord had in mind in the words of our text. He may also have had the thought that He had come into the world upon a special mission, to do the Father’s will, and that His understanding from the beginning was that His perfect obedience to the Divine will would insure Him glory, honour and immortality with the Father, eventually; but that any disobedience would mean the forfeiture of Divine favour and would involve the sentence of disobedience—death.

Our Lord’s prompt decision, therefore, was that to disobey the Father’s will and thus to secure bread for the sustenance of His body, would be a great mistake; that food thus secured could sustain life for but a little while; that His better plan would be to trust in the Word of God, the Divine promise, that those who love and serve and obey Him shall ultimately come off conquerors and more, and have eternal life with God. And this, our Master’s conclusion, is full of instruction for us who are His disciples, seeking to walk in His footsteps.

Discipline An Evidence Of Sonship.

One “word of God” which is very comforting to His children is His assurance of Parental care and discipline. “If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not?” • (Heb. 12:7). In this statement the word “chastening” should not be understood as meaning disapproval on the part of our Father, and sin on the part of the individual, but rather instruction. We are guided in the matter by remembering that although our Lord was a Son in whom there was no sin, yet He received, in the Father’s providence, as a part of the “cup” poured for Him, various trials, disciplines. All of these experiences were very profitable, showing that the Father loved Him; that the Father had something which He was desirous that our Lord should do that He would not have been qualified to perform without some of these educational instruction and experiences.

Some disciplines, some chastisements, come as a result of our own mistakes and the natural consequences flowing from those mistakes and the apologies and heartaches which may necessarily follow them. God could save us from these experiences and so seclude and shelter our lives that we would not have anything to tempt us. But such is not His proposition. He wishes us to have these experiences that we may be guided in the right way and learn of our own weaknesses.

If we did not come into contact with various testing experiences we should not know where we are weak. Thus we learn where we can strengthen our characters and how we can be thoroughly developed as New Creatures. The Scriptures speak of our Lord Jesus as “enduring such contradiction of sinners against Himself.” (Heb. 12:3). Our trials, or disciplines, in meeting every opposition that can come to us, should bring more or less of correction in righteousness. Even if this would not mean outward stripes, we, in any event, would have our mental regrets as New Creatures, and thus we would get a form of correction, or discipline. Additionally, the Lord causes His children to come into peculiar trials as an example either to the brethren or to the world. In many of these, whatever the cause, we may understand them to be also corrections or instructions in righteousness.

Trial—Discipline—Necessary To The Perfecting Of Our Characters.

Character cannot be developed wholly without trial. It is like a plant. At first it is very tender; it needs an abundance of the sunshine of God’s love, frequent watering with the showers of His grace, much cultivating with the applied knowledge of His character as a good foundation for faith and inspiration to obedience. Then, when thus far developed under these favorable conditions, it is ready for the pruning hand of discipline, and is also able to endure some hardness. Little by little, as strength of character is developed, the tests applied to it serve only to develop more strength, beauty and grace, until it is finally developed, perfected, fixed, established, through suffering.

This great work of developing and training character is necessarily a slow and tedious one, and not infrequently it is a painful process. But the Apostle plainly tells us that such things are necessary for the development of steadfast and enduring character. Consider how your own experience has verified this, you who have been for some time under the

Lord's special care and leading. How much richer you are for all the lessons of experience, and for the patience and other spirit-fruits that experiences have developed in you!

Although, like the Apostle, you can say that "No chastening for the present seemeth joyous, but grievous; nevertheless, afterward, it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." (Heb. 12:11): The lessons of experience and discipline have made you stronger. They have increased your faith and drawn you into closer communion and fellowship with the Lord. They have made you feel better acquainted with Him and enabled you to realize more and more His personal interest in you and His love and care for you. And this in turn has awakened a deeper sense of gratitude and an increasing zeal to manifest that gratitude to Him. This also deepens the sense of fellowship with God, and gives confidence to the hope of final and full acceptance with Him as a son and heir, made worthy through Christ.

Obedience The Test.

Another helpful "word of God" is found in 1 John 2:5: "Whoso keepeth His Word, in him verily is the love of God perfected." Here we have a test by which to determine our development as a New Creature. Only those who have received the Word of God can keep it, can retain it and comply with its requirements. The text suggests that it is a difficult matter to keep the Word of God. On all sides we hear various reasons why we should retain, hold fast the world, the flesh, rather than that which the Lord's Word holds out to us. There are many allurements to entice us from the "narrow way." Hence these who hold fast to the Word of God are "overcomers."

The Scriptures intimate that to live righteously and godly in this present time will cost us our very lives. Whosoever will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12). Under present conditions faithfulness means faithfulness even unto death. The intimation is that unless we have the love of God we will not undertake to be obedient to His Word; that otherwise we can neither retain the Word of God nor be in accord with it, serving it even unto death.

Our Lord Jesus illustrated the perfection of obedience to the Word of God when He said, "I come to do Thy will, O God!" Everything written in the Book; everything that was God's will, He was glad to do at any cost. Our Lord Jesus could not have reached this degree of submission to the Divine will unless He had had love for the Father. And so with us. Unless we have love for God and the principles of righteousness we cannot continue in this way.

Consequently, only those who so love God that they would surrender life to do His will, are properly keeping His Word. We may say that this condition is reached when we first make consecration, for the heart has given up its will and surrendered itself fully to the Lord—"Not my will, but Thine, be done." All those who are complying with the conditions of self-sacrifice have reached the mark of perfect love. Of course, there is another sense of perfecting which we shall attain in the resurrection. But only those who will keep God's Word by faithfulness even unto death will secure the prize and become partakers of the divine nature.

The test is OBEDIENCE. In proportion as we keep the Lord's Word, in like proportion the love of God is perfected in us; for if we have received the mind of Christ, the Holy Spirit, the Spirit of God, the effect will be to cause us both to will and to do His good pleasure to the extent of our ability. And this ability should be continually on the increase year by year. Although we may not hope to be perfected until we shall be "changed" and be granted our new resurrection bodies, nevertheless, we may keep as closely in touch with the Lord in the spirit of our minds that we may have continual fellowship with Him; and by confessing our faults daily and seeking his forgiveness we may continue to the end of our journey clean from sin, even though we must still acknowledge the infirmities of the flesh, that in our flesh dwelleth no perfection.

The Work Of Resurrection.

A further word from the mouth of God assures us that He knoweth our frame, He remembereth that we are dust—weak, imperfect, dying; and that it is not His purpose that we shall continue always to be in conflict with ourselves—perfect will against imperfect body; but that He has provided that, in the resurrection, we shall have new, perfect bodies, in full accord with our new minds.

He assures us that He is able and willing to do all this and that He purposes to give to His elect, bodies of a much higher order than the human—that He will give us spirit bodies—and that of the highest rank. We shall have part in the First Resurrection, and will thenceforth be able to do the Father's will perfectly in every respect, as we now show ourselves desirous of doing His will so far as we are able. O gracious provisions! O wonderful words of compassion, inspiring us to wondrous hopes of eternal life and glory! It will be to such as thus overcome in spirit, in faith (1 John 5:4), that the Lord will give the final Word of His mouth—"Well done, good and faithful servant, enter thou into the joys of thy Lord!"

"A little while; now He has come;
The hour draws on apace
The blessed hour, the glorious morn,
When we shall see His face.
How light our trials then will seem!
How short our pilgrim way!
The life of earth a fitful dream,
Dispelled by dawning day!"

The Question Box.

Question: John 5:29 is sometimes quoted—"some unto a resurrection by judgments." What authority is there for changing to the plural and for inserting the preposition "by"?

Answer: The correct rendering appears to be "of judgment" (see Rev. Ver. and Diaglott). The resurrection of the world of mankind will be a resurrection of judgment trial—culminating in a decision at the end of the Millennial Age. There will be many lessons for mankind to learn throughout the 1000 year Day of Judgment, yet the whole process involving many tests is described as a "resurrection of judgment." Those who have done good, i.e. the Gospel Church, will come forth to a resurrection "of life," "changed in a moment" to perfect life on the spiritual plane. In contrast with this those who have done evil, i.e. mankind in general, will come forth to a resurrection "of judgment," a gradual process of uplift by which the willing and obedient will ultimately attain to human perfection of body, mind and character. (Rev. 20:12, 13).

Question: Some say that the word "resurrection" means a re-standing, a re-entrance into perfect life. Substitute this definition in Acts 24:15, "There shall be a 're-entrance into perfect life,' both of the just and the unjust." Does not this teach Universalism?

Answer: The word "resurrection" is from the Greek "Anastasis" which means "a standing up again"—(Strong). The definition "a re-entrance into perfect life" seems correct. However we would not understand the Apostle to mean that a re-entrance into perfect life would be granted to any who refuse to accept the gift of life provided by God's grace. A re-entrance into perfect life will not be forced upon any. All will be awakened from the sleep of death, but in order to gain a full entrance into perfect life they will be required to come into heart-harmony with the righteous and loving requirements of Messiah's Kingdom. (1 Cor. 6:9-10; Rev. 21:27; Ezek. 18:20-32).

Perhaps the Apostle's words may be paraphrased thus: "There shall be a re-entrance into perfect life both of the just and also of those who are now unjust." Thank God for the universal opportunity for salvation which the ransom-sacrifice of Jesus Christ guarantees to every member of Adam's race. (Rom. 11:26; 1 Tim. 2:4; Rom. 5:17-19). Those who, after being awakened from the sleep of death, hear (obey) the voice of the Son of God shall live; (Jno 5:25; Isa. 55:3), but "every soul which will not hear (obey) that Prophet, shall be destroyed from among the people." (Acts 3:23). There is no support in the Scriptures for any universal salvation beyond the universal opportunity which the cross of Christ secured in ransoming all from the Adamic sentence.

Question: Why do the brethren use unleavened bread at the Memorial Service, when in the description of the original Memorial, our Lord "took bread, (leavened bread) and brake it." (Matt. 26:26). The word for unleavened bread is different; see verse 17. Paul said, "Ye, being many, are one loaf." (leavened bread).

Answer: The question is based on the assumption that leavened bread is indicated in Matt. 26:26. This appears to be incorrect. While the word "unleavened" is used in verse 17 and not in 26th verse, evidently it would be unleavened bread that the Lord would take and bless. It would be unlawful to use leavened bread at the Passover. (Exod. 12:8). The "bread" in verse 26 would be the same as in verse 17. Even though the word "unleavened" is not used in verse 26 its significance is surely implied. Likewise in 1 Cor. 10:16:17, the word "unleavened" is not specified, but is surely to be understood.

Melbourne Convention.

The friends of the Melbourne Class desire to make known that they expect to hold their usual Convention over the Xmas season this year, D.V.

All Brethren able to attend these gatherings will be very welcome, and a very profitable time is expected, with the Lord's blessing. Those expecting to attend are asked to send word as soon as possible.

Further information will appear in December issue, and enquiries can be sent to the Class secretary—Mr. J. B. Hiam, 44 Heath Avenue, Oakleigh, 6.E.12, Victoria.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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Broadcasting the Truth.

WHILE it has not been possible to procure full information, since our last issue, on the possibility of broadcasting the Gospel message in Australia as a service to those who may have ears to hear in these days, the further efforts made have brought some encouragement.

It has been helpful that one of our brethren located a means of recording programmes at very reasonable cost, and a sample programme has been prepared which seems to compare very well with the quality of broadcasts generally. Our readers are aware of the subject matter, and as we go step by step the whole matter is committed to the Lord for His overruling and guidance according to His good will.

Realising that the greatest possible service in broadcasting is to be had through the Australian Broadcasting Commission, approach has been made to the manager, and the offer of a trial hearing from the recorded programme has been promptly accepted. As we go to press the hearing is being conducted, the result of which will determine if the A.B.C.

will undertake to handle the programmes as a public service. If the decision is a favourable one, it would seem that the witness by radio could go ahead at an arranged time. On the other hand, should the A.B.C. not undertake to broadcast there would be some difficulties in arranging the matter with the commercial stations. At this time, therefore, our friends will realise that the broadcasting is by no means sure to be undertaken, but all efforts are being made to investigate all means, and then the results are left with the Lord.

Some further offers of assistance in this work, should it be possible, are much appreciated; however, our friends will realise that the established methods of service are not to be neglected even if the radio work can be taken up.

Another sample programme is printed below, and copies of this will also be available in leaflet form for all who can place them to advantage.

God's New Order.

ERNEST: I suppose, Frank, that it's merely another case of the wish being father to the thought, but it's true, nevertheless, that one hears a great deal these days about a new world order that will be established following the war.

FRANK: Wouldn't you like to see a new order in which everyone would enjoy the right to live prosperously in peace and happiness?

ERNEST: Who wouldn't like to see it? But to me it seems like wishful thinking to suppose that after men have so signally failed to regulate their affairs for the general good of all they will suddenly start to love each other and cooperate in the establishment of a utopian order of joy and good will.

FRANK: Well, you are in a pessimistic frame of mind, aren't you?

ERNEST: Call it that if you wish; but I call it realism. It's simply a case of facing the facts, and acknowledging them. I'll tell you Frank, there are a lot of people today who are wondering what the world is coming to? What is your thought on the matter?

FRANK: What I might think would mean nothing. The Bible gives us the only reliable answer concerning the outcome of the present world distress.

ERNEST: Very well, what does the Bible say that the world is coming to?

FRANK: According to the Bible the world is coming to an end.

ERNEST: Well, I wouldn't call that a very happy outlook. If that's your viewpoint it seems to me you're a more gloomy pessimist than I am.

FRANK: That's because you have a wrong understanding of what constitutes the end of the world.

ERNEST: I have always understood that the end of the world means the burning up of the earth, which of course would mean the end of all human existence, would it not? That would be one way of solving the world's problems, but it doesn't appeal to me very much.

FRANK: Nor to me either. And besides, that's not the Scriptural viewpoint. The Bible declares that so far as the earth is concerned it abideth forever. The Bible also assures us that God created the earth to be an everlasting home for man. That promise is recorded in the 45th chapter of Isaiah and the 18th verse and reads, "Thus saith the Lord that created the heavens; God Himself who formed the earth and made it; He created it not in vain, He formed it to be inhabited." To me it would seem rather belittling to God's power and wisdom to suppose that His purpose so signally failed that the only thing He can do now is to destroy both the earth and His human creatures upon it.

ERNEST: Frank, I don't understand you at all. First you say that the world is coming to an end and then you say it is not coming to an end. Just what do you mean?

FRANK: Your difficulty is that you are thinking of the world and the earth as meaning the same thing. According to the Bible, the world comes to an end, but the earth remains, and man will live upon it forever. The Bible shows us, in fact, that one world came to an end four thousand years ago, but the earth still remains, as we know.

ERNEST: Did you say that the world came to an end four thousand years ago?

FRANK: Yes. It was not the earth that came to an end, then, however, but what the Bible calls a world, which in the New Testament is a translation of the Greek word "cosmos," meaning an order of things.

ERNEST: Well, that's pretty much the way we use the word world today isn't it, when, for example, we speak of a new world order?

FRANK: Yes, as a matter of fact, much of the language of the Bible, especially in its prophecies of present world conditions, uses terms and symbolism which are in common use today. When the Apostle Peter tells us that a world came to an end as a result of the flood, he simply meant that the order of things which existed back there was destroyed.

ERNEST: I can understand that all right. But is that what the Bible means by the end of the world that is associated with Christ's second coming?

FRANK: Yes, it has no reference at all to the planet earth. The Apostle John uses the "cosmos," meaning world, when he writes to Christians, saying, "Love not the world neither the things of the world." He also says that if a Christian loves the world, the love of God is not in him.

ERNEST: It's pretty hard to keep from loving the beautiful things in the earth though, such as the flowers, for example.

FRANK: I believe that God wants us to love such things, but as Christians we can't love the selfish sinful elements of the present order of things.

ERNEST: I believe I understand that now Frank. It's a similar thought, is it not, to when we speak of the Church becoming worldly?

FRANK: Yes, that's the idea. The Apostle Paul in 2 Corinthians 4:4, speaks of this same order of things or this present evil world, and tells us that Satan is its ruler.

ERNEST: Doesn't the Bible say something about the Devil being bound for a thousand years?

FRANK: Yes, when Satan's world has come to an end, Satan himself will be bound. The new world will have Jesus for its King.

ERNEST: I believe I am really beginning to get the idea of the end of the world as it is taught in the Bible. It simply means the end of the present selfish order of things.

FRANK: That's right. The world which, according to the Bible, comes to an end is characterized by sin, selfishness, crime, wars, oppressions, poverty, insecurity, sickness and death.

ERNEST: Well, I would like to see a world like that come to an end.

FRANK: Almost everybody would, and that is just what we are actually praying for when we ask God to establish His Kingdom upon the earth.

ERNEST: And does the Bible assure us that at last God will answer the Christian's prayer and actually establish His Kingdom upon the earth causing His will to be done here even as it is in Heaven?

FRANK: Yes, Ernest, that is what the Bible clearly teaches and if we have faith to believe it, it means that we can look forward to a new world that will really satisfy the desire of all nations.

ERNEST: That's good timing, isn't it, Frank? If it's true, it means that just when man had made a failure of ruling himself and when men are wishfully hoping and longing for a new order of peace and happiness, the Lord steps in and establishes a new world order based upon righteousness and justice. It's a beautiful thought, to say the least.

FRANK: It's more than merely a thought, Ernest, it's a reality. We hear much these days about intervention: and mankind is soon to realize that Christ is the greatest interventionist of all time. Yes, Ernest, Divine intervention in the affairs of men is the only hope for the human race today.

ERNEST: Well, if that actually takes place, Frank, there is one thing about it, the people will no longer be asking, as many are today, "Why doesn't God do something about it?"

FRANK: That's very true, Ernest. God really loves the human race and is coming to the rescue when it appears that all hope is lost.

ERNEST: It's a staggering thought, but at the same time a very logical one, because, after all, millions are praying for God to do something to save the world. Your view gives meaning to these prayers and shows that they are to be answered in a realistic manner.

FRANK: But Ernest, it's not my view, it is what. God has promised to do, and one of the interesting promises of God is that recorded in the 11th chapter of Isaiah. I believe, Ernest, you would be interested in reading a portion of this chapter. I notice you, are turning to it and I suggest that you begin reading at about the third verse.

ERNEST: I'll be glad to do that Frank, and here is what the Prophet says: "And shall make him of quick understanding in the fear of Jehovah: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears."

FRANK: You will notice, Ernest, that this is not talking about an earthly ruler but about a Divine Ruler, one who is not limited to our methods of judging and ruling. It is a reference to Christ when He becomes King of the whole earth. But read on, please.

ERNEST: "But with righteousness shall He judge the poor and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked." Frank, what is meant here by "smiting the earth?" Surely that's not blessing the people, is it?

FRANK: That statement has reference to the overthrow of the enemies of righteousness that have taken such a prominent part in the present evil world of today. The point is, Ernest, that in order for Christ to establish His rule of righteousness, it is first of all necessary to set aside the rule of unrighteousness. This thought is expressed in the prophecy of Habakkuk 2:14 where we read "that God will shake all nations and that then the desire of all nations will come."

ERNEST: Well, I can see that there naturally will be opposition to Christ's rule of righteousness, especially on the part of the aggressive and dictatorial nations of the earth. But I'll continue reading, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." Well, it's very obvious that these conditions do not exist in the world today. As someone has well said, about the only way that a lamb ever lies down with the lion at the present time is when the lamb is inside the lion. And that is true of all weak nations today in their relationship to aggressive dictators of the world.

FRANK: How true that is, Ernest. This language apparently is intended to be largely pictorial and it certainly presents a beautiful picture of peace and harmony with elements of world society which have heretofore preyed upon each other.

ERNEST: And it certainly is a very complete picture of peace and harmony among the nations because in the 9th verse it reads "They shall not hurt nor destroy in all My Holy Kingdom, for the earth shall be full of the knowledge of the Lord as the waters cover the sea." I notice here, Frank, the use of the word "mountain." Is this to be a literal mountain in any sense of the word?

FRANK: God uses the term mountain in these wonderful promises to symbolize Christ's Kingdom. This is clearly shown in Daniel's prophecy, chapter 2, verse 44, where the kingdom of God that eventually fills the whole earth is definitely spoken of as a great mountain. It is a mountain, or kingdom, which according to Daniel's prophecy takes the place of Gentile rule over the affairs of men.

ERNEST: On several occasions you have emphasized the thought that in Christ's new world of tomorrow there will be no sickness and death. That does, not seem to be mentioned here in this promise.

FRANK: But there are hundreds of other promises which do mention it. The Apostle Paul, for example, in 1 Corinthians, chapter 15, tells us that Christ will reign until He has put all enemies under His feet and that finally even death itself will be destroyed. The destruction of death will also mean the resurrection of the dead.

ERNEST: Well, it certainly will be a miracle if all that actually comes true.

FRANK: Of course, it will be a miracle. And that's what Divine intervention means. This program of miracles began with the first advent of Jesus.

ERNEST: But that was nineteen centuries ago. The world has seen no miracles since.

FRANK: That doesn't mean, however, that God's program has bogged down in defeat. Since the first advent of Jesus the Lord has been selecting from the world those who are to reign with Christ. This work has gone quietly and steadily on. Now, it is nearly complete and Christ is ready to step in and establish His Kingdom; thus will come the triumph of true Christianity.

ONLY A LITTLE LONGER.

Only a little while until the darkness of night shall vanish away in the glorious dawning of the eternal morn! "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." What are the little things that come to us in the light of the near Appearing of the blessed Lord and Saviour! Truly they are not worthy of comparing with all the glory we shall share with our Lord when we are in His likeness.

----P .E.M

Gethsemane.

I journeyed through the twilight
Where all was dark and drear,
And wondered why my Saviour
Did not seem always near.
As steeper grew the pathway
And full of thorns the road,
I stumbled, deaf and blinded,
Beneath my heavy load.

The tears of my own grieving
Had filled mine eyes with mist,
And thro' the vapoury veiling
The face of Christ I missed.
At last I fixed my vision
On Heavenly Heights of Love,
Whose tips were ever glowing
In sunlight from above.

And wandering thus, up-gazing,
I earnestly pressed on,
Unheeding thorns and thistles
By which my feet were torn.
At last, worn out and weary,
I fell upon the ground,
Where, worn by time and tempest,
A granite cross I found.

I leaned my head upon it,
My all on it I laid;
Together with my sorrows,
My joys I also gave;
Then suddenly a rustling
Of pinions filled the air,

And lo ! beside me kneeling
I saw an Angel there.
And midnight in the Garden
Was bright as day to me,
For Christ stood 'mid the shadows
Of my Gethsemane!
—Birla I. Morris.

Some Helpful Words from the Apostle Paul.

ALTHOUGH addressed to the saints at Thessalonica, the words in I Thess. 5:14-15 have been a source of strength, encouragement and discipline to the faithful in Christ Jesus from the time of their writing to the present time.

Not the elders alone are exhorted by the Apostle, as though they were a separate class, exercising control and treating the brethren as their wards; he addresses the “brethren”—the entire church, including the sisters also. But this does not signify that the counsel would not apply specially to the elders; because they were selected as amongst the brethren most advanced in Christian doctrine and practice, and as the representatives of the church, to specially look after the interests of the Lord’s flock. These words of the Apostle apply to each member of the flock in proportion to his capacity and ability, but would naturally come with special force to the elders who, under God’s providence, had the oversight of His church “to feed the flock” (Acts 20:28). While, therefore, all the brethren are to see to the carrying out of the injunctions here given, the elders in every church should feel a special responsibility respecting them—a responsibility derived from the position they occupy as representatives of the church—its standard-bearers.

The unruly are here contrasted with the feeble-minded or faint-hearted and the weak. The divine arrangement is full of order as well as full of liberty; and, rightly understood, liberty can best be conserved by order, and order best be maintained through a reasonable recognition of personal liberty. The mistake frequently made, not only by earthly law-givers and disciplinarians, but also in the church of Christ is along the line of extremes either in one or the other of these directions. Some misunderstand liberty to mean lawlessness, disorder, unruliness. Others with equally good intentions, no doubt, are disposed to carry order and obedience to rules to such an extent as to dwarf the individual liberties of the flock. Great grace is needed along this line, to prevent friction amongst the Lord’s people—to preserve the unity of the spirit in the bonds of peace.

We are not to have such false ideas of personal liberty as would ignore rules, law, order, in the assemblies of the Lord’s people; and those disposed to be unruly, self-conscious, thrusting themselves forward, without the request of the church, need to be held in check—to be “warned”—to be shown that their course is contrary to the spirit of the Lord and all the arrangements instituted by the Apostles, His representatives. They need to be “warned” also that their course would mean injury to the church, instead of blessing and peace and joy and development; and injury to themselves, in that it would develop in them a combativeness or self-esteem, already too large, and might thus not only work injury to the cause, but hinder themselves from attaining the character-likeness necessary to a share in the kingdom.

But while some might need thus to be warned and held in check, others, faint-hearted and weak, would need aid and support, encouragement — naturally backward, diffident, lacking in combativeness and self-esteem, they need to be pushed to the front a little in order to bring out what talents they really possess for their own encouragement and for the blessing also of the entire household of faith.

“Be patient toward all” seems to imply that the better balanced amongst the Lord’s people should look with sympathy upon and exercise patient forbearance toward the class above-mentioned; not only toward the weak and those who lack courage, but toward all; including those who have too much courage and self-push. The Scriptures repeatedly admonish us, “Ye have need of patience,” and day by day the advanced children of the Lord realize the truthfulness of this, and come to appreciate patience as one of the chief Christian graces. (1) Growth in knowledge helps us to grow in this grace of patience, for as we appreciate more and more the heavenly Father’s patience with us it helps us to apply the same principle toward others. (2) As we come to realize the great disaster that is upon our race as a whole—our fallen condition and how the fall has affected some more in one manner and others more in another—some chiefly mentally, some chiefly physically, and some chiefly morally, it enlarges our sympathies toward our fellow creatures, and thus increases our patience in dealing with them. This is particularly true in respect of the household of faith, whom God has graciously called. The thought that our heavenly Father has favoured and called anyone should make us extremely careful how we would co-operate with the Lord in respect of the call, and be as helpful as possible to all those who are seeking to walk with us in the footsteps of our Lord in the narrow way. We certainly should have special patience therefore, with the brethren.

“See that none render evil for evil unto any.” This exhortation has a special force when we remember how much evil treatment was heaped upon the followers of our Lord at that time; and that the writer himself, as well as those specially addressed, had suffered much on account of their faithfulness in dispensing the Word of the Lord, the Word of Life, the good tidings. The exhortation means that the Lord’s followers are not to attempt to retaliate upon their enemies by doing them evil in return, or in any manner to “get even with them.” The Lord’s exhortation is that we seek to render good in return for the evil we receive, and includes our language as well as our conduct; we are not to give word for word, railing for railing, slander for slander any more than blow for blow. It includes also our very

thoughts, for we are not even to render anger for anger, malice for malice, envy for envy. Two evils can never make a good—two wrongs will never make a right. Our sympathy for our blinded enemies is to cultivate our patience and forbearance toward them in thought, word and deed. (1 Peter 2:21-23).

The Lord's people, so far from ever turning aside to render railing for railing, or evil for evil, are uniformly to "pursue that which is good" — that which is right, that which the Lord approves. This will mean that each member of the royal priesthood will pursue righteousness to the extent of his ability—pursue every good and noble sentiment, and seek to live as nearly as possible up to the high standard of righteousness, perfection, exemplified absolutely in our Lord. This pursuit of goodness is to be maintained not only amongst the brethren, where all are professing the same pursuit, but also toward others—in our dealings with the world. Some of the world can learn more of the Gospel through witnessing our avoidance of evil and our constant pursuit of righteousness, than by anything we can say to them—and possibly as they discern the new life in us they may gradually come to have an "ear to hear" the message of good tidings which has wrought this change in us.

The worldly spirit does not approve this part of the Apostle's counsel, but urges, rather, that we should treat others as they treat us—that we should "give as good as we get,"—meaning that we should give as bad as we get. By way of saying as good a word as they can in their own favour along these lines they sometimes accuse the Lord's followers of cowardice. Courage is one of the noble qualities of humanity, and it is quite a trial to some to be considered timid or lacking in courage, and to such this enjoined restraint of word and act is a, particular trial. It is not true, however, that the Lord's counsel tends to effeminacy or lack of courage. This matter is well stated in the language of another, as follows:—"One feature which stands out clear in the society founded by Christ and His Apostles is the extraordinary heroism which was shown in the face of death and tortures, not only by men, but by feeble women and tender children. It amazed the heathen magistrates who were striving after fortitude by the aid of philosophy. It amazed the wild savages, who mistook gentleness for cowardice, when they found it was harder to terrify the missionary who came with the Gospel than the invader who came in battle array. Quiet endurance may be more heroic than violent resistance, and the Christian law of bearing personal insults and injuries meekly tends to the development of the highest courage and truest manliness. There is nothing more courageous, more heroic, in all history than living up to this precept."

Pilgrimage Ended.

ON the 17th of October a member of long standing and much appreciation in the Melbourne Class, in the person of Sister Beuthin, finished the pilgrim way. The passing came peacefully after comparatively little suffering throughout an illness extending over some weeks, and was quite unexpected until near the end.

Our dear Sister has been a life-long Christian, and when the truth message reached her, well over thirty years ago, in the form of the "Divine Plan of the Ages" she appreciated the additional light very fully, and from that time onward to the close of the way her life was one of progress in spiritual things.

Sincere sympathy is extended to the members in the family circle who will feel the loss severely. There is some good consolation in the fact that so many members of our late Sister's family also appreciate the truth message, and so in their grief will also find the comfort which the Lord alone can give to His dear people in their sorrows.

Of a loveable disposition, with the quality of patient submission to the Lord's will fully developed, our dear Sister Beuthin will be greatly missed in the Melbourne Class. On every possible occasion she was present at the meetings and took a very helpful part in the studies; possessing a good talent for clear explanation of a subject, she used this to very good advantage.

A very good witness was given in the hospital to which our Sister was taken; she was fully appreciative of all that was done for her, and there was not the least complaint when the illness brought weakness and weariness in the last days. In fact, it was good to be present with our dear Sister, as the faith and confidence in the Lord kept her in perfect peace right to the end of the way. A helpful message was left with each member of the family able to be present at the hospital; she seemed to accomplish everything desired with the least possible strain on others, and thus sought to bear the burdens of her family as long as possible. All this was accomplished by the strength of the Lord dwelling within.

On the last evening when the mention of hymns was made the words were heard, "That will be glory for me," indicating the expectation of our Sister, and which no doubt was realised a few hours later, "In a moment, in the twinkling of an eye," for "Blessed are the dead who die in the Lord, from henceforth." Early in the last morning the final words spoken were "Take me Home; take me Home," and we rejoice that our dear Sister's desire would be abundantly fulfilled so shortly afterwards.

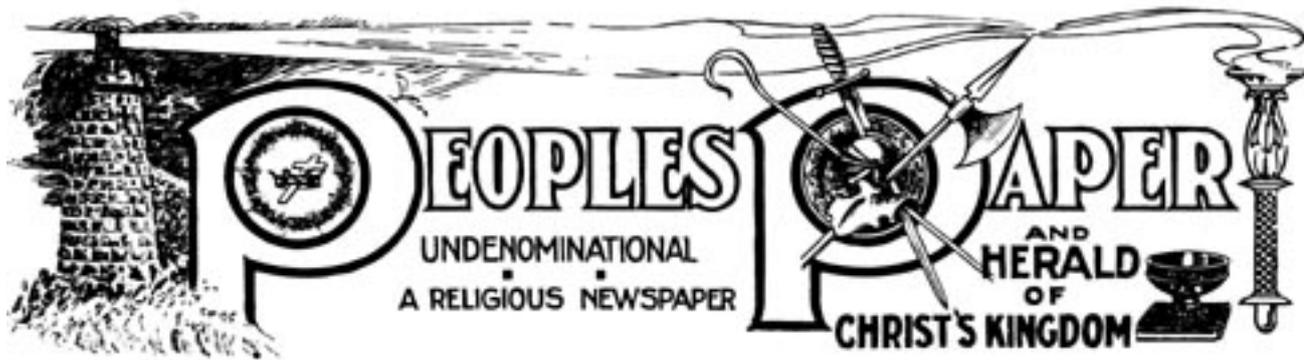
On the morning of the 20th a large number of the brethren paid their last respects to the memory of our dear Sister Beuthin at the graveside. "O death, where is thy sting? O grave, where is thy victory? . . . Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

"Forever with the Lord!"

Amen, so let it be I

Life from the dead is in that word,

'Tis immortality.



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The Privilege of Prayer.

PRAYER is a privilege. Jesus did not command His disciples to pray, nor did He even give them a form of prayer until they requested it. "Prayer is the soul's sincere desire, uttered or unexpressed." The Lord's people must feel their need of Divine grace and help in order to appreciate the privilege of approaching the throne of heavenly grace. The trials and difficulties, the sorrows and temptations of life frequently impel God's children to prayer. It marks a better, a higher Christian development when they love to come to the Throne of grace, not only in their sorrows, but also in their joys, to give thanks, to praise, to worship, to adore.

It will be noticed that our Lord did not tell about how the world should pray, but merely taught His disciples: "when ye pray." As a matter of fact, the Gentiles, the world of mankind in general, have no access to the Throne of grace, only those in covenant relationship with God (Jews and Christians) ever had any Divine assurance that their petitions would be accepted by Him. This may cause surprise to some, so general is the custom of encouraging and exhorting everybody to pray. A brief glance at the situation, however, shows us the fixed principle underlying the matter. Let us note it. The world in general, the race of Adam, was alienated from God through wicked works. Adam was under a covenant with God by which he enjoyed the privileges of a son of God. This included fellowship, communion, prayer and Divine supervision and care even to the extent of everlasting life. But Adam's disobedience broke that covenant, abolished that covenant-relationship and all its privileges. (Hos. 6: 7, R.V.) The only ones who now enjoy the privilege of prayer are those who have been accepted of God back into covenant-relationship. The natural Israelite was so accepted under the Law Covenant; hence the Temple at Jerusalem was called the House of Prayer. It was specifically for the Jewish nation, but all nationalities had the privilege of becoming Jewish Proselytes and thus of being received into all the privileges of Jews, which included the privilege of prayer.

Our Lord, on the basis of His better sacrifice for sins, made holy and acceptable to still higher privileges of prayer such as became His disciples, His footstep followers. These from Pentecost onward, were called sons of God and enjoyed the begetting of the holy spirit. At first these were only Jewish believers, but in due time the middle wall of partition between Jews and Gentiles was broken down, and all Gentile believers, from the time of Cornelius onward, were accepted as spirit begotten sons and granted all the privileges of prayer.—Acts 10.

These Gentiles did not come into relationship with God through the Mosaic Law Covenant, but through the Covenant of sacrifice, under which they were called and accepted as joint-sacrificers with Christ: "Gather together My saints unto Me, those who have made a covenant with Me by sacrifice." (Psa. 50: 5.) Only such Gentiles as accept Christ and enter with Him into this covenant of sacrifice can, during this Age, become sons of God and enjoy the privileges of sonship, of which prayer is one. The habit of inviting people out of covenant-relationship with God to pray is both unscriptural and unreasonable. God heareth not sinners (John 9: 31); those who come to Him through Christ are acceptable only because Jesus is their Advocate. It is plain to be seen, then, that those who approach God in their own names—without having accepted the Advocate and His terms of discipleship—such can have no standing with the Father and their prayers are unacceptable.

Instead of exhorting our friends and neighbours to pray to God and to trust for the fulfilment of their prayers, we should give them the Scriptural counsel, to repent of sin and by faith to accept the forgiveness of their sins, according to the testimony of God's Word, by making a full consecration of themselves to be the footstep followers of Jesus. Then, as sons of God, they would have all the privileges of sonship in this present time as well as the glorious prospects hereafter.

Vain Repetitions Of The Heathen.

All are heathens or Gentiles—all of the world who have not left the world and come into covenant-relationship with God through Christ. Such outsiders, not understanding the Only Way, the Only Door of God's favour, vainly suppose that they will be heard for their much speaking, and therefore repeat their prayers. Some use praying wheels; others use beads; and still others repeat hundreds of times certain ejaculations.

None are heard except those of Jesus' followers, and Jesus counsels these not to think that the length of their prayers would make them acceptable with the Father. They have no need to offer long prayers, because, as Jesus said, "Your

Father knoweth what things ye have need of before ye ask Him.” Why then should we ask at all? Because this is a Divine arrangement, and evidently with the purpose of stimulating our faith and of giving us the greater and more frequent blessings. God thus deals with us as with dear children whom He loves and whom He would educate into the practices of life most helpful to themselves. When Jesus had long prayers to offer they were never uttered in public; He went apart into the mountain. So with His followers; they are to go aside and have their communion with the Father chiefly in private, although fellowship in public prayer in gatherings of the Lord’s people is distinctly approved.

A Form Of Sound Words.

Responding to the request of His disciples Jesus gave a sample of a proper prayer. We note its brevity, its simplicity, its directness, its orderliness.

(1) It opens with an ascription of praise and a plea that we are coming as children to a father: “Our Father, which art in Heaven, hallowed (adored, honoured) be Thy name.” God’s Name represents His character, His Kingdom, His personality. First of all, then, we ascribe honour, reverence, majesty, glory to our great Creator, who through His appointed way we delight to call our Father in Heaven.

(2) Next in order we acknowledge the Divine rule, authority. This means that our hearts are submissive to the will of God, for joy or sorrow, for pleasure or pain, for life or death, and we are continuing to express our confidence in the Divine power and promise that ultimately the Divine will shall be as fully and completely done in the earth as it is now done in Heaven: “Thy Kingdom come, Thy will be done on earth as it is done in Heaven.” In this we recognise the coming of Messiah’s Kingdom and indirectly our own hopes connected with that Kingdom—that we, if faithful, shall be associated with the Lord in His glorious Throne, in dispensing the blessings of Divine power and mercy to mankind, so as to effect the regeneration of all the willing and obedient of mankind.

(3) Our daily needs, our daily bread, is next the subject of request: “Give us this day our daily bread.” How simple! God has promised that our bread and our water shall be sure in the sense that He will not forget us and our needs. In our petitions we merely suggest that we are waiting confidently upon the Lord, nothing doubting His willingness and ability to perform His promises. He has not promised, nor are we to ask for an abundance, wealth, riches, nor are we to specify fine food or luxuries. The thought is, Father, grant us daily such provisions for life’s necessities as seemeth to Thee best for us. And should Divine Providence ever fail to make the provision, the believing soul is to recognise that it is neither from oversight nor from lack of power, but because Divine Wisdom sees best thus to deal with us.

(4) “Forgive us our debts as we have forgiven our debtors.” Here is emphasised the Master’s teaching that only the merciful shall obtain mercy, that only the forgiving shall be forgiven. This has no reference whatever to the forgiveness of their original sins—they are past and gone forever to those who remain under the blood; they were covered when we accepted Christ and entered into covenant-relationship with Him. But we have daily shortcomings, weaknesses, imperfections, frailties, trespasses against the Divine Law. These we are to acknowledge, and Divine arrangement has been made for their forgiveness in harmony with our prayers, with but the one proviso, viz., that we appreciate the matter so deeply that we ourselves are acting upon the same principle in our dealings with others.

(5) “Lead us not into temptation (to abandon us there).” We feel our own weakness, imperfection; hence, while knowing that we must be brought in Divine providence into positions of trial and testing, we may well pray not to be abandoned there, not to be left to our own strength, but that in harmony with the Lord’s agreement His grace may be sufficient for us.

(6) The Bible assures us that there is an Evil One, and that he has great power and influence amongst men, that he is “the Prince of the power of the air,” and “the god of this Age.” How appropriate that we should request the Lord not to abandon us to the Devil’s wiles!

The words, “For Thine is the Kingdom and the power and the glory forever, Amen,” are not found in the oldest Greek manuscripts, and are therefore properly omitted in the Revised Version as being no part of the Scriptures. The kingdom or rule of the present time are not of God. His kingdom and power and glory are not in evidence. We await the establishment of Messiah’s Kingdom for the overthrow of Satan’s Empire, and the binding of the Adversary for a thousand years, and the ushering in then of the Divine Kingdom and power and glory, forever.

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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.

The Radio Witness.

FURTHER progress has been made of late in the enquiries respecting the possibility of broadcasting the message of truth in Australia. Word has now been received from our brethren of the "Dawn" in U.S.A., as to their methods of broadcasting, which have apparently proved very successful in that country. We are informed that the programmes in U.S.A. are of 15 minutes duration and consist of Biblical dialogues known as the "Frank and Ernest" series. Various subjects are taken up in these dialogues and they are recorded on 16-inch records and sent to the numerous stations broadcasting the message each week.

The "Dawn" brethren kindly offered to send us recordings free for a three months' series, or alternatively the manuscripts of their programmes, two dialogues in manuscript being received as samples. This offer to assist in the witness of truth in this land is much appreciated, and as the dialogues are proving very helpful in bringing the message to many in U.S.A., it is felt that they should be well worth a trial in this land, if it be the Lord's will at this time.

On making enquiries at the Customs Office it is found that the importation of records is prohibited at present. We have, therefore, accepted the offer of all programmes in manuscript form, and it will be possible to have the recordings done here, though the cost of this work would be considerable for a number of programmes. It is felt that a recorded programme may appeal to Radio Stations much better than the personal attendance of two speakers, and while the initial outlay may be heavy in having the recordings done, the advantage would be in having the records for other stations, should the work of broadcasting be possible. From the sample programmes now available copies are being made and approach can be made to any likely Broadcasting Stations by presenting the sample programme. This is to be done in Melbourne right away, and by the time further programmes are to hand from our brethren overseas, in a few weeks time, something definite should be in hand, both as to how the programmes appeal to the managers of the stations, and the advisability of having the recordings made, together with the total cost of a series of broadcasts.

On the financial side of the matter, some good offers of assistance have been received of late, it being understood that all the work of the Institute is carried on by voluntary contributions. Two offers to provide the sums of £20 and £10 respectively, in addition to a previous offer of considerable assistance, have been received, if satisfactory arrangements can be made for this work of broadcasting to proceed. Another offer of 30/- per month has been made, as well as other assistance being available in smaller sums. Any other friends wishing to give voluntary assistance could communicate as convenient, but at this stage all are asked NOT TO FORWARD MONEY for broadcasting. The Good Hopes of those desiring to help will be sufficient to enable enquiries to be carried on, and the prayers of the brethren for the Lord's guidance in the matter are requested.

The following remarks in a letter to hand recently shows that the matter of broadcasting is considered desirable by one who has just received some of our literature:—"I was pleased to receive your letter of August 13th and also the booklet and pamphlets which you have sent me. It is all most interesting and explains a lot that I did not understand before. It is a subject that I have been interested in and been reading for some considerable time, and I think should be made more widely known at this present time, by the radio if possible. I will be pleased to receive a copy of 'Divine Plan of the Ages,' at 1/3, and also a copy of 'Plan of God—in Brief.'"

One of the dialogues is printed below for the benefit of our readers, and copies of this in handy, leaflet form are available for those who may have use for them in their own localities. It is hoped that further information can be given in next issue of "Peoples Paper."

Where are the Dead?

ERNEST: Frank, you probably know of the statement made by Abraham Lincoln at one time to the effect that God must love the common people because He made so many of them.

FRANK: Yes, but what made you think of it just now?

ERNEST: Well, I have been thinking that upon that basis of reasoning we should all be interested in the subject of where are the dead because there are so many people dead. Death is an experience that is common to all, rich and poor, soldiers and civilians.

FRANK: Which makes us all "common people," doesn't it?

ERNEST: Yes. But, Frank, what does become of us when we die. Where do we go from here?

FRANK: Have you formed any ideas of your own, Ernest?

ERNEST: No, I'm merely seeking information. What does the Bible say about it?

FRANK: The Bible holds out a very definite hope for a future life. I say a definite hope, because it tells us exactly where nearly all human beings will be in the future life; and just how they will look and act.

ERNEST: Why, I had no idea there was anything as definite as that in the Bible. Tell me, where is this place to which you say nearly all the dead go when they die, and what will we be like when we get there? Will we know each other? Will we be happy? Will there be wars over there? Will -

FRANK: Wait a minute, Ernest. If you'll just ask one question at a time we'll get along faster.

ERNEST: I'm sorry, but, please tell me, where is the place to which the Bible says nearly all go when they die?

FRANK: I didn't say that the dead go somewhere at the time of death. What I did say was that the Bible informs us

of the exact place where nearly all mankind will enjoy a future life.

ERNEST: Well, that means the same thing, doesn't it?

FRANK: Indeed not! The difference is, that the hope of future life held out in the Bible depends upon a resurrection from the dead; whereas, you have in mind that death is not a reality, but merely a gateway into another life. Ernest, do you believe in the resurrection of the dead?

ERNEST: I suppose I do. I know that the Bible teaches it—but why ask me that question?

FRANK: Have you ever wondered how there can be a resurrection from the dead, if no one is dead?

ERNEST: That is a question, sure enough. Isn't the spirit and the soul involved somehow in the answer to it? Oh, yes, I have it. It's the body that is resurrected, and reunited to the soul; the soul, of course, having been living somewhere all the time.

FRANK: But Ernest, if the soul continues to live in happiness, apart from the body, which dies, just what is gained by reuniting the two? Would it not be better to allow the soul to continue enjoying its freedom, unhampered by these diseased bodies?

ERNEST: Well, no doubt there is an answer to that question, but honestly, I don't know what it is. Getting back to where we started, tell me, just what happens to a man when he dies?

FRANK: Well, according to the Bible, he dies.

ERNEST: Do you mean that a man dies just like a beast? Why, Frank, that can't be.

FRANK: I know it sounds strange, and cruel, and all of that; but remember what I told you a few moments ago, that the hope of future life, held out in the Bible, is in the fact that there will be a resurrection of the dead. That's the point I want you to get clearly in mind. Unless we are prepared to accept the Scriptural teaching that the dead are actually dead, then we can never be able to appreciate the beauty and harmony of what the Bible says concerning the resurrection of the dead. On the matter of death itself, I would like you to read a Scriptural message. It's in the book of Ecclesiastes, chapter 3. Here, take my Bible, and begin reading at the 19th verse.

ERNEST: Thanks, I'm always glad to read the Bible! "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast; for all is vanity. .All go unto one place; all are of the dust; all turn to dust again." Frank, this is the first I knew that a beast has a spirit.

FRANK: Ernest, there are many interesting things in the Bible that are not generally known. The fact is, that a beast does have a spirit, the same kind of spirit as man possesses. That word spirit is a translation of a Hebrew word meaning breath. In Genesis we read that God formed man out of the dust of the ground, then breathed into his nostrils the breath of life, and man became a living soul. According to the Scriptures, this same breath, or spirit of life, was given to the lower animals, and they too became living souls.

ERNEST: DO you mean to tell me that animals are immortal?

FRANK: No Ernest, a living soul is not an immortal soul. The Bible says nothing about immortal souls. Any soul is a living soul as long as it's alive, but when the breath of life is separated from the body, the life ceases. That is true with man, as well as with beasts. Both are made of dust, and both return to dust, just as the prophet says. It's after death that the real difference develops. The Creator has promised to restore man to life, in the resurrection, but He has not promised to do that for the beasts.

ERNEST: Frank, why does the prophet say that man returns to the "dust"? Is there any special significance in that?

FRANK: It's a statement of fact. Man's body is composed of elements found in the earth. When Adam transgressed the Divine law he was sentenced to death, and the wording of the sentence is, "Dust thou art, and unto dust thou shalt return." (Gen. 3: 17-19.) When the Prophet Daniel tells us about the resurrection of the dead, he says that they "which sleep in the dust of the earth shall awake." (Dan. 12: 2.) In this way the prophet assures us that the original sentence of death against Adam and his race is to be set aside, and that mankind is to be restored to life.

ERNEST: But how can that be? Has God changed His mind?

FRANK: That question is answered in the New Testament, where we are told that God so loved the world that He sent His Son to be a Redeemer. (John 3: 16.) Jesus' death, according to the Scriptures, was a substitute for the forfeited life of Adam. Paul explains the philosophy of this in that great lesson on the resurrection. He says that as all in Adam die, even so all in Christ shall be made alive. (1 Corinthians 15: 21-23.)

ERNEST: Well, if all that is literally true, some of us may yet get to see the Garden of Eden. However, perhaps you don't mean it just that way.

FRANK: Yes, Ernest, I do. The resurrection of the world of mankind will take place right here upon the earth. The Garden of Eden was but a sample of what the entire planet will be like when the work of restoration is complete. When man is resurrected he will still be man; but not imperfect and dying, as we are to-day. The earth will be his home, and all who obey the Divine laws then in force, will continue to live here in peace and happiness forever. Yes, the people will know each other in the resurrection, and great will be the joy over the millions of reunions that will then take place.

ERNEST: But what about all of the heavenly promises that are in the Bible? I mean the promises which assure us that, if good, we will go to heaven. Surely Christians have not been wrong in entertaining a heavenly hope, have they?

FRANK: No, but what we have failed to see is that the Bible outlines a hope for eternal human life, as well as immortal heavenly life. It's important too that we realise

the Divine purpose in connection with the heavenly hope for Christians.

ERNEST: What is that purpose?

FRANK: It is that those who attain to it might share with Jesus in the glorious future work of restoring mankind to life upon the earth.

ERNEST: You know, Frank, that certainly is a very practical thought. The idea that all we would have to do when we get to heaven would be to play harps, never did appeal to me. From what you say, though, faithful Christians are to have a real work to do following their resurrection. Are you sure, though, that it is God's plan to restore mankind in general to live upon the earth?

FRANK: Yes. The Apostle Peter tells us that all God's holy prophets foretold the time when this would be done. In this statement by the Apostle, which is recorded in Acts 3: 20, 21, he speaks of this Divine programme as one of "restitution." It is otherwise described in the Bible as "resurrection," and "salvation." The people are to be saved from that which was lost because of sin when our first parents transgressed the Divine law.

ERNEST: But, Frank, if God sentenced the world to death, how is it that there will be a resurrection from the dead?

FRANK: As I have explained many times before, a redemptive programme was arranged through Jesus. Jesus' death was a substitute for the forfeited life of father Adam, and thus, as the world lost life through Adam, all will have an opportunity to regain life through Christ. You see, Ernest, just as Abraham Lincoln said, God does love the common people. He loves all the people, the dead as well as the living, and because of His love for them He gave His Son to be their Redeemer. Jesus' death guarantees an awakening from the dead for all mankind; and during the thousand years of the reign of Christ, the Church, together with Him, will be engaged in the work of enlightening the people, and giving them an opportunity to believe and thus enter into life eternal in a restored paradise.

ERNEST: Frank, is all that really taught in the Bible?

FRANK: Indeed it is! The 15th chapter of the 1st Corinthians tells about the earthly as well as the spiritual resurrection; and shows that the earthly follows the spiritual. It shows that the work of destroying death by raising the dead is to take place during the thousand years of Christ's reign. That's why the Kingdom hope is such a real hope.

ERNEST: It sounds grand, but there are many things in the Bible that will have to be explained, if what you say is the truth. There is the matter of hell, for instance. What about that?

FRANK: The whole Bible is harmonious, when we understand it. I have a little book here which discusses many of the points you probably have in mind, including the hell subject. For example, it shows from the Scriptures where Enoch went when God translated him; what happened to Elijah when he was taken up in a whirlwind and chariot; what Jesus means when He said to the thief on the cross, "This day thou shalt be with me in paradise." It answers the questions, "Can the living talk with the dead?" "What is the soul?" and many others. In our present discussion, I have referred to Scriptures which I haven't taken time to prove from the Scriptures. But, all are dealt with in this book, and the Scriptural proof given. I'll give you the book, Ernest, and I do hope that you will read it carefully and prayerfully.

ERNEST: "Hope Beyond the Grave,"—Well, that's certainly a good name for a book, and I trust it's as good as its name, because we all need hope these days. Things are none too promising this side of the grave, so if they are to be better on the other side, surely we ought to know about it.

Earthly Way Ended.

WORD is to hand of the passing of our Brother Ross Best, of Adelaide. Our late brother had been a member of the Adelaide Class for a considerable number of years. Though quite a young man, our brother had never enjoyed good physical health, but had come to appreciate the message of present truth, and the wonderful hope for the Church and the world.

The Adelaide friends will miss Bro. Best, but at the same time no doubt all will rejoice that his sufferings are all over, and that he has gone to his reward. "Precious in the sight of the Lord is the death of His saints."

As one by one the Lord's children are gathered Home, we are reminded of the words of John the Baptist: "He must increase, but I must decrease."—Jno. 3, 30. The number of the Lord's true people in the flesh is becoming smaller: but the number beyond the Vail is surely growing larger. May we each be faithful daily to our covenant of sacrifice, and thus be counted worthy of an "abundant entrance" into the Kingdom in due time.

Two Parable Booklets

"Parables of the Kingdom," is the title of a booklet recently produced by our English brethren. It contains a short explanation of six of our Lord's parables, as follows:—"The Wheat and the Tares," "The Great Supper," "The Ten Virgins," "The Pearl of Great Price," "The Rich Man in Hell," and "The Sheep and Goats." Containing 29 pages it will be found a helpful little book for the brethren, or for passing on.

"Some of the Parables" is well known to most of our readers. Containing 90 pages in explanation of a number of our Lord's parables and an article on "What Shall be the Sign of Thy Presence and of the End of the World?" it is a most useful booklet on these subjects.

The above booklets are supplied at 10d., the two; and three copies of each for 2/3, post paid.

Blessed are the Pure in Heart

(Continued from last issue.)

Without Holiness No Man Shall See The Lord.

THE sixth step of blessedness is purity of heart—purity of motive, purity of intention, purity of effort, purity of will; purity, in the sense of sincerity, of transparency, of truthfulness. In other words, Blessed are the honest-hearted, those who have absolutely right intentions. True, there are worldly people who to some extent might claim honesty of heart, purpose, intention, but until they have come along the way of divine appointment in Christ, until they have become His followers through faith and consecration to Him and until they have taken the preceding steps of blessedness, we could not recognise them as being of the class here specified.

Many have misunderstood this statement, “pure in heart,” and have thought of it as signifying absolute perfection—not only outward but inward; not only of words and deeds, but also of thoughts. This view of the matter has tended to discourage some who honestly said to themselves, I am not perfect in deed nor in word nor in thought; how then can I claim to be blessed under this provision as one of the pure in heart? Of course this is a misconception. The Lord knows well and better than we do, that in our flesh dwells no perfection; that by reason of the fall all of Adam’s children have their teeth set on edge by the sour grape of sin, so that sometimes we cannot do the things that we would do and through ignorance we no doubt frequently leave undone the things which we ought to do. Jer. 31: 29, 30; Rom. 7: 16-18.

The thought of “pure in heart” is not perfection of conduct nor of word, nor of thought, but perfection of intention as respects all of these. Our desire and effort must be for perfection—in thought, word and deed. The standard before us, to which our hearts, our wills, must give assent, is the divine standard, “Be ye perfect, as your Father in heaven is perfect.” (Matt. 5: 48.) God has set no lower standard than this absolute perfection, but He has provided for us grace, mercy and peace through Christ, if we will walk in His footsteps,—this purity of heart being one of the essential steps in the narrow way.

Only the pure in heart have the promise of seeing God. They continue faithfully to the end of the pilgrimage, not only attaining the likeness of the Lord Jesus Christ in the present life (Rom. 8: 29) in their purity of heart, purity of intention, sincerity of their efforts toward God and men, but eventually according to the Lord’s promise, they shall, by the power of the first resurrection, be changed from earthly to heavenly, spiritual conditions. Then, as the Apostle declares, “we shall be like Him for we shall see Him as He is.” And when we have thus become changed to be like the glorious Son of God, who is “the express image of the Father’s person, we shall be able also unquestionably to see the Heavenly Father Himself, and shall be introduced to Him by our dear Redeemer—”complete in Him,” without spot or wrinkle or any such thing.” 1 John 3: 2; Heb. 1: 3; Eph. 5: 27; Col. 2: 10.

In this, as in the other blessings, a portion, a foretaste, comes in the present life. There is such a thing as having the eyes of our understanding opened, that we may be enabled to “comprehend with all saints what is the breadth and length and height and depth, and to know the love of Christ.” (Eph. 3: 18.) But not all have this opening of the mental eye; not all are privileged to see the glories of Jehovah’s character in symmetrical harmony, divine justice, wisdom, love and power co-ordinated and co-operating in unison for the blessing of every creature, according to the purpose which God purposed in Himself before the world was.

But who may enjoy this blessing, this clearer vision, and who may, by seeing it, be enabled more and more to grow in likeness of that glorious perfection? Only “the pure in heart,” only the sincere, the honest-hearted. Those who have a double mind, a double will, are scripturally said to have a double vision, a double eye. They see spiritual things cross-eyed, see things double, and proportionately indistinctly. Many of God’s people who have failed thus far to grow up into Christ in all things, see thus doubly and confusedly—they see something of the heavenly things, and something of the earthly; they see but dimly and indistinctly the lines of the divine character, and proportionately they lack ability to copy it. Let us all then who have named the name of Christ seek more and more to have but the one Master, and an eye single to His glory and service—a pure, a sincere, a faithful heart.

The Sons Of God All Peacemakers.

The seventh beatitude is an outward manifestation of the sixth. The purity of heart toward God, which others cannot discern, will manifest itself in this seventh characteristic of blessedness and growth—namely, in peaceable desires and efforts to promote peace in others. For beyond question no one will be a peacemaker from this divine standpoint unless he have already become sincere, pure in heart toward God; and unless he have also the preceding developments of grace in His heart: (1) humility, (2) sympathy, (3) patient submission, (4) hunger and thirst for righteousness (which includes trust), (5) a love of mercifulness toward others, (6) sincerity of heart. And one who has developed these characteristics to any particular degree can surely be nothing else than peaceably disposed himself, and a peacemaker with others.

In the world to-day there is much to stimulate in the opposite direction to peace. Anger, malice, hatred and strife is very prevalent; but the Lord’s people who have been blessed by the gospel of peace will be found cultivating in their hearts the blessed fruitage of peace. “Blessed are the peacemakers, for they shall be called the children of God.”

Having God’s peace in our own hearts should help us to be peacemakers, and such have a very precious promise, well worthy of their efforts—“They shall be called the children of God”—they have God’s spirit, the likeness of

His dear Son has been traced in their hearts; they have been sanctified with the truth, they shall ultimately be “meet for the inheritance of the saints in light.” Only such at heart will the Lord ever recognise as His sons and joint-heirs with His great Son, our Lord, in the Kingdom. Moreover, this is a test which we may well recognise for ourselves particularly, and to some extent for each other, as evidencing the degree of our growth as children of God—our peaceable disposition, and our carefulness to pursue such a course in life as will tend toward peace.

Attaining Great Reward In Heaven.

The blessing that comes through persecution is the eighth beatitude. It is not until the Lord's people have experienced some of the preceding blessings of His grace that they reach the point where they can "glory in tribulations also," as did the Apostle Paul. But our Lord carefully distinguishes as between different kinds of persecution, marking out the blessed kind as distinct from all other sorts. We are not to invite persecution by faultfinding and combative opposition to everybody and everything; nor are we to invite persecution by fanaticism. Rather, we are to cultivate the "spirit of a sound mind," and to learn gradually what the sound mind of the Lord is, as revealed in the Scriptures. Even then, no doubt we will be falsely accused by the world of "fanaticism," because the wisdom of God is oft esteemed foolishness with men, as often the wisdom of men is foolishness from the divine standpoint. From the divine standpoint it was wise for the apostles to spend their lives in the service of the truth, sacrificing earthly interests and prospects, name and fame, to obtain eventually a better resurrection, and eternal glory, honour and immortality; but this, from the world's standpoint, was foolishness, fanaticism.

If persecution comes to us as a result of our following the Lord, and the apostles—their teachings and example, and if it is because of our faithfulness to the vows of consecration to His service that all manner of evil is said against us, falsely, then indeed we may rejoice; for so were the prophets persecuted, so was our Lord persecuted, so were the apostles and all the faithful ones since persecuted. Being thus in good company in our experiences, it becomes a witness or testimony to us that we shall be in like good company in that day when the Lord shall make up His jewels.

All who have such experiences may well rejoice, and if, as the Lord's words intimate, the more of such experiences we have the more will be our reward in heaven, then the more we may rejoice in these experiences. And if we be without any such experiences it behooves us to look well to ourselves, lest peradventure it mean that we are not faithfully walking in the "narrow way" of self-sacrifice, —or are not doing with our might what our hands find to do, but are holding back our sacrifice. Should such be the reflection of any let him not be discouraged, but, in the language of the Prophet, let him "bind the sacrifice to the altar," with fresh cords of love and of zeal, praying the Lord to accept the sacrifice, and to furnish opportunities for being and doing and suffering for His cause and for the Lord's and the truth's sake. *Psa. 118: 27.*

The sum of all these graces is—love; and those who have them are lovable and shall by and by be made gloriously lovely, with and like Him who is "altogether lovely." Our call is to attain these blessed conditions in the Kingdom.

(Concluded.)

The Question Box.

The Seed and the Covenants.

Question.—Kindly explain briefly the Apostle's meaning in *Romans 7: 7-25.*

Answer.—The Apostle's thought is this: At the time of Abraham, God said: "Abraham, I intend to bless the world, and I will tell you about it in advance. Through your posterity I will do it, for I have found you faithful as a servant." St. Paul was one of those who was included in that promise. (See *Heb. 7: 9, 10.*) Abraham was not under the sentence of the Law; but he had the promise that a blessing would come to him and to all others.

Several hundred years after this God entered into a special Covenant with the nation of Israel. They bound themselves by the Law Covenant that they would do certain things; and God promised that the reward would be eternal life. But they could not fulfil the conditions, and consequently they came under the sentence of death. Therefore, they were worse off in that respect than if they had never come under the Law Covenant, for they had already received, prospectively, the forgiveness of sin; but now, being unable to keep the Law Covenant, they came again under condemnation of death.

The remainder of the world of mankind was condemned once. God had said that He would bless all those who kept the Law; and the Jews had their opportunity but failed because of inherent weakness. So the Law, St. Paul states, brought them death instead of blessing. How did this awaken in them what he says here? "I had not known sin but by the Law." Suppose that before the Law was given, a man did not know that it was wrong to steal or kill. Not knowing it, and not having come under any law telling about it, he had not sinned against the law. But before that Law Covenant came, says the Apostle, not having the Law specified to me, I was not under it. But now I know; and sin came upon me because I could not keep what I saw and what I had agreed to do.

Sin lives. What sin? Original sin, Adamic sin, which passed from Adam through heredity upon all his children. God said to Abraham, I intend to bless all the families of the earth. I intend to remove the curse. Those who had failed to keep the Law had come under the curse of the Law as well as under Adam's curse, so that in addition to the curse which came upon all of Adam's children the Jew came under the curse of the Law. That which the Jew thought to be unto life, he found to be unto death. The Law Covenant promised that if the Jew would do these things he would live. But he found that he could not do them, and the Covenant brought condemnation and death upon him. The Apostle does not say that the Law Covenant was just and good, but that the Law was good, the Law was just—not the Covenant. God's Law is always the same, and always will be the same; but He will make a better Covenant; for finding fault with the Law Covenant, He said, "I will make a New Covenant." If God was not finding fault with the Old Covenant, why make a new one?—*Heb. 8: 8-13.*

The unsatisfactory feature of the Covenant was that it could not give life to Israel. God knew this beforehand, but they did not. God wished them to learn this great lesson that because of their own deficiency they needed the merit of the sacrifice of the Redeemer. The whole world must learn this lesson. Whoever will not learn it will not

make progress; but God's promise is that in due time all the blind eyes shall be opened and all the deaf ears shall be unstopped, and that all shall understand clearly the conditions of God's arrangements and the provision He has made.

Is the New Mind the New Creature?

Question.—Is it correct, in the strict sense, to speak or think of ourselves as New Creatures while in the begotten condition? Or is it only when born from the dead that this condition is attained? In other words, Is the new mind the New Creature?

Answer.—Yes; the new mind is the New Creature. The Scriptural thought is that this New Creature is now an embryo. This embryo is to develop more and more, and take on the character-likeness of the Lord Jesus. Then will come the birth of the New Creature. The Lord uses the thought of begetting and birth as a picture. First, there is the begetting, and then the gradual development of the embryo; finally there comes the time for birth. But if anything checks the development of the embryo the birth will never take place.

So the New Creature, begotten of the holy spirit, is in an embryotic condition, and must develop, or it will never be ready for the birth. The birth is the resurrection. As the Scriptures say, Jesus was the first-born from the dead and we are His brethren. He is the first-born amongst these many brethren; and we also must be born from the dead to share His glory.

The Prophets and the Resurrection.

Question.—Did David understand the doctrine of the resurrection?

Answer.—Even from what David has written in the Psalms we cannot really tell whether he clearly understood the doctrine of the Resurrection; for the Scriptures inform us that David spoke and wrote very much by inspiration. The Apostle Peter tells that many of the Prophets themselves did not know the import of the things they were saying; but that the Spirit of God moved them. God reserved much of the understanding for the Church. So when the Prophet David makes certain allusions to the resurrection, we do not know whether he fully understood or not. We believe that all those in God's confidence knew that, though they were dying, yet the time would come when God would recover them from the grave. The resurrection hope was the hope of all the Jewish nation, not only in the days of Jesus, but prior to that time.

In the days of Jesus the orthodox Jews, the holiness people, or Pharisees, were firm believers in the Resurrection. The Sadducees were the Higher Critics and infidels of that time; for they did not believe in angels or spirits, or in the resurrection of the dead; but the Pharisees believed in both. On one occasion, particularly, when St. Paul was in great danger, he perceived that part of the audience were Pharisees and part Sadducees; and thinking he could get the good will of the one part, he cried out, "I believe in the resurrection. That is the reason I am on trial here." Immediately the Pharisees went to his side and said, "Yes, this man believes in the resurrection. We all do. It is you Sadducees who do not believe in the resurrection; and you are trying to injure us."—See Acts 23: 6-9.

And so we feel sure that David believed in the resurrection. We are to remember, however, that while apparently he spoke of his own resurrection—"Thou wilt not leave my soul in sheol, nor suffer Thine Holy One to see corruption"—St. Peter, speaking, we believe, under inspiration, said that David spoke these words not concerning himself, but being a Prophet he spoke beforehand of Christ, that Christ's soul would not be left in sheol. (Acts 2. 29-32.) So the principal text in the Psalms that tells of David's faith in the resurrection, we are told is applicable prophetically; but we think there is no question in the matter that David and all the Prophets in the past knew that they were not getting their reward then, but must get it in the future.

St. Paul brings this fact to our attention in Hebrews 11: 38-40. He had been telling about Abraham and his faith, and states that some of the Prophets were stoned to death, sawn asunder, etc. Then he sums it all up saying, "All these died in faith, without having received the promise." They knew they had not received eternal life or any of the things which God had promised, but they died in faith that they would get it in the resurrection; faith that God was able and willing to fulfil every promise He had made. So St. Peter gives us the assurance that they knew, though they did not understand all that they wrote themselves.—1 Pet. 1: 10-12.

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Blessed are the Pure in Heart.

(Matt. 4:25-5:12.)

WHAT characteristics are essential to our attainment of the most blessed traditions God has to bestow? What must we be in order to inherit the Kingdom, be filled with righteousness, obtain divine mercy and everlasting comfort, be called the Sons of God, and be permitted to see His face, obtaining a great reward in Heaven? What Bible lesson could be more interesting to us or a more profitable study than this one? The Great Teacher made it the topic, the text, of one of His principal discourses at His first advent, and caused the gist, of His argument to be recorded for the admonition of His true followers throughout this Gospel Age.

While the character of our Lord, which we as His followers are to copy, is one, and the attainment of that one character or disposition means the attainment of all the blessings God has to bestow, nevertheless, in order to present the matter the more distinctly to our minds, the Lord divides this one character or disposition into different sections, giving us a view of each particular part—just as a photographer would take a front view, rear view and side views of any interesting subject, so that all the details of construction might be clearly discernible.

The First Essential.

The first character-picture which our Lord presents we may reasonably assume was in some respects at least most important. It is humility. "Blessed are the humble-minded (poor in spirit) for theirs is the Kingdom of Heaven." We do not understand this to signify that humility is the only essential grace, and that whosoever is humble, will therefore attain the Kingdom, but rather that, to the attainment of the Kingdom, humility is a prerequisite of first importance. While all people who are humble will not attain the Kingdom, the Kingdom cannot be attained by anyone who is not humble; the Kingdom is theirs, in the sense that it is possible for this class to accept the terms and to attain to the honors and blessings, while all of a different attitude of mind — the proud, the haughty, the self-conceited are absolutely debarred from any possibility of attaining the Kingdom so long as these contrary conditions lie at the foundation of their characters.

It would surely be to the advantage of all the Lord's people to see this point clearly and distinctly, and realize once and forever that "The Lord resisteth the proud and showeth His favors to the humble" exclusively! How this thought should put a guard upon every one of the Lord's little ones who is seeking to be conformed to the image of God's dear Son. How jealously they would watch and foster the development of this spirit of humility in their own hearts, and how it would be more and more discernible to others in their daily course of life, and what a blessing and what an influence for good, especially upon the "brethren," would result.

Growing out of this first essential quality or characteristic, as a tree of many branches out of the root, come the other graces of the spirit, which the Lord has declared blessed—divinely approved. It is worldly wisdom that prompts to pride and self-esteem and haughtiness of spirit; but the Lord shows us that His ways are not as man's ways, but higher, as the heavens are higher than the earth. He assures us that he that humbleth himself shall be exalted in due time, while he who exalts himself shall be brought low in due time. (Matt. 23:12). In the Scriptures He points us to our dear Redeemer as the illustration of the humble and obedient One, Whom He has now exalted to the right hand of divine power; and our attention is also called to the great adversary who, taking a reverse course, sought to exalt himself, and has been abased, and is ultimately to be destroyed. (Phil. 2:9; Heb. 2:14).

A distinction should be noted between being poor in spirit and being poor in pocket, or in intellectual gifts and attainment. We have no doubt all seen people who were poor in these earthly senses, yet proud in spirit. The point to be noticed is that whatever our financial or intellectual gifts and conditions, the thing acceptable in the divine sight is humility of spirit. Such a disposition is essential to those who would receive the wisdom from above—they must have a humble appreciation of their own deficiencies and lack of wisdom, else they cannot receive freely, heartily, the wisdom which God is pleased to grant in the present time, only to those who are in the attitude of heart to receive it. And it will be seen also that this humility of mind is essential as a basis for the spirit of a sound mind—for who is in a proper condition to think justly, reasonably, impartially, except first of all he have a humble disposition? We must conclude that humility is a primary element in the disposition or mind of Christ.

Consolations—The Reward Of Sympathy.

The second beatitude or blessed condition mentioned by our Lord stands closely related to the first—"Blessed are they that mourn." Mourning of itself is not a grace, but it betokens an attitude of mind which is acceptable in the Lord's sight. Nor should we think of a mournful spirit, without consolation or joys, as being a Christian spirit. We cannot suppose that our Heavenly Father and the holy angels are continual mourners, as they would certainly be if mourning possessed any merit in itself. The thought rather is: Blessed are ye that mourn now—to whom present earthly conditions are not entirely satisfactory and happifying—who are not blind to the difficulties and trials through which the human family as a whole is passing—sin and sickness, pain and trouble, dying and crying; blessed are those who have sympathy of heart under present conditions, and to whom they are not satisfactory; for the time is coming when, under God's providence, a better order of things shall be instituted, and their dissatisfaction with present conditions will but bring them into closer sympathy and fellowship with those better things for which the divine plan is preparing. When God's Kingdom shall come and His will be done on earth as it is done in Heaven, all cause for mourning and for sorrow and for tears will be done away; that will be a time for consolation, for satisfaction, to this class.

Indeed, a good measure of comfort comes to the Lord's people even in the present age—through faith built upon the exceeding great and precious promises of the divine Word. The fact that they are able to discern the wrongs, the inequities, the distresses of the present time, creates in this class that very condition of heart to which divine promises appeal, whereas others not so touched at heart with sympathy for the groaning creation, are unable to so thoroughly appreciate the hopes set before us in the Gospel. Hence it is by a natural law that such are drawn to the Lord's Word, and are enabled to draw therefrom consolation which speaks peace to their hearts, and gives them an inner joy which the less sympathetic cannot know under present conditions. Blessed are the sympathetic!

As we can cultivate the first of these graces, humility of mind, and by cultivation develop more and more of this first and essential characteristic, so we can cultivate also the second grace, the sympathetic spirit. To do this we should frequently think of others—their interests, their trials, their difficulties, and should seek to enter into these as though they were all our own, and should seek to lend a helping hand and to "do good unto all men as we have opportunity, especially to the household of faith." (Gal. 6:10.)

How The Gentle Inherit.

The third of these graces which the Lord declares blessed is meekness, or, as we should say, gentleness. Webster's Dictionary defines meekness to be: "Submission to the divine will; patience and gentleness from moral and religious motives." It will be perceived that there is quite a difference between this patient, gentle submission to the divine will, and the ordinary gentleness and patience which may frequently be exercised simply for the gratification of selfish desires.

Patient submission to the divine will is impossible to those who have not the first grace in the list—a humble mind; the proud and self-willed find it impossible to be submissive to divine conditions; self rises up, perverts their judgments, and misleads their consciences to such an extent that they cannot have full confidence in divine providence.

Moreover, patient submission can be developed only in those who mourn, in the sense of having large sympathies, and who have been comforted by the blessed promises of God, through which the holy spirit comforteth His people. Realizing the evils of our time, and that they are permitted of God for the present for a wise purpose, these not only sympathize with the groaning creation, but this sympathy, and the comfort received as its reward, tend to make them patient, submissive to the divine will.

Remembering that all things are working together for good to them that love God, they are prepared to recognize divine providence in whatever may befall them, and prepared also to look for the lessons of those providences, as blessings which will be helpful to them and to others, in preparing for the future and eternal joys.

This third grace—patient submission to the divine will—which can be noted by those with whom we come in contact, might be said to be the outer manifestation of the second grace, which is inward, of the heart, and which might not be outwardly discerned by our fellow-creatures. The grace of sympathy manifests itself in our patient submissiveness in all the affairs of life, realizing that to those who are in Christ all matters are under divine supervision, and this patience in respect of God's providences in our own circumstances and affairs leads also naturally and properly to patience with others in their weaknesses and failures and ignorance, and leads properly to helpfulness toward them as we have opportunity.

These "meek," patiently submissive to the divine will, shall inherit the earth. The Lord did not mean, nor is it true, that the patient and submissive to the divine will inherit the earth at the present time; quite to the contrary, the arrogant, the impatient, the aggressive, the selfish, succeed in grasping the chief things of power, of influence and of wealth now; and the patiently submissive have comparatively a poor chance. The reward of this grace, therefore, like the others, is future; following on under the divine leading, these shall be heirs of God, joint-heirs with Jesus Christ; and the earth is a part of that great inheritance, which in turn, by divine arrangement, they shall bestow, at the close of the Millennial Age, upon the world of mankind who then survive—those proved worthy of eternal life by the Millennial tests.

Nevertheless, as there is a sense in which the Lord's people are comforted now, so there is also a sense in which they now inherit the earth—a figurative sense, by faith. The Apostle speaks of this when he says, "All things are yours—things present or things to come." (1 Cor. 3:21-23.) Those who have the proper humble attitude of mind and are

patiently submissive to the divine will, get more of a blessing out of the things of the present time than do their actual owners, because their hearts are in the attitude in which it is possible to receive blessing. The world, full of selfish craving, is never satisfied, never contented; the child of God, patiently submissive to the divine will, is always satisfied

“Content whatever lot I see,

Since ‘tis God’s hand that leadeth me.”

Filled With Righteousness.

The fourth blessing is that of hunger and thirst after righteousness. No one can have this hunger and thirst unless he previously have to a considerable extent the previous characteristics. If he have not humility of mind he will be satisfied with his attainments of righteousness, being unable to see beyond his own low plane, unable to discern the heights and grandeurs of the divine perfection. He cannot hunger and thirst after that which he does not in some measure comprehend. Unless he have the spirit of sympathy, which discerns the wrongs, the inequities of our present time, he cannot yearn for the better condition of things which the Scriptures declare can only be introduced by the establishment of Messiah’s Millennial Kingdom. It is a blessed indication then, if we find in our hearts a hungering and a thirsting for justice, for righteousness, for truth—an antipathy to untruth in every form, and to all injustice, inequity—an antipathy, nevertheless, modified, influenced, controlled by the third grace of this list, viz., by patient submission to the divine will. The control of this last quality is what the Apostle refers to when he says, “Let your moderation be known unto all men.” It is this quality which, stepping in, hinders our hunger and thirst after righteousness, and our zeal for it (both as respects truth and practice) from making us anarchistic or extremists in any sense of the word. This quality of hunger and thirst after righteousness, uncontrolled by the other graces of the spirit, has led many worldly people, as reformers, into wild excesses, whereas the child of God, although having this same hunger and thirst in a larger degree than others, yet, under the control of the spirit of a sound mind, instructed from the Lord’s Word, rests in His promises and waits for their fulfilment, patiently submissive, and assured of the victory of righteousness in God’s due time, which he adopts as his time also.

Those who have and cultivate this blessed hunger and thirst shall be satisfied, abundantly satisfied, by and by, when God’s Kingdom shall be established, and when as a result of its reign all evil and all sin, all inequities shall be suppressed, and God’s Holy Will shall “be done on earth even as it is done in Heaven.” Our hunger and thirst after righteousness is not to be destroyed but, as our Lord promised, it is to be satisfied. The appetite for truth and righteousness will still be there, but the prevalence of truth and righteousness shall be its satisfaction.

How To Obtain Mercy.

The fifth blessed condition is that of mercifulness. Mercy is the outward expression that man can discern, resulting from an appreciation of righteousness and a hunger and thirst for it in the renewed heart. After we have taken the preceding steps, and have learned to appreciate the inequities of the present time, and our own imperfections (unrighteousness) and those of other men; and after we have learned that God alone is able to right these matters in the full and complete sense, and that He has made provision for the righting of every wrong, and for the restoration to His favor of all, who will accept His grace in Christ, to be made known to all in due time—it is then we begin to feel merciful, benevolent, kind toward others, to an extent and degree that we could not feel these sentiments previously. Worldly people, who have not travelled on the pathway marked by these blessings of character and growths in grace, cannot to the same degree sympathize with nor feel merciful toward others.

The Lord lays great stress upon this quality of mercy, declaring that whatever else may be our attainments of knowledge or of grace, if we have not this one we can never be acceptable to Him—if we do not have mercy upon others, neither will our Heavenly Father have mercy upon us. And to ensure that we do not consider this mercy to be merely an outward form, an expression of forgiveness and benevolence, our Lord expounds the matter, saying, “If ye do not from the heart forgive one another, neither will your Heavenly Father forgive you.” It must be a genuine mercy, and not a feigned one; it must cover from sight, and so far as possible blot from memory, the failings and weaknesses of others, else it cannot hope for forgiveness and blotting out of its own short-comings which its hunger and thirst for righteousness has clearly revealed to it. Only the merciful shall obtain mercy; and if we have not mercy at the hands of the Lord all is lost; for by nature we were children of wrath, even as others, and under just condemnation.

The exercise of mercy, benevolence, forgiveness is a blessing, not merely because it is essential to our forgiveness, and hence to our salvation, but also because this condition of heart which sympathizes with others in their failures and imperfections helps to rid our hearts of certain of the works of the flesh and of the devil, which incline to cling to the Lord’s people long after they have been justified by faith, and even after they have made full consecration of themselves to the Lord, and are seeking to “walk, not after the flesh, but after the spirit.”

The Apostle includes amongst the works of the flesh which require putting away, after we are fully the Lord’s, the following—anger, malice, hatred, envy, strife. All of these qualities of selfishness are antagonized by mercy, and by it largely they are driven from their secret hidings and entrenched positions in our hearts. The blessed character of mercy is closely related to love, for it is in proportion as we obtain the Lord’s spirit of love that we manifest toward others mercy, even as He has manifested His love toward us in the mercy extended to us in Christ. Love and mercy, consideration for others, has much to do with driving out envy. How can we envy those whom we love sincerely? How can we have malice toward those who are our enemies if we love them, and have mercy, compassion upon them, and forgive them from our hearts? How can we have hatred toward them if we have mercy upon them, and feel toward them only a forgiving spirit?

And how can we be strifeless, if we have a merciful, a forgiving spirit ready to forgive trespasses against us, as we

hope for forgiveness of our trespasses against the divine law?

“Mercy rejoiceth against justice,” the Apostle explains. (Jas. 2:13). Divine mercy satisfied divine justice, and thus prepared the way for the rescue of our race from the sentence of justice; and so those who have become partakers of the divine spirit, and in whom it has reached a reasonable development, will permit their mercy to triumph over their conceptions of justice (for they have no law of justice over their fellows which needs to be satisfied).

While justice may not be blind in the Lord’s people, while they may discern the faults of others most clearly, and while they may seek to let justice rule in respect of all of their own words and thoughts and actions, nevertheless they are to let mercy triumph in their hearts over justice as respects those who trespass against them, and they are not to hold resentments against those who have done them injury, nor to seek to avenge themselves and to inflict justice upon their opponents. Rather, they are to say, It is for God to be just; it is for me, who am a transgressor also against perfect justice, through the weaknesses which I have inherited, to have compassion upon my fellow-creature, who has inherited similar, yet different, weaknesses; it is for me to exercise accordingly the divine command, the blessed characteristic of mercy, compassion, forgiveness. And those who do so, not only get rid of the evil works and sentiments of the world, the flesh, and the devil, but increasingly become filled more and more with the spirit of love and gentleness and patient submission to the divine will, and thus the merciful are blessed even in the present time.

(To be continued).

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Revelation 7.

THE opening words of chapter 7 of Revelation—“And after these things”—are not to be understood as implying that the visions recorded in this chapter would necessarily be fulfilled, in point of time, after the visions recorded in the closing verses of chapter 6. As pointed out in the July issue of “People’s Paper,” the verses 15 to 17 of chapter 6 have reference to the last days of this present evil world, and as it is seen that the events described in the seventh chapter also apply to the time when the reign of sin still continues in the earth, this indicates that while St. John saw the visions described in chapter 7, after those of the previous chapter, yet the fulfilment of the events covers a similar period of time. In other words, the closing verses of chapter 6 explain the events as they affect the world generally, whereas the visions in the seventh chapter explain in some detail the work of sealing the “servants of God,” and their exaltation in the first resurrection, as also the deliverance of the “great multitude,” during the last days of this age.

The sincere student of God’s Word will have no difficulty in determining that the first three verses of chapter 7 apply to the harvest period of this Gospel Age, when Christ, the “angel ascending from the east,” (verse 2) takes control of events as they affect the “sealing of the servants of our God in their foreheads.” The command to hold back the winds until the work of sealing is accomplished, shows that the Lord will not permit the commotions of earth to interfere with the gathering and full intellectual development of His servants during this period of the presence of Christ as the Chief Reaper, throughout the harvest of this age.

In Matt. 24: 34, the same harvest work is described as follows:—“And He (Christ) shall send His angels with a great trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.” It is very evident that the “heavens” here mentioned is the ecclesiastical heavens, from which all the true servants of God are called during the harvest of the age, that they might be fully informed of all the truth respecting the harvest and kingdom work, “sealed in their foreheads,” in preparation for their reigning in kingdom power with Christ, as they prove faithful to their consecration vows, by His grace.

The holding back of the four winds “that the wind should not blow on the earth, nor on the sea, nor on any tree,” being only for a specified time, implies that the “earth,” “sea” and “trees” (all symbols of the present order of society) will be “hurt” when the winds are released. While there is much trouble and suffering in the world, as a result of the war conditions, it is evident that the “four winds” are not yet let loose, for the various elements of society still exist; however, before the close of this age, the “great tribulation such as was not since the beginning of the world,” (Matt. 24 21) will bring about the passing of the present order, in readiness for the time when the “new heavens and new earth wherein dwelleth righteousness,” shall operate for the blessing of all mankind. (2 Pet. 3: 13.)

The statement that the winds are restrained “till we have sealed the servants of our God in their foreheads,” (verse 3) agrees with the words of our Lord in Matt. 24: 22—“Except those days (of tribulation) should be shortened, there should no flesh be saved, but for the elect’s sake those days shall be shortened.” The implication is, that the shortening of the days of tribulation “for the elect’s sake,” means the holding back of the severity of the trouble before it bursts upon the world, while the last members of the elect are still in the flesh—till they are sealed in their foreheads—and so are then able to prove victorious through whatever portion of the tribulation the Lord sees fit they should experience, prior to their deliverance to the heavenly inheritance.

“The sealing in the forehead,” as described in verse 3, refers not so much to character development, as to a full intellectual understanding being gained by those servants who have the character-likeness of Christ as their pattern,

and which they are ever seeking to copy, by His grace. In other words, it will be only those servants who have the heart desire for characters pleasing to the Lord who will be “sealed in their foreheads”—being informed of all the details of the harvest and kingdom work, that they may be fitted to co-operate in the grand work in the heavenly kingdom. That this is the correct thought is further indicated in verses 4 to 8, where it is stated that the number of the sealed ones was 144,000. It will be realised that this number comprises the whole Bride of Christ, the members of which have been selected from the world of mankind through the Gospel Age. Further, it will be evident that only a portion of this number would be living in the harvest period of the Gospel Age, and receive their sealing in the forehead while still in the flesh. It therefore follows, that those servants who proved faithful to their consecration vows prior to the harvest, when the light of truth was not completely revealed, would be sealed in their foreheads—intellectually—at their resurrection, when, early in the harvest period, “the dead in Christ would rise first.” It is one thing to be fully faithful to the vows of consecration, and still another to be “sealed in the forehead” with the intellectual knowledge necessary to prepare all the Bride of Christ for their work with Him in His Kingdom.

The fact that the 144,000 sealed ones are divided into the twelve tribes of Israel, with 12,000 in each tribe, indicates that the offer to make up the Bride of Christ was made to Israel at our Lord’s first advent. However, only a limited number of Israelites were worthy, and were received into God’s family, and so, as the Scriptures clearly show, the call went to the Gentiles to make up the required number. These are grafted into the original olive tree (see Rom. 11), as Israelites indeed—by becoming Christ’s, they are Abraham’s seed and heirs according to the promise. (Gal. 3: 29.) “The fulness from the Gentiles will come in,” (Rom. 11: 25) and sufficient will be allotted to each of the tribes to make up the required number, as predetermined of God before the foundation of the world. (Eph. 1: 3-6.)

The verses 9 to 17 explain the last vision seen by St. John under the sixth seal, and describe a great multitude of saved ones from all nations, kindreds and tongues, standing before the throne and before the Lamb, in contrast with the definite number of the sealed ones of verses 4-8.

That this innumerable multitude is a spiritual class is clearly shown by the setting of the vision; there can be no doubt that the throne mentioned in verse 9 is the rainbow circled throne of God (Rev. 4: 3), and the presence of the Lamb, and the elders and four beasts, etc., leaves no doubt on this matter.

This class of spiritual beings could be none other than those who have been redeemed from the earth throughout the Gospel Age, and who, on account of various hindrances have not proved worthy of a place in the Bride of Christ, to sit with Him in His throne (Rev. 3: 21), yet, by coming through great tribulation their robes are washed and made white in the blood of the Lamb, and they are granted a place “before the throne of God and serve Him day and night in His temple.”

While there is no call to the Great Company of this vision, this class is, nevertheless, mentioned in various Scriptures. They are the “foolish virgins” of the parable in Matt. 25: 1-13, and are mentioned by St. Paul especially, in his Epistle to the Corinthians. (See 1 Cor. 3: 15, 5: 5.) This class is also pictured in Psalm 45: 14, as “the virgins her companions that follow her”—those who follow the Bride. While those who comprise the Great Multitude will be disappointed at first, in not gaining the chief prize for which they were called, yet, they will quickly realise that they were not fully zealous during their pilgrimage on earth, and on being raised to the place of honour before the throne will proclaim in the words of Rev. 19: 7:—“Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready.”

Verses 16 and 17 clearly show that the position of the Great Company, while not being of the divine nature like the Bride of Christ, will be a favoured inheritance in the heavenly realm, and the work they will do in serving God day and night in His temple will no doubt be in connection with the uplift of the world of mankind, in co-operation with Christ and His saints who will direct the Kingdom work, to the praise and glory of God.

Cards, Desolation—Restoration,

This poem is now available in post card size, in a variety of colours. Many of our friends will know the very helpful message it contains for the bereaved. It is also very useful in conveying the hope of salvation in a general way. It is supplied at 3 for 6d., 1/8 per dozen; or 1/6 per dozen in 3-dozen lots.

Correspondence.

Scotland. Dear Brethren,
Greetings sincere.

Once again it is our privilege to forward our usual annual subscription for the “People’s Paper,” the visits of which are always appreciated. It is reaching us remarkably regularly despite the trying conditions, so we are taking the opportunity to send the same amount as previously, trusting it will reach you safely.

We had a note the other day from Sister _____, Edinburgh, Scotland, and she did not omit to mention that if I was writing to Australia I was to include her subscription as in past years;

so you will credit half of the enclosed amount to Sister

Much has happened in world history since we wrote you last, but we are glad to report that all the friends in this district are safe and well. Some in the Glasgow district, however, suffered and lost their lives in the air raids on that district last spring.

Meetings are being carried on at present in our usual hall, which we have occupied since about 1910. We were the sole occupants, so could arrange for meetings any time we pleased. The hall is situated among office premises, and

although churches and religious meetings are not included under the compulsory Fire Prevention Rules, we felt we were morally obliged to share with the other tenants in the expenses incurred by these regulations. For example, a paid fire watcher has to be on duty at night, and his salary has to be met by a levy on the tenants. We have paid our share of this for a year now, but the burden has been rather heavy for the brethren to meet. We are, therefore, giving up the tenancy of the old meeting place this month, and have been able to secure a suitable meeting room in a mission building in a central situation.

Your comments will be appreciated on the questions stated. With love, as ever, from your friends in Scotland.—
Sincerely.

(The questions submitted will be taken up in these columns in a later issue.—B.B. Inst.)

Victoria. Dear Sir,

I am writing for the literature of God's Kingdom taking the place shortly of all earthly governments. I wish to remind you that I have had good booklets from you before now, which I still have, and I read them over at all times, and for that I wish to send you a little help in your work; in fact, I would be wanting in respect if I did not do so. So I am enclosing £ 1, hoping you will receive it safely.

Could you get me a booklet called "British Israel"? I will conclude, hoping to hear from you soon.—I remain,
yours, etc.

(The booklet on "British Israelism" is in stock, and is a very helpful explanation of this subject.)

South Australia. Bible and Book Depot, Melbourne.

Dear Sir,

In reference to your advertisement in the "Chronicle," as enclosed, for literature on the Bible I will be pleased to receive same, as I am very interested in the state of the world, and feel that there must be a big change before things can be any different. I think it will take more than earthly men to make a new order.

Thanking you for your free offer. I am also adding my father's address; I know he will be pleased to receive some also.—Yours truly.

The Harvest of the Age.

(Matt. 13:24-30, 36-43.) (Contributed.)

IT seems an axiom that mankind will resist change. Generally, man holds tenaciously to previously accepted traditions, and the reformer has ever had a hard lot. Nevertheless, there have been some men who have blazoned their names on the pages of history for the changes they have been instrumental in accomplishing in the affairs of men. Great and advantageous as many of these changes have been to various classes of mankind as the years have rolled on, they pale into insignificance before the dispensational changes instituted by the Almighty God as they have fallen due in the great Divine Plan of the Ages for the salvation of men. Ages have come and gone as this great Plan has proceeded, and to the casual bystander little appears to have been accomplished as regards eternally establishing God's righteous laws amongst men.

Few today make any serious attempt to measure their way according to Holy Writ, yet withal, multitudes know the fundamentals of right and wrong, and if they could only exercise faith in God's promises, they would delight to know of a "new order" upon the earth wherein God's will shall be done as it is in Heaven, with men really living together as true brothers. Unknown to faithless humanity (who ever resort to worldly, fleshly methods to establish their own idea of righteous laws) the Great, Eternal, Loving God is now about to establish His righteousness amongst all nations of men, and that, not by man's effort, but by the greatest dispensational change of all time.

Sin (disobedience to God) has been the blight that has cursed mankind and the earth since the fall in Eden, but now the great mystery as to why God should have allowed its dire results so long in the earth, is about finished, and soon The Christ (Head and Body complete) will be made manifest to the world, no longer as a sin offering, to be spat upon, scorned and ridiculed, and finally crucified as a malefactor; but in great power and glory, crowned as King over all the earth, before whom every knee shall bow and every tongue confess allegiance. (Phil. 2:10, 11; 1 Tim. 6:15.) Yes, as the words of the hymn express 'it so beautifully:

"We rejoice in the glory that's promised,
And the dawn of Millennial day.
They will walk 'mid the trees by the rivers,
With the friends they have loved by their side;
They will sing the glad songs of salvation,
And be ready to follow their guide."

Yes, indeed, the prospect is transporting, but as yet there is something to be done and we hear a beseeching command — "Reapers, hasten the gath'ring we pray." Before this glad time can come to all mankind, before the dead can come forth from their graves to find their part in Paradise—the earth made perfect during the Millennium—the Church of the Living God, who, while on earth gladly sacrificed all earthly interests and rights and ran, by God's mercies, for the privilege of reigning with Christ in the Throne of His Kingdom, must all be gathered to their eternal

Home above.

And prior to this, even while still tabernacling in the flesh in these last days of the Gospel Age, they are to be gathered in another way; gathered out of all sects and bondages of men, disdaining to have the mark of the beast, either in forehead or hand—out of Babylon, separate unto God in Christ. (Rev. 20:4; 18:4; 2 Tim. 3:5; 2 Cor. 6:14-18.)

This is the work brought to our notice in Matt. 13, “The harvest of the age.” For a long time in the earlier portion of the Gospel Age the good seed of the kingdom was faithfully sown. Yea, verily, there is little doubt that it has been sown in all the inhabited earth, for a witness unto all nations (Matt. 24:14) and now “the end of the age” is upon us. There is no further period of time to elapse before the end or harvest of the age occurs. As Jesus signalled the harvest of the Jewish Age in His day with the words, “Say not there are yet four months to harvest,” so we as certainly declare the field of the Gospel Age is already white unto harvest; yea, more, the harvest work is in progress, well advanced and nearing completion, for there are unmistakable signs of the approaching winter time of God’s wrath and fury upon all unrighteousness; a time, before which all the true wheat are exhorted to make good their escape from the “tare field” of Babylon. (Matt. 24:20.)

In the beginning, the sower (Jesus, the Son of Man, Matt. 13:37), sowed good seed in the field, but the enemy shortly afterwards sowed tares. Satan cannot be surpassed in the practises of deception, putting darkness for light and making light to appear evil (Isa. 5:20), but he is not able to deceive God’s faithful people, and his handiwork in the sowing of tares was soon noticed by the true servants of God.

Immediately came the question (Matt. 13:28), Shall we root them out? But again the wisdom of God foresaw how He could cause the opposition of the adversary to work out His purposes for good eventually, so He says, “No, let both grow together until the harvest.” So it has been, wheat and tares have commingled together throughout the entire period of the Gospel Age. And as with all weeds left undisturbed, the tares increased to the great numerical detriment of the wheat, until now, in the end of the age; that which was at the beginning a wheat field, has become a tare field, and as such is ripe and prepared for destruction, assembled in bundles for the burning.

In the beginning, the servants were anxious to receive the command to remove the tares in order to preserve the wheat field as such, but the Master allowed things to remain as they were, perceiving that the increase of the flourishing tares throughout the age could be used to wise purpose, for the testing, polishing and preparing of the true wheat for an abundant entrance into His heavenly kingdom. Moreover, He discerned the time when, at last, the field would be overrun with tares and then He would allow separation to begin. Instead of ordaining messengers to remove tares from the wheat field in the early stages of the Gospel Age He had sent forth messengers in the end of the age to traverse the field, reaping and gleaning such wheat as may remain, into the garner (the true Kingdom) and thus leaving behind an entire tare field bound together for burning.

Scripture reminds us that judgment begins at the house of God. It seems that there are some professing and well-meaning Christians who are not sufficiently strong spiritually, to hearken, without question, to the voice of the Lord from His Word. Unlike Paul, they confer much with flesh and blood, and instead of implicit obedience when the truth is seen, they waste much time “measuring themselves by themselves and comparing themselves among themselves.” (2 Cor. 10:12.) There are, undoubtedly, men who, for the greater part of their life, have earnestly, sincerely and sacrificially given of their time, energy and talents to sow the seed of the Kingdom, to preach the Word as they understood it, within the confines of the various systems of nominal Christendom. We are asked, What of these? We would hasten to point out that obedience to the voice of the Lord is paramount. If labor done sincerely unto Him was acceptable through long years in nominal Christendom’s connections, if now the Lord calls out of these connections because of dispensational changes, it is His arrangement. We are constrained to say respecting such as above, that if they were true (the Lord alone knoweth the hearts) we would expect them to rejoice in the light of present truth, when it was brought to their notice. However, our hopes and expectations along this line are sometimes not realised, whilst on the other hand a person young in years and with no visible past achievements of outward service to the Lord, is brought to a knowledge of the truth and is commissioned of the Lord to go forth as a reaper in this harvest time. The only explanation of this that can be given is the Scriptural one, that herein is that saying true, “One soweth and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored and ye are entered into their labors.” (John 4:37, 38.)

Both sowers and reapers who have been true to their Lord, faithfully fulfilling their mission according to the Divine Plan in its changing dispensations, will surely rejoice together when that Plan is finally consummated and its objective (the salvation of men) reached. As Paul so beautifully puts it, “Who then is Paul and who is Apollos.” What matters it who has sowed and who reaped; it is God that gave the increase and who planned the final end. Christians have been but God’s fellow-workers throughout the entire age, and every man shall receive his own reward, according to his own labor (1 Cor. 3:5-9), whether it fell to his lot to serve God in the early years of the Gospel Age, or whether he fulfils his course in the harvest or end of the age.

What we would have Christians clearly see, however, is that the nature of the work God requires of His servants has altered somewhat as the age progressed. As defenders of truth we cannot help but take the strongest possible exception to the false doctrines taught for many years by the nominal churches (some of which are the Trinity, the Immortality of the Soul, Purgatory and Hell Fire theories) and the great fallacy that through their agency as the kingdom of God on earth, the world was slowly but surely being won to Christianity. The impurity of the doctrines of the nominal churches and the irregularity of their practises is largely responsible for the condition of things in the world today, and foretold in 2 Tim. 3:1-5.

There is no doubt that we have been in the Laodicean period for some considerable time. (Rev. 3:14-17.) No real

student of the Scriptures will deny that this passage refers to the final state of apostasy of the professing church of God on earth, and our observations concur with prophecy that we are witnessing its fulfilment. We do not say that all within the nominal church systems are “tares,” although the Scripture leads us to believe that the majority are such. The true followers of the Lord are not interested in tares at all, but only in the “wheat,” that they may give them the special message which the Lord has for His own in this perilous time, and which is so splendidly elucidated in the Volumes of “Studies in the Scriptures,” of which the first, “The Divine Plan of the Ages,” cannot be surpassed for a Scriptural explanation of the terrible distress now world wide, and its glorious outcome with the dawning of the Millennium; and Volume 5, “The Atonement Between God and Man,” for a clear Scriptural understanding of many difficult subjects, such as the Trinity, etc.

“IF”

If I can make a straight path for the lame,
Or fan some smouldering faith to fervent flame;
If I may help some faltering foot to keep
The painful, narrow way, though rough and steep;
If Thou, dear Lord, wilt use me, even me,
To thaw some trembling soul more close to Thee;
If, when the end of all things is at hand,
My feeble efforts may help one to stand;
If I may live to make truth's message plain
Ah! then, 'twill ne'er be said my life was vain.

Paradise in Eden.

How Lost and How Redeemed.

(A Poetic Outline of The Redemption Plan.)

A very helpful poem booklet is now in stock for the benefit of our readers. It was announced in a truth paper in U.S.A., as follows:—”This beautiful poem may be briefly described as ‘The Divine Plan of the Ages in Verse.’ Its rhythm is superb and its message worthy of the cardinal features of the Divine purpose concerning human salvation. It contains 73 pages; four 8-line verse to each page; nearly 200 Scripture citations are given in footnote form, besides many pertinent quotations —withal giving a clear and beautiful significance to the poetic message as it unfolds, page after page.

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This is a 34-page booklet of poems by the author of “The Ten Camels” and based on the parable given by the Lord in Luke 15:8, 9.

It is a beautiful explanation of the truths of God's Word in poem form, and would be much appreciated by all who love and rejoice in the outworking of God's Plan

With heavy paper covers, it is supplied at 8d. (15 centR” per copy, post paid.

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Jehovah--The High and Lofty One.

THE Scriptures declare a "beginning of the creation of God." His qualities and attributes were the same then that they are now; for the Scriptures also declare His unchangeableness — "the same yesterday, to-day and forever."—Hebrews 13:8; Psalm 90:1, 2.

The completeness of the Divine perfection is such that companionship is not necessary to the happiness of Jehovah. The One who "inhabith eternity" is self-centred. The creation of angels and of man was indeed His pleasure, because, benevolently, He desires to do good, to give capacity for pleasure and to afford it opportunity for gratification. Furthermore, the highest good of His creatures calls for an exhibition to the full of all the elements of Divine character—Divine Justice, Love, Power and Wisdom.

Belief in Satan Logical.

The declaration of the Bible respecting the Father's Power is that "the eyes of the Lord (the intelligence of Jehovah) are in every place, beholding the evil and the good." (Proverbs 15:3.) This statement implies that there are things evil as well as good; things which God approves and things which He disapproves. This citation comes the nearest to a suggestion of God's omnipresence contained in the Scriptures.

The fact that the Lord has knowledge of all conditions of things is not out of harmony with the other fact that He permits conditions which He disapproves, and which He declares that He will ultimately destroy. "All the wicked will He destroy." — Psalm 145:20.

If we accept the great Divine promise that the Bible is the Word of God, then we are bound to accept the declaration that there is a being called Satan, that he is the "god of this world" (2 Corinthians 4:4), and that he now works in the "hearts of the children of disobedience." (Ephesians 2:2.) These words imply not only that there are evil principles at work in this world, but that behind them there are evil spirit beings, of whom Satan is the inspirer and through whom he is working.

Certain statements are made respecting Satan which could not properly be applied to a principle of evil, or to a working of error; as, for instance, Jesus declared that Satan was a "murderer" from the beginning—and a "liar." (John 8:44.) Errors and principles are not murderers and liars. It would be a misuse of language to make such application. Only an intelligent being can be a murderer or a liar. Hence the whole tenor of the Scriptures upholds the assertion that there is such a being as Satan and that he is in opposition to God.

If we were to suppose the everlasting continuance of Satan as a being, as an adversary of God, the matter would seem strange to us, because irreconcilable with our conception of Divine Power. We have the statement of the Scriptures respecting his reign and ultimate destruction. (Hebrews 2:14.) With this information we have a reasonable, logical thought on the subject. When we consider the Scriptural presentation further, that originally Satan was not an evil being, but that he made himself evil by the exercise of personal liberty and became the enemy of God, the subject seems to be clear and reasonable. In fact, this is the only rational solution to the problem of his existence.

To suppose that there is no Satan is to suppose that God has permitted His Word to deceive mankind in this respect, or that the Devil is a manifestation of God Himself — a position which is unthinkable. Nor is it logical to say that there is a Devil, an opponent of God, and at the same time to maintain that God is all in all, and omnipresent — everywhere present. But we do not find this latter statement to be Biblical. The Scriptural proposition is that at the close of the Millennial Age, when Christ shall have conquered sin and Satan, when Satan shall have been destroyed, and when the Kingdom of the Universe shall be in absolute harmony, then God will be all in all. (1 Corinthians 15:28.) To all eternity there will be no opposition to His will. There is opposition now, however, in many places and at many times. But ultimately, God will have full control.

The Omnipotence of Jehovah.

To say that God is all Power is sophistry of language which often misleads the one questioning as well as the one

attempting to answer him. The statement is not correct. If God is all Power, then He is not Love or Justice or Wisdom. He would thus be limited to the one great attribute of Power, or force. Such cannot be the thought entertained by any logical mind. It is, nevertheless, a form of statement that is often used, perhaps unintentionally, but very injuriously to the reasoning faculties.

The Bible nowhere says God is all Power. There is a marked difference between being power and exercising power. God is all-powerful. He has the ability to exercise power in any direction to the extent that He wills. If He had chosen, He could have so created Satan that he could not think or do other than in harmony with the Divine will; or He could have exercised His power to crush the Adversary and thus have destroyed him long ago. But He has permitted Satan to exist for six thousand years, in the sense that He does not restrain the Devil from doing evil. The Scriptures, however, tell us that God will eventually destroy him.

The scope of the exercise of Divine Power is the Universe, but it is difficult for our finite minds to comprehend the meaning of this word — Universe. Astronomers tell us that by the aid of photo-astronomy they can see nearly 125,000,000 suns — the centres of solar systems like our own, with supposedly more than a billion of planets more or less like our earth. These, we may assume, are in process of development, are in preparation for inhabitants, whom the great Creator will in due time provide. From the Scriptural standpoint, however, the great work of human creation began with our earth. What a boundless thought we have in the mere suggestion that the billion worlds are to be peopled, and that the lessons of righteousness and sin, of life and death eternal, now being taught to humanity, will never need to be repeated!

We stand appalled at the immensity of space and at the law and order which everywhere reign! We heartily assent to the words of the Prophet David, “Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard.” (Psalm 19:2, 3.) The person who can look upon this wonderful display of superhuman power and believe that these worlds created themselves, shows to the majority of us that, if he has brains, they are sadly disordered, unbalanced. Whoever, after mature thought, concludes that there is no God, that everything came to be what it is by chance or by the operation of some blind force — that person is described in the Scriptures in the following words: “The fool hath said in his heart, There is no God.” — Psalm 14:1.

As scientific instruments demonstrate to us the immensity of the Universe, we perceive that the Prophet used very moderate language indeed in his description of the majestic power and greatness of the Creator, when he represents Jehovah as weighing the mountains in His balance and holding the seas in the hollow of His Hand. (Isaiah 40:12.) From His standpoint, a thousand years are but as a watch in the night. (Psalm 90:4.) How insignificantly small we all feel in the presence of our God—No wonder some great men are inclined to say that humanity is too insignificant from the Divine standpoint to be worthy of the least consideration — much less to be objects of Divine care and providence!

The Omniscience of Jehovah.

To say that God is all Knowledge is also an inaccurate statement. If God were all Knowledge, how could He be all Power? God has all Knowledge, possesses all Knowledge. But this is a different matter. If we say, “The boy has a hoop,” we do not mean that he is a hoop. To be a hoop and to have a hoop are not the same. God is omniscient; that is, he knows all things. This very fact proves that He is a personal God. There can be no knowledge without personality. Knowledge implies cognizance of external things. Amongst the things outside the Divine Person are things both good and evil.

When we read that God created man in His own image and likeness (Genesis 1:26, 27), we may know that man is not God. He was merely made in the image of God. Because God is perfect, therefore the human being made in His image would be satisfactory to God. That human being had knowledge. But he neglected the Word of God, and thus he learned something by his neglect. What he learned is mentioned in the Scriptures. “He is become as one of Us (the Elohim), to know good and evil.” (Genesis 3:22.) This statement proves that God knows good and evil.

If God did not know evil from good, then He could not be our Instructor. By His laws, His principles, God sets before our minds that which is right and that which is wrong. Adam knew how to discriminate between right and wrong, but his disobedience increased his knowledge of both good and evil. In his fallen condition man cannot always determine between them. Therefore God gave Israel a Law, and man’s knowledge of that Law assists him to discriminate between good and evil.

One of old time said: “Thou art a God which hidest Thyself.” (Isaiah 45:15.) How true! As a result the world by wisdom knows not God. He is near in His Wisdom and Love, yet He can be seen only by those whose eyes of understanding have been opened. But we are glad that the time is coming when all the blind eyes shall see clearly. “As truly as I live,” says Jehovah, “all the earth shall be filled with the glory of the Lord.” “The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.” (Num. 14:21; Hab. 2:14.) Then all shall see what God hath wrought, and our temporary blindness will but accentuate the glorious brightness of His Wisdom, Justice, Love and Power.

“ God is Love.”

God is Love in the sense that the term Love represents the central principle of the Divine character. There is nothing contrary to love in God. The Scriptures do not teach that there is nothing except love anywhere — that God is everywhere and love is everywhere. But they teach that God is a loving character. This does not militate against the other statements that God is just, wise and powerful. But this quality of Love best of all represents the Divine Being. All of His Justice is in harmony with His Love. There is no exercise of Justice or Power in an evil sense, for all His

attributes work together for good to all His creatures.

The Scriptures encourage us to reason from the known to the unknown. They tell us that although God is so great, so wise, so powerful, He is also just and loving. And the more we consider the matter, the more reasonable the Bible description of the Almighty appears. His Power we see demonstrated. The Wisdom of One so great cannot be doubted. When we come to consider, Could One so wise and so powerful be unjust or ungenerous? Our hearts answer, No! No one is really great who is devoid of justice and love. So surely as our God is Jehovah, He must possess these qualities.

When we came in contact with the Bible, and particularly after we learned something of its teachings and got rid of the misrepresentations which gathered about it during the Dark Ages — then we began to recognize it as the Message of Jehovah to His creatures. It informs us that the great Creator of the Universe is not only Almighty and All-wise, but loving and kind, with justice as the foundation of His Empire. (Psalm 89:13, 14.) From the Bible we learn, too, that our Creator has been pleased to make us in His own image, in His own moral likeness, to the intent that we may enjoy Him and the fruits of His righteousness to all eternity.

All the Power, all the Justice, all the Wisdom, of God must be used in accordance with His own character, which is Love. It will therefore be loving Wisdom, loving Justice, which He will use toward all creation in the exercise of His loving Power for their good. He created man. He permitted Adam to disobey His Law, telling us that He knew in advance what man would do and that He permitted man to do wrong. — Isaiah 46:9, 10.

In permitting sin to enter the world, God had two ends in view. He purposed to give an illustration to the angels respecting the results of obedience and of disobedience. He also intended that the human family should gain a lesson from this experience. Thus we know that God's arrangement from the beginning has been for a resurrection of the dead. "As all in Adam die, even so shall all in Christ be made alive." — I Corinthians 15:21, 22.

If we were to take any fragment of Scripture as a basis for a system of doctrine, we would find ourselves either teaching universalism on the one hand, or claiming that God has no Wisdom, or that He purposed the evil, or what not. We would get into all sorts of confusion. But when we see the perfect adjustment of God's Justice, Wisdom, Love and Power, and realize that He has good purposes respecting the evil, that He has fully marked out what it shall do and what it shall, not do, either in its present influence, or in its ultimate influence, this gives us confidence in the character of God.

The Permission of Evil.

From only one standpoint can Divine Wisdom and Love be discerned in connection with the history of mankind. It must include the Age about to be ushered in — the period of Messiah's reign of righteousness. This will be the time when every member of Adam's race, sharing the penalty of sin and death because inheriting his weaknesses, will be set free from these; the time when the full knowledge of the glory of God shall be granted to every human being, and when a full opportunity will come to each, by obedience, to gain life everlasting.

The lesson thus far taught is the goodness and the severity of God—His goodness in bringing us into being, and His severity in the punishment of Father Adam's wilful transgression; also to both men and angels, Justice, unswerving Justice. The next lesson to be taught to God's intelligent creatures is that God is Love. The foundation for these lessons is already laid in the Ransom-sacrifice of Jesus, through and on account of which He becomes the world's Redeemer and Restorer. A few can believe this Message by faith; but not many have the ear of faith or the eye of faith. Only the saints are able to appreciate this great fact at the present time.

That which is now secret and understood only by the few is shortly to be made manifest to every creature in heaven and in earth. All will then see and be able to appreciate the great fact that the redemption accomplished by the sacrifice of Jesus is world-wide and means a full deliverance from the sin-and-death condemnation which passed upon Adam and all of his race, to all who will accept the same as a gift from God. The remainder will be destroyed in the Second Death.

The Second Death the Essence of Wisdom.

As for the Second Death, we easily see that if God created man in His own image, man must of necessity be a free moral agent; otherwise he would not be in God's image. If he was created a free moral agent, he must have the power or privilege to will wrong as well as right. If he exercise his power in the direction of evil, God has the power to destroy him. On the other hand, if he live in harmony with righteousness God has the power to grant him life to all eternity.

The destruction of the wicked in the Second Death is the essence of Wisdom. As to the declaration that God is too pure to behold evil (Habakkuk 1:13), the thought of the original seems to be that God's character is so pure and so righteous that He will not continue to behold evil. He will not permit evil to exist to all eternity, for this condition would not be pleasing to Him.

This very thought implies that there is evil to behold. If not so, how could He behold it? But this is all consistent with the Divine Plan. Ultimately all evil shall be destroyed. Ultimately all creatures which are "in heaven and on earth and such as are in the sea" shall be heard saying: "Blessing and honor and glory and power, be unto Him that sitteth upon the Throne, and unto the Lamb forever and ever." — Revelation 5:13.

Respecting Broadcasting.

There has been some response to the notice which appeared in June issue of "Peoples Paper" respecting the possibility of broadcasting the truth message in Australia, one offer of assistance in particular being considerable, should this form of witness seem good to undertake. However, it will be necessary to obtain further information before

this work could be decided, but if any other readers are interested in this proposition, we shall be pleased to hear from them as soon as possible. Further reference will be made in these columns as soon as there is something definite to report.

Notice.

The article on Revelation 7, which was to appear in this month's "Paper" has been held over till next month's issue.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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World-wide conflagration

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,

THE great world-wide conflagration still proceeds and has far exceeded any estimation in its horrors and barbarous cruelties and fulfilled the predictions of the prophets, such as Daniel 12: 1-4.

There are often expressions of surprise that our nation should be allowed such punishment at the hands of the godless nations and it may be well to consider why this should be. It is always easier to think of someone else being justly punished, than to recognise that our own doings are worthy of stripes. What does our history reveal if we look back a short time. Have we acted justly towards the smaller nations and those we have termed heathen nations. Britain has enjoyed more enlightenment than other lands, the Bible has been open to the people and the teachings have been available to all, the nation has called itself a Christian nation, but has England lived up to the principles of either justice or love?

There has been much injustice even in our own lands, the rich have always been able to oppress the poor and gain points in our law courts. When we think of the condition of labour only half a century ago, and note the conditions socially, as truthfully revealed in such writings as Charles Dickens, etc., we realize that notwithstanding great professions there was little application of Christian principles from a national standpoint.

If we view the religious portion of society how can we harmonize the fact that men professing to be followers of the lowly Nazarine and preachers of His Gospel to the poor, can live in palaces with servants to drive them about in coaches, and receive salaries even amounting to £15,000 per annum; yet He whom they call Master and Christ, "had not where to lay His head," and who said, "If ye will be my disciples go and sell all you have and give to the poor, and come and follow me."

In the year 1893 there was held in Chicago, Ill., U.S.A., a great Parliament of Religions, at which a learned Japanese Buddhist was invited to speak. The following is an extract from what he said:

"There are two reasons why Christianity is not cordially received. This great religion was widely spread in our country, but in 1637 the Christian missionaries combined with the converts caused a tragic and bloody rebellion against the country and it was understood that those missionaries intended to subjugate Japan to their own mother country . . . To those who accuse us that our mother country prohibited Christianity, not now, but in the past, I will reply that it was not from religious or racial antipathy, but to prevent such another insurrection. It is not entirely unreasonable that the terrified suspicion that Christianity is the instrument of depredation should have been aroused in the Oriental mind, when it is an admitted fact that some of the powerful nations of Christendom are gradually encroaching upon the Orient and when the following circumstance is daily impressed upon our minds.

-Since 1853 when Commodore Perry (U.S.A.) came to Japan . . . our country began to be better known by all Western nations. The new ports were widely opened and the prohibition of the Gospels was abolished, as it was before the rebellion. In 1858 the treaty was stipulated between 'America and Japan and also with European powers. It was the time when our country was under the feudal government . . . Diplomacy was quite a new experience to the feudal officers, who put their full confidence upon the Western Nations.

"According to the treaty we are in a very disadvantageous situation; amongst the others, there are two prominent articles which deprive us of our rights and advantages. One is the extraterritoriality of Western Nations in Japan by which all cases in regard to right, whether of property of person arising between subjects of Western Nations in my country, as well as between themselves and the Japanese are subject, not to Japanese law, but to the jurisdiction of the authorities of the Western Nations.

"Another regards the tariff which, with the exception of 5 per cent., ad valorem, we have no right to impose. We have no judicial power over foreigners in Japan, and as a natural consequence we are receiving injuries, legal and moral . . . Among many kinds of wrongs there are some which were entirely unknown before and entirely new to us 'heathen,' none of whom would dare to speak of them, even in private conversation.

"One of the excuses offered by foreign nations is that our country is not yet civilised. Is it the principle of civilised law that the rights and profits of so called uncivilised or the weaker should be sacrificed? Is it Christian morality to trample upon the rights and advantages of a non-Christian nation?

"You send missionaries to Japan and they advise us to be moral and believe Christianity . . . Our people are rather perplexed and very much in doubt about this advice when we think that the treaty stipulated in the time of feudalism is still clung to by the powerful nations of Christendom; when some years ago a Japanese was not allowed to enter

a university on the Pacific Coast of America; when a few months ago the School Board of San Francisco enacted a regulation that no Japanese should be allowed in the public schools there; when last year the Japanese were driven out in wholesale from one of the territories in the U.S.A., when our business men in San Francisco were compelled by some union not to employ Japanese assistants or laborers; when there are many men who go in procession hoisting lanterns marked 'Jap must go:' when the Japanese in the Hawaiian Islands are deprived of their suffrage; when we see Western people in Japan who erect before the entrance of their houses, 'No Japanese is allowed to enter here,' just like a board upon which is written 'No dogs allowed.' When we are in such a situation is it unreasonable for us intelligent 'heathen' to be embarrassed and hesitate to swallow the sweet and warm liquid of the heaven of Christianity. If such be the Christian ethics, then we are perfectly satisfied to be 'heathen'. . . I was the first in my country to publicly attack Christianity—no, not real Christianity, but false Christianity, and the injustice which we receive from the people of Christendom."

With such things in mind. Japan's great preparation for asserting her power and revenging the past may be less blameable than the cruel aggressiveness of Germany, yet we must remember that Germany was no less guilty of injustice towards Japan than either Britain or U.S.A.; yet she is allied with Germany at present and there is no excuse for Japan's cruel attack on China.

Notwithstanding all that may be said regarding Britain's past errors and that she is far from living up to Christian principles, yet there is no place in this poor sin-cursed earth where there has been and is more of law and order and proper liberty.

The whole present situation has been allowed to develop (in Divine wisdom) in order to punish the nations, particularly Christendom, for their sins, just as the Assyrians were allowed to punish Israel in days of old and the Romans to destroy Jerusalem, the Temple and the Jewish polity—even though the Jewish nation was the only people claiming to worship the true God and keep His laws.

The sins of Christendom are very similar to those of Israel. With Israel the leaders were not content with instructing the people in the laws and testimonies divinely provided, but added the Talmud, full of humanly constructed laws, regulations, formulas, ceremonies and traditions and the people fell away into ways of surrounding nations, idol worship and immoralities, so that the Lord declared in Isaiah 29: 13, "This people draw near me with their mouth and with their lips do honour me, but have removed their heart from me and their fear is taught by the precepts of men."

Christendom has likewise not been content with the pure teachings of our Lord and the Apostles. The leaders have also compiled the prayer book and its 39 articles and man made creeds, forms and ceremonies. The effect has been the "falling away" from the true faith and godliness (2 Thes. 2: 3) into the condition foretold in 1 Tim. 4: 1, 2; and 2 Tim. 3: 1-5;—worldliness, indifference and idol worship of money, positions, titles, etc., and while still claiming to be Christian there is utter neglect of a rest day and of Christian service and an ever increasing desire for selfish pleasures. With their lips they honour God but their heart is far from Him.

If Divine protection from the savage war of our day is to be sought and expected it must be accompanied by repentance, and endeavours to rectify the national, religious, moral and social conditions.

The Scriptures clearly indicate that just what the world is now experiencing would come to pass and would denote the end of this age and that the great "distress of nations" (Luke 21) and the great time of trouble such as never was, or ever will be (Matt. 24: 21; Dan. 12: 1) would be necessary to humble the hearts of men and lead them to feel after God and His righteousness and so be prepared for the long promised, better day, the "new earth wherein dwelleth righteousness." (2 Pet. 3: 13.)

The forces of evil will then be restrained and the spirit of Christ will take control—Christ shall reign instead of "the prince of this world" (or age). Instead of the spirit of jealousy, envy, strife and selfishness, there will be evident everywhere the spirit of brotherliness, peace and goodwill. There will be no more selfish national barriers or colour line prejudices and so no more wars and carnage. There will be the spirit of holiness, reverence and love, and no more lust and madness, no more curse. "God shall wipe away all tears from their eyes and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." (Rev. 21: 4.) That is the Divine New Order, "Behold I make all things new."

What Does It Mean?

I Peter 4:12, 19.

"It does not matter what it means, poor heart,
The dear Lord knows, to bear it is your part ;
Nor think some strange thing happens unto you
Which He would not allow so if He knew.
He does know. In His all-wise Fatherhood
He knows it, and allows it for your good.
He is not hard : you do not think He is
When in the dark you find your Hand in His ;
When it was light you tried to walk alone,
And thought the strength He gave you all your own.

“You did not ask what that last blessing meant ;
Just smiled and took it, satisfied, content..
You did not think it strange. You thought
He knew And planned the sweet surprise which came to you.
Tried one, then do you take life’s sweet and good,
Yet cannot trust that tender Fatherhood,
But think it makes mistakes whene’er it sends
Some hindrance which your eager haste offends?

“Or when He lets the wicked plot you harm,
And stir a whirlwind when you seek a calm,
You think it strange, this trial swift and keen,
And in your weakness ask, ‘What does it mean ? ‘

“I think the language of God’s heart would read :
‘I love My child, I note his slightest need ;
I long to prosper him in all his ways,
To give him quiet nights and peaceful days,
But if I do, he’ll lose himself and Me,
My outstretched hand he will not wait to see ;
I’ll place a hindering wall before his feet ;
There He will wait, and there we two will meet.

“I do it not in wrath for broken laws,
Or wilful disobedience, but because
I want him nearer, and I cannot wait
For him to come, for he might wander late.
My child will wonder, will not understand,
Still half in doubt he’ll clasp My outstretched hand ;
But when at last upon My heart he leans
He will have ceased to wonder what it means.’ “ —Selected.

Lessons from the Great Teacher.

THE childhood home of Jesus was Nazareth, although He was born in Bethlehem. The people of Nazareth would of course feel a certain sense of pride in their fellow-citizen whose fame was spreading throughout all Galilee and Judea. Hearing of the mighty works and wonderful teachings given at Capernaum, they not unnaturally said to themselves, Well, of course He will soon return to His own town and give us a sight of His wonderful power. And yet, they reflected, Is not this Jesus, whose mother and brethren we know, and who has for a long time been identified with Joseph’s carpenter’s shop?

They could scarcely believe what they had heard. How could it be that so soon after leaving home He had become so famous and so powerful? He never did such miracles in all the years that we knew Him, said they. They did not, of course, understand as we do that He received His power as a special benediction when He was thirty years of age, as a result of His full consecration of His life to the Divine service, that devotion being symbolized by His immersion in Jordan.

The Synagogue At Nazareth.

At length He came to Nazareth, It was on a Sabbath day. For long years He had been recognised as one of the few able to read, and had done the congregational reading of the Holy Scriptures. This was therefore just what they wished and expected Him to do on the Sabbath day of His return. He went into the synagogue and received from the custodian the scroll bearing the lesson, and read the lesson for the day.

Thus far all went well; but when Jesus began to comment upon passages of Scripture there was a commotion; first whisperings of disapproval, and finally an outburst of wrath against Him. Ay! they thought, this young man has quite lost His head since He left us! We know indeed that His people of Nazareth have a mean name throughout the country, that ours is reputed to be a mean city of little learning; but who would expect that one of our own citizens would return to our midst and tell us to our faces that we are not worthy of having an exhibition of His power — such as He has given to other cities and to their people!

Their pride and patriotism made them wild. They drove Him out of the synagogue with angry demonstrations. They insulted and jostled Him and led the way toward the rear of their city, not daring to lay hands on Him, but merely as

a mob gnashing upon Him and pushing onward in a direction in which they desired that they might lead Him to the brow of a hill, and then push Him over.

For a little way Jesus went, but then He turned and passed through their midst, overawing them by the dignity of His presence, and perhaps realizing that their course towards Him was merely a corroboration of what He had said respecting their unworthiness to have a share of the blessing of God which He was distributing.

The Truth That Angered.

What were the words that thus angered them? At first we read, "All bare Him witness, and wondered at the gracious words that proceeded out of His mouth." What, then, made the change? It was the plain declaration that because they did not appreciate Him enough, because they did not believe in Him fully, therefore it would not be God's will that He should perform any miracles for them. He backed up His statement with illustrations from the past which angered them still more. He said that in Elijah's day there was a famine in the land, and that Elijah was not sent to the widows of Israel, but to a widow across the border, in a Gentile city.

Again, Elisha was not sent to cleanse the lepers of Israel, but did cleanse a Gentile, Naaman. Alas, for the power of pride! "Pride goeth before destruction, and a haughty spirit before a fall." Instead of the people of Nazareth getting angry and resenting these things, they should have said, Tell us, then, of our faults and help us to overcome them. If God has blessings, surely we, as Israelites, may have our share, if we will but come into the right attitude of heart. Instruct and pray for us. But the proud cannot see their difficulties, hence the Scriptural declaration of the special favor and blessing to the humble.

The Lesson From Isaiah.

The lesson for that Sabbath was from Isaiah 61:1-3. It was an excellent text, and the sermon on it was from the very ablest of all teachers. The whole difficulty was with the heart condition of the hearers; and this is true of many a sermon and many a lesson. How His hearers should have rejoiced to know that they were living in the day of the fulfilment of these words! He had been anointed by the Father with the holy spirit, that He might declare good tidings to the poor. Surely many of them were poor and needy!

We read further that Jehovah sent Jesus to heal the broken-hearted. Oh, how those words ought to have appealed to all in that audience! How they would have appealed to any that were broken-hearted! The difficulty probably was that they were hard-hearted. Satan has hardened the hearts of mankind in general. God's promise is that under Messiah's glorious reign He will take away the "stony hearts" and give them "hearts of flesh."

The declaration further was that the blind would receive their sight, that liberty would be granted to the captives, that the bruised and injured would be healed, and that "the acceptable year of the Lord" would be proclaimed. These were indeed wonderful words of life! No wonder we read that "they wondered at the gracious words that proceeded out of His mouth."

"Deliverance To The Captives."

This part of the message might have been applied in part to themselves. Were they not captives, bound by the fetters of sin, bound also by the fetters and chains of heredity, sickness, imperfection and death? Were not some of them actually blind also, as respects the eyes of their understanding? Evidently the time for them to see had not arrived--they were not in the condition to receive the blessing of the anointing of their eyes of understanding. Were they not all bruised by the fall, imperfect, blemished, wounded, sore—mentally, morally and physically—and was not the Great Deliverer there to set them at liberty, in part at least, from these difficulties? Surely that was a favorable moment, and they were a favored people!

But the work that Jesus was doing was merely the proclamation of these things, with a few illustrations or examples of healing, etc. The real time for Him to accomplish the deliverance of the captives, the liberating of the sin-bruised, and the giving of sight to the blind, that all might sing the praises of God and appreciate His favor—these actual blessings belonged to the Messianic Kingdom time. What Jesus was doing was merely a foreshadowing of the great things to be accomplished future—"In the Times of Restitution of all things which God hath spoken by the mouth of all His Holy Prophets."—Acts 3:21.

Proclaiming "The Acceptable Year."

This brief expression, so little understood, pointed out the special work of Jesus, far more important than the miracles. The term, "acceptable year," or acceptable time, refers to this entire Gospel Age of more than eighteen centuries. It is "the acceptable time" in the sense that during this period God is willing, through the merit of Christ's sacrifice, to accept from amongst the sinners a Little Flock of joint-sacrificers to share with their Redeemer in His Kingdom.

No opportunity had been granted in the past to become dead with Jesus, to present their bodies living sacrifices, to walk in His footsteps, to fill up the afflictions of Christ, • to suffer with Him. The proclamation of this opportunity waited until Jesus had made His own consecration, and all who accepted His Message and became His followers did so under this invitation or proclamation. It was the privilege of becoming the sons of God by a begetting of the holy spirit. (John 1: 13.) The acceptance of these sacrifices began at Pentecost and still continues. Who can say how soon the door of privilege to offer acceptable sacrifices may close? Then the door to the High Calling, to the Bride class, will be shut—forever. Other blessings God has, but not other privileges than those of this Age for suffering with Christ and for participating with Him in His reign of glory.

Question Box.

Setting Members in the Body.

Question—What is Signified by God’s “setting the members every one of them in the Body, as it hath pleased Him”?—1 Corinthians 12: 18.

Answer.—In the present time there is a Church of Christ on probation. We sometimes say that we are members of the Church Militant; but to be a member of the Church Militant will not prove that we shall be in the Church Triumphant. Only those who are “faithful unto death” will be in the Church Triumphant. St. Paul, whom God had set in a very high position in the Church feared lest he might become a castaway. He said, “I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway.” (1 Cor. 9: 27.) Various privileges and opportunities are granted to us while in the flesh, and our acceptance in the end and our participation in the glory beyond will depend upon our faithfulness here.

The Apostle says that the various members, “fitly framed together, grow into an holy Temple in the Lord.” (Eph. 2: 21.) We may not use this figure too literally or we may get into confusion. The stones in the Temple differ to some extent one from the other. In what is called “random range work” building there are places for little stones and places for larger stones. This might, in some respects, represent our being a larger or a smaller stone in the Temple—representing the privileges or honor which we may have beyond the veil.

St. Paul also says that he was trying to do much more, that he was trying to have a larger share in the trials and self-denials, in order that he might have a larger share in the work beyond. This did not mean that he desired self-aggrandizement, or that he was either proud or self-seeking. And we shall not be so if we would attain that to which God would have us attain—the glorious character-likeness of our Master.

Jerusalem--Mother of us All.

Question.—In the text, “Jerusalem which is above is free, which is the mother of us all” (Galatians 4: 26), who are meant by “us,” and how is the spiritual Jerusalem the “mother of us all.”?

Answer.—The Apostle here uses a figure of speech which is common in the Scriptures, and in which a city is referred to as the mother of its inhabitants; for instance, “daughters of Jerusalem,” “daughters of Zion,” “Sodom and her daughters,” etc. The “us” class means the saints of God. The citizenship of the saints is in Heaven—in the Heavenly Jerusalem, which will not be built until the First Resurrection. By faith we look forward and speak of that promised condition and of our citizenship therein.

The Church is developed under the same Covenant-Mother as was Christ; for we are His members. His was a covenant of sacrifice. “Gather My saints together unto Me; those that have made a covenant with Me by sacrifice.” (Psa. 50:5.) The Man Christ Jesus entered into a covenant with the Father, which meant the sacrifice of His flesh, His earthly nature. As a reward for this sacrifice, the Father made Him a New Creature of the Divine nature—“far above angels,” constituting Him the Great Messiah who shall bless the world.

Carrying out the Father’s Plan, our Lord imputes His merit to such as now follow His example, and walk in His footsteps, performing the same covenant of sacrifice. If these are faithful, they will share in the great work of Messiah in blessing the world, and will constitute the New Jerusalem, the Millennial Kingdom. By faith we are its children. Even now, our citizenship is in Heaven.

That Whip of Small Cords.

(A note on John 2; 15.)

A MUCH misunderstood incident in our Lord’s life is that recorded by John as occurring during the early stages of His ministry, the cleansing of the Temple. A similar incident also took place much later and this is recorded by the other three evangelists, but it is the one spoken about in John’s Gospel which mentions the whip of small cords. The generally accepted impression is that Jesus, entering the Temple and finding it given over to all manner of merchant trading connected with the ritual sacrifices, made Himself a whip (more properly a flail or scourge) and drove out the traders by the use of sheer physical violence. This action, so contrary to the general tenor of His conduct and teaching, has been made the basis of arguments to the effect that the Prince of Peace sanctioned the use of violence and that in consequence the teachings of Jesus are not incompatible with the active prosecution of war between nations.

A brief study of the passage in question reveals the false premise upon which this conclusion rests. Jesus did not in fact assault the traders with His flail at all. He drove out the beasts--the cattle and sheep—and then returned to upset the money-changers’ tables and utter those burning words of denunciation which caused the guilty men before Him to slink out of the Temple. precincts, quailed and cowed under the fire of His indignation.

The Authorised Version is at fault in rendering the passage “When He had made a scourge of small cords, He drove them all out of the temple, and the sheep, and the oxen.” (Jno, 2; 15). The Revised Version corrects this mistranslation as follows: “He made a scourge of cords, and cast all out of the temple, both the sheep and the oxen.” This rendering is confirmed by the majority of independent translators, as may be seen by the following examples.

“All of them he thrust forth out of the temple, both the sheep and the oxen.” (Rotherham).

“So he drove all—both sheep and bullocks.” (Weymouth).

“He drove them all, sheep and cattle together.” (Moffatt).

The sheep and cattle were driven out, their owners being left to round them up as best they could; the money-changers, sitting to barter the pilgrims’ coins, of all nations, for the Jewish coin in which alone the Temple tribute could be paid, grovelled on the ground seeking to recover their ill-gotten and scattered gains; while the sellers of doves for the sacrifices of the very poor quickly carried their cages away as His piercing voice rang in their ears, “Take these

things hence: make not my Father's house an house of merchandise.”

The time was the Passover. Every orthodox Jew had within the past few days scrupulously searched his house for hidden leaven and anything else that might defile, and attended to his own ceremonial cleanliness that he might keep the Passover according to ritual. Now there appeared one Who took to Himself the role of a prophet in Israel and commanded men to cease from desecrating the Temple of their God, and with that inborn awe of a man who spoke to them in the name of God they hastened to remove themselves from the Court which they knew was defiled by their presence. The fact of Christ's indignation, joined to their own knowledge that their conduct was indefensible, was sufficient to empty the Court of the Gentiles of its trafficking crowd, and it was not until after the occasion had passed and the cupidity of these men once again overcame their temporary confusion that they began to ask of Him a sign—a miracle—to establish His right to act as He had done in claiming the authority of a prophet in Israel. —From “ Bible Students Monthly.”

Paradise in Eden.

How Lost and How Redeemed.

(A Poetic Outline of The Redemption Plan.)

A very helpful poem booklet is now in stock for the benefit of our readers. It was announced in a truth paper in U.S.A., as follows :—”This beautiful poem may be briefly described as ‘The Divine Plan of the Ages in Verse.’ Its rhythm is superb and its message worthy of the cardinal features of the Divine purpose concerning human salvation. It contains 73 pages ; four 8-line verse to each page ; nearly 200 Scripture citations are given in footnote form, besides many pertinent quotations —withal giving a clear and beautiful significance to the poetic message as it unfolds, page after page.

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**Volume XXV. No. 7 MELBOURNE, 1st JULY, 1942 Price—
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Resurrection of the Dead--At Christ's Return.

THE error of supposing that men are alive when they are dead lies close to the foundation of every theological error the world over. We have all erred in taking the guess of Plato instead of the Word of God, and we can get rid of our difficulties and theological entanglements only by retracing our steps. Notwithstanding all that has been said and written, calling attention to the words of the Scriptures, the question frequently arises, Do you mean to tell us that our friends do not go to Heaven immediately when they die?

That is exactly what we are endeavouring to demonstrate to be the teaching of the Bible. The Bible alone, of all religious books, teaches that a dead man is dead, and knows nothing, and that his only hope is in the Divine arrangement through Christ, by a resurrection of the dead—"both of the just and of the unjust.—Acts 24: 15.

When we remember that, according to nearly all the religious creeds and theories of the world, 999 out of every thousand pass immediately at death into most horrible sufferings, one would think that all would be glad to promptly accept the Bible testimony, that death is a dreamless sleep until the resurrection awakening. Why anyone should prefer to think of his friends and neighbours and the heathen millions as suffering torture, rather than to think of them as being asleep, is beyond our comprehension.

The fact probably is that selfishness has such a hold upon the masses that they care and think little respecting others than their near relatives and friends; and the same selfishness inclines them, with infatuation, to believe that they and their relatives, though no better than the rest of mankind, are special favourites of Heaven, and will be granted the reward of the saints, however unsaintly their lives may have been.

In harmony with this we find that when death invades a family circle this selfish egotism assumes that the deceased is acceptable to God as a saint, and wafted immediately to heavenly bliss—regardless of how unsaintly had been the life and how little of the spirit of Christ was ever manifested. The deception is reinforced by the Christian minister called to conduct the funeral service. Whatever he may read from the Bible to the effect that, if there be no resurrection, they that have fallen asleep have perished, his sermon is sure to give the inference that the deceased needs no resurrection, because he has not died, but has merely been transferred from a lower plane of life to a higher one.

Proof of this is not given and not asked. The proof is not given because there is no Scriptural proof to give. It is not asked because the people are not sufficiently intelligent on religious subjects to demand a reason and a proof for what is presented to them. The remedy for all this will come when we become more intelligent, more reasoning. No minister of Christ should be abashed to be asked the reason for his faith. St. Peter exhorted that every Christian should be so thoroughly informed respecting the Divine Message as to be able to give a reason to whoever would ask concerning his own faith and his presentation to others.

In John 14: 3 the Master says not a word about our going to Him, but quite the contrary—that He will come again and receive us unto Himself. This is in full accord with the teachings of the Apostles. Do they not tell that at the second coming of Christ the resurrection of the Church will be the first item in order; that then that which was sown in weakness will be raised in power; that sown in dishonour will be raised in glory; that sown an animal body will be raised a spirit body; and that so we shall ever be with the Lord? Do they not tell us that this will be an instantaneous change? Is it not styled an awakening from the sleep of death?

Hearken to St. Paul: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump (seventh trumpet); for the trumpet shall sound," "and the dead in Christ shall rise first; then we which are alive and remain shall be caught away together to a meeting with the Lord in the air." (1 Cor. 15: 51, 52; 1 Thess. 4: 16, 17.) How plain, how simple! That will be the first meeting of the Church with her Lord. All of her members dying before that time will "sleep," while those dying since that time will not need to sleep and wait for the glorious change. But, says one, does not the second coming of Christ take place whenever His holy ones die? Does He not immediately come to receive them unto Himself?

Surely only a very lame theory could seek to bolster itself up by such a perversion of the Scriptures. If Christ were

to come every time one of His saintly ones dies, would it not mean many comings instead of merely a second coming? And even if His faithful were very few indeed, does it not seem that this would keep the Redeemer busy coming and departing very often?

Only gross ignorance of the Bible could excuse any such misapplication of its teachings. Not merely one statement of the Scriptures bears upon this subject, but hundreds of statements of Scripture, by Jesus and the Apostles; and all these contradict any such thought.

“No Man Hath Ascended To Heaven.”

Hearken to Jesus' words, “No man hath ascended up to Heaven.” (John 5: 13.) Only the Son of Man has ever been in heaven. He has ascended up where He was before, with additional glory and honour. He is now preparing a place for His Bride class and preparing the Bride class for the place—the place of honour at His own right hand. He is overseeing her experiences and causing all things to work together for her good, that she at His Second Coming may be prepared and be accepted as His Bride and granted a share in His glory, honour and immortality.

It is in full harmony with this that a little later on the Great Teacher declared that all the dead are in the grave, and that at His second advent He will first call forth His faithful ones to the perfection of life; and later will call forth the remainder of mankind, not as yet found worthy of life, that they may have an opportunity, a testing as respects their worthiness or unworthiness of everlasting life on the human plane.

Hear his assurance again respecting His faithful ones that they shall share in His resurrection, the Chief Resurrection, to glory, honour, immortality, on the spirit plane. He said, “Blessed and holy are all they that have part in the First Resurrection; they shall be priests unto God and Christ, and shall reign with Him a thousand years.”—Rev. 20: 6.

Be it noted that in all these assurances the Church is spoken of as a class, all of whom will enter into glory together, at Christ's second coming, and not separately, as each may die. True, each has an individual trial or testing to determine whether or not he or she will be accounted worthy, or fitted for a place in the glorious Body of Christ, in the glorious Bride company, but the statement is repeatedly made that we shall be glorified together, that we shall have part in the one resurrection.”

David Not Ascended To Heaven.”

In full accord with all the foregoing is St. Peter's statement on the Day of Pentecost: “For David is not ascended into the heaven”; “his sepulchre is with us unto this day.” (Acts 2: 34, 29.) St. Peter's words imply that if King David had ascended to Heaven he would have no sepulchre on earth. Similarly, we might say of all of the Prophets, and of all other persons that, if once they ascended to the heavenly plane, they could not be said to have any sepulchre on earth, for the very thought connected with the word sepulchre is that of a personality awaiting a resurrection, awaiting deliverance from the state and condition of death. So the Scriptures always refer, not to a resurrection of the living, which would be an absurdity, but to a resurrection of the dead.

Note the connection in which the Apostle Peter uses this expression: “David is not ascended into the heavens.” He had just called attention to the fact that David prophesied of the resurrection of Jesus. In the prophecy he personated Jesus, and said, “Thou wilt not leave My soul in Sheol (Hades) nor suffer Thine Holy One to see corruption.” (V. 27.) St. Peter argues that this was not true of David, that he did see corruption, that his soul was left in Sheol, and is still left there, and will not be reclaimed until Messiah, in the resurrection morning, shall call him forth.

“Be With Me In Paradise.”

But, says some one, did not the dying thief go with Jesus to Paradise the very day in which they both died? And if so, does not this prove that all in harmony with God go to heaven when they die, whatever may be the condition of others in death?

No, we have made a stupid blunder and misinterpretation of our Redeemer's dying words to the thief. The wrong thought being in our minds we misinterpreted in harmony therewith. And our interpretation has done an immense amount of harm. Thousands of people have been encouraged to continue a life of sin, trusting that with their dying breath they may have the opportunity of saying, “God be merciful to me,” and then be immediately ushered into glory, honour and immortality, as joint-heirs with the Saviour, and in as honourable a station as those who “have fought to win the prize, and sailed through troubled seas” of trial and persecution and self-denial.

What a travesty of Justice to suppose such an application of this principle! For instance, two ungodly persons quarrel. Both draw revolvers and fire; one dies instantly; the other, the worse of the two, lives a moment, in which he says, “God, be merciful to me.” Then, theoretically, he passes into glory, while his victim, not having the opportunity for a cry for mercy, we are told by the same theory, is doomed to endless torture.

Note the circumstance. (Luke 23: 39-43.) Jesus hung between two thieves, one of whom joined with the multitude in railing at Him as an imposter, crying out, “Yes, if you be the Christ, save yourself and us from death.” The other, of better heart, honestly admitted his own guilt and the guilt of his comrade, but defended Jesus, declaring that He was innocent. Following this, he addresses Jesus. We paraphrase his words: “Lord, I have defended you against an unjust attack; remember this poor thief if you ever have an opportunity to do a kindness to me in return. I heard you before Pilate say that you have a Kingdom, but not of this Age; some heavenly Kingdom, I therefore presume. I know little about such matters, but from what I have seen of you I can well surmise you King of such a Kingdom. My request is, ‘Remember me, when Thou comest into Thy Kingdom.’”

To this Jesus replied, “Verily, verily (so be it, so be it, as you have asked)—verily, I say unto thee this day (this dark day, in which it would appear that I have not a friend in Heaven or on earth—this dark day in which I am crucified as a malefactor, a falsifier and a blasphemer—I say unto thee this day), thou shalt be with Me in Paradise.”

On the day of their dying all three went to Hades, to Sheol, to the tomb, to the state of the dead. The two thieves still remain there, and are amongst those mentioned by the Prophet Daniel when he refers to those “who sleep in the dust of the earth,” who will come forth in the resurrection morning. (Daniel 12: 2.) But Jesus arose from Sheol, from Hades, from the tomb, from the state of death, on the third day. He had not been to Paradise, for Paradise is not even yet in existence. He had not been to Heaven, for He had been dead. Let us hear His own words to Mary on the morning of His resurrection: “I have not yet ascended * * * to My Father, and your Father, to My God and your God.” (John 20:17). Could anything be plainer, simpler, more harmonious?

“Depart And Be With Christ.”

Ah, says one, I have great faith in St. Paul, and I remember his words: “I am in a strait between two things: having a desire to depart and to be with Christ, which is far better.” (Phil 1: 23.) If St. Paul expected to depart and be with Christ, why is it not reasonable to suppose that he did so, and that all others, at least of the saintly, at death so depart and pass at once into the presence and fellowship of Jesus?

Yet such a misunderstanding of St. Paul’s words and thoughts are excusable in view of the general trend of Christian thought on this subject for centuries, and in view of the error made in this case by the translators. We are not faulting the translators, because they had the erroneous thought firmly embedded in their minds and presumably were trying to make the Apostle here say what they conscientiously thought he ought to say.

But what we are interested in knowing is, What did he say on the subject?

Let us read the Apostle’s words critically. He was in a strait between two things—whether he would prefer to live and suffer further for the Truth’s sake, and assist the brethren, or whether he would prefer to die and rest from his labours. Between these two positions he had no choice. But there was a third thing----and if this had been a possibility—he would have had no difficulty in deciding----he had a real, positive desire respecting it; neither of the things which were possible to him would have stood in comparison at all, this third thing would have been so desirable.

Now what was this third thing? It was not to live and suffer and help the brethren, nor was it to die and be at rest from his labours. The third thing, according to a literal translation, is expressed thus: “I have a desire for the returning, and being with Christ, which is far better”—far better than either living under the present trying conditions or dying, sleeping, resting and waiting for the Kingdom.

But, says one, by what authority do you render the word depart by a word of very opposite meaning, namely return. We answer that we give this rendering on the authority of the Greek text. The Greek word is *anulaisi*; it is found in one other place in the Bible, and there it is rendered return. In this other case there can be no question as to the proper translation.—See Luke 12: 36.

Let us, then, dear fellow-Christians, turn from the follies of the Dark Ages, and take the inspired words of Jesus, the Apostles and Prophets, and have, indeed, “beauty for ashes, the oil of joy for the spirit of heaviness,” in respect of the understanding of the Heavenly Father’s Programme. Thus we will find fulfilled in us more and more the Master’s prayer: “Sanctify them through Thy Truth; Thy Word is Truth.”

Question Box.

Question.—Is there any way of determining our standing before God?

Answer.—The Apostle John says that “If our hearts condemn us not, then we have confidence toward God.” (1 John 3:21.) In order that we may begin to measure ourselves and our progress, to know whether or not we are pleasing God in the affairs of life, we must know first of all whether we have taken steps to come into His family. Have we made a full consecration of ourselves to do the Divine will? If we know that we have made a full consecration of ourselves, the next question should be, To what extent do I know God’s will, and to what extent am I seeking to do it? Do I use my time, strength, influence and all that I have, sacrificially, to the best of my ability, not counting my life dear unto myself? If we find that in a general way this is the course we are following, then there is every reason for us to have great satisfaction.

Then we find that the thing to be expected is that all those who will “live godly in Christ Jesus shall suffer persecution.” (2 Tim. 3:12.) If we find that we have not this witness of the Spirit, if we have no persecution, then we have not been letting our light shine out. This should not lead us into anything foolish, but we should examine ourselves to see whether we are laying down our lives in His service. If we find no suffering in the present time, it should be a cause of perplexity to us.

If we find persecutions, then we should make sure that our persecutions are not from any wrong which we have done ourselves, nor from busybodying in other men’s matters, but that we are suffering for the Truth’s sake, for the brethren’s sake. If we have these evidences that we have come into God’s family, if we are studying to know and to do His will, if we are having trials and difficulties in the pathway and are being rightly exercised thereby, we may count ourselves as His faithful people.

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Prophetic Fulfilments.

THE events of our day are continual reminders of the fulfilment of so much of Bible prophecy and which in turn enables the Lord’s people to determine to a large extent where we are on the stream of time, and what the future may

be expected to unfold, as one feature after another of God's Plan is carried out as a part in the grand programme which He has predetermined shall take place for the lasting good of all His intelligent creatures.

Sincere students of God's Word recognise the importance of endeavouring to understand at least an outline of the many helpful pictures given by our Lord in His last revelation to His Church, for their comfort and encouragement throughout the long period when sin has seemed to triumph—until He should return and gather His people to Himself, and then establish His reign of righteousness, as promised by the mouth of all God's holy prophets.

In the 6th and 7th chapters of Revelations we have a most wonderful series of pictures which were revealed by our Lord as He opened the seals of the scroll containing the Divine Plan of the Ages, as it has to do with the whole Gospel Age. To those acquainted with a clear outline of the conditions through which the Church of Christ has passed from the first century to almost the close of the 18th century, there is no great difficulty in fitting the symbols of the first five seals to this long period of time—each seal-picture following the previous one to form a connected outline of nearly 1800 years of events with particular reference to the Gospel Church.

The fulfilment of the events pictured under the sixth seal (Rev. 6:12 to 7:17) would seem to include what is taking place in the world to-day, as well as those events commencing with the French Revolution and continuing right down to the close of this present dispensation—the close of the Gospel Age, including the harvest, and “winter time” of God's wrath.

In verse 12 of chapter 6 the “great earthquake” should not be confused with that recorded in Rev. 16:18. This earthquake under the 6th seal seems to refer to the French Revolution which occurred towards the close of the 8th century. One has said of that upheaval: “In the symbolic language of Revelations, the French Revolution was indeed a ‘great earthquake’—a social shock so great that all ‘Christendom’ trembled until it was over; and that terrible and sudden outburst of a single nation's wrath, only a century and a half ago, may give some idea of the fury of the coming storm, when the wrath of all the angry nations will burst the bands of law and order and cause a reign of universal anarchy . . . A nation intoxicated with Babylon's wine of false doctrines in church and state, and long bound by priestcraft and superstition, there vomited forth its pollution and spent the force of its maddened rage. In fact, the French Revolution seems referred to by our Lord in His Revelation to John on Patmos as a prelude to, and an illustration of, the great crisis now approaching. It should be observed also that the same causes which operated to bring about that great calamity, are now operating to produce a similar, but far more extensive revolution, a revolution which will be world-wide.”

Concerning the other symbols in verses 12 to 14, our Lord's words in Matt. 24:29 seem to refer to the same time. While the literal fulfilment of the sun being darkened and the stars falling from heaven has occurred within the period covered by the 6th seal, this does not by any means complete this prophecy. Rather, the symbolic fulfilment is the most important. The sun as a symbol fittingly represents the Gospel light, the truth, and thus Jesus Christ. The moon as a symbol represents the light of the Mosaic Law. As the moon is a reflection of the light of the sun, so the Law was the shadow or reflection beforehand of the Gospel. The (twelve) stars as symbols represent the inspired teachers of the Church—the Apostles. The heavens represent the ecclesiastical powers of Christendom.

The writer quoted above well explains these verses as follows:—“Wherever we look we can recognise the fact that while God's consecrated people are being specially fed and enlightened at the present time, yet with the nominal Church it is not so. Its sun is being darkened; its moon is being turned into blood; and its stars are falling. The centre of the Gospel light has from the first been the cross of Christ, the ransom; and however boldly Papacy set up the competitive sacrifice of the Mass, the saints of God have always held fast to this blessed centre of all God's promises, and of all His people's hopes.

“As the sunlight of the ransom becomes obscured, so the moonlight of the Mosaic Law, which in its sacrifices foreshadowed the ransom, must of necessity become obscured also. It is no longer uncommon for public teachers to refer to the bloody sacrifices of Israel, required by their Law, as barbaric. Once when they saw by the true light of the Word of God, they appreciated the Apostle's statement that Israel's sacrifices were foreshadowings of ‘better sacrifices’ for sin; but now, refusing the antitype, the ransom, and denying original sin, and all need therefore of sacrifices for it—the typical sacrifices are repudiated also and esteemed barbaric. Thus the darkening of the gospel sunlight results in the darkening of the moonlight. ‘The moon shall be turned into blood.’ And Joel (2:10) adds that ‘the stars shall withdraw their shining,’ which signifies that when the Gospel light is obscured, and the Law comes to be regarded merely as a meaningless and barbaric ceremony of blood, then the teachings of the God-ordained twelve stars of the Church (the Apostles) will also fade from view—cease to be recognised guides or lights.

“God has appointed twelve apostolic stars for the Church; from these and the moon and the sun all the enlightenment of the Church was to proceed . . . But Papacy, assuming ecclesiastical lordship of earth, has placed or ‘ordained’ various stars, lights, ‘authorities,’ ‘theologians,’ in her firmament; and the various Protestant denominations have done likewise, until the whole number is innumerable. But God, while providing helps, evangelists, and teachers to His true Church has not ordained them with the authority of lights or stars. On the contrary, all of His faithful followers are instructed to accept as light only those rays of truth seen to precede from the sun and moon and twelve stars ordained for that purpose.”

Another of the symbolical signs in this passage is stated: “And the heaven departed as a scroll when it is rolled together.” The fulfilment of this feature we would look for in the present ecclesiastical heavens in connection with an attempt on the part of the Protestant and Roman Catholic divisions to unite that they might prevent the overthrow of the present order.

A news cutting from the Melbourne “Age” of last month is of interest in this respect. It stated as follows:—”A

deputation from the regional committee of the World Council of Churches, and representative of the Anglican, Presbyterian, Methodist and Baptist churches, the Church of Christ and the Salvation Army, waited on the assembly of the Congregational Union to explain the Faith and Order Movement, which aims at a union of churches throughout the world.

“Canon. Langley said the feeling was growing in the hearts of men everywhere towards a central consciousness of unity, and a desire to function together for the coming of His kingdom in the world to-day. That feeling of unity must be given expression to embody itself in a real Christian church, so that the world might see that the union was real. There was a large measure of sympathy and understanding with the world movement, even in the Catholic church. If the church could be united in its essential message there was great hope for the future.”

Religious people in general not discerning that God’s time has come for a change of dispensation, will ignore reason, logic, justice, and Scripture in defending the present order of things. It will be of little consequence then that the ecclesiastical heavens (the religious powers, Papal and Protestant) will have rolled together as a scroll. The combined religious power of Christendom will be utterly futile against the rising tide of anarchy when the dread crisis is reached. Before that great army (Joel 2:1-11), all the host of heaven (the Church nominal) shall be dissolved and pass away with a great noise. (2 Pet. 3:10.)

The verses 15-17 have reference to the closing scenes of this present order as they will affect the world generally—especially the leaders of nations and systems on the earth. A partial fulfilment may have been witnessed in the events of the past year or so, with the appeals of one country after another to the greater kingdoms (mountains) to save them from subjugation, though it is evident that up to the present there is little definite thought of the Lord’s hand being in this distress of nations. However, the words of verses 16 and 17 show that later it will be revealed, as expressed by Jeremiah, that “the Lord hath a controversy with the nations,” and so it will be that “the whole earth shall be devoured with the fire of God’s jealousy.” (Jer. 25:31; Zeph. 3:8.)

We rejoice that out of all earth’s travail will come “the desire of all nations” (Haggai 2:6,7.)

{Continuation of thoughts on Rev. 7, will appear in next issue.]

The Two Weavers.

As at their work two weavers sat,
Beguiling time with friendly chat,
They touched upon the price of meat,
So high, a weaver scarce could eat!

“What with my babies and sickly wife,”
Quoth Dick, “I’m almost tired of life;
So hard we work, so poor we fare,
‘Tis more than mortal man can bear.

“How glorious is the rich man’s state!
His house is fine, his wealth so great:
Heaven is unjust you must agree:
Why all to him, and none to me?

“In spite of what the Scripture teaches,
In spite of what the pulpit preaches,
This world (indeed, I’ve thought so long)
Is ruled, me thinks, extremely wrong.

“Where’er I look, howe’er I range,
‘Tis all confused and hard, and strange;
The good are troubled and opprest,
And all the wicked are the blest.”

Quoth John, “Our ignorance is the cause,
Why thus we blame our Maker’s laws?
Parts of his ways alone we know,
‘Tis all that man can see below.

“See’st thou that carpet, not half done,
Which thou, friend Dick, hast well begun?
Behold the wild confusion there;
So rude the mass, it makes one stare!

“A stranger, ignorant of the trade,
Would say, no meaning’s there conveyed;
For where’s the middle, where’s the border?
Thy carpet now is all disorder.”

Quoth Dick, “My work is yet in bits,
But still in every part it fits;
Besides, you reason like a lout;—
Why, man, that carpet’s inside out.”

Says John, “Thou sayest the very thing I mean,
And now I hope to cure thy spleen;
This world, which clouds thy soul with doubt,
Is but a carpet inside out.”

“As when we view these shreds and ends,
We know not what the whole intends;
So, when on earth things look but odd,
They’re working still some scheme of God.

“No plan, no pattern, can we trace,—
All wants proportion, truth, and grace;
The motley mixture we deride,
Nor see the beauteous upper side.

“What now seems random strokes, will there
All order and design appear:
Then shall we praise what here we spurned,
For then the carpet will be turned.”

“Thou’rt right,” quoth Dick; “no more I’ll grumble,
That this world is so strange a jumble;
My impious doubts are put to flight,
For my own carpet sets me right.”
—Selected.

Born Out of Due Time.

Last of all He was seen of me also, as of one born before due time.-1 Cor. 15:8.

ST. PAUL was discussing the resurrection of the dead. He realized that on that great fact rested the weight of the Gospel Message. It was easy enough to prove that Jesus had died, but to an incredulous world it was difficult to prove that He had risen from the dead; and whoever could not believe that great fact could not believe the other great facts which stand or fall with it. For instance, the Apostle presented that Jesus had left the heavenly glory and had become a Man for the purpose of meeting the demands of the Divine Law against Adam and his race, involved by him. He could show the reasonableness of this logic. He has proven that as the whole world was condemned to death through Father Adam’s disobedience it was absolutely necessary for an untainted life to be sacrificed in order to meet the penalty and to secure the release of the condemned race.

God Would Not Leave His Son in Death.

The Apostle had declared that Jesus had been faithful in His ministry in fully laying down His life and that the entire matter was pleasing and acceptable to the Heavenly Father. If so, surely God would not leave His Son in death, but would raise Him from the dead. This fact the Apostle had repeatedly enunciated, showing that our Lord entered into His glory and reward and ascended up where He was before—to perfection on the spirit plane.

But all these claims fell lightly upon some of his hearers, who claimed that it was much more easy to believe that Jesus never died at all, but merely transmuted, than to believe that He died for our sins and rose again for our justification; hence the Apostle’s frequent reference to Christ’s resurrection and his insistence upon it as absolutely necessary to Christian faith, for not only would the Heavenly Father’s favor toward the Lord Jesus thus be shown, but the bulk of all the holy prophecies would remain unfulfilled unless Jesus arose from the dead.

In other words, a dead Redeemer would be of no advantage; matters would be just as unfavourable for the sinners as though Jesus had never come at all. Additionally, if the resurrection of Jesus was a questionable matter, how could

those who disputed that great fact acknowledge the resurrection of the Church and of the world? St. Paul emphasises this also, declaring that “there shall be a resurrection of the dead, both of the just and of the unjust,” as a result of the redemptive work of Jesus — His dying for man’s sins and His resurrection to glory to carry out the blessings secured by His death.

“Last Of All He Was Seen By Me.”

Prosecuting his argument, the Apostle marshalled the whole chain of witnesses except the women who first saw the Lord on the morning of His resurrection. He says, “He was seen of Cephas (Peter); then by the remainder of the twelve; then of above five hundred brethren at once; later, He was seen of James; then of all the Apostles,” when He ascended. Then comes the text: “Last of all He was seen of me also.”

There is something pathetic in this reference to his own glimpse of Jesus. It called up the period of his own bigoted persecution of the Church. It reminded him of his own responsibility in connection with the death of St. Stephen, and of the blind hatred which led him to persecute inoffensive fellow-creatures, simply because they believed that Jesus died and rose again, the very thing which he was now trying to testify to all having the hearing ear.

His memory went back to the madness which he had manifested in pursuing Christians even to Damascus, haling them to prison. Again he saw the great, blinding light from heaven, above the brightness of the noonday sun, his fall to the earth, and heard the voice speaking to him, saying: “Saul, Saul, why persecutest thou Me?” (Acts 9:19; 26:12-19.) Again he remembered his astonishment at learning that those whom he had persecuted were not renegade and deceived Jews, but highly esteemed and acknowledged by this Great One, a glimpse of whom felled him to the earth. Ah, that was a wonderful sight! If Messiah was so great, so glorious, so powerful, he could believe in Him, he could reverence Him.

The objection which all Jews had to Jesus, and what they considered absolute proof that He was not the Messiah, was His apparent weakness, His apparent inability to accomplish the things foretold by the Prophets. They said: It is foolish to think of a man without an army and without wealth claiming to be a king. It is still more foolish for Him to claim that He is the Messianic King, who is to be above all kings, and before whom every knee shall bow and every tongue confess. They said, therefore, that Jesus must either be beside Himself, crazy, or else He was seeking to deceive the people and temporarily create a little commotion of popularity.

To them it seemed that when He was crucified a demonstration had been given that He was not the Messiah. Was not the Messiah to live forever, and was He to reign successfully as King of kings and Lord of Lords? Was it not, therefore, proven that any man whom the Jews or the Romans could crucify, could put to death, must have been an imposter? They considered the matter proven to a demonstration. The persecution of the followers of Jesus was merely with a view to stamping out a new religion, which, it was feared, would do harm to Israel in that it would call in question the hopes of Israel respecting a coming King and His Kingdom. Thus Saul of Tarsus had felt himself fully justified in persecuting all of that way of thinking — for “the good of the cause,” as so many persecutors have said.

A New View Of Matters.

The honesty of Saul of Tarsus led him to be just as honest after he got his eyes of understanding open as he had previously been with them closed. It took him a little while to get the proper focus; then he saw and could explain to others the necessity for the death of Jesus and how He was typified in the sacrifices of the Law and how the Divinely arranged Plan had made this great sacrifice in order thereby to more fully show forth the Divine Justice, Wisdom, Love and Power.

Now he saw, not only the need for Jesus to come in the flesh and to give Himself a ransom-price for all, but he saw equally the necessity for His resurrection, not in the flesh, but in the spirit, that He might be a fully qualified Ruler and Saviour—not only to save His people from the Romans, the Assyrians, and from all other human enemies, but also to save them from Satan, from sin, from sickness, from sorrow, from death. Ah, now he saw how great Messiah must be in order to meet the necessities of the case!

The matter changed immediately in his mind; instead of a human Saviour and Messiah and an earthly King, God had prepared a Heavenly One, partaker of the divine nature, glorious, far above angels, principalities and powers and every name that is named.” Now he saw that the sufferings of Jesus had a twofold value. First, they were necessary for man’s release from the death sentence, and, secondly, they were necessary as a demonstration of the loyalty of Jesus. Now he saw that God, in preparing to bring many sons to glory, determined first to prove the loyalty of Him whom He had invited to become the Captain of our Salvation, and that this was done by the arrangement which necessitated Jesus’ death.

The climax of the argument was reached when he found that God not only had raised up Jesus from the dead, but that additionally He had bestowed upon Him the glory, honor and immortality of the divine nature, of which Saul had a demonstration or proof in the blinding flash of light to him alone, “I am Jesus, whom thou persecutest.” which felled him to the earth, and in the voice which said

Crown Him Lord Of All.

We like to think that, as we were once blinded to many of the precious truths of God’s Word, so it is with many others whose eyes of understanding have not yet opened. We like to think of St. Paul’s experiences, his sincerity, even to hatred and persecution, and then his loyalty, even to stripes and imprisonment and death. We like to think of him as exemplifying possibly a large class of the opposers of the Truth.

We like to hope that all they will need to bring them into line with God’s arrangements and to make them loyal servants of righteousness will be the great light which will shine forth resplendently very soon, when the due time

shall come for Messiah to take to Himself His great power and reign — when His elect Bride shall have been completed and glorified with Him. We like to remember the words of the Lord through the Prophet respecting that glorious Epoch: “Then shall the eyes of the blind be opened, and the ears of the deaf be unstopped; then shall the lame man leap as an hart and the tongue of the dumb sing” — in that day.

Where would Saul of Tarsus have ended his career if the great Redeemer had not interposed for his help? And how poorly we would have fared and how little of the Light Divine would we have seen if Divine providence had not helped us in various ways? And so with the world. It is beyond our power to give the hearing ear or the seeing eye. This is the work of the Great Physician, and His day for healing and blessing and uplifting the world we perceive to be nigh, even at the door.

Ah, yes! Now we can see that the little opening of the eyes and unstopping of the ears and healing of the lame accomplished at our Lord’s first advent merely foreshadowed His coming glory and much greater work. Now we can see a reason why so many of His mighty works were done on the Sabbath days — because they were all prophetic, as the Sabbath days themselves were prophecies of the great Thousand-Year Sabbath of Messiah’s glorious reign, during which all of humanity who will may enter into His rest — rest from sin and from Satan and from everything that would hinder them from a full return to the Heavenly Father’s love and favour and to everlasting life.

Now we see that the great work of that thousand-year Sabbath will be the healing of the morally lame and the giving of sight and hearing to the minds now blinded and deaf under the evil influences of the great Adversary — “the god of this world [who] bath blinded the minds of them that believe not.” — 2 Cor. 4:4.

One Born Before The Time.

Many have remarked at the peculiarity of St. Paul’s statement that he saw the Lord as one prematurely born. But, if at first the statement was dark and puzzling, now it is luminous and enlightening. His thought is this: the time for giving ocular demonstrations of the Lord’s resurrection had gone by; the next manifestation of Him is to be to His saints, and after that to the world. Thus we read: “We shall be like Him, for we shall see Him as He is” — made like Him by our resurrection change from the human conditions to the spirit conditions; yea, to the divine plane.

Strictly speaking, then, the experiences of Saul of Tarsus were out of the ordinary. No one else than he alone, not even the saintly, were -to see the Lord before their resurrection change, in the end of this Age. When, therefore, he saw Jesus, he saw Him before the time — more than eighteen centuries before the time. Moreover, he saw Him as one born before the time — as one resurrected before the time. We are to have in mind the Scriptural use of this word born — that the Church must all be begotten of the holy spirit in order to experience the resurrection birth.

Thus, concerning our Redeemer’s resurrection, we read: “He was the First-born from the dead”; and again, “He was the First-born of many brethren.” So the hope of all of God’s people is that the begetting of the holy spirit in the present time will be followed by the resurrection birth, which St. Paul describes in this same chapter, saying: “It is sown in weakness, it is raised in power; it is sown an animal body, it is raised a spirit body.”-1 Cor. 15:43.

With these things before our mental eye we see the meaning of the Apostle in the words: “He was seen of me, also as of one born before the time.” He was not thus seen by the other Apostles. They saw Him merely as He appeared — sometimes in one form of body and with appropriate clothing, at other times in another form, and with diverse clothing. He appeared and disappeared, but they did not see Him, the New Creature; they saw merely the various forms in which He appeared. But St. Paul saw the Lord more nearly as all the saints shall see Him when they shall be born from the dead by the glorious resurrection change.

Church’s Glory To Be Greater Than That Of The Angels.

One great difference between the effect of what Saul saw and what the entire glorious Church will see in the resurrection is that Saul’s eyesight was injured by the sight; besides, he saw nothing very distinctly — merely a blinding light, which the voice explained to be the appearance or manifestation of Jesus. Far more precious will be the experiences of the Church. Before beholding Him who is declared to be “the express image of the Father’s person,” “whom no man hath seen nor can see, dwelling in light which no man can approach unto” — before this, we shall have been changed, glorified. This will enable us to see Him as He is, for the glory of the Church will be like to the glory of her Lord, and superior to the glory of the angels.

While heavenly glory does not consist exclusively of brightness, nevertheless the Scriptures everywhere seem to associate bright-shining with the heavenly ones, and would imply that the higher the station and rank the brighter will be the sheen, the glory. Thus the glory of the Heavenly Father is represented as being so great that few could endure it; and angels and seraphim are represented as veiling their faces before the Divine glory, which so greatly transcends their own.

It should not, therefore, surprise us that the Scriptures everywhere represent that our Lord Jesus and the Church, “made partakers of the divine nature” (2 Peter 1:4), will have a great honour and brightness, far above that of angels and all others except that of the Heavenly Father. As the Lord Jesus was able to veil the glories of His person and to appear as a man after His resurrection, so undoubtedly He could do as respects the world, during the thousand years of His Messianic Reign.

And, similarly, it would be possible for the Church to appear as men with the glory veiled. It might appear at first as though this was what was signified through the Mosaic type when Moses, representing Messiah in glory, came down from the mountain, his face radiant, but veiled for the sake of the people. Our thought, however, is that Jesus and the Church will never thus appear in the flesh as angels have done in the past, but that on the contrary the Ancient Worthies, perfected on the human plane, will be their agents and representatives in all communications with mankind.

Thus, “the Law shall go forth from Mount Zion (the Spirit Kingdom), and the Word of the Lord from Jerusalem” (the earthly Kingdom), to every nation, people, kindred and tongue, that all may be blest if they will and attain everlasting life.

To Readers Overseas.

In view of the fact that mails are now uncertain and fail to arrive from time to time our oversea brethren are advised to keep a copy of all particular items mentioned in correspondence, and especially the numbers of Money Orders or Drafts forwarded. This information could then be sent later should acknowledgment of any previous communication not be received from this office within reasonable time.

Pilgrim Way Ended.

Word has come to hand from Adelaide of the passing of our elderly Sister Brayley at the age of 92 years. Our late sister had retained her mental vigour until a few weeks prior to her passing. It would be about the year 1918 when our dear sister first saw the clear unfoldment of God’s wonderful Plan. The twenty-four years of her consecrated life reveals many helpful lessons to fellow-pilgrims in the heavenly way. Hers was a life of patient persevering effort to grasp and assimilate the precious truths of God’s Word. Always eager to discuss the truth and hear the message read, she never missed an opportunity of meeting with the brethren. Her chief desire was to grow more in grace and in spiritual knowledge and understanding.

Our dear sister’s earnest effort to follow the Master’s footsteps is worthy of emulation. May we all strive to finish our course as she did, full of faith and trust in God, and love of and for righteousness.

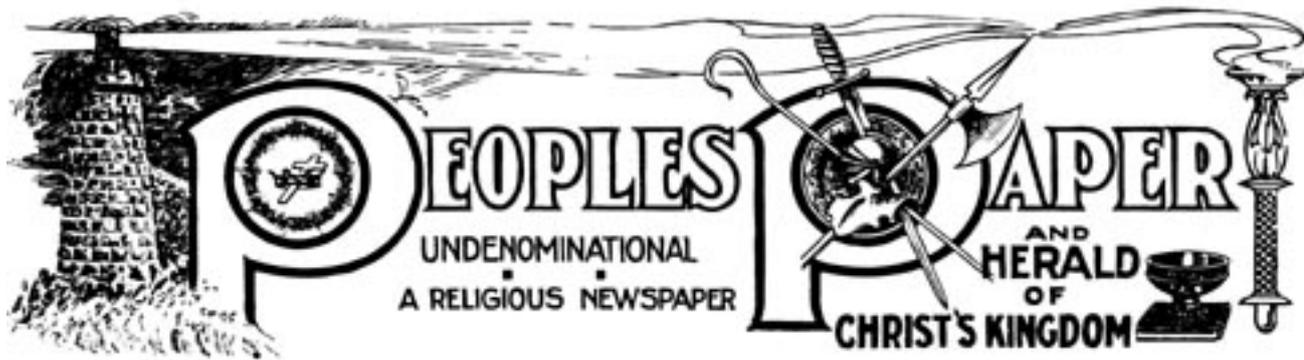
If on a quiet sea
Toward home I calmly sail,
With grateful heart, O God, to Thee
I’ll own the favouring gale.

But when the surges rise,
And rest delay to come.
Blest be the tempest, kind the storm,
Which drives me nearer home.

Soon shall the waves and storms
All yield to Thy control ;
Thy love will banish all alarms,
And darkness from my soul.

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Christian Growth.

(CONVENTION ADDRESS)

THE law of growth or development from one stage to another is noticed in all of God's works. The universe itself is subject to this law; in the creation of our earth and its preparation for man's habitation we trace the operation of the law of growth. It appears to be the method God uses in all His works — to bring them to their grand completion through various stages of development or growth. When the wheat seed is planted and germination takes place, we notice first the tiny blade peeps through the ground and after a certain period of development the plant gains in strength and vigor; later comes the ear which bears the grain, and still later the ripened, golden grains.

We see this law of growth everywhere around us, in plants, trees and animals, and in human beings, and also in the New Creation. It is the growth of the New Creature, or in other words "Christian growth" in which you and I are particularly interested. During this Gospel Age God is making selection of a certain class, the members of which have come to a condition of hunger and thirst for righteousness. Having turned away from sin they are pointed to Christ as their Saviour. Faith in His atoning sacrifice lifts the load of sin and condemnation, and when such come to the point of full consecration of heart and life to God, they are begotten of the holy spirit to newness of life. (Eph. 1:13; John 1:13.)

This new life is to grow; the newly-begotten will is to direct the course of conduct. Our wills having been given to the Lord, we accept His will instead of our own. God's will for us is revealed in His Word; so, we see how essential it is that we earnestly search the Word and seek the guidance of the holy spirit that we may come to understand more and more what is the good and acceptable and perfect will of God. In order to grow in Christian character we must have a good strong faith in God, a faith that will not question His goodness and wisdom and power. We will also need the spirit of willing obedience, so that we may co-operate with God in putting away those things of the world and the flesh that are contrary to His will and putting on the graces of the Christian character — the fruits of the spirit. (Eph. 4:22-24; I Pet. 2:1, 2.)

The Word of God contains the food and if we use this food properly there will be growth — progress both in knowledge and in Christian grace. Knowledge of course is necessary, but we must be careful to use our knowledge of the Word in the right way. Knowledge is a means to an end; it is intended to assist us to know God better, to become acquainted with His plans and purposes, so that we can co-operate more intelligently with Him. We must not allow ourselves to become puffed up with false ideas of the importance of our knowledge. Knowledge, not accompanied with love will puff us up, but knowledge combined with love will edify—build us up in character. Surely the more we come to know God, the more humble we shall be, because we will see our own insignificance by contrast with His glorious perfection.

How grand is the purpose of God in respect of the call and preparation of the Church, the New Creation. Many different names or terms are used to describe this class of called-out ones. They are called "the Church of the living God" (I Tim. 3:15), "the Church of the First-born" (Heb. 12:23), etc. They are also called the Body of Christ, of which our Lord is the Head. (Eph. 1: 22, 23.) Again they are referred to as the "Bride of Christ" (Rev. 21:2, 9; 22:17). In Luke 12:32 they are called "a little flock," and in Acts 15:14 they are spoken of as "a people for His name." Our Lord Himself referred to His true disciples as "branches" in the vine — "I am the vine, ye are the branches," He said. (John 15:5.) Mal. 3:17 refers to this class as the Lord's "jewels," margin "special treasure." The Apostle John refers to them as "sons of God" (I John 3:1-3); and in I Pet., 2nd chapter they are spoken of as stones —living stones to be built up into a spiritual house. Verse 9 speaks of them as a "royal priesthood, a holy nation," etc. in I Cor. 3:9 Paul says — "Ye are God's husbandry (Diag. God's farm) ye are God's building." What food for thought is furnished us by means of these different definitions used in the Scriptures to convey to our minds a realisation of our wonderful call and the relationship which is ours as "heirs of God and joint-heirs with Christ," in the outworking of the Divine Plan of the Ages,

This relationship, this association of fellowship, existing between Christ the Head, and the Church His Body, is not generally understood or appreciated. How few there are in all the great mass of professing Christians who are able

to grasp the full understanding of this “mystery.” And even to-day there are those who, at one time seemed to have clear understanding of the Church’s share with Christ in the great sin-offering, but for some reason have now lost their appreciation of that feature of present truth. They deny that the Church could in any way be regarded as a sacrifice. Such Christians have surely overlooked the import of the Word of the Lord through the Apostle Paul who said, “I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service.” (Rom. 12:1.) And again, how clearly Paul presents this great truth in Rom. 6:10, 11. Just as Christ died unto sin — on account of sin — (i.e. for the putting away of sin) so the true church is exhorted to “Likewise reckon yourselves to be dead unto sin” (on account of sin).

We see, then, how favored we are, to have the clear unfoldment of God’s wonderful plan in these days. Our Lord said to His disciples, “Blessed are your eyes for they see and your ears for they hear,” and do we not share that blessedness, inasmuch as we have been permitted to see and appreciate the deep and blessed truths concerning our Lord’s presence, and the harvest work in progress, and our sharing with Christ in His sacrifice and suffering at the present time, and the consequent hope of sharing with Him in the grand work of the Kingdom soon to be established.

The appreciation of the present truth is indeed a favor — a rich blessing from the Lord and we see the necessity for holding fast to the truth and endeavoring to assist others to do the same. We are living in a day of testing. The hour of temptation which is to try them that dwell upon the earth is surely with us. We may expect that our appreciation of present truth will be tested. Our great adversary will try to confuse us if he can; he will try to lead us astray from the truth, and if he cannot do it by one means he will adopt another, trying to unsettle our faith and our understanding of the truth, or to sidetrack us, diverting our attention from the main issues of our calling and to get us busy with matters of minor importance, thus trying to move us away from the hope of our calling. How carefully we need to walk. Well did the Apostle Peter write: “Be sober, be vigilant, because your adversary the devil, seeketh whom he may devour. Whom resist steadfast in the faith.” (1. Pet. 5:8, 9.) And how faithful is Paul’s admonition in Rom. 12:3, addressed “to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith.”

In order to gain the prize set before us, we must not only resist the adversary, but we must overcome the world and its enticements, and we must bring our thoughts and words and doings into harmony with the will of God as fully as this is possible to do in an imperfect body. The Scriptures show us that only those who have developed the characteristics of the Christ-like character will be granted a share with Christ in His Kingdom. Many different figures are used in the Scriptures to illustrate the work which the Lord is doing during this Gospel Age — the great work of the call and preparation of the Church —and while it is shown that the great transforming work which is to take place in each and every one of the overcoming Church is the work of God’s holy spirit, yet it is also clear that each true disciple of Christ has much to do in the matter. Having placed ourselves in the Lord’s hands at the time of our consecration we are no longer to seek our own will in anything. The true overcomers are those who have become “beheaded for the witness of Jesus and for the Word of God.” They are willing to “follow the Lamb whithersoever he goeth.” They follow Him in the narrow way of self-denial and sacrifice; they follow Him in the sense that, having received of His spirit of love for God and obedience to His will, they earnestly seek to know and do that will. Christ said: “I come to do Thy will, O God.” We have come to, the place where we realise that we are not our own, we are bought with a price, even the precious blood of Christ. (See 2 Cor. 5:14, 15.)

Those who have come into Christ are New Creatures, and in many ways the Lord’s Word appeals to us to live and walk in harmony with the spirit of our begetting. The Apostle tells us that “old things are passed away . . . all things are become new.” By the aid of God’s holy spirit the consecrated Christian gets a new will, a will to do God’s will; he gets a new outlook on life and realises that from henceforth the present earthly life and the earthly body are to be used in the Lord’s service and for the glory of God. In Romans 12:2 the Apostle gives us instructions as to how we should live, after having taken the step of full consecration. He says: “Be not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God.” The aspirations of the new will are toward the heavenly things, and the mortal body must be brought into subjection to the new mind. This is where the great battle of every true Christian must be fought and won by the Lord’s grace and strength. The Christian life from start to finish is a life of faith — “We walk by faith, not by sight,” says the Apostle. Again he urges us to “fight the good fight of faith.”

The New Creature is responsible to the Lord for the words and doings of the mortal body. So, we see the necessity for the daily scrutiny of our hearts and lives. The Apostle says, “If we would judge (i.e. examine) ourselves, we should not be judged.” (1 Cor. 11:31.) If we fail to judge ourselves, then the Lord will take us in, hand for corrections. In 1 Cor. 9:24, the Apostle likens the Christian pathway to a race — “So run that ye may obtain.” (vs. 25-27.) •

Writing to the Philippians (ch. 3, verse 14) the Apostle says that the one great purpose of his life was to be found pressing on toward the prize of the high calling in Christ Jesus. Also in Hebrews 12:1, he exhorts us to “lay aside every weight (every unnecessary hindrance) and the sin which doth so easily beset us, and let us run with patience the race that is set before us.” We all know how a runner will put off his heavy clothing so that he can make speedy progress; so, we must consider carefully what are the things in life likely to hinder us in our spiritual progress, and then lay them aside. We want to “touch lightly the things of this earth, esteeming them only of trifling worth,” as compared to the glorious things that God has in reservation for those who love Him more than all things else.

There are some good lessons for us in the Parable of the Sower. (Mark 4: 1-20.) The “Seed” represents the Word, the “ground” is the heart into which it may enter. The seed is all good, and given proper conditions it will grow. Everything depends upon the nature of the ground, or in other words, the condition of the heart.

The “wayside” hearers are those upon whom the message of the truth seems to make no impression. They fail to understand it, because they do not take time to give it proper consideration. Their minds and hearts are evidently preoccupied with other things and so there is no fruitage. This does not mean, however, that all such people are to be forever lost, but they lose the wonderful opportunity of the high calling of this age.

The stony ground represents another class. The Word seems to take root and springs forth; they make profession of being disciples of Christ, but they do not develop the graces of the Christ-like character. Evidently the heart is too hard and selfish, the narrow way of sacrifice does not appeal to them at all, and they do not, therefore, go on to make consecration of their lives to God. They would be Christians if the way were not so narrow. They “receive the grace of God in vain.” It is only “through much tribulation that we may enter the kingdom,” and they are not prepared for that; they count the cost and think it too much, not realising the wonderfulness of the “high calling of God in Christ Jesus.”

The thorny ground describes a different class; the ground is good because the thorns grow abundantly. The thorns will hinder, but the ground can produce good Christian characters. The matter is to be decided as to whether the thorns are to be left to flourish, or whether they are to be uprooted and thus better growth of the “seed” be permitted. Both the “seed” and the thorns cannot well grow together. This represents how many who receive the great invitation to be “children of the Kingdom” gladly respond and give their hearts to the Lord in consecration to be “dead with Christ,” that they may “live with Him,” and yet many of the old ways and desires still cling to them; things of the world and its socialities, the flesh and its likes and longings are not thoroughly cast off and therefore are obstacles continually hindering progress in the Christian life.

There would seem to be many in this condition. There are many around us in Christendom who seem very earnest, and are even busy in good works, preaching and teaching, etc., yet enjoying the honor of position, even the honor of men in respect of their good works. How many are there who, while trying to be true Christians still have great ambitions to be rich and have the honor of this world in being prominent even in good social works. How many are taken up with pride of home and with cares of this life, and thus they are unable to bring forth a full fruitage. We cannot give our time, strength and influence to worldly matters and at the same time “make our calling and election sure,” to a place with Christ in His throne. Jesus said, “Whoever would be my disciple let him take up his cross and follow me.”

The “good ground” we notice varies in its productiveness — thirty, sixty and one hundred fold. The greater the fruitage the greater will be the Lord’s pleasure and the reward. The good ground represents “those who hear the Word and understanding it, energise themselves to the bringing forth of the desired fruit.”

The parable shows that the responsibility of producing fruitage rests with each individual who receives the good Word of God. In other words, the knowledge of God, of His purpose, and His provision for salvation brings with it a responsibility which we cannot avoid. If we, like Esau of old, have so little esteem for the divine favor and blessing that we let it slip from us for a mess of pottage, or pleasure of earth, no doubt when we would inherit the blessing, we shall, like Esau, be rejected, “for he found no place of repentance, though he sought it carefully with tears.” We must “hold fast that which we have that no man take our crown.”

Those who inherit the kingdom will be those who “hear the word and understandeth it,” whose hearts are so loyal to the Lord that they gladly free themselves from all possible hindrances, and, like the apostle, determine “This one thing I do.” It is not sufficient that we hear the Word and that we have good hearts, or mean well. We must be so attracted by the good message that we shall seek earnestly to understand it and become active in its interest. First, we must have the work of sanctification proceeding in ourselves, in the developing of the fruits of the spirit. Then, our hearts having been so gladdened, and our minds having been so enlightened by the good news of God’s grace, we must let our light shine and proclaim the Divine message to others.

The different degrees of fruitfulness illustrate the earnestness and diligence in our desire to learn and do God’s will and to be found working in line with His purpose and plan. The rewards in the Kingdom will be proportionate, as “one star differeth from another in glory.” No one who has no fruitage can be acceptable for the Kingdom; only those who have brought forth a good measure of increase will receive the “Well done, good and faithful servant, enter thou into the joys of thy Lord.”

This matter of the importance of our Christian growth is also emphasised by the Apostle Peter (2 Pet. 1:5-11). After reminding us of the great favor which is ours in Christ and the exceeding great and precious promises given to us that we may be partakers of the Divine nature, he shows that we are expected to show our appreciation of the heavenly calling by giving ourselves diligently to the great work of building character that will have the Lord’s approval. He says: “giving all diligence, add to your faith, virtue;” i.e., real goodness of character. This can only come after we have made full consecration of ourselves to God; then knowledge, which apart from consecration might puff up the mind, but received into a humble heart will nourish and sustain; then moderation, control, the spirit of a sound mind is necessary to make proper use of the knowledge attained. Then we need patience, or the cheerful endurance of hardship, that we may be properly exercised by our experiences and further developed in piety, godliness, sterling character, justness, a clear perception and determination to carry out that which is right and pleasing to God. Brotherly-love must also grow; a love that loves God, must love also him that is begotten of God. “He that saith he loves God and hateth his brother is a liar.” (1 John 4:20.) But while it is easy to love the brethren in Christ, to love them that love us, there is a further step of growth into the likeness of Christ, for “while we were yet sinners, Christ died for us.” We must love all men, yes, even our enemies — “Love your enemies, bless them that curse you, do good to them that hate you, and pray (that is, not formally, but with sincere desire for their good) for them which despitefully use you and persecute you, that ye may be the children of your Father in heaven.” (Matt. 5:44, 45.)

The Apostle Peter assures us that if these things are in us and abound, the result will be that we shall be neither barren (margin, idle) nor unfruitful in the knowledge of our Lord Jesus Christ. On the other hand, he declares that the one lacking these graces of character is blind and cannot see afar off and hath forgotten that he was purged from his old sins. He has forgotten the purpose for which he had been called and justified. "Wherefore, the rather brethren, give diligence to make your calling and election sure," etc. How important is this matter of our Christian growth — our character building.

Let us see to it that we are using all the means that God has placed within our reach to enable us to grow into the character-likeness to Christ. Let us watch, so that we may not become moved away from the hope of the gospel. Let us be zealous to redeem the time and use it for the upbuilding of ourselves and others in the heavenly way. Let us "not forsake the assembling of ourselves together" as the Apostle exhorts, "and so much the more as ye see the day drawing near." (Heb. 10:25.) Let us humble ourselves under the mighty hand of God.

We profess to have given up our wills to the Lord and to have accepted His will. If this is really so, it will be manifested by our obedience to the Lord's Word. Jesus said: "If a man love me, he will keep my word and my Father will love him, and we will come unto him and make our abode with him." "He that loveth me not keepeth not my sayings." So, then, our love for the Lord will be measured by the manner of our obedience to His Word. Let us be doers of the Word and not hearers only. Let us keep our minds on the things above, the things that are true and just and pure and lovely and good. (See 2 Cor. 3:18.)

Another Year for Berean

WITH the completion, at the close of April, of another yearly term for the Berean Bible Institute, this report is submitted, as usual, that our brethren and readers generally may become acquainted with the work undertaken with the voluntary co-operation of all who delight to engage in the service of Christ in this harvest period of the Gospel Age. It is with much thanksgiving to our Heavenly Father that this review is made, realising the many blessings received from His hands in connection with the work undertaken, and it is hoped that all the dear brethren who are making sacrifices and assisting generally are likewise experiencing the blessing from above as they seek to spend and be spent in the service of Him who has done so much for us.

It is pleasing to report that the activities of our centre here in Melbourne have continued throughout the past year with very little hindrance from the prevailing conditions world-wide. While some features of the work have been somewhat restricted, other branches have made up the difference, and so the work goes on by the overruling providence of the Lord through the loving and willing efforts of those who have themselves been blessed with the truth message.

Our "Peoples Paper and Herald of Christ's Kingdom" has continued its monthly visits to all who desire it. The subscription list compares very well with past years, especially in view of prevailing conditions. Many expressions of appreciation of the "Paper" are received from time to time and the sending forth of this little journal with its message of "the gospel of the Kingdom" is considered a great privilege indeed. In this connection, we are grateful to various brethren for their contributions to the pages of the "Peoples Paper." Others of our readers may be able to assist by placing the "Paper" in the hands of interested people with the suggestion of subscribing should they find it helpful. Extra copies are available free for this purpose. Three months' free copies will also be posted direct to all names and addresses submitted, and our readers are asked to assist in this work, as they have opportunity. All who are on the free list are assured of the "Peoples Paper" being gladly supplied, and all that is necessary is to renew the request once a year. Those members who forward subscriptions on behalf of others whom they think may be helped, or who are unable to subscribe, are rendering a good service in more ways than one. Most of our friends are aware that the "Peoples Paper" is not self-supporting, so additional subscriptions received allows more to be done from the Tract Fund, which makes up the deficiency in the production and posting of the monthly messenger.

Supplies of books and booklets have been despatched to various countries overseas, as well as to all the Australian states, and these studies are appreciated and are proving helpful to all who are sincere students of God's Word. Some new publications have been added to our stock over the past twelve months and these are made known in the pages of the "Peoples Paper" from time to time. Good supplies are on hand of booklets and books suitable for witness work, and any friends able to give some time to colporteur work, are asked to communicate for further particulars. Who can estimate the benefits that may be conveyed to sincere hearts by this method, in these days of distress and trouble upon the world.

Witnessing to the truth has been carried on, as in previous years, by the provision of a variety of tracts, and quantities have been forwarded to the brethren for distribution, as well as being sent direct to enquirers. It is good to realise that the tracts have been a blessing to some in these days. Three main methods have been continued to encourage people to apply for the free literature; namely, insertion of coupons in appropriate newspapers and the distribution of Kingdom and Consolation Cards. The efforts of our brethren in these ways are much appreciated, and as a result upwards of 200 new enquiries have been received through the mail for the free literature. That the truth message has been a great help to some of these friends is very evident by their correspondence, and all will no doubt rejoice on this account.

Any of our brethren able to co-operate in any method of making known the message of truth are asked to communicate without delay, and all are welcome to supplies of tracts and cards for placing at every opportunity, as seems good. For the benefit of those not yet acquainted with the cards, it is well to mention that the Kingdom Cards are for general distribution, and the Consolation Cards are forwarded to bereaved persons only. The titles of free tracts ready

at the present time are:

“Upon the Earth Distress of Nations with Perplexity”

(The Troubled World’s Hope).

“Why Do the Nations War?”

“A Blessed Hope for Suffering Humanity.”

“The World as it is—as it will be.”

“A New Dictator—the Only Hope for Humanity.”

It is not to be understood that the witnessing to the truth should in any way hinder the encouragement of those who are already the Lord’s people. The assembling together in small or larger numbers to converse on the precious things of God’s Word, especially the “present truth,” is indeed refreshing to the brethren, and should not be forsaken, as the Apostle exhorts. (Heb. 10: 25.) Members who are isolated, or moving to new localities, should enquire as to the nearest brethren, so that they may, if possible, enjoy fellowship with others of like mind.

The Tract Fund Account shows the monetary assistance that has been voluntarily provided by the brethren generally, by the Lord’s providence, for carrying on the work, and it is well realised that it represents much sacrifice on the part of those who delight to serve the truth cause in this way. The expenditure has covered all features of the work that seemed good to undertake, by the Lord’s favour, and in the case of one item (L16/7/11 for extra printing paper), it could be mentioned that this is a provision for further printing needs in the days at hand.

All correspondence from our brethren and readers generally is gladly received, though replies are sometimes delayed on account of extra work on hand, which we trust all will understand, and the assurance of prayers for the Lord’s blessing and guidance on the work is a source of much encouragement. Continued remembrance before the throne of grace, on our account, is sincerely requested, and our prayers also ascend on behalf of all the dear brethren who “love His appearing,” and seek to do the Lord’s will day by day.

All who read these columns are no doubt fully aware of the momentous times in which we are living; “grand and awful times,” as the poet has expressed. The awfulness is more and more apparent, even to unbelievers, but the grandness can be comprehended in full only by the very few, even the saints of the Most High, who are fully persuaded that the Lord does all things well, even in the permission of the greatest calamity this world has ever known, because, only by this means can Edenic conditions be established throughout the earth, through the sacrifice of Christ being fully appreciated once and for all time.

To our dear friends everywhere the words of the Psalmist are especially commended in these days, for comfort and encouragement to remain faithful to the cause of Christ, even unto death; “He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust . . . A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee . . . Because thou hast made the Lord, which is my’ refuge, even the Most High, thy habitation; there shall no evil befall thee . . . For He shall give His angels charge over thee, to keep thee in all thy ways.” (Psa. 91: 1, 2, 7, 9-11.)

Tract Fund Account.

To Balance Carried Forward	0	12	6
„ Donations Received	139	11	1
	<hr/>		
	1	140	3 7
By Free Books and Booklets	1	5	
„ Kingdom and Consolation Cards	6	10	0
Free Tracts and Deficiency “People’s Paper”	58	14	0
„ Extra Printing Paper	16	7	11
„ Pilgrim Work	6	12	6
„ General Expenses (Office, etc.)	28	4	1
„ Postage	17	7	4
„ Balance	1	3	6
	<hr/>		
	£	140	3 7

Broadcasting in Australia.

RECENTLY, the above subject has been brought forward by one Class of Brethren in Australia, requesting that this matter be placed before the friends generally, to see if there could be some co-operative effort to make possible a Radio Witness of the truth in this country.

This, we are very glad to do, and quote from the enquiry as follows :—” At our last business meeting we discussed the possibility of giving out the truth by Radio, in a small way, something like the American brethren ; it was suggested that we write to you to find out the mind of all the brethren and classes in the various states in Australia upon the subject, to see what could be done by co-operation of all who might express a willingness to try the means, and what could be contributed to the cost, and to enquire what the cost would be, etc.

“It was also suggested that you write to the “Dawn” brethren for advice as to the best method to proceed, etc. If something could be done, even in a small way, we consider it would be money well spent, as the radio is so far-reaching and seems to be a much better instrument than public talks and perhaps even advertising as we do now.”

It would be good to hear from the various classes and individual brethren concerning the above proposition as early

as possible, and those friends who undertake to interview managers of Radio Stations will be aware of the necessity to wisely present the matter, giving assurance that the efforts are connected with no other organization and that it is purely Christian—making known the “glad tidings of great joy,” and the promotion of peace within the country generally. Information from our brethren in U.S.A., where broadcasting seems to be successful, should be to hand within reasonable time.

It may be well to state, here, that this matter was investigated in Melbourne some time ago, and the charge of the stations interviewed, of £ 10/10/- for a twenty-minute to half -hour broadcast on a Sunday morning, was considered out of all proportion to what could be done in other ways by such an outlay. Thus, the matter was allowed to rest. However, information from all interested friends would be appreciated at this time.

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BEREAN BIBLE INSTITUTE,

Prayers Without Words.

(A meditation on Rom. 8, 18-27).

“- - -ourselves also, — — — we ourselves groan within ourselves, waiting —”

.IT is as necessary for the Christian to pray as for a child to prattle to its parents. And it is as vitally important for the child of God to make known its wants as for the human child. In consequence of this need to communicate with his Father, the Christian is reminded that he may “pray without ceasing” and, that while watching and working, he may take time off from service to go aside to pray.

But just as an observant mother will know, at times, what the unspoken desire of her child is (or will be) so there are occasions when our moods are of more moment than our words, for indeed as there may be words without prayer, so, contrariwise there may be prayer without words, and it is to the Christian’s advantage that the Father of Love and Compassion understands, more perfectly than any man or woman the unspoken (and sometimes unspeakable) desires of His child.

The devout Christian often prays most deeply when he does not speak at all. Occasions arise from time to time when he (or she) is far too full for words. Like the dull movings of deep waters “too full for sound or foam” the Christian’s heart is deeply moved, and it is the very depths and fulness of these hidden tides which makes his lips so hopelessly inadequate to utter all he feels.

There is much truth and fitness in the poet’s expressive words:—

“Prayer is the soul’s sincere desire,

Uttered or unexpressed,

The motion of a hidden fire

That trembles in the breast.

Prayer is the burden of a sigh,

The falling of a tear,

The upward glancing of an eye

When none but God is near.”

This inability to give utterance to the deep things of the spirit is not just the same thing as the handicap of a poor vocabulary. It is not akin to the difficulty of the tongue-tied or untaught son-of-the-soil or man-of-the-street. The

lips of him who guides the plough or drives the loom, may fail to form his prayer because he has no range of words from which to choose. Education may have been too scant. Contrariwise the human metal may suffer from lack of refinability or be unable to take literary polish. Hence his lips may not frame a prayer because the equipment of the man is unequal to the task.

Yet this ill-equipped soul may pray in its own way. The down-cast eyes, the up-raised touching hands, the reverential pose, may say more than a host of words. But when personality is deep and emotional desire is strong, and the lips are trained ordinarily to express the rising or falling mood, it will be the deep swell of some more acute crisis that seals the lips, and bars the egress of the worded prayer.

These deep-felt motions may come late or early in the Christian life. Indeed it may be in such a soul-storm that the Christian's religious life begins. Words may be few—or absent—because the issues are so great.

There is a prayer where words are few, when penitence first stirs the sinful heart. Perhaps it needs the smiting; hand upon the breast to emphasize the un-uttered pathetic plea. Or in such a case, if lips do speak, seven words contain more prayer than reams of polished phrase "God be merciful to me a sinner" is a prayer of fundamental depth. It comes from the deep places of an unregenerate but humbled heart, and mounts up to the high courts of heaven. The God of all love and grace, the God of heaven and earth, bends down to hear that prayer, and angels of light rejoice together as the sinner's prayer mounts: to their ears.

Ten thousand words could say no more at such a time than ten mere syllables have said. It is not the ample articulation of the lips, but the inward chastening of the heart which best expresses the deep inner need. A groan or a sigh, a tear, has greater worth, than all the verbiage of a lexicon.

Provision has been made by God to meet that need: A Saviour, and a sacrifice for sin stand ready to move at its call. No cry, however short, can escape the human heart, for relief from sin that will go unheard, or unanswerd. Thank God for the sinner's right to speed his penitential call right through to the courts of heaven, not because it is a galaxy of words, but because it is true prayer; and voices his intense needs.

Most Christians may look back to that supreme moment at the penitential crisis of their lives, and call to mind the great relief when contact with the Lamb of God was made. Not spate of words, but precious blood, gave solace in the deep distress.

The wordless prayer of which we write lies further on the Christian's path. It is the token of maturity and rich growth in grace. It tells of days and years of God's creative work, in tempering and refining the metal of the inner self. It speaks of yearnings and desires, God-fostered which reach up and out for holiness and truth. It shows developed sensitivity to the "Absolutes" — to utter sinfulness, and complete sinlessness. It has grown to hate the one, and love the other. Loathsome sin is now more loathsome still; and holiness has become an increasing delight.

What cause can seal the lips and tie the tongues of Christian men so far grown in grace? Ought they not, in weal or woe to find cause enough to pray and praise with heart and voice? Why should the lips of saints at any time fail to voice forth their prayer or praise?

It is the strong flow of the deeper tides within the heart that seals the lips. At times when the good gifts of God have been profuse, and ample store of grace has stirred the depths, the very volume of the gratitude may be too dear to find expression other than in the words "thank God thank God, thank God." The repetition of the two short words may win more praise to heaven than strings of loftier sounds. And God will know how much of gratitude is meant.

More frequently the deep tides flow when other causes operate. More often it is sin and sorrow which stirs the depths. We may have listened to creation's groans; we may have felt our lack of strength to ease or aid when suffering called, and this, re-acting back upon our own tense heart, has loosed wild notions and desires too deep for words.

This is the sphere the Apostle's words explore. Creation groans in travail to be set free. Creation is bound in chains of vanity — vain hopes, vain works and vain pursuits. The grace-grown Christian views the havoc of human sin where countless thousands mourn. He sees aggression down the years, ride roughshod and unchecked, leaving behind it trails of blood and broken hearts. He sees the profit-snatcher take his filthy gains while starving children cry for bread. He sees the sanctity of wedlock and home, dishonoured; he sees wealth squandered in gambling and drink; he sees the bloom of health fade as disease saps the strength. He sees the whole world treading its dead-end trails. He sees pompous little men rise up to power only to fall again. He sees men barter life for some small wealth, some little pedestal; some tawdry name, and as, for ages, fathers did, so children do to-day. The dictum of the ancient sage upon their dead-end pursuits was that it was vanity through and through. "Vanity of vanities, it is all vanity." And vanity it is and was from morn till night, for rich and poor, while ages come and go.

No child of God can see the naked world and be unmoved. He knows the whole creation had been committed to this vain life, by Divine intent. He knows creation groans in pain and anguish day and night, but never finds relief. He witnesses the frustration and futility of universal life, and knows that no man can emancipate himself, much less his kin. He knows relief will come some day — some better day — it is to-day that often weighs upon his heart! He knows that he and other sympathetic souls must stand idly by, and only watch as wild humanity grows wilder still. He hears their deep universal groan, and as they groan, he does the same. "Oh, if only something could be done! If only men could hear and turn away from sin" he groans within himself. Men, without hope, groan and groan again, — he cannot help but do the same, though hope lives in his breast. ". . . not only they but ourselves also . . . groan within ourselves waiting for . . . redemption" (Rom. 8:23).

No man with the "Christ" spirit in his heart can hear this universal groan without groaning too. And when that Spirit is of ample growth the groaning will be ample too. His growth in Christ will be the measure of his sympathy for a

world chain-bound in sin. The pity for Jerusalem which swept the Master's heart, was a like pity that will oft weep over a world, self-doomed to death. The Christian who is much grown like Jesus will be much touched, like Him, with human woe.

It thus befalls that every convulsive pang this sad world feels sends sympathetic pain into the Christ-like heart, and wrings from it both sigh and groan. But the Christian sufferer is helped by hope — that blessed hope — that deliverance one day will come. Hope salves the chafed spirit and helps him wait with more patience for that better day.

Expectation relieves the acute tension of the strain, but expectation is not redemption nor release. That which we long for has not come. It is as yet but a sure hope. At most, this hope brings hearts-ease to the aching heart, but leaves it still to groan. But we have other help at hand.

“Likewise the spirit ALSO helps” us in our lack of strength. It helps the Christian when his heart is overwrought with sympathy and pain, too full for words or speech. It helps him when some acute spasm of world distress wrings from him sigh or groan. And when that sigh or groan escapes, He who has trod this path before, accepts it as a prayer. The Searching Eye will read the anguish of his soul, and understand the language of these unworded sighs. He knows the sorrows of the world more deeply than His follower does. He tasted their sorrows to the point of death in order to become a sympathetic High Priest. He came to earth to cause men to know that God was sympathetic too. From the beginning of sin's awful reign, God's sympathy for sinful men began to operate. The Spirit of compassion was manifest to Mother Eve. This Spirit of compassion was the Spirit of the Oath-bound Covenant. That same Spirit of the Covenant under-lay the gift, by God, of His dear Son. And it was the compassion expressed in that Covenant which took Jesus to His death. It is the self-same spirit of that Covenant — the desire to bless — that throbs in every Christian heart. This is the Holy Spirit of the Living God — it is the Spirit of His Christ. It dwelt without measure in our blessed Lord. It dwells in varying degree in every other child of God. It emanates from God — it enters into us. From this Almighty fund of sympathy comes our help in time of need. It helps us when we hear the world's deep groans. It helps us when we see its sinful plight. It smooths for us the difficulty of “desiring to bless,” while yet we are too weak to bless. It “helpeth our infirmities” — our “asthenia” —our lack of strength, our inability, when “work of hand” is unequal to “desire of heart.” This weakness it is that makes us groan, and say with warmth, beneath our breath “If only men would turn from sin! If only I knew what to do — or how to help them in their sore distress.” At such a time, in such a state, “We know not what we should pray for as we ought.” We yearn to bless, but we are too inexperienced to bless. We desire to bless, but we have no power with which to bless.

The pent-up sigh, the unspoken groan tells what we would do, if hand and heart could work in step. And from its lofty throne above, the eye that searches every heart takes note of what it sees, and He who has the power to bless looks down and says, “yes, that child of Mine desires to bless; he has in him the spirit of My purposes. He only needs to bide My time. I see at times the tension of his soul — I hear again the groaning of his heart. This spirit of compassion is what I want to see: This anguish of soul endears him to My heart. It compensates for all his weaknesses.”

Thus the falling tear, the aching heart, the stifled groan, what time he sees the world's distress, becomes a prayer of greater worth than ten thousand ostentatious words. The spirit of compassion thus evinced, wins the Divine acceptance for the child — it makes intercession for His saints in accordance with His Will.

The world around us is in dire distress to-day. Its sorrows deepen like a flood. The sluice gates of evil are unlocked. The universal groan goes up from all the earth, louder and deeper each passing day. “Who will break our bonds? Who will smash our chains? Who can set us free?” . . . What child of God can hear this cry and not feel his pulse-beat quicken? or his heart-strings quiver? What “hopeful” saint can see the “hope-less” mass, and not yearn for its release.

This is a day, beloved in the Lord, when growth in Christ-likeness may go on apace. The “Image of His Son” may be wrought within at speed. The circumstances are full ripe for the Spirit of God—the Spirit of His Covenant—to work deep and strong. Compassion for a sinful world can transform the wakeful heart. He who understands what is “on foot” may co-operate with God. The compassion of every soul should be white-hot, then the hammer of discipline and anvil of sorrow will do the rest. May God speed this work of Grace, for the day of Redemption draweth nigh.

When hearts are fraught with pain as humanity mourns, there may rise a prayer for God's Kingdom days to come, without the breathing of a word, and as we pray thus for God's Will to prevail, the depth of sigh or groan will be the measure of our transformation into the Image of God's dear Son.—(From “Bible Students Monthly”).

Earthly Course Finished.

Word from Sydney has been received respecting the passing of Sister E. Morris, as follows:—“I wish to inform you of dear Sister Morris's death; she passed away on Thursday, 7th. The Sister came into the truth in the Homeland many years ago, and rejoiced in it till the end. With Brother Morris she settled in many places and they set up little classes for Bible Study, if only two or three in number, and have left their mark of love and service for the Lord's watering. She loved the Lord and the Lord's people, and having known the Sister for many years our hope is that she has made her calling and election sure.

“The dear Sister suffered much during the last years, but I never heard her complain, but she used to sing, ‘The road will seem short when we arrive at the end and look back.’ Our dear Brother Morris has our sympathy, for he will miss Sister's companionship very much.”

Paradise in Eden.

How Lost and How Redeemed.

(A Poetic Outline of The Redemption Plan.)

A very helpful poem booklet is now in stock for the benefit of our readers. It was announced in a truth paper in U.S.A., as follows:—"This beautiful poem may be briefly described as 'The Divine Plan of the Ages in Verse.' Its rhythm is superb and its message worthy of the cardinal features of the Divine purpose concerning human salvation. It contains 73 pages; four 8-line verse to each page; nearly 200 Scripture citations are given in footnote form, besides many pertinent quotations—withal giving a clear and beautiful significance to the poetic message as it unfolds, page after page.

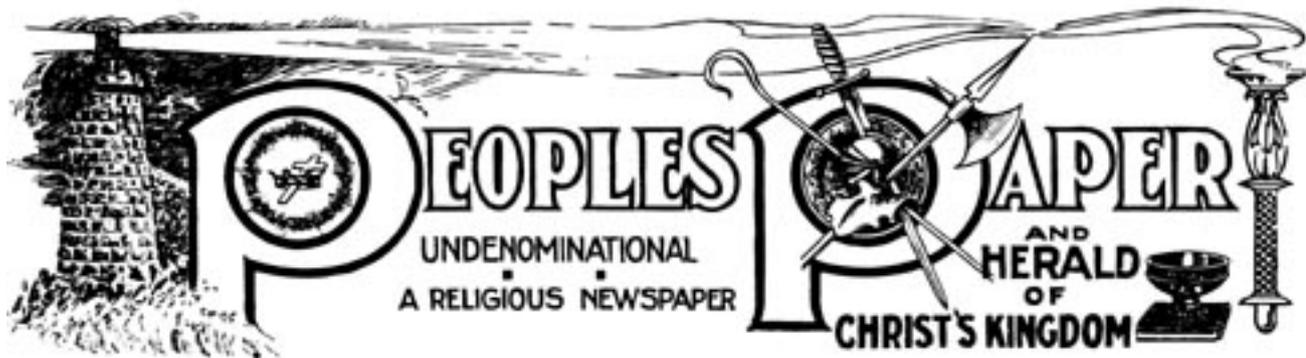
"This booklet is sent out by the author with the express purpose of awakening an interest in the word of God in the minds of some who may not have heard its wonderful, old 'Story of Redeeming Love.'"

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This poem is now available in post card size, in a variety of colours. Many of our friends will know the very helpful message it contains for the bereaved. It is also very useful in conveying the hope of salvation in a general way. It is supplied at 3 for 6d., 1/8 per dozen; or 1/6 per dozen in 3-dozen lots.

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Christ Our Passover.

(Memorial Address).

WE meet at this time in accordance with our Lord's request that we should observe this memorial of His death for us and for all mankind. For 31 years Jesus had been laying down His life in bearing witness to the Truth. The prophet Isaiah had foretold that He would "pour out His soul unto death; His soul would be made an offering for sin; He would bear our 'griefs' He would be wounded for our transgressions, the chastisement of our peace would be upon Him, and as a result of His stripes we would be healed."

How great was the love of God which prompted Him to send His well-beloved and only-begotten Son to be man's Redeemer. What a debt of gratitude we owe to Him who so loved us even while we were yet sinners that He gave the dearest treasure of His heart in order to effect our deliverance from sin and death. Do not our hearts go out in thankfulness to our loving heavenly Father, and also to our Lord and Saviour, as we think of all that has been done for us, and will yet be done for the whole family of Adam in due time, as the result of the great sacrifice of Jesus Christ, begun at Jordan and completed at Calvary.

It is, then, with reverence before God, with humility as we realise our unworthiness by nature, and yet with deep gratitude and love in our hearts that we gather at this time according to our Saviour's request to keep the Memorial in remembrance of Him.

The great men of this world are remembered because of some mighty deeds they have done. Great poets, writers, musicians, orators, doctors and soldiers, etc., are remembered because of their accomplishments. The thing which our Lord wished us to remember particularly concerning Himself, however, was His death. This does not mean, of course, that we will forget the life of Jesus, His teachings, His wonderful words of life, His acts of miracle and graciousness. No, but the Lord would have us realise fully the importance and value of His sacrificial death.

If Jesus had not died as our Ransom-price, we would not be able to derive any lasting benefit from His teachings,

because we would still be under the sentence of death which rested upon us all in Adam. If Jesus had not died, there could be no hope of life for us or for mankind in general. Jesus said, "I am the way, the truth and the life, no man cometh unto the Father but by Me." (John 14: 6.) This agrees also with Peter's inspired words at the day of Pentecost. (Acts 4: 12.)

When Jesus presented Himself to God at Jordan, being baptised by John, there the redemption price for the sin of the world was laid upon the altar. It was revealed to John that Jesus was indeed the Messiah, and therefore John was able to say, "Behold the Lamb of God which taketh away the sin of the world." But in order to take away the sin of the world our Lord must die, as He Himself said: "The Son of Man came not to be ministered unto but to minister, and to give His life a ransom for many." (Matt. 20: 28.)

The types and shadows of the Law Dispensation all pointed to the necessity for the sacrificial death of the One who would be the world's Redeemer. The killing of the Passover lamb, the sprinkling of its blood on the houses of Israel, the eating of its flesh, the sparing alive of the firstborns of Israel and the deliverance of the people of Israel out of Egypt was all arranged by God to illustrate that the salvation of the church during this age, and the deliverance of the whole world of mankind in the next age, was dependent upon the fulfilment of our Lord's covenant of sacrifice even unto death.

In our studies on this matter we have seen that the Passover lamb represents our Lord Jesus. This is clearly shown by Paul's reference to it in 1 Cor. 5: 7. He says: "Christ our Passover (Lamb) is slain for us; therefore, let us keep the feast." We have seen how important it was for all the families of Israel to have the blood sprinkled upon the door-posts and lintels of their houses. Any Israelite who did not respect the divine command, and place the blood marks upon the front of his door would suffer the loss of his firstborn in the same manner as the Egyptians. It was the sprinkled blood which distinguished between those who were the Lord's people and those who were not His people.

What does this signify to spiritual Israel? Surely, the sprinkling of the blood symbolises an acknowledgment of faith in the merit of our Lord Jesus' sacrifice as our Passover Lamb. By faith in the atoning sacrifice of Christ, believers have their sins forgiven and are reckoned as having passed from death unto life.

The flesh of the lamb which the Jews were to eat, represented the humanity of Jesus, His perfect human nature given for us. Jesus said: "My flesh I give for the life of the world," and "except ye eat the flesh of the Son of Man, ye have no life in you." (John 6: 51, 53.)

The eating of the lamb, therefore, represents how the believer is to feed upon the righteousness of Christ and so grow stronger in the Lord and in the power of His might. Also, the unleavened bread which the Jews ate with the lamb would represent the precious promises and truths by means of which the spiritual life of the antitypical Israelite is nourished. The lamb must be roasted with fire; this would typify the fiery trials—the intense sufferings of Christ — and we are to walk in His steps, to share His sufferings. The bitter herbs would represent the bitter experiences of life which serve to give us an appetite for the spiritual things.

In the type the lamb was eaten in haste, with girded loins, and feet shod, and with a staff in hand, indicating that the antitypical Israelites were to be as pilgrims and strangers in this world, looking and waiting for the promised deliverance from this present evil, world.

The Scriptures call the church of Christ, "the church of the firstborns," and "the firstfruits unto God and the Lamb." (Heb. 12: 23; Rev. 14: 4.) These expressions imply that ultimately there will be others of God's family later born; they imply after-fruits. Many Christian people have overlooked the significance of these Scriptures, and have come to believe that only those to be saved are designated in the Bible as the first-fruits—that there will be no after-fruits.

But the Passover type indicates that it was God's purpose to save all Israelites. We have seen in our studies that the nation of Israel represented all of mankind that will ever come into harmony with God and be granted everlasting life in the Land of Promise. The type shows that there were two Passovers—the one in which only the firstborns were passed over, and another one at the Red Sea when, by divine power, the whole nation of Israel was miraculously delivered and led across the Sea.

We are to celebrate the antitype of the passing over of the firstborns of Israel in the land of Egypt. Only the firstborn ones of Israel were endangered on that night in Egypt, though the deliverance of the entire nation depended upon the salvation, the passing over, of those firstborns. So, now, only the firstborns, the sons of God from the human plane, the Church of Christ, are being passed over during this night of the Gospel Age; only these are in danger of the destroying angel.

The Church of the firstborns are those of mankind who, in advance of the remainder of the race, have had the eyes of their understanding opened to a realisation of their condition of bondage and their need of deliverance, and to God's willingness to fulfil to them all of His good promises. They are such as have responded to the grace of God, have made a full consecration of themselves to Him and His service, and in return have been begotten of the holy spirit. With these, it is a matter of utmost importance that they should remain in the Household of Faith—behind the blood of sprinkling.

For this class to go forth from under the blood would imply a disregard of divine mercy. It would signify that they were doing despite to divine goodness. How we, as footstep followers of Christ need to rightly value our privileges as members of His body. Just as Noah and his family were saved from the flood only by entering into and remaining in the ark, so we are safe only as we abide in Christ by faith and obedience.

We notice that our Lord fully identified Himself with the Passover lamb. On the night of His betrayal, just preceding His crucifixion, He gathered His disciples in the upper room, saying, "With desire have I desired to eat this Passover

with you before I suffer; For I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God.” The Master realised that He had come to the end of the way. On another occasion He said, “I have a baptism to be baptised with and how am I straitened until it be accomplished.” The Lord knew that His sacrifice must be faithfully carried out, even unto death, and He must rise again from the dead and ascend to the Father’s right hand before the benefits of His great sacrifice could begin to flow out toward His beloved followers on earth. No wonder the Saviour, with a great, loving heart earnestly desired to eat this last Passover before He suffered. The type was about to merge into its antitype; the real Passover Lamb was about to be slain, and the long promised blessing of the Father would soon begin to reach the little band of disciples, refreshing their hearts with its Pentecostal influence of love and joy and peace. And so, we notice, that as soon as the requirements of the Law were met, by the eating of the lamb with unleavened bread, our Lord instituted a new memorial upon the old foundation, saying, “Do this in remembrance of Me.”

We cast our minds back to the occasion of that first Memorial; the blessing of the bread and of the cup, the fruit of the vine; and our Lord’s declaration that these represented His broken body and shed blood, and that all His followers should participate, not only feeding upon Him, but being broken with Him; not only partaking of the merit of His blood, His sacrifice, but also laying down their lives in His service, in co-operating with Him in every and in any manner, that they might later share all His honor and glory in the Kingdom. How precious to us are these grand and wonderful truths.

How fitting is this symbol which our Lord left for us to keep. In giving to His disciples the unleavened bread as a memorial, Jesus said: “Take, eat; this is My body.” The unleavened (pure, unfermented) bread, represents the spotless, sinless flesh of our Lord, His perfect human nature of which we may eat and gain life. (John 6: 33, 35, 51.)

Before giving the bread to the disciples our Lord gave thanks and broke the bread; so, we see that before we can receive the bread of life it must be broken, our Lord must die before the benefits of His sacrifice can flow out to bless and refresh and invigorate.

Along with the bread was the fruit of the vine—the cup. The Master explained that it represented His blood—“The blood of the New Covenant, shed for many for the remission of sins.” What a reminder this is of the need of the ransom-sacrifice of our Lord Jesus Christ, in order that we, and ultimately all the willing and obedient of mankind may be delivered from sin and death.

By faith, then, we partake both of the “bread,” the broken body of our Lord, and also of the “cup,” the blood, the sacrificed life. In addition to this, the holy spirit through the writings of the Apostle has shown us that there is for us a deeper significance in this Memorial. Consecrated believers who eat and drink, i.e., partake of the merits of our Saviour’s sacrifice, are counted in with Him as “members” of His body. We are being broken together with Him, our lives are sacrificed in His service. By God’s grace and under the supervision of our Lord and Head, and by the help and assistance of His holy spirit, the true church, the body members of Christ all down the Gospel Age have been counted in as a part of His sacrifice. In 1 Cor. 10: 16, 17, the Apostle explains this matter.

How important it is that we see clearly both aspects of this Memorial. It is essential first of all, that we should see our justification through our faith in and acceptance of Christ as our Saviour from sin and death. Then, it is proper that we should realise that the entire Christ, the whole consecrated and anointed company, is from the divine standpoint, a composite body of many members, of which Jesus is the Head (1 Cor. 12: 12-14), and that this body, this church as a whole, must be broken. We saw how our Lord Jesus must be broken before we, His body members, could receive the benefits of His sacrifice; and so also the whole Christ, Head and Body, must be broken before the benefits of the completed sacrifice of the Christ can begin to flow out to mankind, under the terms of the New Covenant.

What helpful lessons there are for us in the observance of this Memorial. As we approach the occasion with earnest hearts, prepared by prayer and meditation, we surely cannot fail to be richly blessed, and draw nearer to our Lord and to our heavenly Father.

In the type we remember that the eating of the Passover lamb was followed by the feast of unleavened bread which lasted for seven days. The Jews were commanded to put away all leaven out of their houses; they must have nothing leavened in their homes. This would represent how the spiritual Israelite is to feed upon the unleavened bread of truth—the precious truths and teachings of the Word of the Lord—and he must put away the leaven of the old nature, the tendencies of the flesh toward self-will, selfishness etc. So the Apostle exhorts us, “Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.” Seven being the symbol of completeness, the seven days feast of unleavened bread would typify the complete feast of the Christian. The feast begins when we come to the Lord in full consecration, and it continues right throughout our earthly way, until we finish our course in death. We are to feed daily and continually upon the pure truths of the Word of the Lord, and so grow strong in the Lord and in the power of His might.

The question arises as to who may partake of the Memorial. In the type it was only the circumcised who could partake of the Passover lamb. So, it is appropriate that those professing full consecration of heart to the Lord should partake of the emblems. It is a matter for each one to decide for himself; each should ask himself—have I fully accepted Christ as my Saviour from sin, and have I fully given my heart to Him in consecration. Those who have taken these steps will surely be glad to observe this Memorial, in harmony with the Lord’s request, “Do this in remembrance of Me.”

We notice that in the Master’s case, the trials seemed to be more severe and intense as He got nearer the end of the way. We do well also to remember His words—“The servant is not above His Master.” Let us not “think it strange concerning the fiery trial that is to try us,” but let us remember that we are called to suffer for righteousness sake. “If

we suffer we shall also reign with Him.” “He that endureth unto the end the same shall be saved.”

It is helpful for us to consider the manner in which our Lord met the difficulties and trials which came to Him as a result of His faithfulness to the will of God. His faith stood the test of all those trying hours which He knew to be so near the time of His apprehension and death. The fact that He tendered thanks to the Father for the bread and cup is indicative of a joyful acquiescence in all the sufferings through which the Father permitted Him to pass. Already he was satisfied with the Father’s arrangement. In line with this spirit was the singing of a hymn as they parted, a hymn of praise no doubt, thanksgiving to the Father that His course on earth was so nearly finished, and that He had found, thus far, grace sufficient for His need.

In considering the events of those solemn hours which followed the Memorial Supper, let us follow the Redeemer’ to Gethsemane, and behold Him, “with strong cryings and tears,” praying unto Him, “who was able to save Him out of death”—expressive of the Master’s fear, lest in some particular He might have failed to follow out the Father’s plan, and therefore, be thought unworthy of a resurrection. We note that our Lord was in some way comforted with the assurance that He had faithfully kept His consecration vow, and that He would surely have a resurrection as promised.

We behold how calm He was thereafter when before the High Priest, Pilate and Herod, and Pilate again, “as a lamb before her shearers is dumb, so He opened not His mouth”—in self defence. We see Him faithful, courageous to the very last, and we have His assurance that he could have had more than twelve legions of angels for His protection. Instead of petitioning for aid to escape His sacrifice, He petitioned for help to endure it faithfully.

What a lesson is here for all His footstep followers. On the other hand, we recall that even amongst His loyal disciples, the most courageous forsook the Master and fled; and that one of them, in his timidity, even denied his Lord.

What an occasion is this for examining our own hearts as respects the degree of our own faith, our own courage, and our willingness to suffer with Him who redeemed us. What an opportunity is thus afforded for us to buttress the mind with the resolution that we will not deny our Master under any circumstances or conditions—that we will confess Him not only with our lips, but also by our conduct.

As each year goes by we are approaching nearer the end of our course, and the great importance of our heavenly calling, its responsibilities and privileges, should be impressed more and more upon our hearts and minds. We are living in momentous times; all the indications point to the very near approach of the Kingdom of God, in power and glory. Soon, all opportunity to sacrifice and suffer for the cause of Christ will be forever ended, the number of God’s elect will be complete, and the due time for the blessing of the world will have come. Let us, then, redeem the time, earnestly striving to make our calling and election sure. Let us walk with great carefulness, with soberness and watchfulness, yet with joy and rejoicing in our hearts, knowing that our deliverance draweth nigh; and that if faithful unto death, we shall soon partake with our Lord and Head of the wine of joy in His Kingdom and be forever with Him.

PEOPLES PAPER AND HERALD OF CHRIST’S KINGDOM.

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Convention News.

ONCE again the Easter Convention at Adelaide proved to be an occasion of helpfulness to those privileged to attend. The meetings were held on Good Friday, Easter Saturday and Sunday.

These occasions are encouraging and many expressions of thankfulness to God were evident among the brethren assembled, in being thus permitted to meet together for mutual help and encouragement. Opportunity for meeting with others of “like precious faith” is one of our greatest privileges. It seems to be the Lord’s way of bestowing His blessings—through the fellow members of the Body—therefore, we need to meet together in order to receive the helps the Lord has to give us.

The Bible studies proved to be very helpful, the portions chosen being Phil. 2: 1-8; 2 Cor. 5: 1-9; 1 Cor. 15: 51-58. One of these passages was taken on each afternoon of the Convention days, and many good thoughts and encouraging exhortations were expressed by various of the brethren participating in the discussions of these Scriptures.

The addresses also were helpful, and a praise and testimony meeting, and fellowship meeting on the topic, “Helps received from others by the way,” added to the benefits of the occasion. While all freely acknowledge that every good and perfect gift comes down from the One great Giver, yet He has various ways of dispensing His blessings. We get much help through the various journals that come to us from U.S.A., and England and other parts; we also get help from our daily experiences in life, when we take them in the right way. It was also emphasised that the meeting together in our regular weekly gatherings provides one of the means by which we receive very great help. Those who fail to heed the Apostle’s admonition along this line (Heb. 10: 24, 25) are surely missing some of the assistance along the way.

The hope was expressed that the many good lessons and exhortations given would long continue with us, and that we would all endeavour to put into practice the things we had heard, and thus be “doers of the Word and not hearers only.”

The Convention came to a close with the usual “Love Feast,” bidding each other “good-bye” and singing, “God be with you till we meet again.” The Scripture text found in 1 Cor. 15: 58 was sent as a greeting to all those brethren and

classes who had kindly sent messages of love and greetings to the Convention.

Passover Observances.

Melbourne

THE friends in Melbourne met together on 31st March, the anniversary of the institution of the Memorial, with solemn and thankful hearts to “show forth the Lord’s death.” The privilege of thus remembering our dear Redeemer in the way He especially desired was fully realised by each one, as also the secondary and deeper significance of once again demonstrating the heart pledge to walk in the steps of Christ, in sacrificial death—“to follow the Lamb whithersoever he goeth.”

The appropriate hymns and Scripture readings, a helpful address covering the main features of the Memorial in type and antitype, with the prayers of the brethren ascending in praise and thankfulness, and supplication for the heavenly Father’s blessing upon all His dear people, “keeping the feast,” the world over (both on the occasion and throughout the whole lifetime), proved most refreshing and encouraging to the whole assembly.

In view of the advanced state of the harvest work, as a result of the presence of the Son of Man for many years past, it was realised that each Memorial observance is an occasion for increased joy and expectation of the fulfilment of the words of our dear Master—“I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father’s kingdom.”

Digby, Vic.

For our Memorial service, seven of us met and after a little service, the reading of appropriate passages of God’s Word, the singing of hymns and a short address, partook of the emblems.

How much more meaningful this simple service becomes as year after year the evidences become more pronounced that He whose death we memorialise is here and now as King of kings and Lord of lords is supervising earth’s affairs with a view of preparing mankind to receive His blessings. Soon “every eye shall discern Him,” as we do now.

From an isolated member, representative of many so placed, the following has been received:

“So the Memorial time has passed once more and it has been a joy to proclaim the Lord’s death once again in this way. For myself I read, over the two days prior to the Memorial, the study in Vol. 6, and on that evening in order to get the necessary peace and quiet without interruption, I quietly slipped outdoors, and there kneeling in convenient place was able to reflect over all I had read, as I thankfully partook of the bread and fruit of the vine.

“I know that all the brethren, everywhere, would again be refreshed in the deeply spiritual things at this season of the year, and I indeed felt myself one with them all, but perhaps more so with the members of the Melbourne Class as they gather together, because I have been privileged to associate more with them in the flesh.”

Canberra

We had a nice gathering here for the Memorial Supper, a Brother giving a helpful talk, bringing to our minds the precious truths relating to the need for the Redeemer and also regarding the exceptional opportunity given us of following in the steps of the Master, to the end that we may have partnership with Him.

There were five of us to partake, and we all rejoice that the day of our deliverance appears so near at hand.

Sydney

The Sydney Class held the Memorial of the Saviour’s death in the upper room used as our meeting place. The number was not quite as many as last year, but it was quite a spiritual feast; for such an occasion, heart searching and reconsecration of our wills to our Father, the presence of His spirit being manifest.

Our Lord was rich yet for our sakes became poor that through His poverty we became rich—rich in the Father’s love. John 14: 21: “If ye love me, my Father will love you.” Our future lies in His hands.

Brother came here on March 31st, also two other Sisters, and the four of us remembered our Captain here. The spirit had to make up the outward lack because the dear Brother has so little memory, but so deeply spiritual and sincere, and so we had the Pastor in the chair by means of his citations and pages from Vol. 6. We were so helped and do realise that only the truth is worth while, as all other things are built on sinking sand.

Burnie, Tas.

A little party of us met on 31st March, “In remembrance of Me.” For this great privilege to be made possible by the grace of our heavenly Father was the occasion of deep and heartfelt thankfulness to the Giver of every good and perfect gift. We realised that in the gift of His only begotten Son, He freely gave us all things.

There were only four of us, and our number was a reminder of John’s words—“He must increase but I decrease,” and this statement becomes more in evidence as time goes on.

We met at 3 p.m., and had our minds refreshed by a talk on the predominating features of our Redeemer’s life from creation to the first advent, and on from the cradle to the cross. After tea we partook of the emblems, our attention first being drawn to it being symbolical of the antitype, representing our dear Lord’s all sufficient sacrifice for us and our faith in it. Then, the deeper meaning where we were reminded of our Saviour’s words, “Unless ye eat my flesh and drink my blood ye have no life in you”—indicating that we as wheat had to be ground up between the upper and the nether millstones of love, to make us the one bread and fitted by His merit to partake of the cup, His blood, which seals the New Covenant, making His sacrificial death ours, as His body members; but all the merit His. Passed over by the angel of death, thus passing now by faith from death unto life.

All of like precious faith this side of the veil were remembered at the throne of grace, especially those partaking elsewhere, known or unknown to us.

Adelaide

Once again the Memorial season has come and gone and we were privileged to commemorate afresh our Lord's sacrifice of Himself for our sakes that we might be delivered from the power of sin and Satan and be united with Him in His blessed work on behalf of the groaning creation. About twenty-two met together in Adelaide to celebrate the Memorial. It was a simple, yet forceable reminder not only of our Lord's death as our ransom-price, but also of our own consecration to be dead with Him. We were reminded of the many evidences of the near approach of the Kingdom of God and of the high standard of character that is required in those who are to be associated with the Lord in His work on behalf of mankind during the coming age, and especially the spirit of pure, unselfish love which was the great motive power that led our Lord to give Himself a willing sacrifice on our behalf and the world's, and which must be ours if we would share with Him in that blessed work.

Gawler, South Aus.

Once again a few of the Lord's people gathered together in Gawler to celebrate the Memorial of our Lord's death.

In reading over the Scriptures which speak to us of the death of our Lord as the sinbearer, and also of His last words and instructions to His disciples, we were reminded of the great love of God and the willing and loving cooperation of His Son Jesus in giving Himself fully and freely to be our Redeemer, and through faith and consecration we too are invited to lay down our lives as did our Lord, in self-sacrifice.

We were reminded also that the only way we can be sanctified and be made one with the Father and the Son is by faithfully laying down our lives in the same spirit—only if we suffer with Him can we hope to reign with Him. Thus, the Memorial again urged us on to faithfulness to our consecration, even unto death.

Perth

The brethren in Perth gathered together to observe the Memorial of our Saviour's death. Suitable hymns were chosen and prayers offered to help the heart and mind to realise the gravity of the occasion. The Scripture readings were taken from Isa. 53; John 13; 14: 1-3; 18: 1-8, 19-23, 28-40; 19: 1-19.

A Brother gave a suitable address; the thought that was brought to our minds impressed the true significance of the Master's words—"With desire have I desired to keep this passover with you." "Christ our passover is sacrificed for us; therefore, let us keep the feast not with old leaven . . . but with the unleavened bread of sincerity and truth." It was not only to be eaten with unleavened bread, but also with bitter herbs—this picturing to us the bitter trials and experiences that would develop our characters. "If we suffer with Him we shall reign with Him."

This deeper thought was also expressed in the cup that our Lord passed on to His followers—"The cup which my Father poured, shall I not drink it?" and which was one of sacrifice. So, too, the church sacrifice with Him—buried with Him by baptism into His death. We were exhorted to continue on steadfast unto the end which seems to be drawing to a close. Then the emblems were blessed, and about twenty-three brethren partook thereof, rejoicing in the privilege of being accounted worthy to remember Him, and to suffer with Him.

The Operation of Power.

(2 Tim. 1: 7.)

(Convention Address.)

THERE never has been a time in history when such strenuous efforts were made to obtain power in one way or another, as is evident in the world to-day. Power is ability to perform any action, or, the faculty to produce a change. The Scriptures speak of the "powers of heaven," and the "powers of darkness." In this sense the reference is to those who rule and bear authority in those dominions.

The wise men of the world believe that if sufficient power were obtained their system of things would be secure and abide—they look for a superman to build up a system which embraces everybody and everything—yet no serious effort is made to learn just what kind of power is productive of the most beneficial and lasting results to this generation or the one to follow.

In order to exercise to the best advantage the power which resides chiefly in the will and which each one possesses either in a large or small degree, knowledge is absolutely necessary, and also wisdom—in order to make the right application of the knowledge gained. This power or ability which each one already has may be increased if used faithfully.

To-day we see a grand and awful exhibition all over the world of the wrong use of knowledge or science. This knowledge has been employed with wisdom and power, but not that kind which is righteous and eternal. As the Apostle James says: "This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work." (James 3: 15, 16.)

Knowledge is power; fear and ignorance is weakness. Those who have consecrated their lives to the Lord are the only people in the position to claim that "excellency of knowledge" which, if used faithfully, will eventually result in the "power of an endless life." This was the Apostle Paul's aim; all his natural powers were employed in one direction—"That I may know Christ and the power of His resurrection." (Phil. 3: 10.)

Those who are using the knowledge received in the Christian way will soon find by experience that within themselves they have not that ability, power or wisdom which is sufficient to accomplish the end in view. If it were

not so, then why do the Scriptures say, “God hath given us the spirit of power”? Therefore, it also has been truly said, “Our sufficiency is of God” (2 Cor. 3: 5), and “the excellency of power is of God and does not originate in us” (2 Cor. 4: 7).

Do you think contenders of the faith could have survived the Satanic power of Papacy and bring in a reformation by their own power? No! In the beginning of the Gospel Age even, if the disciples had the knowledge, do you think they would have been very successful in testifying for the Master and His teachings merely- by the exercise of their own natural powers? No! The command was, “Tarry at Jerusalem until ye shall be endued (clothed) with power from on high.” (Luke 24: 49.) And power they did receive—the power of the holy spirit—as the whole Book of Acts testifies.

Here, then, we have (1) the source of power—God, for He sent it. (2) The channel through which His power operates—those who have left all to follow Jesus. (3) After the contact is made with the Source by the instrument there is a demonstration—a witness. And it is still true, as it was in the beginning of the Gospel Age, that others who witness the operation of this power in the lives of saints “are amazed and marvel.” (Acts 2: 7.) If others cannot see a demonstration of this power in the lives of those who claim to have made contact with the Source of power, then, it is likely that such have received the grace of God in vain. (Something like a house all fitted with electrical appliances but with no wires connected to the switch.)

What a privilege it is to be an instrument through which God’s power may operate. “My son, give me thine heart.” The connection must be with the heart. We cannot place full confidence in a person or thing until a demonstration is shown. If you intend to purchase a piece of mechanism for a farm or the home, you want to know what it can do—you want a demonstration. Where faith was weak, our Lord appealed to His hearers by demonstrations—“Art thou he that should come or look we for another?” “Jesus answered and said unto them, Go and show John again those things which ye do hear and see. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.” (Mat. 11: 3-5.)

The Apostle Paul appealed to the Thessalonians to take note of the operation of power in his conduct.—“For our gospel came not unto you in word only, but also in power (i.e., their message had a power in it beyond all words attending it), and in the holy spirit (the message was accompanied by the supernatural energy of God and Christ) and in much fulness (there was nothing in them to hinder the full operation of the power) as ye know what manner of men we were among you, for your sake.” (1 Thes. 1: 5.) “We were willing to have imparted unto you not the gospel of God only but also our own souls, because ye were dear unto us . . . for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe.” (1 Thes. 2: 8-10.) A demonstration indeed!

Divine knowledge is power. “It is the power of God unto salvation unto all that believe.” (Rom. 1: 16.) The fulfilment of the operation of that power is in the believer. Our Lord and the Apostles sacrificed all personal aims and private interests, endured hardships and encountered grave dangers—their lives were spent to save the lives of others who were dear to them. This is the true way to impart the gospel of God. “In the demonstration of the spirit and power.” (1 Cor. 2: 4.)

The operation of power depends so much upon good and proper connections, and just how and where to make those connections; even a loose connection in the mechanism of your car can cause considerable inconvenience and even damage to yourself and others. Likewise, in the Christian life and experience there must be right connections and at the proper place—at the heart and mind.

The Apostle in 1 Cor. 1: 31, 32, sets out three of these connections in their order—(1) Wisdom, (2) Righteousness, (3) Sanctification. The fourth, deliverance, is actually the result of the effectual operation of the other three. When these connections are in Christ, there can be diversity of operations, but it is the same God that worketh all in all. (1 Cor. 12: 6.)

(1) Christ is made unto us wisdom. Through experience and knowledge the need is revealed of a change in our lives—a new programme to be followed. The demonstration here in the life is humility. If this attitude is continued, wisdom will continue to be supplied, not only will we see our own actual condition, but it will show us the way, the truth and the life.

Righteousness (justification) is another vital connection; it is in fact the connection. This must never be broken if we are to be an instrument upon which God’s power operates, now and in future ages. This justification we have in Christ must be maintained, for without it there cannot be a demonstration of power, viz., sanctification. All our Christian activity known to ourselves, or seen of others is summed up in this one word, sanctification, All our joys, trials, service, self-sacrifice, obedience, love, humility, etc., are the diversified operation of the spirit of power given to us by God. Yes, there is power in a sanctified life. It attracts those who are pure-minded, just as the power in a magnet attracts steel to itself.

The Thessalonian believers became imitators of the Apostle Paul and Silas and Timothy, not only because of the message they preached, but also because of the influence of the lives of these men. It had power upon the Thessalonians and so the operations of power continued also in them (1 Thes. 1: 8), and extended to others. So powerful is the operation of the spirit of truth in believers, that its enemies often say, “This will have to be stopped, for it will turn the world upside down.” Well, it just could not be stopped, and to-day truth is shining upon all subjects and conditions exist which are actually making this prophecy come true. The whole world is being turned upside down; yes, it shall be utterly removed, for Jehovah of Hosts shall perform it. “His lightnings enlightened the world; the earth saw and trembled.”

The secret of this power in the saints is that they are in line with the divine will, and therefore in the right position

to possess divine power which is changing and transforming their lives from glory to glory, even into the image of Christ. This divine power never flows in the line of self-will, disobedience or unbelief. Its purpose is to destroy these when they come into competition.

We all have weaknesses of one kind or another. We want to overcome many things which hinder the effectual operation of the power of God's spirit in us and through us. We sense deficiencies and sometimes are not able to locate the cause; failure to overcome may be due to lack of courage, or fear may have caused weakness—perhaps failure to believe all that God said He will do for us—or it may be a lack of knowledge of what the Word says and therefore we are not able to exercise and build up faith.

It may be that we are relying too much upon our own strength; if we are watchful, experiences will reveal this. We need, then, to learn that we are not sufficient of ourselves. Remember the words of a man of experience—"When I am weak, then am I strong." Reversely, when I am strong in self-assurance, I am weak. The Lord wants us to rely upon His strength, His grace; we are merely the instrument. He is the power. This self-assurance which we think will supply strength often disappoints us.

We see in theory the various steps that are necessary to be taken to become a Christian, but we want to get it all at once, and so it often happens we set about it in our own wisdom and are convinced that our own plan of action and study in spiritual things is best. So, it sometimes happens that we attempt to digest the strong meat of the Word when we are not able to do so. That which develops later resembles a child whose mind has become advanced by being taught to observe and understand the working of things which should be left alone until the mind has developed nearer to manhood—there is a temporary breakdown.

So, in spiritual life and experience, the plan of action which was supposed to give wisdom, strength and understanding is really introducing weakness. Let us take our plan of development from the Scriptures. There we find examples and illustrations how to obtain the power we seek—the power to overcome and develop—which is found in the right kind of food from babyhood to maturity.

The desire to grow into sanctification may be very keen—that is very good. But it is not wise to attempt a right thing in a wrong way, for the circuit of power will not be able to operate as it should. For instance, it is foolish to attempt to guard our words and yet pay no attention to the heart. It is also foolish to try to build up knowledge concerning the deep things of God's Word when the first principles of it have not been laid in proper order. That would be similar to a child telling its teacher that it could learn to read without a knowledge of the letters of the alphabet. Hence the Bible exhorts, "Be not wise in your own eyes." (Isa. 5: 21).

There are many things which help along the development of the sanctified life. The promises of God are powerful in cleansing us from selfish desires of the old nature. Take these two for instance: "The father himself loveth you," "All things work together for good," etc. These assure us of the all-wisdom and all-power of our Lord, which destroys the power of fear or timidity. Faith in these promises is based upon a knowledge of God's ability and character. Joy is also a source of power; it encourages perseverance.—"The joy of the Lord is your strength."

The tongue is a power for good or evil—"Life and death are in the power of the tongue." Appolas was an eloquent man, mighty in the Scriptures. His eloquence and knowledge were a power for good (Acts 18: 24), but the power of the words of Hymenaeus and Philetus did eat as a canker, or gangrene. (2 Tim. 2: 17.)

Unity is strength. As an illustration, concrete is strong because there is a unity of three elements—sand, cement, and water—and under certain conditions these will, together, become solid rock. Without the application of water, or without the mixture of cement, water and sand alone do not make strength. These three elements separated have no strength in themselves. Cement and sand both can be carried away with the wind, and water is unstable; but in the uniting of the three there is strength. And so it is with the Lord's saints. The weak things of the world God hath chosen, so that under certain conditions, under the hand of the wise Master builder, these will become a power, even bringing to naught the things that are mighty in this world. (1 Cor. 1: 27-29.) Therefore, let each of us be a humble instrument through which God's power may operate, and thus bring glory to the name of God and praise to our Redeemer.

The End of the Way.

The following report is to hand from Sydney concerning the passing of elderly Brother Cohen, who was known to a number of friends, especially in N. S. Wales :—"Our dear Brother Cohen peacefully departed this life at 8.30 p.m. on Friday, '27th March. He had a painless and peaceful end, just as the Lord granted to the grand old patriarchs Abraham, Isaac and Jacob.

"Brother Cohen died absolutely of senile decay ; he had been sinking lately very rapidly. Well, God has been merciful to him and we all bear him in loving memory, until, by God's grace, we shall meet beyond the river.

"We can say with Paul that he kept the faith ; our hope being that he has, by God's grace, made his calling and election sure. God's children are being gathered one by one. Two brethren officiated at Brother Cohen's funeral, the last act we could render."

Correspondence. England

The Berean Bible Institute,
Dear Brethren,

Warm Christian Greetings.

At this present time, our thoughts are with you dear ones on that vast continent on "the other side of the world," and we want to assure you of our prayers that you may have grace and strength to remain sted fast in your faith and trust, during this critical time.

We have much that we share in common in the experiences through which you are now passing, and we know not what tests may have come to you by the time this letter is in your hands. Yet, we are indeed grateful that nothing can separate you from the tender care of our loving Father in Heaven, and that whatever may befall, He will never leave or forsake those who have put their trust in Him. There is little we can do, except to bear you up at our mutual Throne of Grace, asking that you may be borne on the Everlasting Arms of Him Who is Almighty, and in Whose sight all nations are as the drop of a bucket. Hold fast your confidence, and call to mind those precious promises which will sustain you, and we trust shall each be accounted worthy to meet in the presence of our Lord in the Kingdom that is to be "an everlasting kingdom." . . .

Well, we now leave you all in the loving hands of our Father "Who doeth all things well." Let us pray for one another and devote all our energies to the task of making our calling and election sure. We cannot fail—if we "hold fast our confidence to the end."

Yours in the service of Him we love.

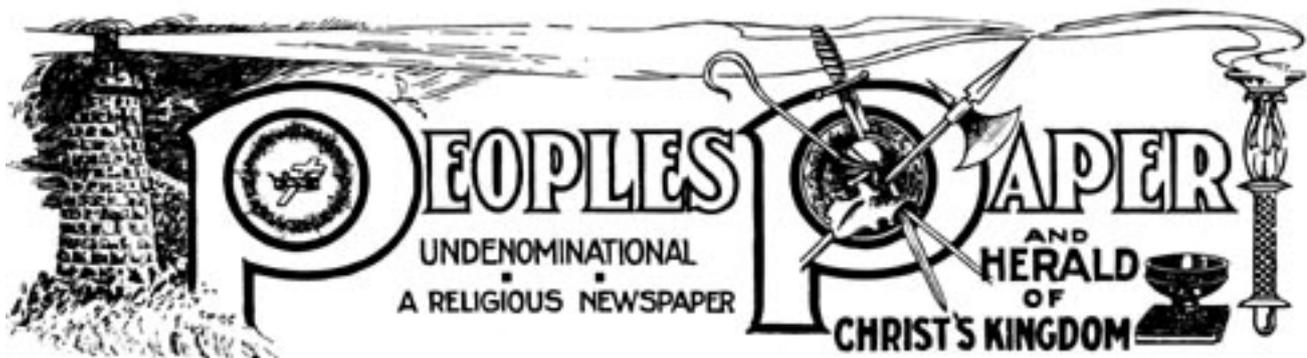
South Australia
Berean Bible Institute,
Dear Sirs,

I am writing just to say how pleased I am with the beautiful literature that you so kindly sent me. I can assure you that I had a very enjoyable time in the reading of them, more especially the little book "Hope Beyond the Grave." It is just lovely, I shall never tire reading it, but I am sorry to say that I dare not read too much as my eyes are slowly failing.

Then, I am troubled with heart strain, and it is very painful at times, but God has been good to me ; Glory to His Holy Name. I would like to be doing something for my Lord and Master, but there is so little that I can do. I thought of delivering a few tracts around the neighbourhood, but I can't walk far for that, but if you will kindly forward a few that you think would be suitable I think I will give it a trial. And please send me a copy of "Son of the Highest" for which you will find amount.

With sincere regards and brotherly love from, Yours sincerely.

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In the Upper Room.

A Meditation on the Last Supper.
(From "Bible Student's Monthly")

IT was very quiet, up there in the cool and peacefulness of the upper room. A noisy crowd surged and jostled in the street below, sturdy countrymen up in Jerusalem for the feast rubbing shoulders with Greek merchants; truculent Galileans striding past the gentler Judean shepherds with glances of contempt and veiled hostility; whilst ever and anon a party of Roman soldiers stepped smartly along the centre of the highway, Pharisee and beggar alike hasting

to give them, free passage and combining after their passing to look upon their retreating backs with smouldering animosity. But upstairs, in the upper room, it was quiet and cool. Loving hands had been very busy setting out the table for those who were soon to meet around it in solemn observance of Israel's ancient Passover. The lamb, roast with fire, ready cut into pieces, lay in the centre of the festal board. Little piles of unleavened bread—bitter herbs—cups of wine—the dish of "cheroseh" (fruit and nuts)—all stood ready against that time when twelve men and their Master should enter the room and partake together.

"Silent, like men in solemn haste
Girded wayfarers of the waste
Passing out at the world's wide gate."

In every home in Jerusalem that feast lay spread. In palace and in hovel, in the best rooms of every inn and within the Temple precincts where dwelt that priestly course whose turn it was that day to conduct the sacred service, the lamb, the bread, the bitter herbs, lay waiting, mute testimony to a night in olden time when the Destroying Angel passed over the land of Egypt, to the first-borns of the land a messenger of death, but those who were under the blood, deliverance—deliverance glorious and complete.

And now the door is opening, and men appear. One by one, until twelve have entered, they take their place around the table—waiting.

A quiet footfall on the threshold. Their Master enters and closes the door, and by that simple action shuts out the world and all its cares and interests. The faint murmur of peoples rising from the street below dies down and is gone. The world is very far away and the disciples are with their Master—and alone.

Who among them but did not feel the solemnity of this night. Accustomed as they were to the Passover ceremonial, observing it year by year continually, it could not but be plain that after to-night things would never be the same. Not so, on those two previous occasions when they had partaken of the Passover lamb with their Master, had this consciousness of impending crisis filled their minds. Something was going to happen; they realised that instinctively, without knowing what it was to be, and yet mingled with that apprehension there was a strange triumphant joy, as though at last all the perplexities and misunderstandings of the past three years were to be resolved into a clear knowledge of the life which lay before them. That trouble and distress might yet lie beyond the bounds of this Passover evening they knew, but that God was with them in all their ways they were confident; and now His voice broke the silence. Tender tones, vibrant with rich feeling, searching their inmost souls and drawing their very hearts to an ecstasy of devotion and surrender.

"With desire I have desired to eat this passover with you before I suffer; for I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God."

Magic words. The Kingdom of God; so soon to come; the goal of all their hopes, the prayer of every child of Israel. Thrilling words—no more would He eat of the Passover with them until the Kingdom should have come. That was what He had said so lately on the summit of Mount Tabor—some of them would not taste of death "until the Kingdom of God should come"; and now that they had endured with Him in all His trials, surely the day of God's recompence was at hand and Messiah would declare himself. . . . Eager thoughts are interrupted. The Master has taken a cup of wine in His right hand and is looking upwards to Heaven. His voice breaks the stillness in solemn invocation.

"Blessed art thou, O Lord our God, the King of the universe, who hast created the fruit of the vine,"

Silently, reverently, they all drank. The feast had begun. All eyes were turned to that beloved One at the centre table. Again He spoke.

Hear, ye children of Abraham. This is the sacrifice of the Lord's Passover, Who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses. He sent Moses His servant, and Aaron whom He had chosen. He brought them forth also with silver and gold, and there was not one feeble person among their tribes. Egypt was glad when they departed, for the fear of them fell upon them. He spread a cloud for a covering, and fire to give light in the night, for He remembered His holy promise, and Abraham His servant. And He brought forth His people with joy, and His chosen with gladness, that they might observe His statutes, and keep His laws. Therefore are we constrained to confess, to praise, to glorify, to extol, to magnify and to ascribe victory unto Him Who did unto our fathers and unto us all these signs, and Who brought us forth from servitude to freedom, from sorrow to joy, from darkness to marvellous light; and we say before Him, Hallelujah."

In low tones the word passed from lip to lip. "Hallelujah; Hallelujah," a murmur of reverent praise ascending to Israel's God. Then twelve voices joined in the recitation of familiar words.

"Let the name of the Lord be blessed from this present time and for ever. From the rising of the sun to his setting the name of the Lord is to be praised. . . . At the going forth of Israel from Egypt, . . . the earth trembled, at the presence of the Lord, at the presence of the God of Jacob."

"Hallelujah."

Once more the Lord's hands are moving over the table. Now He is breaking one of the cakes of unleavened bread. His quiet voice rises in the benediction.

"Blessed be thou, O Lord our God, the King of the Universe, who bringest forth food out of the earth."

The little cakes passed from man to his neighbour. Reverent hands reached out to the dish upon which lay the lamb roast with fire. They ate, hastily, solemnly, as men fulfilling an ancient ritual. The room was very quiet—the flickering lamp cast strange shadows on the wall behind the Lord Jesus. As He raised His arms in blessing His shadow took a

strange form . . . the form of a cross. But no, that could never be, for was He not a King? Had He not just told them in so many words that ere twelve short months had passed they would be reigning with Him in Kingly power; for He would not again eat of the Passover until He ate with them in the Kingdom?

And yet

“This is my body which is given for you. This do in remembrance of me.”

They took of the bread, sharing each with the other, wondering. The lamp flame flickered low in its vessel and the shadow of the cross grew longer and seemed to come nearer, bending over towards them.

“This is my blood of the new covenant which is shed for many for the remission of sins. . . . Drink ye, all, of it.”

They drank, a strange, fierce joy pervading their souls as realisation came that they were to be brothers indeed to the One they served as Lord. To have His blood run in their veins—His words meant nothing less than that. They were to receive life—rich, vital life,—from Him. The ancient blood-brotherhood covenant of olden time was invoked by this mystic symbol; now and for all time were they to be joined to Him they loved in a relationship that should never be severed, to serve Him and be with Him for ever. Surely now He would speak plainly and disperse the uncertainty and misunderstanding which had surrounded their hopes for so long. Now surely He would tell them all.

“Verily I say unto you, that one of you shall betray me.”

They looked at each other fearfully. What horrifying calamity was this? How could any one of them even dream of betraying the Master and the Cause they loved so dearly? What did it mean? What dread portent lay behind those unexpected words?

“Is it I?” . . . “Is it I?” . . . “Is it I?” . . . How could it be?

The question rippled round the table. It came to one whose hunted eyes looked every way for succour—for assistance—for denial. Surely this could not be real; this was not in very truth happening to him. Surely it had all been a nightmare; that visit to the Priests, that shameful bargain, the cynical congratulations of those whom he hated more than he hated any man. And Jesus knew; he was sure of that. Jesus knew all about that night visit; about the thirty pieces of silver, about his own desperate resolve to precipitate a climax to their three years preaching. He knew, and still He did not declare Himself. . . . It was true then; He did not intend to act until the last minute. He meant to wait until His enemies had actually arrested Him, and haled him before Pilate for judgment, and then—and THEN—at last—He would throw off the mask and defy the power of imperial Rome. There could be no doubt about it; He could dally no longer then, could not possibly postpone His revelation as the long promised Messiah when standing in the very shadow of the cross. One scornful word from His lips and that great Temple, centre of idolatry and evil would collapse in irretrievable ruin, its treasures scattered to the winds, its inner sanctuary opened to the profane gaze. One arm upraised to Heaven and God’s artillery, fire and thunderbolt, would pour down upon the proud legions of Rome and annihilate them in an instant. The armies of the angels would descend as in olden days and crash the stately walls of Jerusalem headlong down the hillside to the valleys beneath. The earthquake of Uzziah, the hailstones of Joshua, the heavenly fire of Elijah, all would bring turmoil and destruction to the sinful, rebellious city which had rejected his Leader. Another flood—not of water as in the days of Noah, but of fire; an avalanche of fire to devour God’s adversaries—would sweep Judea and Galilee and all the world with a besom of destruction. Jesus had the power—He knew that. He had seen enough of His miracles to be sure of that; and He would use it. He could not help Himself. And then, at last, would come the moment for which he had waited these many years, the moment for which his whole being craved. Seated upon a lofty throne, a friend of the Messiah, an executor of God’s vengeance, he would crush to the earth those proud Pharisees and priests. Men would come to Judas and beg favours, and whom he would, he would favour and enrich, and whom he would, he would cast down, despoil, reduce to beggary. Roman procurators and Greek merchants, the honourable and the rich of this world, would come into the presence of Judas of Kerioth with respect and awe. Jesus would do all this for him . . . He would do all this . . . But would He? . . . Would He?

He lifted his eyes in sudden alarm, meeting other eyes across the table, regarding him with a burning intensity that seared his very soul. With a sudden shock he realised that the words his tortured brain had refused to receive those few minutes ago had indeed been uttered. “One of you shall betray me.” This was no fantasy of the mind. It was dread reality. And Jesus was not going to save Himself. He could see that now. Something had gone wrong. . . . But how could it? The Messiah could not die. The Messiah was to live and reign for ever. . . . But Jesus was going to die. He knew it. And he had betrayed Him. He had murdered the Messiah

Those grave eyes regarded him still. The question had circled the assembly and men were looking at him, wonderingly, curiously. It was his turn now. His mouth worked strangely.

“Is it I?” . . . “Is it I?” . . .

“Thou hast said.”

The sound of a door, opening, and closing, quietly. Footsteps dying away down the stairway. Silence. Judas the betrayer was gone.

“Now is the Son of man glorified, and God is glorified in Him; and if God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him. Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews ‘Whither I go, ye cannot come’; so now I say to you. A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.”

The soft cadences ceased. They sat silent, knowing now that their golden dreams were after all only dreams. Dimly they visualised a life without their Leader; a continuation of the toil and weariness of constant pilgrimage no longer

illuminated by the presence and companionship of the One they loved. Heads were bowed on breasts; they could not meet each other's eyes. He was going away, and they would never see Him again.

Peter—a strangely quiet and subdued Peter—broke the silence, a quiver in his voice.

“Lord . . . whither goest thou?”

“Let not your heart be troubled. Ye believe in God—believe also in me. In my Father's house are many mansions; I go to prepare a place for you; and I will come again, and receive you unto myself, that where I am, there ye may be also. . . . This is my commandment, that ye love one another as I have loved you. And the Father Himself loveth you, because ye have loved me, and have believed that I came out from God.”

A sign from those dear hands, and eleven men rose to their feet, eyes uplifted to Heaven, voices joined in the traditional hymn which was to conclude their feast. The solemn chant rose upon the night air and listening angels wondered at its note of triumph. The lamp burned up brightly in its last expiring flicker in the upper room—but the forces of evil were speeding fast away.

What shall I render unto the Lord
For all His benefits to me?
The cup of salvation will I take
And call upon His holy name.
I will pay my vows unto Him now
In the presence of His people.
Precious and rare in His holy sight
Is the death of His holy ones.
Truly O Lord am I Thy servant,
From my bond Thou hast set me free.
To Thee will I offer thanksgiving
And call upon Thy holy name.
I will pay my vows unto
Thee now In the presence of Thy people.
O give thanks unto the Lord
Because His mercy endureth forever.
Let Israel now say,
Let the house of Aaron now say,
Let them now that fear the Lord say,
That His mercy endureth forever.
I called upon the Lord in distress.
The Lord answered me,
The Lord is on my side,
The Lord taketh my part,
The Lord is my strength and song
And is become my salvation.
I shall not die, but live
And declare the works of the Lord.
Open to me the gates of righteousness
Into which the righteous shall enter.
The stone which the builders refused
Is become the head of the corner.
This is the work of our God,
It is marvellous in our eyes.
This is the day which the Lord hath made,
We will rejoice and be glad in it.
O give thanks unto the Lord
For He is good
For His mercy endureth forever.

And when they had sung their hymn, they went out into the Mount of Olives.

Adelaide Convention.

As announced in last issue, the brethren in Adelaide expect (D.V.) to hold their usual Convention from 3rd to 5th April, inclusive, in the R.A.O.B. Hall, 48 Flinders Street (near Gawler Place), Adelaide.

Visiting friends may obtain further information from the Secretary, Mrs. H. H. Bartel, 10 Forest Avenue East,

Clarence Gardens, Adelaide, S.A.

Notice.

Special attention is directed to the notice for the Memorial in Perth, for those in that locality, as that information failed to reach us in time for March "People's Paper."

Cards, Desolation—Restoration.

This poem is now available in post card size, in a variety of colours. Many of our friends will know the very helpful message it contains for the bereaved. It is also very useful in conveying the hope of salvation in a general way. It is supplied at 3 for 6d., 1/8 per dozen ; or 1/6 per dozen in 3-dozen lots.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

Published by the Berean Bible Institute,

19 Ermington Place, Kew, E4, Melbourne, Victoria, Australia. (Monthly) 2/6 (60 cents) per annum, post paid.

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 "sect. either in the correspondence or in the sermons reported.

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

This Do in Remembrance of Me.

THE meditation on the Lord's Supper in this issue entitled "In the Upper Room" should prove helpful to the brethren, as the particular features of this important subject are impressed upon our minds at this time of another anniversary of the death of our Lord.

How often, as each Memorial comes round, have various brethren remarked, "we know not whether this observance may be our last." Apparently it is best that the Lord has this matter in His own keeping, but with Himself it was different.

Can we visualize the feelings of our Lord when the particular Passover arrived and He knew that it was His last. There is a pathos that can be grasped or understood only by the few when, for the last time, some momentous event is to take place. The parting of our Lord from His dearly loved disciples must have been pathetic to Him, but He knew the Father's will and delighted to fulfil that, and so bring salvation not only to His little band, but to all mankind in due time.

Since last year's Memorial some of the Lord's members have finished their course, and while they are sadly missed by those left behind, yet there is always a joy in knowing that the passing on of the faithful, means the end of all the trials and testings of the earthly pilgrimage. Other members are in very different circumstances this year, on account of the war of aggression that is gradually spreading throughout the earth. Some now may be isolated, and those even living within reasonable distance of other members may be prevented from assembling together. Such conditions remind us forcefully of the days of the early disciples, when they met in the Lord's name in small numbers, very often in fear of death.

Further startling events may be expected, even in the few days prior to this year's Memorial, but as it is the spirit of the occasion which is of all importance in the Lord's sight, whatever may happen the Lord's true people will no doubt keep the simple yet solemn observance "in remembrance of Me," and showing their devotion and loyalty to their vows of consecration to walk in the footsteps of Christ. From this standpoint, it matters not whether this year's Memorial is the last for many of the brethren; indeed, the words of our Master on the night He instituted the Supper — "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" — adds desire for the fulfilment of that blessed time, according to the Lord's good will for each of His followers.

As announced elsewhere, the anniversary of Christ's death falls this year on Tuesday evening, March 31st, and this issue of "People's Paper" is being printed early so that it may serve as a further reminder to the brethren, especially those able to assemble with other members at the particular services mentioned. No doubt other little assemblies have been arranged, and all may claim the promise of the Lord to bless on this special occasion, as also whenever they meet in His name. The prayers of the brethren will no doubt ascend on behalf of all others of like precious faith, who are seeking, amidst the commotions of earth, to prove their loyalty to their Lord and Head, by His grace and strength.

The twilight hour, when all the world doth dream, I stand amid
The ripening grain, that ripples, like the bosom of a lake
Beneath the evening breeze. I pluck, and idly hold within
My hand, one golden ear, the while in swift succession pass
Strange visions of the olden time : I see a threshing-floor,
The wheat by wooden flail bereft of chaff and shining husk.
The scene is changed : I see a woman grinding at a mill,—
Between the upper and the nether stones the grain is crushed
Until no semblance of its former state remains, but each
Is merged into one common whole,—a coarse and homely meal.
Another picture,—mixed with water and with salt a loaf,
Or flattened cake is formed and laid upon the glowing coals.

And as I gaze my thoughts are lifted to a higher plane ;
I see “the members of His body,” like the golden grain,
Denuded of their glittering robes of earthly pride and fame ;
The upper and the nether stones of life’s vicissitudes
Are slowly, surely, grinding rich and poor, the high, the low,
Into one common-union,—heart and mind, and zeal and love ;
With purifying salt, life-giving water of the Word,
The mass is being drawn and held and moulded in “one loaf.”
Ah, then, beloved, when we drink of that memorial cup,
And eat the symbol of His flesh, let us partake with joy,
Nor marvel if we need that strange, transforming power of fire,
Ere we are counted worthy to be like our Lord and Head,
And “broken” that a hungry, fainting, dying world be fed !
—G.W.S.

Memorial Observances.

Tuesday evening, 31st March, is the Jewish date of the anniversary of the institution of the Memorial of Christ’s death, as announced in last month’s issue.

Melbourne.—The brethren in Melbourne will assemble (D.V.) on the evening of Tuesday, 31st March, to observe the Memorial of our Lord’s death. The service will be held at 8 p.m., at the address of the Institute — 19 Ermington Place, Kew.

Adelaide.—On Tuesday evening, 31st March, the brethren will (D.V.) hold the Memorial in the R.A.O.B. Hall, 48 Flinders Street, Adelaide.

Sydney.—The Memorial will be observed on Tuesday evening, 31st March (D.V.) , at 7.30 p.m., in Child’s Study Rooms, 75 Liverpool Street, Sydney.

Perth.—Wednesday evening at 8 p.m., April 1st, has been chosen for the Memorial in Perth. The service will be held (D.V.) at Druids Chambers, 459 Hay Street East, Perth, W.A.

I am the True Vine.

(CONVENTION ADDRESS)—(John 15:1-8).

THESE words were spoken to the disciples by our Lord, and as an illustration are very forcible to us. As we think more on the sayings of our Lord, and seek to draw from them the lessons He desires to give for our edification, for the purpose of building us up together in the fruits of the spirit, the more will we be assisted to walk in this Narrow Way.

Now first we might consider what is the evidence of the true vine, when He said: “I am the true vine.” It brings to our minds immediately the thought that there are other vines that are not true. When we think of these things that are true, that emanate from God the Father, we think of things that are always in harmony with Him, with truth, with righteousness. There is nothing that has any shadow of evil in it whatsoever. So we see that when we are looking at the true vine, it is one that is holy. It has no savor of unholiness or unrighteousness at all; but only the spirit of love manifest in its entirety.

So we see that the true vine must be in heart union with our Heavenly Father. And the more we think of our Father in Heaven, and what is revealed to us of Him in the Word given to us, we see a Father who is compassionate toward His children, and filled with consideration for those who seek to follow His ways. He says that He does not desire the death of any sinner, but rather that all turn to Him and live, therefore He delights to see all have the blessing of life; not the blessing of life in its little sphere as we have it in the human race to-day, but life that is without any of the disabilities we see associated with the human race on account of the fall. Life as it was in Eden was evidently very different from the life we see at the present time. So in this illustration of the true vine, being “at one” with the Heavenly Father is the thing which is most important.

We remember when Jesus came to John to be baptized at Jordan, the Psalmist says of him, “Lo I come to do Thy will, O God. Thy law is written in my heart,” and, there Jesus expressed the fact that He was at one with the Father, and whatever the circumstances of life, or its trials, thereafter, they only exhibited to us the fact that Jesus was really and truly at one with the Father, that He came to do the Father’s will, and that He did do it. He was fully true and loyal in every sense of the word to the Father.

Now just as Jesus came to do the Father’s will, He expressed the thought that we should also follow in His steps and do the Father’s will. That thought is expressed to us very pointedly in this illustration of the vine and branches. Unless we abide in Jesus, just as He abides in the Heavenly Father and does the Father’s will, then we are not the branches that the Father would desire to see in that Vine, but are the kind that he takes away because they do not bear the fruit of the spirit of God, the spirit of love. Jesus and the Heavenly Father are the embodiment of love, they delight to do good, and that to the greatest number. So it should also be the desire and the endeavour of all the branches to have the same disposition to do good, following in the footsteps of the Master.

The principle of righteousness and truth is the gateway of all well-being, and although perhaps we may attain a temporary aggrandisement through doing unrighteous things, through acts of selfishness, those blessings, if we would call them blessings and favours, are but fleeting and temporary; but those based upon the exercise of the principles of righteousness are enduring, and help us to attain to life in its fullest sense—the life that the Father wishes all His creatures to have, full and free. All will not share the great prize of glory, honour and immortality to which the footsteps of our Lord are called, but nevertheless the whole human race will have life that is grand and glorious in its extent.

The effect of wrongdoing, of abiding not in the Vine, is to be cast from it, and to be destroyed. There are some, perhaps, who are “saved so as by fire,” but they do not receive the greatest prize God desires them to have—Divine life, which is promised to the faithful.

So if we abide in Him and He abides in us, we have His spirit, and are in the position to bring forth fruit that is acceptable to our Heavenly Father. Practically every time we pray we give honour and glory to the Giver of every good and perfect gift. We feel that we cannot pray to God without offering thanksgiving for the blessings and favours bestowed on us. Then again we express praise and thanksgiving not only by our words, but also by our deeds, and this expression by deed, is the fruit that is so much desired to be exhibited in the followers of Christ. The Apostle says that the fruits of the spirit are love, joy and peace, long-suffering, gentleness, meekness, brotherly kindness, and the development of such fruits must be the lifelong work of the branches in the Vine. We cannot read the account of our Lord’s life without seeing these things manifest very prominently, and so it should be our endeavour always to follow in His steps, to develop a character like unto His.

There is another thought brought to our attention in this passage, and that is that the Heavenly Father, the great Husbandman, prunes the branches that bear fruit, that they may bring forth more fruit. This work of pruning or cleansing is very necessary for each one of the followers of Christ, because we are still in the world, we still have an imperfect body with which to contend, and all through our pilgrim way we must expect to have experiences along this line. Jesus says, “Ye are clean through the word which I have spoken unto you.” That is a very helpful thought, is it not, that by the Word of God we are cleansed.

The Apostle Paul, we remember, tells us to be transformed by the renewing of our minds. Unless we think upon the heavenly things, the precious promises that are given us, and all the exhortations that are contained in the Word for our encouragement, unless the Word is used in this cleansing way to help us, that we may bring forth more fruit, then our progress will be indeed very slow, if it does not stop altogether and we cease to bear fruit. Therefore let us give diligence more and more unto the Word that has been given, and to the assistance contained therein, that we may bring forth fruit that is well-pleasing in the sight of our Heavenly Father, the great Husbandman.

Treasures.

(CONVENTION ADDRESS) Matt. 19:16-27; 6:19-21.

USUALLY, when the word “treasure” is mentioned, one’s mind begins on a romantic trend, and we might visualize the great goldfields of the Yukon, or the early days of Australia, when the great cry was Gold, Gold, Gold, and people shut up their shops and left their work to hunt for this treasure. How many things they sacrificed to get it!

Then again, the treasure might be precious gems, diamonds, or it might be some treasure lost at sea. People sometimes sacrifice a great deal to recover this treasure, and oftentimes lose all in their efforts.

But there are all sorts of treasures. The reason why we are gathered here is because we are interested in treasure and that will become more apparent as our Convention proceeds.

Now a mother, when she talks to her little baby, may call it her “treasure” — so the treasure may be but a little baby. Or it might be something that you possess yourself, little girls may treasure a doll, or little boys marbles or a kite. When they grow up, these treasures may assume different shapes, because the treasure is not always the same. It might be cattle, or property, or a nice home, or clothes, and you set your mind on them.

And so with our assembly here, our treasure is a different kind. It is in an earthen vessel, and it is mentioned in the Bible — but we will think more about it in a moment.

These treasures are not all that we might wish, they are somewhat unsatisfactory. They are like Dead Sea apples. On the shores of the Dead Sea apples used to grow, although that is such an inhospitable place. Those apples would look so nice, but their good looks would be all on the outside; if you cut one of them you would find nothing but ash. So these treasures that we set our minds on are unsatisfactory. Selfishness is pursued with them, very often. If a boy’s mind is set sufficiently on his marbles, he won’t play fair; or if it is something else, he might seek to get hold of it by hook or by crook. But if all the stories could be told of how people reached the heights in attaining their treasures, it would be found very often that they have pushed other people down to reach their objective. They may not have designed to literally steal it from people, but they have done their best to arrange things, in business or otherwise, so that they only would reap the benefit of the efforts made. So there is a lot of misery and sorrow attached to the pursuit of these treasures.

There is a good passage in the Scriptures which speaks about treasure, and the foolishness of earthly treasures — Luke 12:13-21. “And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you? And he said unto them,

Take heed, and beware of covetousness; for a man’s life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and

he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.”

Now let us consider heavenly treasures for a moment. We have something about it here in Matt. 13:44, and it gives us an example of a treasure which is worth while. “Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

The one who found the treasure hid in the field was the Lord Jesus, and the treasure hid in the field, that is the world, it could be the restored humanity, but incidentally there is something else, which is a certain class of people who would be His Bride and companions. Jesus sold all that he had to obtain this treasure. He gave up everything, and gave himself a ransom, and bought the field, so that he could possess it. There we have a wonderful example of setting our affection on something worth while. So we are exhorted to lay up for ourselves treasure in heaven, where there is no destruction by moths or rust. No thieves will break through there, but if we had treasure here how we would have to look after it. We would have to hide it, and we would be frightened that somebody would steal it from us. But there is no need to worry about the treasure in heaven.

How can we have this treasure? We saw that it would be an object of supreme affection. We see and realize that things about us are not of much value, and do not last. They often bring sorrow and trouble. We can enjoy all the beautiful things about us, but we do not want to have sole control of them. Lots of people who have a nice garden do not have time to enjoy it, because they spend all their time in making it nice. But the Master who bought the field says: If you want to have something worth while, take up your cross and follow in My steps, and then I will give you something that will give you lasting joy and satisfaction. You will be able to help me in restoring this earth, removing all the misery, the suffering, and healing all the sick. You will be able to remove all the unpleasant places, and help people to overcome their tendency to say and do nasty things. You will be instrumental in helping to heal the ones who are broken down, knocked about with the results of war, and sin in its various manifestations.

So this special class of people will be able to appreciate helping the sick and miserable and unhappy and broken people, and helping them along the Highway of Holiness. There will be nothing to hurt them, no venomous reptiles — nothing at all to hurt or offend. That is the reward that is in heaven. That is the treasure that we are seeking, and that is why our visiting brethren have come here, some of them more than 400 miles, so that we can learn more about this treasure.

Unlike earthly treasures, this treasure is gained by helping others to get it. In the case of earthly treasures, it is a case of each man for himself. But God’s ways are different to man’s ways, and in the case of the heavenly treasure, one of the beauties is that no man can win it merely by seeking for it on his own account.

I think sometimes we do not really appreciate the treasure, we have had it such a long while. My thoughts go back to the days of one, he said, “What about selling it? Who will sell it?” And none would. They would not sell it for a million pounds. It is something in our habits, in our make-up. It is the earnest of our inheritance, not the fullness. We think about it and live in the future. Of course we cannot really enjoy the attached afflictions, in a sense, but we can enjoy what they are going to work out in us. So then, let us seek to appreciate more and more this treasure which has been committed to us, now, and so attain it ultimately in the Kingdom.

The Tools.

(By the author of “The Lost Coin,” “The Ten Camels,” and “The Son of the Highest.”)

They lay in the carpenter’s toolbox. Tho’ old and worn they were clean

But their contact with daily labor had robbed them of their sheen.

The carpenter valued their service and oiled them with tender care

For each in his hand had a purpose, tho’, idly lying there.

It was then that I fell to dreaming of the tales they could unfold

If only they had the gift of speech and their memoirs could be told.

I thought I heard a whisper and lower I bent to hear

A voice that seemed to be speaking in accents low but clear.

It seemed to come from a hammer that lay on, an upper shelf,

It said “Of course I’m not boasting or praising my humble self

But I know that our good, kind master could not get along without me.

I drive home his points with power and do his work you see,

All day you may hear me knocking in tones that are loud and strong.

I sound out each pillar for him--finding those that are rotten or wrong.

With a mighty blow I drive each nail and pull out those that are bent,

And many a cutting tool have I to the heart of a timber sent.”

Then a wooden mallet retorted "Yes, the bruises you've left behind
Can clearly be seen. You're a knocker but you will always find
That when there's a delicate task to be done or a pin to be gently placed,
The master always uses me lest His work should be defaced."
"Quite true." 'Twas a gleaming plane that Spoke. You are noisy I'll admit,
Yet without my soothing powers the joints would never fit.
I level each grainy surface, show the beauty that lies below.
Where I have travelled the timbers with a satin smoothness glow."

Said the square "I should like to say a word.
It is all very well for you
To boast about your service, but who keeps the building true?
I square all the angles and corners. I am sure you must all agree
That the master could not do His work or get along without
"That all may be true" said the level, "But I must do my part
To keep things smooth and even. I am needed right from the start,
Never a joint or an angle could be perfected without me.
Mine is the important mission of keeping things level you see."

"And what about me?" asked a humble can.
"I would have you understand
It is I who oil you and keep you clean for the master's ready hand."
Then a chorus of little voices spoke from a corner where stored away
In neat small piles were nails and screws and bolts in fine array. —
Tis a lot of use you would be without us for all your noisy boast.
There never yet was a building raised where we were not used the most.
We hold the timbers all secure, keep each joint neat and trim.
We may be small but each one of us knows how the master depends on him."

Then I heard a footstep, brisk and firm. The tools were quiet at last.
I saw the Master Workman stoop and pick up the kit as he passed.
Silent he bent o'er his workbox, examining each in turn.
He gathered them all for his purpose. His words in my heart still burn.
"Good tools, there's a mighty work to do. I shall need you all this day,
For I am building a Temple and you each have a part to play.
There are boards to be cut and fitted and polished until they shine.
My tools are oiled and my nails are picked to complete this work of mine.

Oh the tools may be fine, but they're worthless except as they lie in His hand,
Each yielded to His purpose close by His side must stand.
For each has a part in the building that no other could hope to do,
Yet it is the Master Workman who erects the building true.
Let us not look with scorn on our brother or think ours the better place
Since we are but tools for His purpose and chosen by His grace.
Should the tools become dull or rusted the Master can lay them aside.
We must all be bright and ready if we would in His service abide.

We each need the oil of His spirit lest the rust should accumulate,
And our need of the Master's thoughtful care to keep us clean is great.
The tools will soon be forgotten when the Temple of God is complete,
A glorious Tabernacle where men their Creator meet.
As I thought on the tools and their purpose there came a solemn thought :
" 'Twas the stones that formed the Temple. The tools were never brought
To the site of the finished building. No sound of a hammer was heard"
As the stones and timbers were fitted in the Temple of the Lord.

The tools were used in the quarry to shape and polish the stone,

And many a blow was given before the surface shone,
Like a mirror dimly reflecting the workman's earnest face;
Then laid aside to be lifted to their appointed place.
The timbers were cut and fitted and smoothed with infinite care
Ere—covered with gold—they were carried to their place in the Temple where,
Without sound of tool or chisel they were set, each one, in his place

To form a sanctuary for the Father's love and grace.”
Dear ones, are we tools for His purpose as the stones are smoothed and placed?
Are we polishing the timbers which with gold leaf will be graced?
Or are we patiently bearing the blows of the tools to-day
To be polished and shaped for the Temple where the Lord will dwell for aye?
‘Tis a solemn thought beloved. Oh may we just patiently lie
While His hand smooths and shapes us for His Temple, by and by.
Let us not—like the tools—be found knocking, but cemented together by love,

Enduring the chastening with patience and be found in the Temple above.
That Temple will stand forever—a monument to His grace
But the tools that were used in the building the sands of time may efface.
Yet, perchance—thro' the ages of ages—He may need those tools again
For we know not His future purpose. Let us each be loyal then,
Just waiting till He shall use us for the work He has in hand
For both stones and tools are worthless except as they lie in His hand,
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The Anointing that Destroys the Yoke.

CONVENTION ADDRESS

Isaiah 10:27; Matt. 11:28-30; Heb. 1:9.

ALTHOUGH in our land and in our day the oxen or bullock-yoke is a thing of the past and rarely seen, it has always been used in Bible lands. I remember reading a description of oxen at work in the Holy Land and the writer explained how a special oil or salve was always kept by the drivers to anoint any sore places caused by the chafing of the yokes upon the bullocks' necks. In addition to its healing and soothing propensities it also served to keep away flies which were often had and added to the irritation of the sore.

It would seem that it was the knowledge of this general practise that caused the prophet Isaiah to use the phraseology of Chap. 10:27, when he says the yoke shall be destroyed because of the anointing, i.e., the yoke is made easy to bear and any ill-effects it might have produced are effaced.

Looking closely at this Chapter of Isaiah it is apparent that it has to do with God's ancient people, the Jews. The Assyrian mentioned was a noted conqueror of nations at that time and was an oppressor of God's people and seemingly he had been doing much as he liked and had become very proud and boastful, in that Israel feared greatly. This was allowed of God in the nature of a chastening hand for Israel's wrong doing, and by reading 2 Kings 19, from

verse 20, we learn how God eventually dealt with the wicked Assyrian.

It is very noticeable throughout the Scriptures, that when God's people wilfully transgressed His righteous law and took delight-in wickedness, God generally allowed a people far more wicked than they to rise up and overwhelm them in battle, and then when the chastening hand had had its effect God would intervene to deliver them. The 10th Chapter of Isaiah seems to be dealing with one of those occasions, as we note verse 12: "Wherefore it shall come to pass that when the Lord hath performed His whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks." By reading verses 6 and 7, we learn that it was so, and also how the king of Assyria was himself wholly ignorant of the fact that he was but a tool in God's hand.

So, then, we see the connection with verse 27, "And it shall come to pass in that day (when God intervenes) that his burden (that of the Assyrian) shall be taken away from off thy shoulder and his yoke from off thy neck and the yoke shall be destroyed because of the anointing." No doubt during the time that the Assyrian was allowed to oppress them his yoke had distressed and hurt them. But when God's chastening had its effect and they began to see the cause of their enemies' chafing yoke, they would repent and turn to God again, and then they would discern that God's anointing, healing salve had destroyed the hurt of the yoke.

So the notable text in Heb. 12:11, is brought to mind, "Now no chastening for the present seemeth to be joyous (that is, while the chastening is being administered) but grievous; nevertheless afterward (when the lesson is learnt) it yieldeth the peaceable fruits of righteousness unto them that are exercised thereby."

It seems also that this chapter of Isaiah may be taken as a prophecy extending beyond the oppression of the Israelites by Sennacherib, king of Assyria, and looking on to the later time, to the greater deliverance, that is yet to be wrought by God on behalf of His ancient people, the Jews. That these people have been suffering sore affliction at the hands of oppressing nations for some time now is well attested by the newspapers of our day, and we know that they are yet to endure further difficulties. But as the distress increases, the reason for it all will dawn upon the mind of this favored race. Two things seem to take place close together. In a time of extreme peril the hand of the Lord will intervene to miraculously deliver His people and knowledge of the cause of all their trouble comes in like a flood, then the Jewish nation will welcome as Saviour and King, Him whom they rejected and crucified 2,000 years ago. From that time onward, the Lord will begin to pour out His spirit upon all flesh and this will be an anointing oil worthy of note indeed, a salve that will rapidly destroy any hurt of the present bondage or yoke of oppressors.

Now let us look at another yoke spoken of by Jesus Himself, in Matt. 11:29, 30. While these words were spoken primarily to Jews and had special application to them, yet we find they have meaning to all followers of Jesus, even Gentile members of the Church.

The Jews, prior to Christ's first advent, had been laboring for long centuries under the heavy burden of the Mosaic Law. It was the measure of a perfect man's ability, therefore, none of Adam's offspring could keep it; nevertheless, those who truly loved God, continually endeavored to comply with it.

The old Jewish Law and ritual produced two kinds of adherents, true and false—earnest ones and hypocrites. So when Jesus came to institute the better sacrifices for sin and to make an end of the Law for righteousness, those who were God's true people, earnestly endeavoring to comply with His will and receive His blessing, quickly rallied to the call of their Messiah, Jesus, Saviour and Deliverer.

The true, earnest people would be the ones who would feel the heavy burden imposed upon them by the Law and their inability to keep it; hypocrites never feel any weight of their evil course (see Jer. 5:1-5; 20-27). Verse 5 particularly sets forth their position, "They have altogether broken the yoke and burst the bonds."

So then, the call of Jesus went out to find the Israelites indeed, "Come unto Me all ye that labor and are heavy laden (under the heavy burden of the • Law) and I will give you rest." Then He exhorts them to take another yoke — "Take My yoke upon you and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls."

Although none at that time would fully comprehend all that was involved in this invitation to yoke up with Christ and learn of Him, as time went by, the deep and wonderful meaning of the words became clearer. Later, this wonderful invitation was extended to the Gentiles, and now we, the members of the Church — the yoke fellows of Christ — living at this end of the Age are able to profit richly by these words.

The spirit of Christ, His meekness and lowliness of heart, speak inward peace, in a world where we find all tendencies the exact opposite. Unregenerate mankind seeks place and power, is ambitious for it in the highest degree; life becomes one lone grab and grasp for the elusive bubble, and not until life's energies have all been spent does the awakening come, that all such is "vanity of vanities." Oh, what rest from the world's mad rush is found in the meekness and lowliness of heart manifest in Jesus. How sweet to the yoke fellows of Christ are the words, "Let this mind be in you, which was also in Christ Jesus who . . . made Himself of no reputation and took upon Him the form of a servant," and again "The wisdom of this world is foolishness with God."

In becoming disciples of Jesus the members of the true Church realise that the words of our Lord, "Take My Yoke upon you," are not without deep significance. A yoke gives the thought of servitude, one who is yoked to another is no longer free to pursue a course entirely of his own choosing, but must be in subjection to his yoke fellow. But when the two who are yoked together have common aims and are perfectly content to work in unison, then the yoke can become a thing of power and beauty. It is so with Jesus and His Church.

A yoke is something put on that enables a burden to be borne and a service to be performed. What was the burden Jesus had to bear? Was it not the sin of the whole world? From the time of His baptism, the weight of the cross was upon His shoulders; from that time on, His life was poured out as an offering for sin. What was it that caused Jesus to

bear His cross so courageously, to endure the ignominy and shame so patiently. Was it not knowledge? Yes, it was the knowledge of the wise purpose of God in it all, and knowing the outcome Jesus could calmly press on.

Now, concerning the Church, they are yoke fellows with Christ; therefore, His lot is their lot. If they are to reign with Him in glory in the Kingdom they are to suffer with Him here below. What is it that has prompted Christians of times past and to-day to suffer affliction and trial, persecution and shame, and yet, like a cork that cannot be kept under water, to come up smiling every time and quietly and calmly press on along the same narrow way? The reply is the same as with Jesus—knowledge.

It is an amazing thing that the Bible teachings pointing out the oneness of Christ and His Body members in the sufferings prior to the Kingdom, should be so largely overlooked by nominal, professing Christians, when there are so many Scriptures that bear directly and indirectly on the question.

There is no vestige of doubt that while the sacrifice of Jesus was all sufficient to pay the debt of sin resting against the whole of Adam's race, yet in the Father's good pleasure He has decreed that others may, through the merit of that initial sacrifice, enter into a covenant as yoke fellows with Jesus, presenting their bodies living sacrifices, holy and acceptable to God. Not until the last one of these has consummated his sacrifice faithful unto death, will God reckon The Christ to be complete and the full atonement for the sin of the whole world to have been made.

God has offered the Church great and wonderful things with Jesus in the Throne, but He has also required them to partake of Jesus' sufferings and He has left over enough of His sufferings for each member of the Church to partake, in order that they may enjoy the deepest fellowship as true yoke fellows (Col. 1:24). The whole arrangement so far as the members of the Church are concerned is a privilege vouchsafed to them by God through Christ, and when we see it in that light we are surely getting understanding of the "deep things of God."

Undoubtedly every Christian has a cross to bear as Jesus says in Matt. 10:38, "And he that taketh not his cross, and followeth after Me (i.e. as a true yoke fellow) is not worthy of me." Every Christian has his own burden to bear which cannot be borne by any other as Gal. 6:5 puts it, "Every man shall bear his own burden." Verse two of this same chapter shows that we can also at times help others to bear their burdens and that this is fulfilling the law of Christ, but we cannot remove our own. To help another would be voluntarily taking upon ourselves additional weight in an attempt to help another, and this the Scriptures approve as highly commendable.

But after all, these burdens are not oppressive. When viewed in the light of the knowledge of God's Word and borne in the strength of Him who strengtheneth us, we can indeed understand what Jesus meant when he said, "My yoke is easy (not a chafing yoke) and my burden is light."

For all disciples, true yoke fellows with Christ, there is held out the great reward of jointheirship with Him in the Throne when the Kingdom is established. This is the inheritance of the saints in light to hear at last, "Well done good and faithful servant, enter thou into the joy of thy Lord." All members of the Church, which is Christ's Body, hope to be found real overcomers and inherit the crown of glory that fadeth not away (1 Pet. 5:4; 1 Pet. 1:4); so different from the empty glory of this world which at best lasts but a short time, then fades miserably. All Christians are exhorted so to run that they may obtain this crown, implying that there is no promise of this reward to any who run loosely, half-heartedly.

If God has through Christ graciously extended an invitation to enter the "narrow way" and run for the prize of His high calling, we can rest assured He has provided a crown for us at the end of the way. But if we become dilatory to all the rules of the race, we are in danger of disqualification, I Cor. 9:27 (castaway—disapproved). Sometimes a disqualified runner may run on, in a race and appear to breast the tape as a winner, but lo, there is no crown for him. It is taken and given to another (Rev. 3:11). So meditating upon these things we realize that we have no time to waste sitting in judgment upon another who professes to be running for the prize. We must judge ourselves, look into our own hearts, criticize our own conduct and earnestly endeavor to keep ourselves approved as the ministers of God along the lines of 2 Cor. 6:3-10. We will find it a full time job keeping our own body of flesh under and overcoming the world and the adversary. So much, then, for the great reward that is the one hope of our calling we seek to attain.

But in the humble way of yoke fellows with Jesus now in sacrifice, tasting of His reproach, taking up our cross with Him and bearing our burden, there is something else granted us that is inestimably precious — the anointing with God's holy spirit. The writer of Hebrews in Chapter 1:9 (quoting from Psalm 45, which speaks of Jesus and thus also of the members of His body, the Church) says "Thou hast loved righteousness and hated iniquity; therefore God even thy God hath anointed thee with the oil of gladness above thy fellows." So far as Jesus was concerned, God gave unto Him the fulness of the holy spirit in entirety, as declared in John 3:34, "For God giveth not the spirit by measure unto Him." So as Jesus came up out of the water after baptism we read that the heavens were opened unto Him when God's holy spirit descended upon Him. So the members of the Church have been called from the class who truly loved God and righteousness and hated iniquity, and as each has perceived the way and step by step been obedient thereunto, they have been able, on consecrating their lives, to testify God's faithfulness in showering upon them His promise of the holy spirit.

What a blessing the holy spirit is; it maketh rich indeed. How often in the past as we sought gropingly for light haw we stumbled over this and that Scripture, wondering what it meant. And now as we abide in Jesus, treading the narrow pathway of sacrifice and finding the heavens opened unto us with ever widening knowledge, we can testify that "the spirit beareth witness with our spirit that we are the children of God." (Rom. 8:16). That which is veiled to the natural man is so beautifully clear to our spiritual vision (1 Cor. 2:7-14).

The Scriptures are like an electric sign over an entrance to a building. The letters forming the words of the sign are always there but not until the light is switched on does the message appear. Once we have participated in the light of

God's holy spirit surely we are encouraged to press on in order that the light does not become darkness (Matt. 6:23.) How great would be such darkness indeed is shown in Heb. 6:4-8 (partakers, rendered "going along with").

We notice in Matt. 24:45-47 a promise that at the day of our Lord's second presence special meat would be provided for the Lord's true household of faith and that faithful messengers or servants would be raised up to dispense it. And with rejoicing hearts, all who have received the truth in the love of it, can testify that the Lord has made good His promise of verse 47, that not only would truth on one subject be given, but truth on all subjects — ruler over all His goods. So then, dear brethren, yoke fellows with Christ, bearing your burdens in the narrow way, cannot we all say that the yoke is destroyed — there are no chafing or galling spots — the yoke is easy, the burden is light, because of the anointing of God's holy spirit to give us perfect understanding.

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FROM time to time the question is raised amongst the Lord's people as to where we are on the stream of time. Especially in these days when such momentous events are coming to pass so quickly, the queries are presented — How long can the present order of things exist? When can we expect the Kingdom of Christ?

It would seem evident that the Lord has not clearly revealed a line of chronology which would enable any of His people to determine the exact ending of this present dispensation; apparently He sees that the signs respecting the harvest, the presence of Christ, and the ending of the age are sufficient to gather in all the watching saints, and prepare the world for the establishment of His kingdom of peace.

The events of the past two or three months have been astounding to the world and the thought is impressed that we have reached a stage in world affairs that a hastening of events is necessary to complete the Divine programme in due time. The words of the prophet seem very applicable — "For the Lord shall rise up as in Mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act." Little do the great military powers realise that by making conquests to extend their empires, so much greater will be their fall, and that all things they accomplish shall be turned to good account by the Lord in the preparatory work of establishing His kingdom on earth.

Over two years ago reference was made, in an article in these columns, to the periods of time used in the Scripture to describe the ending of the Gospel Age and the establishment of Christ's Kingdom on earth. These periods are pictured by the terms, "harvest," "winter," and "sabbath." It is thought well to reprint most of the article, which is as follows:

The harvest work of which our Lord speaks so fully in Matt. 24 is the culmination of the selection of His "Little flock" of consecrated followers, which began at His first advent in the calling of His little band of disciples. All down the Gospel Age numbers have been added to this "people for God's name," and in the time of harvest "the dead in Christ" are raised, and the remaining members on earth are gathered into the heavenly garner, in preparation for the reign of peace which is to follow.

It is important that the harvest work be clearly understood, and the Lord has given ample instruction for all who will prove their value as true “wheat” and be gathered into the garner within a certain period of time. As in the case of the Jewish harvest those who were in the religious systems of the day and failed to respond to the Lord’s message were burned up as “chaff” (Matt. 3:12), so in the close of the Gospel harvest, those in the religious systems who do not respond to the harvest message must go through “great tribulation,” a fiery time of trouble with which this age will end, and be revealed as “tares” — Matt. 13:30; 24:21.

It is to this wheat class — “My people” — that the Lord has been calling through His Word and by His spirit for many years now, to flee from the present systems of Christianity, which have become worldly institutions and have been cast off from favor. — Rev. 3:14-22; 18:1-5. This “flight” from Babylon (mother and daughter systems) must be undertaken before the “four winds” are let loose (Rev. 7:1-3,)by all worthy of the name “My people,” — “that ye be not partakers of her sins, and that ye receive not of her plagues.”

Flight is to be made not from one denomination to another, but the instruction is “flee into the mountain,” i.e., the kingdom of the Lord (Matt. 24:16), and being translated into the Kingdom of God’s dear Son, He has provided the harvest feast for all such — “For wheresoever the carcass (the food, meat in due season) is, there will the eagles be gathered together.” — Matt. 24:28. And so it is, God’s people are found gathered together in twos or threes or larger numbers, rejoicing in the truths provided only for this class by their Lord who has returned unseen by human eyes, to conduct this harvest work before the great time of trouble and later the bringing of peace to the earth. (Rev. 14:14-16.)

The importance of making flight from the systems of Babylon during the harvest of the Gospel Age is impressed again by the Lord in His exhortation “But pray ye that your flight be not in the winter, neither on the sabbath day (Matt. 24:20.) These terms “winter” and “sabbath day” are not to be taken literally, but rather our Lord was referring to periods of time which would be very unfavorable, yea, impossible for flight from the systems He has cast off.

The “winter” would refer to the great time of trouble, when the “four winds” of Rev. 7, are let loose, bringing about a great tempest amongst the restless masses of mankind — “the sea and waves roaring” (Luke 21:2)— resulting in “the heaven” (ecclesiastical systems) passing away with a great noise . . . the earth also (present order of society) and the works that are therein being burned up.” (2 Pet. 3:10.) No wonder the Lord exhorts His people to flee to Him, to His kingdom before the “winter.” During a literal harvest time there is plenty of food obtainable as the grain is gathered into the barn, but how different it is when winter sets in. So in the harvest of this Gospel Age there is abundant provision of spiritual food for the sustenance of all the Lord’s people who are courageous and answer His call to leave the lukewarm Laodicean systems of to-day, but with the coming of the winter period the opportunity of feasting on the harvest truths will be past. “The harvest is past, the summer (time of favourable opportunity) is ended, and we are not saved (as members of the Church)” is recorded by the prophet Jeremiah 8:20, as representing the Great Company, who, though unworthy to be of the Bride of Christ, receive a lower spiritual inheritance following the washing of their robes through great tribulation. (See Rev. 7:9-17.)

The term “sabbath day” would not refer to a twenty-four-hour, seventh day of the week, but rather to a period of time, typified by the Jewish sabbath day. This period is generally understood by Bible students as referring to the seventh millenium during which Israel and mankind as a whole will be blessed with lasting rest and peace, which the term “sabbath” signifies. How fitting, then, that our Lord should say — “Pray ye that your flight be . . . neither on the sabbath day,” implying that when this period is ushered in, flight from the Babylonian systems would be out of the question, inasmuch as Babylon will have been thrown down during the “winter” time, which precedes the “sabbath day.” — “Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.” (Rev. 18:21.)

If this be the correct understanding of our Lord’s words (our readers are exhorted to prove all things for themselves from the Scriptures) it will be seen that the harvest, winter and sabbath day refer to three distinct periods of time.

The harvest is for the complete gathering of the Gospel Church during the “days of the Son of Man,” corresponding to “the days of Noah” prior to the Flood. There would seem no doubt that we are at present very near the close of this period, and how important, therefore, that any of the Lord’s people still in Babylon, in any of its forms, should act quickly and flee from all such associations, ere the great tribulation (Matt. 24:21) cut off all opportunity of being gathered into the Gospel garner, as “The plowman overtakes’ the reaper.” (Amos. 9:13.)

The winter time is for the purpose of ridding the world of everything out of accord with the Lord and His righteousness — the man-made systems, ecclesiastical, financial, political and social — “the removing of those things that may be shaken, as of things that are made, that those things which cannot be shaken may remain.” (Heb. 12:27.)

The sabbath day, following the severe winter time, is the period during which the elect Church shall be “priests of God and of Christ and shall reign with Him a thousand years” (Rev. 20:6), bringing peace and happiness — “the desire of all nations”—to the chastened world of mankind, for their uplift and progress to perfect human life on the restored earth. Of this time the Apostle Peter says—”We, according to His promise, look for new heavens (Christ and His Church) and a new earth (new social order) wherein dwelleth righteousness.”-2 Pet. 3:13.

Walking in the Light.

(Convention Address). (1 John 1:5-7)

HERE we have the expression of the Apostle, that God is light, and in Him is no darkness at all. James 1:17 has a similar thought, where the Apostle refers to God as the “Father of lights, with whom is no variableness, neither shadow of turning.” That is to say, God is always the same, holy, just, pure, benevolent, kind and good. “God is light, and in Him is no darkness at all.”

Light and darkness are two great opposites, like love and selfishness. They will not harmonise. When the light recedes the darkness comes in. The Apostle Paul also says, "What communion hath light with darkness?" There can be no communion between light and darkness. Darkness is the symbol of ignorance, unholiness, hate, selfishness, pain and death, while light indicates intelligence, enlightenment of mind, righteousness, truth, love, peace and joy.

When God created man in His own image and placed him in Eden, Adam had fullness of harmony with God; the light of God's favour shone brightly upon him, and so long as he remained obedient he enjoyed full fellowship with his Creator. When sin entered, however, the light of God's favour was withdrawn. Sorrow and pain and trouble associated with the sentence of death began to lay its heavy hand upon the heart that hitherto had known no anxious care, and for almost six thousand years the human family has been passing through a time of sorrow. The Psalmist refers to this in Psalm 30:5 — "In his favour is life; weeping may endure for a night, but joy cometh in the morning."

The Apostle Paul also stated: "The night is far spent, the day is at hand" — Rom. 13:12. In Paul's day the nighttime of man's experience with evil was almost two-thirds in the past; that is to say, as we look on the night-time of man's experience with sin as being 6,000 years long. In Paul's day there was practically 4,000 years of this in the past, so he could say, "The night is far spent, the day is at hand." We find ourselves now some 1,900 years, approximately, further along the stream of time. How much nearer is the day at hand — and so he urges us to put on the armour of light, and walk as in the day, as though it were already here.

As we look back over the centuries of past ages we find that God has always had His faithful witnesses. There have been some faithful souls who have been able to trust God, and walk in the light that was due in their day, even in the midst of the darkness of surrounding conditions of sickness, sorrow, pain and death. Abel was one of those who walked in the light of his day, and grasped the purpose of God to provide the sacrifice for sin. So Abel's sacrifice of a lamb pointed forward to the sacrifice that would be made for man's sin.

Enoch was another of the faithful ones, and it is said that he pleased God, and walked with God. He walked in the light of his day. Noah, again, is one of those who walked in the light that was due at that time. Because of his great faith and obedience to God he was saved from the destruction that came upon the whole world of his day, and was carried over the flood and permitted to live in the Age which followed — the world in which we are now living, "the present evil world."

Abraham was another of the faithful ones, and to this faithful man of God there were granted certain particular promises, that through him and his seed would come the One that would bring blessing to all the families of the earth. This was a much clearer statement of God's purpose for man than had ever been given before. Abraham was greatly favoured in knowing that God would bring in this blessing for all mankind. Why was it that Abraham was so favoured? Was it not because of his great faith in God, and his prompt obedience to God's revealed will? And cannot we draw a lesson from this — does it not teach us that if we would have the favour and blessing of God upon us, we must have complete faith in God, in His kindness and love, faith that will prompt us to walk in the light revealed to us. So, looking back, we can get very many good lessons from a consideration of the lives of the faithful ancients. They endured great persecutions because of their loyalty to the light given them. We think of Isaac, Jacob and Joseph, and how faithfully they walked, and looked forward to the time of blessing coming for all mankind.

Coming down to the time of Moses, we find that the light was still brighter. God's purpose was to be still more fully made known. Moses was a grand example of obedience to God. He served the interests of the House of God, the House of Servants. The law given to Israel revealed to mankind the knowledge of God, and while none of the imperfect race could gain life by keeping its precepts, yet those who endeavoured to do so surely received a blessing. We think of Joshua, Samuel, David, Isaiah, Jeremiah, Daniel and others, whose lives bore witness to the fact that they walked in the light of their day, and they will be rewarded by having a better resurrection than the remainder of men, and used as teachers and helpers of mankind in the Millennial Age. How fine is the message of Isaiah, how earnestly he reasoned and pleaded with the people, that they should turn from their sinful ways. (See Isa. 1:5-9, 16-27.)

Intermingled with the warnings of approaching judgments were precious promises to inspire to hope and confidence. Isaiah must have been very faithful to the Lord, because the Lord used him to give us some of the most beautiful pen-pictures in the whole Scriptures regarding the coming Kingdom. For instance, "The mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." He pleaded with the people to come back and walk in the light of the Lord. Surely those who heeded would receive a blessing in some measure. (Isa. 2:2-5.)

John the Baptist was another grand example. Our Lord, in speaking of him, said that there had arisen none greater than he. Also, in John 5:35, "He was a burning and a shining light: and ye were willing for a season to rejoice in his light." John the Baptist is surely a fine example of earnest zeal for the Lord, and obedience to the light due in his day. How faithfully he walked in the light, and called upon others to do likewise. John's mission and message were very important. In some respects his work was very similar to that of Isaiah and the other prophets. He called Israel to repent and reform their ways. But John was also able to announce the kingdom of heaven at hand — "There standeth one among you whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose." — (John 1:26, 27.)

John was sent to bear witness to the light. He was not himself that light, but one who called upon Israel to prepare themselves to receive the light, as we have it in John 1:7,8 — "The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light." How faithfully he fulfilled his mission! He seemed quite content to fill but a little place, so that the Lord might receive the honour due to Him. "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and

heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth; he that cometh from heaven is above all." — (John 3:29-31.) So John was just called to take a humble place, and realized that his work must decrease, but the work of the Messiah must increase.

How brightly the light of God shone out from Christ. John says: "In him was life (perfect life), and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." On one occasion our Lord said, "I am the light of the world." How clear and bright has been the light that has shone out since the death and resurrection of our Lord Jesus Christ!

It was the coming of the holy spirit at Pentecost which enabled the disciples to go forward in the Master's steps. There they received the power from on high that enabled them to be witnesses of Christ in Jerusalem and Judea and Samaria and unto the uttermost parts of the earth. When our Lord invited His disciples to accompany Him, He said to some of them, "Follow me, and I will make you fishers of men." For 31 years the disciples were constantly in the Lord's presence. They listened to His gracious words, and the foundation for their future usefulness was being quietly laid. The coming of the holy spirit at Pentecost was indeed an occasion of great importance to the waiting disciples, as well as to the whole Church ever since. They had been told to "tarry at Jerusalem" until they had been endued with power from on high. As they waited, on the day of Pentecost "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were filled with the holy spirit." (Acts 2:2-4.)

The cloven tongues like fire which rested upon the heads of the disciples seems to fittingly represent the enlightenment of God's holy spirit. There the offering of the Church took place, just as the offering of the Head had taken place some 31 years previously, at Jordan. The pouring-out of the spirit at Pentecost was the evidence, not only of the acceptableness of Christ's sacrifice but also the acceptance of the Church, His body. Others down through the age have not needed an outward manifestation. We have received a new will, however, that prompts us to do God's will. The Apostle says, "God has not given us the spirit of fear, but of power, of love, and of a sound mind" (2 Tim. 1:7.)

We have indeed realised the truth of the Apostle's words. The effect of God's holy spirit upon the hearts and minds of His consecrated people has surely been to give them courage and love and wisdom in proportion to the degree that we live up to our consecration. Having taken up our cross to follow Christ in the Narrow Way, we must continue in that direction. We must keep His great example ever before us, and seek to be conformed to Him in all things. We must walk in Him and be built up in Him. We should walk in the same way as our Master walked —not meaning to say that we can walk up to all His perfection, but we can walk as He walked. Our aim can be to follow Him, to do His will as far as possible, by the Lord's grace.

At our Lord's first advent the light of truth shone out brightly upon the House of Israel, but only a few were even willing to walk in the light of that day. The majority preferred the darkness. Blessed indeed are those whose eyes of understanding have been opened, who have been drawn to Christ in this acceptable day. The truths revealed at the harvest time of the Jewish Age separated the wheat from the chaff of that nation. Only a few accepted the truth and walked in the light. So we find it in the end of this Age. We are living in a harvest period again to-day. The wheat is being separated from the tares. The wise virgins are to be separated from the unwise. And what is it that will cause this separation? The unwise virgins appeared to appreciate the message of present truth; they seemed to rejoice in the Lord's presence and feast upon the beautiful truths spread before them, but after a time they find their lamps are not burning so brightly. They begin to get confused in their understanding. They seem to be uncertain as to whether or not we are living in the days of the Son of Man. They did not take enough oil, the holy spirit, in their vessels. We know just what oil in the vessel means, it is the spirit of consecration. We need to have our hearts filled with the holy spirit of consecration.

Let us each one look to ourselves, that we maintain the spirit of our consecration. Let us seek for a larger filling of the spirit of truth, holiness, love, grace. If we become neglectful and careless in our consecration, or our attitude toward present truth, we will find that the spirit of the world, a compromising spirit, will come in, and we will be unprepared to enter the marriage feast. Let us keep our lamps trimmed and burning. In order to keep it burning, we must look well to the supply of oil. The Lord has promised to give His holy spirit to those who ask for it. Let us earnestly pray to the Lord that He will give us a larger measure of the spirit of consecration. He is more willing to give good things to those who ask than earthly parents are to give good gifts unto their children. (Luke 11:9-13.)

Walking in the light will mean obedience to the known will of God. What a grand example of obedience we have in the life of Christ. After His consecration He retired into the wilderness to wait upon God, and get refreshment to carry out the great purpose for which He had come into the world. After faithfully withstanding the temptations of the devil, we read in Luke 4:14, "And Jesus returned in the power of the spirit into Galilee; and there went out a fame of Him through all the region round about." Surely it was through prayer and waiting upon God that our Lord Jesus Christ received the light and wisdom and power that enabled Him to press on in the heavenly way.

And then again, there were times in the life of our Lord when He seemed to realise the necessity for special prayer for guidance and help. There were times when He went out into the mountain to pray, and continued all night in prayer. (Luke 6:12.)

The record tells us that the next day He chose the twelve disciples. No doubt He studied the Father's will, and relied on His guidance. There are many other references in the Gospels to show that Jesus studied that guidance from above. We find our Lord seeking the solitude of the mountain tops, where, alone with God, He could unburden His heart and find in sweet communion with the Father that strength and refreshment of spirit which would enable Him to press on

in the way, pouring out His soul unto death.

It seems appropriate, then, to fully appreciate the privilege of prayer, "Continue in prayer, and watch in the same with thanksgiving." "Watch and pray, lest ye enter into temptation." These words were almost the last words of instruction given by our Lord to His disciples. We could not walk in the light without prayer. "The fervent, effectual prayer of a righteous man availeth much."

Then there is another matter which will assist us to walk in the light, and that is the cultivation of the spirit of joy in the Lord. Israel was commanded by the Lord to rejoice in all the good things provided for them. (Deut. 12:7; 26:11.) God would punish them if they failed to serve Him with gladness and joyfulness. (Deut. 28:45-47.)

Paul tells us in many of his writings that we should rejoice in the Lord always. "Rejoice in the Lord, and again I say, Rejoice." Paul was a good example along this line himself, he gloried in tribulation—"We glory in tribulations also." "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."—(Rom. 5:3; 2 Cor. 12:10.) This thought of serving the Lord with gladness will help us in our Christian walk. "The joy of the Lord is your strength," says Nehemiah, ch. 8:10.

Some of the people wept because the sacrifices of the temple had been instituted again, but we have the thought in v. 9: "This day is holy unto the Lord your God; mourn not, nor weep." This seems to be a matter which will help us in the service of the Lord, doing all that we do as unto the Lord, gladly.

Walking in the light will surely mean we will hold fast to the truth, including the Present Truth. It will also mean more than holding fast to certain doctrines which we believe to be Scriptural. We will walk in the spirit of love for the brethren. "Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." — (1 John 2:8-11).

Let us seek, then, for grace that we may walk in the light. "If the light that is in thee be darkness, how great is that darkness!" "Ye are the light of the world." "Let your light shine before men." If we faithfully walk in the light we shall share the grand future work of blessing all mankind. Then, as the Psalmist puts it, 37:6, "He shall bring forth thy righteousness as the light, and thy judgment as the noonday." We have our Lord's words too, in Matt. 13:43 — "Then shall the righteous shine forth as the sun in the kingdom of their Father." See also Rev. 21: 23, 24, and 22:5.

We see, then, what a blessing it will be to us, not only in the present time, but in the future too, if we faithfully walk in the light now. What favour, what joy, will be ours, in assisting others to come back into harmony with God. So we may say, "Oh House of Israel, come ye and let us walk in the light of the Lord."

"Walk in the light ! so shalt thou know
That fellowship of love
His spirit only can bestow,
Who reigns in light above.
"Walk in the light ! and thou shalt find
Thy heart made truly His,
Who dwells in cloudless light enshrined,
In whom no darkness is.
"Walk in the light ! and thou shalt own
Thy darkness passed away.
Because that Light bath on thee shone
In which is perfect day.
"Walk in the light ! thy path shall be
Peaceful, serene, and bright ;
For God, by grace, shall dwell in thee.
And God Himself is light."

The brethren in Adelaide have sent word that they expect (D.V.) to hold their usual Easter Convention from Good Friday to Easter Monday, 3rd April to the 6th April, inclusive.

The gatherings are to be held in R.A.O.B. Hall, 48 Flinders Street (near Gawler Place) Adelaide, and a warm welcome awaits all visiting members who are able to attend.

Further information, as well as programmes, may be obtained from the secretary, Mrs. H. H. Bartel, 10 Forest Avenue East, Clarence Gardens, Adelaide, South Australia.

Passover Memorial, 1942.

The Jewish date for the anniversary of the institution of the Memorial of our Lord's death falls this year on Tuesday evening, 31st March. After sundown on this date will, therefore, be the appropriate time for the brethren to keep the observance in remembrance of Christ our Passover Lamb, and also signifying their own willingness to walk in His steps.

Melbourne.—The brethren of the Berean Bible Class in Melbourne will (D.V.) observe the Memorial of Christ's

death on the evening of Tuesday, 31st March, at 8 p.m., at the address of the Institute-19 Ermington Place, Kew. All believers in the ransom sacrifice of Christ will be welcome at this service.

Adelaide. — The Memorial Service will brethren on Tuesday evening, 31st March R.A.O.B. Hall, 48 Flinders Street, Adelaide

Sydney. — The evening of Tuesday, 7.30 p.m., is arranged by the brethren of Christ's death. The service will be held Study Rooms, 75 Liverpool Street. Sydney,

New Bible Stories.

Some further remarks from those friends who have ordered the new Bible Stories are as follows :—

“I have read the book, ‘ Son of the Highest,’ and I must say that it is beautiful reading. There are many lovely lessons to be learned from this book, not for children only, but for adults ; I found many treasures of wisdom as I read through its pages. I admired the nice way the mother had in training her child in the way it should go, by giving her good supplies of spiritual food from the Lord's table, so that she may be strengthened against the imaginary teaching of evolution which she learned at school, and the corrupt teaching of Babylon from some of her little schoolmates.”

“We received the copies of the new Bible Stories, ‘ The Son of the Highest,’ and we like them very much they are a splendid addition to truth literature and one which was very much needed. We have nearly finished reading it through.”

Son of the Highest ‘ is a very nice little book, and helpful for grown-ups as well as children. I like the poems before each chapter, too ; some of them are very good. I like ‘ Contentment ‘ best of those I have read ; I have not yet got through the book.”

Kingdom and Consolation Cards

These Cards are undoubtedly a first class way of witnessing, and have brought numerous requests for literature in recent times. The advantage with these cards is, that a definite request is made when the cards are mailed, giving good indication that the literature would be carefully read.

The Kingdom Card is for general use, while the Consolation Card is sent to bereaved persons only. The brethren using these Cards are, no doubt, blessed in the work of extending the glad message where there may be hearing ears. Others are invited to send for samples of cards, or order supplies.

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Price—Twopence Halfpenny

New Things for New Creatures.

(2 Cor. 5:16, 17.) (Convention Address) .

THIS is a text of Scripture which we have often read. We are very familiar with it and we know who wrote it, where it is found and to whom it is addressed. .Yet the very fact of its being familiar may perhaps cause us to lose sight of its intense significance.

There are practical and vital truths embodied in these words, by which our present decisions in life are determined and on which our hope of the future existence depends.

Notice the present tense (is) employed and the comprehensive nature of the declaration, all of which conveys to us facts of immediate importance from the moment we come into Christ. Into Christ, yes, that is the true basis of this great change which is nothing less than a transference from darkness into light, from death to life, from sin to

righteousness. In Christ is the basis of this New Creation, in fact Christ Jesus is the first one of these —the Head.

The Apostle does not say of an individual so placed, that he may be, should be, or even shall be, but that he is a new creature or creation. This is how John states it also—“Now are we the sons of God.” (1 John 3:2.) It is not that old things may, should or shall pass away, but that they are passed away. “Ye died and your life is hid with Christ in God.” Do we find this a reality? Are we fully assured in our own case that “all things have become new,” or are we still wondering whether we will become new creatures?

To enumerate and examine all these new things which belong to this New Creation would be a life work of these peculiar people; in fact it is their life work.

We might consider some of these now. First of all, they receive a new life, one of heavenly origin, being “begotten not of blood, nor of the will of the flesh, nor of the will of man but of God.” (John 1:13). “Of his own will begat he us with the word of truth that we should be a kind of first fruits of his creatures.” (James 1:18.) “Your life is hid with Christ in God.” (Col. 3:3.) The old life has passed away—“for ye died.” “For the law of the spirit of life in Christ Jesus has made me free from the law of sin and death.” (Rom. 8:2.)

The old life, the old self was subject to sin, and death claimed us. Our cry was: “O wretched man that I am, who shall deliver me from this body of death? (Rom. 7:24.) That has passed away now, “we know that we have passed from death to life.”

As natural human beings we brought nothing into the world, so the first thing we need is clothing. New creatures need new clothing — “My life (new life) shall be joyful in my God for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness.” (Isa. 61:10.) There are other garments that are very pleasing to the eye of Jehovah —“Be ye clothed with humility.” “Not the outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, a meek and quiet spirit, which is in the sight of God of great price.” (1 Pet. 3:3, 4.) To this is added another dress. Finally when of age or maturity this New Creation will be presented in the heavenly courts in “clothing of wrought gold; she shall be brought unto the king in raiment of needlework.” (Psa. 45:13, 14.) “Without spot or wrinkle, a glorious church.” (Eph. 5:27.)

In comparison with this our old clothing is as filthy rags. The old clothing is put off, for “all our righteousnesses are as filthy rags.” (Isa. 64: 6.) “And he answered and spake unto those before him, saying, take away the filthy garments from him. And unto him he said, behold, I have caused thine iniquity to pass from thee, and I will clothe thee with a change of raiment.” (Zech. 3:4.) Of those days also it is said: “The bed is shorter than that a man can stretch himself on it; and the covering narrower than he can wrap himself in it.” (Isa. 28: 20.) But now—“Let the saints : . . sing aloud upon their beds.” (Psa. 149:5.)

Next, New Creatures need new food — food suitable to the nature of the creature. “As newborn babes, desire the sincere milk of the word.” (1 Pet. 2:2, 3.) “Except ye eat the flesh of the Son of man, and drink His blood ye have no life in you.” (John 6:53.) “My meat is to do the will of Him that sent me.” (John 4:34.) “Thy words were found and I did eat them.” (Jer. 15:16.) This is the New Creature’s food. We, as New Creatures, eat and drink no more with the drunken. “Ye cannot be partakers of the Lord’s table, and of the table of devils.” (1 Cor. 10:21.)

You have to be educated. New Creatures need education too — “They shall be all taught of God.” (John 6:45.) “Teach me to do Thy will O God.” (Psa. 143:10.) The answer to that prayer is: “Study to show thyself approved unto God . . . rightly dividing the word of truth.” (2 Tim. 2:15.) “Learn of me for I am meek and lowly of heart.” (Matt. 11:29.) To these New Creatures, “Profane and old wives’ fables” have passed away. (1 Tim. 4:7; 6:20.)

You need to work. New Creatures also need work. “This is the work of God that ye believe on him whom he hath sent.” (John 6:29.) “Work out your salvation with fear and trembling.” (Phil. 2:12.) “For ye are labourers together with God.” (1 Cor. 3:9.) The old works are passed away; these were dead works. “For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death.” (Rom. 7:5.) But now we are “cleansed from dead works to serve the living God.”

Human creatures need pleasure. New Creatures must also have new pleasures. Referring to the pleasure of sin the Apostle says, “What fruit had ye in those things.” They were the old things, but now the New Creature says, “My delight is to do Thy will, O God.” “In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore.” (Psa. 16:11.) Their boasting or glorying is in new things. “Thus saith the Lord, Let not the wise man glory (boast) in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches. But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment and righteousness in the earth: for in these things I delight, saith the Lord.” (Jer. 9:23, 24.)

New Creatures also sing new songs. “He hath put a new song in my mouth, even praise unto our God.” (Psa. 40:3.) “And they sung as it were a new song before the throne . . . and no man could learn that song but the 144,000 which were redeemed from the earth.” (Rev. 14:3.) “They sing the song of Moses . . . and of the Lamb.” (Rev. 15:3.)

They have a new standard of valuation or counting. They “count all things (old things) but loss for the excellency of the knowledge of Christ Jesus their Lord . . . count them but refuse that they may win Christ.” (Phil. 3:8.) They count in ages and eternity. The Master said: “First sit down and count the cost, if ye would become my disciple.” (Luke 14:27-33.) The Apostle Paul’s answer was: “I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us” (Rom. 8:18.) A very good estimation don’t you think? Have you figured it out like that? Old values have passed away, the present is counted as “a moment,” a “little while,” the future as eternal. “For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.” (2 Cor. 4:17.)

The New Creature receives new vision, sight. "The eyes of your understanding being enlightened" (Eph. 1:18), "while we look not at the things that are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." (2 Cor. 4:18.) They see Him who is invisible.

Their rest is new, not one day but every day they cease from their own works and rest in the Lord; every day they have a peace which passes understanding; every day they may draw from the legacy of peace bequeathed to them.

New Creatures also have new friends, new relatives; old friendships have passed away. "He that doeth the will of my Father in heaven, the same is my brother, sister and mother." (Matt. 12:50.) "In Christ there is neither Jew nor Greek . . . neither male nor female; for ye are all one in Christ Jesus" (Gal. 3:28.) "All ye are brethren!"

These also have a secret society; its members are initiated into it by a special ceremony, thereby giving them the right to special benefits and attention by the Grand Master. Of the fellowship of these secret things they may freely speak to all, and still it remains a mystery to all but those who have been initiated. For this "secret which has been hidden from ages and generations is now made manifest to the saints; to whom God would make known what is the riches of the glory of this mystery . . . which is Christ in you, the hope of glory." (Col. 1:26, 27.)

The language of the New Creation is new; it is unique in that it is impossible for others to learn it; to their ears alone does it convey any meaning. They speak, "not in words which man's wisdom teacheth, but which the holy spirit teacheth." (1 Cor. 2:13.) Their speech is "not in enticing words of man's wisdom, but in demonstration of the spirit and of power." (1 Cor. 2:4.)

Their manners and customs are new and are taken from a special Book, a very unique old Book. Although taking ages to write, yet within is a wonderful harmony. In it they may also trace their genealogy and history and the constitution under which they live. They are grave and sincere, yet always rejoicing; they are gentle unto all men, yet firm and bold; they are specially interested in each other's welfare, in fact they have agreed to lay down their lives for each other. Their conduct when injured or abused is distinct from all other people. They overcome evil with good, they bless them that curse them and pray for them which spitefully use them." (Luke 6:27.)

They are not a people without a King or country; they have a new country to which they are travelling. At present they are pilgrims and strangers — sojourners. Their abodes are only of a temporary arrangement; this can be seen from the fact that they carry their "treasure in earthen vessels," and a light to illuminate their path. They will tell you that they know, "that if their earthly house of this tabernacle were dissolved, they have a building of God, an house not made with hands, eternal in the heavens." (2 Cor. 5:1.) They consider themselves as already seated with Christ in the heavenly places. (Eph. 2:6.) As pilgrims, they carry their credentials with them and it is a serious matter if these are lost, for then the King would say, "Friend, how camest thou in hither not having a wedding garment . . . Bind him hand and foot and cast him into outer darkness." (Matt. 22:12, 13)

While they sojourn in strange lands they are regarded by their King as His ambassadors, and as such enjoy His special protection, by means of a guardian from their own country. "Are not the angels all ministering spirits, sent forth to minister for them who shall be heirs of salvation." (Heb. 1:14.) "Their angels do always behold the face of my Father which is in Heaven." (Matt. 18:10.)

These new Creatures are great patriots. They willingly die for their King and country, and lay down their lives in service of their fellow soldiers, and their banner over them is love. As they march through all sorts of conditions and contend with many foes, they cheer and encourage each other with songs of Home, deliverance and victory. Sometimes they meet specially evil days and for such times they have been supplied with armour. The old armour will not do in this kind of warfare; carnal weapons are put away, for they know that if they should use the old weapons they would themselves soon perish by them. Their armour is new and very powerful in breaking down the strong holds of the flesh and human reasonings. (2 Cor. 10:4, 5.)

In regard to their military exercises it may be said that a system of conscription obtains in their country. All must give over their will and life, all must be good soldiers for their King, all must fight the good fight. Though they fight only in defense, the order is "Resist the devil."

As human creatures must live in subjection to laws, so the New Creature lives under new laws also. "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." (John 13:34.) While their laws are summed up in the one word, love, yet they are expressed in detail for the guidance of those who "walk not after the flesh, but after the spirit." To them, evil motives and desires are reprehensible as sinful action, and slander or hatred is as criminal as murder. "Whosoever hateth his brother is a murderer." (1 John 3:15.)

For any violation of these laws repentance must be demonstrated and forgiveness obtained, for while they sojourn here, sin and death are inseparably linked in their relationship as righteousness and life. That complete freedom which they desire will not be theirs until they enter into Zion.

They are very studious people, for everyone is being trained for the priesthood of his country. They are not specialists, for their occupations which are a part of their priestly education, are extremely varied, as follows:

Agriculture — sowing and reaping, planting and watering. "I planted and Appollos watered, but God gave the increase." (1 Cor. 3:6.) "One soweth and another reapeth." (John 4:37.)

Fruitgrowing — "Herein is my Father glorified that ye bear much fruit." (John 15:8.) "I have chosen you, and ordained you, that ye should go and bring forth fruit and that your fruit should remain." (John 15:16)

They are in the fishing business also — "Follow me, and I will make you fishers of men." (Matt. 4:19.)

They are builders — "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble . . . If any man's work abide which he hath built thereupon, he shall receive a reward." (1 Cor. 3:11-15.)

They go preaching — “Preach the word, be instant in season, out of season, reprove, rebuke, exhort, with all long suffering and doctrine.” (2 Tim. 4:2.) This means a care of the flock — “Feed my sheep.” (John 21:16.)

Needle work is also an occupation. Their embroidery work is exquisite. There are some imitations and counterfeits but these lack the design and harmony of color, for the simple reason that the members of the New Creation are the sole possessors of the original pattern. “Her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework.” (Psa. 45: 13, 14.)

From all this you will see that the New Creation is a busy, industrious and peaceful nation. Leisure time they have of course; this is mainly spent in considering the wisdom, justice, love and power of their heavenly Father, or in an endeavour to interest and encourage others into a better appreciation of laws, customs, and conditions of their inheritance. They never tire of speaking of the exploits of their Captain. Their thoughts at such leisure times are upon all things that are pure, just, lovely and good. They joyfully meditate concerning the time when they shall have completed their education and experience in alien countries and are given bodies which can dwell forever in those surroundings or conditions where their minds already dwell, and see their great King and High Priest, where they rest from their labour, but their works follow them.

They recount the many promises; these were first brought to their attention by the Lord of the New Creation. These they know are certain to be fulfilled to those who comply with the conditions, whereas the promises concerning the old life were seldom fulfilled, and when they were, they were found to be very unsatisfactory and disappointing and often slip from their grasp overnight. They have discovered too, that the important thing is not so much what they do, as what they are.

Now, to whom do these things apply? Are you a New Creature? Then, these new things apply to you and me. “Now are we the sons of God.”

“Well, then, is the Lord’s righteousness still your glorious dress? Are you still clothed with humility? Are you adding embroidery to your garments?”

Is your food still sweet and wholesome? — able to build you up into Christian maturity, or is precious time spent in just cracking nuts?

How is your education progressing? Are we trying to copy from another or are we working out our problems by rightly dividing the Word of truth for ourselves?

How is your new work? Do you like it?

Are your pleasures a means of grace? Are these heavenly pleasures still as delightful as they used to be?

What are the things you are glorying in?

Whose songs do you sing? What kind of things are you reading about?

How is your balance sheet? Have you estimated correctly? Are your heavenly treasures accumulating?

How is your sight? What things are you looking at? New Creatures do not need spectacles, you know; they trick you, for you might see eight animals where there are only four. If your eyesight is weak or strained “anoint thine eyes with eye salve.” This magnifies the Lord; it acts as a telescope, bringing things nearer.

What kind of friends have you?

Have you all the pieces of armour for the warfare? Are you getting tired of the fight and adopting an appeasement policy?

Are you observing the laws of warfare and willing to lay down your lives, or are you hiding behind bodily infirmities? “Be strong. Quit ye like men.”

How is the orchard? Is it growing good fruit?

What are you reaping? And the fishing business? —Not many fish! Never mind, there is plenty of needlework to do.

With what kind of material are you building? If it is of wood, hay or straw it will not resist the Adversary’s incendiary bombs.

And don’t forget if you are hard pressed by the missiles and fiery darts of the “prince of the power of the air” there is always an air raid shelter. Listen! “For in the time of trouble he shall hide me in His pavilion; in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.” (Psa. 27:5.) “Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast.” (Isa. 26:20. See also Psa. 31:20.)

PEOPLES PAPER AND HERALD OF CHRIST’S KINGDOM.

Convention News.

Melbourne.

ONCE again it is a pleasure to report a most successful and profitable Annual Convention held by the Melbourne brethren over the holiday season, 25th to 28th December, inclusive.

As the time drew near for the gatherings and the international situation became more threatening, it seemed possible that some curtailment of the meetings may have been necessary, but peaceful conditions allowed the whole programme to be carried out, though some brethren from another State who had expected to be present were prevented from so doing, on account of Government leave being cancelled. The friends in Convention were very sorry these

members could not attend.

The prayers of the brethren for some time previous, as well as throughout the Convention, were very fully answered by the Lord in His rich blessing upon all assembled in His name. The dear brethren throughout the world were also remembered before the throne of heavenly grace, that they may endure well through every trying experience and come off conquerors through Him who loves them.

Despite the prevailing conditions, a nice number of visiting friends attended the gatherings, and as usual, their assistance on the programme and in every other way contributed largely to the helpfulness of the occasion.

In welcoming all to the Convention, the words of the Apostle in Heb. 12: 25-28 were used to show how favoured we are as the Lord's people—that while all moveable things were to-day being shaken down, yet we “receive a kingdom which cannot be moved,” and so may “have grace, whereby we may serve God acceptably with reverence and godly fear.”

Each day, following the praise and prayer, a Bible study engaged the attention of the brethren with much profit to all. The passages considered were:-1 Pet. 1: 1-7; Col. 2: 6-12; Matt. 24: 29-35; and Psalm 46. Time did not allow an exhaustive study of these Scriptures, but a really profitable time was experienced with the meditations on each passage, and especially timely were the particular portions which apply to our own day and onward to the time of the Kingdom.

Further help and encouragement were gained from the various addresses given by the brethren, the topics being as follows:—“Forgiveness,” “Psa. 84: 5-7,” “The Value of Present Truth,” “Members in Particular,” “The Anointing That Destroys the Yoke,” “Treasures in Heaven,” “Walking in the Light,” and “New Things for New Creatures.” Two of these addresses appear in this issue of “Peoples Paper,” and others will follow as opportune, so that our readers generally may receive some of the Convention by the printed page.

A Question Meeting, and Praise and Testimony Meetings gave further opportunity for Bible study, as well as for expressions of deep appreciation of the Lord's love and care over the members throughout their consecrated way, especially over the past year, and the desire of all was, that as they continue to look to the Lord for His help and guidance, they may experience this in the very fullest sense, come what may.

The Scripture messages with Christian love brought by the visiting brethren in person, as also those received from other members unable to attend were much appreciated by the friends. The Convention message to all the dear brethren everywhere is found in Psalm 46: 1-5. This passage was portion of the last day's Bible study and was found most encouraging, especially in these days when the very fulfilment of the Psalmist's words is taking place before our eyes. What a comfort to realise that “God is our refuge and strength, a very present help in trouble.” The translation of Leiser in verse 5 seems to present the correct thought—“God is in her midst; she shall not be moved; God will help her, at the dawning of her morning.”

Following the closing address, the assembly partook of the Love Feast and the two well-known and beautiful hymns, “Blest be the tie” and “God be with you till we meet again,” were sung with much heart appreciation of the favours bestowed throughout this season of refreshing from the presence of the Lord.

Canberra

DURING the New Year week-end a very successful gathering took place; visitors coming from three States had a real royal time together.

The programme was well filled out with Bible studies, addresses, praise and testimony, questions, etc., and so we all enjoyed the feast of fat things provided at the Lord's table.

Each day a Manna Text and comment was the subject of quite a good discussion. Taken from the end of the “Manna” book the subjects were “Praise,” “Purity,” “Helpfulness,” and “Cheerfulness.” These short discussions at the commencement of a day's session seemed to prime the brethren for the discussions that were to follow, and also provide an opportunity for all to assist for the blessing of all present.

There is no doubt that even small gatherings—twos and threes—in the Lord's name have His promised blessing. The spirit of helpfulness toward one another seems to be very pronounced in small meetings, the opportunity being grasped to express their thoughts.

On Sunday evening at 7 o'clock a Baptismal Service was held at the Canberra Swimming Pool; one young Sister there symbolising her consecration to follow in the steps of the Master according to the Lord's will. This was an occasion of joy to us all and a reminder also of our own consecration and need to press along in the narrow way for the prize of the high calling in Christ Jesus.

The Convention was brought to a close with a Love Feast and the singing of those beautiful hymns, “Blest be the tie that binds our hearts in Christ's love” and “God be with you till we meet again.” So we were refreshed and strengthened for the journey during the coming year.

Treasures in Heaven.

(Matt. 6:19, 20.) (Convention Address)

TREASURE,” is a word which suggests to us some great wealth of joy, pleasure, delight or comfort. Almost every human being presses on through life towards the attainment of some “treasure.” It is in the thoughts, plans and hopes of every normal individual, an inspiration through life, an incentive to energy, to endurance and perseverance for the particular hope which it enkindles. The amount of value placed upon the treasure, brings out in the treasure-seeker a corresponding amount of effort, and so it becomes the rule by which his or her life is governed.

The treasures sought by the great majority of mankind are such as yield but little satisfaction. Some set themselves out to amass great fortunes in money and other riches; some seek fame in the way of music and art; others seek to become rulers of the land. Then, there are those whose greatest treasure is home and family, and the comfort and joy that should accompany them.

But alas! How subject to change and decay are even the best of these earthly treasures. The dreams of early life so often come to nought, and the high hopes that so filled one with energy and bent every effort towards accomplishment, so early turned to ashes. Millions before us have found it so! The moth of wear, and the rust of time corrupt the fair earthly blessings, and thieves break through and steal the treasures of their possessions and their hearts, and disappointment and gloom is the result.

“How vain is all beneath the skies, How transient every earthly bliss.”

But thank God this will not be the experience of those who lay up for themselves treasures in heaven. Jesus, in making this statement, had presented to His hearers a twofold picture — on the one hand the futility and worthlessness of earthly treasures, on the other hand the inestimable value of treasures laid up in heaven. He gave His assurance also, that neither moth nor rust would corrupt these treasures, but that they would be kept for our joy to the glory of God forever. What words of assurance. What an incentive, to seek daily to lay up treasures in heaven, instead of wasting time and effort seeking earthly treasures, which after all are only illusive bubbles.

How, then, can we lay up for ourselves treasures in heaven? God’s Word assures us that everything that is pure, holy and good is acceptable there, so let this be the basis of our thoughts in regard to heavenly treasures.

No doubt we will all agree that the chiefest of all the heavenly treasures is Jesus—the altogether lovely One. “The fairest among ten thousand.” Yes, it is beyond us to estimate the value of the personal love and friendship of Jesus, without whom we would have no hope and knowledge whatever of the heavenly mansions which He has prepared for all those who love Him.

In Him we have a treasure that never fails, never changes; His love never grows cold and there is nothing that can separate us from Him. Let us note here the confidence of the Apostle Paul in this connection. He surely realised to the fullest extent the value of the love of Jesus and so sure was he that nothing could take from him this priceless heavenly treasure that he expressed himself in the beautiful language of Rom. 8:35-39.

Praise God for this chiefest of all treasures which is laid up in heaven by all of His followers in the narrow way. But, dear brethren, do we not find that this is only the beginning of the great store of treasures which it is our privilege to lay up in heaven, as we daily press along in the footsteps of Jesus?

It is indeed a privilege to be called and enabled to respond to the loving invitation to be joint-heirs with Jesus of all His possessions, and be His intimate and eternal companions in all things, to be partakers of His divine nature and to sit with Him in His throne and with Him constitute the royal priesthood by whom all the world shall be blessed. “Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father’s house (the world, its hopes, aims and ambitions); so shall the King greatly desire thy beauty for he is thy Lord, and worship thou him.” (Psa. 45:10, 11.)

How unworthy we feel as we look at the high exaltation to which we are invited; there can be no beauty in our imperfection, that we should be desired in preference to the angels in their purity and glory; and yet it is so. God’s Word assures us that the robe of Christ’s righteousness, imputed to us by faith, covers all our blemishes, and so with great joy we lay hold upon the gracious invitation and in gratitude press toward the mark for the prize of the high calling, trusting in Him to complete the great work which He has begun in us: For who could be better fitted for the great work of raising up the human family from the depths of sin, than those who themselves have experienced it, and who, therefore, can be sympathetic and understanding in that great time of restitution by judgments.

God has given us exceeding great and precious promises and are not these great treasures, as we make them our own? Surely, brethren, the heavenly depository must be a big place to hold all the rich and precious treasures which can be ours. Think of the marks of just approval and distinction among all the good and holy, which must result from zeal, faithfulness and patient endurance of tribulation in His service during the present life.

Think on the many beautiful promises for a moment; let them sink into our hearts and cheer us — “They shall be mine in that day when I make up my jewels.” “Thine eyes shall see the King in his beauty.” “I will give thee to eat of the hidden manna, and will give thee a white stone, and in the stone a new name written, which no man knoweth save he that receiveth it.” “Lo, I am with you alway.” “And if I go away I will come again and receive you unto myself, that where I am there ye may be also.” “Ye have not chosen me but I have chosen you.” “Be thou faithful unto death and I will give thee a crown of life.” “To him that overcometh will I grant to sit with me in my throne.” (Mal. 3:17; Isa. 33:17; Rev. 2:17; Matt. 28:20; John 14:3; 15:16; Rev. 2:10; 3:21.)

Surely, these are given by the Father and the Son for the specific purpose of cheering the Bride as she journeys through the wilderness toward her new home! And as we grasp these promises as our very own, what incentives to faithfulness they become. Their sweet significance sink deeper into our hearts and we cannot fail to bring forth blessed fruitage in our lives. How they do cheer us, in every dark hour of trial. Our waning strength is renewed with courage and zeal, that we may press along the narrow way until we shall indeed “see the King in his beauty.” Rich indeed and precious treasures are these that we thus find laid up in heaven for us, because we have left the world with all its allurements and aspirations and have laid hold upon things eternal.

Treasures of mind and character too, we shall require to lay up in heaven, for are we not being transformed by the renewing of our minds? Are we not putting on daily the character likeness of Jesus? Yes, and we are fully assured,

that nothing which is good and true and worthy of preservation shall be lost to those who have committed their investments to the safe keeping of the heavenly banker.

Then, again, let us think of all the true and noble friendships founded by us here on earth, in righteousness and truth, whether they be on the natural, or the spiritual plane. We could not imagine that one on the spiritual plane of being could ever be disposed to forget or ignore the loving and perhaps sacrificing loyalty of a former earthly friendship — of one who may have ministered the cup of cold water to a thirsty soul in need. See Matt: 10:40-42.

It may be that some special marks of favour from the highly exalted ones will manifest appreciation of the old time friendships, and the reciprocation of loving, grateful hearts will surely be part of the treasure laid up in heaven, then to be actually realised; and so, too, we would think that the special friendships of those on the spiritual plane, begun and cherished here will lose none of their value and sweetness when mortality is swallowed up of life.

Perhaps we oftentimes fail to appreciate how precious will be the heavenly treasures when we view them beyond the veil, in the light of the new day, as glorious realities, uncorrupted and incorruptible. Can we imagine the joy with which the faithful will begin to realise when first they hear the Master's welcome, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." And when some precious saint then glorified, greets us with tender and grateful love, telling us that we were instrumental in helping them to heaven and that we had recovered them from falling when their feet had well nigh slipped, surely then we will rejoice as never before over whatever it may have cost us in the way of toil, care, on effort of any kind which has brought such joyous results.

So, we are able to see what a wide range of treasures the Lord's people are privileged to lay up for themselves in heaven, during this present time. Think of the many little services that we can render daily in the home, among the brethren, even at our work, as we witness for truth and righteousness — a kind word to one in trouble, words of encouragement to those who are despondent and cast down, a helping hand to the weary and heavy laden, doing all as unto the Lord and for His glory, while all the while we seek, by His grace and the power of the spirit, to walk in straight paths, keeping ourselves unspotted from the world, growing daily in grace and knowledge of Him and thereby showing forth the fruits of the spirit always.

Is it possible for us to estimate the real value of these heavenly treasures? Their value is past our present powers of reckoning; yet, as we are able to appreciate them to some extent, anyway, let us keep our eyes on them and diligently lay up many of them in full confidence that there moth and rust cannot corrupt nor can thieves break through and steal. Let us glory in them, and esteem all things else as of minor importance.

If our hearts are truly set upon these heavenly treasures only, then indeed, no disappointment or trial of the present time can overwhelm us, though they may cause us much pain and sorrow. All that is pure, good, noble and true is included in our great store of treasures laid up in heaven. Read the words of the great apostle Paul in Phil. 4:8.

As we thus carefully view these precious treasures which all of the consecrated are laying up in heaven, we cannot fail to see what a marked influence such a great hope and high ambition must have on the present life. It helps us realise, without doubt, that our gracious and loving Lord, whose commendation, both now and at the end of the pilgrim way, we so earnestly desire, is taking special notice of every trivial affair in our daily lives; also that He watches closely our conduct in respect of even the most trivial things as well as the bigger things — the great billows of temptation and trial that seem, at times, so likely to overcome us.

We realise, also, as we view these treasures, that our gracious Redeemer, who has given us this wonderful hope will not forsake us when we need Him most in the hours of great trial. No, but rather we hear His gentle and reassuring voice: "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." "Let not your heart be troubled neither let it be afraid." And so, these words inspire us and enthuse us to greater efforts, for great indeed is the influence of the heavenly treasures on the lives of all who are called to walk the narrow way. How good it is that God has been so good to us in revealing from His sacred Word these precious things to cheer us, help us, as the days go by.

Another thing, the future approval of even those who now so strongly oppose us is a treasure worth seeking. A few years hence, under the gracious ministry of the Christ, Head and Body complete, those who may oppose and even persecute us now, may be converted from the error of their way, and then, ah yes, praise God; then dear brethren, when they shall look back and call to mind the patient endurance, faithfulness and kindness of the ones, formerly despised, hated, reviled and persecuted, the once persecuting spirit may turn to mourning and repentance and the former hatred to love and admiration.

How this alone should help us always to be patient, gentle and loving to all who now seek to oppose and reject us? Should we not take great heed to the words of the Apostle Peter-1 Pet. 2:12. Surely this love, the reward of righteousness, will be part of the treasure of the future. Even so, we are told by the prophet Zechariah (12:10.) that the nation of Israel, by and by, will look upon Him whom they have pierced and they shall mourn because of Him. This, then, will be part of our Lord's treasure which He so laboriously laid up to heaven's keeping during His earthly ministry. Do we not think that it was the prospect of treasures such as this that assisted greatly in helping Him to patiently endure the cruel mockings, scorn, ingratitude, pain and ignominy of the death on the cross? Not once in all His sufferings did He grow discouraged or faint, but in confidence, He looked to the joy of the future set before Him—the joy of a renewed, grateful and loving race, the blessed satisfaction of seeing the human race and the earth again in Edenic perfection and beauty.

Surely dear brethren, it is similar in our case. God has set before us this great, heavenly joy, or treasure, and it is not selfish on our part to desire it above all things. It is not just merely the desire to get to heaven but do we not all desire to see the whole human race perfected and enjoy forever the treasures of peace, health, happiness and life.

The people of the world keep hoping for something better in the future of the present age, but to those who can see the mighty currents of human affairs sweeping the world on to a crash of the social structure, such as shall lead to the establishment of the divine kingdom, the future glows with the radiance of the highest progress and the grandest beauty.

During these troublous times, may all who are truly His followers look steadfastly ahead to the “crown of glory which fadeth not away.” (1 Pet. 5:4), while we listen again to the voice of Him who has gone before us — “Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God and the name of the city of my God, which is New Jerusalem, and I will write upon him my new name.” (Rev. 3:12.)

Oh, what an amount of treasure is contained in such an assurance as that! Truly, we cannot now fully conceive just what it will mean to receive the treasure of “glory, honour and immortality,” — the grand consummation of all our hopes, at the hands of God.

As the poet expresses it:

‘My heavenly treasures fairer grow,
The world fades out to me;
The daily joy in Christ I know,
Seems rising like the sea.
When higher swings the mighty tide
And floods the sands, deep far and wide.’

So then, the treasure awaiting us when we enter the heavenly kingdom should daily become a greater reality to us in prospect, and so far as we now are able to realise, the importance and greatness of what is implied in immortal life, with its powers for usefulness in the future ages, should make our trials, heartaches and sufferings of the present time correspondingly pale into insignificance.

And now, brethren, the foregoing remarks might well be summed up by saying that to-day we have the treasures of love, of faith, and hope. We have the glorious present truth, which to us is the basis of all other things. We have the divine guidance and supervision of our affairs and lives; we have peace amid the storms and alarms of the world. We have the privilege of communing with God and the fellowship with those of like precious faith. We have joy in the Lord’s service, with the blessed prospect of “the crown of life” reserved in heaven for us.

What more could we desire? What more could we ask? And finally, as we pursue the way of love and life, let us resolve the more to lay up for ourselves these innumerable treasures in heaven, where moth and rust does not corrupt and where thieves do not break through and ‘steal, and in full confidence say with the Apostle Paul: “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.” (2 Tim. 1:12.) And we might add with the same Apostle: “If we hold the beginning of our confidence steadfast unto the end.” (Heb. 3: 6, 14.)

Special Issue of “The Dawn.”

Our U.S.A. brethren have prepared a special issue of “The Dawn” for witness work, and a supply of these is on hand for the benefit of the friends in Australasia. This is a very appropriate and helpful number for general use, and also to pass to other brethren. It is priced at 9d. per copy, post paid.

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All orders for the Bible Stories on the life of our Lord—“The Son of the Highest”—have been filled, and the following has been received from one of our brethren:

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I Meditate in the Night Watches.

“All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies.”—Ps. 25 : 10.

ALL the paths.” It is no small effort of faith to say so, when blessings are blown upon and schemes crossed, and fellow-pilgrims (it may be beloved helpmeets in our spiritual joys), mysteriously removed, to say, “All—all is mercy. All—all is well!”

But they are “the paths of the Lord”—His choosing; and, be assured, He will “lead His people by the right way.” It may not be the way of their own selecting. It may be the very last way they would have chosen. But when He leadeth His sheep, “He goeth before them.” The Shepherd stakes off our pasture-ground. He guides the footsteps of His flock. He will lead them by no rougher way than He sees needful. Does a father give his child his own way? If he did, it would be his ruin. Will God surrender us to our own truant wills, which are often bent on nothing so much as wandering farthest from Him? He knows us better. He loves us better.

Believer, it is the loftiest triumph and prerogative of faith to have no way—no path of thine own—but with childlike simplicity and reliance to say, “Teach me Thy paths.” “Undertake Thou for me!” Lead me howsoever and wheresoever Thou pleasest. Let it be through the darkest, loneliest, thorniest way—only let it bring me nearer Thyself.

“Oh, tell me, Thou life and delight of my soul,
Where the flock of Thy pasture’ are feeding ;
I seek Thy protection, I need Thy control ;
I would go where my Shepherd is leading.

Oh, tell me the place where Thy flock are at rest,
Where the noontide will find them reposing
The tempest now rages, my soul is distrest,
And the pathway of peace I am losing?”

Would that we could keep our eye not so much on the path as on the bright wicket-gate, which terminates it. When standing at that luminous portal we shall trace, with adoring wonder, the way in which our God has led us, discerning the “need-be” of every tear-drop—and to the question, “Is it well?” to which often on earth we gave an evasive answer, ready with an unhesitating, “It is well!” What a light will then be flashed on these three oft mysterious words, “God is love!” Then, at least, shall we abide to add the joyful comment, “We have known and believed the love which God hath for us.”

Meanwhile, if thou art treading a path of sorrow, consider, as an encouragement, that thy Lord and thy Master trod the same before you. Behold, as He toiled on His blood-stained journey, how submission to the Divine will forms the secret of His support. “Even so, Father!” “Not my will, but Thine be done!” The true David was strengthened with what sustained his typical ancestor in a dark and trying hour, “O Lord, Thou art my God!” Believer, if it be thy God in covenant who is leading thee, what more canst thou require? “His ways are verity and judgment.” He will guide thee, while thou livest, by His counsel, and afterward receive thee into glory. My God! if such be the design of Thy dealings and discipline,

I will both lay me down in peace and sleep,
For Thou, Lord, only makest me dwell in safety.” —Selected.

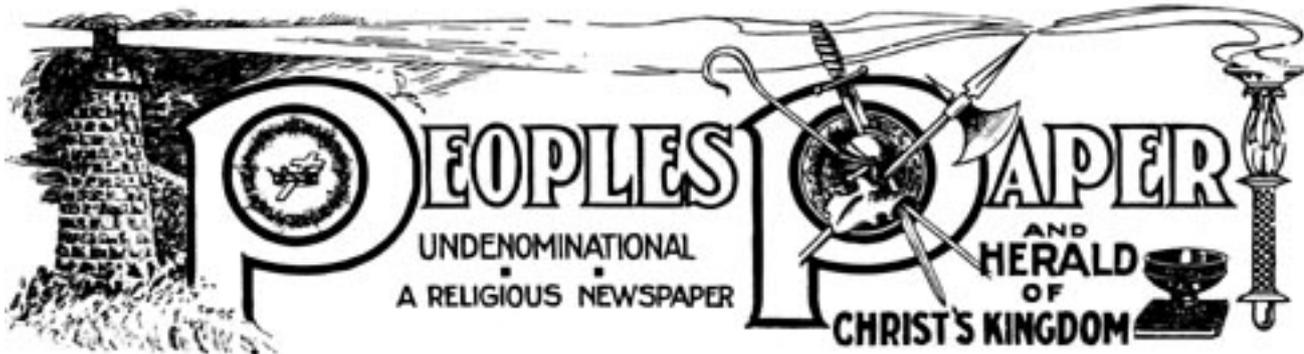
Joy Cometh in the Morning.

There must be thorns amid life’s flowers you know,
And you and I wherever we may go,
Can find no bliss that is not mixed with pain—
No path without a cloud. It would be vain
For me to wish that not a single tear
Might dim the gladness of what you hold dear.
I am not wise enough to understand
All that is best for you. The Master’s hand
Must sometimes touch life’s saddest chords to reach
Its sweetest music, and His child to teach.
So trust His love, till the long weeping night
Is all forgotten in the morning light.
Trust—trust Him then, and thus shall good or ill
Your trustful soul with present blessing fill.
Each loss is truest gain if, day by day,
He fills the place of all He takes away.

Cards, Desolation—Restoration.

This poem is now available in post card size, in a variety of colours. Many of our friends will know the very helpful message it contains for the bereaved. It is also very useful in conveying the hope of salvation in a general way. It is supplied at 3 for 6d., 1/8 per dozen; or 1/6 per dozen in 3 -dozen lots.

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The Great Day of God.

We Should Walk Worthy of Our Great Vocation.

Responsibility of Enlightened Christians—Present Heavens and Earth About to be Dissolved—Not Literal Heaven; or Literal Earth, but Symbolic.

SEEING, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the Day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" (2 Pet. 3. 11, 12). The marginal reading omits the word "unto" after the word "hasting." The word "unto" was supplied by the translators in an endeavour to make the rendering clear. The marginal rendering does not give the right thought, evidently; for we could not hasten the Day of the Lord. God's Plan was fixed before the foundation of the world. In this passage the phrase, "hastening the preparation for the Day of God," more nearly gives the Apostle's thought than either of the other translations.

We can hasten our preparation for the wonderful things coming, but we cannot hasten the Day. Indeed, the fact that the marvellous things God has foretold are now coming to pass demonstrates that the Day of the Lord is now present. It is very necessary to realise what manner of persons we should be and then be such persons. We should be saints, faithful to the Lord in all things. We should give as much of our time as possible to the perfecting of ourselves and to the building up of one another in the most holy faith. We should be ensamples "in all holy conversation and godliness"

This word "conversation" in the old English includes the sum-total of holy living—our words, our acts, our general conduct. It has thus in the Scriptures a wider meaning than is given it to-day. St. Peter knew that God's people would be helped by the thought that the great Day of the Lord was at hand; so he says, in view of this, "Seeing that all these things shall be dissolved, what manner of persons ought ye to be?" Then how paltry all the things of "this present evil world" should appear to us who see the disintegration of the Present Order already under way!

What were the things to be dissolved? The Apostle had just been specifying them—"The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the things that are therein, shall be burned up." Yet God's people, as the Apostle says, "look for a new heavens and a new earth." He is not speaking of literal heavens, but the symbolic heavens—the ecclesiastical heavens, the present church organisations. The Prophet Zephaniah also speaks of this same great burning time of the Day of the Lord.—Zeph. 1: 14-18; 3: 8, 9.

The Only True Basis of Peace.

Even now the present heavens, the nominal church systems, are in great commotion, in much distress. Preachers and people are wondering what these things mean that are now taking place. They have been telling everybody that the world is getting better, that all will soon be converted through the churches. They have been saying, "Peace, peace!" but instead of peaceful conditions have come riot and war (Jeremiah 6: 14-19). There has been no real basis for peace. Christians who are hearkening to God's Word are the only ones who have a real basis for peace. In the Lord's Word and in the Lord's spirit we have the things that make for peace. "Blessed are the peacemakers; for they shall be called the children of God." "Blessed are they that are persecuted for righteousness' sake; for theirs is the Kingdom of

Heaven.”

With the world the disposition is, “See that nobody gets the better of you. Fight your own battles.” Life is a battle for all mankind. Some fight for a living, and others in more open warfare. All are more or less contentious to have the best they can get. But the true Christian’s fight is in his own body principally—against selfishness, a desire to have his own way, to gratify his own natural inclinations. God is not selecting a class different from people in general in this respect. On the contrary, not many great, learned, noble, wise, has God chosen, but chiefly “the poor of this world, rich in faith.” This fact leaves us no room for pride.

We find that we have something with which to contend in this natural meanness of our fallen nature, while the world imagine that they have something of which to be proud. “No one shall get ahead of me if I can help it!” is their sentiment. The Lord gives His children different instruction, but not instruction merely; for if that were all, it would be very much harder for us than it is. He gives us a noble incentive and the necessary assistance all along the way. God has set before us a great prize; some of us have seen its glory and are running for it. What is this prize? Oh, glory, honour, immortality, joint-heirship with Christ in the Heavenly Kingdom, with riches of which no earthly being ever dreamed. He not only has shown us these things, but has given us the opportunity of obtaining them.

Heavenly Riches Incomparable.

We see many people who hope some day to be very rich. Now, the Lord offers every one of us who has the hearing ear something beside which a million pounds or many millions would be as nothing, absolutely insignificant. To those who become His children He offers riches of grace, of life, of glory and exaltation far above angels, cherubim or seraphim, and still farther above humanity; and these riches to be eternal. Of this, we are sure: we have the Lord’s Word for it in many places. The Lord through the Apostle Peter said, you remember, that by the exceeding great and precious promises He had given us we might be made partakers of the Divine nature, (2 Pet. 1:4). Why did He make us this wonderful offer? Because of His love for us and because He has an infinite purpose to be outworked. We are to be transformed, made New Creatures, meet to be partakers of our glorious inheritance.

As St. Paul says, “All things are yours.” The whole world would be insignificant in comparison with the Lord’s rich promises to those who follow Jesus in the narrow way. Some live and toil for forty and fifty years to accumulate a fortune, and they generally die before they get much besides worry and care out of it; and at best it is all very disappointing. But God has promised to give His children everlasting life on the very highest plane, and glory, honour and joy beyond compare. How rich we feel who have accepted God’s great offer and are complying with His terms. Let others contend about these other things if they will. Why should we waste any time quarreling over earthly baubles?

Our future is all dependent upon our becoming copies of God’s dear Son, our Lord Jesus Christ. We would surely lose the prize if we were to set our affections on earthly things. “Set your affection on things Above, not on things on the earth.” Are your affections going to home and business, to cats, dogs and canary birds, or to the things Above? Do you think chiefly of these earthly things, and then when in prayer try to turn your affections Above again? We shall not thus succeed in making our calling and election sure.

When the Master invited the Apostles Peter, James and John up into the mountain with Him, where He was transfigured, they did not wish to go down again. Peter asked permission to build tabernacles there. So when some brethren get to a very uplifting meeting or convention of believers they desire to stay. They think they could be certain of spiritual victory in such surroundings. But we cannot always remain up on the mountain top. We must return to the valley below for our testing, our proving and our crystallisation of character and for service for God.

The Apostle in our text calls attention to the fact that we not only have the heavenly things, far better and grander than the earthly things, but also that the Present Order is to be dissolved, as we have seen. Let us not become entangled with the things of this world. One might gain a high office, he might get a large fortune, have many servants, a fine mansion, automobiles, etc. But when he saw all these things slipping from his grasp, taking wings, how foolish his course in clutching for these transitory baubles would appear! How he would long for something permanent and substantial!

This will be the case with many. All these earthly things; are bound to disappear in the great cataclysm just ahead. In this time of the Lord’s Second Presence His saints are to be glorified with Him. We look from the Divine standpoint at the dissolving and shaking of all the things of this present Dispensation. The only thing that will not be shaken down is the Kingdom of God. Let us then serve the Lord faithfully, and realise the value of the unshakable things which will thus be ours—Heb. 12: 26-28.

Everything unjust, untrue, false, in any sense, everything imperfect, will be shaken down. They will all be burned up. The things of the present time—ecclesiastical, social, financial, political—will all become “as the chaff of the summer threshing floor, and wind shall carry them away” forever. (Dan. 2: 35, 44.) Then the New Order shall come in. The true Church of God will be the “new heavens”—God’s saints. Then there will be a “new earth”—a new social Order. This will gradually bring in perfection. Mankind will be delivered from sin and death. All may become complete through the work of Christ.

Christ Jesus will always be the Head of the Church, although after their glorious “change” they will not need the robe of His righteousness, imputed justification. This “change” of the Church is, we believe, very near at hand. Knowing all that is so soon to come to pass, is it any wonder that the Apostle urges us to watchfulness and saintliness? Our salvation, our full deliverance, is ready to be revealed now in this last Day, which is right upon us. For about 1900 years the Church of Christ has patiently waited and prayed for these things to take place.

Necessary Character-Traits in Saints.

It is very important that we heed the Apostle's words in our text, "Seeing, then, that all these things are to be dissolved, what manner of persons ought we to be in all holy conversation and godliness?" We hope to be copies of God's dear Son. He had the Father's spirit in all things. He made the Father's will His own. So we are to have the Father's spirit and to make His will our own. We are to have the mind that was in Christ Jesus, the mind of the Apostles and all the true saints.

The Scriptures tell us how the Lord's spirit manifests itself. It is manifested in meekness in our intercourse with the brethren, in a humble appreciation of ourselves, in contentment with everything our God gives, in a delight to have Christ as our Teacher. It is manifested in gentleness. There are some people who are gentle because, naturally, they do not know how to be anything else, because they have not sufficient character to be anything else. These people will gain character during the Millennium; but God now desires those only who have a strong individuality and a love of righteousness. Others are not appealed to by the Lord's Message.

The class that appreciate the Lord's Word are those who have real character, something of a will of their own by nature. You could not give up your will to God if you had none. The condition upon which we may become disciples of Christ is to surrender our wills. From that time on we must keep them surrendered. There is no harm in a person having a strong will. He will make one of the best soldiers in the Lord's army if that will is turned in the right direction. This class that God is calling have a good, strong will. But this will must be trained to full obedience to the Lord. It must die to self. We are learning this daily in the School of Christ.

If you are inclined to practise patience for a while and then get tired, remember "you have need of patience, that having done the will of God you might receive the promise." (Heb. 10: 36.) The Lord has been patient with you. The prize-winners must become like our Father and like His Son. We must learn patience, if it is not there naturally. You may feel inclined to say, "The Lord must accept me just as I am." But the Lord will not take you into the Kingdom just as you are. He accepted you at first as you were; but He expected you to overcome, to develop as a New Creature. If you wish to be in the Kingdom class, you must attain the character-likeness of Christ.

But someone may ask, "Why does not the Lord make us perfect by His own power, without such painful effort on our part?" We answer: The character you develop is stronger for your struggles, and it is your own. It is a necessary part of our schooling to develop character. Why do we send children to school? It is because by the lessons there learned they will be exercising their mental faculties, thus making their minds stronger for every subject, fitting them for the responsibilities awaiting them later. So it is with us.

Meekness, patience, long-suffering—these are some of our lessons. To be long-suffering means to bear long and be kind, to have the quality of endurance toward others, to be very kind in your home toward husband or toward wife, toward the children, toward your brothers and sisters. This is sometimes hard. But remember, "There is none righteous (perfect), no, not one." If you have not found that you have many imperfections, you have not learned the first lesson in the School of Christ.

We each have heads of different shape, and brains whose quality varies. But when we give ourselves to the Lord we all need a course of vigorous training; for we are very defective. We must have experiences that will reveal to us our own individual weaknesses and faults, that by Divine help they may be corrected as far as possible. The Lord desires every one of us to know how much and where we lack, what we need in order to build ourselves up into Christ. We should each know what part of our own character needs the most attention. In order thus to build ourselves up we look to that perfect Law which shows us just what a perfect character is—gentle, meek, loving, forgiving, patient, etc.

Walking Worthy of Our Calling.

If you are prayerfully striving to do the best you can, God is pleased. He sees this in you, and will love you very much. He will approve you. But the Lord will not say, "Well done," unless you have done well. "What manner of persons ought we to be?" O, dear brethren, do not compare yourselves with the world, not even their noblest ones! They are not begotten of God's holy spirit; they are sinners. We are called to the highest positions. We have been begotten of the spirit for a special place of great exaltation in God's family. We are to look for every indication of God's stately steppings in this great Day of the Lord. Jesus only are we to see, that our characters may become conformed to His.

Our deliverance is at hand. "When ye see these things begin to come to pass, then lift up your heads; for your deliverance draweth nigh." Hasten to prepare yourselves for this Day of the Lord. When all the things of the Old Order are dissolved the New Order will be ushered in. When the saints are gathered beyond the veil, will you be among them? Thank God, we have the most wonderful hope in the world! Let us then be true to God, waiting in patience and faith for our glorious "change."

Wrath of Man to Praise Thee.

THE following quotation, from a writer of some years ago, referring to men of destiny of the distant and nearer past, should be of interest in comparison with others of the present century:

"Napoleon was styled a man of destiny, and surely many things connected with his experiences look as though the Lord's providence had something to do with him. This does not signify that he was a servant of God—far from it! But it does signify that Divine Wisdom has at all times been able to overrule the wrath of man to serve Him, and the remainder to restrain, thus to cause all things to work out the Divine purpose. Just what were the Divine purposes in Napoleon's day was far from clear, to even the saints of God then living. Indeed, we may say that that purpose is only

partially understood by the Lord's people yet, although they can see with the eye of faith many ways in which the campaigns of Napoleon worked changes which undoubtedly have had much to do with the world's progress during the past century. To the ear of faith God declares, All My purposes shall be accomplished. 'The word that is gone forth out of My mouth shall not return unto Me void; it shall accomplish that which I please, saith the Lord.'—Isa. 55: 11.

"The Pharaoh who reigned in Egypt at the time that God delivered the Israelites was also a man of destiny. We may be even more sure of this than in respect of Napoleon, because we have Divine assurance of the fact. 'And in very deed for this cause have I raised thee up, for to show thee My power; and that My name may be declared throughout all the earth.' (Exod. 9: 16.) St. Paul declared that God hardened this Pharaoh's heart that he should not let the people of Israel go free. He quotes the Divine Word: For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show My power in thee, and that My name might be declared throughout all the earth.'—Rom. 9: 17.

"But God's people very seriously misunderstood the purport of these words when in the past they interpreted them to mean that God had created Pharaoh a wicked, hardhearted man, and that subsequently He still further hardened his heart. Not so! The Scriptures declare that all God's work is perfect. He never makes an imperfect man. Adam was created in His Maker's likeness, His moral image. It is sin that has wrought the havoc, that has made man selfish and hard-hearted.

"This degeneracy has been passed down from parent to child along the lines of heredity, so that Pharaoh was by nature what his forefathers had made him, plus the action of his volition. St. James declares, 'God tempteth no man.' (James 1: 13.) There is nothing surer than that God has never directly used His mighty power to harden the heart of any human being. On the contrary, the Lord's providences, blessings, instructions and mercies are all intended to soften the heart, to take away its stoniness.

"The Lord's people now realise that the Apostle meant to tell us that from amongst the princes of Egypt God raised up to the throne of that kingdom a stubborn ruler, upon whose heart the mercies of God, in lifting one plague after another, would have only a hardening effect. And God raised this prince to the throne, so as to teach a great lesson respecting Divine tenderness, gentleness and forgiveness, and to illustrate the principle that God's greatest blessing to mankind—a free will—may be perverted by Satan to work his greatest injury."

Of the period leading up to, and covering the duration of, the war 1914-18, others were no less men of destiny, and the following account of the liberation of Palestine is of special note:—"How Jerusalem was taken on December 9, 1917, without bombs or gunfire, seems nothing short of a Divine miracle. Jerusalem is almost impregnable as a natural fortress or stronghold. The Turkish army could have held out for quite a long time, inflicting many casualties upon the Allies. In the end, the city might have been destroyed, even as it was laid low by Nebuchadnezzar at the beginning of the 'seven times,' and by Titus at the beginning of the 'double.' But the time had come for God to deal 'comfortably' with Jerusalem; for 'her warfare is accomplished, her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins.' (Isa. 40: 1 2.) Hence, in Divine providence, not only was the city spared from destruction but it was actually taken without a single shot being fired; though it was being held by fierce and modernly equipped Turkish troops.

"It was not until after the armistice that the full story behind Jerusalem's easy capture came to light. As General Allenby approached with his army, he wondered how he could best take the city without too much damage. He had no desire to destroy it, and in fact abhorred the thought of devastation and bloodshed within its sacred walls. But war is war, and he had a duty to perform. While thus he was trying to formulate plans for capturing yet sparing the city, an enemy runner reached his Turkish commandant, and reported that a strong army was approaching led by a powerful general named Allah-Bey (Allenby). The news quickly spread among the superstitious Moslem troops, and the magic name Allenby was understood by all of them to be Allah-Bey—which meant 'the prophet of Allah.' Terrified by what to them was a sacred name, they refused to fight against a 'prophet of Allah,' fearing Allah's displeasure; and the commandant finally gave orders to hastily evacuate the holy city ere 'Allah-Bey' arrived.

... General Allenby, and the 'Jewish Legion' fighting under the Jewish flag pressed on, clearing the Turks from the remainder of Palestine. Evidently General Allenby's name had lost its magic, as the Turks came to understand it better; and the legion now met with considerable resistance. But they held all the territory, from Gaza in the south to Beersheba in the north. By autumn Damascus was occupied. And just as the Jewish Legion succeeded in driving the Turks beyond the ancient Solomon-Davidic boundary near Damascus, thus emancipating the entire land from this people who for centuries has been the chief thorn in Israel's side, the general armistice was declared. It was as if God had said, 'The main objective, so far as My chosen people are concerned, is now accomplished; hence cease your hostilities, and let them go up and rebuild their homeland.' "

Coming down to our own day, who that has faith in the outworking of God's plan of the ages, in harmony with the written Word, can doubt that many of the great leaders of the various nations have been, and some still are, men of destiny? Looking back over the past decade in particular it can be seen that certain individuals were, so to speak, the right man in the right place, to bring about world conditions as we have them today. As with Pharaoh so long ago, and Napoleon over a century past, God's purposes were accomplished without coercing the free-will of those great men, so to-day the same principle applies. The raising up of certain individuals to power in these days, some of whom are apparently actuated by satanic influence, is so overruled of the Lord that their mightiest conquests and subjugation of fellow beings is working out the particular part of God's Plan which must precede the establishment of Christ's Kingdom. How true it is that man proposes but God disposes, and this will be so mightily manifested in connection with world events in the days ahead, that all humanity will discern without any doubt that their great Creator has taken

affairs fully in hand for their ultimate and complete salvation at the hands of their Redeemer and King, Christ Jesus.

Viewing world conditions from this standpoint, God's standpoint, there is surely much comfort and consolation even amidst "the distress of nations with perplexity" which has greatly increased in more recent times. At most, the dark clouds of trouble can last but a few short years for each individual, and to know for sure that these judgments upon humanity are merely for the purpose of humbling, and softening the hearts of all, in readiness for the showers of blessings which shall descend "like rain upon the mown grass," truly all who have this knowledge and appreciation of God only, can praise and render thanksgiving to the Lord.

How much more can the Lord's consecrated people look forward with patient confidence and abiding faith in the days before us? Having come to know the Lord so fully, and to realise that "His loving kindness is better than life," nothing can by any means sever or interfere with their vital connection with their Lord, as they continue to dwell in the secret place of the Most High. The promise is to these members in Christ—"Because thou hast made the Lord, even the Most High, thy habitation; there shall no evil befall thee (that would interfere with spiritual interests), neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways." (Psa. 91: 9-11.)

As the year 1942 is entered upon, possibly the year of greatest testing and trials that the whole world has ever experienced, let all the dear brethren realise that God is sufficient for these things, and by giving heed to the words of our Master which were uttered especially for these times, no doubt His grace and strength will be fully manifest and experienced continually. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

His afterward of peace.

God's ways are equal : storm or calm,
Seasons of peril and of rest,
The hurtling dart, the healing balm,
Are all apportioned as is best.
In judgments oft misunderstood,
In ways mysterious and obscure,
He brings from evil lasting good,
And makes the final gladness sure.
While Justice takes its course with strength,
Love bids our faith and hope increase :
He'll give the chastened world at length
His afterward of peace.

When the dread forces of the gale
His sterner purposes perform,
And human skill can naught avail
Against the fury of the storm,
Let loving hearts trust in Him still.
Through all the dark and devious way ;
For who would thwart His blessed will,
Which leads through night to joyous day ?
Be still beneath His tender care;
For He will make the tempest cease,
And bring from out the anguish here
An afterward of peace.

Look up, O Earth; no storm can last
Beyond the limits God hath set ;
When its appointed work is past,
In joy thou shalt thy grief forget.
Where sorrow's ploughshare hath swept through,
Thy fairest flowers of life shall spring,
For God shall grant thee life anew,
And all thy wastes shall laugh and sing.
Hope thou in Him ; His plan for thee
Shall end in triumph and release ;
Fear not, for thou shalt surely see

His afterward of peace.

“The Son of The Highest.”

As this issue goes to press (prior to the holiday season) we are waiting on the bookbinders for a supply of the above book of Bible Stories. All orders will be filled as soon as possible.

This book contains 205 large pages, and is a most helpful series of stories on the life of our Lord. It will be well bound in cloth, with gold title, and priced at 3/6 (80 cents) per copy, post paid. Some bound in paper covers will be announced later.

Have You a Supply of Tracts?

All our readers who can use tracts in these days of distress and perplexity are advised to obtain supplies right away. A number of suitable topics are available, and who can estimate the good that may be done by the passing out of the message of truth, to those who are longing for the comfort which alone can be found in God's Word? This literature is provided free by the Tract Fund, and for all who desire, a number of tracts could be sent each month with the "Peoples Paper." Let us know what you can use to good advantage.

Individual Claims for Retribution.

THE words of St. Stephen on the occasion of his martyrdom, "Lord, lay not this sin to their charge," must not be understood to mean that he was in any way dictating to the Almighty how to deal with those who were taking his life. Nor are we to think that he was praying for the forgiveness of all the sins of these people. We are to narrow the matter down to the words used—"Lay not this sin to their charge."

So far as St. Stephen was concerned, he had no special claim to make upon Justice for retribution. The question then arises, has any one such a claim? The answer is that it would seem that any one who suffers injustice has a claim for retribution. In our common courts, there are some crimes and acts of injustice which are taken up for consideration, though there are others which would never be touched, unless the individual concerned took up a charge.

In St. Stephen's case, we understand that the wrongs done him are charged up against the wrong-doer. They were already tainted with original sin, as members of the human family; they were already under condemnation to death. The Lord Jesus had already begun the work of making satisfaction for their sins and for the sins of the whole world. In His own time and way, God will judge these sinners. Hence they shall have a, just recompense, in proportion as they were guilty of wrong-doing.

Jesus intimates that crimes against any of the members of His Body will have to be expiated. The doing of injury to one of the Lord's people is especially evil in God's sight, and especially punishable; for these are in special covenant relationship with Him, while the world is outside of this protection of Divine Justice, except in a general way.

The words attributed to our Lord, "Father, forgive them, for they know not what they do," given in our Common Version Bible, are not found in the oldest Greek MSS. It would be rather more difficult for Jesus to offer such a prayer than for us to do so; for the Scriptures declare that He knew what was in man. We do not know. Any prayer that we might offer respecting man would be very different from what Jesus would offer. Therefore, we must leave these words out of consideration when thinking of St. Stephen's words.

General and Special Rights Under the Law.

We ask ourselves, to what extent was St. Stephen right and within his privileges in offering such a prayer? If he were one of the Apostles, we should be bound not to make inquiry, but to suppose that he was right. The fact that the words are recorded in Scripture does not prove anything more than if they were from one of us.

In our Common Law, there seems to be this principle—each individual seems to have certain rights in addition to the general rights under the Law. These special rights he may or may not press, if occasion should arise. In St. Stephen's case, we understand that he had a right to waive the claims of Justice, and did so. It is as though he had said, "I put in no protest, and ask for no vengeance on my account."

The question then arises, did he have a right to wish for vengeance on them? We think not. Our Lord's instructions are, "Be ye therefore merciful, as your Father also is merciful." (Luke: 6: 36.) But so far as the general principles of righteousness are concerned, we must not interfere. St. Stephen very properly limits his prayer in this sense, as if he were saying (paraphrasing), "Heavenly Father, I am not asking for vengeance on them, but that they may not be held especially responsible for this sin against me."

Defence of the Interests of the Truth a Duty.

We are admonished by our Lord to love our enemies, and to do good to them who hate us, and to pray for them who spitefully use us and persecute us. The question then comes in, Would it ever be right for us to appeal to Justice? Should we always say, "Father, forgive them; I forgive them"? Should we wish that the courts should do nothing against them? No! Where the interests of the Lord's Cause are involved, it is our duty to say something in defence of the Truth; but not in a personal matter.

Of course, the world will not understand our motive, for the world does not act except for personal reasons. Consequently, they would suppose that we acted for our own sakes. But we have given up all our earthly rights, in consecration; that is, we covenanted to give up every claim to our just rights in the world. This is the substance of our consecration.

Where the interests of the Lord's Cause are involved, however, it is our duty to act for the good of the Truth, for the

reason that certain impressions inimical to the Truth may be stopped. We see illustrations of this principle in the case of the Apostle Paul at court; also when he said to Elymas the sorcerer, "O thou child of the Devil, . . . wilt thou not cease to pervert the right ways of the Lord? . . . thou shalt be blind, not seeing the sun for a season." (Acts 13: 10, 11.) In these cases, and also in that of Alexander the coppersmith, we may be sure that the Apostle was not seeking personal revenge.

This attitude should also be ours in all the affairs of life. If anything is done in opposition to those who oppose themselves, it should be done in the same spirit that the Apostle showed in the course which he took. We all find that as we grow in grace and in knowledge we develop a spirit of charity—forgiveness. This is as it should be. Greater knowledge of God, greater development in character-likeness of Christ, should make us the more generous, forgiving.

Ignorance the Real Cause of Much Injustice.

The Lord blesses us in giving us a clearer knowledge of the Truth. When we come to the knowledge of the Truth, it gives us a sympathetic feeling for the world. We are all fallen. But the Apostle says, "Ye are washed, ye are sanctified, ye are justified in the name of the Lord

Jesus, and by the Spirit of our God." (1 Cor. 6: 11.) Others, who are not cleansed, not sanctified, not justified, are in the gall of bitterness, so to speak.

When we consider all the evil deeds done in the world, and when we look back through the pages of history, we can see that the majority of those who perpetrated evil did so because they did not appreciate the principles involved in the matter. St. Peter, speaking by inspiration, says that in ignorance Israel killed the Prince of Life. (Acts 3: 15, 17.) St. Paul, who gave the authority of the Sanhedrin for the stoning of St. Stephen, tells us that he did these things in ignorance, in blindness; and that he verily thought that he was doing God service.

If this was true of all these cases in the past, may we not think that quite certainly the same principle is operating now—individually, personally? The Lord is able to stop these things, and will do so in due time. He will lift the veil and let the light shine out in due time. But it is not the due time as yet. The Church has not yet completed the sufferings of Christ.

Our Share of the Cup of Suffering.

We should rejoice in having a share in the sufferings of Christ, and should receive our share in meekness and uncomplaining obedience, realising that the Father hath poured the cup which we are to drink. If we love our enemies and do not wish to do them harm, but on the contrary wish to open the eyes of their understanding and to do them good, then we have the right spirit. Any desire to do them injury would prove that we are lacking in the Lord's Spirit. Whoever finds that he has a spirit of viciousness will find that he has much to learn. But whoever finds in himself evidence of the Spirit of the Lord in this matter, may rejoice.

By and by, these very ones who are persecuting, slandering, doing evil towards us, will see clearly, and they will be ashamed. As the Scriptures say, "Your brethren that hated you and cast you out for My Name's sake, said, Let the Lord be glorified; but He shall appear to your joy, and they shall be ashamed." (Isa. 66: 5.) The time when they shall be ashamed is the time when Christ shall appear and they shall see. "And when He shall appear, we shall be like Him." So, then, our opportunity for revenge will be future, and our revenge will be to do our enemies good. We will do them so much good that they will be thoroughly ashamed of what they are now doing against us.

The Divine Plan of the Ages.

This book of 350 pages has been recognised as a veritable Bible key by earnest students of the Scriptures for many years. It is still as highly appreciated by the advanced student as by those coming to a knowledge of the truths of God's Word.

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The Inspiration of the Bible.

LAWYER of eminence and talent expressed a desire to examine into the truth of the Christian religion, and asked a friend, who was a God-fearing man, and also a lawyer, what books he could read on the evidences of Christianity. Being an infidel, his enquiry came as a surprise to his friend, but he quickly advised him to read the Bible. "I believe you do not understand me," replied the unbeliever, surprised in turn. "I wish to investigate the truth of the Bible." "I would advise you, sir," repeated the elder, "to read the Bible. And (he continued) I will give you my reasons. Most infidels are very ignorant of the Scriptures. Now, to reason on any subject with correctness, we must understand what it is, about which we reason. In the next place, I consider the internal evidence of the truth of the Scriptures stronger than the external." "And where shall I begin?" inquired the unbeliever. "At the New Testament?" "No," replied the elder; "at the beginning—at Genesis."

The infidel went home and made a serious study of the Scriptures. He applied all his strong and well-disciplined powers of mind to the Bible, to try rigidly, but impartially, its truth. One evening, some time later, the elder called

to see him at his home. On that occasion the infidel remarked that he had just been studying the moral law? "Well, what do you think of it?" asked the elder. "I will tell you what I used to think," answered the infidel. "I supposed that Moses was the leader of a horde of banditti; that having a strong mind, he acquired great influence over a superstitious people, and that on Mount Sinai he played off some kind of fireworks to the amazement of his ignorant followers, who imagined, in their mingled fear and superstition, that the exhibition was supernatural." "But what do you think now?" interposed the elder. "I have been looking," said the infidel, "into the nature of that law. I have been trying to see if I can add anything to it, or take anything from it, so as to make it better. Sir, I cannot. It is perfect. The first commandment directs us to make the Creator the object of our supreme love and reverence. That is right. If He be our Creator, Preserver, and Supreme Benefactor, we ought to treat Him, and none other, as such. The second forbids idolatry. That certainly is right. The third forbids profanity. The fourth fixes a time for religious worship; and if there be a God, He ought surely to be worshipped. It is suitable that there should be an outward homage, significant of our inward regard. If God be worshipped, it is proper that some time should be set apart for that purpose, when all may worship Him harmoniously and without interruption. The fifth defines the peculiar duties arising from family relations. Injuries to our neighbour are then classified by the moral law. They are divided into offences against life, chastity, property, and character. And," said he, applying a legal idea with legal acuteness, "I notice the greatest offence in each class is expressly forbidden. Thus the greatest injury to life is murder; to chastity, adultery; to property, theft; to character, perjury. Now, the greater offence must include the less of the same kind. Murder must include every injury to life; adultery, every injury to purity; and so of the rest. And the moral code is closed and perfected by a command forbidding every improper desire in regard to our neighbours.

"I have been thinking," he proceeded, "where did Moses get that law? I have read history. The Egyptians and the adjacent nations were idolators; so were the Greeks and Romans; and the wisest and best Greeks or Romans never gave a code of morals like this. Where did Moses get this law, which surpasses the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous, but he has given a law in which the learning and sagacity of all subsequent time can detect no flaw. Where did he get it? He could not have soared so far above his age as to have devised it himself. I am satisfied where he obtained it. It came down from heaven. I am convinced of the truth of the religion of the Bible."

Booklets Reprinted.

"God and Reason," originally produced by our U.S.A. brethren, has now been printed in our office to supply local needs. In paper covers, 64 pages, this booklet is very helpful for general witness work. Single copies 5d., two for 9d., or 4/3 per doz., post paid. Special rates for quantities without postage.

"Hell, Death, Spiritism," has been recently reproduced, and will be found most instructive on the particular subjects. In improved paper cover, 24 pages, price 4d. per copy, four for 1/2, or 3/3 per doz., post paid.

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Two Parable Booklets

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"Some of the Parables" is well known to most of our readers. Containing 90 pages in explanation of a number of our Lord's parables and an article on "What Shall be the Sign of Thy Presence and of the End of the World?" it is a most useful booklet on these subjects.

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Sunshine and Shadow.

Sunshine and Shadow alternating,

Is God's order, and is best.

Sunshine in our lives pulsating:

Night's dark shadow bringeth rest.

“Clouds and Darkness are around Him” . (Psa. 97: 2)

And the Nations angry cry (Rev. 11: 18)
But the silver lining's shining,
And will break through by and by.

The wise man in his wondrous wisdom (Eccl. 3: 1)
Tells of change, first work, then rest,
Work in sunshine, Rest in shadow,
Again God's order is the best.

“When the shades of night” creep round us (Isa. 16: 3)
When the sunshine fades away;
Peace and quietness then embrace us,
Preparing for another day (Matt. 6: 34)

Shadows dark are often blessings, (1 Sam. 3: 18)
Blessings hidden in disguise,
Sent by God for unseen reasons,
From which good is sure to rise.

We would not wish our lives all sunshine;
We live by contrasts, wisely planned,
So shadows cross; but in due season,
Full knowledge comes; we'll understand. . (1 Cox. 13 : 12)

The sunshine of our lives may darken . (Heb. 12: 11)
As afflictions cross our skies;
Clouds they are; but “ big with mercy,”
For therein God's wisdom lies.

For correction or for judgment (Hab. 1: 12)
Clouds may drift across our Sun;
Then our hearts reform repentant.
The shadow flees, its work is done.

Out of the East comes the marching sunshine,
Flooding the land with gifts from God. . . (Mal.: 4: 2)
Out of the West comes the creeping shadow,
Bringing its welcome peaceful load.

But greatest, purest, Best of all,
Is the Sunshine of His face; (Num. 6: 25)
No cloud to cast its shadow pall
Across the Sunshine of that grace.

Then peace on Earth, goodwill toward men, (Luke 2: 14)
God's sunshine will restore:
“Thy Kingdom come” will banish then . . . (Matt. 6: 10)
All shadows evermore.
—G.N.



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Why do the Nations War?

Is God Indifferent to Earth's Troubles? When will the promise "Peace on Earth" be fulfilled?

"Glory to God in the highest, and on earth peace, good will toward men."—Luke 2: 14.

THE above words from the heavenly messengers are an apparent contradiction of what we are to-day experiencing on the earth, but in regard to the subject as to why the nations war, and whether God is indifferent to present happenings in the world, it is hoped that a general review, in the light of God's Word, of a particular period of time, which has to do with our day and extending back over some considerable time, will help in clarifying any difficulties and assist to a clear understanding and appreciation of God's Word as the only true guide respecting the future welfare of the whole human family.

This period of the world's history which takes in our own day is called in Daniel 12, "the time of the end." In reading through this chapter it will be noticed that the information to Daniel is given by a heavenly messenger, and that the words were not understood by Daniel himself. (See Dan. 12: 8-10, 4.) It will be readily seen that the meaning of the message was intended for the "wise," the Lord's people only, who would be living during this "time of the end."

To determine when this particular period would commence, it is necessary to investigate when the contents of this chapter (Daniel 12) were revealed to the Lord's people, together with the more general sign as to when the "running to and fro and increase of knowledge" were first evident. Many students of the Bible are agreed that about the year 1800 this period "the time of the end" commenced, and in reviewing particularly the 140 years up to the present time, it should be evident why the world, after being blessed with such a great increase of knowledge, should use this to such purpose that we have before us to-day the greatest blot upon the pages of human history, in the destruction of fellow human beings, on a scale, which puts wars of the past into insignificance.

Describing the Gospel Age as a whole we have our Lord's words in Matt. 24: 6-8, and surely the history of his 1900 years is clearly revealed in this passage. Then in verse 14 we read: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The fulfilment of this promise is very closely connected with our subject, as it is on account of the increase of knowledge that the witness has been possible. We ask, then, has there been a world-wide witness of the gospel of the kingdom? It is a well established fact that between the years 1803 and 1817 five large Bible Societies were set up, beginning with the British and Foreign Bible Society, and the extent of the work done by these societies over more than a century has been wonderful. Bibles by the million are published and sold at low prices and many thousands are given away to the poor. While much is doubtless lost (it is not claimed that the world is to become Christian by these efforts) the result in general is to break the bonds of slavery and superstition, political and ecclesiastical. The Bible's quiet teaching — that popes, priests and laity, as well as kings, generals and beggars, must all render an account to one Lord — is the greatest of all levelers and equalizers.

The point to impress is the fact that the witness of the gospel to all nations, irrespective of how that witness has been received, has been accomplished, and our Lord's words: "then shall the end come" have special significance.

And what of the prophet Daniel's words, that at the time of the end, many would run to and fro, and knowledge shall be increased? As we view the world to-day and look back over our own life-time even, without taking into account the marvellous advancement of last century, who can doubt that this Scripture has been in process of fulfilment for many years. Consider what our grandparents would think if they were brought back to world conditions to-day, with all the increased means of locomotion; they would certainly think they had come back to another planet altogether. The prophet Nahum (Nahum 2:3, 4) refers to this very time as follows:—"The chariots shall be with flaming torches in the day of His preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one another in the broad ways; they shall seem like torches; they shall run like the lightnings." How descriptive this is of the motor cars, trains, etc., we have to-day, and the term "the day of His (the Lord's) preparation" has reference to

much the same period, especially the latter part of “the time of the end.”

Then the great “increase of knowledge” which has made the “running to and fro” possible, has extended into all avenues of life, so that the average person to-day has home comforts and luxuries that even nobles could not have in past times. It is fitting to enquire: What has been the effect of the increased knowledge, which undoubtedly the Lord has permitted to come in the last century or little more, when for hundreds of years previously, mankind went on mainly in their primitive ways? Has the world of mankind made good use of the knowledge? In some ways, some good has been done that is commendable. On the other hand, has not a great amount of inventive knowledge been turned to wicked purposes? Truly we must admit that this has been the case, even as Daniel was informed — “the wicked shall do wickedly, none of the wicked shall understand” — that is, understand the truths hidden from Daniel at that time, but revealed to the “wise” the Lord’s people, during this “time of the end.”

What an opportunity there has been for humanity as a whole to do good with all the labor-saving devices, cures for dread diseases and the alleviation of so much of suffering in this world of sin and death. It is not implied that man could, of himself, bring in the Millennial blessings, promised by the Lord, but how different the world would be to-day if man had done reasonably well, had used most of his increased knowledge for the good of fellow creatures. The past thirty years is an outstanding example — how selfishness and ambition brought the world war in 1914 with the introduction of mechanical weapons, the result of the increased knowledge. Then, with that war over, it seemed like an opportunity for mankind to do better; the League of Nations was formed, and war was to be a thing of the past. The outcome is well known. Again the increased knowledge in the possession of selfish and ambitious men has brought about such a state of affairs unheard of amongst the uncivilized portions of the world. What inventive skill has been put into the war of machines to-day! On the land, in the air, on the water, and under the water, weapons of destruction are being produced as fast as mankind can turn them out, and we might well ask what will be the result of all this misdirected knowledge?

There can be but one answer to this question, and that is, that man is bringing upon himself the greatest time of trouble this world has ever known. Turning again to Daniel, 12th chapter, we find that the prophet links together the increase of knowledge and the time of trouble. The knowledge causes the trouble, because of the depravity of the race. Had the knowledge come sooner, the trouble would have come sooner; hence, we can see the great wisdom of God in arranging that the knowledge should be withheld until the time purposed in His plan. It is evident that the Lord had purposed that 6000 years should be the appointed time in which to populate the earth, and provide the necessary lessons in the sinfulness of sin to each generation brought forth, for as man in the first place disobeyed God, and brought the death sentence upon himself, the Lord saw that man’s free-will must be trained in evil, so that good may result in the age to come.

Is it not evident, then, why the nations war? Ambition, selfishness and greed always produce strife, but greatly increased knowledge in the hands of such men will bring this present order of things down in ruins. What do we think would happen if the present conflict was to end similarly to that of the last war? Have we any guarantee that mankind would do better than they did twenty odd years ago? Indeed, if the increase in deadly weapons since the last war up till this one, is taken as a guide, this world would not be a fit place to live in, if it were allowed to continue under the present reign of evil.

But what does the Lord intend to do in such a state of affairs? Is He interested in the terrible suffering going on at this very time? Those who study the Word of the Lord have no doubt that He is vitally concerned in the human family; so much so, that our very faith and hope in all things is based upon the truth of St. John’s words: “God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life.” Yet, it may be said, the Lord Jesus died about 1900 years ago, and what benefits do we see in the world from His death for mankind? This is a matter that has hindered many in the past. Because of the erroneous thought that the followers of Christ were expected to convert the world during this Gospel Age, and sincere people seeing this failing, have concluded that Christianity has failed; whereas the truth is, as noted previously, that the Gospel has been preached, up to the present time, only as a witness to all nations, to take out the elect company to be the Bride of Christ.

The Lord has been carrying out His plan to the full since Jesus died “the just for the unjust that He might bring us to God” and He, in His great wisdom, sees it is best to permit mankind to become involved in such an immense difficulty, that they will be ready to cry unto Him for assistance. And the promise is, that man’s extremity will be God’s opportunity, and he will bring in His great kingdom and uplift the fallen race. This is very clearly shown in Zephaniah 3:8, 9. The “gathering the nations” and “assembling the kingdoms” has been accomplished by the increase of knowledge generally, and the promise of verse 9 shows the glorious outcome that is to follow in the Lord’s kingdom.

Another Scripture (Jer. 25:31,32) shows that it is the nations and systems of the present time with which the Lord is displeased. Then in Joel 2:11, we find the great armies of the nations in opposition, to each other are called “the Lord’s army.” This shows that the great conflict is to work out the Lord’s purposes, in that it will prove a lasting lesson to humanity, for they will realise their utter dependence upon Him. So He will gain the victory for them through their armies breaking down all the systems of unrighteousness in every sphere of life — political, financial, social and ecclesiastical. Further, in Joel 3:9, 10, the prophet describes just what we realise is going on in most lands to-day, and while it is all such a sad spectacle, yet we are assured that even such things can be so well overruled of God that it is recorded — “Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain.” (Psa. 76:10.)

Surely it is very evident that God is not indifferent to earth’s present troubles. He is taking note of all the wicked

ambitions of great men, as well as the sufferings of mankind in subjection to a cruel oppression. The Psalmist informs us that the Lord, “looked down from the height of His sanctuary; from heaven did the Lord behold the earth, to hear the groanings of the prisoners, to loose those that are appointed to death.” Psa. 102:9, 20. How well the words of St. Paul agree when he says: “For we know that the whole creation groaneth and travaileth in pain together.” The prison referred to by the Psalmist is of course the great prison house of death, which has already claimed many billions of prisoners, but the Lord determines “to loose those that are appointed to death.”

In Isa. 61:1, we have a prophecy respecting the mission of Christ and which will be fulfilled completely in His Millennial kingdom: — “The spirit of the Lord is upon me; because the Lord hath anointed me to preach 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.” It has been the privilege of God’s people to be associated with their Lord during this Gospel Age in “preaching glad tidings unto the meek” and “binding up the broken hearted,” just as they will also have part with Christ in opening the great prison house of death in the age ahead.

How favored, however, are the meek of the present time, to whom the glad tidings have been preached. How different the next few years would be if mankind could only see the error of their present course. If all hearts could be humbled, broken, there would be no need of the great trouble impending. But to those amongst mankind who are humble before God, who recognise their own unworthiness and need of the saving grace of the Lord, there is much consolation, even amidst any affliction. The prophet Zephaniah gives words of comfort for all such when he said: “Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord’s anger.” The lesson from these words is, that the meek and humble of mankind will not be involved in the present-day systems of this world; they will stand free from the entanglements that will more and more crowd in upon others who are endeavoring to prop up their organisations, to keep the present order going. These meek ones, even if permitted to go through much of the trouble ahead, will be like the Israelites to whom Moses gave the assuring message as they beheld the Egyptians coming after them — “Stand still and see the salvation of our God.” Yes, He who parted the Red Sea and brought Israel safely over to the other side, has promised and is abundantly able to deliver mankind out of their troubles, and those who “stand still” and do not get in the way of the chariots of this present order, shall be blessed indeed.

It will take, however, the great work of the Millennial Age to bring about “the opening of the prison to them that are bound.” In Ezek. 37, we have a wonderful picture of Israel being restored from the death condition. In the early verses the desolation of Israel’s hopes are shown, as indicating their cast-off condition since our Lord’s first advent in particular. They are pictured as a valley of dry bones, but the Lord has sent the message through His prophet, saying: “Thus saith the Lord God; Behold, O my people I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel . . . then shall ye know that I the Lord hath spoken it, and performed it, saith the Lord.”

And what state do we think the world will be in when Israel and ultimately all mankind are being restored from death? Can we think of wars and the accompanying sorrows also existing at that time? Surely not, we are definitely informed by the Psalmist: “He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.” And the command to mankind as a whole will be — “Be still, and know that I am God, I will be exalted among the heathen, I will be exalted in the earth.” (Psa. 46:9, 10.) Again in Psa. 22:27, 28, we are told — “All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before Thee. For the kingdom is the Lord’s and He is the governor among the nations.” See also Isa. 26:9; 11:2-9.

Is it not clear that when these Scriptures are fulfilled, the time of which the angels sang: “Peace on earth, good will towards men” — will be fully ushered in? If “nothing shall hurt nor destroy in all the Lord’s holy kingdom” then, as the Psalmist again informs us, “there shall be abundance of peace, so long as the moon endureth,” and that of course means forever.

But the days of peace are not yet; many severe judgments are yet to come to this poor world, and the experiences of Israel, as described by the prophet Ezekiel are a good guide respecting how the closing scenes will witness the Lord’s control being exercised on behalf of Israel and ultimately on behalf of all mankind. While Israel as a nation has been persecuted for hundreds of years, yet one more wave of anguish must pass over that chastened people; for, according to the prophet, the final conflict of the battle of the great day will be in the land of Palestine. The comparative quiet and prosperity of regathered Israel near the end of this day of trouble, as well as their apparent defenceless condition, will invite their plunder by other people. And Israel will be besieged by hosts of Gog and Magog, and great will be the distress of defenceless Israel. “Alas,” says the prophet Jeremiah, “for that day is great, so that none is like it, it is even the time of Jacob’s trouble, but he shall be saved out of it.”—Jer. 30:7.

In the midst of the trouble God will reveal Himself as Israel’s defender, as in ancient times, when the favor was with them nationally. Their extremity will be His opportunity and their blindness will be removed. Of this time Isaiah says of Israel— “And it shall be said in that day, Lo, this is our God, we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation.” (Isa. 25:9.) Then, in chapter 52:9, 10, the same prophet says — “Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted His people, He hath redeemed Jerusalem. The Lord hath made bare His holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.” Yes, indeed, the “ends of the earth,” — all mankind — shall see the salvation of God. Could language be more expressive of the grand time that will then be ushered in, for the blessing of the whole human family.

In Isa. 66:1, we read: "Heaven is my throne, and the earth is my footstool," and in Chapter 60:13, we have the words: "I will make the place of my feet glorious." That which would be glorious to the Lord, we know will surpass the highest expectations of any of the human family. So, the prophet Haggai tells us, "The desire of all nations shall come." Just to think of it, the desire of all nations — no more discontent, no more armies, no more navies, no more weapons of destruction, for "they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2:4.) "Glory to God in the highest, and on earth peace, and good will toward men."

Christian Service.

WHILE the followers of Christ are ever mindful of the life and sacrifice of our Lord while on earth, and desire to have His spirit actuating their thoughts, words, and deeds, the special season, drawing near again, will be profitable and an added time of blessing for all if it serves to further impress the spirit of love and faithful obedience to the heavenly Father's will, exhibited by our Lord Jesus in taking upon Himself "the form of a servant," His loving sympathy and devotion to "His own," and compassion on the multitudes, as He laid down His life "for every man," commencing at thirty years of age.

How good it is to think of the days when Jesus came to earth and was proclaimed by the angel as a Saviour, Christ the Lord; how that throughout His ministry He "spake as never man spake," "words of grace and truth," which drew to himself a little band of loyal disciples, and which shall yet be indeed "good tidings of great joy to all people."

The following extracts from an address given some years ago should serve to impress upon us the privilege of serving the Lord, in spirit and truth, through His people, as truly as did the early disciples, though the nominal church and state are in much the same condition now as when Christ came in the flesh:

"What, in fact, should we do if Jesus appeared in our society with any claim to anything but the right to console us, to heal our personal ills, and to make us all comfortable again? I wonder. As a revealer of the art • of actual living, as the master of the craft of life — for that is what He is and was — should we recognise Him, or would Church and State combine against Him as a dangerous fellow, one to be dealt with in the old Judean way, to be bullied, to be betrayed, to be crucified? I wonder.

"I suggest that for many of us who are here there is, after all, one thing in particular that actually makes known the Gospel, and that is the goodness of the individual. If only when we got home to-night they knew at home because we were rather different, that we had been trying to draw near to our Lord; if only they could see that we were a little more thoughtful, courteous, kindly and understanding, then, 'Oh, my!' they would say 'there is something in this more than we thought there was.'"

"I think it might well be the ambition of all our lives that one day, possibly, most lovely of all, wife or brother, or sister, or mother, or grannie, might say after we had left: 'It seems as if Jesus of Nazareth had passed by.' So when we talk, as we often do, a great deal about reform, and all the rest, things that sometimes mean little to some of the people, let them please remember that these will count in an amazing way if they can take Jesus Christ back in their homes or their places of business."

Such is the happy position of all who seek to cultivate the graces and fruits of the spirit in their own lives — of being used of the Lord to impart His sweet spirit of comfort, hope and encouragement to others. Who can estimate the joy, the uplifting influence from those-

-Where only Christ is heard to speak,
Where Jesus reigns alone.

Many will be the opportunities for all to demonstrate their love for the Lord and their brethren, in the little acts of service and encouragement along the narrow way in all the days ahead, at the convention gatherings, at the regular class meetings, and more often in the homes

"As some rare perfume in a vase of clay,
Pervades it with a perfume not its own.—
So when Thou dwellest in a mortal soul,
All heaven's own sweetness seems around it thrown."

And so, as another has said: "Our alabaster boxes are our hearts, which should be full of the richest and sweetest perfumes of good wishes, kindness and love toward all, but especially toward the Christ — toward the Head, our Lord Jesus, and toward all the members of His Body, the Church; and especially on our part toward the feet members who are now with us, and on whom we now have the privilege of pouring out the sweet odours of love and devotion in the name of the Lord because we are His."

Approaching Conventions.

Melbourne.

The arrangements for the Annual Convention in Melbourne are well advanced, and the brethren extend a cordial invitation to all friends able to join them in these gatherings to be held over the holiday season.

The meetings are to be held (D.V.) over the four days—Thursday, December 25th, to Sunday, December 28th), inclusive —with afternoon and evening sessions. The meeting place for the Convention will be Excelsior House, 17

Elizabeth Street (near Flinders Street).

All friends able to attend this Convention are asked to communicate with the secretary, Mr. J. B. Hiam, 44 Heath Avenue, Oakleigh, S.E.12, Victoria, from whom programmes and other information may be obtained.

Canberra.

Our brethren at Canberra advise that they are holding a Convention again this year over the New Year week-end, and they extend a very warm welcome to any of the Lord's people to spend this season with them.

The days of the gatherings are (D.V.) Friday to Sunday, January 2nd, 3rd and 4th, 1942, and those able to attend are asked to communicate as soon as possible with Mr. H. A. Charlton, Banks Street, Yarralumla, A.C.T.

Special Issue of "The Dawn."

Our U.S.A. brethren have prepared a special issue of "The Dawn" for witness work, and a supply of these is on hand for the benefit of the friends in Australasia. This is a very appropriate and helpful number for general use, and also to pass to other brethren. It is priced at 9d. per copy, post paid.

God's Call to Holiness.

(1 Peter 1: 15, 16; 1 Thess. 4: 3.)

THESE words of the Apostles Peter and Paul are addressed to the consecrated Christians. They are an exhortation to full development as God's children, to their full setting apart for God.

We are reminded that it is not sufficient to make a profession of consecration, to promise to live a sanctified life merely; but that it is of utmost importance to fulfil our vows to the Lord, to day by day fulfil our vow of consecration. It is not sufficient that we become branches in the true Vine; we must bear the fruitage of the spirit. Having come into Christ through faith and consecration we must allow His spirit to dwell in us and cause us to become fully set apart for the Master's use. The word sanctification means a setting apart to holy service. God is holy; and any instrument that He would use and recognize must also be holy. So He says to us: "Be ye holy, for I am holy."

But how can we who were sinful by nature be holy? It is through faith in Christ as our Saviour that we are justified as Paul says, in 1 Cor. 6: 11: "Ye are washed ye are sanctified, ye are justified in the name of the Lord Jesus, and by the spirit of our God." It is faith in Christ that brings us into a condition of peace with God, as we read in Rom. 5: 1.

Then, to the justified believer comes the call of consecration to God. This means to devote ourselves and all our talents and powers of mind and body to the Lord, as we have it expressed in Rom. 12: 1. The only way to attain to holiness of character now is to become footstep followers of our Lord Jesus Christ. We must take up our cross daily and renounce the world and all its attractions; we must give up our own will, lay aside our own preferences and accept heartily the will and way of the Lord as set before us in His Word and exemplified in the life of Christ.

God purposes to use the Church in a special way in the Age to come. The Scriptures tell us that the overcoming Church of this Gospel Age will be kings and priests and they will, with Christ their Lord and Head, reign over the earth for 1000 years, for the purpose of blessing mankind, and bringing the willing and obedient back into harmony with God. The world will then be called to holiness. They will be required to become holy before they can be pleasing to the Father or have fellowship with Him.

The setting apart of the Church during the Gospel Age is different from the setting apart to righteousness which will be the world's experience during the Millennial Age. The Church's setting apart, or sanctification, requires the grace of God in large measure, for they are called to a sacrificial death. That they may be able to sacrifice themselves, a special provision for the covering of their blemishes is necessary. The righteousness of Christ is imputed to the believers. We are made acceptable in the Beloved. We have no righteousness, no perfection apart from Christ. Only as we abide in Him by living faith and active obedience can our sanctification progress. We must trust our Lord not only for grace and mercy to make us acceptable to the Father at the commencement of our consecration, but we must also trust God to supply us with the help of His spirit which comes to us through our union with Christ, and which will enable us to finish our course and become wholly sanctified.

The words of the Apostle (1 Pet. 1:2) state the means whereby our sanctification is effected. It is through the sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ. We need first of all the imputation of Christ's righteousness to make our sacrifice acceptable to God; next, we need the help of the holy spirit by which we are begotten to newness of life and hope; then we need to nourish the new mind by feeding upon the Word of God, and we need the application of the blood of Christ daily to cleanse us from the defilement of the world, and the shortcomings and failures of thought, word and deed which come upon us because of the weakness of our flesh. (1 John 1: 7, 9.)

Our perfection at the present time is a reckoned one, not actual. Before we reach that condition of actual perfection of holiness in the resurrection we must be tested as to our loyalty to God. There are certain difficulties to overcome. The difficulty with our setting apart at this time lies in the fact that it means to go contrary to our own preferences, because of the present disordered condition of things in the world in which we live, a condition which is manifested in ourselves as human beings.

Hence, the sanctification for which God now calls is the doing of His will under unfavourable circumstances, within and without. Those who do His will under these unfavourable circumstances have set before them the high reward of becoming joined in heirship with Christ in His Kingdom, sharers of His glory and power.

Our sanctification begins at the time when we consecrate ourselves to the Lord. Having accepted us through Christ,

God imparts to us His spirit and brings us into the anointed Body. (2 Cor. 1: 21, 22.)

The sanctification is to progress more and more. It is for this that Paul prays:—"The very God of peace sanctify you wholly." (2 Thess. 5: 23.) As we progress, our sanctification should take in a broader and deeper scope. We are to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." Day by day the Lord shows us more fully His will, and so we want to manifest more of that earnest desire of heart that longs to know and do His will.

The Christian way leads onwards to fullness of character development. Our daily experiences are testing our hearts; and this is by the will of the Lord. He knows that if our hearts are loyal we will do the best we can to control our flesh; and it is our earnest endeavour to walk faithfully in the narrow way, that He is watching to see. After we have been set apart, sanctified, as a babe in Christ, we gradually become sanctified on a larger scale. We become developed in this process of sanctification, growing more and more like our Lord.

As we come in daily contact with the world of mankind we should seek to do them good. Our Lord always endeavoured to do good and bless those with whom He came in contact. So also the Apostle says: "Do good to all men as you have opportunity, especially to the household of faith." We are to "lay down our lives for the brethren"; seeking to build one another up in our most holy faith; and to encourage each other along in the narrow way.

As followers of Christ, our greatest work is in ourselves—subduing our own flesh, conquering and uprooting the earth-ward tendencies, and resolutely training them heavenward. This is a matter that requires great patience and perseverance. Only in the Lord's strength can we hope to succeed in this great work of ruling our own spirit—of mortifying the earthly tendencies of our flesh and setting our minds, our affections, on the heavenly things.

(Col. 3: 1, 2.)

Two Parts to Sanctification.

The words "sanctification" and "consecration" may be used interchangeably. Both refer to a devotion of both heart and life to the Lord and His service. This devotion, this setting apart, is a continuous matter, which ends only when our sacrifice is consumed in death.

There are two parts to sanctification. The first part is our own, and the second part belongs to God. He sanctifies only those who sanctify themselves—"Sanctify yourselves and I will sanctify you." We must first give up our own will and accept His will, setting ourselves apart for the Lord. In such He is pleased to do a great work. The initial part of that work is the begetting of the holy spirit. This makes of us New Creatures in Christ, members of the Anointed Body. Our sanctification is then begun.

When our Lord in His closing prayer with His disciples prayed for those "who should believe on Him through their word," He evidently had in mind those who would manifest their faith in Him by a consecration, dedication, of themselves to God.

When the work of sanctification has commenced in us, we are then prepared to grow, and not until then; for before that time there is no embryo New Creature, the new life has not even begun. But after we receive the new will, the will to do God's will, we are ready to make progress, both in grace and in knowledge.

Having now come into the family of God, we are to learn of Him as obedient children. We are to study the Word of God that thus we may know what is the will of God for us. The Lord's people must be inducted into a knowledge of God's glorious character and of His will concerning us, His children. Through this knowledge we shall be enabled to grow up into the likeness of our Lord and Head—the Pattern furnished us by the Father. Thus the work of development leads into all the avenues of our being. "This is the will of God, even your sanctification"—your complete setting apart for God's use and service. The spirit of the Lord is to abound in us. The influence of the precious promises and of words of counsel have more and more a sanctifying effect upon our hearts and lives. This leads us to a still deeper appreciation of God and His love and of those who are His. Thus we grow in grace, in further knowledge, and in all the precious fruits of the holy spirit—"Love, joy, peace, long suffering, gentleness, goodness, faith, meekness, self-control. Against such there is no law." (Gal. 5: 22, 23.) This is the complete sanctification which God purposes to accomplish in all those who set themselves apart for Him, providing that they keep their sacrifice firmly bound to the altar until it is wholly consumed.

All this preparation is necessary, that the children of the Lord may make their "calling and election sure." It is not sufficient that at the beginning they say, "Here, Lord, I give myself to Thee." But it is absolutely essential that they develop a strong, enduring Christian character which cannot be injured by the teachings of error, or by the winds of adversity. Thus only can we be fitted for the great work which the Lord has for this anointed class in the future—beyond the veil. We see clearly that unless the work of sanctification progresses to its completion we shall not enter into the Kingdom.

In connection with the Word of Truth, which has such sanctifying power and without which we cannot attain the position of joint-heirs with Christ, the Lord gives us disciplinary experiences. When we fully consecrate ourselves to the Lord, we become disciples of Christ; we are in the school of Christ—the condition represented in the tabernacle by the Holy. We have the enlightenment of the holy spirit and we are able to see and appreciate the spiritual things. Gradually we come to appreciate more fully the great hope of our calling, and we come to love and appreciate the great attributes of God—His wisdom and justice and love. We learn also of our own frailties and shortcomings, we see where we are lacking and this causes us to seek for mercy and grace to enable us to overcome our weaknesses and to put on more and more of the Lord's character-likeness.

The Lord's disciplines are also necessary to assist in keeping us in the "narrow way," that we turn not aside into a wrong course. They are to develop us, to prove us, to establish us in righteousness. These experiences cause us to

realize more fully our need of the power of the Word and of the power of prayer. Thus they drive us to the Source, from whence all our help comes. (2 Pet. 1: 2, 3.)

The more we absorb and assimilate the Word of God, the stronger we shall be in character. To the faithful, the Apostle Peter assures us, the Lord will minister “an abundant entrance into the everlasting Kingdom of our Lord and Saviour Jesus Christ.” Whoever neglects to use the means provided for his development cannot progress properly. The sanctifying power of the Word and of prayer must accomplish their designed work in us; otherwise, we shall never gain the promised reward of the faithful overcomer.

All the instruction which we receive from the Lord comes to us through the written Word. “The Word of God is sufficient,” declares the Apostle, “that the man of God may be perfect, thoroughly furnished unto all good works.” (2 Tim. 3: 15-17.) Again declares the same Apostle: “Christ loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word.” (Eph. 5: 25, 26.) Let us keep close to the written Word “which is able to make us wise unto salvation.”

We are told that God sanctifies the Church, and that the spirit of God does this work in us. Both are true. It is the holy spirit, or power of God operating through His Word that He has designed shall do this work in our hearts, in our characters. (2 Cor. 3: 18.)

As we contemplate the things that are lovely as embodied in Christ, and the things that are pure and holy and beautiful as shown in the Bible, we are changed little by little into the same blessed likeness, from glory to glory. Let this good work of sanctification go on until every grace adorns the spotless robe of imputed righteousness given us by our Father through Christ. Let us mark well the love of the Master. Let us consider Christ, His gentleness, His patience, His meekness, His zeal, His self-sacrificing spirit. Keeping the example of Christ and the great hope of our calling well before our minds will greatly assist us in our progress toward the mark for the prize. (Col. 1: 23; 2: 6, 7.)

It is by carefully considering Christ that we are sealed, impressed, with His image and likeness. This seal, this impression, is to grow deeper as the days go by, until it has become so indelible that nothing can remove it. Let us take diligent heed that we do not by any means mar or blur this precious seal, but that it may remain clear and bright. Let us be very careful not to do anything that will bring smiting of conscience, nothing to wound our new mind. Let us not grieve the holy spirit of Christ in us. Let us keep close to the Heavenly Father by prayer and study of the Word. Thus shall we be wholly sanctified, and made meet for the inheritance of the saints in light.”

“Here at the cross where flows the blood
That bought my dying soul for God,
Thee, my dear Master, now I call,
And consecrate to Thee my all.

Do Thou assist Thy feeble one
The great engagement to perform;
Thy grace can full assistance lend,
And on that grace I dare depend.”

Cards, Desolation—Restoration.

This poem is now available in post card size, in a variety of colours. Many of our friends will know the very helpful message it contains for the bereaved. It is also very useful in conveying the hope of salvation in a general way. It is supplied at 3 for 6d., 1/8 per dozen; or 1/6 per dozen in 3-dozen lots.

Love Divine.

He loves me! Oh, how much the thought entails!
Love that is perfect, love that never fails;
That strengthens me in sorrow and in strife;
Soothes all the trials and the cares of life.

Higher than highest heaven, so sublime
This love that lifts me up to heights Divine;
Enfolds me, fills my grateful heart with praise
And lights my pathway with its golden rays.

So high it overlooks man's awful sin
And plans the human race to save and win
Mankind for righteousness; to give them life
And free them from the bonds of sin and strife.

A love so deep that nothing can molest
The calm and stillness of its perfect rest ;

So deep the very lowest of our race
In time can feel its power and know His grace.

Not e'en the silent shadows of the grave
Can hide from Him the soul He seeks to save
For, in due time, He'll call them back again,
Reveal His love; mankind shall serve Him then.

Its length? It reaches out through endless ages,
This love that's sung by prophets and by sages,
The love that never fails, knows no cessation,
Eternity its limit of duration.

So broad this love it takes the whole world in.
It sees the vast extent of human sin;
Yet knows no barriers of blood or race
But reaches all with its unfailing grace.

It fills the universe, it lights the stars,
No selfishness its perfect beauty mars.
Increasing as the need for it increases,
It knows no limits, varies not, nor ceases.

Lord, let me lose myself in that great love
Knowing Thou watchest o'er me from above,
Oh let me feel the everlasting arms
That shield from all that threatens or alarms.

Then shall the earthborn shadows flee away
And self shall be absorbed in love's pure ray.
Thine image on this faulty tablet trace
And every earth stain from my heart efface.

Till love like Thine I may—in measure—know
And daily like Thy perfect image grow.
Then, by Thy grace I'll hear Thy sweet "Well done!"
Life lost in love, Eternity begun.
—L.K.P.

God's Best Gift.

A new supply of this little book for children is now on hand. It is nicely illustrated, and conveys the truth of God's Plan of the Ages in an interesting manner. Containing 30 pages, it is a nice addition to the larger book, "The Ten Camels." With bright paper covers, title in gold, at 1/- per copy, and special rates for quantities.

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(A Poetic Outline of The Redemption Plan.)

A very helpful poem booklet is now in stock for the benefit of our readers. It was announced in a truth paper in U.S.A., as follows :—”This beautiful poem may be briefly described as ‘The Divine Plan of the Ages in Verse.’ Its rhythm is superb and its message worthy of the cardinal features of the Divine purpose concerning human salvation. It contains 73 pages; four 8-line verse to each page ; nearly 200 Scripture citations are given in footnote form, besides many pertinent quotations —withal giving a clear and beautiful significance to the poetic message as it unfolds, page after page.

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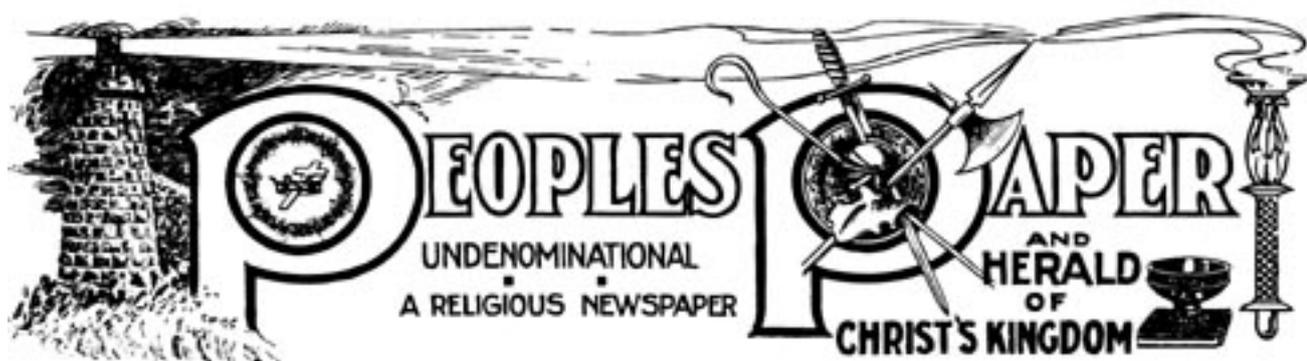
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God’s Plan of the Ages.

(Eph. 3:11). (Contributed).

ALL attentive readers of God’s Word — those who, like the Psalmist, meditate upon it day and night — are aware that we are living in the closing days of a dispensation. It must be apparent to all rational minds that to set the world’s

ills right, much more is needed than that this or that nation should win a war. God must intervene. Many enquire why He has not done so before this; why He allows the dreadful events of our day to continue.

Whilst we have been blessed with a knowledge of the mystery of God of which Paul speaks from the 3rd verse onwards of our chapter, we, with the Apostle, in the 8th verse, discount any worthiness of ourselves to receive it. It is solely by the grace of God in Christ.

God has a plan which is in perfect accord with the attributes of His character, viz., love, justice, wisdom and power. By His plan and full use of the attributes of His character, He will in due time prove to all, the length, breadth, depth and height of His love. To impulsive, impatient humans one thing God seems not to have studied greatly is time. Many to-day seem in danger of stumbling at this stumbling stone. Because for so long sin and death has reigned, they conclude that the arm of Almighty God is no longer strong to save and are taking matters into their own hands; thus, as of yore, limiting the Holy One of Israel. (Psa. 78:41).

It is our endeavor to show that while God's plan may seem slow, it is ordered and sure and that at last all men shall declare: "He hath done all things well." There is a central figure which we meet at every turn in the Plan of God and that is Jesus Christ, the Son of God. We know of Him as having been with the Father before the world was (John 1 :1-3); of giving up such station to become a man for the suffering of death, to give His life a ransom for sinners, and then, exalted to God's right hand He is appointed to rule o'er all the earth in due time. (Phil. 2 :6-11).

Let us look at our text. Benjamin Wilson renders it as follows: "According to a plan of the ages which he formed for the anointed Jesus our Lord." More recent Bible helps do not tend to upset such rendering and it is an indisputable fact that the word rendered "eternal" in our Common Version is in Eph. 2:7 rendered "ages."

Now, what constitutes God's plan? When God created man He created him perfect "in the likeness of God." All was well, both from God's and man's point of view—"very good." All that was necessary for it to continue so, was the simple obedience of the created being to the all-wise Creator. This was made clear and the result of disobedience equally clear. By way of illustration: A man has a horse yoked to a vehicle. So long as man and beast work in unison—the horse answering the rein and obeying the commands of his wise master—all is well. The driver is satisfied, the horse will not be harmed and the vehicle is so handled in the thoroughfare that there is no danger to any. But let the horse get out of hand and refuse the direction of the master. What then! A greatly distressed driver, a maddened horse in grave danger of injury to itself and all yoked to it, and spreading fear in the hearts of all wherever it madly careers. Such is man out of harmony with the Lord; bringing nothing but ultimate sorrow to himself and causing a pained heart to His Creator.

But God wills to retrieve man from the fall, back to a position in harmony with Himself, where he can again enjoy all the beneficence which God alone can bestow. We can be assured that in His infinite wisdom God would use the very best way possible to bring this about. Since he decreed that "the wages of sin is death," and He does not disannul His Word, death has reigned right on from Adam's day. All have sinned and all in Adam die. Therefore it becomes necessary for God to bring man back out of death, and this the Scripture abundantly testifies He intends to do.

The plan is so comprehensive, however, that a long time has been required for its completion, but at last God's justice, wisdom and love will be apparent to all. Man was created a free will agent and ever remains so, but with his fall into sin God foresees that in order to choose well, it is necessary for him to know what he chooses. That is why for so long God has not intervened greatly in the affairs of men. He stands waiting until the lessons of disobedience have been well learnt—the exceeding sinfulness of sin. All the dreadful wars and revolutions, famine and carnage recorded on the pages of history are in no way blamable to God, but are the direct and indirect result of man's fall into sin. Likewise the droughts, pests, thistles and weeds, etc., with which man has to contend are the result of the curse placed upon the earth because of transgression. (Gen. 3 :17-19; 5:29.)

Just prior to the flood man had become so alienated from God that it repented Him that he had made man. (Gen. 6 :5, 6.) So to the flood and the saving of righteous Noah, the first dispensation closes and another opens up. It is the one that began there that is now closing, giving way to a 3rd and better dispensation. The 2nd dispensation is marked with various epochs or ages. First, God instructed the people through individual leaders whom we now designate the ancient patriarchs. Next came God's selection of the people Israel and the giving of the Mosaic Law. So the patriarchal age gave way to what we know as the Jewish Age. Then came the birth of Christ duly closing the Jewish Age, and opening the Gospel Age.

The whole of the 2nd dispensation, however, has been as the Apostle described it: "this present evil world," with little righteousness, evil predominating, and Christians are everywhere exhorted in the Scripture to look to the next dispensation for the fulfilment of the prophecies that speak of a restored earth, when God's will shall be done on earth as it is in heaven.

Nevertheless, the 2nd dispensation has served a purpose in God's plan. His choosing of the typical people, Israel, and establishing all His favor with them, overlooking all others right up to and a little after the death of Christ, was all for a purpose. The giving of the Law and the instituting of the blood of animals as a covering for sin, whilst serving typically to appease the sins of the people, were a pointer to Jesus the Mediator of a better covenant, who, in conformity with God's plan came to establish the better sacrifices, thus doing away with the blood of bulls and of goats. (Heb. 10 : 1-4.)

It was written of Jesus: "Lo I come to do thy will O God," and briefly, God's will was that His life should be made an offering for sin, that He should die "the just for the unjust," to reconcile men to God. (2 Con 5: 19.) That was why in the garden of Gethsemane though praying if possible for the cup of ignominy and shame to pass, He complied with the Father's will.

Now with the death of Jesus and His resurrection by the power of the Father, another part of God's plan is brought to view and to all true Christians this is the most momentous. God reveals that it is His will to grant unto others to be joint heirs with Jesus in the throne of His Kingdom which shall in due time be set up for blessing all the families of the earth. They become sons of God by recognising Jesus as their Redeemer, thus coming back into harmony with God, thereafter consecrating their lives to His will, to be fitted and prepared for the great work to which He calls them, i.e., kings and priests of the next age, rulers with Jesus when the new dispensation — Christ's righteous kingdom — is fully ushered in.

There is, however, another side concerning the true Church. Whilst they in due time will reign with Jesus in power and glory, yet their earthly course is one of suffering with (Rom. 8: 17.) It is good to note further, however, that the Apostle counted the present sufferings as not worthy of comparison with the glory to come. He further describes them as "light afflictions which are but for a moment" and when we as Christians, rejoicing in the truth of God's plan of the ages, comprehend something of the limitless ages of eternity, we can well understand how the tribulations, etc., of a few short years of this life can be likened to "a moment."

There are several Scriptures that show the Church is Christ's body, therefore they are part and parcel with Him. It has pleased God to count the Church in with Jesus, as members of His body in the great atonement sacrifice for the sins of the whole world. The curse will not be lifted from the earth or the great work of resurrecting the dead of the world begun until The Christ, head and body is complete. That is not to say that we, as prospective members of the body of Christ, have anything of ourselves to impart as an offering for sin. "There is none righteous no not one." All have sinned and have come short. It is only as we accept Christ as our Saviour, only as His blood makes us right before God that we can then carry out the exhortation of Paul: "I beseech you therefore brethren by the mercies of God (the mercies of God are all bound up in the blood of Christ shed for the remission of sins) that ye present your bodies a living sacrifice." In knowledge of the truth we realize this as Paul describes "a reasonable service."

It was the knowledge of all that was implied, that caused Jesus to warn His disciples that it was no easy way they were taking up. "Can ye drink of the cup (of suffering) that I shall drink of?" He asks two. And again to others: "Count the cost." It seems that these warnings and instructions were given by Jesus, that His disciples might be fully alive to the way at the outset, and thus not be easily turned back when sufferings, trials and persecutions came upon them because of faithfulness to the Word of God. "He who puts his hand to the plough and looks back is not fit for the kingdom of God." If any will follow, he must deny himself and take up the cross and follow Christ faithful unto death; and he shall receive the crown of life that fadeth not away.

There are numerous Scriptures to prove beyond doubt that none shall attain unto joint heirship with Jesus in the throne, without first suffering with Him in this "present evil world." The favor of this "high calling" was extended first, exclusively to the Jews. Since they in the main rejected it, we hear Paul speaking: "It was necessary that it be first preached (or offered) to you but seeing ye put it from you, lo we turn to the Gentiles." (Acts 13: 4-6.) Since then the "little flock," the elect Church, has been chosen almost exclusively from the Gentiles, with the Jews blinded to the spiritual high calling. (Rom. 11: 25.)

With the completion of the Church (we believe now at hand) the old dispensation will definitely close and the new will open up. It will then no longer be necessary or possible to "suffer with Christ" for the door will be shut and the marriage of the Lamb and His Bride (the elect Church) will take place. The Christ (Head and Body) will then be complete; the offerings of all kinds for sin will be over, and the glorified Christ will then inaugurate the glad time of restitution o'er all the earth. In due time every trace of sin will be effaced and the earth will bring forth bountifully and man no longer need "much sweat of face" to earn his bread. Not only the living amongst the nations but all that are in the graves also shall come back again to participate in the rejoicing of that glad time, but it shall be to the Jews first and then extend to all people.

Whilst the selection of the Church has been going on during the Gospel Age, the rest of mankind, steeped in sin and misled by the arts and devices of the great deceiver, (Satan, the ruler of this present evil world), have been having experiences which in the wisdom of God will profit them to all eternity. They will have had their experience of the reign of sin and death, and when they come forth to earth which will be restored as paradise, and realise how obedience to Christ brings them continued life and happiness, then, having experienced both courses (man ever remaining a free-will agent) they will be required to "choose whom they will serve." We do not think there will be many in that day who will refuse to obey "that ruling Prophet" but should there be any they will be utterly destroyed from amongst the people in second death. (Acts 3: 23.)

The prophet Jeremiah Ch. 31: 29, 30, speaking of the Kingdom Age, shows how it will no longer be in Adam all die, but "every man shall die for his own iniquity." The order of the Kingdom Age will be, obedience and conformity to the ruler Christ — life; disobedience and nonconformity — second death, destroyed from amongst the people. Wilful evil-doers will not be tolerated in that day for nothing shall hurt nor destroy in the holy kingdom. The motivating principle will be love in the absolute sense. It will be the full answer to the prayer: "Thy Kingdom come," and "the desire of all nations" — perfect peace. With Christ ruling and Satan bound, men of all nations will recognise a perfectly righteous law, and the brotherhood of man and fatherhood of God be real and lasting. Gone for ever will be the selfishness that has caused all wars, so men will beat their swords into ploughshares and their spears into pruning hooks in the perfect harmony that will exist amongst men of all nations in that day.

The comparison of the following Scriptures is found very interesting. They were found arrayed thus in a monthly religious journal. The first mentioned in each instance is applicable to the present age, the latter to the next age, Christ's righteous Kingdom: John 14: 30—Psl. 72: 8; 2 Tim. 3: 12—Psl. 72: 7; Psl. 119: 105—Isa. 11: 9;

Mal. 3: 15—Acts 3: 23; Matt. 7: 14—Isa. 35: 8; Isa. 60: 2 and Psal. 82 : 5—Jer. 31 :34; John 6 : 44—John 12 : 32
(Christ head and body to be lifted up) ; Psal. 23 : 4—Rev. 21 : 4.

Look up, O Earth; no storm can last
Beyond the limits God hath set.
When its appointed work is past,
In joy thou shalt thy grief forget,
Where sorrow's plowshare hath swept through,
Thy fairest flowers of life shall spring
For God shall grant thee life anew,
And all thy wastes shall laugh and sing,
Hope thou in Him; His plan for thee
Shall end in triumph and release.
Fear not, for thou shalt surely see
His afterward of peace.

New Booklets.

Two booklets from England are now available as follows:

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Christ’s Millennial Reign.

THE following thoughts respecting the reign of Christ are at hand from one of our brethren: “There seems to be different ways of looking at such. It is clear to me that Michael has stood up, thus the great time of trouble which will yet increase greatly. While in the days of these kings His (Christ’s) Kingdom is being established (prepared, made ready) I cannot see that we could yet speak of Christ’s reign as having begun. Must not Satan be bound before Christ actually reigns? and must not Christ be complete before His reign begins? If so, then the marriage of the Lamb and His Bride comes first and this cannot be until all the members have passed beyond the veil. Therefore, if Christ were reigning now, the only hope for any in the flesh would be ‘the great company.’ To me Christ’s Kingdom is being prepared (set up) and is nearly ready to reign in full power and glory, but is not yet.

“I seem to remember reading the thought that Satan is not fully bound when Christ’s reign commences, but that at

that time his binding is proceeding and is finalised during the Millennium. Now, I had thought that Satan would be bound when Christ's reign commences, although it says the Millennium shall be a day neither dark nor light but at the end of it (the evening) it shall be light (wholly light). Is it Satan operating to some extent that causes the part light and part dark? I would not think so. It would seem to me that at that time Satan will be fully bound that he could no longer deceive and that mankind will then know without doubt of the deceptions that he practised upon them. But while they will be clear thus far, they will not understand all at once just what the perfect will of the Lord is for them, and so the Millennial years will pass as they progress in true light, until at last 'all is clear.' What do you think of these thoughts?"

A careful reading of the opening verses of Rev. 20, confirms much that is stated above. It seems very clear that the binding of Satan for a thousand years is the same period of time when the saints shall "live and reign with Christ a thousand years." That we are still living in the time spoken of by Paul as "this present evil world" should be evident to all; therefore, the "new heavens" (Christ and His saints, 2 Pet. 3 :13), are not yet operating in reigning power. It will surely be necessary for all the elect members to be with Christ beyond the veil before the reigning could commence, however much preparatory work is necessary in the meantime — "in the day of His preparation." (Nahum 2 :3.)

Further, from the Scriptures as a whole, it is evident that not only the Bride of Christ, but also the Great Company shall be delivered and beyond the veil before the reign of Christ commences. This is shown in the type of Israel's Atonement Day in Lev. 16. After the two animals for the sin-offering are killed and their blood sprinkled in the Most Holy, the scapegoat (picturing the Great Company) is then dealt with, and following this we read, verse 23 : "And Aaron shall come into the tabernacle of the congregation and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there: And he shall wash his flesh with water in the holy place, and put on his garments;" that is, his usual garments of glory and beauty.

In the type Aaron pictures our Lord, the High Priest of the new order of priests, and the linen garments were worn by the typical high priest during the sacrificing and sprinkling of the blood of the animals offered for sins, and until the scapegoat is dealt with. This represents our Lord in His sacrificial robes during the whole of this Gospel Age and until the Great Company has finished its course. It will be noticed that the linen garments and the garments of glory and beauty were not worn at the same time by the typical high priest. So, it is fitting that Christ, in the antitype, could not be wearing the garments of the sacrificing High Priest and also those of glory and beauty which He will put on when His reign begins.

The garments of glory and beauty will be put on at a later time — when all the sacrificing is over — and will be worn not only by the Lord, the great High Priest, but also by the members of His Body, and then His millennial reign will begin, but not before. There are no Scriptures that we know of to imply that our Lord is reigning while He is sacrificing on earth.

All the many deceptions of our day impress that Satan is still very active, while at the same time there are indications that his kingdom is shortly to fall, in harmony with our Lord's words : "If Satan cast out Satan, he is divided against himself; how then shall his kingdom stand?" Very shortly, it would seem, the stronger man (Christ) shall bind the strong man (Satan), and with the present "heavens passing away with a great noise," there shall then come into operation "the new heavens and new earth wherein dwelleth righteousness."

For a complete explanation of the tabernacle shadows and how the development of the spiritual people must first be accomplished prior to the Millennial Age, the interested reader is advised to send for the volume "The Bible Teachings on the Covenants, Mediator, Ransom, Sin Offering, Atonement," written by the author of "Studies in the Scriptures." An article on "The Binding of Satan" is also available to all desiring it.

Ask God to give thee skill
In comfort's art,
That thou mayest consecrated be,
And set apart
Unto a life of sympathy.
For heavy is the weight of ill
In every heart;
And comforters are needed much
Of Christ-like touch.
A. E. Hamilton.

Shall a Nation be Born at Once ?

"Before she travailed, she brought forth; before her pain came, she was delivered of a Man child. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children.--Isa. 66. 7, 8.

THE name "Zion" was anciently applied to a prominent hill of Jerusalem, generally regarded as the southwestern and highest of those on which the city was built. It included the most ancient part of the city, with the citadel; and having been first occupied by a palace, it was called "the city of David." (2 Chron. 5 :2.) It was also called the "holy hill," or "hill of the sanctuary" (Psa. 2 :6), being the original site of the tabernacle pitched by David for the reception

of the ark.

By the Prophets the name “Zion” was often put for Jerusalem itself, and also for its inhabitants, who were sometimes called sons and daughters of Zion. The word was often used in a wider sense, as was Jerusalem also, to signify the entire nation of Israel. And since fleshly Israel was typical of Spiritual Israel, the name “Zion” applies with still deeper significance to the Gospel Church, a term which throughout the Gospel Age included the entire body of professed Christians, of whom all the truly consecrated are on probation for full membership in the Church triumphant — the true Church, the Zion of the future and the true Zion of the present Age, the Elect Little Flock, to whom it is the Father’s good pleasure to give the Kingdom. (Luke 12 :32.) In the symbolic application of the term we must, therefore, judge from the character of the prophecy whether the reference is to the fleshly or to the Spiritual House of Israel, or to both; and, if to the latter, whether it applies in its broadest sense to the nominal Gospel Church, or to the Elect Little Flock, the only true Church in God’s estimation.

The symbolic travail in the above prophecy is a reference to the great time of trouble — the travail that is to come upon the nominal Gospel Church, great “Babylon,” from which some are to be accounted worthy to escape. (Luke 21 :36.) This is indicated by the preceding verses, which locate the time of this prophecy as synchronous with that wherein is heard “a voice of noise [confusion] from the city” [Babylon], and “a voice [of truth and warning] from the Temple” [the Elect Little Flock of consecrated and faithful ones], and “a voice of Jehovah, that rendereth recompense to His enemies” — in the great time of trouble.. —Isa. 66 :6.

The travail that is coming upon nominal Zion — “Christendom,” “Babylon”—will be a great and sore affliction, “a time of trouble such as was not since there was a nation.” (Dan. 12 :1.) But the marvellous thing the Prophet here has to record is that a Man child is to be born out of Zion before this travail comes. This is a striking reference to the fact, elsewhere clearly taught, that the ripe wheat of the Gospel Church are to be separated from the tares, that they are to be gathered into the barn condition of safety before the burning, the consuming trouble, shall come upon the latter. (Matt. 13 :30.) This Man child, therefore, is the Little Flock — the true Zion In God’s estimation, the Body of Christ; as it is written, “There shall come out of Zion the nominal Gospel Church] the Deliverer [The Christ, Head and Body], and shall turn away ungodliness from Jacob fleshy Israel, or Zion].” — Rom. 11 :26.

Two Classes Born in Zion.

This is the Man child that is to bless all the families of the earth. (Gen. 28 :14; Gal. 3 :16, 29.) The birth of the Man child is the First Resurrection. Blessed and holy are all they that have part in the First Resurrection. (Rev. 20 :6.) Such are now begotten of God by the Word of Truth, and quickened by the holy spirit (James 1: 18; Eph. 2 :1; Rom. 8 :11), and in due time—before the travail —they will be born in the glorious likeness of Christ.

The birth of the Man child began over eighteen hundred year-, ago with the resurrection of Christ Jesus. There the Head of this Body of Christ came forth; and as surely as the Head has been born, so surely shall the Body come forth. “Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth and shut the womb? saith thy God.” (Isa. 66 :9). Ah, no: “the Man child,” The Christ complete, the Great Deliverer, shall come forth!

Yet “who hath heard such a thing? who hath seen such things?” for not only shall the Body of Christ, the true overcoming Zion, the “holy nation, the peculiar people,” be delivered out of nominal Zion before the travail; but when she travails, a Great Company of other children will be born. This is the Great Company described in the Apocalypse as coming up out of the great tribulation, having washed their robes and made them white in the blood of the Lamb. (Rev. 7 :14.) The Body of Christ, the Man child, born before the travail, will be composed of those who heard and obeyed the call, “Come out of her, My people,” etc. (Rev. 18 :4) , and who were counted worthy to have a part in the First Resurrection.

The many children born through the great tribulation will be those believers in nominal Zion, Babylon, who have allowed themselves to become measurably intoxicated by the spirit of Babylon, the spirit of the world, and who, therefore, are not quick to discern and prompt to obey the voice of the Lord in this harvest time. They fail to see that it is harvest time, and consequently fail to understand the separating work which the sickle of Present Truth is accomplishing. They regard those servants of God who wield the sickle as enemies, who oppose them and the Lord, whom they serve.

The great tribulation, or travail, that is coming upon nominal Zion is the only thing that can convince such as these. This class includes a large number of believing children of God, whose manner of life is righteous and generally circumspect, but who are nevertheless worldly-minded, and who are not rendering themselves a living sacrifice to God, following the Lord through evil and through good report, and meekly bearing the reproach of Christ. They have respect to men’s opinions, traditions and plans, and fail to submit themselves fully to the will and plan of the Lord. And only when they behold the wreck of nominal Zion — Christendom, Babylon — will they realise its gross errors and be delivered from them and it.

Christ a Stumbling-Stone to Spiritual Israel.

“Behold,” says the Prophet, “I lay in Zion a stumbling-stone and rock of offence; and whosoever believeth on Him shall not be ashamed.” (Rom. 9 :33; Isa. 8:14, 15; 28:16.) That stumbling-stone is redemption through the precious blood of Christ. At that stone the fleshly Zion stumbled, and so now the nominal spiritual Israel is stumbling at the same stone; for it was to be “a stone of stumbling and a rock of offence to both the houses of Israel” (Isa. 8: 14)—the fleshly and the spiritual.

The Elect Little Flock of overcomers do not so stumble, but recognise this as the chief corner-stone of the true Zion, remembering the words of the Prophet, “Behold I lay in Zion a chief corner-stone elect, precious; and he that believeth

on Him shall not be confounded. Unto you, therefore, which believe [in Christ as your Redeemer who bought you with His precious blood] He is precious; but unto them which be disobedient, . . . the same is made . . . a stone of stumbling and a rock of offence, even to them which stumble at the Word, being disobedient; whereunto also they were appointed.” (I Peter 2 :6-8.) God does not purpose to deliver His Kingdom unto any of the disobedient. They need the fiery trial of the coming tribulation to bring them into a proper attitude before God; and hence they must come up through the great tribulation.

While those who are truly begotten of God, who have been quickened by His Spirit to the new spiritual life, and who are faithful in fulfilling their covenant of entire consecration as living sacrifices unto God, may well rejoice in hope of the First Resurrection, and of being born before the travail upon nominal Zion, it is also a cause of rejoicing that many of the weaker children of God, now stumbling with nominal Zion, will, nevertheless, by and by be recovered and saved so as by fire [born] through the great tribulation [travail], in which nominal Zion shall expire, but from which they shall come forth.

Rejoice with Jerusalem.

“Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her.” “Behold, I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem and joy in My people, and the voice of weeping shall no more be heard in her, nor the voice of crying.”—Isa. 66:10; 65:18, 19.

This call to rejoice with Jerusalem immediately follows the prophetic announcement of the birth of Zion, the terms Zion and Jerusalem being here used interchangeably. The birth of Zion, the exaltation of the Body of Christ to Kingdom power and glory, will indeed be a cause for rejoicing on the part of all people. It is for this exaltation and manifestation of the sons of God that the whole creation waits, groaning and travailing.—Rom. 8 :19-23.

When the true Zion is thus exalted, then will follow the great work of the Kingdom. The travail upon nominal Zion immediately succeeding will quickly liberate the true children of God still in her, and they shall come forth to larger views and higher principles, and to develop into nobler characters. The rule of the iron rod will quickly subdue all things, completely breaking up the whole present social fabric and accomplishing the leveling process which will make ready for the reign of righteousness.

Then the great Millennial reign of righteousness will begin, when every man will have a full, fair opportunity to gain everlasting life by faith and obedience to the New Covenant. And no man’s opportunity will be less than a hundred years; though if he wastes all of that time without taking any steps towards reformation, he will be considered unworthy of life and will be cut off in the Second Death. (Isa. 65 :20.) But the obedient shall eat the good of the land. (Isa. 1 :19.) “They shall build houses and inhabit them [there will not be so many houses to let in those days probably, but improved and cultivated homesteads, in which the owners shall take pleasure and comfort]; and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of My people [“They shall renew their strength” — Isa. 40 :31]; and Mine Elect [all the faithful and obedient then] shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed I the children] of the blessed of the Lord [the Church], and their offspring with them.” —Isa. 65 :21-23.

“And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear” — so near will the Lord be, so mindful of all their interests. “The wolf and the lamb shall feed together [The reference here may be to men formerly of wolf-like or lamb-like character, or to animals, or to both — the expression signifying in any case a reign of peace]; and the lion shall eat straw like the bullock, and dust shall be the serpent’s meat [—another expression similar to, ‘His enemies shall lick the dust,’ signifying the destruction of the serpent, or rather of Satan, whom the serpent symbolises. They shall not hurt nor destroy in all My holy mountain [Kingdom], saith the Lord.”—Isa. 65 :24, 25.

Thus the birth of the true Zion will be a cause for rejoicing among all who truly love righteousness: for though it will first dash in pieces all their long cherished hopes, it is the dawn of real hope for all the world. It will humble all their pride, despoil them of all their cherished possessions and what they have come to esteem their rights, break down all their boasted institutions, civil, social and religious, and completely wreck all order and all hope, until they begin to see hope in the new order of things inaugurated by the Kingdom of God.

Yes, rejoice with Jerusalem, Zion, and be glad with her, all ye that love her, as well as all ye that mourn for her now and try to dissuade her from her course, not seeing the prize at the end of her life of faithful self-sacrifice; for soon her glory will appear, not only to her own exceeding joy, but also to the joy and blessing of “all the families of the earth.”

The Christian Way.

THE matter of the Christian’s call and duty to separate himself from the world is well illustrated in Pharaoh’s four subtle objections to the full deliverance of God’s ancient people from the land of Egypt. The first objection is expressed in his words to Moses : “Go ye, sacrifice to your God in the land (of Egypt).” (Exod. 8 :25.) The object in this proposal of Pharaoh, doubtless instigated by Satan, was to hinder full obedience to the command of the Lord to separate entirely from Egypt and its evil, idolatrous influences. Egypt is very generally understood to represent the world. Deliverance from Egypt represents deliverance from this “present evil world.” (Gal. 1 :4.) The tendency of professed Christians in defining what constitutes “the world” or worldliness is to place it a point or two lower than the standard they themselves have reached. God’s Word, however, defines it very explicitly and informs us that it is “all that is not of the Father” (1 John 2 :16); hence the deeper our sense of fellowship with the Father, the keener will be our sense of what is worldly. The more we are enabled in the power of an ungrieved spirit to drink in Christ’s

revelation of the Father, the more accurate does our judgment become as to what constitutes worldliness. It is most difficult to define where worldliness begins. One has said that it is shaded off gradually from black to white. It seems impossible to place a hound and say: "this is where worldliness begins"; but as the Christian walks close to the Lord, the keen sensibilities of his inner spiritual nature discern it. Possessing the power of the "new life" enables the individual Christian to mark the dividing line.

Moses' reply to Pharaoh was: "It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God: lo, shall we sacrifice the abominations of the Egyptians before their eyes, and will they not stone us? We will go three days' journey into the wilderness, and sacrifice to the Lord our God, as He shall command us." (Exod. 8 :26, 27.) There seems to be illustrated in Moses' reply what is meant by true separation from the world. The "three days' journey into the wilderness" seems to represent what the death, and the resurrection of Christ three days after, signify to a true Christian believer, namely his identification with Him in His justification, and his identification with Him in His consecration, being quickened by the spirit of Truth, to walk in a new life of separation from sin and worldliness.

Pharaoh's reply: "I will let you go, that ye may sacrifice to the Lord your God in the wilderness; only ye shall not go very far away," indicates that if he could not keep them in Egypt, he would at least keep them near it, so that he might act upon them by its varied influences. In this way they might be brought back again, and the testimony more effectually quashed than if they had never left Egypt. There is always much more serious damage done to the cause of Christ by persons seeming to give up the world and returning to it again, than if they had remained entirely of it; for they virtually confess that, having tried heavenly things, they have discovered that earthly things are better and more satisfying.

The third objection of Pharaoh was to the Israelites taking their children when they should go to worship and sacrifice to God in the wilderness. The lesson seems to be to spiritual Israel — that they are required to bring up their children in the nurture and admonition of the Lord (Eph. 6 :4), a lesson to which many Christians fail to take heed.

Pharaoh's fourth objection was to their taking their flocks and herds. Moses' reply to this last attempt of Pharaoh to cause the Lord's people to compromise, is a grand illustration of how in consecration, the Lord requires not only that we give ourselves, but all that we have — all that we possess. "Our cattle also shall go with us; there shall not an hoof be left behind." (Exod. 10 :25-27.) It is only when God's people take their stand upon this elevated ground of entire consecration, on which by faith Christ's death and resurrection places them, that they can have any clear sense of what the claims of consecration are. Moses' words: "We know not with what we must serve the Lord, until we come thither," seems to teach that no one can have a knowledge of the Divine claim, or their responsibility, until they have, figuratively speaking, gone three days' journey into the wilderness." It is only then that we know that "we are not our own; we are bought with a price." (Extract from "Revelation of Jesus Christ").

Melbourne Christmas Convention.

The brethren of the Melbourne Class desire to make known to all interested friends that their Annual Convention will be held again (D.V.) over the Christmas season.

A hearty invitation is extended to all able to attend the gatherings, and notification of attendance should be sent to the Secretary, Mr. J. B. Hiam, 44 Heath Avenue, Oakleigh, S.E. 12, Vic., as soon as possible.

Further information will appear in December issue, and our brethren generally are asked to join with us in prayer for the Lord's blessing upon this season of fellowship and refreshing in His name.

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Special Issue of "The Dawn."

Our U.S.A. brethren have prepared a special issue of "The Dawn" for witness work, and a supply of these is on hand for the benefit of the friends in Australasia. This is a very appropriate and helpful number for general use, and also to pass to other brethren. It is priced at 9d. per copy, post paid.

To Readers Overseas.

In view of the fact that mails are now uncertain and fail to arrive from time to time our oversea brethren are advised to keep a copy of all particular items mentioned in correspondence, and especially the numbers of Money Orders or Drafts forwarded. This information could then be sent later should acknowledgment of any previous communication not be received from this office within reasonable time.

Office of Advocate and Mediator Contrasted

THE fact that the Church is "the mystery of God" has become more clear within the last thirty years. We know that Christ and the Church are separate and distinct from the world in every particular. They are neither under the Law Covenant, nor under the New Law Covenant, but are a peculiar people, called, sanctified, developed under a special covenant by themselves. This the Scripture styles the Covenant of Sacrifice. "Gather My saints (holy ones) together unto Me (saith the Lord) those that have made a covenant with Me by sacrifice." —Psalm 50 :5.

This special class of saints, or holy ones, who make the covenant of sacrifice have as their Head the Lord Jesus Himself. When this company shall have completed their covenant by sacrifice, this present age will end. Moses of the Law Covenant given to Israel represented specially the Law Covenant, which will be given to the world through the antitype of Moses — the Christ. In other words, the Mediator of the Law Covenant was one man, but the Mediator of the New Law Covenant of the Millennial Age is the New Man, of which Jesus is the Head, and the apostle declares that the members are made up of those elected both from Jews and Gentiles. From the time of Jesus down, the Mediator of the New Covenant has been in process of selection, and “the better sacrifices” as the basis for the New Covenant have been in process of offering.

During this Gospel Age Jesus has, not exercised His office as Mediator for the world, and the world has no relationship with God, but still lies in the wicked one. The Mediator Himself has been in process of development. As the apostle declares : God raised up Jesus first, and since has been raising up the Church, and soon will finish the raising up. It is this Mediator or Prophet of whom St. Peter speaks in Acts 3 :22, 23. (See also 1 Tim. 2 :5, 6.) No mediating can be done until the Mediator of “many members” has qualified for the office. His qualification consists of his sacrificing according to his Covenant of Sacrifice. The Christ, Head and Body, are, therefore, the Mediator for the world in a prospective sense, in the same sense as Jesus the Babe could be spoken of as the Saviour, and the King. He is only now becoming the King, and has yet saved only a few of His people.

There is a wide distinction between the work of a mediator and the work of an advocate. The great Mediator between God and man — the Christ of glory — will fill His mediatorial office for a thousand years, and complete it only by the end of that time, when He will deliver over to the Father, fully reconciled all who can be brought into harmony with the Divine arrangement.

The work of an advocate is different, and, according to the Bible, relates only to the work which Jesus accomplishes on behalf of the Church during this age. The Church will need no advocate in the future. The world has no advocate now. We have an advocate with the Father, Jesus Christ the Righteous. It is Jesus individually, who is the Advocate for us — “the Church, His body.” He advocates our cause, first of all, by imputing to us the merit of His sacrifice, thus making us presentable in the Father’s presence and acceptable as sons of God. Because of this advocacy, we have received the holy spirit, and are new creatures in Christ. As new creatures we still need our Advocate, because we cannot do the things that we would perfectly. We have imperfections of the flesh, which as new creatures we cannot fully control. Hence we need a Throne of Grace and an Advocate through Whom we may maintain our present relationship with the Father, and thus not be condemned with the world.

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The Light of the World.

"The Sun of Righteousness shall arise with healing in His Wings."—Mal. 4 : 2.

Earth's Gloom to be Dispelled.

WHERE is the pure light of the Gospel -of Christ? Was it not promised that it should lighten every man? Why has it not enlightened the world? Instead of the pure light, clear and strong pervading the world with its good tidings of great joy, bringing peace and goodwill to all, we find that the sun, which in the Bible represents the Gospel, has been darkened by human traditions and theories, and the moon, representing the Law Covenant, does not give her light.—
"Blindness in part has happened to Israel."

The light that shone in the teachings of Jesus and from Calvary has been trammelled and beclouded by false doctrines and church creeds of the dark ages, which absolutely contradict the Word of God. The foolish and cruel dogmas propounded by Rome have belied the Great Creator and pictured Him as a Demon taking delight in preserving His poor, sinful creatures alive in torture, instead of a God of Love, of wisdom and justice. Yet, that such development should take place was clearly taught by our Lord as well as by the Apostles.

Jesus spoke of how the "three measures of meal," the pure truths He was providing would be corrupted by a woman (the Roman Church) putting in the leaven (false doctrine) thus corrupting the whole lump. Paul too had said that a great falling away (from the faith) would occur and the man of sin would be revealed and false teachers arise; and Peter said they would "bring in damnable heresies (doctrines) denying the Lord that bought them."

So, to-day, it takes some digging in order to find out what is truth. "The god of this world has certainly blinded the minds of them that believe not, lest the light of the glorious gospel of Christ should shine unto them." "Darkness covers the earth and gross darkness the people."

Where can we turn that we may enjoy the light of the pure Word of God and understand the great Divine purpose? There are a great many churches and classes of professing Christians and no doubt each thinks that it has the correct understanding of the Bible plan of salvation —the true gospel.

Each sect or party it would seem has some measure of light, some small portion of the "three measures of meal." Even Roman Catholics have some measure of light, but oh, how little and all covered up with papal errors and priestcraft's forms and ceremonies. The statement of Revelation 18 : 22-24 is applicable to that system. "And the voice of harpers, musicians and of pipers (rejoicing in the truth) and trumpeters (proclamations of the gospel of Jesus Christ) shall be heard no more at all in thee. And the sound of a millstone (grinding the food for the truth hungry) shall be heard no more at all in thee (she is cast off from all Divine service). And the light of a candle shall shine no more at all in thee. For thy merchants (who supported her) were the great men of the earth, for by thy sorceries were all nations deceived."

The Church of England may be rid of some of the errors of papacy, yet what truths are held are still covered up by so much of the papal doctrines of the dark ages and so much of sacerdotalism, forms and ceremonies and theories of hell, trinity, inherent immortality, etc., that the light of the gospel cannot but very dimly shine there.

The teachings of the Presbyterians, Methodists and other dissenting churches also, while somewhat freer from the forms, ceremonies and priestcraft still hold so much of the errors of the dark ages that they do not see the light in any clearness. They cannot comprehend the breadth and length and height and depth of the love of God revealed in the great plan of the ages which He formed in Christ Jesus. (Eph. 3 : 9, to. Diaglott.)

Then, there are the smaller sects and parties such as Brethren, Pentecostals, Christadelphians, Seventh Day Adventists, etc. Each seems to claim to have the true perspective, the true light of the gospel and that their members are the TRUE CHURCH. Their claims are no doubt held in all sincerity, but will they stand the light of inquiry? As they all differ and in some respects contradict each other, they must necessarily all be in error but one even if one was alright.

How can we find the one true church? How can we find the true light which is to “lighten every man that cometh into the world.” Selkirk ends his beautiful poem saying: “The one TRUE CHURCH thou shalt not seek—seek then for evermore instead the one TRUE CHRIST, its Head.”

That would seem good advice, for if we find Christ who is “the way, the truth and the life” we shall be led into all truth, according to the promise—“When the spirit of truth is come, it will guide you into all truth.” If we desire the truth the Scriptures tell us we must dig for it as men dig for silver, or as the Apostle states, we must “study to rightly divide the Word of God.” “To the law and to the testimony, if they speak not according to this word, it is because there is no light in them.” (Isa. 8 : 20.) This was Luther’s motto and it is the only proper guide for the Christian.

The Word of God is our lamp, our source of light. We might try to examine each of all the various sects of Christendom and gather up what truth we might find in each, but it would be an endless task and waste of time when we can come direct to the fountain with hearts and minds ready to lay aside all preconceived notions as soon as we find them to be out of accord with truth.

Jesus is the Light of the world and the Church is the Pillar and ground of the truth. The mission of the Church is like that of her Lord, “to bear witness to the truth.” “Ye are the light of the world” said Jesus, and we are now to let our light shine and if faithful now we shall shine as the sun, in the kingdom, for the enlightenment of all mankind.

How little has the light shone. The world is yet in darkness and the people are in gross ignorance of God and His gracious purposes (getting worse rather than better). It is reasonable to ask why the light of Christ has not been more effective? This can only be understood by turning to the Word of God and learning of “the much diversified wisdom of God according to the plan of the ages.”

We then find that there has been no intention of having the light shine into every heart or of scattering all the works of darkness during this age. It was to shine into all nations as a witness in order to attract just a certain class—the elect—those who have ears to hear or eyes to see, according to what was predetermined from the beginning of the world, that there should be a church—the body of Christ, the Bride selected—a little flock to whom it is the Father’s good pleasure to give the kingdom as “joint-heirs with Christ” to reign with Him for the “blessing of all the families of the earth.”

It is for this that the poor groaning creation is waiting. (Rom. 8: 59-22) i.e., the “manifestation of these sons of God.” It is this to which the prophet refers when he says, “Then shall the sun of righteousness arise with healing in his wings.” That is the light that shall lighten every land, and all shall know the Lord from the least unto the greatest.

God has never left those who were feeling after Him and reverencing His name without some light, some indication of His great plan. Even when sin entered and darkness came as a result, a glimmering of light was given and those who inclined their hearts towards God and righteousness were enabled to grasp something of the Divine purpose. Abel evidently saw that only the shedding of blood could pay the price of sin and bring redemption. Seth, Enoch Noah and others walked with God in the light; then the light shone more brightly to Abraham and the patriarchs. •

In Moses’ day the Law Covenant was instituted and its light is referred to as the moon.. In it the glorious things to come were shadowed forth in types and ceremonies of the tabernacle. David sings of the blessedness of the man meditating upon God’s law day and night and the prophets had visions of the Messianic Day when the darkness of error, superstitions and human traditions and sin and wrong shall be banished like the dawning sunshine banishes the darkness of night.

How beautiful are the poetic expressions of Isaiah, Jeremiah, the Psalmists and prophets. Time would fail for us to refer to all the portions of Scripture concerning the time when all ignorance, mental delusions and false teachings, papal and pagan, shall be scattered by the “bright shining out of the EAST even unto the. WEST”

Isaiah 42: 16 reads, “I will bring the blind by a way that they know not, I will lead them in paths they have not known, I will make darkness light before them and the crooked places straight.” Isaiah 29: 18, 19—“in that day the deaf shall hear the words of the book and the eyes of the blind shall see out of obscurity and out of darkness, and the meek also shall increase their joy in the Lord and the poor among men shall rejoice in the Holy One of Israel.”

But the light of truth—the knowledge of God’s great plan—was but dimly seen prior to the death of Christ. There the Lamb was slain—“The Lion of the tribe of Judah” gained the privilege of breaking the seven seals of the Book and revealing the wonderful purpose of God ; what Paul calls “the whole counsel of God.”

The light of the Law Dispensation was likened to the moon; it only reflected the light of the Gospel which is likened to the sun. It was from Calvary and Pentecost that the light began to shine as the sun. It was then that “the Gospel was made manifest by the appearing of Jesus Christ who hath abolished death and brought life and immortality to light.” (2 Tim. I: 10). This is the great salvation which first began to be spoken by the Lord and was confirmed unto us by them that heard Him (Heb. 2: 3). It was there and then that the seven seals of the Book of the great purposes of God were broken and the truth began to shine out in all its healing and reviving rays.

Not only was the way of life in Christ revealed, but the meaning of the types and shadows of the Law and its ceremonies and the words of the prophets and Psalmists were illumined and understood. Thus it was that Paul could “declare the whole counsel of God” relating first to the selection of the Church, and also to the poor groaning creation as a whole after the church is completed and taken to be with her Lord to shine as the sun in the kingdom.

The promise is that Jesus is the Light “that shall lighten every man that cometh into the world.” But millions had already died without being enlightened and millions more have died and are still dying without having been enlightened—died in the darkness of heathenism, paganism, agnosticism. So all should be able to see that it has not been God’s will that the Light should shine into all hearts and minds during this Gospel Age. (Isa 14 : 24-27;

55: II.)

This age is the particular time, the “ acceptable time “ for such as the Lord our God shall call out of darkness into His marvellous Light; to come and present themselves as willing sacrifices, holy and acceptable to God, in the merit of the Redeemer. This is very definitely stated in our Lord’s own words—”No man can come unto me except it be given him of my Father. “ “ No man can come unto me except the Father who sent me draw him. “ It is written, “ and they shall be all taught of God, every man therefore that hath heard and hath learned of the Father cometh unto me. “

Then, again, it is but a “ little flock to whom it is the Father’s good pleasure to give the kingdom “ So the Light shines during this age not with any object of reaching all, but just such as the Lord shall call.

What privilege is ours to have been called “ out of darkness into His marvellous light,”—” translated out of the kingdom of darkness into the kingdom of God’s dear Son “ (Col.. I: 13) What opportunity is ours, if so be that we diligently seek to make our calling and election sure!

To Walk in the Light.

We remember how this opportunity first came to natural Israel—” the children of the kingdom.” Jesus said the children of the kingdom went into darkness because they failed through unbelief to recognise Him as the TRUE LIGHT. “ He came to His own and His own received Him not.” It was thus that the opportunity came to us Gentiles as Paul explains in Rom. 1, particularly verses 20-22.

Paul admonishes that we take heed to walk faithfully, otherwise we also shall fail. Some people think “ once in grace, always in grace”—that they cannot be lost, once they are saved. Paul’s words are contrary to this. We must walk in the light. Eph. 5: 8-10,—” For ye were sometimes darkness but now are ye light in the Lord: walk as children of light: for the fruit of the spirit is in all goodness and righteousness and truth; proving what is acceptable to the Lord. And have no fellowship with the unfruitful works of darkness.”

John says (I John I : 5-8), “God is light and in Him is no darkness at all. If we say that we have fellowship with Him and walk in darkness we lie and do not the truth. But if we walk in the light as He is in the light we have fellowship one with another and the blood of Jesus Christ His Son cleanseth us from all sin.” To walk in the Light, then, is to be clear of all darkness. It means that we shall hate the things of darkness; for light and darkness cannot subsist together; they are antagonistic to each other.

Then, as children of the Light, we must guard against any approach of darkness of anything that is out of accord with the light, either in doctrine or spiritual life. If we find our hearts hankering after the things of the world, or anything detrimental to our spiritual progress, it is time to come to the fountain of all light and grace, that we may have such supply of the holy spirit which illumines our hearts and minds so that we may be strong in the Lord and the power of His might, and have wisdom to avoid the by-paths of error and darkness and walk in the light and be sanctified by the truth.

It is thus that we learn to know each other after the spirit—we can converse, “ speak often one to another “ regarding the Light, our wonderful hope for ourselves and for all mankind, of our experiences as we endeavour “ to walk in the light “ and so let our light shine to glorify our Father in heaven and to bring comfort and joy to others. This is the “ fellowship of kindred minds, which is like to that above.” Fellowship with the Father and with the Son and with one another in Christ.

The spectrum of the sun is likened to the influences of the true light. God is light and in Him is no darkness at all and those who have His spirit will manifest His character, His disposition, their rays of light will radiate towards all about them, bringing sunshine, comfort and healing to broken hearts and cheer to the despondent. The influence of love, joy and peace will be felt by all.

How we need to guard against anything that might dim our light, our shining. The prince of darkness is ever on the alert to blind our eyes and dim our faith and bring in some worldliness, something to appeal to our earthly nature and that would put our light under a bushel. If we as true diamonds would truly reflect the Lord’s spirit of light and grace we must keep the way clear-

-O may no earth-born cloud arise

To hide Thee from Thy servant’s eyes.”

The church is being chosen in order that she may shine with her Lord as the sun in the kingdom to be the “Light of the world” leading all the willing and obedient up the highway of holiness out of the darkness of sin into the Light of God’s love. So, we must begin shining now, even though the darkness comprehend it not.

In the new day the Light that shines out of the East even unto the West will scatter all the darkness of sin and ignorance and superstition for the promise is that “ the Light of the world “ shall enlighten “ every man that cometh into the world.”

“The Light shall lighten every land

And all shall see and understand,

The breadth and length and depth and height,

Of love divine and holy might.

No more shall human sect and creed

Becloud the human heart and lead

To slavery of will and mind,

Producing ills of every kind.

The light of truth shall shine abroad
Explaining God's eternal Word,
Till every creature shall confess
His wisdom, love and righteousness.

Tis then that all shall know the Lord,
Confess His name, believe His Word ;
With heart and mind complete in peace,
Goodwill and joy shall never cease."

Gradually all the works of the Devil shall be destroyed and every corner of darkness be made light and all shall be brought to the knowledge of the truth—for all shall know the Lord from the least to the greatest. And when the Sun of Righteousness has completed the work of the Messianic Kingdom Age we read— Rev. 22: 3, "And there shall be no more curse but the throne of God and the Lamb shall be in it and His servants shall serve Him and they shall see His face and His name shall be in their foreheads. And there shall be no light there, and they need no candle, neither light of the sun (the Gospel) for the Lord God giveth them light and they shall reign for ever and ever." Rev. 21: 22, 23—"And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."

Let Your Light so Shine.

"He that hath seen me hath seen the Father." So, we too must manifest the Father. If we have His spirit we cannot fail to reveal God's spirit to others in our daily walk—the fruit, the result is, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

Our own spirits get in the way—it is, so difficult to keep our own spirits down. "He that ruleth his own spirit is greater than he that taketh a city." But the holy spirit helpeth our infirmities, our weakness. God has promised grace and strength whereby we may overcome and keep our hearts clean and minds pure and wills surrendered to Him, so that His spirit, which is light "for in Him is no darkness at all" can just shine through us, to His glory. "I am the Light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." John 8: 12.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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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.

The Day of the Lord.

IT is now over two years since the terrible conflict in Europe commenced, and what happenings have taken place! A few years ago such onslaughts with mechanical weapons upon the defending armies of various countries, as well as the brutal assaults upon the poor, inoffensive, civilian population of great cities would have been incredible. What a terrible state of affairs exists throughout the earth when, within a little over twenty years from the last war (which it was claimed was a "war to end war"), a conflict upon so much greater scale is plunging millions of humanity into so much suffering, sorrow and distress as is evident to-day. Where is the boasted civilisation of yesterday? What value can be placed upon the numerous claims of a few years ago that mankind were improving greatly, and that through the efforts of the various systems of Christendom the world would be "won for Christ"?

The strangest part is that these claims are continued today, but how evident it is that the testimony of God's Word has been ignored. The perpetuation of the religious systems seems of first importance with a great number of people, but it is fitting to ask: Is the Lord interested in perpetuating these organisations? And does He desire that these systems prepare the world to receive His Kingdom of peace and blessing, either in the near future, or at some later time? Our Lord's own words: "When the Son of man cometh (at His second advent) shall He find faith on the earth"? at once impress how lacking in faith the majority of mankind would be at the time of His second advent.

Then, St. Paul tells us in 2 Tim. 3 that: "In the last days perilous times shall come," and reading down this chapter who can doubt that we are living in the very time mentioned by the Apostle. Verse 13 reads: "Evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Further, St. Paul in 1 Thes. 5 : 1-4 reminds the Lord's people that they "know perfectly that the day of the Lord cometh as a thief in the night. For when they (mankind in general) shall say: Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." How timely are these words to-day; they are not intended to cause distress or discouragement, but are really for the benefit of the "brethren" that they may be as fully acquainted with the outworking of God's plan as He sees fit to communicate to them, both for their own encouragement and that

they may witness to others concerning this “day of the Lord” and the blessings to follow.

To be fully informed of any important world event, even though it be in the nature of a severe judgment period, is certainly a great advantage, and the Apostle’s words: “Ye, brethren, are not in darkness, that that day should overtake you as a thief,” implies that just as in the days of Noah when the world in general “knew not” of the impending judgment at the time of the flood, yet Noah and his family had full confidence in the Lord’s promises and the ark He had told them to build; so, to-day, the Lord’s people have complete trust in all the precious promises, as also in their Ark, Christ Jesus, who will bring them safely through the troubled waters to the desired haven.

The term “the day of the Lord” is used by St. Peter to describe a similar period as that mentioned in the above passage from St. Paul. In 2 Pet. 3: so, we read: “The day of the Lord will come as a thief in the night; in the which the heavens (religious systems) shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also (earthly order of things) and the works that are therein shall be burned up.” This language undoubtedly shows that the Lord in His wisdom does not intend to preserve the present order of things, either ecclesiastical or earthly, but that the “sudden destruction” is necessary that His Kingdom of peace and blessing, which shall last forever, shall not in any way be hindered by man’s systems and desires in any shape or form.

The question respecting the fulfilment of the cry of “Peace and safety,” and whether “sudden destruction” is already being carried out, is of great importance, especially at the present time with the most terrible war of destruction going on between Germany and Russia.

Regarding the “Peace and safety” cry, a thoughtful review of the past twenty odd years will bring to mind the great relief that came to the world with the close of the World War 1914-18, the assurance being given that never again would the nations engage in such a conflict. Out of this desire for peace and safety emerged the greatest human institution of all time to preserve the peace of the world—The League of Nations. The majority of the nations of the world agreed that war would be a thing of the past, and any one nation violating the covenant of that League was to be checked completely by all the other nations. Then followed Disarmament Conferences, Peace Conferences, etc., and the almost literal fulfilment of the “peace and safety” cry, was heard throughout the world for some years.

Further, when some nations withdrew from the League of Nations and commenced in their own way to build up armaments, this also was done in the interest of peace (?)—all arming was to preserve the peace of the world. Even when the world situation was in such a precarious state in 1938, and the Munich Conference was held, the late Mr. Chamberlain returned to Great Britain with the words: “Peace has been saved for our time,” and the newspapers took up the matter enthusiastically, declaring: “he has given us peace.” All are aware that within a few months the situation was as serious as ever—the time had come when peace could not be preserved; treaties and agreements were of little consequence, ambition was allowed to go to its full length and millions of mankind were once again at war with each other.

If, then, the events of the past twenty years or so have not completely fulfilled the words of the Apostle, it would seem that they have contributed largely to that end; even if there should be a lull at some time in the great conflict of to-day (which at the present does not seem likely) and another cry of peace goes forth, it would be but a very short-lived hope for humanity, for the “sudden destruction,” the final whirlwind of trouble, must follow within reasonable time, whether or not there be another cry of “peace and safety.”

While in one sense it may be right to regard the present war as a part of the “sudden destruction,” yet it would seem that the main fulfilment would be when the “four winds of the earth” (Rev. 7 : 1-3) are let loose. That these “winds” are not yet blowing is evident, but undoubtedly the present war phase is preparing the way for the greatest upheaval in human history, described again by the Revelator as “a great earthquake.” (Rev. 16: 18.) This would seem to be the “sudden destruction” mentioned by the Apostle, and which, thank God, shall be the last great trouble to be experienced on this earth. (See Mat. 24: 21.)

The Apostle Peter gives a timely exhortation following his words concerning this “day of the Lord” when he said: “Seeing then that all these things (pertaining to the symbolic heavens and earth) shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,” and our Lord spoke of the same time in Luke 21 : 28, 36—“And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.”

The Lord is my Shepherd.

JEHOVAH is my shepherd, is the Prophet’s sentiment, and our Lord’s explanation of the matter further is that the great Shepherd’s Son has been given full charge of the sheep. (John to : 1-16). Not all mankind, however, are sheep, or have the Shepherd’s care. In the present time only those who have heard the Shepherd’s voice and responded to His call to become His sheep are of His flock, and His Word on the subject is that it is a little flock, to whom it will be the Father’s good pleasure eventually to give the kingdom in joint-heirship with His Son, their “Chief Shepherd.” Then will come the time referred to by our Lord when “other sheep” will be found. The entire Millennial age, with all the forces and blessings of the heavenly kingdom, will be devoted to the finding of the other sheep. Our Lord’s words are—“Other sheep I have, which are not of this fold (not of the little flock of this Gospel age); them also I must bring (in due time to a knowledge of the truth and to the full privileges of sheep), and there shall be one flock and one shepherd.” (John 10:16). Eventually all of God’s creatures on various planes of being shall be recognised as one family of God, as it is written of our Lord, “In whom the whole family of God both in heaven and in earth are named.” (Eph. 3: 15). And again, “He shall gather together in one all things in Christ both in heaven and on earth.”

(Eph. 1:10). However, though it may be interesting and helpful and profitable to understand something of our great Shepherd's generous plans for the future, our interest centres chiefly in the little flock of the present time, to which alone this lesson refers in many of its particulars.

An interesting description has been given showing the difference between the shepherds of sheep in olden times in Palestine and the care of sheep as is known to us of the present day. This is an important point to be remembered, as it was the eastern shepherd who illustrated our heavenly Shepherd's care for His little flock. This description by one is as follows:-

“An Eastern pasture is very different from the narrow meadows and dyked hillsides with which we are familiar at home. It is vast and often practically boundless; it has to be extensive, for the greater part of it is barren—in fact, the Hebrew word for desert and for pasture is the same. The most of it consists of dry, stony soil, out of which, for the great part of the year the sun has sucked all life. In this monotony the breaks are few, and consist of paths more or less fitful, gorges or thickets where wild beasts lurk, and oases of pleasant grass and water. Now in such a landscape of mirage, illusive paths, lurking terrors, and infrequent herbage, it is evident that the person and character of the shepherd must mean a great deal more to the sheep than it means to sheep with us. With us a flock of sheep without a shepherd is a common experience: every day we may see them left to themselves in a secure field or scattered over a side hill, with a far-travelling wire fence to keep them from straying. But I do not remember ever to have seen in the East a flock of sheep without a shepherd.”

Doubtless as the Prophet David penned this Psalm, his mind went back to his father's flock and to his own experience as its shepherd, concerning which we incidentally have the mention that while protecting it he slew a lion and a bear. Under heavenly inspiration the prophet pictures the Almighty One as the great caretaker watching over and protecting from harm all whom He recognises as His sheep. Nothing can be farther from the sentiment of this prophecy and illustration than the growing prevalent sentiment which recognises Jehovah God as the shepherd and father of all mankind, and which is frequently voiced in the words, “Fatherhood of God, and brotherhood of man.” This view ignores man's will and also ignores the Lord's Word, which declares that there are goats and wolves as well as sheep; that while some have become children of God, it is through faith and “adoption,” and that many from the divine standpoint, so far from being recognised as children of God, are referred to as “of your father, the devil, for his works you do.” (John 8: 44). Originally our race, represented by father Adam in sinless perfection, was recognised as related to Jehovah, but the breaking of this relationship by man's wilful disobedience and departure from God is clearly recognised in the Scriptures, so that none are recognised as sons of God to-day unless they have been begotten again, begotten from above. Nor is it our hope that any in the future will be recognised as sons of God or as sheep of the Lord's fold except as they shall heartily renounce sin, and, being granted knowledge of divine grace, shall heartily accept the same and “follow on to know the Lord.”

Applying the psalm to the little flock, all of its provisions fit most minutely. Because the Lord is our Shepherd, we shall not want. Those who are proper sheep will submit their wills to the Shepherd's will and trust wholly to His guidance, and so doing are relieved of that anxious craving so common to the children of the world and which is never satisfied, but the more it gets, the more it wants. The Lord's sheep appreciate the heavenly things more than the earthly and their wants in this respect are more than supplied when they accept by faith the divine assurance that

-No good thing will He withhold

From sheep which stray not from His fold.-

They have given up every earthly interest in exchange for the heavenly, and, realising their own insufficiency and lack of judgment, they are trusting to the Lord to grant them such experiences, leadings, trials, difficulties, blessings, etc., in this present life as will be for their highest good, and as would work out for them a share of the glorious things of the future to which, they have been, called. The wants of this class are not of the kind after which the Gentiles seek, and for which they are anxious and strive. They in their hearts rejoice in the sentiment expressed by the poet, “Jesus has satisfied, Jesus is mine.”—Matt. 6 : 32.

Although the experiences of the Lord's sheep include many trials in the parched wilderness of sin, yet he graciously gives the merciful experiences in cases of divine favour. These are not always accompanied with immunities from trial as the world would view the matter, but certainly are seasons of rest and refreshment—to such an extent that the Lord's sheep may truthfully say that they have “the peace of God which passeth all understanding” ruling in their hearts, notwithstanding outward trials, difficulties, perplexities and adversities. Which of the Lord's sheep has not found such green pasturage of spiritual refreshment in his private devotions and studies of divine things? Which of them has not experienced similar refreshment and rest and nourishment from the Master's provision that His sheep shall not forsake the assembling of themselves together as the manner of some is—for the study of the Word, for prayer, for testimonies of the Lord's goodness and mercy? All these opportunities and privileges, whether personally experienced or whether they are yet only in the mind through the medium of the printed page, are provisions made for the sheep by the great Shepherd. Those sheep which find no enjoyment in such privileges and blessings and refreshments have reason to question their faithfulness in following the lead of the Shepherd. And those sheep which, finding such opportunities, decline to use them, thus give evidence of lack of harmony with the Shepherd's gracious intentions and wisdom.

The “still waters” are contrasted with the rushing torrent of the mountain slope—still, not in the sense of stagnancy, but rather smooth flowing. At the latter only could the sheep receive proper refreshment. So applying the thought to the little flock, we find that the great Shepherd leads us away from the strifes of worldly ambition, from greatness and power and riches and honours highly esteemed amongst men, but does not lead us to stagnancy—rather to spiritual

ambitions which bring with them a restfulness and refreshment of soul obtainable from no other source. The streams of truth and grace are living, but comparatively quiet, waters. As the Prophet intimates, these are to be found by the sheep alone; to find them requires the leading of the spirit. Let us give diligence to His voice, remembering His Word—that His sheep hear His voice and follow Him. Let us discriminate, discern His voice, with its truthful accent, so different from the voice of error. Strangers true sheep will not follow, for they know not the voice of strangers. They do not like its money ring, or its worldly ambition ring, or its priestcraft tone, or its contradiction of the spirit of the divine message and method.

“He restoreth my soul.” The Prophet does not refer to a restoration of body or of physical health, but a restoration of soul, being. Some of the Lord’s most precious saints have been weary and faint and troubled—even the dear Redeemer fainted under His cross, and was neither kept whole or made whole miraculously on the occasion. The application of the Prophet’s words to the Christian experience would make these experiences, called restoring of soul or being, to correspond with our justification to life. All our lives were forfeited under the divine sentence, and by faith a complete restitution or restoration of soul is granted to the believer, that he might have something to offer in sacrifice to the Lord, “holy, acceptable” (Rom. 12 : x), and that in this sacrifice service he may walk in the footsteps of the good Shepherd who laid down His life for the sheep. Thus are the true sheep led in right paths, in proper paths, advantageous to their spiritual development, though frequently trying and difficult to them according to the flesh. This favour and blessing and opportunity comes to them not for their own sakes or worthiness, but through the Lord’s grace—”for His name’s sake.”

The whole world is walking in the valley of the shadow of death. Mountain tops of life, of affection, were left by the race six thousand years ago, when father Adam fell from his harmony with God to the plane of sin and death. The valley of sin carries with it the shadow of death, the penalty of sin. In the broad road the whole human family still walks; and even though the Shepherd leads His flock upward, and in the reverse direction from the course of the world, nevertheless, according to the flesh, they are still in the world, in this valley of the shadow of death. However, the true sheep, hearing the voice of the good Shepherd who gave His life for the sheep, have learned to be neither careless and indifferent as are some, nor to be in fear and doubt and perplexity as are the majority. These on the contrary fear no evil. They realise indeed that the penalty of sin is upon the race, but they realise also that divine love has provided a redemption. They realise that the whole world is going down to sheol, to hades, but that God has made provision that the good Shepherd shall deliver His little flock from the power of the grave in the first resurrection, and that subsequently all that are in their graves shall hear the voice of the Son of man and shall come forth to a full, fair, reasonable, proper judgment—the testing respecting their willingness to be His sheep and to follow Him and to attain everlasting life through Him. The sheep of the little flock fear no evil because of the Lord’s favour, because He is with them, on their side, and has shown His favour in the redemption price already paid. He is with them, too, in His Word of promise—His assurance that death shall not mean extinction of life, but merely, until the resurrection, an undisturbed sleep in Jesus. What wonder that these can walk through the valley of the shadow of death singing and making melody in their hearts to the Lord, calling upon their souls with all that is within them to praise and laud and magnify His great and holy name, who loved us and bought us with His precious blood, and has called us to joint-heirship with our dear Redeemer.

“His rod and his staff, they comfort me.” As the Shepherd’s crook was used to assist the sheep out of difficulties, to defend it from its too powerful enemies and to chasten it when inattentive, and as all of these uses of the rod were for the sheep’s interest and welfare, so with the Lord’s little flock and their Shepherd and His rod of help, defence and chastisement. The true sheep learn to love the providences of the Shepherd and are comforted by them. Knowing the Shepherd’s power and His watchful care, they realise that all things are working together for good to them because they are His sheep. Why should they not be comforted, strengthened, encouraged?

The Psalm diverges here and leaves the figure of the sheep and the Shepherd; adopting instead the illustration of a mighty lord who spreads a sumptuous feast for his humbler friend. In olden times an active hospitality meant much, and for a nobleman to receive one as his guest meant responsibility for his safety; and so the thought is that we, as the Lord’s people, are accepted of Him, counted as friends, are made to sit down to a bountiful feast, secure from the enmity of those who would injure us—secure from the great adversary and all the wicked spirits in high places mentioned by the Apostle (Eph. 6: 12)—secure so long as we are under the care of our great friend, our Heavenly Father. The bounties of our table may indeed include some earthly good things, better or worse than those of the natural average man; but all of these, whatever they may be, accepted with joy and thanksgiving, are appreciated by those who recognise them as part and parcel of the bounties of the friend above all others.

All religious people make more or less claim to spiritual food, and the various parts and factions of christendom especially boast that they have much advantage every way, and that their tables are spread with divine truth, promises, etc., food from which they claim to receive their strength. But what a variety of these tables there are and how different are the viands, doctrinally. The food on most of them seems to have been spoiled in the preparation. Some of it is sad, some of it is sour, and much of it is musty. For the most part it originated in “the dark ages,” and the dear friends who sit down to these tables find that they have little appetite for such food, and we do not blame them. Rather, we would attract their attention to the generous, bountiful supply of divine truth which the Lord himself is dispensing to the household of faith, “things new and old,” but all of them pure, sweet, delicious, grand. This table is open to all those who love the Lord with all their heart, mind, soul and strength—better than they love houses or lands, parents or children, husband or wife, lodge or society or sectarian system or self.

It is strange that those so highly favoured of the Lord and recognised as His guests and fed at His table should be

hated by enemies! It would seem strange to us if it were not for the assurance of the Master himself, that whoever will live godly will suffer persecution in this present time, and for the illustration of this in the Master's own experience, that it was the professedly godly, influential, great and nominally religious that persecuted Him to death. We are not surprised then, to find that our table is spread in the midst of enemies that now surround us on every hand.

The anointing of the head of the guest with oil was a part of the hospitality of olden times. The antitype of this with us is the outpouring of the holy spirit upon all this class—this little flock, the body of Christ, of which He is the Head, Chief, the Shepherd, the Leader.

The fulness of the cup, running over, has a double signification. It is a cup of joy and a cup of sorrow, and in both respects it overflows. He who would partake of the joys of the Lord must also partake of His cup of suffering; we must suffer with Him if we would reign with Him. But we count the sufferings of this present time as not worthy to be compared with the glories that shall be revealed in us, and hence we are enabled to rejoice in tribulation, so that as the tribulations will overflow the rejoicing likewise overflows, and with the Apostle we can say : Rejoice, and again I say, rejoice!

The goodness and mercy which we anticipate beyond the veil has its beginning here already and is thus to be appreciated. Whoever knows nothing of the joys of the Lord in the present time will evidently not be prepared for the joys of the Lord in the Kingdom, whatever blessings and joys he may attain to under the administration of the kingdom during the Millennial age. There is then joy and rejoicing granted to the Lord's faithful ones, not a momentary matter connected with their first acceptance of the Lord and their consecration of themselves to Him. The goodness and mercy of the Lord is not to be looked back to as a thing of the remote past, but is to be recognised and appreciated as a thing of the present. Day by day God's goodness and mercy follow us, refresh us, strengthen us, bless us.

The highest hope to which we dare aspire is that of final union with our great Shepherd, our Heavenly Father, and the good Shepherd His Son, in the heavenly state, in our Father's house on high, one mansion or plane of which is intended for the little flock, separate and distinct from the mansion or plane provided for the restitution class of the Millennial age. The end of all our highest ambitions will be attained, and far more than realised, when we shall be like our Lord, see Him as He is, and share His glory in the Father's house.

Our Part and God's.

(1 Thess. 5: 16-18, and Phil. 4: 6.)

Pray without ceasing Oh list to His Word
And "With praise and thanksgiving make known to the Lord
The desire of thine heart." Praise opens the gates
And releases the flood-tide of blessing that waits
To flow like a river down over your heart.
Pray without ceasing—that is YOUR part

"Pray without ceasing—the Father above
Looks down on His people in pity and love,
Longing to help them, but doubt intervenes
While unbelief raises a curtain that screens
Our lives from the sunshine. Don't harden your heart.
Pray without ceasing—that is YOUR part.

Pray to Him simply, unmindful of forms,
Praise when the sun shines and pray when it storms.
Think of your blessings and tell Him of these—
The joy of the flowers, the birds and the trees.
Show Him your gratitude, open your heart
Bidding Him enter—that is YOUR part.

Keep the lines open between you and God,
Accept His discipline, acknowledge His rod,
Learn all life's lessons and show you believe
In His love and His mercy and you will receive
Blessings abundant, peace in your heart
And all life's necessities—that is HIS part.

How often we grumble and scold and complain
And wonder why sorrow and suffering remain.

We set up a barrier love cannot cross
And then blame the Father for trials and loss.
The fault is our own. Go open your heart
And let Him possess it—that is YOUR part.

Pray without ceasing—”How can I ? – you say,
“In the hustle and bustle and speed of our day.”
There is never a time when the Lord cannot hear,
Faith keeps the line open and love lends an ear.
So pray while you’re working. Just open your heart
And tell Him your troubles—He will do HIS part.

He will lift you tenderly, soothing your pain,
Will comfort and shield you, True wealth you will gain
When you yield to the Father, leave all in His hands,
Cast away doubt with its shackles and bands,
Tear down all barriers, open your heart,
And then God can help you--that is HIS part.
—L.K.P.

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As there are now restrictions on paper, our friends are asked to use all tracts with discretion. It would assist in providing tracts if all brethren able to make good use of them would kindly let us know their requirements for at least six months ahead. For general use, as a witness, the Kingdom Cards are supplied to take the place of tracts.

Paradise in Eden.

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With heavy paper covers, it is supplied at 8d. (15 cents) per copy, post paid.

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The Value of Present Truth.

Rev. 3: 11 (Convention Address).

IT would seem that the words of this text have a very special meaning to the Lord's people of to-day. In the Christian world at the present time there is the tendency to lower the standard of truth. The Laodicean spirit is a compromising, luke-warm condition. It is this spirit—neither hot nor cold—which says, "Do not let us trouble very much about what we believe, only let us join together in one great confederacy." This spirit has wrought havoc in the churches, so that they have become altogether worldly and indifferent to the true spirit of the truth and consecration, as set before us by the Lord and His Apostles.

Writing to Timothy, the Apostle Paul said (2 Tim. 4: 3), "The time will come when they will not endure sound doctrine, but after their own lusts shall heap to themselves teachers, having itching ears." "And they shall turn away their ears from the truth and shall be turned unto fables." While recognising that there has indeed been a great falling away from the pure teachings of God's Word, we will do well to remember that the Adversary, who has already succeeded in blinding so many, will also seek by one means or another to "quench the spirit" among those who have become awake to "present truth." By "present truth" we mean those things which have been revealed by the opening up of the Scriptures "as meat in due season," or truths specially applicable to our day. No doubt it is those matters pertaining to our Lord's Second Presence, the Harvest work, the closing down of the present age, and the preparation of ourselves for the work of the coming Kingdom, that we are exhorted to "hold fast that no man may take thy crown."

The questions arise as to what does a true Christian really need to believe? What are the essentials of our faith? What is it that we must "hold fast"? Does it mean only that we preserve a clear knowledge of the truth, or does it not imply "walking in the steps of Christ—walking in the light"?

What, then, constitutes a Christian? The Scriptures show how in due time "God will have all men to be saved and come to the knowledge of the truth," and how under the New Covenant and its great Mediator all the willing and obedient will be assisted to work out their justification to life by works of obedience and righteousness. The New Testament also clearly shows that the Divine purpose for this Gospel Age is to select a spiritual class to be joint-heirs with Christ, to reign with Him in the coming Kingdom Age, when the wider opportunity will come to all mankind. That will be when the Church or Bride of Christ will be complete, and "the Spirit and the Bride will say come, and whosoever will, let him come and take of the water of life freely."

This class of "Priests and Kings"—the Church—is dealt with quite differently in its selection, from that of the rest of mankind in the next age. The Millennial Age will be an age of works, justification by works. The Gospel Age is an age of faith, justification by faith, and that faith the Apostle tells us in Eph. 2: 8, is "the gift of God." Our Lord declared, "No man cometh unto Me except it be given him of My Father." "No man cometh unto the Son except the Father draw him."

These Scriptures show that the first essential is that we be invited. How are we invited or drawn? It is through the Word, as the Lord intimated in His prayer, "Neither pray I for these alone, but for them also which shall believe on Me through their word." (John 17: 20.) So it is God who invites those who may be joint-heirs with His Son, by bringing His Word to their attention, and by His holy Spirit He grants the faculty of faith. There is the conviction of sin, and the longing to be at peace with God and to be righteous. Then, in true penitence, faith in Calvary's atoning sacrifice lifts the load of sin and we find peace and rest. What a great favour this is, first to be called of God, and then, instead of being slowly justified by works under the New Covenant of the next age, to be at once "justified by faith and at peace with God." This particular arrangement of grace is in order that we may be able, through the merit of our Redeemer, "to present our bodies a living sacrifice, holy and acceptable to God." This is the second step after being justified by faith through our Lord Jesus Christ; "By whom also we have access into this grace wherein we stand, and now rejoice

in the hope of the glory of God.” (Rom. 5: 1, 2.)

Following this step of consecration, we receive the begetting of the holy spirit—the spirit of adoption—and God calls us His sons. This holy spirit begets in us a new mind, a new heart, a new creature, so that though the human being is laid upon the altar of sacrifice to be done to death, for, “as many as have been baptised into Christ have been baptised into His death” (Rom. 6: 3); yet a new life is begun, a spiritual life, and as new creatures we have become Christians in the full sense

As Christians, then, we have first the favour of having been called of God. Then we have the gift of faith; after that, justification through the exercise of that faith; then the holy spirit of adoption through the further step of faith—i.e., consecration. Following our consecration we receive the wonderful hope of the high calling of God in Christ Jesus.

Having received these favours, are there no other essentials for the Christian? We reply that the new creature, like the old creature, needs nourishing. If we fail to feed upon the Lord’s Word, if we fail to drink of that water of life which is provided for us, we shall fail to develop, and would probably soon lose our faith and hope. We must go on from these first principles and learn to appreciate the deep things of the Word. We remember how the Apostle Paul felt that it was useless to try and explain the deeper things to the Hebrews because they had not exercised their minds along the lines of truth. They had stunted their growth and so were, still babes, feeding on milk, when they ought to have, been able to teach others.

How essential it is that we hold fast the present truth as it is revealed from God’s Word. The Word of God is the instrument not only for calling the saints, but also for supplying grace and strength and enabling them to meet the difficulties of the way. It unfolds its precious truths as “meat in due season” to supply the needs of the Christian in his own day. It is, then, very essential that we understand the present truth as it opens up, in order that our “shield” may be bright and strong, our “helmet” of hope firmly fixed, the “breastplate” of righteousness properly adjusted, that our feet be shod with the preparation of the gospel of peace, our loins be girt about with truth and that we may be able to wield the sword of the spirit, and be overcomers in the “good fight of faith.”

How important is the correct knowledge and application of the truth. The truth alone can sanctify and give us strength to run our course. Just as truth helps, so error hinders.

The question arises as to how far Christians may differ from one another in respect of the truth without interfering with our fellowship? The fact that we do at times differ on what may be called non-essentials, provides opportunities for the exercise of brotherly kindness in respecting the opinions of others though not endorsing them.

It would seem to be a different matter when we come to deal with the clear lines of faith and hope, or truths which are divinely revealed for the purpose of accomplishing some particular feature of work in connection with God’s great plan. It would be presumptuous to say that such truths are of so little importance that it does not matter whether or not we believe them. We would also find it impossible to enjoy the same helpful fellowship with those who denied or belittled these things, as we could with those who appreciated them, and who were seeking to faithfully sound forth the message and conform their lives to it.

It is quite understandable that those who do not know present truth, who do not recognise that we are living in “the days of the Son of Man,” and the harvest-time of the age, etc., should think such things are non-essentials. They cannot see the present truth to be essential if they do not recognise that the harvest work is in progress and that the separating of the “wheat” from the “tares” is taking place. They cannot value the truths now revealed as we do, who realise the presence of the Lord as “Reaper,” and that He is now reckoning with His people, respecting the use of their talents and their structure building of character — we who realise that the present truth is indeed the feast which He promised to the faithful watchers in Luke 12: 37, and Rev. 3: 20. What may seem non-essential to some, may be very essential to others, for it is the “present truth” which is doing the harvest work. On the one hand it sanctifies and prepares the Bride class for the great consummation of her hopes, and on the other it separates those who from some cause or other seem unable to understand it.

The “present truth,” or “meat in due season,” or the unfoldings of truths respecting the Divine Plan, the second presence of Christ, the harvest, the gathering of the saints and the consummation of the Age, etc., appear to be essential to those to whom they have been revealed if they would make their calling and election sure. Those who lightly esteem such things will surely fail in the use of their talents.

Similar conditions existed at the time of our Lord’s first advent. The truth then due was sent forth; many were inclined to say such matters were all right and might be true, but they should not be carried too far; they were not essential, they could still hold on to the Law ceremonies and synagogue gatherings. The “present truth” at that time was, however, essential to such as the Lord was calling, and it did its work of separating the “wheat” from the “chaff.”

Dear friends, let us not undervalue the things which God has revealed to us. Let us fully appreciate our privileges. God has opened our eyes to see the wideness of His purposes and shown us that we are at the end of the Age and living in “the days of the Son of Man,” and that, “as in the days of Noah” preceding the deluge, so now a great calamity is pending, which will end this dispensation, after which the new Age will commence when Christ shall be King over all the earth.

These things we are exhorted to “hold fast” in the message to the Philadelphian Church (Rev. 3: 10, 11), “Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth. Behold I come quickly, hold fast that which thou hast that no man take thy crown.”

We are living in a day of such a variety of confused teachings. We are forewarned of the many deceptions that were to come, so that even if it were possible the very elect would be deceived. The Apostle Peter says that there would be false teachers and that many would follow their pernicious ways, by reason of which the way of truth would be evil spoken of. Paul admonishes, "Be not carried about by strange doctrines for it is good that the heart be established with grace." The Church is called "the pillar and ground of the truth." It is her responsibility to preserve the truth in its purity, to guard it and to let it shine. Our Lord declared, "To this end came I into the world that I should bear witness to the truth," and it is for those who will follow Him, to do His work, and to be among those who are "beheaded for the witness of Jesus and for the Word of God."

Many are the injunctions of the Apostles respecting this matter of "holding fast the form of sound words," and the truths, which God has revealed in His Word. See 2 Tim. 1: 13; 3: 13, 14; 4: 3, 4; Tit. 1: 9; 2 John 7-11; 1 Tim. 1: 3-6; 4: 16; 6: 20, 21.

While seeing the necessity for holding fast to sound doctrine, we realise that that is not all we must "hold fast." There is the possibility of holding fast the form of sound words, of having a correct understanding of the main features of the truth, even of being "virgins," and of understanding "present truth," to the extent of expecting the Lord soon to take His people home, and yet to fail to be prepared and so fail to enter the marriage chamber.

A clear head is a good thing to have, but if the knowledge does not go down to the understanding heart, it fails in its intended purpose of sanctification, and we shall prove to be but sounding brass and tinkling cymbals. The trials of our day will not only try the doctrines, but will test our faith, our hope, our love and our loyalty to God, and to one another as members in Christ.

Other foundation can no man lay than that which is laid in Christ Jesus. There is no standing before God apart from His Son, our Saviour, but having this foundation we must build thereon. What must we build?

We must build our doctrine and see that all our teachings are in line with the foundation; we must also build character. We must hold fast our foundation; we must hold fast our faith in the great Ransom for all. We must hold fast our consecration, our love to God in operation; we must bind the sacrifice with cords to the altar. We must "hold fast the confidence of our hope firm to the end." We must keep on the whole armour of God and continue the good fight of faith. We must preserve our zeal for the Lord's cause.

There is much in these days that might discourage us. Some have trials and testings in one way, some in another. Sometimes the failure of brethren whom we had highly esteemed in the Lord is apt to discourage us. Sometimes in contact with the world we meet plausible arguments against the truth by unbelievers or scientists, and if we trusted to our own wisdom and strength to save us, we might fail, but let us hold fast the Word of God. There may be some things that we do not fully understand, but we do understand enough of God's wisdom, justice, love and power which we have exemplified in His dealings with Israel and explained in His Word and experienced in our own lives, so that we can reasonably trust where we cannot quite understand. Even our Lord Jesus was -tested in this way. He could not understand why the light of the Father's countenance should be withdrawn just at the moment when, more than any other, He needed the assurance of His favour and presence. We must nerve ourselves and seek to grow in grace that we too may reach that condition of heart that can say, "Yea, though He slay me yet will I trust Him."

Conditions in our home circles are sometimes such as would crush our religious life and quench the spirit. It puts us on our metal to so conduct ourselves as to bring honour to the cause we love, and preserve our faith, hope and spiritual life. We have, no doubt, been in many very trying circumstances, and have failed under the trial, at least to some extent, yet we may depend upon it that there are no circumstances into which we may come, but that we may by God's grace conduct ourselves to His glory, and come out the better for the experience. "No trial shall overtake you, but such as ye are able to bear," and God, who permits the trial, is faithful to provide a way of escape from anything too hard.

Probably all can look back upon trials and temptations and trace the kind hand that has overruled for our protection, guidance and provision, and thus tracing the way God has led us, shall we not hold fast the confidence of our faith firm to the end.

Sometimes there arise conditions in our circles of Christian fellowship which try us. We may be much misunderstood, or perhaps we misunderstand others, and so difficulties arise, and sometimes anything but the spirit of love and of a sound mind seems to prevail. Then things are said and done, which cause so much pain and heartaches, and the bond of Christian love is greatly strained. Nearly all these things come through misunderstandings, lack of patience, lack of waiting upon the Lord for grace to act, and speak aright, and to enquire of His Word for instruction. What a lot of sorrow has thus been caused, and sometimes a root of bitterness has been permitted to grow, and many have been defiled. Have we injured one of the Lord's children by a harsh or hasty word or act? Has it not been because we failed to hold fast our faith in God, in His Word, and our love to Him and His.

Let us hold fast our love to the Lord. If we love God we will also love those begotten of Him, and it will be painful indeed to us to even think evil of a fellow member. We would shun listening to reproaches against brethren, we would be loyal to God and defend His children, and all members in the Body of Christ would be loyal to one another.

That loyalty, however, will be secondary to our loyalty to God and His Word and the doctrine we have proved to be true. It may be necessary for us to withdraw even from those we love in Christ, if they teach things which we believe to be contrary to the truths with which we have been entrusted by God's grace to preserve and proclaim.

While we may find that separations are sometimes unavoidable, there is never any occasion to be unkind. We may have to speak plainly against wrong teachings or practices, but we are not to condemn nor cease to love those who think differently. As long as they believe in the Lord Jesus Christ as the Saviour of mankind by His own blood, and

profess consecration to God, we may still think of them as brethren, though they may be erring brethren.

Let us hold fast our faith, our hope, our love, our doctrine, which includes “present truth.” “Continue thou in the things which thou hast learned and hast been assured of knowing of whom thou hast learned them.” How important it is that we hold fast that which we have proved to be an unfolding of God’s Word—”Meat in due season.” If we begin to let slip this or that truth, other truths will likely soon be lost and “if the light that is in thee become darkness how great is that darkness.” “Hold fast that which thou hast that no man take thy crown.”

PEOPLES PAPER AND HERALD OF CHRIST’S KINGDOM.

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Christ’s Resurrection.

FOR forty days after His resurrection our Lord was with His disciples before His ascension. Yet He revealed Himself to them, according to the Records, not more than eleven times in all—and some of these instances are probably duplications. His interviews with the disciples lasted only a few minutes each, except on the walk to Emmaus. These manifestations were attended by circumstances and conditions which spoke of a great change which had occurred to Him. Evidently He was no longer the same being, although He had the same loving interest in them as before. He was still their Lord and Master, the same Jesus, though no longer Jesus in the flesh. He was now “the Lord, that Spirit,” “a quickening Spirit.”

There is no Scriptural statement to the effect that Jesus arose in the flesh. We have noted the Scriptures very carefully, and find none of them to say that Jesus arose in the flesh. On the contrary, we find, as the Apostle declares, “Now the Lord is that Spirit.” (2 Cor. 3 : 17). St. Paul in telling us how he saw the Lord Jesus, says that he saw the Lord, not in the flesh, but shining “above the brightness of the sun” “at noon-day.” (Acts 26 : 13-15).

The Apostle tells us that the Church is to be spiritual: “It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body.” (1 Cor. 15 : 42-44.) He tells us that our experiences in the resurrection must be similar to those of our Lord. In our Lord’s case there was a sowing in dishonour and raising in glory; a sowing an animal body and a raising a spirit body. St. Peter calls attention to this fact when he says, “Christ . . . being put to death indeed in flesh, but made alive in spirit.” (1 Pet. 3 : 18). Rotherham.

The question then arises, “How could the Lord be raised a spirit body?” We can merely give you the Word of the Lord for it. He was raised so. The new life began when our Lord was begotten of the holy spirit at the time of His baptism, and was completed when He was perfected as a spirit being at His Resurrection.

The various Scriptures which are cited about Jesus’ appearance in bodies of flesh do not prove that Jesus had a body of flesh; for angels have appeared among mankind in fleshly bodies. And when Jesus rose from the dead, He appeared, or materialised in the same way that He had appeared to Abraham in olden times. (Gen. 18 : 1, 2; 15 : 4, 5). One of His manifestations after His resurrection was when He took a walk with two of His disciples to Emmaus and sat down with them to supper. When He broke bread, He became known to them and vanished out of their sight! (Luke 24 : 30, 31).

A Materialised Body.

In the case when He appeared to His disciples, it is stated that He came into the room where they were, “when the doors were shut where the disciples were assembled for fear of the Jews.” We read further along, that eight days later He again appeared in the same room, in the same manner, “the doors being shut.” (John 20 : 19, 26). These things were evidently to show the disciples that He was no longer a flesh being, but a spirit being. During the forty days after His resurrection He appeared, probably, not more than three hours in all. He remained with them to establish their faith, so that they might be able to receive the holy Spirit at the proper time.

In answer to a question about Philip’s vanishing from the sight of the eunuch, and being found at Azotus, we reply that God was able to take him away. But there was nothing said about his being made a spirit being. Philip will, no doubt, in due time share with the Lord the change of nature in the First Resurrection—”in a moment, in the twinkling of an eye;” for “Flesh and blood cannot inherit the Kingdom of God.” (1 Cor. 15 : 52, 50).

When Jesus appeared in Jerusalem in the midst of His disciples and they were affrighted, He said, “Behold My hands and My feet, that it is I Myself: handle Me and see; for a spirit hath not flesh and bones, as ye see Me have.” (Luke 24 : 39). He was there impressing upon them that they were not SEEING a spirit being, a spirit body. They saw a materialised body. The Lord was a Spirit all the time, however, and the flesh and bones were merely agents of appearance. So our Lord appeared in flesh and bones, and He also appeared in clothing.

Body and Clothing Created for the Occasion.

Where did the flesh and bones come from? The same place that the clothing came from. The human body of flesh and bones, etc., and its clothing, which appeared suddenly while the doors were shut, did not go out of the door, but simply disappeared, or dissolved, into the same elements from which He had created them a few moments before. “He vanished (Greek, ginomai aphantos, became non-manifest, i.e., invisible. Strong’s Exhaustive Concordance.) out of their sight” (Luke 24 : 31), and was no longer seen of them when the flesh and bones and clothing in which He had

manifested Himself were dissolved, though doubtless He was still with them—invisibly present; so also much of the time during those forty days.

The power manifested by our Lord to create and dissolve the clothing in which He appeared, was just as super-human as the creating and dissolving of His assumed human body; and the body was no more His glorious spirit body than were the clothes He wore. It will be remembered that the seamless robe and other clothing which our Redeemer wore before His crucifixion had been divided among the Roman soldiers, and that the grave clothes were left folded away in the sepulchre (John 19 : 23, 24, 40; 20 : 5-7), so that the clothing in which He appeared on the different occasions mentioned must have been specially created.

Our thought is that our Lord was perfect in the flesh when He was a man, and that He gave Himself an offering, as a Ransom-price for Adam. “We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour.” (Heb. 2 : 9). That earthly, human body of flesh suffered death; and God would not again make Him flesh, but He raised our Lord from the dead a New Creature of the Divine nature. After His resurrection our Lord said to His Apostles, “All power is given unto Me in Heaven and in earth.” (Matt. 28 : 18).

All this indicates to us the great change that came to our Lord at the time of His resurrection. If He is now merely a man, He is still “lower than the angels.” And to think of our Lord as a man and lower than the angels is contrary to the Lord’s Word that He is exalted far above angels to the Divine nature. “And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” (Phil. 2 : 8-11).

The Gospel of Hope.

Ye Have Need of Hope.

THE Apostle wrote, “Ye have need of patience.” We are not contradicting his statement when we add that also, “Ye have need of hope.” Without hope, patience would soon fritter away; and no length or breadth or depth of character could be expected. The very word Gospel is full of hope; for it means “Good Tidings.” Whoever, therefore, would preach the Gospel should be sure that his message is one of Good Tidings, one of Hope. True, it may be necessary and appropriate at times to say something respecting the time of trouble that we see near. Yet even that subject is to be approached from the standpoint of Good Tidings. To tell about the time of trouble merely to alarm people, would not be to use it as a part of the Good Tidings. If necessary to refer to the time of trouble, we should mention it merely as that dark cloud which for a little season will obscure the dawn of the rapidly or coming Day of Christ—the Day of blessing and joy—the world’s jubilee—the time of rolling away the curse and substituting God’s blessing.

“The Whole Creation Groaneth.”

The majority of the world and also of the Lord’s consecrated people have plenty of trouble in the present time without being terrorised needlessly in respect of the great day of trouble. Let us remember that, additionally, the world has a latent fear respecting the future. They have been told by distinguished religious teachers and by musty creeds that nearly everybody was damned in advance to spend an eternity of torture. And although this is no longer outwardly preached to intelligent people, and no longer would be believed, nevertheless insinuations are often thrown out; and a secret fear lurks in the mind lest there should really be something terrible awaiting the masses after death—a Catholic Purgatory of awful severity, if not the endless torture of Protestantism. Much of the present day tendency toward intoxication with pleasures and travels, as well as with alcoholic intoxicants, is the result of an attempt to get away from fearful forebodings—to substitute more pleasant and happy thoughts.

What the world specially needs is what the Bible alone can give. Bible students alone are qualified to introduce others to this comfort of the Scriptures. More and more, therefore, it should be our aim to bind up the brokenhearted and to say to the weary and heavy-laden, “Come to Christ, and find relief and rest. Come now, and see who is the great Burden-bearer for all who become His followers. Then look beyond the present and see how, in harmony with the Father’s gracious arrangement, He will eventually scatter the blessings of Restitution far and wide. Behold the Love of God, which constraineth us! Cast away your fear of Him! Draw nigh unto Him through Christ, and He will draw nigh unto you.”

As there may be proper times for telling something about the time of trouble coming, which will inaugurate Messiah’s glorious reign, so there may be proper times for telling the wayward that those who sin shall suffer; that walking in the ways of sin they are walking away from God; that the end of that way is death; and that “whatsoever a man soweth, that shall he also reap.” But these features of the Divine Word are not so necessary to be repeated every day; for mankind instinctively know that sin leads to suffering of some kind, and that righteousness sooner or later brings its reward.

What the world needs most is encouragement to turn away from sin, to realise the sympathy of God for the rebellious family of Adam, and to know of the arrangement which God has made whereby He will have mercy upon all, through Christ. We need to follow the Master’s course when He declared, “Blessed are your eyes, for they see; and your ears, for they hear.” We need to tell those who see and hear what a blessing they enjoy.

It is necessary at times to point to the narrow way of self-sacrifice, self-denial, suffering, which the followers of Jesus must take if they would share with Him in His Kingdom glories, honors and immortality. But they “will find the narrowness” of the way, even if we should not tell them. No one can walk in the narrow way, no one can follow Jesus,

without knowing the truth of the statement, "Through much tribulation shall ye enter the Kingdom of Heaven."

What then shall we tell the people? Oh, give them also the .Message of hope, the Message of joy, the Message of peace! Let us draw the attention of the brethren to the blessed privileges that are ours, rather than frequently to point them to the trials and hardships of the way. But what are the privileges of the Christian, if through great tribulation he must enter the Kingdom? They are, oh, so grand! It is his to know the joy of sins forgiven; and many need to have this told them over and over again, that they may fully, appreciate it. It is his to know of the Heavenly Father's Love and care—matters so easily forgotten in the stress of life. These assurances of the Word need to be repeated over and over: "The Father Himself loveth you." "God is for us." "All things shall work together for good to them that love God."

As these promises of God's Word abound in our hearts, they promote the fruits of the Holy Spirit; joy and peace come in, such as the world can neither give nor take away. The peace of God, which passeth all human understanding, thus gradually comes more and more to dwell in our hearts; and so thankfulness results. Thankfulness in turn leads to more joy and praise, and to more sympathy for our fellows—for our families and for the world. Thus the Christian finds himself growing in grace, knowledge and love.

"Think On These Things."

All this is in full accord with St. Paul's advice: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Philippians 4 : 8.) Following this course then—of preaching the' Gospel of Hope—we are following the Master and the Apostles. They had so much of this spirit of hope, trust, confidence, love, joy and peace, that they could rejoice in tribulation; and they did so. The Apostles even sang praise to God that they were accounted worthy to share in the sufferings of Christ, that they might also share in His coming glories.

Let us then, dear brethren, realise that the world has tears and sorrows enough, and fears aplenty. Let us more and more use our time, strength, talents, joys, etc., in relieving the poor world of its mental distress. Harken to the words of Jesus, "God shall wipe all tears from all eyes." "Be ye perfect, even as your Father which is in Heaven is perfect." As it will be God's great work in the future, through Christ and the Church, to wipe away earth's tears, let us chase away some of those fears at the present time. Thus we shall help to prepare the way for the world to come back into fellowship with God by and by, for the faithful of the present time to walk more carefully in the footsteps of Jesus and to encourage one another in the good way.

The Lost Coin.

A booklet of poems with the above title, and composed by the author of -The Ten Camels," is now in stock. These poems are very well compiled on the parable given by the Lord in Luke 15: 8, 9, the plan of salvation being presented in a most helpful manner.

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Hitherto.

"Hitherto hath the Lord helped us. —1 Sam. 7: 12.

We our Eben-ezer raise,
Lord, to Thee our thanks are due;
Thou has sheltered all our ways
Hitherto.

Days of danger, nights of fear,
Thou halt brought us safely through,
In our need Thy help was near
Hitherto.

Faint with conflict, from Thee still
Came our patience to pursue;
We endure by Thy good will
Hitherto.

In the Cross we found the key,
Sin's hard fetters to undo ;
Christ has made and keeps us free
Hitherto.

By temptations oft assailed,
We have proved Thy promise true;
Thy compassions have not failed

Hitherto.

Praise be Thine for all work done,
And for work we yet may do ;
Praise for all Thy favours shown
Hitherto.

When from Salem's gate of gold
We life's winding road review,
Then wilt Thou Thy love unfold
Hitherto.

The Fruit of the Spirit is Love, Joy, Peace.

“Great peace have they that love Thy law.

—Thou shalt keep him in perfect peace whose mind is stayed upon Thee; because he trusteth in Thee.-

—Psa. 119 : 165 ; Isa 26: 3.

LIKE every other Christian grace or fruit of the spirit, peace has its counterfeit. There is a self-satisfied disposition — things have gone prosperously in worldly matters, and sometimes in religious circles positions of honour or high esteem have been attained, comfort in life and social standing is enjoyed, and some thus seem to be at peace and rest in their own works, trusting in themselves. Some are born with a complacent, placid disposition; they can hardly get excited over anything in the ordinary affairs of life—nothing upsets their equilibrium. This is sometimes mistaken for the fruit of the spirit, but such need something like an earthquake to shake them out of their complacency before they may take steps to attain the real Christian grace.

The peace which Jesus bequeathed to His disciples is the result, the fruit, of God's holy spirit in the heart—that was the peace which Jesus possessed and of which He spoke when He said, “Peace I leave with you, My peace I give unto you; let not your heart be troubled neither let it be afraid.” This peace is not dependent upon outward circumstances or conditions, for it rests not on any human strength but on the eternal love and power of God. All sorts of trouble may abound, turmoil, storms, strife, shipwreck, bombs, earthquakes, pestilence and persecution, but confident trust in God gives peace amidst the commotion. The peace of Jesus, as in the Apostles and others throughout the Gospel Age has been maintained under the severest tests, like the little seagull riding over the billows of the ocean in perfect confidence. “If God be for us, who can be against us?” “Fear not them that kill the body”—they cannot pluck us out of the Heavenly Father's arms of love and power, and He will grant us the eternal spiritual life.

This is the peace that passeth understanding, from a human point of view, not a peace of sentiment but a peace of mind and heart, based upon the Divine promises to those who comply with the essential steps and conditions, and the possession of this “peace of God” would indicate the attainment of the perfection of Christian character.

At the same time that Jesus bequeathed His peace to the disciples He told them that their pathway would not be peaceable, but the reverse. “In the world ye shall have tribulation, but in Me ye shall have peace.”

The difference between that inherited complacent or self-satisfied peace and the peace of Jesus, the peace of God, is that the one trusts in self and worldly conditions, which ultimately fail; the other has confident trust in God and His promises, because they are trying to live in harmony with God and endeavouring like Jesus to “always do those things that please” the Heavenly Father. “The work of righteousness shall be peace and the effect (result) of righteousness, quietness and assurance for ever.” (Isa. 32: 17.) “In quietness and in confidence shall be your strength.” The peace and rest depends upon where the anchor is cast. “We have a strong consolation who have fled for refuge to lay hold upon the hope set before us, which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil.” (Heb. 6: 18. 19.)

How is this peace attained? We are all weak and sinful by nature and could never succeed in doing quite right, as Jesus did, “always those things that are pleasing” in God's sight. The first thing necessary is to realise this and, as has been said, some seem to require a sort of earthquake to break up their self-complacency and reveal themselves to themselves. As the prophet declares, “There is no peace to the wicked,” but God in His mercy directs those who are feeling after Him to the only way of salvation—the only means of justification, the precious blood of Christ, the Lamb slain, as the satisfaction for the sins of the world. (John 1: 29; 1 John 2: 2.)

The Apostle in Rom. 5: 1 says that we are thus “justified and at peace with God through our Lord Jesus Christ.” Is that the peace which is the fruit of the spirit? No, for at that step we had not even received the begetting of the holy spirit. That was simply the release from the condemnation, for the time being, until we might “count the cost” of taking up the cross and following Christ in making a full consecration of our lives and all we have to God, to follow in the footsteps of Christ—following the Lamb whithersoever he goeth; and like Jesus to be “counted” as sheep for the slaughter.” (Rom. 8: 36.) It is then that we enter “into the grace wherein we stand and rejoice in hope of the glory of God.” It is then that we receive the holy spirit, the spirit of sonship, and become “sons of God, heirs of God, and

joint-heirs with Christ" (Rom. 7: 17), and rejoice to do the Father's will under all circumstances. We experience the love and care of our Father, His providence, His protection and guidance. We know of His ability to keep us in all our ways and His promise to make all things work together for good to them that love Him and are the called according to His purpose. We learn to trust Him and enter into that assured faith and hope expressed by the Apostle in Rom. 8: 31-39, and thus come into the heritage of those in Christ, the peace that passeth understanding—the quiet, happy rest of a perfect trust.

Some teach that there is no difference between the justification of the ancient worthies and the justification of the Christian, but it is very clear that the purpose of justification of the two classes was quite different. There was no opportunity of those noble men of old, such as Abraham, Jacob, Moses, and others presenting themselves as living sacrifices to God, for they were not perfect by any means, and there was no merit of Christ available to be applied to them to make their sacrifice holy and acceptable to God, to whom nothing can be acceptable which is not perfect. The great majority of Christian believers never get any further than the first step of Rom. 5: 1—justified from sin and at peace with God, and Abraham and others would reach that condition for we read that Abraham was called the "friend of God." But those believers who do not take the necessary step of consecration, for which the justification by faith was provided, receive the grace (favour) of God in vain and never know the bliss of the peace of God ruling in their hearts. Only those who receive the holy spirit can realise the fruit of the spirit and rest in the everlasting arms of the Almighty.

"Stayed upon Jehovah hearts are fully blessed

Finding as He promised perfect peace and rest.-"

Fear and doubt are the giants that stand in the path. "Fear hath restraint"; there is no peace to the fearful and unbelieving, and a doubtful mind is ever uneasy. Faith gives the victory all along the Christian way, and only in a full assurance of faith and a heart in harmony with God can peace be enjoyed. He shall have perfect peace "whose mind is stayed on Thee; because he trusteth in Thee."

God is always at peace, nothing can disturb His peace, because God knows that He has absolute power to control, not only the mighty universe of heavenly bodies, but also the minutest details of all creation and every living creature. He is never disturbed. Even when sin entered, He had already His purpose planned for man's recovery and how He would use Satan's wickedness to allow mankind an experience of evil that would be an everlasting lesson. He allows man to bring upon himself the result of sin, but in His own time He Will, through "the one mediator between God and man," recover the world from sin and death and grant each and all who have ever lived an opportunity of learning righteousness and attaining peace. "The work of righteousness is peace and the effect of righteousness confidence and assurance for ever." "Great peace have they that love Thy law."

The Lord has perfect peace because "Just and right are Thy ways, O Thou King of saints," and He has all power to preserve justice and truth which He enjoys. We may have the peace of God ruling in our hearts because we believe in Him who is able to keep us from falling and to preserve us unto His everlasting Kingdom.

Leaven is a figure of sin and corruption; where there is leaven working there is no rest, no peace. "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." "Now the Lord of peace Himself give you peace always by all means. The Lord be with you all."

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Melbourne.—Excelsior House (3rd Floor) , 17 Elizabeth Street.—Sundays, 3 p.m. and 6 p.m. Wednesdays, 7.45 p.m., as arranged, usually at 19 .Ermington Place, Kew.

Adelaide.—R.A.O.B. Hall, 48 Flinders Street, (near Lawler place), Sundays, 3 p.m. and 6.30 p.m.; Wednesdays, 7.30 p.m.

Perth.—Druid's Chambers, 459 Hay Street East.—Sundays, 3.30 p.m. and 6.15 p.m.

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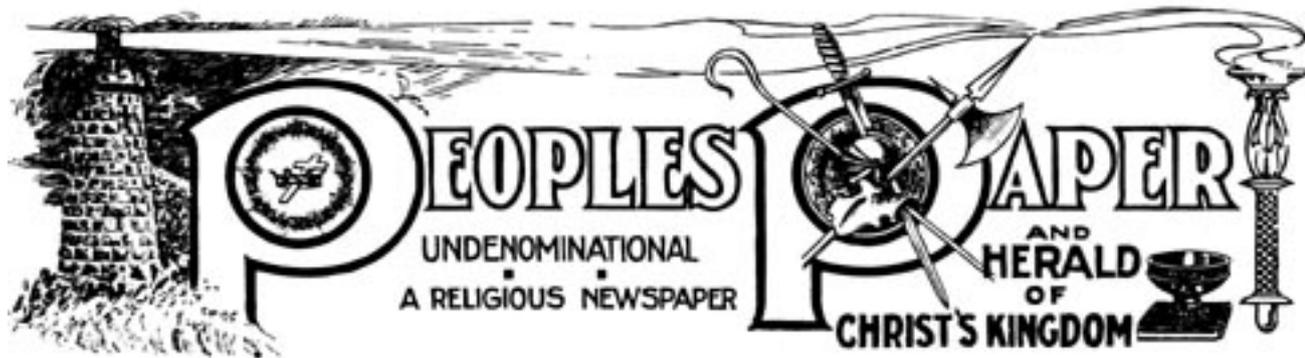
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The World As It Is—As It Will Be

WHAT a world this is! Certainly it is very different from what it was. Indeed, if our grandparents, and with some of us even, if our parents were to be brought from the tomb, they would probably at first think they had awakened on a different planet altogether. What wonderful changes have taken place! Our grandparents could look back to the time when there were no railway trains, no telegraphs, nor the numberless inventions for comfort and labour-saving devices which we have, let alone the many new wonders of recent years, in airships, aeroplanes, motors, wireless, X-rays, etc., Little over 100 years ago the quickest way to travel was on horseback; now it is quite usual to go 60 miles an hour by train, and by aeroplane it is now possible to travel at about 400 miles an hour.

It is not necessary to say more; these things are what we see and read of day by day. The point to notice is that for about 5900 years the world went on without all these inventions and conveniences. It would appear that much knowledge possessed by the ancients of 4000 years ago was gradually lost. For instance, there was a wonderful civilisation in Egypt. The Egyptians were wonderful artificers in carvings, in colours, and experts in scientific matters. They had some secret mode of making flexible glass and staining glass, and the great Pyramid of Gizeh is still one of the wonders of the world with its wonderful stones, so large that even today we have no machinery capable of lifting them; yet they are so evenly surfaced and placed so accurately that it is not possible to even thrust a knife between. Not only so, but its passage system is a wonderful illustration of the various Divine dispensations toward mankind in the different ages of the world's history; and the scientific matters revealed in its construction all speak of much knowledge, that has been lost and which men have only in recent years been regaining. This, by the way, is one of the many evidences available that the present-day scientists who teach evolution are quite wrong. There is not any evidence whatever indicating that there has been the slightest advancement in human nature, either mentally or physically, for the past 6000 years. This has been admitted by Professor E. G. Conklin, of Harvard University of U.S.A., who has said: "Undoubtedly there have been minor changes in the human body; probably an increasing resistance to certain diseases due to the elimination of those persons who were more susceptible, as well as certain degenerative changes in sense organs, hair, teeth, and toes, but in bodily evolution man has made no marked progress for at least 20,000 years."

Just the contrary to evolution has been taking place ever since sin entered and death began to swallow up the human race. Man has been degenerating ever since that time. When mankind represented by our first parents disobeyed God, the Almighty left the human family to go its own way and take the consequences of their action. Instead, then, of God's law of love developing in their hearts and minds, the spirit of the adversary entered. Selfishness has developed all the bitter envyings, malice, hatred, strife, resulting in slavery and oppression; greed and ambition and jealousy have brought about wars and carnage, and morally the race has become weak and corrupt. Many had thought that the Churches were going to conquer the world for Christ, and that men would by becoming converted get rid of, the devilish spirit of selfishness, greed and lust, and receive instead the spirit of Christ, of brotherhood, and love, and that thus the angels' message of peace and goodwill would be fulfilled.

What is the Position To-day?

From a moral condition we have to confess that the Apostle's words, 2 Tim. 3: 1-5, are undoubtedly being fulfilled: "In the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce despisers of those that are good, traitors, heady, high minded, lovers of pleasure more

than lovers of God, having a form of godliness but denying the power thereof.” We note that these remarks are in respect of professing Christians, those having a “form of godliness,” and if such be the case with those connected with churches, what of those who do not have any form of godliness? It is very clear that if the conversion of the world depended upon the church the world would never be converted. Religion to-day is indeed at a low ebb, but it is just what was predicted. Our Lord’s own words were:

”When the Son of Man cometh, shall He find faith in the earth?” The Revelation of St. John also predicts that the church system at the seventh or last period of the church’s history would have lost its power, its zeal; it would be rich in worldly goods, and sit as a queen, and lack nothing in its own eyes, but in the eyes of “the faithful and true witness,” they are “wretched and miserable and poor and blind and naked,” and he declares: “Because thou art lukewarm and neither cold nor hot I will spue thee out of my mouth.”—Rev. 3: 14-22.

The Industrial Viewpoint.

Many now living can look back at the oppressive conditions under which men, women and children slaved. Men were expected to do farm work and rear families on about 15/- a week. Men worked from about 6 a.m. to 6 p.m. day by day for £ 1 a week. Dock labourers would receive 3/6 or 4/- per day, and might sometimes get a full week, but often only a day or two. They, with their families, lived in the evil-smelling stone-floored homes of the slums, in living uncomfortableness, with no chance to hope for better days. Women and children even, of 9 or 10 years of age, had to work in any possible way under terrible conditions and all hours. Well did St. Paul describe the human race under the curse of sin and death as “the poor groaning creation.” What a mercy it is that such conditions have been greatly alleviated in our day. Yet how unsatisfactory are matters at present. Although everyone is so much better off, although the working man today may enjoy comforts and luxuries, unthought of by Kings and the wealthy of days gone by, yet there was never so much dissatisfaction, so much unrest, and “men’s hearts are to-day failing for what is coming on the earth.”

The world to-day is facing a great climax. The working class has gained much power, and by united efforts they have lifted themselves out of the abject slavery of a few years ago, and while there are some splendid men in their ranks who would guide along the lines of moderation and wisdom, these often fail to control the rank and file.

There is an undercurrent of anarchy. Communism has honeycombed the masses, and the spirit of recklessness and vengeance is often displayed. In fact, there is every evidence that the world’s crisis is fast approaching, as foretold by Daniel 12: 1.

The Time of the End.

As before intimated, all this change in the world is of recent date. Until the sixteenth century, and the time of the great Reformation, the world had grovelled along going from bad to worse in ignorance, superstition, oppression and degradation. With the invention of the printing press and the awakening by the Reformation, the way was being prepared for the great developments of the present. The Wesley movement, too, was a great factor in the enlightening process, leading men to feel after something better in the way of conditions. Then came the French Revolution and the Napoleonic wars, the Pope of Rome was defied and taken to France as a prisoner, where he died. The great power of the Papacy, the foe of all progress towards light, liberty and truth, was broken. The people began to taste liberty, and have ever since been gradually attaining it.

From 1800 A.D. the knowledge of God’s Book began to go out into the world. Bible Societies were formed, and where the Bible goes, knowledge increases and liberty comes. It was during the nineteenth century that the great and successful missionary enterprises were undertaken, and the Bible sent into every land and nation in the world. It is then since 1800 that all these wonderful inventions have come about, and that men have “run to and fro” as never before, and knowledge in every department of science, mechanics, agriculture, medicine, surgery, etc., has been, and still is, increasing, so that it would be unreasonable to deny the fact, that we are living in the “time of the end” mentioned in Daniel 12: 1-4.

What is the World Coming To?

Many have had very crude ideas respecting the “end of the world,” and have taught that the literal earth is to be burned up, and that, all in a single twenty-four hour day. Such conclusion is quite contrary to the Scripture, for how could the Lord’s Prayer have any fulfilment—“Thy kingdom come, Thy will be done on earth as in heaven”? How could the promise to Israel ever be fulfilled which says that they shall be gathered again to their own land, and never again to be plucked up out of their land? (Amos 9: 14-15.) But there are so many promises that would fail, too numerous to refer to; just, for instance, that to Abraham: “In blessing I will bless thee, and in thee and in thy seed shall all the families of the earth be blessed” (Genesis 17: 1-12); and to Noah, after the flood, the Lord said: “I will not again curse the earth any more for man’s sake . . . neither will I again smite every living thing as I have done” (Genesis 8: 21, 22). On the other hand, the Scripture definitely declares “The earth abideth for ever.”

There are figurative Scriptures which have been misunderstood, and led to erroneous thought that the literal earth is to be destroyed by fire. When, however, we make a careful examination of the usage of the words earth, world, and heavens, and “rightly divide the word of truth,” we find that all is harmonious. If we follow the Apostle’s reasoning in 2 Peter 3, we shall see that it is the same kind of heavens and earth which is to be destroyed by fire, as the “heavens and earth” which at the time of Noah were destroyed by the great Flood. The literal earth was not destroyed in Noah’s day, nor were the literal heavens, but “earth” represents the social or national arrangements and the “heavens” represents the religious elements or spiritual powers. These did pass away at the deluge, and a new earth or arrangement of society commenced, and the angels who had proved unfaithful in the days prior to the flood

were no longer permitted to materialise and walk about as men, and marry the daughters of men. (Genesis 6 and Jude 6.) A new spiritual arrangement, a new heavens began. The present heavens and earth, the social, industrial national arrangements and spiritual and religious powers, the present evil world of which Satan has been the prince, will pass away with a great noise. Then the Apostle assures us, “we look for a new heavens and a new earth wherein dwelleth righteousness.” It is the changing time we are living in, the time when the present social, industrial, financial structure will break up and be destroyed in a fiery time of trouble such as never has been, and when also the heavens shall pass away. The prophet Zephaniah (3 : 8-9) tells how universal this very time of trouble will be: “The whole earth shall be devoured by the fire of God’s jealousy, For then will I turn to the people a pure language that they may all call upon the name of the Lord to serve Him with one consent.”

Thus it is quite clear that the earth itself is not to be destroyed. It is the unjust, unrighteous, cruel selfish institutions of the earth that are to be burnt up, and then the poor “groaning creation” which, during this long night of sin, sorrow and oppression, has’ been “travailing in pain together until now” will realise that the “Desire of all nations” has come to deliver the world from all oppression, and bring in the happy day when the “wicked shall no longer prosper, but the righteous shall flourish as the palm.”

The pure language of which the prophet Zephaniah (3: 8, 9) speaks is the message of the true Gospel, which will declare that Satan’s dominion is overthrown, and that Christ has taken His great power and will bring in light and liberty, peace and goodwill among men, together with a clear understanding of God’s purpose. “For God will have all men to be saved, and come to the knowledge of the truth; for there is one God and one mediator between God and men, the man Christ Jesus, Who gave Himself a ransom for all to be testified in due time.” (1 Tim. 2: 3-6.) That will be the due time for all to come to know the Lord, as it is promised, “For all shall know Me from the least unto the greatest,” “For the knowledge of the Lord shall cover the earth as the waters cover the great deep.”

The question may arise as to why there has been such a long delay. Time and space will not permit us to fully explain all that we would wish, but we invite all who earnestly desire to understand the Bible and the purpose of God, more clearly, to write to us for further literature or to explain any difficulty on these questions. We may just add, in conclusion, that the Scripture makes the matter plain, and that it was just and kind of God to condemn the whole race in Adam, so that all might also be justly redeemed by the one man, Christ, the second Adam—Rom. 5: 1-12; 1 Cor. 15: 21-28.

By this means man has first had an experience of the evil results of sin, and then he is to have an opportunity of turning from sin to serve the living God and inheriting life eternal. Had all been placed on trial, like father Adam, without experience, we would likely have done as he did, and thus have forfeited our lives, and as justice demands life for life, each sinner under such circumstances would have needed a separate redeemer. So, during the past 6000 years, man has been learning a sad lesson, while also the race has been increasing, each one getting not more than a short life-time of experience.

In the meantime, the Divine scheme of salvation has been developing; certain features have progressed in the different dispensations, particularly from the Patriarchal Age, when the Gospel was preached to Abraham. In this way gradually God revealed His purpose of ultimately “blessing all the families of the earth,” and also made selection of certain worthy characters such as mentioned in Hebrews 11, who shall be raised from the dead and be “princes in all the earth.” (Psalm 45: 16.)

In the Law dispensation, besides further revealing of His plan, He taught the principles of His throne, and selected the nation of Israel, the faithful of which people will be, when resurrected, the representatives of Christ’s Kingdom on the earth.

Then came the Gospel Age, the Spiritual Age, in which our Lord called the kingdom of heaven class, and the Apostle James explained that the purpose of this Age is “to take out a people for God’s name.” (Acts 15: 14-17.) Our Lord said it would be but “a little flock to whom it is the Father’s good pleasure to give the Kingdom”; and all the Apostles explain that this class has quite a different hope from that of the rest of mankind. It is a heavenly hope, to be spiritual beings, to be with the Lord, to be like Him, and to see Him as He is, (1 John 3: 1, 2.) This class is the “Abrahamic seed,” the “stars of heaven” class of that seed, which is to be joint heirs with Christ in His Kingdom to bless all the families of the earth. (Galatians 3: 9, 16, 27, 29.)

Undoubtedly, we are living in the closing years of the Gospel Age; soon the full number of God’s elect will be complete. Then the great time of trouble (Daniel 12: 1-4) will sweep over the earth, and level down society, and prepare men’s hearts to seek the Lord. “All the ends of the world shall remember and turn to the Lord, and all kindreds of the nations shall worship before Thee. For the kingdom is the Lord’s and He is the governor among the nations.” (Psalm 22: 26, 27.)

To-day not only do we see the clouds of trouble gathering for the storm, but we see also the preparation for the coming Kingdom in the re-gathering of Israel to their ancient land. Soon the King (Christ) will take His great power to reign. The Church will be gathered home to reign with Him. The great multitude to serve before the throne will then take their place. Next will be the restoration of the ancient worthies and restored Israel to represent the Kingdom on earth, then will the whole human family return from the tomb and be brought to the knowledge of saving grace (Isa. 35: 10.) Thus all the willing and obedient will have the opportunity of going up the highway of holiness, and receive the reward of eternal life. (Acts 15: 14-17; Rom. 11:25-27; 1 Tim. 2 : 3-6.)

Then will the prayer be answered, “Thy kingdom come, Thy will be done on earth as in heaven.” How different everything will be when there is no enemy of light and truth and righteousness to tempt men astray and to stir up war and strife, envy, ambition and greed, but when the spirit of Jesus of Nazareth prevails throughout the earth, when all

the selfish walls of class and nation are broken down, when all men of every tribe form one great brotherhood, and when the sun of righteousness has arisen with healing in his wings healing all earth's diseases, so that there shall be no more pain and no more death. The earth shall yield its increase, and every man may safely dwell under his own vine and fig tree. Gradually every form of evil will be stamped out, and there shall be nothing left to mar the happiness of a perfected race rejoicing in the bounteous and beautiful provisions of a glorious Creator. Such will be the condition in the next age, or what is scripturally termed the new heavens and earth which the Apostle John prophetically saw in vision—"I saw a new heavens and a new earth, for the first heavens and the first earth were passed away, and there was no more sea (symbol of unrest, discontent, trouble). And I, John, saw the holy city, the new Jerusalem (the new government) coming down from God out of heaven, prepared as a Bride adorned for her husband. And I heard a great voice out of heaven saying, 'Behold the Tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.' And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain: For the former things are passed away. And He that sat upon the throne said, 'Behold, I make all things new.'"—Rev. 21: 1-5.

Kingdoms of this World.

THE question as to whether the Millennial Kingdom of Christ could rightly be termed the fifth Universal Empire in succession to the four empires of earth has been raised as the result of an interpretation of Rev. 17:9-11, which passage it is claimed reveals that there are to be eight world empires and that Christ's Kingdom will really be the ninth.

The difficulty with the above claim seems to be in confusing the seven various forms of government of Rome with the four great Universal Empires which have in turn exercised control during Gentile Times. Revelation 17 is surely not dealing with the 2520 years of Gentile Times but rather with the judgments to come on Papacy whose connection is restricted to Rome, the fourth Universal Empire. See Rev. 17:1—"Come hither; I will show thee the judgment of the great whore, " etc. ,

To imply that the first three of the seven heads of the beast, "on which the woman (Papacy) sat"—by which she was supported—referred to the empires of Babylon, MedoPersia, and Greece, is surely an error. It was in St. Paul's day that he warned against this "mystery of iniquity" commencing to work, while the fourth Universal Empire Rome—had already been some time in power.

In reviewing the world empires and the inauguration of Christ's Kingdom, as revealed by the prophet Daniel (chapters 2 and 7), the chapter "The Kingdoms of This World," in the book "The Divine Plan of the Ages" is recommended as a most helpful aid to a clear understanding of this matter. The several "heads" upon the beast which upheld the "woman" as explained in Rev. 17, is a subject additional to that of the world empires; indeed, is an explanation of what would occur during the period of the fourth world empire.

We quote from the volume "Revelation of Jesus Christ" as follows:—"The revealing angel proceeds to explain what is represented by the seven heads, in the words, 'Here is the mind which hath wisdom. The seven heads are seven mountains (hills) on which the woman sitteth.' The angel . . . explained these words as referring to the seven-hilled city of Rome. He further states; 'And the kings are seven; the five are fallen, the one is, the other is not yet come, and when he may come he must remain a little while.' This is quite generally understood to represent the seven successive forms of government that have ruled from the city of Rome. The angel's explanation most naturally suggests the question, Does the expression, 'five are fallen,' mean that such was a fact at the time St. John saw the vision? or, does it refer to a future time from St. John's day, namely a time when the woman was drunken with the blood of the saints and with the blood of martyrs of Jesus, and when the judgment upon the woman was about to begin to be experienced—the judgment referred to in the angelic utterance to St. John: 'Come, and I will show thee the judgment upon the great harlot'? It would seem that the latter view is the correct one for the following reason:—

"The fourth beast or Roman Empire (a latter phase or aspect of which the scarlet colored beast of the vision under consideration describes) did not come into prophecy until the first three beasts, the Babylonian, Medo-Persian, and Grecian, had passed away. (See Dan. 2:40; 7:23.). The third or Grecian beast had four heads, which represent that this empire was divided into four parts. The last one of these, was Egypt, and did not come under the fourth beast Of Roman dominion until about 31 B.C. The seven heads on the fourth beast represent seven forms of government that would rule successively from the city of Rome, but history finds only one as having ceased or passed away in St. John's day. This was the republican form which ended in 27 B.C. The form ruling in St. John's day was the second or military imperial.

"It is our understanding, then, that St. John was translated in spirit from the Isle of Patmos, and from the year 96 A.D., down the stream of time to 1799 when the harlot woman is represented as being "drunken with the blood of the saints"—the time when Papacy's judgments had begun, by the humiliation and dethronement of the Pope by Napoleon. At this time five of the heads had fallen, and the sixth head, the Roman republic was ruling . . .

"If our understanding of the angel's explanation of these seven heads is correct, then the Victor Immanuel Dynasty, ruling since 1870, is the seventh head, and the next or eight form of the beast will be the beast without a head, which would be anarchy . . .

"This last government (seventh head, Victor Immanuel Dynasty) has now continued as head of Rome since September, 1870; and to-day more than 220,000,000 Catholics are biding their time, waiting and longing for the auspicious moment when a blow can be struck for its overthrow; vainly hoping for a restoration to Rome of Papal sovereignty; while the prophetic symbol demands, not the restoration of Papacy, or any other government, but the

rising of the beast itself without a head; in other words the peoples and nations or body of the beast without an organised government, as the next verse will show; ‘And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.’—Verse 11.

“This eighth is not a head, since the beast had but seven. This eighth is the beast as it is to be after its seventh or last head has fallen. This last or eighth state will be anarchy. The expression, ‘and is of the seven,’ signifies that the nations (‘waters’ ver. 15) on which the woman sat, have been of the seven; and are already taking on a separate existence as the inter-nations, or people of all nations . . . ‘And they that dwell upon the earth shall wonder (whose names are not written in the book of life from the foundation of the world), when they behold the beast that was, and is not, and yet is (this last its final, eighth form).’—Rev. 17:8.”

Christian Baptism.

It is always a joy to the Lord’s people to learn of others consecrating themselves to God and entering “the high calling of God in Christ Jesus,” and in recording the following address given at a recent Baptism Service in Adelaide, when two Sisters symbolised their immersion into Christ’s death, it is felt that all our brethren will rejoice with the members in Adelaide, and also receive encouragement in their own consecration by the thoughts as follows.

IN presenting oneself for baptism, it is very necessary that each should realise the true meaning of this rite, which, in the Scriptures, is enjoined on every true believer. Baptism into Christ is not baptism unto repentance, nor for the remission of sins, which applied to Jews only.

The Jews were already a covenanted people, consecrated to God as a nation, and if faithful to God—faithful to their covenant—when Jesus came and presented Himself to them as their Messiah, on their acceptance of Him as such in place of Moses, they were transferred from Moses to Christ. John the Baptist was the forerunner of Christ, and his work was to prepare the way for this transfer of the Israelites from the leadership of Moses to that of Christ.

There were many, however, who had not lived in harmony with their covenant, and it was to these John preached, calling them to repent of their violations of it, and those who did this were immersed in water to symbolise their repentance, the washing away of their sins, thus preparing them for their transference into Christ, their Messiah.

But baptism could not mean repentance in this sense to the Gentiles, who had never been under the Jewish covenant; hence, after the elect remnant of Israel had been received and the Gospel message went to the Gentiles, to select out of them the number necessary to complete the Body of Christ, we hear no further exhortation in the Epistles to the Gentile churches to be baptised as a sign of repentance, nor as a symbol of the washing away of sins.

And since we, by nature, are not Jews, but are of the ‘Gentiles whose fathers were previously aliens and foreigners, so far as God’s covenants and promises were concerned, therefore, we should not apply to ourselves that idea of baptism which was Jewish, but that idea which the Apostle unfolds in Rom. 6 : 3-5 and Col. 2 : 12.

The full significance of baptism, of which the immersion in water commanded by our Lord is the symbol, is clearly shown by the Apostle in the passages just mentioned.

“Know ye not,” the Apostle says, “that as many of us as were immersed into Jesus Christ, were immersed into His death.” Those who know this fully and thoroughly, and they alone, truly appreciate the water immersion our Lord enjoined, and the importance of its significance.

“Immersed into Jesus Christ.” Those who see the high calling of this Gospel Age, to joint-heirship with Christ Jesus our Lord, as members in particular of the “Body of Christ,” of which the Redeemer is Head and Lord, know that our attainment of that high honour, depends upon our acceptableness as members in that Body of Christ. (Rom. 12 :1; 8 :17, 18.)

No one is “called” or invited into this “Body of Christ” the “Church of the firstborn,” except those who already are believers, such only as own Christ as their Redeemer or Justifier, and who are, therefore, justified freely from all things, by faith in His blood. Such, and not sinners, are invited to become joint-sacrificers and joint-heirs with Christ.

In the type, the blemished of the flock were not acceptable on the Lord’s altar under the law, which shows God’s rejection during this Age of all imperfect offerings. Our Lord was the actually spotless, unblemished, perfect lamb of God, sacrificed for our sins; and in inviting some to join Him in sacrifice, and afterward in glory and honour, the Father accepts only such as are first justified, and thus made “whiter than snow” who, because of faith in, and acceptance of the redemption which is in Christ Jesus, are reckoned perfect, and hence are acceptable to God as joint-sacrificers with Christ.

Those who were immersed into Christ Jesus, were immersed into His death. This is given by the Apostle as the significance of water immersion. The real baptism, therefore, is this immersion into a sacrificial death with Christ; and the water immersion, though a beautiful figure which graphically illustrates the real one, is only its symbol.

But how much is meant by the expression, “Immersed into His death?” In what way was our Lord’s death different from that of other men? His death was different from that of other men in that theirs is a penalty for sin, while His was a sacrifice for the sins of others, to release others from their penalty—death.

We, with all others of Adam’s family, involuntarily share Adam’s death—the wages of sin. And we, with all the rest of the human family, were redeemed by Christ’s death, and in advance of the world granted a right to live again: receiving the restoration of all the human rights and privileges which Adam lost.

We who believe this good news, accept, and begin by faith to enjoy those redeemed rights and privileges even now, believing that what Christ died to secure, and has promised to give, is as sure as though already possessed. We have joy and peace in believing this “good tidings of great joy which shall be unto all people,” and, by faith, already reckon

ourselves as in possession of those good things which are to be brought unto all who hate sin and love righteousness, at the second coming of our Lord Jesus.

It is when we are thus justified, repossessed of the human rights lost through Adam, that we receive the call or invitation to become something far higher and grander than perfect men fully restored to the likeness of God in the flesh (though that is so grand, but few appreciate it)—to become joined with our Redeemer in the glories and dignities of the Divine nature (2 Pet. 1 : 4.), and co-workers with Him in the great work of the Millennial Age—the work of restoring the redeemed race of mankind to perfection and all that was lost through Adam in the fall.

But this invitation is accompanied by certain conditions which are clearly and definitely stated. Those who would share with Christ in the coming glories and dignities, must share in His death—they must be immersed or buried into His death. To be sharers in His death means that, as our Redeemer spent His life, not in self-gratification (even lawful), but used it up ‘in the interest of truth and righteousness, in opposing sin and in doing the work and carrying out the plan of the Father, so we must use our time and talents, our energies and rights and privileges in the same way.

These have been redeemed and given to us by Christ and we not only consecrate these all to the Father’s service, but we must use them faithfully even unto death, as He has set us an example—walking in His footsteps as nearly as possible. If we thus be dead with Him, we shall in due time, also live with Him; if we thus suffer with Him, and in the present life, endure whatever afflictions come to us in the course of doing the Father’s will, even unto death, we are counted as sharers in His death; and all those who share “His death,” will also share “His resurrection.” (Phil. 3 : 8-11.)

As Christ’s death differs from the Adamic death, so “His resurrection” differs from the resurrection of mankind in general. His resurrection is pointed out in the Scriptures as being, “The resurrection,” and also the “first or chief resurrection.” His resurrection was to the Divine immortal nature, a spiritual body; and so many of us as shall be immersed into His death, shall also obtain a share in “His resurrection,” to the Divine, immortal nature. As the Apostle says, that we who have borne the image of the earthly father, Adam, who lost it for us, have been redeemed to it again by Christ’s sacrifice, and have surrendered it with Him, as joint-sacrificers of the human nature. Thus we became partakers of a new nature, and shall bear the image of that new Divine nature in “the resurrection.” Note how pointedly the Apostle speaks of this in Rom. 6:4, 5, “Therefore, we are buried with Him by baptism into death, in order that, like as Christ was raised from the dead by the glory of the Father, even so we should walk in a new life (our new natures are reckoned as begun now, and are to be perfected at our resurrection in the Lord’s likeness). For if we have been united together in the likeness of His death, (then) we shall be (united) with Him in His resurrection.” (Rom. 6:5.)

It is evident then, that baptism in water is the symbol of a complete and, to those who would be joint-heirs with Christ, an indispensable self-sacrifice—an immersion with our Lord into His death—an immersion which began, and is counted from the moment the justified believer consecrated himself and surrendered his will to God, though to secure the prize it must be continued until the close of the earthly life.

It was from this standpoint that our Lord spoke when He said, “I have a baptism to be baptised with, and how am I straitened till it be accomplished.” (Luke 12:50.) He had already performed the symbol at Jordan, but He was now referring to the consummation of His baptism into death. His will, surrendered to the Father’s will and plan, was already buried, but as the dark hour of Gethsemane and Calvary drew near he longed to finish His sacrifice.

It was from this same standpoint that He spoke of baptism to the two disciples who asked to sit, one on His right hand and the other on His left in the Kingdom. “He answered and said unto them, ye know not what ye ask, are ye able to drink of the cup that I shall drink of, and be baptised with the baptism that I am baptised with?” (Matt. 20:22). Our Lord referred here to the baptism into death, and shows that none need expect to share the Kingdom, except those who share this baptism of death with Him.

But while self-denial and suffering are essential accompaniments of our consecration—our baptism into death with Christ—yet the end, the prospect held out to us if we are faithful in carrying out our undertaking, is so wonderful, so glorious, that if we can realise it, even faintly, it will so far outweigh any earthly disadvantages and sufferings, that these will seem as nothing in comparison.

This was the case with our Lord Himself when He was on earth fulfilling His baptism into death. Of Him, we are told, for the joy—the joyful prospect—set before Him, He endured the Cross, and despised the shame, of it. The Apostle also, referring to this, declares that the sufferings of this present time of sacrifice, are not worthy to be compared with the glory that shall be revealed in us. And again, in speaking of some of the sufferings he had endured as a result of his obedience to the Lord’s will, he calls them, “Light afflictions,” which, in comparison with the final outcome, were “but for a moment” and were working out for Him, a “far more exceeding and eternal weight of glory.” And this will be our experience too, if we will but continue looking “not at the things that are seen but at the things that are not seen (by the eye of faith) for the things that are seen are temporal but the things that are not seen (the glories of the new spiritual nature) are eternal.” “Eye hath not seen, nor ear heard, neither have entered into the heart of man to conceive, the things that God hath in reservation for them that love Him supremely,” and who manifest their love by their faithfulness and earnestness in carrying out their consecration.

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The Lord My Shepherd.

(Psalm 23)

IN the precious and true sentiments of this Psalm, David doubtless took great consolation in the midst of his temptations and trials, and of the realisation of his own infirmities and short-comings. As he looked back to his early shepherd life and remembered his own care for the dependent sheep of his flock, the thought of the Lord's similar care over His people came to mind. And, doubtless, with this realisation of the Lord's goodness and care, came also a renewed determination on David's part to be henceforth a true sheep, that he might always remain under the Shepherd's care.

While such was the significance of these words of David, to us, the church under the care of the Anointed Jesus, our Good Shepherd, they mean more; for, as the Lord's inspired prophet, David puts these words into the mouth of all of the Lord's "little flock" of consecrated followers who obediently hearken to His voice and who in meek humility take comfort both in His chastening rod and in His blessed staff of promise and hope.

To those who are not in this attitude these words do not apply. The Lord is not a Shepherd of wayward goats (however, He may permit the common blessings of sun and rain to come to all): the proud and the self-willed have no part in His tender care; and those who are truly His sheep and who can, therefore, claim His care and leading, are, as He tells us (Luke 12:32), only a "little flock," to whom "it is the Father's good pleasure to give the kingdom." And it is to the kingdom — the Millennial kingdom of God, to be established over all the earth—that the Good Shepherd is thus leading His consecrated flock. Such may truly say

Verse 1. "The Lord is my shepherd; I shall not want." They shall have all needful instruction, all needful grace and comfort and discipline and training and care, and such measure of temporal good as will be most conducive to their highest spiritual and everlasting blessing. In fact, all things shall work together for good to the sheep of the Lord's pasture—to the called according to His purpose —Rom. 8:28.

Verse 2 assures us that our hunger and thirst after truth and righteousness shall be satisfied—that we shall be bountifully fed and sweetly refreshed with the meat in due season and the water of life.

Verse 3. "He restoreth my soul," etc., refers to our present justification through faith in the atoning sacrifice of Christ; for we are, therefore, now reckoned as having passed from death unto life, although the times of restitution have not yet begun. And being thus reckoned righteous, we are led by the Good Shepherd in the paths of righteousness and peace "for His name's sake"—because we are His, and because we trust in His name, in His merit, the merit of His sacrifice freely given for our sins.

Verse 4. "Yea, (although I am not actually so restored, yet by faith in the promise, through Christ, I do so reckon myself, even) though (like all the rest of the dying world) I (still) walk through the valley of the shadow of death. (I was born in this valley and shall die in it, yet) I will fear no evil (no failure of Thy sure covenant); for Thou art with me, (even here, and) Thy (chastening) rod and Thy (faithful) staff (of promise and hope), they comfort me."

Verse 5, refers to the bountiful supply of soul-satisfying truth—the meat in due season, and the full cup of joy and gladness—prepared and spread before the household of faith even here in the midst of this valley of the shadow of death and in the presence of our enemies—Satan and his messengers, who vainly seek to stumble the "feet" of Christ and to subvert our faith. It refers also to our anointing with the holy spirit as members of the body of Christ.

Verse 6. In view of such present bounty and blessing, well may we rest in the assurance that goodness and mercy shall follow us all the days of our life—both of this present life and also of that which is to come; and that if, as obedient sheep, we continue to follow the leading of the Good Shepherd we shall eventually dwell in the house of the Lord forever, as members of the royal, divine family, as the Bride and joint-heir of Jehovah's dear Son.

The End of the Way.

WORD is to hand from Adelaide of the passing of our elderly Sister Horner at the age of 85 years. Our late dear sister had lived an active life and was zealous in serving the cause of the truth, both in speaking to others of the coming Kingdom, and also in distributing the message by means of the printed page. It was good to see our Sister's faith and zeal in the Lord's service. For many years she had been looking for the coming of the better day—"the day of His appearing." For a little more than a year our Sister's physical strength had been steadily failing, though the end came after a comparatively short illness.

Much sympathy is extended to the members of our late Sister's family, and especially to her daughter, Sister Ridgway, who had so tenderly watched over her mother during the time of her failing strength. So while our sympathies go out to the dear bereaved ones, yet we cannot but rejoice in the thought of our Sister's faithfulness, and that now, having reached the end of the way, her sufferings are all over, and she has gone to her reward. "Sown in weakness, raised in power." "The Lord knoweth them that are His."

Our earnest prayers are offered at the throne of heavenly grace that our Sister Ridgway may find the grace and strength from the Lord in her sad loss, and be enabled to press on faithfully in the narrow way that leads to life.

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If thou but suffer God to guide thee,
And hope in Him through all thy ways,
He’ll give thee strength whate’er betide thee,
And bear thee through the evil days ;
Who trust in God’s unchanging love,
Build on the Rock that nought can move.

What can these anxious cares avail thee,
These never-ceasing moans and sighs?
What can it help, if thou bewail thee,
O’er each dark moment as it flies?
Our cross and trials do but press
The heavier for our bitterness,

Only be still, and wait His leisure,
In cheerful hope, with heart content
To take whate’er thy Father’s pleasure
And all discerning love hath sent ;
Nor doubt our inmost wants are known
To Him who asks us for His own.

All are alike before the Highest ;
‘Tis easy to our God we know,
To raise thee up, though low thou liest,
To make the rich man poor and low ;
True wonders still by Him are wrought,
Who setteth up and brings to nought.

Sing, pray, and keep His ways unswerving,
So do thine own part faithfully,
And trust His word; though undeserving,
Thou yet shalt find it true for thee ;
God never yet forsook in need
The man that trusted Him indeed.

—Guiding Star.

Thoughts on Public Prayer.

IN Luke 11:1 we read that the disciples said, “Lord teach us to pray as John also taught his disciples,” and the Lord gave them the prayer which we call the Lord’s Prayer. In Matt. 6:9 the words “after this manner pray ye,” are put before the prayer, and in Matt. 6:7 the Lord said, “When ye pray use not vain repetitions as the heathen do, for they think that they shall be heard for their much speaking.”

The above texts would seem to have reference to public prayer, which is worship and supplication. Our worship at all times must be reverential, yet how often there seems to be a lack of reverence when a speaker addresses God continually. When speaking to a person we do not keep using his name. Others quite forget the Lord’s instructions “use not vain repetitions.” The petition may be repeated in various ways, or there may even be continual repetition of one word; surely these are all contrary to the instructions of Jesus Christ.

In 1 Kings 18:26 the priests of Baal called to their gods from morning until noon—the vain repetition of the heathen. Then Elijah in a few words prayed to God and was heard. The Christian when praying in public should remember that

God looketh on the heart and does not consider multiplicity of words. This point should be particularly noted in every closing prayer.

In the opening prayer there will have been various petitions which need not all be repeated at the close of the service. Our devotional exercises, either address or study having terminated, we desire to keep them in our minds, so the closing prayer should be only a short request that all may be blessed and spiritually refreshed by what the Lord has provided. So taking the Lord's Prayer as a perfect example—"In this manner pray ye."

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**Volume XXIV. No. 7 MELBOURNE, 1st JULY, 1941 Price—
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**Why is the World Being Ushered Into "A Time of
Trouble, Such as Was Not Since There Was a Nation."?**

"And the nations were angry, and Thy wrath is come."— Rev. 11:18.

Isa. 34:1-6; Jer. 25:15, 16, 27-38; Isa. 66:15, 16; Luke 21:24, 26; Rev. 6:9-11; 2 Thes. 1:3-10.

THESE Scriptures refer to the present time, mistranslated the end of the world; properly interpreted, the end of this Age, prior to and inaugurating the New Age—"the world to come."

Only Jews, Gentiles, and 'Saints.

The whole world are Gentiles, according to the Scriptural presentation, except the true followers of Christ and the loyal-hearted Jews, who are still God's people. In classing the great mass of Jews and of professed Christians as part of the world, no unkindness is meant; but in order to understand God's dealing in the present time, nominal Christians, or mere professors, must not be confounded with the "little flock" who have responded to the Gospel Call. "Gather My saints together unto Me saith the Lord; those who have made a Covenant with Me by sacrifice"—self-sacrifice. (Psa. 50: 5; Rom. 12: 1.) If we shall recognise these saintly Christians of every nation and denomination as being the one true Church, "whose names are written in heaven," and if we shall recognise all others as Gentiles, we

shall be getting the eyes of our understanding into true alignment with the mind of God as expressed in the Bible.

It is worthy of note that throughout the Scriptures the great masses of India, China, etc., are comparatively ignored. Because they have not come into particular contact with God's Messages they are not so particularly included in the judgments, chastisements, troubles, foretold to be coming upon the earth at the close of this Age. In other words, unintentional ignorance of God is not a crime to be punished, but a defect to be corrected in due time by the blessings of Messiah's Kingdom.

Wrong Thoughts of God's Wrath.

When thinking of the wrath of God coming upon the world, we are not to think of the Almighty as having exercised great patience for centuries and finally losing His temper and wrecking vengeance upon His creatures. Such a thought might be gathered from some of the expressions of the Scriptures, because of adaptation of language to human comprehension, and more or less loss of the true sentiment in translating and through the mental gloss of the translators.

In any event let us remember that this wrath of God and the judgments coming upon the world are wholly different from the legends—namely, eternal torture at the hands of demons, taught us by our creeds. Instinctively, a part of the dread we have of death in every form—by war, famine, and sickness—is the fear of that eternal torture nightmare thrust upon us from childhood, inculcated by all the creeds of Christendom, but without Bible foundation when the latter is properly translated and rightly understood.

Furthermore, we should remember that while God has foretold the troubles of the Day of Wrath for centuries and indicates that He will have to do with their precipitation upon the world, nevertheless elsewhere He also shows us that these troubles really come from ourselves, that they are the outgrowth of human wrongdoing, and that these dire penalties of sin would have wrecked our social and religious fabric long, long ago, had not Divine Providence defended us—holding back the storm of human passion and avarice, and permitting it to come only now, in the end of the Age, at the time when Divine Providence has Messiah's Kingdom in full readiness to take control. Just so soon as the storm of human passion shall have taught humanity its needed lesson and shall have liquidated the long standing accounts, Messiah's Kingdom, with a clean slate, will be inaugurated.

Accounts Yet to be Squared.

In Jesus and in His saintly followers throughout this Gospel Age, the world has had God's Cause, the cause of righteousness and truth, more or less clearly manifested. Every persecution against these members of the Body of Christ is a crime against God and against righteousness. Of such sufferings the Apostle says, "If any suffer as a Christian, let him glorify God on this behalf; for the spirit of glory and of God resteth on such."

As a blessing rested upon all the Lord's faithful people who have suffered unjustly, so correspondingly a Divine curse, or penalty, has rested upon all persecutors of these, their responsibility being gauged by the degree of their knowledge, and their punishment proportionate. On the books of Justice, however, God represents that the lives of all His faithful ones cry out for vengeance; and that while mercy comes to all mankind through the sacrificial death of the Saviour, this does not alter the fact that Justice calls for punishments for crimes more or less wilful and therefore not included in the Saviour's atonement.

Thus it was in the end of the Jewish Age, which may serve us as a pattern, or illustration of the ending of this Age. St. Paul, writing of that time, says, "Wrath is come upon this people to the uttermost, that all things written in the Law and the Prophets concerning them should be fulfilled." Notice, however, the vast difference between these Bible judgments and the eternal torment judgments falsely declared by our creeds, which indirectly tell us that every Jew at death goes to eternal torment because he is not a Christian.

But the Scriptures declare that the punishments upon the Jews which culminated in the destruction of Jerusalem in A.D. 70 were, some of them, for sins committed long before. Notice Jesus' words, "The blood of all the Prophets, which was shed from the foundation of the world, shall be required of this generation; from the blood of Abel unto the blood of Zacharias, who perished between the altar and the temple."—Luke 11: 50, 51.

Wherein was the justice in exacting all that of the people living in the close of that Age? We reply that those people had far more responsibility than all who preceded them. They had a great Light amongst them, shining from Jesus and the early saints. In their treatment of these light-bearers, crucifying them and variously injuring them, upon that last generation of the Jewish Age "wrath came to the uttermost."

"The Recompenses of Zion."

The Bible intimates that similar aggregations of punishment are to be expected in the end of this Gospel Age. The great Time of Trouble, or Day of Wrath, is the "recompense of the controversy of Zion"—the saints, the true Church. For eighteen hundred years has Jesus prophetically declared that the Kingdom class would suffer violence; and the violent have usurped the place of the true by force.

All the while, the violent have outwardly been posing as the True Church of Christ, while the saints of God in every epoch and in every century have suffered—"as deceivers and yet true; as poor, yet making many rich; as having nothing, yet possessing all things." (2 Cor. 6: 8-10.) "Heirs of God and joint-heirs with Christ" (Rom. 8: 17) they have been counted "the filth and offscouring of the earth," "of whom the world was not worthy."

But the sin of their persecutors must be liquidated, even though the persecutors themselves will all eventually be forgiven. From this viewpoint, the "Time of trouble such as was not since there was a nation," and which is now beginning to be consummated, will be the squaring of God's accounts with the world, preparatory to handing the Kingdom over to Messiah for the blessing of all.

As illustrative of this principle, note the lesson of Rev. 6: 9-11. The cry is, -"How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" The message for all these martyrs of Jesus was: Wait a little season, the vengeance will come, but not until all of this class shall have experienced their share of "the sufferings of Christ."

To these martyrs the suffering brought polishings of character, testings of faith, Divine approval, and an increased glory on the spirit plane as members of the Bride of Christ—the blessings to be given to them in the First Resurrection—the chief Resurrection, referred to by our Lord in Rev. 20: 6. Then will be accomplished the binding of Satan; and then Messiah's Kingdom, with all its blessed and uplifting influences, will bless the whole world with the long-promised "Restitution of all things which God hath spoken by the mouth of all the holy Prophets since the world began."—Acts 3: 20-23.

Modern Persecutions Differ.

We do not say that the persecutions of the last members of the Body of Christ will be by literally cutting their tongues out, by literally burning them at the stake, by literally crucifying them or beheading them, as was done with some of the other members of the Body in the past. In our day there is a more refined process often used. Some are gibbeted by the pulpit, some are "roasted" in the public press, some have their tongues cut out in the sense that their words are misrepresented, and that they are denied a hearing. And yet there are things in the Scriptures which seem to imply that there may be a literal destruction of God's faithful people in the end of this Age, as well as a figurative one. But the Lord's grace will be sufficient for them; and the more they shall suffer for His sake, for the Truth's sake, the greater will be their glory and station in the Kingdom.

Who shall be punished for these crimes against the Saints of God? We answer, Babylon; and Babylon signifies what is to-day known as "the Christian world"—a very anomalous term; for the world has no identification with Christianity nor Christianity with the world. The so-called "Christendom" of our day corresponds exactly to the Jewry of Jesus' day. Then Scribes and Pharisees, hypocrites, were banded together with the Sadducees and the Herodians, the worldly and infidel politicians. Their object was the perpetuation of their own institution, regardless of God's arrangement. So here, the civilised world, misnaming itself "Christ's Kingdom," is intent upon the preservation of the great Babylon which it has constructed, and willing to do anything to avoid its foretold destruction.

Hypocrisy the Greatest of All Sins.

Taking into account the persecutions endured by God's saints throughout this Gospel Age, there must be a heavy account on the book of Justice to be settled. Sainly people in and out of all denominations have suffered; and Jesus' words still stand true—namely, that whosoever would give to the least of His followers even a cup of cold water would not fail of reward, and that injury to even the least of these would be punished.

Are we asked what are the special sins of our day? We reply that here, as in Jesus' day, hypocrisy is the greatest of all sins. There were thefts, murders, adulteries, and injustices of various kinds in Jesus' day; yet while denouncing all these in spirit, He practically ignored them all in His denunciations of the hypocrisy of the religious rulers of His time. We believe that His judgment of so-called "Christendom" to-day is the same.

There was a time when the world ignorantly thought that the kings of earth were ruling as part of Christ's Kingdom. There was a time when men really believed that their everlasting destiny was in the hands of the clergy, Protestant and Catholic, and that unless they had the good offices of these in baptism, marriage, funerals, etc., they would be eternally tormented; but that day has passed—a more enlightened day has come.

Our Bible is better understood; the clergy are no longer deceived. They know that the word "Sheol" of the Old Testament and the word "Hades" of the New Testament represent the state or condition of death, into which the whole world goes—good and bad. They know that these words could not represent torture or fire in any sense of the word. They see God's character more clearly; they perceive that the kingdoms of this world are merely political institutions permitted for a time, waiting for the glorious epoch of Messiah's Kingdom to bring in the New Order of things.

These false doctrines of the "dark ages" are bearing a terrible fruitage in the present day. Similarly the teachings of evolution and higher criticism, misrepresenting and blaspheming God's character, are bearing an evil fruitage. Millions of people have been turned away from faith in a God of Love and from faith in the Bible as His Message, by the monstrous blasphemies of the "dark ages," as also by those of modern times which the Adversary is ever alert to supply to the more enlightened minds of the people.

What shall we do, do you ask? We answer: Be honest! Be true! Come out of Babylon. Stand free from all such slandering of the Almighty God and His gracious provisions. Stand for the Bible, the Truth, the God of Love and Wisdom, Justice and Power. "Come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you."

"The Lost Coin."

A collection of poems entitled as above and composed by the author of "The Ten Camels" is now ready for distribution.

It is a very nicely compiled series of poems on the parable 'given by the Lord in Luke 15 : 8, 9, and presents the truth in a very helpful manner.

In booklet form, containing 34 pages and with paper covers, this work is priced at 8d. per copy, post paid; reduction for quantities.

The Passing Hour

Practical wisdom lies in the proper use of time. Such wisdom will be given to him only who realises the awful fugitiveness of the hours of the day. We must think of each hour as of a treasured friend.

What is there in life more awful than when such a one has left us? Regrets, remorse, self-reproaches that we did not use him better, all are in vain. Use, then, each hour as though you loved it, and knowing that never will it meet you again.

Not a moment of this precious companionship will you waste in mere idleness. When you are not actually doing something, at least you will be thinking worthily. Nor are those hours wasted in which recreation refreshes and stimulates the energies which at other times you give to your work.

In play, in work, and in thought let the precious hour have the best, that you can give to it. Thus will its passage leave you poorer indeed for the time that has gone but richer for what it gave you in passing.—"Daily Express."

A Little Light.

'Twas but a little light she bore,
While standing at the open door;
A little light, a feeble spark,
And yet it shone out through the dark
With cheerful ray, and gleamed afar
As brightly as the polar star.

A little light, a gentle hint,
That falls upon the page of print,
May clear the vision, and reveal
The precious treasures doubts conceal,
And guide men to an open door,
Where they new regions may explore.

A little light dispels the gloom
That gathers in the shadowed room,
Where want and sickness find their prey,
And night seems longer than the day,
And hearts with many troubles cope
And feebler grows the spark of hope.

O, sore the need that some must know
While journeying through this vale of woe!
Dismayed, disheartened, gone astray,
Caught in the thickets by the way,
For lack of just a little light
To guide their wandering steps aright.

It may be little we can do
To help another, it is true;
But better is a little spark
Of kindness, when the way is dark,
Than one should walk in paths forbidden
For lack of light we might have given.

To Readers Overseas.

In view of the fact that mails are now uncertain and fail to arrive from time to time our oversea brethren are advised to keep a copy of all particular items mentioned in correspondence, and especially the numbers of Money Orders or Drafts forwarded. This information could then be sent later should acknowledgment of any previous communication not be received from this office within reasonable time.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.
Published by the Berean Bible Institute,
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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 correspondance or in the sermons reported,

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

This Generation . . . These Things Begin to Happen.

"This generation shall not pass till all these things be fulfilled." (Matt. 24: 34.)

THE above words of our Lord, contained in His most wonderful prophecy which covers the whole of chapter 24, are of great importance to God's people living at the present time inasmuch as it is clearly realised by earnest Bible students that we are living at the very close of this dispensation which also means that the culmination of the harvest period is at hand.

The following quotation from Vol. 4, on the words "This generation" gives the true meaning:—"Although the words 'generation' and 'race' may be said to come from a common root or starting point, yet they are not the same; and in Scriptural usage the two words are quite distinct.

"Notice that in the New Testament when the word generation is used in the sense of race or posterity, it is always the Greek *gennema* (as in Matt. 3: 7; 12: 34; 23: 33; Luke 3: 7) or from *genos* (as in 1 Pet. 2: 9). But in the three different records of this prophecy our Lord is credited with using a wholly different Greek word (*genea*) which does not mean race, but has the same significance as our English word generation. Other uses of this Greek word (*genea*) prove that it is not used with the significance of race, but in reference to people living contemporaneously. We cite in proof—Matt. 1: 17; 11: 16; 12:41; 23:36; Luke 11: 50, 51; 16:8; Acts 13: 36; Col. 1:26; Heb. 3: 10."

A further important consideration in regard to our text is the correct understanding of the words, "till all these things be fulfilled." The following statement on this point from "Bible Students Monthly" is enlightening:—"It is generally understood that the word 'fulfilled' should have the same meaning as the words 'accomplished' or 'completed.' But the word used by our Lord does not mean 'come to pass' in the sense of being ended; but 'come to pass' in the sense of beginning to happen, or beginning to take place.

"One Greek scholar and writer says on this word that the Lord concludes this special prophecy of the tribulation by adding, 'Verily I say unto you, this generation shall not pass till all these things begin to take place.' He then explains that the Greek word *genetai* used by our Lord here is a derivative of the Greek *ginomai*, which has a wide variety of meanings, few of which are so definite as the thought in our word 'fulfilled.' He further says, The word is *genetai* from *ginomai* and means, to begin to be, to come to be; and is quite different from *pleroo* which does mean, to fulfil.' In Luke 21: 32, which is the parallel passage, we have the former word 'begin to be,' while in verse 24, we have the latter word 'fulfilled' (referring to the Times of the Gentiles). Professors Young and Strong, in their concordances verify this suggestion regarding *ginomai*. Young shows it to be translated 'be'—(the verb 'to be') 249 times; 'come to pass' 82 times, and many other forms which show a present and not a past fulfilment. Strong says *ginomai* (to cause to be; 'to become') is used with great latitude. He then gives a list of words which include 'arise' 'be assembled; 'be' 'brought to pass,' 'continue' and many more indicative of a present happening. As an instance we may note a form of *genetai* in John 13: 2, which in our Authorised Version is translated 'and supper being ended.' It is quite clear from verses 26-28 that supper was not ended but was only just beginning. The Revised Version renders it 'and during supper.' The Diaglott translates it 'as supper was preparing . . .' What our Lord really meant was, 'This generation shall not pass till all these things begin to happen.' "

With the above thoughts in mind we are the better able to determine the true meaning of our Lord's words in our text. It seems very clear that from verse 15 onward in this 24th chapter of Matthew, the reference is to the harvest period of this Gospel Age. As though to impress the true meaning of verse 15, as a guiding point in this great prophecy, our Lord added the words: "Whoso readeth, let him understand." It was following the Reformation period that "the abomination of desolation, standing in the holy place," was discerned, and the exhortation of verse 16 was understood—"Then, let them that be in Judea (the systems of Christendom generally) flee into the mountains" (to the Kingdom of the Lord). In other words, the harvest work of dividing the wheat from the tares was to proceed (Matt. 13: 30), and the various signs given in the following verses (so that the Lord's true people may clearly discern the presence of Christ as the Chief Reaper) would constitute "all these things" which would "begin to come to pass" within a generation epoch in the close of the age. Just as Matt. 23: 36 refers to the generation living at our Lord's first advent, in the close of the Jewish Age, so our text applies to the generation living at our Lord's second presence, in the close of the Gospel Age.

It is suggested that a "generation" might be reckoned as equivalent to a century (practically the present limit) or one hundred and twenty years, Moses' lifetime and the Scripture limit. (Gen. 6: 3.)

The work of harvest undoubtedly had a beginning in the early part of last century; there was a trimming of lamps and going out to meet the Bridegroom, but not understanding the manner of His return many were disappointed when Christ was not manifest to their natural sight. However, it seems clear that "the days of the Son of Man" had commenced at that early time, but it was not till about 1874, with the completion of the 1335 days of Daniel (Dan. 12: 12) that Christ revealed His presence to the watchers. This truth has been made known to the earnest, watching saints ever since, by the helps provided by the Lord to make clear the signs indicated, and has constituted the basis for what is termed "present truth," dispensational truth. This trumpet sound of truth has surely been gathering together the Lord's elect from the one end of the ecclesiastical heavens to the other, in readiness for the great Kingdom work to follow their exaltation to be with their Lord. (Matt. 24: 31.)

It can be truly said that the generation observing the progress of the harvest work through some considerable part of the last century have also seen “all these things begin to happen,” namely, the great falling away in the systems of religion (the sun and the moon darkened, and the stars falling), the false Christs and false teachings abroad in the world, the budding of the fig tree (the great progress made by the return of the Jews to Palestine) and the intense clouds of trouble that have encircled the world since 1914, and especially in the last few years.

The implication is that “this generation” need not necessarily see “all these things” accomplished or completed, but having seen them “begin to come to pass,” then their fulfilment is sure within a further reasonable period of time, though it will be observed that verse 30 of Matt. 24 when “all the tribes of the earth shall mourn, and they shall see (discern) the Son of Man coming in the clouds of heaven with power and great glory” indicates an advanced stage in the great time of trouble (verse 21) and just prior to the deliverance which will follow for the whole groaning creation. (See Rom. 8: 22, 19.)

The words of Luke 21: 28 agree with the above understanding of our text, as well as being one of the most encouraging and comforting messages from our Lord for His people living in the harvest of the age. “And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.” “God shall help her in the dawning of her morning.” (Psa. 46: 5, Leeser.)

Walking in the Spirit.

(Gal. 5: 16, 17.)

(Contributed.)

THE Apostle here sets forth a great and vital principle, and one which, if faithfully followed, will enable us to overcome our natural, fallen propensities, and become truly Christlike.

What is it to “walk in the spirit”? It is to act always in accordance with the spirit of God, the spirit of Christ, as revealed to us in His Word; to be guided in all that we do, in all our thoughts, by that Word, not merely the letter of it, but by the spirit of it, realising that in His Word we have a revelation of the true character and will of God. It is to seek continually to know, more and more, what is the mind of the Lord—the mind or disposition of Christ—and to live accordingly, striving to keep the Word of God always before us, and by the aid of the holy spirit, to develop more and more in ourselves the fruits of the spirit—the spirit of righteousness, of truth, of peace, of love, of trust in the Lord.

It means living and acting in harmony with our heavenly hopes and aspirations, keeping these always before our minds, bright and clear, and not allowing earthborn clouds to hide them from us or make them grow dim. This is the thought of the Apostle when he says, “Let the word of Christ dwell in you richly,” and “Be ye filled with the spirit.”

In the latter part of our text the Apostle gives the reason why walking in the spirit will exclude the fulfilling of the lusts or desires of the flesh, viz., their mutual contrariety, or opposition to each other. “For the flesh lusteth against the spirit and the spirit against the flesh; and these are contrary the one to the other.” In proportion as our thoughts are occupied with the heavenly things—our heavenly hopes and aspirations, the things of the spirit—we will be mortifying, or putting to death, the fleshly desires and overcoming their influence.

In Eph. 5: 8, the Apostle speaks of those who are under the guidance of the holy spirit, as being “light in the Lord.” The significance of this expression seems to be, that it is only those who are “in the Lord,” who have come into Christ by a full consecration and have enlightenment of His holy spirit, who can see the fleshly evils in their true light, and from the right standpoint.

Selfishness, self-indulgence, and a disregard for the interests of others, is at the root of the fleshly evils. We can only keep their true character clearly before us, however, and be safe from their influence, by continually maintaining and living up to the spirit of our consecration. As soon as that begins to slacken, the safeguards by which the Lord surrounds His faithful ones begin to disappear, and we are left proportionately in danger of being overcome by the fleshly tendencies.

“Ye are light in the Lord,” the Apostle says, “walk therefore as children of light.” By “light” here, the Apostle means truth. The Lord’s people are all begotten by the Word of Truth or light. They were brought into their present relationship with the Lord, as a result of the knowledge of the truth they received from Him—the truth concerning sin, its true character and results, of their own fallen condition, of the Lord Himself and His true character, His holiness, His love, and His provision for redeeming and restoring them from their fallen, sinful condition; and their relationship with Him is maintained by the same means.

They are thus children of the light, the truth. They have the true standard of right and wrong set clearly before them, which they are enabled to understand and appreciate by the aid of the holy spirit. Having this, therefore, clearly before them, the Apostle urges them to conduct themselves in everything in accordance with the knowledge they have received. By so doing, they will not only be growing in holiness themselves, but they will assist others to appreciate and follow after righteousness and true holiness. They will, in this way, become “lights” in the world.

The very purity of their lives will make manifest the surrounding darkness, and be a continual reproof to it. In Rom. 8: 14, the Apostle tells us that “as many as are led by the spirit of God, these are the sons of God.” Only those who are begotten of the spirit are led by the spirit, and only those who are led by the spirit are sons of God, and, as sons of God, members of the New Creation. In the tenth verse of the same chapter he says, “If Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness.” “If Christ be in you (that is, dwelling in you by His spirit) the body is dead, because of sin,” i.e., the body—the human nature—is regarded and treated as dead from the Divine standpoint. God is no longer regarding us and judging us according to the flesh, but according to the spirit,

the mind, the will. Each one coming into Christ, accepting Him as his substitute, is regarded as having suffered the penalty of sin—death. As a human being he is reckoned dead, but alive as a New Creature, begotten of the spirit of God.

“But the spirit is life, because of righteousness.” That is, because the spirit, or mind, or will is in harmony with God, from the Divine standpoint it is regarded as alive, and the individual is judged according to that, and not according to the flesh. One has said, In the case of these New Creatures in Christ, from the Divine standpoint the body is treated as dead, but the spirit, or mind, is treated as alive. It is the New Creature which God recognises, to which He purposes to give a new spirit body in due time, in the first resurrection.

“It is necessary that this thought be clearly fixed in our minds, in order that we may continually realise our place toward God, and His favour and sympathy toward us in Christ. If we lose sight of the fact that God regards us from the standpoint of the will, if we get to thinking of ourselves and God’s estimate of us as according to the flesh, we are sure to get proportionately into darkness and discouragement. But let us not forget, on the other hand, that the spirit or will is counted alive because of its righteousness, because it is in harmony with God. Let us, therefore, never be slack in respect of the will, or intention governing the conduct of our lives, but remember that any laxity will mean the proportionate loss of spiritual life. To will right is always possible to us, and nothing less than an absolutely loyal will could be acceptable to God in Christ.”

It is only as we come into Christ by a full consecration, that we have His merit imputed to us, and that the body is reckoned dead. The consecration must be a real one, too. In other words, the spirit of Christ must dwell in us; it must have become our spirit, a spirit of absolute loyalty to God and His will. If the worldly spirit, or a spirit of selfwill, or selfishness, is dwelling in us, we are not in Christ, and the body is not reckoned dead because of sin; in other words, the merit of Christ is not imputed to us, and we are regarded as still in the flesh, from the Divine standpoint. “But if the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also make alive your mortal bodies by His spirit that dwelleth in you.”

The spirit of God, and the spirit of Christ, are here regarded as one, as we see from verse 9, where the Apostle says, “Ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you, but if any man have not the spirit of Christ, he is none of His.” It is the holy spirit of God (which is also the spirit of Christ) actively operating in us who have come into Christ, that the Apostle speaks of here. If the holy spirit of God, which we have received, is not hindered by our “minding” or following, or desiring earthly things—the gratification of our natural, fleshly desires—that holy spirit will so work in us, so influence us, as to lead us, urge us indeed to use our mortal bodies, and all their powers, in the service of God.

The Apostle shows here that it is the power of God working in us, and not our own mere strength of purpose and desire, that makes us active in His service. Without the aid of His holy spirit we could neither desire nor will strongly enough to overcome the flesh and its desires, so, that our only aim will be to serve the heavenly Father—to walk in the narrow way of self-sacrifice continually even till death.

The power which God exerted in raising the Lord Jesus out of death is compared by the Apostle with the power which He will exert on our behalf, if we maintain our attitude of full consecration to Him, to enable us to serve Him faithfully, and, as New Creatures, to overcome and keep the flesh under, and make us active and energetic in the service of righteousness.

When the Apostle says, “The flesh lusteth against the spirit and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would,” he is speaking to those who have become New Creatures in Christ, to whom old things have passed away, and all things have become new.

These are represented as being begotten of the spirit, and therefore, to be in reality spirit beings who will be changed in the resurrection; spirit beings who have, so to speak, not yet been completed. But the New Creature has only the flesh in which to operate at the present time. But God expects him to manifest his loyalty to Him, and to demonstrate his worthiness of being raised to perfection of the spirit in the first resurrection.

The Apostle says that these New Creatures must expect to find a conflict going on—the spirit lusting or earnestly desiring against the flesh, and the flesh against the spirit, the new spirit, the mind of Christ begotten in them. The New Creature strongly desires to be loyal to God, and to do His will, the flesh strongly desires against all this. These two spirits are in opposition—in antagonism to each other. The flesh desires to serve itself, earthly objects, earthly aims. The New Creature desires to set its affections on the heavenly things, and to sacrifice the earthly interests, and aims, and prospects, to live as a spirit being sojourning only in the flesh, to live no longer as a human being with earthly interests. Whatever serves the one interest, is in conflict with the other interest. If we, as New Creatures, live after, or in accordance with the desires of the flesh, if we renounce, or fail to fulfil, our covenant of sacrifice, we will die, but if we mortify or kill the deeds of the flesh and give them up wholly in order to fulfil those of the spirit, we shall live, we shall have everlasting life.

In the case of our Lord Jesus, although He was holy, harmless and undefiled, there was such a conflict, the earthly interests drawing one way, and the heavenly interests another. These were all pure and perfect desires, yet as a New Creature, begotten of the holy spirit, He was obliged to overcome them. We recall our Lord’s words very near the conclusion of His ministry: “I have a baptism to be baptised with, and how am I straitened till it be accomplished.” The conflict was going on, but the Lord’s spirit was firm, and He was obedient to the terms of His sacrifice. Being perfect, He could do the things that He would—He did them and won the great victory. In our case the matter is different. We are by nature fallen. Our earthly appetites and tastes are depraved. All of us are more or less imperfect, some more depraved than others.

Our flesh is depraved; we cannot do fully the things that we desire to do as New Creatures. We therefore need the merit of Christ to assist us; hence the Apostle tells us that every time we have done wrong, we should acknowledge the error, and go to the throne of heavenly grace to obtain 'mercy and find help for future needs. Thus we show to God the loyalty of our hearts. All those having Christ's mind or disposition are hampered by the weaknesses of the flesh, the fallen flesh; but they have an Advocate to whom they may go and have these weaknesses of the fallen flesh compensated for.

Under the inspiring influences of God's promises and the message of the Gospel, we have been received by our great Advocate as members of His Body—as New Creatures in Christ, begotten of the holy spirit. As New Creatures, we are expected to go forward step by step, continually fighting against the snares of Satan, and the earthly tendencies of our fleshly nature. This is the Christian's life—the battle the Apostle speaks of. The two influences—the flesh and the spirit—are contrary, hence the conflict. There is no need to go outside and battle with others; there is plenty to do within. In due time by the power of the first resurrection, we will lose the old body altogether, and will be clothed upon with immortality. If we are "faithful unto death," we shall be like our Lord and Head; we shall see Him as He is and share His glory. Then, and only then, will the conflict cease.

Numerous incentives to faithfulness in submitting ourselves to the leading of the spirit have been provided by our heavenly Father. Great and precious promises with reference to the present life—assurances of His care, of His loving interest in, and concern for all that affects our interests as New Creatures. He assures us that "like as a father pities his children, (and cares for them) so the Lord pities and cares for those that fear Him." That "He will never leave or forsake them." That they are continually being guarded by the power of God through faith, from the evils which surround them, so that they may ultimately receive the salvation—the great salvation to the glory and perfection of the Divine nature which He has provided for them.

To this end He has opened up to us a wonderful knowledge of Himself and of His purposes. In 2 Pet. 1: 2, the Apostle refers to this and to the rich blessings which come to those who receive this knowledge into honest and obedient hearts. He says, "Grace and peace be multiplied unto you through the knowledge of God and of Jesus Christ our Lord." This is an expression of the Apostle's desire that through the intimate knowledge of God, gained through a study of His Word (backed up by obedience to it, without which the mere knowledge would be useless) the Lord's people might receive the favour of God more and more, and the peace of God which passes all mere human understanding and can only be possessed by those who trust in Him fully, and have committed themselves and all of their concerns—spiritual and temporal—fully to His keeping. These will grow or be "multiplied" in proportion as their practical knowledge of Him increases, as our Lord Himself said, "This is eternal life that they might know Thee, the only true God and Jesus Christ whom Thou hast sent" (and has revealed the Father fully to them).

Our strength, our ability to become overcomers is derived from a knowledge of God's character and plans, and of the conditions upon which we may share in them. Further on the Apostle refers to the bountiful provision God has made of all things that are needful to our attainment of the spiritual life, and Godlikeness of character to which we have been called and which it is His desire that we should possess.

The Apostle reminds us of the exceeding great and precious promises God has given us, and declares that it is by means of these that we are to escape the corruption that is prevalent throughout the world and become partakers of the Divine nature. These promises which relate to the high-calling of God in Christ Jesus include the promise of forgiveness through the merit of Christ; the opportunity to attain to immortality, the Divine nature and joint-heirship with Christ and the provision of the necessary aid to enable us to attain to it; the promise of strength, comfort and support in trial; of a glorious resurrection; and of unending fellowship with Himself, and the Lord Jesus, and the perfected saints.

In view of the greatness and glory of the objects promised, they are in fact exceedingly precious. Or if we look at their influence upon us now, in supporting and strengthening, and encouraging us, and assisting us to overcome our present weaknesses, and the hope with which they inspire us, they are exceedingly precious. The things which God has promised to His faithful children, in connection with their "high calling" are such that they attract their minds away from the trifles and delusions which captivate and often frenzy the minds of mankind in general. There are higher joys, higher ambitions, far greater riches, and a heavenly and eternal kingdom. The ambitions inspired by these heavenly promises are holy ambitions, full of mercy and good fruits, and operate along the lines of love, while the operations of the earthly ambitions are along the lines of selfishness. Faith in God's promises to the Church, is the great incentive to the call and its requirements as the Apostle says (Rom. 8: 24, 25): "We are saved by hope" (hope based on faith in these great and precious promises of God). They are encouraged to faithfulness to the conditions of their covenant with the Lord, and thus receive the reward, becoming partakers of the Divine nature in the resurrection.

The great and precious promises of God, relating to the high calling to joint-heirship with Christ and participation in the Divine nature, are conditional, and it is faith in these promises which makes obedience to the conditions attached to them possible.

There are other precious promises also—promises of all-needed grace to help us in our journey heavenward, and faith in these promises also, enables us to take advantage of the proffered help, and by this means to attain to the goal—the blessed condition of character-likeness to Christ, towards which we are running.

God's design in calling His people out of the world, and giving them His great promises, is that they might become free from the prevailing selfishness and sin—that they might "walk in newness of life"; that they should develop the spirit of love; that they should learn to do to others as they would that others should do to them; that they should no longer bring forth fruit (leading) unto death, but unto God.

By having their minds, their hopes, centred in the promises of God, and making these their sole aim, they are lifted above the selfish desires and ambitions which are at the root of the evil—the corruption that is in the world.

“If we were raised with Christ, seek the things which are above where Christ is seated at the right hand of God. Set your affections on things above, not on things on the earth, for ye died (to these things) and your life (begun now, as New Creatures, and to be completed in the resurrection) is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with Him in glory.” “We all with unveiled face beholding as in a mirror the glory of the Lord, are changed into the same image, from glory to glory, as by the spirit of the Lord.” “For which cause we faint not, for though our outward man is perishing, our inward man is being renewed day by day . . . while we look not at the things that are seen but at things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.”

Bible Study Meetings.

Melbourne.—Excelsior House (3rd Floor), 17 Elizabeth Street.—Sundays, 3 p.m. and 6 p.m. Wednesdays, 7.45 p.m., as arranged, usually at 19 Ermington Place, Kew.

Adelaide.—R.A.O.B. Hall, 48 Flinders Street, (near Gawler place), Sundays, 3 p.m. and 6.30 p.m.; Wednesdays, 7.30 p.m.

Perth.—Druid’s Chambers, 459 Hay Street East.—Sundays, 3.30 p.m. and 6.15 p.m.

Sydney.—Child Study Rooms, 75 Liverpool Street—Sunday 3.30 p.m. and 6 p.m.

Consecration.

“Consecration is not a religiously selfish thing. If it sinks into that it ceases to be consecration. We want our lives ‘kept’ not that we may feel happy and be saved the distress consequent on wandering and get the power with God and man and other privileges linked with it. We shall have all this because the lower is included in the higher; but our true aim, if the love of Christ constraineth us, will be far beyond this. Not for ‘me’ at all, but ‘for Jesus’; not for my safety, but for His glory; not for my comfort, but for His joy; not that I may find rest, but that ‘He may see of the travail of His soul and be satisfied.’ Yes, for Him I want to be kept; kept for His sake; kept for His use; kept to be His witness; kept for His joy; kept for Him that in me He might show forth some tiny sparkle of His light and beauty; kept to do His will and His work in His own way; kept, it may be, to suffer for His sake; kept for Him that He may do just what seemeth Him good with me; kept so that no other lord shall have any more dominion over me, but that Jesus shall have all there is to have; little enough, indeed, but not divided nor diminished by any other claim. Is not this, to you who love the Lord, is not this worth living for, worth trusting for?”—F. R. Havergal.

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“God and Reason,” originally produced by our U.S.A. brethren, has now been printed in our office to supply local needs. In paper covers, 64 pages, this booklet is very helpful for general witness work. Single copies 5d., two for 9d., or 4/3 per doz., post paid. Special rates for quantities without postage.

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A new supply of this little book for children is now on hand. It is nicely illustrated, and conveys the truth of God’s Plan of the Ages in an interesting manner. Containing 30 pages, it is a nice addition to the larger book, “The Ten Camels.” With bright paper covers, title in gold, at 1/- per copy, and special rates for quantities.

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“Some of the Parables” is well known to most of our readers. Containing 90 pages in explanation of a number of our Lord’s parables and an article on “What Shall be the Sign of Thy Presence and of the End of the World?” it is a most useful booklet on these subjects.

The above booklets are supplied at 10d., the two; and three copies of each for 2/3, post paid.

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Contradictions.

(Hebrews 12: 3. Convention Address.)

THE meaning of contradiction is, to speak against, to dispute, refuse, disobey, gainsay, to deny what has been stated. Although contradiction begins in this manner, in speaking against, it does not finish there but is often followed by action. Contradiction exists because there are in operation two great principles, truth and error, good and evil. This implies that freedom of will, freedom of choice, is given by the Creator to intelligent, responsible beings.

The first contradiction that is recorded is given in Genesis 3. A command was given by the Creator to the first human pair, the disobedience of which would bring death upon them. The serpent contradicted, saying that they would not surely die by partaking of the forbidden fruit, and as usual this was followed by an argument; yes, an argument that Satan still finds very useful, even to-day. In substance he said, "You will become more enlightened, you will be able to discern more clearly things that you do not know now; you will have advanced light which the Lord does not want you to have; so why wait, eat the fruit and see for yourself."

Standing at the end of the age as we are and looking back over the world's history, how appalling have been the results of hearkening to that first contradiction. There, the seeds of doubt were sown in the minds of the unsuspecting. Let us not question, therefore, the goodness and wisdom of God in withholding certain knowledge from us, even though we are living at the very end of the harvest of this age; it is better to wait for His time and way.

Many plain and essential truths and commands for our day are being contradicted and this opposition originates from the same source as of old. The same delusions of so-called higher wisdom or advanced light have come right within the circle of those enlightened with present truth and if these delusions were accepted it would mean in practice hiding our light and accepting worldly wisdom and disobedience to God-given commands.

The prevalence of evil, sin, death, selfishness, hatred and oppression seem to be all a contradiction that there is a Supreme Being—a God who is just, loving, wise and powerful. But He can afford to wait even though disorders and selfishness are continually on the increase. He is in no hurry to clear the misrepresentation of His name and character. He can take contradictions, for He knows in due time that evil will work out His eternal purpose and all creatures shall yet praise His name for His wisdom and patience and long-suffering during the disorder that now prevails in one sphere of His great dominion.

When we consider the length of time God has been contradicted and how long-suffering He has been, as shown in Noah's day (1 Pet. 3: 20), with Israel (Rom. 10: 21), and with the evil world (2 Pet. 3: 9), what a restraining effect it should have upon us when we are contradicted or misrepresented. Naturally, no one likes to be contradicted, but it is good that we should be some times. We cannot wait to be quiet; we want to explain and keep on explaining away, we try to show we are in the right, or we excuse ourselves and perhaps accuse others or something else. We find it hard to be resigned to contradictions. It takes some time and experience in the School of Christ to learn that we too have consecrated our reputation even as Christ did. Therefore, "consider Him who endured such contradictions of sinners against Himself." The lesson of receiving contradictions can be learned by us.

The cause of the first contradiction was ambition, pride, envy and selfishness. Satan became envious of the praise and worship given to Jehovah by all the heavenly hosts. He desired the leadership and became ambitious and has by all sorts of false teachings contradicted and misrepresented the character and plan of God to direct attention to himself.

The contradictions of the pure gospel arose from the same source, prompted by the spirit of envy and a desire to have a following. We read in Acts 13: 43-46 where Paul and Barnabus were greatly blessed in their efforts in preaching the gospel. Almost the whole city of Antioch came together to hear the Word of the Lord, but some of the Jews, who also claimed to be teachers, seeing the crowds attracted were filled with envy and contradicted the things spoken of by Paul—contradiction and envy go together; they are twins.

Within the Church itself, the Apostle Paul told the Ephesian elders, "men shall arise speaking perverse, or distorted things." Why? Because of selfish ambition and envy, "to draw away disciples after them." Acts 20: 30. Our Lord was contradicted for the same reasons. All His claims, teachings and good works were contradicted by the religious

teachers of His day.

But what use are contradictions, seeing God has allowed them from the beginning? They serve a double purpose, as tests. They test those who have a perverse mind, by allowing them to give a demonstration as to what lengths they will go in opposing the truth and its servants. As the Apostle says, "They judge themselves unworthy of everlasting life." Then, contradictions test those who are pure-minded. They are allowed to demonstrate how, and in what spirit, they will receive contradictions. "For it is necessary that there should be factions among you, that the approved ones may become manifest among you." (1 Cor. 11: 19.)

God said to Satan, "Hast thou considered my servant, Job." Satan answered, "Let me oppose him and destroy his possessions and he will curse thee." But later we are referred to Job as a worthy example of patience, whom we should consider as to how he received the contradictions of Satan. (James 5: 11.)

Contradictory things are spoken against the truth and its servants, distorted things are said, little twists are given to Scripture to give the hearer the impression of superior wisdom and enlightenment and therefore as having been more favoured of God, and the unsuspecting are deceived thereby.

Contradiction or opposition to truth, although evil in itself, yet serves a good purpose. We need to learn that opposition is not necessarily an injurious thing to the Lord's cause, for it arouses inquiring minds, stirs them up to investigation and by searching and study, the truth often stands out more clearly in contrast to the error, and thus the opposers are put to shame and sometimes converted. (Titus 1: 9.) The Lord has said that He would make opposers come and worship before the feet of His saints, and would convince them of His love for them. (Rev. 3: 9.)

I think it is safe to say that the most dangerous condition is the stagnant one—the lukewarm spirit. Oppositions, contradictions, persecutions, false doctrines, all are useful in that they arouse the true soldier of the Cross, who defies any and all contradictions of the glorious gospel. As already mentioned, the contradictions against Paul and Barnabus did not hinder the spread of the gospel, but increased it; although forced from Antioch, they carried the message into other regions.

In our own Christian life, contradiction plays an important part in our development. We have contradictions right within us. This is true only of the Christian. The worldly-minded do not contend with these contradictions, for they slide along the natural course, the line of least resistance; their minds are subject to a law of gravitation. The consecrated are called to resist this law of gravitation to earthly things. They take the narrow, upward way to life; they sail against the tide, against the wind, against the storm. They may be compared to a kite. You know that you cannot fly a kite unless there is a strong, steady wind blowing against it. So, you cannot ascend into the invisible, spiritual atmosphere without opposition; like the kite, the stronger the opposition the higher it goes. "Blest be the tempest, kind the storm that drives me nearer home."

Then you must have a cord to hold your kite, and unless the Lord holds those who are His they would surely be lost in the power of the opposing forces. Although these oppositions and contradictions during the Church's history have been severe, yet the Lord holds those who are His, and nothing shall pluck them out of His hand, is the promise.

Then again, a kite must be properly balanced, otherwise it will soar up suddenly and then dive down on its head. So with us, knowledge alone puffs up, and unless there is corresponding grace to balance we will also surely come down—but don't forget that it wasn't the cord that broke. Leave it to the Lord, He knows how to properly balance His "kites" until they rise and are fixed motionless in the spiritual heights, as in the language of the prophet, "My heart is fixed, O God; my heart is fixed." (Psa. 57: 7) Yes, even amid the contradiction of sinners.

The prophet Isaiah (40:31) represents the spiritual life which comes to those who wait on the Lord as borne aloft, as on the wings of eagles, i.e., the wings of faith and love. A poet has said also, "Bid my soul on soaring wings, ascend into a purer clime." A certain amount of opposition is therefore a great help to a Christian. A head wind is often better than no wind at all.

A yacht cannot sail without wind, neither must it wait for a favouring gale, but it can equally sail against the gale, for it is not the gale but the set of the sail that determines the direction. So in every circumstance in our Christian life, let us set our sails right—set the mind to the goal in view. "Set your affections on things above." "Let this mind be in you which was also in Christ Jesus." We need not therefore be alarmed or discouraged because of contradictions and oppositions. "He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap," says the prophet. The wind and the clouds, the contrary weather, do not hinder the farmer from completing his task.

As already mentioned, we have contradictions right within us,—"For the flesh desires contrary to the spirit and the spirit contrary to the flesh for these are opposed to each other, so that you do not perform the things which you would." (Gal. 5: 17, Diag.) Between these contending principles within us there is no harmony; the natural and spiritual desires are sworn enemies to each other. They produce a painful controversy in the mind, but if we walk in the spirit, if we allow the influence of God's spirit into our hearts it will restrain the old carnal, selfish habits of the human nature, so that we do not submit to its desires as we used to do. Therefore, under all conditions and circumstances allow not the contradictions but the will of God to determine your course through life here.

British Israel Booklet.

A very helpful booklet on the above subject, written by an Israelite, is now ready for distribution. All interested in this matter should enquire for this clear explanation of the whole subject.

”Are there not Twelve Hours in the Day”

(A Study in John 11: 9.)

AS the life of Jesus was drawing to its close the increasingly ferocious hostility of the Jewish authorities caused Him to withdraw Himself from Jerusalem and its environment on several occasions.

This seems to have been necessary because His utterances became more challengingly emphatic, and His works more startlingly miraculous. By reason of this greater emphasis, Jesus drew the attention of the common people more definitely to Himself, but at the same time it fed the ‘flames of anger and malice which for some time had smouldered in the hearts of the rulers.

One of His startling miracles at this time was the bestowment of sight upon the “man born blind.” To supplement this gracious act Jesus uttered the parable of the shepherd and his sheep. For daring to defend the character of his benefactor the once blind man was “put out of the synagogue” by the infuriated rulers. They thus cut him off, as they thought, from the hopes of Israel. To show the people the true character of the Pharisees and rulers, Jesus told them, illustratively, of an occurrence which had happened many times in their midst. False hireling shepherds “whose own the sheep are not,” had failed to preserve and keep the flock from danger, while a true owner-shepherd would risk his own life rather than that of his flock. Both the people and the Pharisees saw at once the point of Jesus’ story.

The Pharisees had cast out of the fold one of the sheep of Israel. They cared not what became of him. Jesus, by kindly act and forceful word, had found the wandering sheep, and gave him sight deeper than fleshly sight. The Pharisees cared more for Sabbath-day formalism than for the poor man’s eyes. Jesus thought more of the stricken man’s sufferings than of their Sabbath-day restrictions. It called not for deep insight, therefore, to understand which was hireling and which was shepherd. This was a daring challenge to make against the self-perpetuating rulers in Israel, and so incensed them that they “took up stones again to stone him.” (John 10: 31.)

But inasmuch as His time was not yet come, the hostile Jews could not take and destroy Jesus, however much they ‘desired so to do. “He escaped out of their hand, and went away again beyond Jordan” to Bethabara.

While dwelling there, a messenger arrived with the tidings that Lazarus (whom Jesus dearly loved) was sick, and that his grief-stricken sisters would greatly appreciate the presence of their beloved Master and Friend. Instead of proceeding immediately to the succour and comfort of the sorrowing household, Jesus remained, for reasons best known to Himself, in Bethabara for two whole days. During this period Lazarus died. Towards the end of the second day Jesus came to know, by some means, that Lazarus was dead; but, strange to say, not until He knew this did Jesus take steps to go to Bethany. When, however, the knowledge had come, Jesus proposed to His disciples that they should accompany Him to the home of the bereaved friends. “Let us go into Judea again,” said the Master. “Oh, Master,” the disciples replied, “it is only recently that the Jews sought to stone Thee. Wilt Thou go to Jerusalem again so soon? Wilt Thou openly put Thy life and person in danger by such a step?” Instantly Jesus made reply, “Are there not twelve hours in the day? If any man walk in the day he stumbleth not. . . .” How strange an answer to make to their solicitous reply. What did Jesus mean by these words?

To realise their meaning, let the words first be considered carefully in relation to Jesus’ experiences before, during, and after this incident, and it will be seen that this strange answer has an application to the Master Himself. A slight change of wording may bring out its intended meaning, and show how fearless Jesus was, when the Will of God called Him to service. “Are there not twelve hours in MY day If I walk and work in the day I cannot stumble and fall. Can the Jews deprive Me of so little as a single moment from that full day? If My Father bids Me go again to Jerusalem to perform another challenging work among that hostile people, can any man interfere with Me till My work is done?”

Jesus knew He had a “day” during which He must work the works of His Father, and in that “day” He could not be thwarted; but He also knew that a night would come when He could no longer work and in which He would fall to His enemies’ wrath (John 9: 4). But till that “day” was fully run, until His work was completely done no power on earth could interfere to put His life in danger. Until His “twelve” full hours were spent His life was sacrosanct, and could not be extinguished. Adopting an unknown writer’s forceful phrase, Jesus was “immortal till His work was done.” . . . What lessons can we draw from this scrap of Jesus’ history and from this cryptic statement from His lips?

In these troubled days amid the perils of our modern world, it were well for each child of God to ponder these singular but confident words of our beloved Lord, for as Jesus “was” in His eventful day so is each consecrated believer in our tumultuous day. Every follower who is “in Christ” may claim and enjoy the same privileges before God which our dear Lord possessed. Every promise and assurance which God gave to Jesus (compare Isa. 49: 8 with 2 Cor. 6: 2) may be claimed by Jesus’ associates as his or her very own. Each child of God has his or her own “day” for his or her own “work”—a full complete “twelve hours” with which no foe can interfere. In face of peril or danger, be the source thereof what it may, each consecrated follower of the worthy Lamb may say, “Are there not twelve hours to my day?”

It will greatly contribute to the peace of heart for every one who loves the Lord to realise that his “times” are in the Lord’s hands, and in His hands alone, and that no man nor confederation of men, even with the world’s deadliest forces at their command, can shorten or interfere with their little “day.” This is a part of God’s “care” which He reserves to His very own control. “He careth for you” is no empty phrase. God has set “twelve hours” to every believer’s “day” according as his “work” shall be, and no one who is “against us” can alter its length, though they marshall all the forces and furies of creation to their aid. The Lord God orders all the steps of a good man, from the beginning of his pilgrimage to its end.

But due recognition of this tremendous truth should not dispose any child of God to rash or careless procedure at

any time, least of all in these perilous days. Although Jesus knew there were “twelve hours” to His day, He did not presume upon His Father’s providential care. He withdrew from the place of danger and went into a safer place. He did not unduly hazard His life nor fly into the face of danger. He performed one great work which raised a storm of passion and hatred, then quietly withdrew to allow the storm to subside. But when another challenging “sign” was due to be given He hesitated not to go back to the danger zone, knowing that the doing of His Father’s “work” would ensure to Him His Almighty Father’s protection and care.

One lesson is: God keeps and protects those who have God’s work to do. That is a truth we must keep in mind to-day, when death may meet us at any street-corner. God has never guaranteed His saints unconditionally against calamities and violence, even in ordinary times. Those who lived the life of faith, even back to pre-Christian days, were always subject to the risks of human passion and bigotry, and many, of whom neither the Jewish Age nor the Gospel Age have been worthy, closed their eyes for the last time amid scenes of violence and bloodshed; but not before their allotted work was done. God kept them all until their little “day” was done. There were “twelve hours to each little day” and so it is to-day. God will keep His workmen here, and hedge them round with providential care until their work for Him is done. No opposing foe can interfere with God’s work, and if the doing of God’s work requires the presence of God’s workmen here, then Omnipotence can challenge every foe and control the fierce fury of both mob and fire.

When Jesus’ work was done, God took the hedge away, and left Him to the dark forces of hate and sin. When His “day” of work was ended, the night closed round Him, and what could not befall Him in the “day” befell Him when its “twelve hours” were run. But Gethsemane was the prelude to Easter morn and Olivet, and God’s “right hand.” The “day’s” work done, the Messianic Workman went Home to enjoy His Father’s smile.

If, to-day, God’s allotted work for His Church is done, then the time has come for His workmen to go Home. God is under no promise or obligation to keep them here when the “twelve hours” are run. From the moment of full surrender their only reason for remaining here is to do God’s work, in God’s own way. His great consideration is the outworking of His Plan, and as each stage arrives at its conclusion the workmen are removed and another stage, with other men, then occupies the scene. If then, the Church’s work is not yet done, then it is God’s responsibility to keep His workmen here. And though the whole world becomes a howling mob, hurling destruction from the skies like torrential rain, the Hand of God can shield His child and keep him safe until the clock of Providence chimes the hour.

Let every child of God take courage then, and know within his heart of hearts that till his (or her) clock strikes “twelve,” no weapon that is formed against him can reach its mark—he (or she) “is immortal till their work is done.” —(From “Bible Students’ Monthly,” England.)

PEOPLES PAPER AND HERALD OF CHRIST’S KINGDOM.

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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.

Berean Bible Institute.

THE end of the month of April marks the completion of another year’s work for the Berean Bible Institute. It has been with thankfulness to the Lord and a deep realisation of His providential overruling and blessing that the efforts have been undertaken together with those brethren who have so willingly assisted in various ways in the Lord’s work.

An article appearing in last February’s “People’s Paper” outlined the work of our Institute in a general way, so this report will be confined to some details and including the Tract Fund Account for the twelve months.

The monthly “People’s Paper and Herald of Christ’s Kingdom” has again provided the main means of contact with the brethren and interested generally, and, as in past years, it is encouraging to hear that its visits are appreciated, as indicated by the many reports to hand referring to the help and comfort received from its pages. Many of the articles appearing in the “Paper” are contributed by various brethren, and the assistance in this way is much appreciated and enables the co-operative efforts to be used in the interest of our readers.

The number of subscriptions to “People’s Paper” over the past year has been well maintained, but most of our friends are aware that much of the expense of our monthly journal has to be made up from the Tract Fund. Additional subscribers would assist in the production of the “Paper,” and it is helpful to have the assistance of some of our readers who forward subscriptions to be entered for those who are unable to pay, as also of those who receive extra copies each month and pass them out to likely subscribers. Three months’ free issues of “People’s Paper” are also sent to all addresses received, and all readers are invited to submit names and addresses of likely persons who may be helped with the “Paper.” Those on the free list for “People’s Paper” may feel assured that this service is gladly rendered and is made possible by the general Tract Fund; all that is necessary is to send word once a year renewing the request to receive the “Paper” free.

The quantity of books and booklets despatched has compared very well with former years, and many reports are to hand of the help being received from the Bible Studies. During the year an improved edition of “The Bible Teachings on the Covenants, Mediator, Ransom, Sin-Offering, Atonement,” was completed, and this book is appreciated by our brethren overseas as well as locally. A number of booklets has also been produced, some being reprints, supplies of which have been forwarded to meet all needs. Once again the study, “Foregleams of the Golden Age,” has proved its

value, and this book is highly recommended both for general use by the brethren and for beginners in the Christian way, as also is "The Divine Plan of the Ages," which is a well-known Bible key. A supply of the last named book, in handy pocket size, has been received from U.S.A. recently.

All who can use the books to advantage in small or larger quantities are invited to co-operate in the work of extending the message while there is still opportunity in this harvest time. Special prices are arranged for any entering the colporteur work, and the wide range of suitable books and booklets provides good scope for this service which can be undertaken part time or more extensively.

In the witnessing work, the four main methods have been continued, namely, tract distribution, newspaper coupons, Kingdom Cards and Consolation Cards. Results from each of these forms of witness have been obtained by enquiries for literature, and there is good reason to believe that much good has been done by each of the methods used. From over 200 new enquiries a nice number are appreciating the truths of God's Word and are in constant touch with the Institute. While not overlooking the necessity of assisting and comforting the brethren as one of the chief works of the Lord's people, the efforts of those engaged in the witness work are no doubt well pleasing to the Lord, and result in blessings upon themselves as well as upon those who are served. Most enquiries have been received from the newspaper coupons, next in number from the Consolation Cards, Kingdom Cards, and tracts, in that order, but it does not follow that greater lasting results are achieved from the first mentioned method, for the finding of the truly interested is accomplished by each method at different times and under varied circumstances. It is for each of the brethren to determine how they may best engage in sending forth the light of God's Word, and then praying for the Lord to bless and give the increase as He sees good.

For the benefit of any new friends, it is well to state, that the Kingdom Cards are for general use, while the Consolation Cards are for forwarding direct to the bereaved only, and both invite the recipients to send for free literature, which is supplied on appropriate topics by the Institute. These Cards are sent free to all who will undertake to place them where good may be done, as also are supplies of tracts on various subjects suitable for our day. All who have a talent of time are exhorted to make use of it in the service of the Lord, for it is surely a very great privilege to have this opportunity in the remaining days of the harvest time. The expense of the Cards and tracts is covered by the Tract Fund, as also all the literature sent to enquirers, including at least three months' issues of "People's Paper."

With the calls on the Tract Fund from the various branches of the work it has not been possible to use the newspaper coupons direct from this office throughout the past year, but some Classes have entered into this work, and it is undoubtedly one of the best means of reaching those who are seeking for the message of hope and consolation in these times of distress world-wide. Other Classes and individual brethren may like to take up this form of service, and all are invited to send for particulars of coupons already used to advantage. Now that there are some restrictions on the use of printing paper, it is felt that direct enquiries for the literature from the coupons, and Kingdom and Consolation Cards, is likely to accomplish as much without distributing tracts wholesale. By placing tracts judiciously sufficient will be available for all needs, and the Kingdom Cards could be used freely.

The amount of correspondence received at some periods has made early reply impossible, but it is hoped that all readers will understand any delays. All your communications are gladly received, and we shall hope to hear from some friends more often than in the past. It is encouraging to realise that the prayers of the brethren are offered on our account for the Lord's guidance and blessing on the work, and a continuance of same is humbly requested that God's will may be done and His name glorified in the days ahead. Our brethren everywhere are also remembered before the heavenly throne of grace for the Lord's blessing and keeping in these evil days.

In submitting the Tract Fund Account our brethren will realise that the amount of work is guided by the means available under the Lord's providence. The donations, no doubt, indicate much sacrifice on the part of those who have talents in this way and desire to use them faithfully in the service of the truth; all is received voluntarily, as unto the Lord, and the expenditure has been undertaken as seemed best in the interest of the Lord's people and His cause generally.

Throughout the year many of our brethren have suffered for their faith in the Lord, in addition to the general afflictions that come as a result of such terrible destruction of human life and property, and as we see the "night" settling down over more and more of the countries of Europe, our hearts surely go out in sympathy for all going through the severe trials of faith, and our prayers are offered especially on their behalf, that they may prove victorious by the Lord's grace and strength. How favoured are all who are sheltering under the shadow of the Almighty in such experiences, and yet these are the only ones on trial for life at this time, and so need all the sustaining possible that they fail not. It is surely a great privilege for all members in Christ to hear up their fellow-brethren before the throne of grace, as well as in any other ways possible. The words of Christ have special weight at this time—"And when these things (pertaining to the passing of the present order) begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." (Luke 21: 28.)

It is well to remember that the Lord's work is not prematurely hindered in any way, in any country. If the preaching of the Gospel becomes impossible, we may be sure that His work in that way is completed, and apparently the words of Paul in Eph. 6: 13—"Having done all, to stand"—are particularly applicable to some of the Lord's people in Europe to-day. In course of time, no doubt, the same state will be reached in every land, and the full verse from which the above words are quoted is commended to all the dear brethren in this and other lands who are still enjoying the opportunities and privileges of Christian Fellowship and service.—"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."

"The grace of our Lord Jesus Christ be with you all."

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By Free Books and Booklets	3	17	0
„ Kingdom and Consolation Cards ..	7	5	1
„ Handbills, etc., for Public Meetings	4	12	6
„ Free Tracts and Deficiency “People’s Paper”	67	6	0
„ Assistance to a Brother in Need ..	1	0	0
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Tabernacles of the Most High.

(Convention Address)

“How amiable are thy tabernacles, O Lord of Hosts !” —Psalm 84:1

(A good deal of the address which I have prepared for you tonight is due to Brother Hoskins, one of the best writers of our day, whose lovely articles of late have made such -an impression on me.)

IT is evident from this verse that the Psalmist was guided by the spirit of the Lord in his choice of the figures used in this Psalm and we might say this of all the Psalms,

Although the ancient people learned many lessons of comfort and guidance when obedient to their covenant, nevertheless, being naturally minded they did not perceive the deep spiritual truths and instructions due to be revealed to the saints of this our day.

Our text affords a singular example of what the Apostle Paul wrote to the Corinthians concerning the deep things of God; and these things are deep, not in the sense that they require a super mind or education to understand them. Oh, no! But rather because they are hidden from the natural mind and revealed only to those who are spiritually minded. “For the natural man receiveth not the things of the spirit of God . . . because they are spiritually discerned.”

We have the same thought in the tabernacle in the wilderness. The things a the Holy were curtained off, carefully hidden away from the gaze of all in the Court—all except the priests, whose right alone it was to enter. The full significance of this can be understood only by those in the anti-typical Holy, the spirit-begotten state.

Such truths indeed are the food of the new creature, as prefigured by the shewbread which was for the priests only and placed upon the table overlaid with gold.

From the New Testament point of view each member of thz., Church is a temple, where God dwells by His holy spirit. Our Lord when on earth used this picture, saying, “Destroy this temple, and in three days I will build it again. But he spoke of the temple of His body.” And then, from the plural formation of this word “tabernacle” it was meant not so much for the ancient tabernacle, but it prefigured the antitypical Church of the Living God, each member of which in the flesh is a tabernacle of God’s spirit.

The meaning of the word “amiable” is attractive, desirable, lovable. How deep and wondrous seem the Scriptures! What excellent attributes of character the Lord would have His children attain. How we should examine ourselves; do we always live up to what the Lord desires, or do we think we are living up to it?

I have been reading the biographies of two who wore the white flowers of an amiable life—F. R. Havergal and the angel Adjutant Kate Lea, who carried the sweet savour of Christianity into the darkest slums of London. Both died comparatively young, yet it is helpful to read their confessions, temptations and trials when they had come to the very brink of success, only to be turned back by the Adversary. And is it not so with us; there are our natural dispositions compounded of so many subtle influences of hereditary and environment which have much to do with our outlook on life. But we should never accept our mental conditions as unalterable; they can be changed by the power of God.

I read a striking example of this in a medical journal. A man, well-to-do, and in the prime of life was overtaken by a strange malady; gristle began to grow in his joints, leaving him with only one arm he could use. Instead of moping over his affliction and dying years before his time as the doctors thought, he resolved to make the most of the few years left to him. He made his will the disciplinarian of his thoughts; he resolved that he would think only cheerful thoughts—“If the Lord choose to afflict me like this, He must have a wise purpose for so doing, and who am I to rail against God. What is this life to eternity.” He not only helped himself, but was a help to others, for no one could converse with this invincible old fighter without being encouraged to meet life’s battle. “Be of good cheer, I have overcome the world,” said our Master, and as we look up the Scriptures on cheerfulness it is very helpful, for to be of a cheerful disposition is a great blessing. It can be an aid to health, and is an element of strength, for “the spirit of a man will sustain his infirmity.” “A merry heart doeth good like a medicine.”

The following thoughts are from an article entitled “The ‘Tempest on Galilee.’”—“Every Christian also has on hand

a fearful conflict with his own natural, evil and depraved flesh. He who knows nothing of this, may feel assured that he is either spiritually asleep, or quite dead. Worldly cares, business vexations, domestic anxieties, and bodily pains, also come in to make the inward struggle more -severe by weakening the moral resolution, and embarrassing the freedom of communication with the source of spiritual supplies. Satan, also, is ever on the alert for unguarded moments in which to assail us, and is ever busy stirring up doubts, unbelief, evil lusts, rebellious tempers, uncharitable feelings, and hurling his fiery darts to destroy our peace. And from these several sources come often such terrible storms, that Christians are made to cry out 'Lord, save us!'"

Well, we have to meet these difficulties, What shadows sometimes hang over us, what disappointments, what sicknesses come along and other things that upset all our plans, all so uncertain, all so unexpected. Then there is Fear, that giant that saps courage and endeavour if we allow it to do so. Will our health fail? Well worldly conditions bring us trouble or misery, or for those we love? Such troubles we all have to meet sometimes. But if, as Bible Students, we look over the Scriptures and see how often the Lord has said to "fear not," there is special consolation for those who have fear. We will all have fear, for the Lord has permitted this to a certain extent to come upon us. I will just mention one verse, "Fear not thou worm Jacob; for I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

There is another picture of the tabernacle—you all remember the lovely things that were inside the Holy, of silver and gold, scarlet, purple and blue, all beautiful articles of furniture, so neatly carved; how lovely it all was, and what are we to do? Have we not just as good, just as loving provisions from our heavenly Father? Have we not all got the secret places to go to? Surely we have, as expressed by the little hymn we often sing, "I have entered the valley of blessing so sweet." We are different from the rest of the world. We have His exceeding great and precious promises, the grace of the Lord exceedingly abundant. "The exceeding greatness of His power to us-ward who believe." And above all we have our secret places of prayer

"Free from the outward turmoil,
An inward house of prayer;
You will always find God waiting
To meet and bless you there."

How lovely it is to leave the world's endeavour; I have felt it so often,—to leave it all aside and to enter into prayer. David says in another place, "Let my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice." What would saints do if there were no mercy seat? We could not come to the Throne of Grace for help, consolation and comfort.

Another quotation is as follows,—"The least of our Lord's disciples may share something of the glory and sweet benedictions that attend the throne of grace, inasmuch as prayer is the drawing near of the soul to the light and majesty of heaven, and always gathers to itself the gilding of that light. It is indeed the kindling and light of heaven in the heart of the true worshippers, and the more earnest and absorbing it is, the more it transfuses with what is heavenly."

"Draw nigh to God, and He will draw nigh to you." LeG us. claim, His precious promises and draw nigh to Him in simple, humble faith, believing that in our daily praying we shall receive the glad surprise of a strength, rest and power not our own, for both mind and spirit. Oh, how lovely are Paul's words:—"We have this treasure in the earthen vessel, that the excellency of the power may be of God and not of us." No one could lead a life of prayer without it being shown in power. It will grow with the years;; it will manifest itself in the various experiences that we go through in our pilgrimage. It will bring into our lives that peace of mind, that steady calm that comes from inward, adequate, spiritual supplies. Such are not easily discouraged, but on the contrary are of a good courage. If we would have that courage, if we would ask for more power to overcome our difficulties, and to give us strength to carry our burdens that have been placed upon us, then let us be of good courage—"Be of good courage and He shall strengthen thine heart. Wait, I say, on the Lord." We do not see the hand that is guiding us, with our natural eyes; we do not see the invisible powers that are working in our interests, but they are there. Did not our Lord say, "Their angels do always behold the face of My Father which is in heaven." And "Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation?" Mighty angels who wait on the Lord are interested in the Church class,—those who are tabernacling in the flesh,—so we are not alone in our warfare. Though we wrestle not merely against flesh and blood, but against principalities, against the rulers of the darkness of this world, against wicked spirits in high places, there are the good angels, and were it not for them we would be vanquished.

But they that be for us are more 'than they that be against us, and is it not a source of peace and a basis for rest for the child of God that He who has unlimited power, wisdom and grace is "for us"? Oh, how we need those graces of the spirit!

There is another context to our verse that we can take, and that is, that the Lord Jesus is speaking in figure through the Psalmist, and He says, "How amiable are Thy tabernacles, O Lord." If the Lord accepts poor, weak vessels such as we, as tabernacles in the flesh, how much more should we do so to one another. Is it not from the weak, the despised, the foolish things that He has selected the called?

The tabernacle in the wilderness with its badger skins did not look very attractive to those outside, and we do not look attractive, do we, to the world? But according to the Bible teaching God does not judge us as the world does, but after the motives and intents of the heart. All our weaknesses He has covered with the robe of righteousness that our Lord has prepared for us on account of our faith. And, in Christ, being freed from all condemnation and having been spirit-begotten and adopted into God's family of sons, they are not only amiable, but precious in His sight. Is not this a nice and helpful thought?

There is a little poem I would like to read; it is a prayer:

“Oh Saviour, as I walk with Thee;
Reveal Thy truth I pray,
Instruct, enrich, illumine me,
Direct from day to day.
I want my heart to glow and burn—
Dear Lord, abide with me;
Melt out its dross, for this I yearn—
From worldliness set free.
Make me a burning, shining light,
Aflame with love’s pure fire,
My life, attractive, strong and bright,
This my intense desire.”

I just thought of that lovely text, “Love one another with a pure heart fervently.” How necessary it is, for the Lord loves us and has covered all our faults, and surely we ought to love one another. It does seem to me, that this is the test of the present day. As we come down near the end of our pilgrimage, those who are of that 144,000 will be of that loving disposition, and we must all be of that, especially in these days of so many divisions, siftings and trials. If we love only those who love us, what do we more than the publicans? We must love those who differ from us in the Scriptures or otherwise, just as we love those who agree with us.

There is a little thought I would leave with you,—”The saint whose new mind abides on earth, in the tabernacle of imperfect flesh, can well take comfort and encouragement from the life of Jacob, when it is remembered that his dynamic faith was so vital and overwhelming that all of Jacob’s well-known weaknesses and failings were not so much as mentioned here, but on the contrary he was rewarded by the Lord as hardly any other individual in history.”

Now you remember that lovely story of Jacob, how he was asleep on the pillar, and the beautiful vision was given to him, and especially the Lord’s words, that he would at all times and in all places protect him. Oh, that we may all just do with our troubles as Jacob did with his. “Whom the Lord loveth He chasteneth,” and “Every branch that bringeth forth fruit he purgeth it, that it may bring forth more fruit.” Oh, to do as Jacob did—to lay your head upon a pillar and go to sleep. Had Jacob worried over his troubles he would never have had the. Lord speak to him. So what a lovely example he has left us! Dew never falls on a stormy night. Let us, when we have troubles, cast them on the Lord, and go to sleep. Wearisome nights are appointed to some of us, but let us remember that lovely vision of Jacob’s. Let us do as he did, in our lives, with hearty rejoicing, a sincere gratitude, claim benefits of the loving gifts and promises of God. The most barren spots in our lives may become the brightest memories in our pilgrimage, for the Lord will help all the Israel of God as he helped Jacob.

The Lord used beautiful little symbols. He mentions in this psalm how active are the swallow and sparrow, bent on one purpose, just to build their nests and rear their young. Then again, he uses the eagle to illustrate strength. So he draws that lovely simile for us, that they that wait upon the Lord shall renew their strength; just as the eagle rises against invisible power and rises to a great height, so the Lord wants us to rise on wings of faith and overcome our difficulties, and we will, in the strength of the Lord.

“So He giveth His beloved sleep.”

“Sleep with Thy veiling hands lean over me—

“Then with my waking thoughts,
Bright with Thy praise;
Out of my stony griefs,
Bethel I’ll raise.”

The End of the Way.

JUST as this issue is going to press, information has been received from Sydney of the passing of Brother I. Crawford, of Parramatta, N.S.W.

Brother Crawford has for many years rejoiced in the truths of God’s Word and both joyfully and zealously sought to impart the glad message to others. He dearly loved the Lord and the brethren and came very frequently to fellowship with the brethren in Sydney, who will miss him very much. The cause of death was a heart attack, the end coming peacefully. Those who associated with our Brother feel assured that he has made his calling and election sure, and has entered into the joys of the Lord.

Our sincere sympathy is extended to those in the home circle in their grief, and trust that much comfort and consolation may be realised from the fact that the departed one ever rejoiced in the Kingdom, not only as an inheritance for himself and other members in Christ, but also because its blessings will shortly flow to the whole world of mankind.

“Precious in the sight of the Lord is the death of His saints.”

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The Passover Memorial.

(The following Memorial Address is printed by request).

NOW the feast of unleavened bread drew nigh which is called the Passover." Such is the sacred narrative announcing the last Passover Supper of which our Lord partook. Once more we have the Passover with us. It is in some respects the most hallowed occasion of the year, observed by disciples of Christ as a Memorial and celebration of their Master's sacrificial death, and of their participation with Him in that death in hope of the glory to follow.

Amongst the Jews the term "passover" was frequently applied as the name of a festival week, otherwise called the Feast of Passover, beginning on the 15th day of Nisan. But we should not confound this with the frequent references to the Passover found in the Scriptures when the word "feast" is not used, which generally refers to the lamb that was killed, the Passover. For example we read, "Then came the day of unleavened bread when the Passover must be killed." Again Jesus sent disciples to inquire of a friend, "Where is the guest chamber where I may eat the Passover with My disciples?" We read again, "And they made ready the Passover." When the Master sat down with the disciples to eat of the lamb, He said, "With desire I have desired to eat this Passover with you before I suffer: For I say unto you, I will no more eat thereof until it be fulfilled in the Kingdom of God."

While the Jews still apparently think more of the Passover week than of the Passover lamb, the spiritual Israelites on

the contrary and in harmony with the example of our Lord and the Apostles have special respect for the lamb, which typified the "Lamb of God which taketh away the sin of the world," and under whose blood of sprinkling we, who now believe, namely the "Church of the Firstborn," are passed over or spared in advance of the world.

It is again the great question of atonement, redemption, and deliverance, that comes before us as we gather at the table of the Lord. The Passover lamb reveals primarily the Divine method of dealing with sin, of satisfying the claims of Justice against our race. Typically this was the great question on the evening of the fourteenth day of the first month, namely, how can God exempt from judgment, and receive into His favor, those whom His holiness condemns? To this most solemn question, there was but one answer that would satisfy the demands of the God of holiness, and that was the blood of the lamb of His own providing. "When I see the blood, I will pass over you." This settled the all-important question. It was one of life or death, of deliverance or judgment. The blood-sprinkled door-post was a perfect answer to all the claims of holiness, and to all the need of the congregation.

Israel was now at peace with God, a sheltered, saved, and happy people, though still in Egypt, the land of death and judgment. God was now pledged to deliver Israel—precious type of the perfect security of all who are trusting in the blood of Christ. They were securely and peacefully feeding on the roasted lamb, when "at midnight, the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne, unto the firstborn of the captive that was in the dungeon and all the firstborn of cattle. And Pharaoh rose up in the night, he and all his servants and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead." (Exod. 12:29, 30.) "But against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know how that the Lord hath put a difference between the Egyptians and Israel." (Exod. 11:7.)

Redemption being now accomplished, and Israel divinely prepared, they commence their journey. But, observe, in passing, how they start. Before taking one step, every question between the conscience and God is divinely settled. They are forgiven, justified, and accepted, in His sight. Hence, it is written, "When Israel was a child, then I loved him, and called My son out of Egypt." (Hosea 11:1.) Blessed type of the real condition in which every true believer begins his Christian course. He may not see this blessed truth, or he may have a very feeble apprehension of it, as Israel had, but that does not alter the fact. God acts according to His own knowledge of the relationship, and the affections which belong to it. We see this, in the glorious deliverance of His beloved people at the

Red Sea, in the manna from heaven, the water from the rock, and in the pillar of His presence, which accompanied them in all their wanderings. He ever acts according to the purposes of His love, and the value of the blood of Jesus.

Observing in the type the slain lamb, its blood, sprinkled upon the doorposts and lintels of the home, and the flesh eaten with bitter herbs, we apply this in the antitype and see Christ as the real lamb, see that His blood sprinkled upon our hearts cleanses them from a consciousness of evil and gives us an assurance of our being passed over, of our being spared, of our being granted life through His blood. This sprinkling represents our justification by faith; and the subsequent eating of the lamb with bitter herbs finds its place in the antitype in our consecration, in the bitter experiences and trials which the Lord provides for us and which help to wean our affections from earthly things and increases the appetite and encourages us to partake more and more abundantly of the Lamb. All who believe the testimony, all who trust in the precious blood, are passed over; and more than this, are expecting a great deliverance of all who love God, who desire to do Him reverence and service. As many as thus believe, realise themselves pilgrims and strangers under present conditions, looking for a better country, even the heavenly Canaan. All this was represented in typical Israel, for while eating the lamb on that night of the Passover they stood staff in hand, girded for a journey. Likewise the Lord's faithful today have no continuing city, but set their affections on things above—the heavenly city, the new Jerusalem, the Kingdom of God.

From experience we gather that it is much more impressive and inspiring to celebrate an important matter on its anniversary—to recall the deeds and words and looks, and place ourselves with the chief actors of that greatest of all dramas which nineteen centuries ago ended at Calvary. It is always an inspiration to the devout follower of the Lord to bring before his vision the general picture of that first solemn Supper instituted by the Saviour. As one has written concerning that sacred evening:—"It was towards the evening, probably when the gathering dusk would prevent all needless observation, that Jesus and His disciples walked from Bethany, by that old familiar road over the Mount of Olives, which His sacred feet were never again destined to traverse until after death. How far they attracted attention, or how it was that He, whose person was known to so many—and who, as the great central figure of such great counter-agitations, had, four days before, been accompanied with shouts of triumph, as He would be, on the following day, with yells of insult—could now enter Jerusalem unnoticed with His followers, we cannot tell. We catch no glimpse of the little company till we find them assembled in that "large upper room"—perhaps the very room where three days afterwards the sorrow-stricken Apostles first saw their risen Saviour—perhaps the very room where, amid the sound of a rushing mighty wind, each received power from on high with Pentecostal blessing."

Apparently it was just when the regular Jewish Passover Supper was ended that our Lord instituted the Memorial, as it is recorded—"When the hour was come they sat down to eat the Passover." And Jesus said unto the disciples, "With desire I have desired to eat this Passover with you before I suffer; For I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God." Doubtless He longed to have them understand how it would begin to be fulfilled a little later on in that very day by the slaying of the real Lamb.

Probably one reason why He specially desired to eat this Passover with them was that He there designed breaking the truth of its significance to them, to the extent that they could receive it; for, "As they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is My body." "This is My body which is given for you: this do in remembrance of Me." "And He took the cup, and gave thanks, and said, Drink ye all of it; This cup is

the new testament in My blood, which is shed for you.” We cannot doubt that the design of the Master was to call their minds from the typical lamb to Himself, the Antitype, and to show them that it would be no longer proper to observe a feature of the Law which He was about to fulfil. And the bread and wine were to be to them, thereafter, elements which, as a remembrancer of Him, would take the place of the typical lamb. Thus considered there is force in the words, “This do in remembrance of Me” — no longer kill a literal lamb in remembrance of a typical deliverance, but instead, use the bread and wine, representative of My flesh and life, the basis of the real deliverance, the real passing over. Hence, let as many as receive Me and My words henceforth—”Do this in remembrance of Me.”

Taking our Lord’s words in their simple obvious sense, how beautiful is their lesson. Unleavened (pure) bread henceforth would at this Memorial represent our Lord, the Bread from heaven, of which we may eat and have everlasting life. But this “bread” must be “broken” in order to be appropriated. And so we see that it was necessary not only for our Lord to come from heaven as the “Bread,” but necessary also that He be broken in death—sacrificed for our sins—ere we could appropriate His merit and enjoy everlasting life.

The “fruit of the vine” was also introduced as an important part of this Memorial of our Lord’s loving sacrifice. He explained that it represented His blood—”The blood of the New Covenant, shed for many for the remission of sins.” What a reminder this is of the ransom-price necessary and secured on behalf of the sins of the world. The broken bread taught a part of the lesson, the “cup” taught the remainder of it.

The Lord’s disciples must, by faith, partake of, “appropriate,” both the “bread” and the “cup,” or they cannot be one with Him. More than this: the Apostle shows that there is another subsequent view of this Memorial. We who thus eat and drink—who thus partake of our Saviour’s merits—are reckoned in with Him as His “members,” as His “Body,” being broken and our lives sacrificed in His service, under His direction are counted as a part of His sacrifice. The Apostle’s words are: “The cup of blessing which we bless, is it not the communion (common union) of the blood of Christ? The loaf which we break, is it not the common union of the Body of Christ? For we, being many are one loaf, and one Body, because we are all partakers of that one loaf (Christ).”

The drinking of the Lord’s Cup by the Church represents our participation in the sufferings of Christ in the present time. None shall be a member of the Body of the great Mediator of the New Covenant unless he comes in now under the proper terms. The drinking of the blood, then, is the sharing of the Cup. For if we drink not of His Cup, neither shall we share with Him in His glory. He said, “Drink ye all of it.” All must drink, and the entire Cup must be drained during this Age.

It is a very great privilege that we are permitted to have a share in the sufferings of Christ. We see that our beloved Lord drank of the bitter Cup to its dregs, and did so thankfully. And we are to remember that He gave the Cup to us, that we shall all drink of it. “If we suffer (with Him), we shall also reign with Him” We shall participate in the inauguration of the New Dispensation, and in dispensing its blessings.

On the occasion of the institution of the Memorial of His death, the Master said, “But I say unto you, I will not drink henceforth of the fruit of the vine until that Day when I drink it new with you in My Father’s Kingdom.” Our Lord was here contrasting the two great Days already referred to—the Day of suffering and the Day of glory. This Gospel Age has been the Day of suffering; the Millennial Age will be the Day of glory, and is especially, spoken of as “the Day of Christ.”

The fruit of the vine, the literal cup, represents two thoughts. The cup of wine is produced at the cost of the life of the grape. The grape loses its own individuality. The juice is pressed out, and thus the fruit of the vine is made ready for use. “Whosoever will save his life shall lose it.” We are to lay down our lives in the Divine service. We are to submit ourselves to the crushing experiences, to be obliterated as humans and to become new creatures. So we joyfully accept the invitation to drink of His Cup. The cup of wine—the juice of the grape—represents, however, not only the crushing of the grape, but also the exhilaration that comes as the result. So in our drinking of this literal cup. To us it symbolises our Saviour’s sufferings and death, and our own participation with Him in these sufferings. But wine also represents joy, gladness, and is thus used in the Scriptures. So, in the sense in which the Lord used the words, “fruit of the vine,” in the text just quoted, it represents the joys of the Kingdom.

After the institution of the Memorial Jesus went out into the Mount of Olives in company with the eleven. It is believed that the passage was made at midnight across the Kedron and up the slopes of Olivet into the garden of Gethsemane. It seems that the Saviour realised that He was entering this place for the purpose of fighting a great battle that was to win for Him the victory of Calvary; for out of this agony Jesus stepped calm and strong for the final hour, and herein is a great lesson for His followers: We must win our battles before we come to them, in secret prayer and gathered strength.

We observe that the Master realised that His hour of betrayal and fierce temptation was close at hand; He first comforted, counselled, and prayed for and with His disciples, and then His next strong impulse was to seek a solitary place for prayer and communion with God that He might find grace to help in this time of sore need. He wanted to see full and clear the light of His Father’s face before He stepped into the final darkness. He sought to fall into perfect submission to the will of God and feel the assuring, sustaining power of His omnipotence; He knew full well that He could then bear the cross. And dear friends, have not all true followers of Christ realised that prayer is the highest preparation for every duty and burden? It quiets the soul and clears the vision so that the path of truth and duty can be seen. In entering any Gethsemane let us enter through the gate of prayer, and then we can endure the agony and may be able to come out calm and strong.

Leaving all but Peter, James and John at the entrance of the Garden, as a sort of outer guard against the sudden intrusion of His betrayer upon His last hour of prayer, He advanced with the three—the three in whose ardent natures

He seemed to find the most active and consoling sympathy—and with an earnest appeal to them to watch and pray, He left them and went about a stone's throw beyond.

All realise that sympathy has a wonderful power to lighten burdens. Solitary suffering is doubly hard to bear. It gives us a sense of unsupported and forsaken loneliness that kills all courage and fills us with despair. The presence of a friend rallies our energies and inspires us with new life. We may reasonably suppose that it was the simple presence of these chosen disciples that Jesus wanted, not their talk. There was nothing they could say to Him that would help Him; but their watchful waiting near by would help Him. The best sympathy is not that which is most talkative and fussy. The silent presence, the sympathetic tear, the thoughtful, helpful act,- these go deeper. There are chambers of sorrow in which voluble speech is an impertinence and silence is soothing to the soul.

Under the trees of Olivet, the Master has a good chance to think over the sequence of events that were to culminate on Calvary. The grass was cool and sweet to Him; the air was balmy and mild. The heavens of that night with all their gleaming brilliance betokened the love-light of His Heavenly Father which seemed as though it were bestowing a silent blessing upon His head. It was a time when lovers walk about in the joy of youth; but He, the greatest lover of all time—the lover of God and righteousness and truth walked alone, for the disciples had been left behind. And there, in that mighty temple of nature, Jesus had the final conflict of His earthly career. Knowing what was coming, He prayed, "O My Father, if it be possible, let this cup pass from Me: nevertheless, not as I will, but as Thou wilt." (Matt. 26:39, 42.)

How much depended upon the Lord's fortitude in that awful hour, awaiting the certain arrival of His betrayer and His persecutors maddened with hate and full of the energy of Satan. Oh, how the destinies of the world and of Himself seemed to tremble in the balances! Even the perfect human nature was not equal to such an emergency without Divine aid, therefore it was that He offered up prayers and supplications with strong crying and tears unto Him who was able to save Him from death,—by a resurrection. The necessary comfort was provided, as foretold by the prophet Isaiah, "Behold My servant whom I uphold, Mine elect, in whom My soul, delighteth . . . I, the Lord, have called Thee in righteousness, and will hold Thine hand, and will keep Thee (from falling or failure) and give Thee for a covenant of the people, for a light of the Gentiles . . . He shall not fail nor be discouraged."

Then, though the cup might not pass from Him, His prayer was heard and a special ministry from God strengthened Him. Just how, we know not, but probably by refreshing His mind with the precious promises and prophetic pictures of the coming glory, which none of His disciples had sufficiently comprehended to thus comfort Him in this hour when the gloom of thick darkness settled down upon His soul. It was Jehovah's hand upholding Him, according to His promise, that He might not fail nor be discouraged.

The result of that blessed ministry was a reinforced courage which commands the deepest admiration. With His eye of faith upon the glorious victory of truth and righteousness, when He should see of the travail of His soul and be satisfied—satisfied with the eternal joy and blessedness of a redeemed world, with the welcome and wealth of the Father's blessing, and the love and gratitude of every loyal creature in heaven and in earth—yes, comforted and encouraged thus with a realising sense of the rewards of faith and faithful endurance to the end, He could now calmly and even courageously, go forth to meet the foe. Yes, this was the victory by which He overcame, even His faith, and so we also are to overcome.

He had passed beyond the need of His disciples help. His victory was won. The cross was already as good as behind Him. With calm courage that feared no evil, with masterful faith that scattered the darkness of Calvary, He said, "Rise up, let us go; lo, he that betrayeth Me is at hand." Mark His calm, dignified fortitude, as He addresses Judas and the Roman soldiers, and its effect upon them. They were so overpowered with the grandeur and nobility of this wonderful man that they could not have taken Him had He not voluntarily placed Himself in their hand. Notice, too, His kind consideration for the bewildered and weary disciples, and His loving excuse for them, "The spirit truly is willing, but the flesh is weak," and His request to the Roman soldiers at the time of His arrest that they might be permitted to go their way, that so they might escape sharing in His persecutions. So through all the trial and mocking, and finally the crucifixion, His courage and solicitude for the welfare of others never failed.

Let the curtain go down on Calvary, on the darkness of the reeling crosses, on the death of God's beloved Son, the great antitypical passover Lamb. Let it go down on the weeping women, on the disciples, on the Roman soldiers and on the cruel Pharisees and scribes. Then let it rise on the glorious morning of His resurrection, when a mighty angel had rolled away the stone from the tomb, and said to those who came to embalm the body, "Why seek ye the living among the dead? He is not here, but is risen."

How the Christian feeds on these events—the death and resurrection of Jesus! They are the very essence of life and power at the present time, just as they have been for nearly two thousand years. The feast that God has provided through His Son is to be eaten with unleavened bread—the bread of pure truth—and with bitter herbs of persecution. This feast has continued throughout the Gospel Age.

-A broken loaf—a cup of crimson wine,
On snowy table laid,
Ah! emblems these of wondrous sacrifice—
The costly price He paid!
That precious body, broken once for me,
That precious blood once spilt
For me, that I through Him might be made free,

Aye, free—from death and guilt!

And has this broken loaf, this crimson wine,
A further meaning still?
Ah yes, through grace I am a part of Him,
His sufferings to fulfil.
My body to be broken with my Lord,
My blood with Him be shed,
And as I die with Him, with Him I live,
My ever glorious Head.

“Let a man examine himself” says the Apostle; let him see to it that in partaking of the emblems he realises them as the ransom-price of his life and privileges; and furthermore that he by partaking of them is pledging himself to share in the sufferings of Christ and to be broken for others. Through lack of proper appreciation of this Memorial, which symbolises not only our justification, but also our consecration to share in the sufferings and death of Christ, the Apostle says, “Many are weak and sickly among you and many sleep.” The truth of this remark is evident; a failure to appreciate and a losing sight of the truths represented in this Supper, are the cause of the weak, sickly, and sleepy condition of many in the Church.

Nothing so fully awakens and strengthens the saints as a clear appreciation of the atoning work of our Lord and their share with Him in His sufferings and sacrifice in behalf of humanity. “Let a man examine himself, and so let him eat of that bread and drink of that cup.” These words are not to be taken in the sense of a discouragement by any sincere follower of the Master, but rather in the sense of impressing the solemnity and depth of meaning that should always be associated with the partaking of the emblems. Far from discouraging any who desire to walk in the Master’s footsteps His own words are sufficient—“Come unto Me. . . . Take my yoke upon you, for My yoke is easy and my burden is light.-

Let us never forget that unless we partake of His Cup, unless we are immersed into death with Him, we can have no share in His kingdom of glory; we can never sit with Him in His throne. Let us then, count all the things of this earth as loss and dross that we may attain this Pearl of Great Price. As the experiences of our consecrated way come to us, let us not be afraid, nor “think it strange concerning the fiery trials that shall try us” for even “hereunto were we called,” to suffer for our beloved Master now, and by and by be glorified together with Him in the Kingdom eternal!

Let us also at this time take warning as well as encouragement, not only from our dear Lord’s life of sacrifice, but also from the lives of the Apostles who were with Him for the greater part of His earthly sojourn. We might particularly think of three; in the first place how sad is the case of Judas; we all know the terrible result of the secret, selfish desire of the natural heart which allowed Satan to fully enter, as exhibited finally in the betrayal of his Master for thirty pieces of silver, and that with a kiss. We may be sure that the details of Judas’ act in this way, being recorded by the four Evangelists, is so arranged as a lasting lesson for all the Lord’s People. Oh, how we each need to keep our hearts with great diligence, to preserve our first love for the Lord, for if our hearts are right and we make mistakes, which we are all prone to do, we shall soon be restored to the Lord’s favor and find grace and strength to be on guard against any weaknesses in the future. Such was the case with Peter; his heart was right, and after the acknowledgment of his denial of His Master and receiving the necessary admonitions, we find that he was recovered and re-established in the Lord’s favor and confidence. The recording of Peter’s denials and subsequent forgiveness of the Lord has undoubtedly been a very great help to many Christians who have been overtaken in a fault, and then sought the Lord’s forgiveness with the result that, as with Peter, they have realised much strengthening of character, with greater determination to serve the Lord faithfully in all the days ahead.

Then we think of loving John, the one with whom the Lord seemed to have most fellowship of the twelve; he was ever alongside his Master, even to following him to the judgment hall, and also to Calvary’s hill, and where from the cross his Lord commended the caring of His earthly mother to his charge. Oh, that we might be more like loving John, tender-hearted, affectionate, and fully devoted to our Lord, willing, yes cheerfully rendering our all so fully, so completely to Him, to whom we belong, since we have covenanted to follow in His steps, and then willing to be used in the interests of His people and cause as He may direct.

-Saviour, Thy dying love, Thou gayest me,
Nor would I aught withhold
Dear Lord from Thee.
In love my soul would bow
My heart fulfil its vow,
Myself an off’ring now
I bring to Thee.
Lord, I would follow Thee
In all the way
Thy weary feet have trod ;
Yes, if I may.”

Ah, yes! How deep are the Lord's lessons! And the deeper we look, the more beauty we see, the eyes of our understanding opening more and more as we appreciate and heartily obey.

"Let us keep the feast," then, in both senses, (1) Appropriating and feasting on the great work done for us by our Redeemer and the riches of grace granted us through Him and (2) Appreciating our privilege of joint-sacrifice with our Redeemer—laying down our lives in His service, for the brethren, and thus "filling up that which is behind of the afflictions of Christ." Left behind, not because our Lord could not suffer enough for all, nor because His sufferings were not sufficient for all, but because He wished to have us with Him to share His nature and His glory, and only by suffering with Him and as His members could we be allowed to share His glory, honor and immortality.

The hour is late—the end is drawing nigh—

As we gather here,

Brethren beloved, to share this holy feast,

We know the time is near

When all His loved ones shall be gathered home,

Our tears all wiped away,

And all the shadows that oppress us here

Shall yield to perfect day.

Then with rejoicing let us now partake ;

Our journey's almost o'er;

The light is breaking o'er the heav'nly hills!

Our King is at the door.

Bible Study Meetings.

Melbourne.—Excelsior House (3rd Floor), 17 Elizabeth Street, Sundays, 3.30 p.m. and 6.15 p.m. Wednesdays, 7.45 p.m., at 19 Ermington Place, Kew, at the present time.

Adelaide.—R.A.O.B. Hall, 48 Flinders Street, (near Lawler place), Sundays, 3 p.m. and 6.30 p.m.; Wednesdays, 7.30 p.m.

Perth — Druid's Chambers, (The Basement), 459 Hay Street, East,—Sundays, 3.45 p.m. and 6.45 p.m.

Sydney.— Child Study Rooms, 75 Liverpool Street— Sunday 3.30 p.m. and 6 p.m.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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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.

Convention News.

Adelaide, South Australia.

THE Convention held at Adelaide by the South Australian friends has once more proved to be a season of real spiritual refreshment and blessing. The attendance was not quite as large as past years, but what was lacking in numbers seemed to be compensated by the warmth and heartiness of the fellowship. Surely the Lord's presence "in the midst" of our gatherings was plainly manifest; for His spirit of love and service was noticeable in no small measure, as also in the earnest desire of the members to hold firmly to the "present truth." The days from Good Friday to Easter Monday were indeed happy days of real Christian fellowship. Two or three of our members were unable to attend because of sickness, and these were specially remembered in our prayers. Also our prayers were offered in behalf of all the dear Israel of God in every place, and particularly on behalf of those more directly affected by present conditions in the war-stricken lands.

Much food for thought was provided by the Bible Studies; the portions chosen being as follows:-1 John 4: 15-21; 2 Peter 1: 1-11; Eph. 6: 10-18, and Matt. 24: 29-35. The study of these Scriptures proved most helpful and encouraging. The Praise and Testimony, and Fellowship Meetings added to the helpfulness of the occasion, as also did the Question Meeting and the addresses by various of the brethren.

Much thankfulness to God was expressed by the members for the privilege once more of meeting in this Convention. The messages received from various Classes and individual brethren were much appreciated, and the Convention decided to send to all those who had thus remembered us, as well as to all our brethren generally the following greeting contained in 2 Peter 1: 2-4 and 1 John 4: 16, together with our sincere Christian love and good wishes.

The Convention closed with the usual Love Feast and singing "Blest be the tie that binds our hearts in Christian love" and "God be with you till we meet again." In the closing prayer the thought was expressed that the many helpful lessons and exhortations may continue with us in the days ahead and assist in our running patiently and faithfully the

race set before us.

Sydney, N.S.W.

THE Convention arranged by the Sydney brethren and held from Good Friday to Easter Sunday was a very enjoyable and profitable occasion in the highest sense. While it is some years since similar gatherings have been held in Sydney there was much in evidence the happy convention spirit which is one of thanksgiving and praise to the Lord and a delight to fellowship with His people who love and appreciate the precious truths of His Word revealed in this harvest time.

The attendance was very encouraging, both as respects the local brethren and the visitors. All the friends at Canberra were present as well as representatives from Melbourne and a number of centres in New South Wales, and the Sydney friends kindly provided accommodation for those so desiring, with mutual benefits as a result of the additional fellowship.

Opening the Convention with praise and prayer the chairman then followed with an address of welcome (appearing in this issue of "People's Paper"), after which a very helpful study was held on the passage of Scripture in 1 Peter 1: 3-9. A short study of the significance of the Memorial of our Lord's death was also held, and in the evening of this first day of Convention the Memorial Service in remembrance of Christ was observed, a goodly number partaking of the emblems with solemn yet grateful hearts, further reference to which is made in another column of this issue of the "Paper."

Additional Bible Studies on 1 Cor. 13 and Eph. 3: 13-19 provided many encouraging and profitable thoughts from the Apostle Paul, the former study impressing the necessary progressive development of the fruits of the spirit from the time of the early Church onward, and the latter passage revealing in most expressive words the sincerity of the Apostle's prayer, in the midst of his own tribulations in prison, for the highest welfare of the saints, both then and for all the Gospel Age.

The addresses, including a symposium by three brethren on the Christian Armour—"Breastplate of Righteousness," "Shield of Faith," and "Sword of the Spirit"—also on the topic "God Working His Will in Us," were very helpful, as also were the Praise and Testimony and Question Meetings. Messages were received from brethren in other parts and were appreciated, and the prayers of the brethren in this Convention were offered on behalf of God's children the world over, and especially for those in the war areas. The words of Paul in Heb. 10: 35, 36 were selected at the Convention as a message to be sent to the brethren generally, with the Christian love of all in attendance.

The Love Feast and singing of the two beautiful hymns, "Blest be the tie that binds" and "God be with you till we meet again," as also the concluding prayer brought to a close this season of refreshing from the presence of the Lord.

New Booklet.

"The Golden Future — Our Hope for years to come."

This is a useful booklet to convey in a general way the wonderful plan of salvation, and is timely for the days in which we live. Containing 36 pages, price 4d. each, or 3 for 10d. post paid.

Address of Welcome.

(Sydney Convention.)

IT is my privilege and pleasure to give you all the most hearty welcome to our Sydney Convention, and this I do now in the name of the Sydney Ecclesia and in the name of our Heavenly Father and our Lord Jesus Christ.

We know that we are doing that which is well-pleasing in God's sight when we assemble ourselves together to talk about and study God's glorious plan for the blessing of all the families of the earth. Our hope is that each one will get a blessing from the fellowship, studies, addresses and especially when we join together to memorialize our dear Redeemer's death, and so help each other along the Narrow Way that leadeth unto life.

We remember what the Prophet Malachi says: "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

Our presence here to-day shows that we are among those who call upon His name, and our hope is that all our names are in the Book of Remembrance; and if faithful unto death then an abundant entrance will be given us into that glorious Convention which will be held when the Church, the Little , Flock, is complete. We can have no conception of what that Convention will be like, for we know of nothing with which we could compare it, but we know we shall see our Lord and Saviour there as He is in His glorious spiritual body, as well as the twelve Apostles of the Lamb and all our dear brothers and sisters who have made their calling and election sure to a place in the Kingdom. And it is promised that we will be presented before our loving Heavenly Father. That, I should think, would be a broad picture of the honour that will be brought to us. Then will come the blessing of all the families of the earth.

No doubt you have all heard of the promises which the great men of the earth are holding out of a new order when this war is over; that they will do away with poverty and suffering and there will be no such thing as starvation in the midst of plenty. Some of them may be sincere, but we know they have neither the ability nor power to carry out their intentions; and even if they could, it would be a very poor affair compared with what our Lord has promised and has the power to bring about in the far greater matter of life and health and peace.

Just think for a moment what a wonderful world this will be when no man shall say, "I am sick"; there will be no

need for hospitals or doctors, or institutions for the old and helpless or the unwanted. Funerals and graveyards will be a thing of the past, and death will be no more. The countenance of every man and woman will shine with love for God and their fellow men, and as the poet has expressed it,

“When man to man the world o’er Shall brothers be and all that.-

Such then, dear brothers and sisters, is the hope we have of being associated with our Lord and Master in lifting up the poor, groaning creation to a height they do not dream of now. Then will be the time pictured, when “every creature in heaven and earth, and such as are in the sea, and all that are in the graves, shall hear the voice of the Son of Man, and shall come forth.” “And glory, and honour, and blessing, and power, be unto the Lamb for ever and ever.”

Our hope is that this little Convention will be a steppingstone for each of us towards that place in the Kingdom to which we are looking forward. So we pray that God’s blessing may be on our efforts to help each other, and assure you all of our hearty welcome, and the joy you have given us by your presence.

Memorial Observances.

THE celebration of the Memorial of our dear Redeemer’s death has once again proved a rich blessing to the brethren generally. Word has been received from a number of Classes and smaller groups and individual brethren, the general expression respecting the occasion being one of deep thankfulness to our Heavenly Father for all His kindness toward us through Christ Jesus, and prayers were offered on behalf of the Lord’s people everywhere.

As year by year this annual observance is held it loses none of its sacredness; indeed, it takes on more and more importance to the Lord’s people as each anniversary impresses that we are another milestone nearer Home. It is towards the heavenly Home that Christ’s followers are exhorted to look with earnest desire and expectancy—to meet their Lord and see Him as He is—and thus fully prepared, be able to associate in the glorious Kingdom work of bringing peace, happiness and everlasting life to the world of sinners, lost and ruined by the fall.

In the meantime, all the solemn lessons taught by the Lord’s Memorial provoke the consecrated members in Christ to greater diligence in His service—on behalf of their brethren and all who have ears to hear, as well as respects their own progress in the Christian way.

In quoting some of the expressions received from the Classes and isolated brethren our readers will be interested to know that in addition to the assemblies at the capital cities of Melbourne, Adelaide, Perth and Sydney (Canberra Class joining with Sydney this year), other groups in Digby (Victoria), Burnie (Tasmania), Gawler (South Australia) and Morganbury (Queensland) have been heard from, as well as numerous individual members who kept the Memorial in the presence of the Lord alone.

Some remarks are as follow:—”It was our privilege to observe the Memorial of the death of our Lord and Saviour, and it is felt that this service is always a very helpful and impressive one when we come to it with hearts and minds prepared. Three members who were absent through sickness were provided for in their homes.

”How it reminds us again of the great sacrifice of Divine love, as well as of the perfect obedience of the Son of God, who freely yielded up His life even unto the cruel death of the cross that we might be saved from sin and death. We rejoice in our Saviour’s willing obedience, though our hearts are deeply touched as we think of all His great sufferings on our behalf. We rejoice also in His glorious victory—faithful unto death—and we take courage from His matchless example.

“Words utterly fail to describe our feelings as we contemplate the last hours of His earthly course. It reveals a picture of such meekness, patience, humility and love, that makes us feel honoured to know such a Saviour and to rejoice to be counted worthy to suffer something for His cause. Halleluyah! What a Saviour.”

Another Brother writes on behalf of a Class:—”Our little party met to ‘Do this in remembrance of Me,’ and the meeting was made as simple as it really is concerning its primary meaning, while the deeper matter of our communion was also considered. We were all greatly blessed by our gathering together at this time, and each year as it goes by the observance is more hallowed by a deeper comprehension of its meaning, and to those who are longing to arrive at the heavenly Canaan, one more year of waiting is in the past.

“What a Saviour we have, who for our sakes though rich became poor, the despised and rejected of men bearing our sins upon the tree in His all sufficient sacrifice, yet He sanctified not Himself to retain ‘all this honour, but passing His merit through the ‘goat class’ His body was indeed broken in a further sense into many members to become the world’s sin-offering. Yet it was His sacrifice and His only, but through the merit being applied to His body members they are granted common-union with Him. The cup will soon be finished, the drinking it anew with Him a matter of a little time.

“The sea is rough, the storm gathering as we walk out to meet the Master, but if our eyes are kept fixed on Him who is the Author and Finisher of our faith, and with a true heart in full assurance of faith working through love we press on, never looking at the rough sea between us (for if so we sink and hear the words, ‘Oh, thou of little faith), keeping all our attention on Him, our present Lord, who will soon calm the sea and wind, we shall arrive at the journey’s end.”

A further report states:—”Our Memorial was held once again and we particularly remembered our loving Saviour who ‘poured out His soul unto death,’ and died for sinners lost. We saw how Christ was the true ‘Lamb of God which taketh away the sin of the world.’ He was slain so that His blood could be sprinkled upon us, so as to save us as the Church of the Firstborns. Just as surely as ‘weeping may endure for a night but joy cometh in the morning,’ so after this Gospel Age of suffering is over, then the morning will come when the world of mankind will be liberated from the bondage of Satan.

“As we considered Christ’s death and all it meant to us we realised what a great privilege it is for us to be permitted to partake of the emblems of His death and to have participation with Him in His broken body and blood given. We remembered again our covenant of sacrifice—to have our bodies always a living sacrifice—to suffer with Christ that we may reign with Him, to be ‘planted together in the likeness of His death (so that) we shall be also in the likeness of His resurrection.’

“Our Lord said, ‘In the world ye shall have tribulation,’ so we realised again how we cannot enter heaven on ‘flowery beds of ease,’ but we willingly and gladly lay down our life rights and follow our Master—partaking of His ignominy and His cup of suffering. What a privilege we each have to be sharers in the sin-offering and ‘fill up that which is behind of the afflictions of Christ.’ We indeed ‘rejoice inasmuch as we are partakers of Christ’s sufferings, that when His glory shall be revealed, we may be glad also with exceeding joy.’”

From one isolated Brother, representative of a number, the following is to hand:—”The Memorial was kept by myself in the very simplest, quietest and I trust earnest manner. Great are the temptations assailing the mind of one partaking alone in this way, but afterwards the Lord blessed and brought assurance that it was all acceptable to Him.”

Booklets Reprinted.

“God and Reason,” originally produced by our U.S.A. brethren, has now been printed in our office to supply local needs. In paper covers, 64 pages, this booklet is very helpful for general witness work. Single copies 5d., two for 9d., or 4/3 per doz., post paid. Special rates for quantities without postage.

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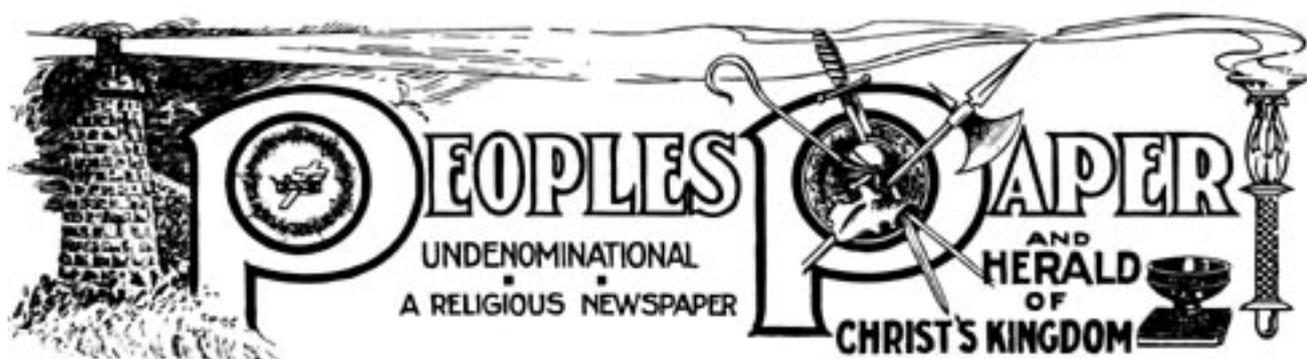
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The Costly Pearl.

The pearl of greatest price I sought. Alas!
I sought, but found it not.
The hours of work and sleep were wasted,
The fruits of pleasure passed untasted,
And still with eager zeal I hasted,
The charms of fortune to entice
With some new gift or sacrifice.

Until. one sad, discouraged day,
A spirit, meek and quiet, lay,
Upon my brow a hand restraining;
It soothed away my lips complaining,
Upon my brow a hand restraining:
And while I joyed in perfect rest,
I held the gem, of all the best.
—R.B.H.

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Be Strong in the Lord.

(Convention Address.) (Eph. 6:10-18.)

PAUL'S letter to the Ephesians is surely one of the grandest books of the Bible. The presence of deep spiritual truths is a clear indication that the Church at Ephesus had made good and steady progress in the Christian course. Paul did not feel obliged to speak to them as unto babes, as had been the case in his writings to the Corinthian church (1 Cor. 3:1, 2).

No, the deep spiritual truths in this letter to Ephesus are such as Paul presents only to the, fully consecrated. The central theme of his letter is the New Creation—that the justified, by a consecration of their justified humanity when accepted of the Lord are begotten of the holy spirit to be new creatures in Christ. For such he says, "Old things have passed away," that is earthly hopes, aims and ambitions. Their earthly rights have been surrendered, and instead heavenly prospects received by faith, and waited for with the expectation that they will be received actually in the First Resurrection.

The first part of this book to the Ephesians relates to the philosophy of the change from human to spiritual, from humanity to membership in the New Creation. The last chapters point out the effects of the change, not only on the New Creature, but upon the mortal body, which the new mind must thereafter hold in control with more and more decision and ability as it grows stronger in the Lord and in the power of His might. What a grand example of a strong and steadfast Christian character was Paul! How earnestly he laboured in the cause of Christ! How zealously he grasped his opportunities for serving the brethren! How fervently he petitioned the Throne of Heavenly Grace that the heavenly mind might become fixed, that it might be said of each one that Christ dwelleth in our hearts.. (See Eph. 3:14-19).

As an experienced soldier of Christ, Paul well knew that everyone who had enlisted under the banner of the Captain of our salvation would need strength from above to enable him to gain the victory over the forces of evil. He well knew that before the end of the way was reached there would be many obstacles to overcome, many battles to fight against the world, the flesh and the adversary.

He closed his letter, therefore, by exhorting the Christians to put on all the strength they could to meet and overcome the evils with which they had to contend. He reminds us that it is only by the strength of the Lord we can hope for victory.

To be "strong in the Lord" is to be strong or courageous in His cause; to feel that He is our strength, and to rely on Him and His promises. The question arises, then, how can we be strong in the Lord and the power of His might? The Apostle says that in order to be strong, so that we may withstand the oppositions and trials of the way, we need to put on the whole armour of God. It will require faith and careful obedience to get this armour and keep it on continually.

The Girdle of Truth.

The first part of the armour brought to our attention by the Apostle is the "girdle of truth." We are to have our loins girded with truth. The girdle is necessary to keep the armour firmly fastened to us, and is the emblem of diligence, or service. Remembering that the various pieces of this armour of God represent the truth in one or other of its applications to our daily experience, let us consider the significance of the girdle. It is this part of the armour that seems to symbolise our consecration to the Lord's service. We are thus reminded that if the truth is to give us proper protection, we must not hold it selfishly. We must allow the spirit and principles of the truth to so permeate our hearts and lives that we will feel constrained to tell it to all who have ears to hear the glad message of the truth. Is not this the reason why the truth is given to us? Are we not the chosen generation to show forth the virtues, the excellencies of Him who hath called us out of darkness into His marvellous light? (1 Pet. 2: 9.)

There are some Christians to-day who seem to think there is nothing more to do by way of witnessing the truth to others. They seem to think that all that is necessary is to attend to their own upbuilding. What a mistake this is. They are missing a great blessing. Our experience is that those friends who are enjoying the richest spiritual blessing, and whose lives give evidence of rich development of the graces of Christian character, are those who are zealously engaged in the service of truth, telling it to those who have ears to hear the glad message of the coming kingdom. It is true that our efforts seem not to accomplish very much in these days, and it is not to be expected that we would find very many grains of wheat, but nevertheless we still have the message of truth to hold out. There are still those around us who may be comforted, still some who may be mourning in Zion, and still the poor, groaning creation needing the message of comfort and truth. Yes, the truth is to be used for the blessing of others. As we thus use it, its real value and glory will become more and more enhanced in our own minds and hearts.

We are not under-estimating the importance of our own development. Far from it; rather our thought would be that our witnessing to the truth by word and printed page as we have opportunity is one of the very best means by which our own sanctification will, in God's providence, be accomplished. "There is that scattereth and yet increaseth, and there is that which withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself." (Prov. 11: 24. 25.)

It is along this line of service for the truth that Paul writes his words of encouragement to Timothy: "Stir up the gift of God which is in thee . . . for God hath not given us the spirit of fear, but of power and of love, and of a sound mind.

Thou, therefore, my son, be strong in the grace that is in Christ Jesus, and the things that thou hast heard of me among many witnesses, the same commit to faithful men, who shall be able to teach others also.” (2 Tim. 1: 7, 8; 2: 1, 2.)

Let us not forget that we are servants of the truth; if we would stand in the day of testing and be more than conquerors it will be because by the Lord’s grace, we have maintained the spirit of our consecration, the spirit of service, the spirit of Christ. (See Luke 12: 35-37; 1 Cor. 15: 58; Matt. 25: 14-30.)

The Breastplate of Righteousness.

Next we have brought to our attention the breastplate of righteousness. This would seem to have reference not only to our justification by faith in the blood of Christ, but also to the outcome of that faith, namely, formation of Christian character. True faith in Christ and loyalty to Him will lead us to put the principles of righteousness, truth and holiness into our own hearts, our inmost being, “truth in the inward parts.” This is what the Lord wants. It is for this He has called us; this development of the qualities of true Christlike characters is what is represented by our breastplate, and which fits us for service. It also serves as a protection against the fiery darts, the bitter words of our enemies

In 1 Thes. 5: 8, the Apostle urges that we put on the “breastplate of faith and love.” Here we see there are two parts of the breastplate. Let us put them both on. Let us hold fast our faith in the righteousness of Christ, and then put on His character. This implies a rich development of the fruits of the spirit of Christ, namely kindness, patience, love. What a protection this is to us! We think of Stephen and his beautiful defence of the truth, as we have it there in the seventh chapter of Acts. It is a wonderful picture of a faithful, loyal soldier of Christ, and what a defence of the truth he gave! Stephen surely had his breastplate well fastened on, as well as his girdle. He was active in witnessing, but with what love and patience. How zealous he was to serve the truth, yet how well equipped to present the truth. He prayed as he was dying, “Lord, lay not this sin to their charge.”

Let us take a lesson from Stephen, that our zeal for the Lord and His truth be such that while even our kindest presentation of the truth may arouse the opposition of others blinded by the adversary, yet may we have so much love in our hearts that it may serve as a protection to us, keeping us calm and sweet, even in the severest trouble. If we are able to overcome evil with good, if when reviled we revile not again, but rather do good and bless, then this will prove that we have our breastplate properly fixed, and we will all need it. Every consecrated child of God needs his or her breastplate, whether our warfare is of the public kind like Stephen’s, or whether it is of the more private sort in our daily lives or more obscure ways of life. We cannot live a happy Christian life without our breastplate. Let us put on and keep on this great and important part of our armour, the breastplate of faith and love. In other words, let our faith and love for the Lord be so deep and abiding that we will always have His spirit. Let us be ready to give, when required, a soft answer that turneth away wrath, as well as refuse to partake of anything that would be contrary to the known will of the Lord. (Eph. 5: 11; 2 Cor. 6, 6, 7.)

The Sandals of Peace.

Next, the Apostle urges the soldier of Christ to attend to the protection for his feet. He speaks of the sandals of peace. “Having your feet shod with the preparation of the gospel of peace.” If we would be of those who will stand in the day of testing, if we would preserve a patient, consistent and faithful walk with Christ, we will need to have our “feet shod with the preparation of the Gospel of peace.” What is the significance of this part of our equipment, and how does our appreciation of the use of the sandals assist us in our service for the Lord and truth, including the brethren? Remembering that this armour is only suitable for the fully consecrated, new creature in Christ, we realise that it is something which must have reference to our spiritual walk. We must be found walking honestly, consistently, not after the flesh, but after the spirit. Walk in life, in light, and circumspectly, not as other Gentiles walk. Walk by faith, in wisdom, and humbly before God.

There must be a careful preparation of our own hearts before we can render assistance to others. The truth should exercise a sanctifying influence on our own lives, making us holy, and it should shine out through our lives to assist in bringing others to Christ. If we, either as individuals or as a class, should begin to say, “We have a good knowledge of the truth now, and our efforts to attract new interest do not seem to accomplish anything much, no one seems to want the truth and anyway it only brings persecution, so perhaps it would be best just to keep quiet, just to enjoy our meetings ourselves”—if we should adopt this attitude, what do we think would be the result? Would it please the Lord? Can we imagine the Lord, or Paul, adopting this attitude? Surely not! Surely it would be very displeasing to Christ, and would probably result in our loss of joy of the truth, if not of the truth itself. We should soon become like the Sardis Christians spoken of in Rev. 3, as having only a name to live. We would soon be quite devoid of spiritual life. (See Rev. 3: 1-3.)

Having our feet shod with the preparation of the gospel of peace will mean careful and continued scrutiny of our words and ways, seeking to have our hearts in closer accord with the spirit of the gospel of peace. Only then can our service be acceptable to the Lord. To use another illustration, we must be true diamonds, gladly receiving and beautifully transmitting to others, both to our brethren and the world around us, the light of truth. This is our mission. It was for this purpose that our Lord came into the world. (John 18: 37.) “If the light that is in thee become darkness, how great is the darkness,” both to the individual or the ecclesia which loses its light and the world around is deprived of the blessing of the light.

Let us look well to our sandals. The spirit of Christ, the spirit of the gospel of peace must be permitted to fill our hearts; this will help us over the rough, hard places and to endure faithfully to the end of our course. It will help us to be patient and gentle under trial and opposition. (2 Tim. 2: 24, 25.)

The Shield of Faith.

“Above all taking the shield of faith.” The word “above” here is the translation of the Greek word “epi” (upon). The thought is perhaps more correctly conveyed if we use the word “cover”—“to cover all take the shield of the faith.”

The shield of the soldier in Paul’s day provided a protection for the whole body, inasmuch as it could be turned quickly in every direction. It was attached by straps to the left arm. It was, therefore, a very important part of a soldier’s armour. Surely the Apostle aptly used “the shield of the faith” to represent the protection that the faith, that is, confidence in God and in His promise, affords to the believer. How important it is for every Christian to be strong in faith! The apostles prayed, “Lord, increase our faith,” and so each one of us must cultivate continually a good, strong faith in God and in His mighty power.

To this end we need to call to mind the many promises and assurances of God’s Word, and to meditate upon the many examples of faith contained in the Scriptures. A strong faith in God is not only necessary for our own welfare and progress, but will also be an encouragement to others. What a power there is in example! Let us have a strong shield, a firm, unwavering confidence in God that nothing can turn aside. Let us hold to our faith, even though we may have to stand alone. Job said,

“Though he slay me, yet will I trust in Him,” and David’s words were, “I will trust, and not be afraid.” Again, “We know that all things work together for good to them that love God, to the called according to his purpose.” We can therefore wait patiently upon Him, and rest contentedly in His good providence.

The Helmet of Salvation.

This represents the protection for the Christian’s mind, his intellect. A certain amount of knowledge is necessary for every Christian. Peter tells us that it is through the knowledge of God, that is, His character and plan, that all things pertaining to life and godliness have been given to us.

In 1 Thes. 5: 8, Paul says we should put on “for an helmet the hope of salvation.” It is through God’s Word, the knowledge of the truth, that we learn His will, and receive instructions concerning our proper course. We need not only knowledge, but especially wisdom, understanding, so as to use the knowledge aright. How necessary is the spirit of a sound mind! “Blessed are the pure in spirit,” the humble minded. “God resisteth the proud, but giveth grace unto the humble.” “The meek will he guide in judgment.” “The meek will he teach his way.”

We see how right use or exercise of the knowledge of the truth does serve to protect the Christian. God does not give us the knowledge of the truth so as to show others how clever we are. Paul entreats, “This I say, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly.” Only as we are little in our own sight can the Lord use us as instruments of blessing.

The Sword of the Spirit.

“The sword of the spirit, which is the Word of God.” In the hand of the literal soldier, of course, the sword was a weapon of destruction, but it does not follow that the Christian soldier should go about smiting others with the truth. It is an offensive weapon, and we must use it to overcome the foes of truth and righteousness in our own hearts and minds. (See 2 Cor. 10: 4, 5.) Our chief work is in ourselves. We must get our own hearts right with God, cleanse ourselves that we might be vessels fit for the Master’s use. We must get the beam out of our own eye before we can assist our brethren. (2 Tim. 2: 21; Matt. 7: 3-5.)

The sword is also a defensive weapon, and we must all stand firmly for the truth. Our Lord faithfully defended the truth, the Word of God was His defensive weapon. His reply to Satan’s efforts to turn Him aside was, “It is written.” The Lord lived up to the principles of the Gospel of God, He manifested the Father in His words and actions and teachings. His skilful use of the sword exposed the false teachings of the Scribes and Pharisees.

Paul himself is another faithful example of a Christian soldier. He used the sword defensively and aggressively. He said (Phil. 1: 17), “I am set for the defence of the gospel.” Surely he fought a good fight, contending

earnestly for the faith under continuous opposition and persecution and imprisonment. Let us each, then, be courageous in using the sword, first upon ourselves. Let us not shrink when the sword of Divine truth convinces us of some defect in our own walk or way of thinking. No one is perfect, we all need instruction along some line or other. Let us be willing, anxious to be taught of God, and to take help and admonition when we need it from one another. Let us not forget our stewardship in respect of God’s Word, the message of truth.

We must “preach the word, instant in season, out of season” (2 Tim. 4: 2). We must “hold forth the word of life in the midst of a crooked and perverse generation” (Phil. 2: 15, 16). We must “exhort one another daily and encourage each other along the way.”

In conjunction with the armour the Apostle reminds us of the necessity and value of prayer—“Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance for all saints.” Someone has said, “Prayer keeps the Christian’s armour bright.” Prayer is indeed a wonderful privilege; without prayer to God we cannot expect to have the victory. When we come to God, let us draw nigh in spirit—with the heart, the understanding, the mind—whether the prayer be long or short. Without the spirit of prayer our petitions amount to nothing.

There is a difference, too, between prayer and supplication. The term “prayer” applies to any petition, great or small, whereas “supplication” means special, earnest desire for something, an entreaty with intense yearning, fervent longing. But whether it is prayer in the ordinary sense, or supplication, we should always come in the spirit, with an appreciation of the fact that we are entering into the presence of the great Creator, and that in thus doing we are enjoying a great privilege.

We should also “watch thereunto with all perseverance, and supplication for all saints.” Watching implies mental alertness. If we believe that the Lord has indicated that we should pray for the things we need, we should be on the

alert to recognise when we receive them. We should acknowledge them accordingly.

Then, we should be persevering in prayer. Our Lord gives two illustrations of this—Luke 11: 5-8 and 18: 1-8. We have the reference there to the importunate widow, who persisted in her request and ultimately got what she wanted. This shows that God wants us to keep on praying, even when the answer does not seem to come. So this perseverance is essential in the sight of God. It includes patience, perseverance and interest. The Lord would prove us and develop us, for He wants us to be positive characters. So the prayer should be in the spirit, from the heart. We should watch thereunto with perseverance until the Lord can see we have come to that degree of development that will fit us for a share in the Kingdom. Clad in the whole armour of God we may well “be strong in the Lord and in the power of His might”; yes, “strengthened with all strength according to His glorious power, unto all patience and long-suffering with joyfulness (Col. 1: 11).

–Fight the good fight with all thy might,
Christ is thy strength, and Christ thy right;
Lay hold on life, and it shall be
Thy joy and crown eternally.

Run the straight race through God’s good grace,
Lift up thine eyes, and seek His face;
Life with its way before us lies,
Christ is the path and Christ the prize.

Cast care aside, lean on thy Guide,
His boundless mercy will provide;
Lean, and thy trusting soul shall prove
Christ is its life, and Christ its love.

Faint not nor fear, His arms are near;
He changeth not, and thou art dear;
Only believe, and thou shalt see That
Christ is all in all to thee.”

Convention Notices.

Adelaide.

As announced last month, the brethren in Adelaide are holding their Annual Convention from Good Friday to Easter Monday (D.V.) , 11th to 14th April inclusive, at the R.A.O.B Hall, 48 Flinders Street (near Gawler Place), Adelaide.

Programmes and other information may be obtained from the Secretary, Mrs. H. H. Bartel 10 Forest Avenue East, Clarence Gardens, Adelaide.

Sydney

The gatherings notified last month to take place from Good Friday to Easter Sunday, 11th to 13th April inclusive, will be held (D.V.) at Child Study Rooms, 75 Liverpool Street, Sydney.

Further information and programmes may be procured from the Secretary, Mr. J. H. Thompson, 11 Macquarie Street, Hurstvine, Sydney.

Memorial Services.

Melbourne.—The Memorial of our Lord’s death will be held on Wednesday evening, 9th April, at 8 p.m. (D.V.), at Excelsior House (3rd Floor), 17 Elizabeth Street, Melbourne.

Adelaide.—On Thursday evening, 10th April, at 8 p.m., the Memorial Service will be held (D.V.) at R.A.O.B. Hall, 48 Flinders Street (near Gawler Place) , Adelaide.

Sydney.—The Memorial will be held in connection with the Convention in Sydney on Good Friday evening (D.V.) at the address under the Convention notice.

To Readers Overseas.

In view of the fact that mails are now uncertain and fail to arrive from time to time our oversea brethren are advised to keep a copy of all particular items mentioned in correspondence, and especially the numbers of Money Orders or Drafts forwarded. This information could then be sent later should acknowledgment of any previous communication not be received from this office within reasonable time.

Notice.

It is expected (D.V.) that the office of this Institute will be closed from 5th April till after the Easter week-end. Friends desiring literature, etc., at this period are asked to send their orders in early for attention.

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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 (x) on the wrapper indicates that the Subscription to "Peoples Paper" is overdue.

In Remembrance of Christ,

Our Passover.

WHILE the Lord's true people require no reminder of the significance of the Passover season, inasmuch as they are ever seeking throughout each year "to keep the feast," in spirit and truth, yet the loving request of our dear Master on the night in which He was betrayed and as He instituted the Memorial of His death, to "do this in remembrance of me," is so gladly observed at each anniversary by all who regard this celebration as a solemn and sacred privilege in commemoration of Him, who, "though He were rich, yet for our sakes became poor, that we through His poverty might be rich."

As we approach the time of year once again that corresponds to the close of our Lord's life of sacrifice on earth, our hearts, then, while ever full of thanksgiving are more particularly lifted up to our loving heavenly Father in responsive gratitude; firstly, for the gift of our dear Redeemer, "in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace," and secondly, that we should be so highly favoured as to be called unto the fellowship of His dear Son, both now in walking in His steps of sacrifice and later in association with Him in the heavenly Kingdom.

It is always helpful in meditating upon the deep significance of our Lord's Memorial to realise how God so wonderfully pictured the redemptive work for mankind in the deliverance of His ancient people, Israel, from Egyptian bondage. It was there that the firstborns of Israel came so prominently into the picture, when, after centuries of servitude, it was arranged by the Lord that the slaying of the typical Passover lamb and applying of the blood on the doorways of the homes of the Israelites was the means of sparing the firstborns of Israel, when the same class amongst the Egyptians were slain, and also prepared the way whereby all Israel successfully journeyed across the wilderness and through the Red Sea to safety.

The typical lamb which was slain by each household of Israelites and whose blood protected the firstborns within, during that particular night in Egypt, undoubtedly pictured "the Lamb of God that taketh away the sins of the world." However, it is clearly revealed that the whole procedure at that first Passover in Egypt was so arranged that one class, the firstborns only, needed to be covered by the blood of the typical lamb to save them from death on that eventful night. So, in the antitype, the Scriptures show that during this Gospel Age, pictured by the one night in Egypt, only the firstborn class have received full benefit from the sacrifice of Christ, "the Lamb of God"; these only have passed from death unto life by begetting of God's holy spirit, following their justification by faith in His blood, having been so highly favoured on account of their willingness to "follow the Lamb whithersoever he goeth."

Just as all Israel were delivered from Egypt by their great leader, Moses, on the morning following the passing over of their firstborns, so all mankind will be delivered from this world of sin and death by the greater than Moses, even Christ and His saints, in the glad morning of the new dispensation, following the complete passing over of all the firstborns, "redeemed from among men, being the firstfruits unto God and to the Lamb."

In view of the fact that the firstborns of this Gospel Age have been comparatively few in number at any time since our Lord's first advent and that to these alone are the precious things of God revealed, it is not surprising that much confusion exists in Christendom concerning the Lord's Supper. Yet, how beautifully simple are our Lord's words, when, following the usual Jewish Passover feast, He took the bread and said, "Take, eat; this is my body." Likewise the cup—"This is My blood of the new covenant; drink ye all of it." In explanation, our Lord meant that His followers should no longer keep the annual Jewish Passover and kill the literal lamb, but rather the emblems He gave would represent His body and His blood and by appropriating these to themselves His people would, by faith, be justified in God's sight by His perfect humanity offered for their sake. How significant are His words—"This do in remembrance of Me" (Luke 22: 19).

It is from other Scriptures, especially from the writings of Paul, that we see very clearly the secondary or deeper meaning contained in our Lord's words, and which explain the true meaning of the term "firstborn." Just as Christ was "the firstfruits of them that slept" (1 Cor. 15: 20), because of the sacrifice of His perfect humanity and begetting of the spirit to the new nature, so all who will be members of "Christ the firstfruits" (1 Cor. 15: 23), must also sacrifice their reckoned perfect humanity "a living sacrifice unto God." So we read in 1 Cor. 10: 16, 17—"The cup of blessing which we bless, is it not the communion (common-participation) of the blood of Christ? The bread which we break, is it not the communion (common-participation) of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread." How favoured, indeed, are all who are thus constrained to sacrifice with Christ (2 Cor. 5: 14), and being begotten of the holy spirit become members of the "church of the firstborn, which are written in heaven." (Heb. 12: 23.).

Much has happened in the world since the last Memorial season; some of our dear brethren have finished their

earthly course, and in this we rejoice; others have been through most trying experiences in the war areas, and still others are having their trials in different ways. To all still walking in the footsteps of Christ, His words would apply—”These things (pertaining to the life of sacrifice) I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world” (John 16: 33).

While momentous days are no doubt at hand in connection with the closing scenes of this dispensation, how encouraging is the thought that shortly all the firstborns unto God shall be “passed over,” the “marriage of the Lamb” having taken place, and with the plagues fully spent upon mankind generally, the glad morning shall dawn, bringing blessing and deliverance, and only those worthy of death shall be destroyed in the “Red Sea,” the second death.

Whether our brethren be alone in isolated places, or able to gather in twos and threes or larger assemblies, let all take the opportunity at the anniversary of our Lord’s death of celebrating “in remembrance of Him,” as also indicating their own pledge to continue walking in His steps of sacrifice, faithful unto death, by His grace and strength.

—Lord, I would follow Thee
In all the way
Thy weary feet have trod;
Yes, if I may,
Help me the cross to bear,
All Thy fair graces wear,
Close watching unto prayer,
Following Thee.-

Constant Obedience.

(Convention Address.)

ON previous occasions it was pointed out how necessary it is to develop completely the elements of Justice and Love. This developing would be accentuated by obeying our Lord’s new commandment. “A new commandment I give unto you, that ye love one another as I have loved you.” If we were to love, and that is also to assist and help the brethren to the extent of sacrifice as He did for us, then we would be developing in our own hearts and minds an appreciation of justice and love that would be very helpful; and speed up the , development to the greatest possible degree.

Without this sharpening action of enduring persecution for the truth and righteousness, by sacrifice, the process of developing the required character would not be so rapid. The trials and tribulations that we have to endure as soldiers of the Cross help us very considerably in our development, and as a result we are made meet for the inheritance of the saints in light.

Those who in the future age will be required to have the Lord’s law written in their hearts will have a much longer period of time for their change of heart to take place. During that time it will be necessary for them to learn to love the Lord perfectly, to desire His character and to develop it; that is, along the lines of justice and love—to love the Lord their God with all their heart, mind, soul and strength, and to love their neighbours as themselves. The thought of loving their neighbour as themselves is emphasised in the Golden Rule.

In our association with this Rule we should ever bear in mind our Lord’s words, that if we love them that love us, what thanks have we. This would indicate that in our operation of this rule we should take the initiative and not depend on others doing good toward us in the first place and then we would reciprocate, but rather we should bless those that curse us and do good to those who despitefully use and persecute us. It is not what people may do to us, but what we may be thinking and doing to them, that is of great importance to us.

That is one way in which the meeting together and associating with one another would help to develop our hearts and lives in that very necessary element of character.

Then, the more we come into contact with brethren, also the worldly, the greater is the friction that exists, and if we receive these trials and tribulations in the right way, we are developing along the right lines, being rightly exercised by the experiences that come upon us, just as the chiselling of precious stones is necessary that they should shine forth in their purity and brightness.

So we come to the thought that while we are associated with disobedience in, the world at the present time, we are assisted to develop obedience in our own hearts quickly, if we receive it in the right way. Now we read that “The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.” The gift of life, of course, is dependent upon our obedience. We remember that in the Garden of Eden Adam was disobedient, and although it may seem a very small transgression to disobey in such a small manner, yet the great penalty that came upon Adam was death. Adam had been disobedient and the sentence was, “Dying thou shalt die.”

Adam represented the whole human race, and all down through the ages disobedience has been growing to a more or less extent; at first there was the sowing and since then the crop has been growing—increasing and increasing right through the period from Adam until the present time. Now, what is the position evident in the world at present? We see national anarchy much before us. There is disobedience as far as nations are concerned. One nation has overrun other nations, without thought for their rights as individuals or nations. The whole intention seems to be to gain power, with the thought that if they can overrun the world they will have sufficient power and authority to bring all mankind to their feet to serve them for their own aggrandisement, just as happened in other great empires that have passed away in times gone by. It is evident that in the case of Babylon, Greece and Rome they used their power for their own national

glory, and at the present time the same thought is evident in the nations. As far as Germany is concerned her avowed intention is to use her conquered people as slaves for the aggrandisement of herself.

The present international anarchy is but one step towards complete anarchy among the whole human race. We have had brought to our attention in recent years very many instances of anarchy in the sense that treaties that have been signed have been treated as scraps of paper. There is no restraint put upon nations if they have the power, or think they have, to cast aside the obligations and take advantage of those who are less prepared to defend themselves. This is anarchy in an international sense.

Now, the Bible pictures conditions that will exist throughout the world in a similar way, indicating that every man's hand will be against his neighbour, and against his brother, that a man's foes shall be those of his own household, that brother would give up brother, or the son the father, or any, other relatives, so that they themselves might receive temporal benefit. This state of affairs would be anarchy or disobedience in the extreme. It is the harvest in a community sense, of Adam's first act of disobedience.

It is evident that anarchy is developing to a more or less extent in the minds of the people at the present time. They disregard law, as indicated by the increase of wickedness throughout the world, and it is brought to our minds by Jesus that "iniquity shall abound" (Matt. 24:12) as the Kingdom draws near. Jesus also said, "Will He find faith on the earth?" at His return. "Men shall be lovers of themselves rather than lovers of God."

So is brought to us a great object lesson of the necessity of developing in our hearts and minds a sincere love for God, and a desire to measure up to His requirements. We should be followers of Christ in that we delight to do the Father's will, even to the extent of sacrifice and death, even the ignominious death that He endured, that of the Cross, when men accounted His goodness as being evil.

We see here the obedience of Jesus being tested to the greatest possible degree, and we remember He said that the servant is not above his master, and so we should ever be prepared to learn obedience in the same manner as He. By being afflicted and suffering for righteousness sake our obedience to the principles of truth and righteousness would be firmly and quickly established. We remember our Lord's temptation in the wilderness, that He was tempted and tried in all points like as we are, yet without sin. Then we have the Apostle's words, that "We glory in tribulation also, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the holy spirit that is given unto us." Note also the words of Jesus in Matt. 5:11, 12.

The thought of constant obedience is emphasised when we consider the laws of the land in which we live. Now the over-riding authority is the Federal Government; then we have the State Governments, and there are also local governments, and governing bodies such as the railways and tramways etc. All these have laws which must be obeyed. These laws are made for the simple working of social intercourse generally, and for the betterment of the nation in a social way. Some of these laws, of course, apply only locally; others are more general, and others embrace the whole Commonwealth. In our association with the powers that be, it is necessary for us to constantly obey these laws, or we meet with the limb of the law. On being called upon to give an account of any disobedience, we are hailed before the Court and penalised as is thought proper according to the measure of disobedience.

I wish to emphasise here, that it is necessary for us to constantly obey these laws. It is not sufficient that we obey them for a day or a week or a year, but should do so throughout the entire period of our association with them. While we are dealing with the railways we must be subject to the by-laws that govern them; while we are in any particular local governing area, we must be subject to the by-laws operating there. And the same thing applies as far as Federal and State laws are concerned; in all these things it is necessary for us to constantly be on guard lest we infringe the law.

A similar procedure operates as far as God's law is concerned. There is the supreme law that we have to observe all the time; this is given by God Himself in the Commandments. "Thou shalt love the Lord thy God with all thy heart, mind, soul and strength, and thy neighbour as thyself." That this is God's requirement alone is shown in the text, "What doth the Lord require of thee, but to do justly, to love mercy and to walk humbly with thy God?" There is a wealth of meaning in these words, and they embrace all that is necessary as far as our dealings with God are concerned, covering also our dealings with mankind, that we should love mercy, desiring for ourselves mercy of God. In walking humbly with God it is to be our object always to be in that attitude of heart wherein we can worship God as being the Giver of every good and perfect gift, and so have that humble attitude of heart that is necessary for the correct appreciation of all His requirements.

Then Jesus elaborated this law that God requires us to keep, and He also gave us a new commandment, "That ye love one another as I have loved you." This was not given in God's law in the first place, but is an added requirement for those who would run in the race for the prize held out at the present time.

After our Lord we have the exhortations given by the Apostles to help us in understanding and keeping the perfect Law of Love. They elaborate those principles, and are very necessary to us, so that we may be more particular in our observance of the commandments that were given to us by God and by Christ.

At the present time we have the by-laws, as we might term them, of the Ecclesias for their own good government, and the establishment of law and order among themselves. If we have a complete appreciation of all these things it may help us to develop within ourselves constancy in love and justice more and more completely.

It would be well for us to consider the development of character in association with constancy, being constantly obedient. Let us consider the exhortation, "Let your moderation be known unto all men." (Phil. 4:5). Always having this before our minds would help us to develop the spirit of a sound mind. It is not in the best interests of a Christian

to have the highest sentimental feelings at one moment and then to be depressed to the lowest degree later. So if we strive to be moderate in all things, not only in the individual but in our general outlook in life, it will help us to attain that even balance of Christian character that is necessary to permit us to exhibit justice at all times. If we are carried away by the experiences of the moment we might be tempted under some circumstances to be unjust; then, if we are depressed and do not try to be moderate in our feelings at another time, again justice and love might be infringed and we would be doing injury rather than doing good. It would be a very good idea if we could divert our exuberance of spirit into a reservoir for practical use at some future time when it would be needed, just as the waters of an overflowing river are used to water the desert and bring forth desired blessings at will.

Not alone should we be moderate, or sober, regarding our outlook in life, but also in our judgment of others. This implies the necessity on our part of seeing both sides of a question before coming to a decision. Alas! how prone we are to judge on half, or less, of one side, without taking the trouble to look at matters from another's viewpoint, or even looking at them from God's standpoint. It would be hard indeed for us to determine whether another's actions were intended to be wrong, or were the result of a biased outlook due to the frailty of fallen human nature. How deceptive is the flesh! It delights to go the easy way of imputing evil to the pure, and justifies its action by saying, "I heard it on good authority," whereas only one part or side was heard. We all do well to heed the Master's words in Matt 7:1, 2. What a reminder this is that we should be moderate,, we might also say generous, in passing sentence upon others.

But while we are thus being ever obedient to the precept of our Master regarding others, the scrutiny of our own hearts should be remorseless—"Purge out the old leaven," says the Apostle Paul in 1 Cor. 5:7, and again, "Though our outward man perish, yet the inward man is renewed day by day." 2 Cor. 4:16, 17. We see, then, the necessity of being ever on the alert lest we fall into the temptation of judging others too harshly and ourselves too lightly.

"Constant obedience!" How necessary for us, that we may be overcomers, yea, more than overcomers through Him who loved us and gave Himself for us. It develops our characters along the right lines. By being tried in the fire the gold is purified, the silver is refined; by enduring hardness or privation the good soldier is proved. By submitting to the chiselling process the temple stones are prepared for a useful edifice, and by purging ourselves from iniquity we are made vessels for the Master's use. It is not by ourselves or in our own strength that we are able to be overcomers, but we have access to all the required assistance, and are urged to make the utmost use of it. To the Apostle Paul when he sought the removal of his thorn in the flesh the Lord said, "My grace is sufficient for thee, for my strength is made perfect in weakness." 2 Cor. 12:9. How often do we sing

—
"Precious promise God hath given
To the weary ones who try
Treasure to lay up in heaven
'I will guide thee with mine eye.' "

Then, there are the examples of the prophets of old (read Heb. 11:32-40), not forgetting Him who left us an example that we should follow in His steps. (1 Pet. 2:21, 25). Also, we are assured that the angel of the Lord encampeth round about them that fear Him, and delivereth them (Psa. 34: 7). Jesus says of them that they "do always behold the face of My Father in Heaven" (Matt 18: 10).

So, dear friends, let us apply ourselves well to this lesson, not alone in the ways that have been mentioned, but in every sense in which we may encounter the opposition of the world, the flesh, and the adversary, that we may be perfected in our obedience to Him who will reward us at the appearing of our Lord and Saviour Jesus Christ.

Booklets Reprinted.

"God and Reason," originally produced by our U.S.A. brethren, has now been printed in our office to supply local needs. In paper covers, 64 pages, this booklet is very helpful for general witness work. Single copies 5d., two for 9d., or 4/3 per doz., post paid. Special rates for quantities without postage.

"Hell, Death, Spiritism," has been recently reproduced, and will be found most instructive on the particular subjects. In improved paper cover, 24 pages, price 4d. per copy, four for 1/2, or 3/3 per doz.. post paid.

God's Best Gift.

A new supply of this little book for children is now on hand. It is nicely illustrated, and conveys the truth of God's Plan of the Ages in an interesting manner. Containing 30 pages, it is a nice addition to the larger book, "The Ten Camels." With bright paper covers, title in gold, at 1/- per copy, and special rates for quantities.

The same story, in smaller size without illustrations, at 4d. each, and three for 1/-.

Two Parable Booklets

"Parables of the Kingdom," is the title of a booklet recently produced by our English brethren. It contains a short explanation of six of our Lord's parables, as follows:—"The Wheat and the Tares," "The Great Supper," "The Ten Virgins," "The Pearl of Great Price," "The Rich Man in Hell," and "The Sheep and Goats." Containing 29 pages it will be found a helpful little book for the brethren, or for passing on.

"Some of the Parables" is well known to most of our readers. Containing 90 pages in explanation of a number of our Lord's parables and an article on "What Shall be the Sign of Thy Presence and of the End of the World?" it is a most useful booklet on these subjects.

The above booklets are supplied at 10d., the two; and three copies of each for 2/3, post paid.

British Israel Booklet.

A very helpful booklet on the above subject, written by an Israelite, is now ready for distribution. All interested in this matter should enquire for this clear explanation of the whole subject.

Scripture Art Calendar for 1941.

Should any of our friends desire copies of the above Calendar at this time, we can procure them if word is sent in right away. The price is reduced to 1/- each, plus the postage. These are similar to those supplied last year.

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Ambassadors for Christ.

(Convention Address.)

"Now then we are ambassadors for Christ, as though God did besech you by us."-2 Cor. 5 : 20.

"He that heareth you heareth me ; and he that despiseth you despiseth me ; and he that despiseth me despiseth him that sent me."—Luke 10: 16.

THERE is no doubt that God takes His people along varied pathways in order to bring out in them that which is most precious in His sight. The older we grow in His service the more conscious we become of His goodness and mercy having followed us all the days of our lives. When "babes in Christ" we may have encountered experiences that at the time seemed hard to fit in as a blessing from the Lord, but when more matured we begin to realise that there were occasions, and there probably will be occasions in the future, too, when the greatest blessing that God could have bestowed upon us was to allow something which we in our ignorance at the time thought to be a great hardship.

Of all the written Word of God, what briefly is the sum concerning His true people? Is it not that we should each one become and remain worthy ambassadors for Christ? To take poor, fallen creatures such as we are and make us in any measure worthy of such a station, seems a stupendous task.

Even when we have come to see that it is not of ourselves, but by the power of God, that any worthiness is formed in us, it does not mean that that is the end of despairing moments; I think they present themselves all the way along, those doubts as to whether we will attain that which we desire and know God desires to see in us. But He who moulds and fashions can be depended upon to complete that which He has begun in us, and it remains for us to keep the clay plastic, as it were, in the hands of the Moulder by giving all diligence to His wise instruction. It seems that we would all need quite a deal of fashioning before we could at all be considered within the category of Christ's ambassadors. We all need to pass through the stage of "babes in Christ" first, and whilst there is nothing highly commendable about such a station, in that we are exhorted not to remain in such a state but to press on to fulness of stature and partake of stronger food, yet through this stage God watches over us with His gentle nurture and admonition.

Having passed through the primary classes, as it were, of the School of Christ, we find that our curriculum is altered from class to class until all the fundamentals of the way have been revealed to us. Now we are sent forth as "ambassadors for Christ." That which we have learned and been assured of must be attested to and proclaimed. This is not to say, of course, that our perfecting is complete at this stage. Far from it. We know that must continue right to the end of the way. I was thinking of it this way, that we at this stage might begin to think not so much of ourselves in the light of a pupil in the School of Christ, but of a pupil-teacher. We are still learners ourselves, it is true, and with wide fields for growth and improvement, but now we are able in some measure to impart the Word to others. We know that the ability to do so ought to increase as we continually strive to attain to the headmastership of our profession, even joint-heirship with Christ in the throne.

Whilst using that illustration, I think it is good perhaps to point out that in one respect a direct opposite is noticed, because in the worldly teaching profession one comes as a pupil, simple and humble-minded, and as knowledge increases so even does pride and status and praise of men, worldly title. But we find that it is just the opposite with “the perfecting of the saints.” We begin as disciples in the School of Christ with very much acceptableness from those around us very often, but the further we progress we find that the world wishes less and less for our company, and it becomes more manifest to a Christian every day that he is indeed a stranger and a pilgrim on earth. His teachings and manner of living are not wanted by those around him. Probably this was never more apparent than in these closing days of the Gospel Age. For anyone now to uphold the pure teachings of Jesus, we know it is considered rash foolishness. The message “Do unto others as ye would they should do unto you” is not wanted now, but they clamour for a blow for a blow, an eye for an eye.

True, we know that in some measure it is being borne in on reasoning worldly minds where such a course is going to end, and it is very pathetic to hear people discussing these matters and the days in which we are living,—with the expression, What can we do? One thinks, What indeed can be done, when the teachings of the one Book that holds the solution are held in disrepute?

In one sense it is too late to reform when the judgments are falling. Indeed, we feel how blessed we are to have an understanding of these things. The saints of Christ first learn and exhibit the Truth in the love of it, knowing it to be God’s loving plan; they can see that the falling judgments will not mean an utter end to man and his happiness, but are only an utter end to everything that man has practised contrary to the teachings of Jesus, and thus to his own unhappiness. We know well that it would have been a great injustice on God’s part to have allowed the order now in a stage of transition to have continued.

So, as the saints were admonished long ago, we look up and lift up our heads and rejoice when we see all these things coming to pass, because we know it is the certain sign that the Kingdom of God is nigh at hand. We realise that soon Christ will speak to the nations, raging in battle and anarchy; to the earth under the curse, ravaged by storm, drought and pest, and to the great mass of humanity rushing to and fro under tremendous strain for their daily bread, “Peace, be still.”

We have the prospect in vision of all the peoples of the earth returning to God with songs of everlasting praise upon their lips. Yes, indeed, this time of restitution spoken of by all God’s holy prophets is near at hand. The light of the long-desired Millennium, much thought of by thinking persons of all generations, will soon pierce the dark night that is now just preceding its dawn.

That will be the time of Satan’s binding, when he will no longer deceive, and the multitudes that have been laid in the grave since the world began will come forth to a new world order, of which they had scarcely ever dreamed. Ah yes, this is a goodly portion of the Gospel of glad tidings of great joy that shall be to all people. But who, as yet, has believed this report? And to whom is the Arm of the Lord revealed? The answer is, the Lord’s saints alone. And who are they? Are they many? We know that they are very few, especially in the closing days of this Gospel Age. It seems there were never very many at any time in the world’s history, and they are very few indeed in “the days of the Son of Man,” in line with the warning in Luke 18: 8—“When the Son of Man cometh, shall he find faith on the earth?”

So, then, this “little flock” are alive to their privileges of presenting their bodies living sacrifices, holy and acceptable to God with the hope that they might become joint-heirs with Christ in His kingdom. We look upon Him as the Head who has gone before, and ourselves as members of the body, soon to be united with Him. We have the records of His faithful witness knowing all that it meant to Him, and we have His invitation to follow after Him, to partake of His sufferings in this dark world of sin, and share in His glory in the heavenly kingdom. We know that a witness to the Truth must still be maintained, and the Head having gone from the earthly scenes long centuries ago, left the witnessing upon the shoulders of the Church which is His body. So that is just where we stand. We stand in Christ’s stead, as ambassadors for Him, explaining to men the way of reconciliation with their God.

What a privilege! Yea, and what a responsibility! One moment we are keyed up with its joys, and the next we are cast down with its sorrows, having this treasure in an earthen vessel, and realising from time to time our imperfect flesh, and how often we fall short, and how we fail to reflect the likeness of Christ. But if we are mindful of our heritage, and do not sell any of it for a mess of pottage, and continue in the way, pressing on for the prize, we know that our perfecting is worked out through it all, and so it shall continue, if we are faithful, until we “are like Him,” “whom having not seen we love.”

Luke 10: 16.—“He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.” has quite a deal for reflection. It seems that there can be no doubt that the close relationship shown here between Jesus and His disciples ought to be accepted as the rule right down the age. So as we go about as ambassadors for Christ, we find this question presented to us all the time, How are we measuring up to that which is required of us? When we find someone who stops to listen to what we have to say, do they hear us because our utterance is such as to bear a faithful witness to the truth? I suppose there is not one of us who has not experienced those subtle temptations to water down the Truth at times, to hold it back rather than to speak it. “He that heareth you heareth me.” In other words, when we speak to another we speak in Christ’s stead. We should think, What would Jesus say if He were placed where I am? If our speech were always ordered by this rule we would be faithful ambassadors.

There is a Scripture which says, “When a man’s ways please the Lord he maketh even his enemies to be at peace with him.” I think there is a great deal of truth in this, but at the same time we could not expect that all men would always hear us acceptably; that is, if we were endeavouring to hold forth a faithful witness, like Him in whose stead we stand, some would despise us. Some reviled Jesus and spoke all manner of evil against him falsely because He

bore a witness to the truth. If it should be that reviling comes upon us because of a faithful witness to the truth, if what we have said and done is what we really believe Jesus would have said and done in similar circumstances, then happy are we. We have nothing of which to be ashamed, and much to rejoice over.

Nevertheless we realise full well that we need to keep a close check upon ourselves here. We must remember that He in whose stead we stand, reviled not again when He was reviled. There have often been times when we have been stung to retaliation, and a hasty word thus spoken can never be reclaimed. But apart from, that, it stirs up further unnecessary trouble, and I have no doubt that most of us, and probably all of us, have known times when we have brought upon our own heads revilings that could hardly be described as revilings for His sake. It may be that at the time we did look upon them in that light, and we may have even prided ourselves accordingly, that we should have suffered something for His sake, but afterwards we have seen that it was because of our poor ambassadorship. "He that despiseth you despiseth Me," but the onus is largely upon us, as ambassadors.

Continuing from the text in 2 Cor. 5, we read in the next chapter that we are to give no offence in anything, but to approve ourselves as the ministers of God. So then we will need to follow Jesus very closely, and remember how gentle and how kind He was, and if a rebuke had to be administered how gently it was done, and how tactfully. I often think of Him abandoning Jerusalem to her desolation—"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" With what anguish of soul He accepted Jerusalem's repudiation of His witness there. Happy are we as His ambassadors if we manifest a like attitude to-day to those who now spurn the witness that could help them. It is not always easy to have just that disposition. We need to follow Jesus very closely if we are going to keep our hearts from growing hard, and manifesting a spirit that nullifies any good that might have been done.

So, reading on in that chapter mentioned, we find that we are to commend ourselves as the ministers of God in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, and so on. We find it a very formidable list as we read on to the end of verse 10. We know that the early Church had much to go through; we do not know what is before us, but should not have a fearful mind—"sufficient unto the day is the evil thereof," and that should always be our attitude. At the same time, we have a full realisation of the times in which we live, and so we just need to calmly reflect over all things. We have had many lessons at this Convention which we need ever to put into practice, and perhaps the greatest of them is "Watch and Pray."

I was thinking of the words of Jesus before Pilate. Pilate said, "Knowest thou not that I have power to crucify thee, or to release thee?" It was a wonderful reply that Jesus gave—"Thou could'st have no power at all against me, except it were given thee from above." If we could always remember this, it would be most helpful and uplifting, knowing that all is in the hand of God, and He has the rule over everything.

There is another similar thought in Luke 22: 53. They came to take Jesus, and we remember Him saying, "This is your hour, and the power of darkness." There was no resistance on His part; He knew what had to be. It is good to compare this with His words in Matt. 28: 18, after His resurrection: "All power is given unto me in heaven and in earth." As we read, "Looking unto Jesus . . . who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

So then we should endeavour to maintain a good witness as Christ's ambassadors right to the end of the way. Is not the arm of the Lord strong to save? Will He tempt us beyond that which we are able to bear? Nay—as long as a member of His Church remains this side of the veil, He will hear the cries of His people and assist them. Let us, then, fresh courage take, and be not faithless, but believing, ascribing all the praise to His glorious name forever.

Coming Conventions.

Adelaide.

The brethren in Adelaide desire to make known that their Annual Convention is to be held this year (D.V.) from Good Friday to Easter Monday, 11th to 14th April inclusive, and they extend a hearty invitation to all friends able to attend with them.

The gatherings will be held at R.A.O.B Hall, 48 Flinders-street (near Gawler-place) , Adelaide.

All visiting members expecting to be present at this Convention should send word as early as possible to the secretary, Mrs. H. H. Bartel, 10 Forest-avenue East, Clarence Gardens, Adelaide —from whom further information may also be procured.

Sydney

The Sydney friends advise that they have decided to hold a Convention (D.V.) commencing on Good Friday, 11th April, and continuing on the Saturday and Easter Sunday, and a cordial invitation is given to all Bible Students who should desire to attend.

The meeting place for this Convention is Child Study Rooms, 75 Liverpool-street, Sydney, and those brethren expecting to attend the gatherings are asked to communicate with the secretary, Mr. J. H. Thompson, 11 Macquarie-street, Hurstville, Sydney, at their earliest, so that all arrangements can be made.

Passover Memorial, 1941.

The Jewish Calendar for the 14th of Nisan gives Thursday evening, 10th April for this year, and this will be the anniversary of the institution of the Memorial of our Lord's death. No doubt, the brethren will desire to celebrate as near to this date as possible.

Melbourne Service.—The brethren in Melbourne will hold the Memorial on Wednesday evening, 9th April (D.V.) . This advance notice is for the benefit of any country friends being able to be present, time and place of the service will appear in April issue.

Sydney Service.—The brethren arranging the Sydney Convention state that they will hold the Memorial (D.V.) on Good Friday evening.

To Readers Overseas.

In view of the fact that mails are now uncertain and fail to arrive from time to time our oversea brethren are advised to keep a copy of all particular items mentioned in correspondence, and especially the numbers of Money Orders or Drafts forwarded. This information could then be sent later should acknowledgment of any previous communication not be received from this office within reasonable time.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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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 (x) on the wrapper indicates that the Subscription to "Peoples Paper" is overdue.

Things Coming to Pass.

IN the October, 1940, issue of this paper, an article appeared under the title "Earth's Turmoil Ends in Morning of Joy," in which it was suggested that the events transpiring in Europe were probably fulfilling that portion of Scripture described under the sixth angel in Revelation 16: 13-16.

Reference to this matter again is not made with any dogmatic views, but rather with the suggestion that events over the past six months seem to confirm the thought that the three great dictator powers of Europe are described in verses 13 and 14 of this chapter of Revelation.

It will be noticed in verse 14 that these "spirits of devils working miracles, go forth unto the kings of the earth and of the whole world," which shows that this devilish influence, undoubtedly guided by the great adversary (with the Lord's permission) may be expected to permeate throughout all countries of the world. As an instance of this, during the last fortnight Australia's leading statesmen thought wise to warn the people of the grave turn of events, with apparent danger in the Pacific area. The average thinking person is aware that the influence at work does not originate in the Far Eastern Power itself, but comes from the Axis Powers.

Likewise, in the Balkan sphere, one state after another is being brought stealthily under this evil influence and in the near future it would seem that a major conflict will be the outcome in that region. Bible Students have realised for many years that the land of Palestine in its restored condition, since the return of great numbers of Jews, will present an alluring prize to the aggressor, and in Ezekiel, chapters 38 and 39, a description is given of the invasion of the holy land. A similar account in symbolic language is given in Zechariah 14: 1-9, and it is shown in verse 3 that the Lord will deliver Israel out of the hand of the invaders in such a way (similar to when He fought for them in ancient times) that it will demonstrate not only to Israel but to the nations near and far that the Lord has taken charge of earth's affairs for the setting up of His Kingdom of righteousness and peace. (See Ezek. 38: 18- 23 .)

Just what time may elapse before the hordes of the "north parts" come up against Israel "as a cloud to cover the land," we may not know, but of the result there can be no doubt. However, before Christ's Kingdom can be established on earth, we read from the prophet Zephaniah that all the earth (earthly order of things) shall be devoured with the fire of God's jealousy, which agrees with the great "earthquake" in the later verses of Rev. 16. It would seem, however, that the great shaking of all nations need not necessarily occur at the exact time of Israel's last great trouble; just as Israel will be delivered from their terrible experiences and receive the Kingdom blessings first, they will be a wonderful example to all other nations of the world of what the Lord can and will do for all who look to Him for help in their extreme sufferings. (See Micah 4: 1-3.)

From the words of our Lord we learn that in the great troubles ahead "men's hearts shall fail them for fear, and for looking after those things which are coming on the earth." Evidently the Lord sees it will be in the best interests of mankind that their hearts should fail them when set upon those things which He could not approve. How different, however, is the condition of the Lord's people as they view "these things coming to pass." Having the assurance that this "present evil world" with Satan as its prince is to pass away in the world-wide upheavals, to be succeeded by Christ's Kingdom "wherein dwelleth righteousness," they surely are praying more fervently than ever "Thy Kingdom come, Thy will be done on earth, as in heaven." And above all, to have the heavenly hope of joint-heirship with Christ as a reward for faithful service, the follower of Christ, with his affections set on things above will look forward with joy and expectancy, ever praising the Lord for all privileges and favours granted in the house of his pilgrimage.

It Matters to Him.

Though doubt and dismay should enfold you,
And hope of relief become dim ;
Remember that someone has told you

To "cast all your care upon Him."
The world is unkind,
And friends may not mind;
But it matters to Him.

If sorrow and trouble o'ertake you,
And grief fill your cup to the brim ;
There is One who will never forsake you,
So "cast all your care upon Him."
He will not pass on
Or bid you begone,
For it matters to Him.

When mourning the loss of the dearest,
And tears make your couch seem to swim,
'Tis then that the Promise is clearest,
So "cast all your care upon Him."
The world may not grieve,
But you must believe,
That it matters to Him.

If worried and worn, you've neglected
The lamp that He gave you to trim,
Even then by His Word you're directed
To "cast all your care upon Him."
His coming is near,
Though some not care,
But it matters to Him.
—F.W.P.

Discipleship.

(Convention Address.)

THIS is a very big subject, and I can give only a few thoughts; but when we consider all the sin and sickness and death in the world, it is a wonder that there are not more who want to become disciples of Christ, so that they could get salvation through Him at the present time. As we look around, we see there is only just a few who genuinely look for God, and although it says in the Word that God is not far from any one of us, the majority do not find Him.

We experience a great joy when we come to know the Lord, and become disciples. We want to tell others. We remember Andrew, when he found Christ—"He first findeth his brother, Simon Peter, and saith unto him, We have found Messias, which is being interpreted, the Christ." The Kingdom of God was nigh unto them. Christ was looking for disciples, ones who would be willing to follow Him at that time, ones who were ready to accept the supreme offer of joint-heirship with Him. But some said they could not—one said he had bought a piece of land and had to go to that, another said he had bought a yoke of oxen and would have to prove them. Another had married a wife, and could not leave her. So many were not willing to become disciples.

Then the message had to be sent to the highways, where the people would not have much to lose. . We read that for a time there were quite a few followers. His message, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest," seemed very attractive to them, but it was only up to a certain point. When each one realised that "strait was the gate and narrow the way," so few were willing to carry on; they realised that it cost them something. So we read that from that time many of His disciples went back, and walked no more with Him. It was too hard for most of them. They were like many people to-day. They are willing to have something for nothing, but are not prepared to sacrifice earthly things for rich heavenly blessings.

Then Jesus asked the twelve disciples, "Will ye also go away?" and they answered, "Lord, to whom shall we go? Thou hast the words of eternal life." Jesus had explained previously how the manna in the wilderness was not the real life-giving bread from heaven, but said, "My Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world." "Then they said unto Him, Lord, evermore give us this bread."

So it is with all of Christ's disciples to-day, we each pray, "Evermore give us this bread"—Jesus Christ. And as Paul said, "That I may know Him, and the power of His resurrection." So even to-day the world offers nothing to a Christian, to a disciple, for we all know from experience that all earthly gain is delusive, shallow.

"Henceforth my chief concern shall be

To live and speak and toil for Thee;
Renouncing every worldly thing,
And safe beneath Thy shelt'ring wing,
My sweetest thought henceforth shall be
That all I want I find in Thee."

We find in life's experiences that without Christ all is valueless, and sown in vain. Christ taught this very early to His disciples. When the disciples were told to tarry, after the ascension, many of them could not be inactive indefinitely, so went back to their fishing profession. We remember the account of how they were fishing all night and caught nothing, but the risen Lord knew all about this, and being on the shore He called out to His disciples to cast the net on the other side of the boat. Of course they thought that was a silly thing to say, but just to show how foolish it was they did so; they thought if there were no fish on one side there would be none on the other. But they got their nets full, and overflowing. They knew it was the Lord then! So Jesus taught that their success was entirely dependent on whether they had Him with them or not. So it is with us to-day—"Without Me ye can do nothing," said Christ. "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me." John 15: 4.

The incentive to enter the School of Christ as a disciple is, as we know, of the Heavenly Father's invitation—"As many as the Lord your God shall call." These are justified believers, who approach the Throne of Grace by a new and living way. To such God extends the High Calling, inviting them to become sons of God,— "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together."

It is good to remember that when one becomes a disciple of Christ, until he is perfected at the resurrection he is a novice, and becomes a disciple for the reason that he wants schooling or instruction, that he may become morally and intellectually to the full stature of Jesus Christ. While novices, we are expected to grow,— "Grow in grace and knowledge," and become absolutely qualified for the future service, "as able ministers of the New Covenant."

The School of Christ may be considered, then, as a school of self-denial and self-sacrifice which would be promoted by love and maintained by devotion.

"Love so amazing, so divine,
Demands my soul, my life, my all."

Even Christ suffered for us, leaving us an example that we should follow in His steps. It is good to remember the example He left behind. His words were, "Follow Me." We must remember that in our flesh we cannot do the things we would like to do, but it is the New Creature or new mind which is in the School of Christ, and which is being perfected, being brought into full accord with the Divine will in the likeness of our Lord. We cannot expect to get our flesh into absolute harmony with the Divine laws because of imperfections, inherited or otherwise. We all know only too well how the spirit is willing, even when the flesh is weak. That is why Paul could say, "Henceforth know we no man after the flesh, yea, though we have known Christ after the flesh, yet now henceforth know we him (so) no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5: 16, 17.

A disciple, then, seeks first the Kingdom of God and His righteousness, knowing that all necessities, temporal and spiritual, will be supplied. These disciples are considered as pilgrims, strangers, and have no earthly inheritance. We see this illustrated by a type in Israel. The tribe of Levi were cut off from the other eleven tribes and did not possess any land. This shows that the antitypical Levites, Christians or disciples, would not have any earthly inheritance, but would forfeit that, give it up, and have the spiritual inheritance.

So we read, "God hath translated us into the kingdom of His dear Son." This "translating" gives us a thought: we all represent plants on the earth, and have been uprooted, our earthly roots have been severed as it were, earthly hopes severed, and now we have been replanted, transplanted or translated. And so God "hath raised us up together, and made us to sit together in heavenly places in Christ Jesus." Eph. 2: 6.

We are in the "Holy" now, feasting on the shewbread, and receiving the light of the candlestick. So we must each realise that anything earthly we possess must become subservient to our higher interests. We read, "Here we have no abiding city, but seek one to come," for our citizenship is in heaven. So we are just sojourning here on this earth.

"I'm a pilgrim, and I'm a stranger—
I can tarry, I can tarry but a night;
Do not detain me, for I am going
To where Life's waters are ever flowing."

So we are exhorted, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." Col. 3: 1-3. So if we keep ourselves in the love of God, we must continually plant our affections on heavenly things, and continually be rooting out the weeds of earthly desires and attractions.

We each find that this walk as a disciple is not an easy one; it is always against natural tendencies, and the natural man does not understand the motive-power that impels the Christian to go forward and press on toward the goal, but we read how "the love of Christ constraineth us," or impels us. Paul could say this very well. He could count all things but loss for the excellency of the knowledge of Jesus Christ. He could also say, "Neither count I my life dear unto myself."

We should be like Moses who despised earthly gain and Egyptian royalty—"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." Heb. 11: 24-26.

So, to each of us belongs exceeding great and precious promises, which are, "If we suffer with Christ, we shall also reign with Him," and "we shall be glorified together with Him." We read how Peter left all things, and followed Jesus; no doubt each of us has done the same.

In the parable of the treasure hid in the field, we learn what our true position should be. According to Matt. 13: 44, the finder of the treasure, realising its value, wanted it for himself, and had such faith that he dispensed with all of his property in order that he might have sufficient to buy the field which possessed the treasure. So it is with us. We have to get rid of what we have, so as to become possessors of rich heavenly promises. We have in one way, too, to rid ourselves of what we have in our earthen vessels. We have to empty ourselves, and be refilled with this treasure that was in the field, refilled from the heavenly storehouse.

It is only those who appreciate the Divine treasure that will ever possess it. Solomon said, "Buy the truth, and sell it not." It is possible to sell it after we receive it. We need to ask ourselves then, What have we given up, or done away with, so that we can have this treasure? With many of us, perhaps, it has caused us the loss of brother or sister or mother or father or land or a good name, but it has been worth it, hasn't it? If we love the present life with its elusive hopes and prospects, we will certainly labour for the meat which perisheth. If we by faith receive the Gospel offer of this Age, with the promises of a share in the Kingdom with Christ, then in proportion to our faith -and conviction and appreciation will be our self-sacrificing zeal to attain the prize; as it is written in the Psalm, "The zeal of thine house hath consumed me." "According to thy faith be it unto thee." So we see the necessity to put Christ first in all things, and to maintain this attitude right throughout our lives.

See Matt. 10: 37-39. This proposition of Christ's means the cutting off of every other love that would conflict with our love for Him and our obedience to His will. Our earthly loves should be accounted as nothing in comparison with our love for the Lord. We should be ready to sacrifice to the Lord's command every earthly hope, aim, object or anything, and lay down our lives willingly and gladly. "Our goal is Christ, and Christ alone."

So we see the terms Jesus sets forth are very different from those made by many who profess to be God's mouth-pieces. We can see the difficult terms of discipleship, and only those willing to comply with such terms and thus demonstrate their love and loyalty to God can be entrusted with such great power and glory and immortality which every saint will gain.

Devotion to the Lord now necessarily means the severing of earthly ties. It means that the followers of Jesus will be thought a peculiar people, many will think our course strange, radical, unnatural. Hence Paul could say, "We are fools for Christ's sake." But it is only those who can stand these experiences who will win the crown.

Paul exhorts us in Heb. 13: 13, "Let us go forth therefore unto him without the camp, bearing his reproach." Viewed from the worldly standpoint, the sacrifice is extremely foolish, and the world will hide their face, as it were, from it, for it will be offensive to them. Just as they saw no beauty in Jesus Christ, neither will they appreciate any merit in the sacrifice of the Church. But in the next Age, by beholding the good works of the disciples of the present Age, they will be able to glorify God.

Adding to the severity of the terms, Jesus declared, "Whomsoever doth not bear his cross cannot be My disciple." Cross-bearing, then, is a daily matter, and our crosses are the oppositions of the world, the flesh and the adversary which conflict with the Divine will as laid down for us in the Lord's Word. To some, the cross may appear more burdensome than to others, yet with us all it should be our "reasonable service," as Paul said in Romans 12: 1. All our trials and difficulties should be esteemed as light afflictions, which are working out for us a far more exceeding and eternal weight of glory. Our proper sentiment should always be, "Not my will, but Thine, be done, O Lord." This is very heart-searching. Christ said to James and John, "Are ye able to drink of my cup, and be baptised with the baptism that I am baptised with?" They said, "We are able." The "cup" represents the shame and ignominy connected with His death. By the Lord's grace and strength these two disciples were able to share His ignominy and death, and it is the same with each of us. We are beheaded for the witness of Christ. Each has his portion to share in the great Atonement sacrifice, and each has a part in the filling up of the afflictions of Christ. Christ said, "Drink ye all of it," We each have a share of it, and the cup must be drained to the dregs during this Age, because we know that the restitution blessings are absolutely dependent upon all this.

It is a great privilege to suffer with Christ. We need zeal for God's work, that we may be faithful witnesses, earnestly contending for the faith. We want to be like Jeremiah, saying, "His word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." Jer. 20: 9. We must all realise that it is impossible for God's true children to forbear from preaching His word. "Woe unto me if I preach not the Gospel." We should be like Jesus Christ who bare witness to the truth.

"I love to tell the story,
It did so much for me,
And that is just the reason
I tell it now to thee."

In Australia we still have the wonderful opportunity of preaching the truth, but we know the night will come wherein no man can work, but we should keep on preaching the Word to those who have ears to hear. "Blessed is he that

soweth beside all waters.”

There is another point. If it is a joy and privilege to be stewards of earthly things, how much more blessed it is to be stewards of Divine truth, to be able to discern spiritual truths, the words of life and beauty, and thus be stewards of the manifold grace of God. We need to appreciate the fact that each disciple is a steward, some to a greater degree and others to a lesser degree, but nevertheless all stewards.

We read that to every man in Christ is given a measure of the spirit to profit withal, or of which to make use. So we need not say that we have nothing to use, because each has a measure of the spirit. Each has at least one talent, and we want to remember, too, that it was the person with only one talent who hid it, and this seems to show that those who have less talent are more inclined to bury it in earthly things. So we need to make sure that we each are using our talents.

All disciples should be living witnesses, being known and read of all men with whom they come in contact. No doubt many of us are slow in speech, like Moses, but we can each hand out a tract and be witnesses that way, even if we cannot speak. Before God will say, Have rule over five or two cities, He will ask us each to render up our account unto Him, render our stewardship account, and each will have to answer for himself. Each one will have to be faithful in the things committed unto him.

Each disciple must push forward in the Narrow Way, each must be determined to render their very all, and be like Christ, “How am I straitened till it be accomplished.” Luke 12.: 50.

Earthly advantages and prospects may prevent some of us from placing all on the altar. “Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.” Mal. 3: 8. We must realise that we can rob God, we can keep something back from the altar, like Annanias and Sapphira. We need to be faithful and ready at any time. The Gospel Age is certainly closing, and we cannot receive the crown if we delay. We do not know, it might be said, “This night thy soul shall be required of thee.” A mess of pottage may rob any of us of our birthright. A little laxity of spirit and groping in forbidden paths might make us lose our crown. We see that God desires disciples who will serve Him in sincerity and truth.

Again, we are reminded to bind the sacrifice with cords, even unto the horns of the altar. We get the thought there that if the cords are binding the sacrifice down we are rendering our all to the Lord. “God is the Lord, which hath showed us light: bind the sacrifice with cords, eyed unto the horns of the altar.” Psalm 118: 27. Just as Aaron burned incense in the Holy, and it ascended to God, may the laying our all on the ‘altar be acceptable to God in the beloved. 2 Cor. 2: 15. “For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life.”

As disciples, one of the qualifications we should have is peace of mind, above all people on earth. We can confidently leave it all to God, lift up our heads and rejoice, knowing that our redemption draweth nigh and all things are working together for good. “My peace I leave with you, my peace I give unto you; let not your heart be troubled, neither let it be afraid.”

We need not worry about the outcome of present world ills, knowing it is in God’s hands, for God is over-ruling as He has never done before. We just need to keep our eyes on Jesus. Peter tried to walk on the sea, but when he took his eyes off the Lord he began to sink. Jesus stretched out His hand and caught him, and he was saved. We each do not want to be overcome with the rough seas that are encircling the earth, but need to fix our eyes on Jesus, and keep hold of His hand. Christ said He would hold each disciple by His own right hand. We will be safe then.

There is a little story about a boy, which brings in this matter of peace. He was on a long journey, and the night was dark and the weather rough, and the people in the train thought he would be frightened. Someone in the carriage said, “Aren’t you afraid, sonny?” He said, “No, I am not afraid. My father is driving this train.” The lesson is there. We should not be afraid of the world’s trouble. We know that God is driving the “train.” We know that God has supreme command, and has determined the bounds of man’s habitation.

So we know that although the night around us may be dark and stormy, the Father is always directing all things for our ultimate good. “In quietness and confidence shall be your strength.” Isa. 32: 17, “The work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever.” May we, then, with full assurance of faith press along the Narrow Way that leadeth unto life eternal.

How Hope is Strengthened.

(Contributed.)

HOPE has the thought of trust, confidence and expectation. Faith is the basis of hope; it is the substance of things hoped for. (Heb. 11: 1.) The Psalmist prayed that the word of truth would not be taken out of his mouth, because it caused him to hope. He goes on to say, “They that fear Thee will be glad . . . because I have hoped in Thy word.” Again, “My soul fainteth . . . but I hope in Thy word.” (Psa. 119:43, 49, 81.)

Then we have the promise made to Abraham, confirmed to Isaac and again to Jacob, which is a promise of hope for all.

In Acts 26: 6, 7, we find Paul before King Agrippa because of his hope in the resurrection, and he goes on to tell the king of his conversion and commission to preach, and the reason for his hope, in such language, that the king said, “Almost thou persuadest me to be a Christian.” Surely these things, together with the promises of God would strengthen Paul’s hope and ours also, and make him strong and confident that God would bring to pass all that He has promised. Encouragement always strengthens.

Hope stands between faith and love; we must have faith before we can have hope and hope maketh not ashamed.

We rejoice in hope of the glory of God and not only so but we glory in tribulations also, knowing that tribulations worketh patience; and patience, experience; and experience, hope. And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the holy spirit which is given unto us. We are saved by hope; we rejoice in hope. Whatsoever things were written afore-time were written for our learning that we through patience and comfort of the Scriptures might have hope. The promises of God found in the Bible are full of hope for us who have fled for refuge to lay hold upon the hope set before us, which hope we have as an anchor of the soul both sure and steadfast.

“Christ in you the hope of glory,” is the great mystery made manifest to the saints. “Beloved now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, and see Him as He is. And everyone that hath this hope in him purifieth himself.” “If we suffer with Him we shall also reign with Him,” to uplift and bless all the families of the earth, in fulfilment of the promise made to Abraham, whose seed we are if we are Christ’s. (Gal. 3: 29.)

This hope set before us is like a beacon that lights our pathway and guides us through trials, difficulties, temptations and tribulations that beset us along the narrow way, the way that our dear Redeemer trod before us, and which we follow in His steps, looking for that blessed hope of joint-heirship with Him. This will be the consummation of our hopes. Therefore the experiences through which we pass strengthen our hope in the precious promises of God and add joy and peace to hope. “Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the holy spirit.” (Rom. 15: 13.)

New Booklets.

Our English brethren have two new booklets prepared which we are now able to supply from stock, as follows:

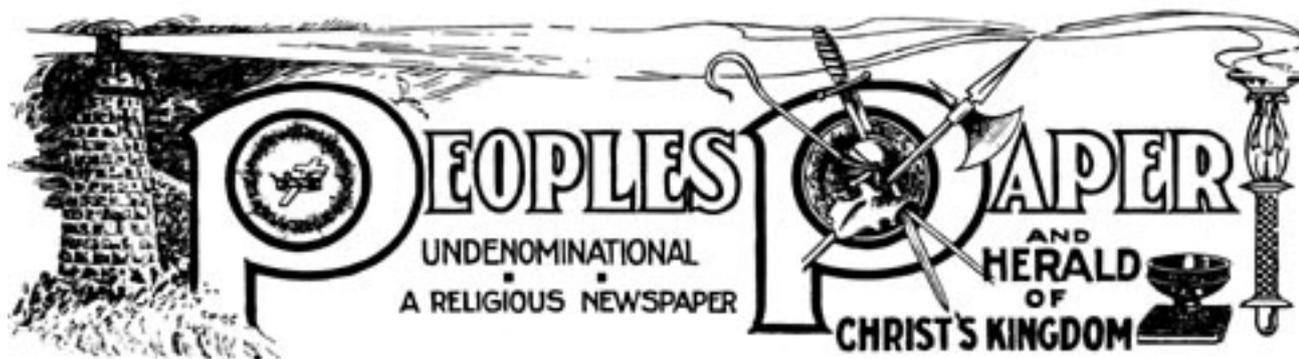
“The Golden Future — Our Hope for years to come.” This is a useful booklet to convey in a general way the wonderful plan of salvation, and is timely for the days in which we live. Containing 36 pages, price 4d. each, or 3 for 10d. post paid.

“The Promise of His Presence.” This is a helpful booklet on this subject for the brethren, containing articles which appeared for some months in the “Bible Students Monthly.” Of 92 pages, in paper covers, price 8d. each, or 3 for 1/9, post paid.

Look Away to Jesus.

Trials are bound to come to all. They may be of such a nature that, to your finite conception, it may mean utter defeat, but why not look away to Jesus who is most wonderfully able to cause you to surmount the seemingly unsurmountable difficulties. Faith in Jesus will do the work. He is all-sufficient and all-powerful. He has never yet failed. What, to you, may seem the hardest, the most trying or perplexing difficulty, will in God’s own good time bring most glorious victory if you trust Him.

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Preaching the Gospel.

“Woe unto me, if I preach not the Gospel.” (1 Cor. 9:16)

ALL will readily agree that Paul was particularly anointed to declare the Gospel to the Gentiles. The Lord instructed Ananias to go and comfort him and to restore sight to him, after he had been stricken down by the holy vision on the way to Damascus. The Lord said, “He is a chosen vessel unto me to bear my name before the Gentiles and kings and

children of Israel.” (Acts 9:15.) Paul took the place of Judas as one of the twelve apostles of Christ and of course had greater responsibility than any of us. He was so faithful in fulfilling his part and suffered greatly as a consequence, but he also had great comfort and joy in his service—rejoicing even in his great tribulation and in the fulfilment of the Lord’s promise to him, “My grace is sufficient for thee.” He was one of those who received many talents and gained many more, and at the end of the way had the assurance that a crown of life was laid up for him at the return of Christ for His Bride.

We have not the talents of Paul but we are reminded that in the Lord’s parable it was the servant who only had one talent, who failed to use it. Perhaps we are apt to feel, “O, I can do so little, I cannot do like Brother so-and-so, or Sister so-and-so. They seem to have talents and opportunities that I have not,” and so we may think the little talent we have not worth exercising. It would indeed be a sad thing if we were to receive the condemnation of the Lord like the “one talented man” instead of the welcome home, “Well done, good and faithful servant, enter into the joy of thy Lord.”

Ambassadors.

Every member in Christ is an ambassador—representative of Christ, and has a part to play in the truth service and caring for the other members in Christ. Where we go we must carry our message, we must manifest Christ’s spirit and remember “whose we are and whom we serve.” Jesus made this very plain, saying, “For it is not ye that speak, but the spirit of your Father which speaketh in you;” “He that heareth you heareth me; and he that despiseth you despiseth me.” (Matt. 10:20; Luke 10:16.). If we could only keep this in mind all our moments every day, how it should help us “so to walk as he walked,” as John says.

It is important that we should know what our mission is—the purpose of our ambassadorship. Paul knew very definitely, and he could never have done such good service had he been uncertain as to what he was commissioned to do. It is essential for us also to find out what we are sent to accomplish. We should ask as did the Apostle, “Lord, what wilt thou have me to do?”

In Paul’s day there was no New Testament with its collected instructions of the Lord and the Apostles, and, as Paul was being commissioned for a new work entirely, he received instruction from Ananias and also by special revelations from the Lord, We are not sent to start a new arrangement but have our instructions from the New Testament how to carry on the work begun by the Lord and the Apostles.

There have been many people who have been led astray by impressions or imaginations of their own minds and have declared themselves particularly raised up for some special service. We have examples of these in our own day in fulfilment of the Lord’s prophecy and the Apostle’s words that, “Of your own selves shall men arise speaking perverse things to draw away disciples after them.” (Acts 20:30.) “For there shall be false Christs and false prophets (teachers) and shall show great signs and wonders that if it were possible, they shall deceive the very elect.” (Matt. 24:24.).

We are not, then, to accept the claims of anyone, of having some special Divine mission. The church at Ephesus was commended for having tried (tested) some who claimed to be apostles and were not—they found them to be liars. (Rev. 2:2 also Rev. 2:14, 15, 20.). We are not to be guided either by our own impressions or visions or claims of others. We must be guided by the Word of God which is sufficient that “the man of God may be thoroughly furnished unto every good work.” So we must beware of such teachers who would assume to make any change regarding our mission or work.

In John 17:17, 18, Jesus prays for His disciples—“Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world.” Then, after His resurrection, Jesus said to the Apostles, “As the Father hath sent me, even so send I you.” (John 20:21.) The fact is, that the Church is to carry on the work begun by Jesus, even filling up that which is left over of the afflictions of Christ. (Col. 1:24.).

In Matt. 28:19, 20, we have definite instructions regarding our mission—“Go therefore and teach all nations, baptising them in the name of the Father and of the Son, and of the holy spirit; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even to the end of the age.” The mission of the Church is to evangelise—“Let your light so shine before men that they may glorify your Father in heaven.” “Ye are the light of the world,” and we must not cover up the light. (Matt. 5:14, 16.). The light that is given us is for the purpose of letting it shine out; we must “witness to the truth,” that the world may know that Jesus was sent of God to be the Saviour of the world, the light of the world. Jesus said to the disciples, “Ye shall bear witness, because ye have been with me from the beginning.” (John 15:27.). John suffered on the Isle of Patmos for the witness of Jesus which he gave. Those. in Rev. 20:4 who are to reign with Christ are shown as “beheaded for the witness of Jesus and for the Word of God.”

Jesus before Pilate “witnessed a good confession” when He acknowledged that He was a king, and He said that He “came to bear witness to the truth.” This witness is to the world and it is that which brings ‘our persecution; we do not get “beheaded” for witnessing the truth to fellow members in the Christ. We are to carry on the work which Jesus commenced and do good unto all men as we have opportunity, but especially to the household of faith. That has always. been the chief work of Christians as the Lord said to Peter, “Feed my sheep, feed my lambs,” but that does not mean that we are not to preach the gospel to every creature as we may have opportunity. The Prince of light and truth says, “Let your light shine;” it is the prince of darkness that would “blind the minds of them that believe not lest the light of the glorious gospel of Christ should shine into their hearts.” He it is who would delude and if possible deceive the elect and make them think that there is no further need to witness the truth to the world—that all we have to do now is to make our own calling ‘and election sure. There is surely danger of thus hiding our talent, putting our candle under a bushel, and the light will go out.

We are living in the day of religious deceptions foretold by our Lord. These deceptions are not those that have always been down the age—the allurements of the world and the flesh. These are still active and lead many away from the truth, but what the Lord referred to were deceptions such as might if possible deceive the elect. The deceptions to have an appeal to the earnest believer must necessarily have a religious garb, and an appearance of truth or advanced light, and there never has been a time when there were so many “false prophets,” so many claiming to have special messages of truth and light. We do well to heed our Lord’s warning and the Apostles’ exhortations that we “be not carried about with divers and strange doctrines.” (Heb. 13:9). “Tossed to and fro and carried about with every wind of doctrine.” (Eph. 4:14.).

This teaching that we should stop preaching the truth i.e., proclaiming it to the public, at a time when the poor world just needs the comfort and consolation which nothing else can bring to it, seems to be one of the strangest deceptions. It would be strange enough if any Christian should personally reach such a conclusion for himself, but stranger still when such would condemn those who still send out the light to reach any who may have an ear to hear.

The argument appears to be that we have reached the end of the Gospel call, that sowing has ceased, fishing has ceased, harvesting is now the work, that the “drag net” which has been cast into the sea all down the age has now been drawn to the shore and the good and bad fish are being separated. We agree that we have reached the time of harvest and of drawing in of the drag net. One in particular taught all this long ago but he did not cease to hold public meetings, indeed his work widened as the harvest proceeded. It was in his latter days that the newspaper work, Photo-Drama work etc., were started, and he expected either that circumstances would come about that would make it impossible for public work to continue, or else that the truth would become popular and so there would be no longer any opportunity of suffering for the truth’s sake. He had no thought whatever of ceasing to proclaim the truth in every possible way. Yet those who are teaching that it is wrong to hold public meetings or to try to teach the truth to the people profess that they are in harmony with this one’s teachings, and denounce any who differ from his teachings except in such matters as they themselves differ.

We are reminded of the occasion when the disciples said that they found some, who were not following with them, casting out devils, and they forbade them. Our Lord said, “Forbid them not.” It is for us conscientiously to teach what we believe, to declare the truth, however it may combat what others teach, and leave each individual to do the same. Each is responsible to the Lord and will receive reward according to faithfulness in letting the light shine.

The Lord has never left himself without a witness in the world. We, to be faithful followers of Christ and the Apostles, must continue to tell out to one and all as we have opportunity the glad tidings of great joy which shall be to all people, and to preach like the early disciples “Jesus and the resurrection.” The Lord will direct the message as to whether it results in separating the wheat from the tares or whether it calls some even from the world into the light and comfort and joys of the truth.

The fan in the Lord’s hand by which He separated the wheat from the chaff in the harvest time of the Jewish Age was the truth then due—the ending of the Law Dispensation and the commencing of a new age, the age during which the Church or spiritual seed of Abraham would be chosen. The message was, “The kingdom of heaven is at hand.”

So, now at the end of the Gospel Age, the sickle that separates the wheat from the tares is the message of present truth (which the harvest messengers use to gather the elect from the four corners of the world), the presence of Messiah and that the new age of the Messianic Kingdom is at hand. This message has been separating the wheat to go into the garner and binding the tares in bundles for the burning, while it has also done a great deal in educating people in the understanding of the Divine purpose and giving hope and comfort, and in preparation for the “turning to the people of the pure language” that will turn the people to the Lord with one consent. Zeph. 3:8, 9.

“The anointing which we have received of Him abideth in us and we all know it.” If we have received this anointing we know it and also ought to know for what we are anointed. As many as are baptised into Jesus Christ have put on Christ. We have come into the Anointed and we turn to our Lord’s words in Luke 4:18, quoted from Isaiah: “He bath anointed me to preach the gospel to the poor; he bath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised and to preach the acceptable year of the Lord.”

What a happy mission is ours! We could not have a happier message as we go forth .as ambassadors of Christ. We have no desire to substitute any other message; our hearts are so much in tune with our King and His purpose that we would sound His praises, we would proclaim His message to every one who will give us the chance whether it be to only one or to a thousand. What the result may be is for the Lord to determine; He giveth the increase.

“Oh for a thousand tongues to sing
My great Redeemer’s praise
The glories of my God and King
The triumphs of His grace.”

“These things I have written unto you concerning them that seduce you, but the anointing which ye have received of him abideth in you.” (1 John 2: 26, 27.). So, let us realise our anointing to preach the gospel to the poor, to bind up the broken-hearted and preach deliverance to the captives.

As ambassadors of Christ may we be content, gladly content, to present His message and properly represent our King in word, in deed and in spirit, so that it may be realised that we have been with Jesus and learned of Him; so that it may be seen by others “whose we are and whom we serve.” “Let our light so shine that others seeing our good works may glorify our Father which is in heaven.” “Cast thy bread upon the waters; for thou shalt find it after many

days . . . He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap . . . In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." (Eccles. 11: 1, 4, 6.).

Passover Memorial, 1941.

According to the Jewish Calendar the 14th of Nisan falls this year on Thursday evening, April 10th, after sundown. This date will therefore be the anniversary of the institution of the Memorial of our Lord's death and the appropriate time to celebrate in remembrance of Him. "Christ our passover (Lamb) is sacrificed for us; therefore let us keep the feast."

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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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 (x) on the wrapper indicates that the Subscription to "Peoples Paper" is overdue.

The Berean Bible Institute.

Its Work, Past and Present.

WHILE the majority of our readers are no doubt fully conversant with the work of the Berean Bible Institute, it is thought well, in view of present circumstances, and for the benefit of new readers and the interested generally, to state briefly and clearly the objects for which the Institute exists. This is deemed of special importance at this time, in view of the fact that it has come to our knowledge that some have thought the Institute was connected with another organisation or organisations. The following statements are therefore submitted, trusting that they may clear away any misunderstandings of the past:

The Berean Bible Institute was formed to be a centre of co-operation in service and fellowship for Christian people, particularly those enjoying the knowledge of present truth. (2 Pet. 1:12.) It exists solely for the purpose of spreading the Gospel of Jesus Christ—"The glad tidings of great joy, which shall be to all people,"—to assist any and all in the Christian walk and in the study of God's Word.

The Institute is not and has never been connected with any other organisation or organisations in Australia or overseas. It is unsectarian, and makes no claim of authority, nor in any sense seeks to dominate the minds of those who become associated with it.

The teachings of the Institute as set forth in the monthly "Peoples Paper and Herald of Christ's Kingdom" (now in its 24th year) and literature generally, are not claimed as being original in any sense; they are based wholly upon the Bible records—the words of our Lord, His apostles and prophets of the Old and New Testaments. The words of Jesus in John 4:37, 38, are taken as applying very fully in our case,—“Herein is that saying true, One soweth and another reapeth. I sent you to reap that whereon ye bestowed no labour; other men laboured and ye are, entered into their labours.” To enter into the labours of other true servants of the Lord, especially in this “harvest time,” the ending of the Gospel Age, is considered the greatest privilege possible in this world.

The Institute never solicits funds, but depends entirely upon voluntary donations from those sufficiently interested in the work of promulgating the present truth and able to render any financial assistance. There is no list of members connected with the Institute, but assistance is gladly rendered to all who desire that which the Lord has committed to our care. The following quotation explains this point.—“The Lord's Church, the only one to which the name ecclesia, body or Church, is properly applicable, is so insignificant, so unostentatious, and comparatively so poor in this world's riches, that it is not recognised nor recognisable from the worldly standpoint. It is neither man-made or man-ruled; nor are its members enrolled on earth, but in heaven. (Heb. 12:23.) Its head and bishop is the Lord, its law is His Word; it has but one Lord, one Faith, one Baptism; and it is built upon the testimonies of the holy apostles and prophets—Jesus Christ himself being its chief corner-stone.”

In view of the present national emergency and certain issues before the minds of people generally, both in this and other lands, it seems well to state here that the teachings of this Institute encourage due respect for the government under which we live, by the Lord's providence, and for the flag which represents the government. In other words the saluting of the British or Australian flag should in no sense be understood as an act of worship. The Bible clearly teaches that Christians should be respectful to the government under which they live, and especially should this be so in the British Empire where so much freedom of worship is granted in contrast with many other countries of the world.

This proper respect and law-abiding attitude should not be interpreted in any way as being contrary to God's injunction, “Thou shalt not kill.” The words of Jesus, “For all they that take the sword shall perish with the sword,” (Matt. 26:52) are in full agreement, and set an unalterable standard for all who would be His true disciples. In time of war our government may not always exempt those opposed to war from participating in it, although gracious provision of this kind has in the past been made under British law for those who sincerely believe war to be unrighteous. However, should the Lord's people be called on to do military service they would be obliged to obey the powers that be, and should consider that the Lord's providence had permitted the conscription and that He was able

to overrule it to the good of themselves or others. Yet it would be quite proper to register their objection to warfare with the right authorities, pointing out from the words of Jesus, that while they were loyal and law-abiding citizens, yet their consciences could never permit them to take life. Usually, this course would procure, if not exemption from service, at least a transference to the medical or hospital section, but if compelled to serve in the ranks and to fire their guns the followers of Christ need not feel compelled to shoot a fellow-creature.

It is our sincere belief, based on the testimony of the whole of God's Word, that peace and happiness can only be brought about in the earth by the kingdom of Christ. That our Lord did not desire His people to fight to bring in His kingdom is shown by His words in John 18:36, "My kingdom is not of this world (age); if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews, but now is my kingdom not from hence." This shows that Christ's kingdom was not set up at His first advent, rather He came to save mankind, "to give His life a ransom for many." Likewise, Christ's followers are to walk in His steps, to lay down their lives in His service, sacrificially, and thus gain a place in His heavenly kingdom. Then, when mankind has learned sufficient lessons in the sinfulness of sin, with wars and the terrible experiences of the reign of death brought about by selfishness on every side, Christ's kingdom shall be established on earth, for the blessing of the whole human family. (Zeph. 3:8, 9; Micah 4:1-4; Rom. 8:22, 19-21; Rev. 21:3-5.)

Convention News.

Melbourne.

THE four-day Annual Convention arranged by the friends in Melbourne and held on December 25th, 26th, 28th and 29th was a very helpful and encouraging time for all in attendance. On these occasions of "mountain-top" experiences, being lifted up to things above by the blessings received from on high, the first and continual thought is to render praise and thanksgiving to the Giver of every good thing, who, in answer to the prayers of the brethren, before and during the assemblies, did indeed fulfil the promise through the prophet Malachi: "Prove me now herewith, . . . if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

It is fitting to mention just here, that the brethren at this Convention in desiring and praying for the Lord's blessing, were also fully mindful in prayer for other dear members who were unable to be present, as well as for those in distant lands where the dark night is fast settling down and where gatherings of similar nature would at this time be impossible. All were commended to the God of all grace and comfort for their keeping and blessing through the fiery experiences, that their faith fail not, but rather "be found unto praise and honour and glory at the appearing of Jesus Christ."

The presence of the visiting friends once again added greatly to the benefits received; it was certainly a great pleasure to have brethren in attendance from four of the Australian States. The zeal and earnestness thus shown in coming long distances to assemble in Convention was encouraging indeed, and by the many expressions as the gatherings drew to a close it was evident that all were richly repaid with spiritual good things for any sacrifice of time and means to be present. Most of the visitors were accommodated in the homes of the brethren, thus allowing further fellowship in addition to the Convention proper. The work of the Sisters of the Melbourne Class in thus caring for the needs of the visiting members both in their homes and at the Convention was no small contribution to the success of the occasion, by the Lord's overruling providence.

Opening the Convention with the words of welcome from the Melbourne brethren, the thoughts were based on the beautiful passage from 1 Peter 1: 2-8, in which the wonderful high-calling is presented in all its beauty. The great privilege of having been called to be of God's elect, "through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ," was impressed, as well as the comforting assurance that all who continued in full confidence in the Lord would receive the "inheritance incorruptible, and undefiled, that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

The prayers of the brethren and appropriate hymns of praise preceded the Bible Study for each of the afternoon sessions, and the passages of Scripture considered throughout the Convention are as follows:—Psa. 51:6-13; 1 John 2: 18-28; Luke 21: 25-36, and Phil. 3: 12-16. The study of these portions of God's Word was very instructive and helpful, providing much scope for thought, the majority of the friends entering into the discussions with that earnestness and love for the truth which is so good to see amongst the Lord's people.

The three addresses each day from the brethren were most profitable and refreshing to all, each speaker contributing much to the upbuilding of the assembly by calling to mind the precious things of God's Word on each of the subjects presented, which were as follows:—"Psa. 112: 4," "Watch and Pray," "Imagination," "Constant Obedience," "Psa. 84: 1," "God Changeth Not," "The Wisdom from Above," "Discipleship," "Deceptions in the Christian Way," "Ambassadors for Christ," and "Be Strong in the Lord." It is hoped that a number of the above addresses will be printed in the "People's Paper" in coming issues.

During the fellowship sessions two very enjoyable Praise and Testimony Meetings were held, at which various brethren spoke concerning the Lord's leadings and guidance over the past year; these more heart to heart expressions drew the brethren more intimately together, as no doubt the experiences of one very often fitted the case of others to a great extent. These were truly meetings of praise to God in acknowledging His loving care in past times, and it was readily expressed that the same confidence would be placed in the Lord for the days ahead, with the desire to serve Him even better than in the past, by His grace and strength. A Question Meeting also gave opportunity for discussion on a number of questions handed in during the Convention, and the answers received from the friends generally,

seemed to clear away some difficulties on various portions of the Scriptures.

On the first day of Convention the visiting brethren gave a number of messages of Christian love and helpful Scripture citations brought along from their home classes. Similar messages of love in the Lord were sent by brethren not represented in person at the gatherings and all these kind and loving salutations were highly appreciated. The Convention message chosen and sent by those members present to their home classes, and to the brethren generally, is found in Luke 21: 34-36, 28; as also the warm Christian love of all assembled in Convention was included with the passage of Scripture.

The closing sessions of a most encouraging season came all too soon, and yet it was realised that to properly appreciate all that had been presented over the four days, some time of quiet meditation would be most profitable. So, with the usual Love Feast and beautiful hymns, "Blest be the tie that binds" and "God be with you till we meet again," the closing prayer of thankfulness to God and committing of all interests into His loving care and guidance brought to conclusion one of the most blessed seasons of refreshing, the happy memory of which will no doubt long remain with all present for their encouragement in the days ahead. Praise God from whom all blessings flow.

Canberra.

THE following report from our brethren at Canberra explains the happy season of refreshing experienced over the New Year week-end: "We commenced our sessions at 2.30 p.m. on Friday, January 3rd, with the brethren from Sydney and a sister from another State in attendance. The time allotted for the study on Psalm 23 (14 hours) was not too long by any means. Many fine thoughts were brought forward, and many more could have been advanced had we more time. How comforting it is to realise our Father's watchfulness and care over us at all times!

"In the evening, messages were read from other brethren and we felt that their prayers were ascending to the Father on our behalf, just as the burden of our prayers is that they also may be blessed with the richest favours that God so graciously bestows. Following quickly came the Symposium—'The Way, The Truth, and The Life,' by three brethren. It was interestingly shown how Christ filled these parts—'In Him we live and move and have our being.'

"On Saturday the Bible Study was in Col. 1: 10-12. Again the time was none too long and much discussion centered around the points under consideration. After tea the Testimony Meeting took up our attention, the theme being 'How I received the Truth,' the thought being that our attention would be directed to the various ways the Lord has used in reaching His children and so encourage us to 'Sow beside all waters.' Following the Testimony Meeting a helpful address was given on the Ransom. This was followed by another Symposium—'Faith, Hope and Love,'—by three brethren.

"On Sunday morning our usual service was conducted and the subject of the address given was, 'What shall I render unto to Lord?'; a subject appropriate to this time of the year when we take stock of our progress and recount the Lord's favours throughout the past year. Oh! for grace that our efforts may be redoubled to show forth the praises of Him who hath called us out of darkness into His marvellous light.

"In the afternoon, after the usual praise, prayer and consideration of the Manna Text for the day, we had our Question Meeting. There were six or seven questions that kept us busy for the afternoon; some very interesting viewpoints were advanced and a profitable time was spent together. After tea another Praise and Testimony Meeting was held, in which all joined, the theme being 'The blessing or value of the truth to us.' It seemed good to prompt the brethren along these lines at a testimony meeting and their response was encouraging to us all.

"Then followed the Bible Study in Eph. 2: 19-22. We traced the temple building from the 'Corner-stone,' or foundation stone, to the completed structure and visualised its service in blessing all mankind. What a wonderful temple! What a wonderful result! Time sped along quickly and we were ever needing the reminder that there were other items still on the programme. After the study there was a short farewell address taken from 2 Cor. 13: 11, 'Finally, brethren, farewell, be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.' Partings are never pleasant when they have such happy memories.

"Our sessions ended with a love feast and the singing of the hymn 'Blest be the tie that binds.' There have been expressions of the Lord's rich blessing during the whole of the Convention. The friends here feel themselves richly repaid for the effort involved and hope that the benefit will be permanent to all concerned. Our parting message to the visitors was Rom. 12: 9-12. So, our first Convention came to a close; the Lord was true to His promise and blessed the small company."

The Wisdom from Above.

(James 3: 17.)
(Convention Address.)

SOLOMON, the wise man, said, "Wisdom is the principal thing, therefore get wisdom and with all thy getting get understanding." We would all agree that wisdom is essential for the carrying out of any plan successfully. There are two kinds of wisdom, earthly wisdom and heavenly wisdom. The wisdom after which the natural man seeks is mainly of a selfish kind, but the wisdom from above after which the Christian seeks is, or should be, for the purpose of developing character.

There is a difference between knowledge and wisdom. Knowledge means mental enlightenment, but wisdom means knowledge and the capacity to put it into due use. Perhaps we could illustrate the matter this way—We may have knowledge of how a house is built, we may even have a good knowledge of the plans and specifications of a certain building, but to build the house is an entirely different thing. It requires the builder to do the job; or we would say, it

requires one with wisdom, or the capacity to put the knowledge of the plans and specifications into due use.

Now we are all builders; each of us has his own character to build and we have the wonderful assurance that we have the right foundation on which to build—"Other foundation can no man lay than that which is laid, which is Jesus Christ." So we see that wisdom and not knowledge is the principal thing for the Christian, but both knowledge and wisdom are necessary to carry out a plan.

We are often told that our heavenly Father has both wisdom and knowledge. In Rom. 11: 33 we read, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out." The Apostle Paul wrote these words respecting God's great plan of the ages which will in due time include all the human race.

In God's plan there are four outstanding divine attributes --Justice, Wisdom, Love and Power. While it is said by the Psalmist that "Justice and judgment are the habitation of thy throne" (Psa. 89: 14), yet in God's plan we would say again that "Wisdom is the principal thing." It was wisdom that foresaw the fall of man through inexperience; it was wisdom that placed man in the hands of justice and permitted him to experience sin and the penalty inflicted for 4000 years before love was fully manifest. So we read, "When the fulness of time was come, God sent forth His Son." (Gal. 4: 4.) Herein was manifested the love of God in that "while we were yet sinners Christ died for us," (Rom. 5: 8) and still wisdom sees fit to permit mankind as a whole to continue its downward course of degradation, in sin and death, while the "little flock," the elect of this Gospel Age, is being taken out from amongst mankind and developed to be joint-heirs with our Lord. So, by this we see that, in God's plan, wisdom controls the other attributes, even love itself.

The Apostle Paul, when speaking of the progressive steps necessary for the Christian to take on his journey to the heavenly goal, says "Of him are ye in Christ Jesus who of God is made unto us wisdom, and righteousness, and sanctification, and deliverance." Here we are told of a wisdom that a Christian needs even before he becomes justified. It is a wisdom one gets through a dependence upon God for guidance and not upon human agents. We are told that "No man cometh unto the Son except the Father which sent him draw him," (John 6: 44) and thus, one is led to realise his own sinful condition and the need of redemption. One is led to understand that this can be gained only by the acceptance of the Lord as his Redeemer and that through His blood there is forgiveness of sins. This is the beginning of heavenly wisdom and those who are drawn to the Son in this way eventually reach the position where they put no confidence in themselves and their own wisdom, but in the Lord Jesus Christ who of God is made unto us wisdom.

So, then, if we have this knowledge and can grasp the fact that through Christ's obedience we may be accepted of the Father, our sins being laid upon Him, and His righteousness or merit reckoned as applicable to us for a robe of righteousness, in this way we are said to be justified and if we continue to look to our heavenly Father for guidance we will be led to see the wisdom of making a full consecration to the Lord and thus Jesus will be made unto us sanctification. But it is wisdom that controls the entire course.

Now, in this third chapter of James, the Apostle is telling us about wisdom in the use of the tongue. He says that there is practically no limit to the use of the tongue, either for the furtherance of the truth and consequently of doing good to others, or of speaking evil and doing harm to others. He also tells us that we can bless our heavenly Father with the same tongue with which we can curse men. By cursing men the Apostle means to do harm to others by speaking injurious words of them, explaining further that this is not heavenly wisdom, but is earthly—sensual, devilish. So the lesson is really not against the use of the tongue, but against the evil influence or power we may exercise upon others by any wrong words spoken.

Verse 13 says, "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." We have seen that wisdom and not knowledge is the principal thing. While knowledge is necessary for the growth in Christian graces it has the tendency to cause one to boast and to use his tongue only to display his knowledge. The Apostle Paul says, "Knowledge puffeth up, but love buildeth up." (1 Cor. 8: 1.)

Then, again, we are to grow in grace as we grow in knowledge, the Apostle Peter tells us. What is really necessary is wisdom, or the capacity to put knowledge into due use. If one has put the knowledge given to him by the study of God's Word into use, it will be shown by his good works, but the one who has not put knowledge into proper use will always be striving to put himself and his ideas in the front.

How beautiful are the words of verse 17, "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." Wisdom is pure. No doubt we all desire to be pure, but to be so would mean to be perfect, which is impossible while we are in this earthen vessel. However, we can have pure intentions. "Blessed are the pure in heart for they shall see God," are our Lord's words, and it is indeed encouraging to know that we can have pure motives and intentions, and if our hearts are in the right condition our imperfect works are supplemented by the perfect or pure works of our Lord. So, then, a pure heart is the mainspring of a Christian. If the heart is not pure it will be shown by the words, as our Lord saith, "Out of the abundance of the heart the mouth speaketh."

The Christian who has accepted the call of this Gospel Age and has a good knowledge of God's plan of the ages is very highly favoured because he has an understanding of the glorious character of God and also of our Lord Jesus. Our Lord Jesus being actually pure, His words and works were pure and so He is a perfect example for us to copy. So, if our motives, our intentions, our hearts are pure it will be shown by the use of the tongue, for the tongue is the index to the heart, and we will be on the right track to make further progress in the Christian way.

Wisdom is peaceable. Wisdom in the use of the tongue is essential if we would live peaceable lives. Our Lord said again, "Blessed are the peacemakers for they shall be called the children of God." The Apostle says that wisdom is

first pure, then peaceable, and so the one who has a pure heart, which cannot be discerned by others, will manifest this outwardly by these other characteristics of peaceableness, gentleness, mercy, etc.

Again, the tongue is the main member which disturbs peace; there is no way in which strife or trouble can be more quickly stirred up than by a heated word or by speaking evil of another; and so it calls for much wisdom in controlling the tongue if we would be peacemakers. The Apostle Paul says (Heb. 12: 14), "Follow peace with all men and holiness without which no man shall see the Lord." So it is necessary to have peaceful habits whether we are at our daily work, in our homes, or at our Bible classes.

We must remember that the Apostle James was speaking to Christians, to those who had made some progress in the Christian way, and it would seem that for him to give such advice shows that peace does not always reign amongst Christians as it 'should. But if we take the admonitions of the Apostles they shall help us all develop more and more of this characteristic—"Follow after the things which make for peace and things wherewith one may edify another." "Speak evil of no man." "Let no corrupt communication proceed out of your mouth but that which is good to the use of edifying, that it may minister grace unto the hearers." (Romans 14: 19; Titus 3: 2; Eph. 4: 29.)

Wisdom is gentle. Gentleness is a fruit of the spirit that should be cultivated by all who profess to be followers of Christ. It seems to be closely associated with peaceableness, because a person with a cultivated, gentle nature will seldom stir up bitter feelings or strife in another, while one who is abrupt or careless in his speech will find that his or her words and ways will very easily cause trouble, especially with those who are not spirit begotten. Gentleness is very necessary when presenting the truth to others. The truth presented in an abrupt or heated manner will seldom take root; but, on the other hand, how effective it is when presented in a gentle, kindly manner, with well chosen words. The Apostle Paul says, "The servant of the Lord must not strive, but be gentle unto all, apt to teach, patient, in meekness instructing those that oppose themselves." (2 Tim. 2: 24, 25.) Our Lord was gentle; He never spoke abruptly, coarsely, or gave an hurried answer even under the severest trial. So let us copy our Lord and it will help us to be gentle.

Wisdom is easy to be entreated, i.e., it is easy to approach, or easy to reason with. This is really a wonderful characteristic. The worldly-wise are often those who think they know everything, and if one wishes to reason with them along almost any line, they press their view to the extreme. But the wisdom from above is different; it is moderate in its views, yet we would say, firm in principle. In speaking to others, especially along the lines of the truth, it is a great advantage if one is moderate, not an extremist, and can view matters from the standpoint of another. If so, it makes it much easier to help another. But if one is haughty and hard to approach or reason with, it will not get far in helping others. Wisdom will acknowledge the good even in an opponent.

Full of mercy and good fruits. Our Lord said, "Blessed are the merciful, for they shall obtain mercy." For us to exercise mercy towards others we must realise and appreciate the mercy that has been shown to us by our heavenly Father through our Lord Jesus Christ. If this is not realised, how then can we be merciful or sympathetic towards others? So, then, to be merciful towards others, it must come from a pure heart, a heart cleansed through a realisation of God's mercy toward us. Our Lord in another place said, "If ye do not from the heart forgive one another, neither will your heavenly Father forgive you." So it must, be a genuine mercy and not a feigned one, and must cover from sight and so far as possible blot from memory the failings and weaknesses of others, else it cannot hope for forgiveness and blotting out of its own shortcomings. The good fruits mentioned are the fruits of the spirit which are sure to proceed. from the heart that is pure, peaceable and gentle.

Without partiality would mean that we should have the same interest in all of God's children. (Read James 2: 1-6.) We would say that wisdom does not respect persons. Even in our assemblies we should have just as much interest in the poor as the rich, in the weak as the strong, and even in those who may seem to lack wisdom as with those possessing a greater amount of development along this line. God is no respecter of persons and it is really a lack of wisdom if anyone has the spirit of partiality in his heart.

Last of all, James says, wisdom is without hypocrisy. We remember our Lord gave us a good illustration of hypocrisy when referring to the Pharisees and scribes in Matt. 23: 27, 28. This is a terrible and sad condition revealed in these words, and shows the heart completely out of accord with righteousness, and yet by the outward appearance, perhaps by the use of the tongue, smother up the real desires and motives of the heart. This is not heavenly wisdom but is earthly, and shows that Satan still has control over hearts in this condition.

No doubt we all lack wisdom in some way or other, and perhaps we realise it more when we come to see what should be the outcome of it, when rightly used in our lives. But we have the assurance by the Apostle James that "If any of you lack wisdom, let him ask of God, that giveth to all liberally and upbraideth not; and it shall be given him." (James 1: 5.) So, if we find ourselves lacking in wisdom along any line we should not lose time in going to the throne of grace and there by prayer ask our Father to enlighten and instruct us in the right way.

We are told again by the wise man, Solomon, that "The reverence of the Lord is the beginning of wisdom." And further, "In all thy ways acknowledge Him and He shall direct thy paths." It may be that we have not put all our trust in our Father's care, to give us help and strength in every time of need, and so the very act of going to the throne of grace should have a stimulating effect upon us.

There are three ways in which we can gain wisdom—by instruction, by observation and by experience. We read in Prov. 1: 7 again, "The reverence of the Lord is the beginning of knowledge, but fools despise wisdom and instruction." Again, in chapter 8: 33, "Hear instruction and be wise." So then, if we do not heed instruction from God's Word we will find that God will give us experiences, and sometimes they may be severe and trying, to develop us that we may ultimately gain the character likeness of our Lord and Saviour Jesus Christ.

The Sweet-Brier Rose.

Beside my cottage door it grows,
The loveliest, daintiest flower that blows,
A sweet-brier rose.

At dewy morn or twilight's close,
The rarest perfume from it flows,—
This strange, wild rose.

But when the raindrops on it beat,
Ah, then its odours grow more sweet
About my feet!

Oft times with loving tenderness
Its soft green leaves I gently press
In sweet caress,—

A still more wondrous fragrance flows,
The more my fingers firmly close,
And crush the rose !

Dear Lord, oh, let my life be so,—
Its perfume when the tempests blow,
The sweeter flow !

And should it be Thy blessed will
With crushing grief my soul to fill,
Press harder still.

And while its dying fragrance flows,
I'll whisper low, "He loves and knows
His crushed brier-rose."
—Gertrude W. Seibert.

"DAILY HEAVENLY MANNA."

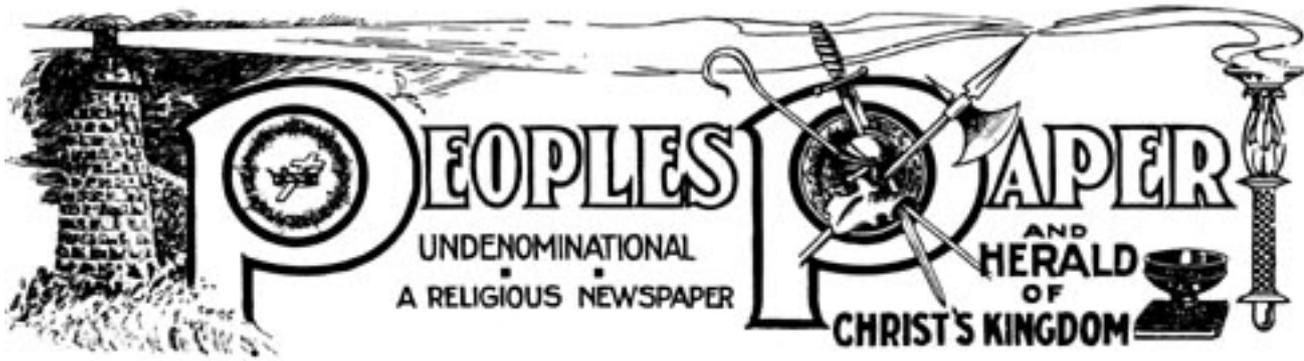
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In the Evil Day.

“Watch ye, stand fast in the faith, quit you like men.”

“Take unto you the whole armour of God that ye may be able to withstand in the evil day, and having done all, to stand.”—Eph. 6: 13.

ONLY those who have learned the meaning of the Apostle’s words concerning rightly dividing the Word of Truth—only those who have learned from the Scriptures that the divine plan is a progressive one, in which successive ages form links—can understand why divine providence should permit peculiar experiences, trials, etc., upon the Church at one time, not permitted at another. Would that all Christian people would awake to a proper study of the Bible—to see the object of the divine dealings with the Jews during the Jewish age, with Christians during this Gospel age, and with the world during the coming age. From this standpoint they would see what the Scriptures represent, namely, that there is a seed time or sowing time and a harvest or reaping time with each age, which, when it has served its purpose, passes away, giving place to another age and a different work. In the end of the Jewish age, for instance, there came to that people a peculiar sifting and testing, while John the Baptist, the last of the prophets, was preaching, viz., a winnowing of the wheat, a separating of the chaff preparatory to the gathering of the wheat into the garner of the next age, and the permission of trouble to come upon the chaff class of that people, which utterly destroyed them as a nation.

Similarly the Lord tells us in one of His parables—Matt. 13: 24, 37—that in the end of this Gospel age there will be a separation of wheat from tares, the former being gathered into the glorious Kingdom for which we pray, “Thy Kingdom come,” the latter being consumed as tares, though not as individuals. The destruction of a tare, an imitation Christian, will signify that the person thus posing as a Christian, drawing nigh unto the Lord with his lips while his heart is far from Him, will cease to make such profession. Thenceforth, the true Church will be recognised in its peculiar position as the “very elect” of God, a “little flock” who follow in the footsteps of the Master, gladly sacrificing earthly interests for the attainment of the heavenly. Thereafter, as the parable shows, these will shine forth as the Sun in the Kingdom for the blessing of all the families of the earth, including the tare class, who thereafter will be no longer deceived nor deceivers in respect of their true position, but be privileged with the remainder of mankind to come into full harmony with God.

The “Harvest” of this Age.

It is concerning the harvest time of this Gospel age that we now speak, believing that we are now living in the harvest period. We desire to point out that the special ‘trials and difficulties and testings of faith and obedience appropriate to the complete separation of the wheat from the tares is upon Christendom now—has been upon us as a “thief in the night” for some years, and will be more severe as time goes on.

“In the Evil Day.”

Throughout the Scripture this period is most dramatically set forth as being a time of thorough testing, a time in which the separation of the wheat from the tares will be most absolutely accomplished, so that not one grain of wheat will be lost and not one grain of tare will by any mischance be preserved with the wheat, for the Lord declares that He will make a thorough work of separation. It seems difficult for the majority of people to think of anything specially occurring in their day—that they should be in the midst of the fulfilments of prophecy. If we were telling that these things would take place within a century or within a thousand years far more would be ready to investigate and acknowledge the force of the arguments; but familiar with the conditions, the trials, the difficulties, the perplexities and the suggestions of many—as the Apostle predicted, that all things will continue as they were from the beginning of the world (2 Pet. 3: 4)—a great number shut the eyes of their understanding to the most remarkable condition of affairs in our day.

The Apostle says they are “willingly ignorant”; and again, “They see not, neither will they understand”; and again, the Lord, through the Prophet, says, “My people perish for lack of knowledge.” (2 Pet. 3: 5; Matt. 13: 13; Hosea 4:

6.). Indeed the majority do not want knowledge. Imbued with the spirit of the world, they want money or pleasure or fame or name; and, to say the least, the majority of professing Christians are careless, indifferent, to what the Lord has caused to be written for their admonition and encouragement and assistance in this “evil day.” Such are not of the “very elect.” The latter, as the Apostle shows, will not be in darkness that that day should overtake them as a thief—they will be earnest, vigilant, watchful and standing fast in the faith. Therefore, using the means the Lord has provided, they will receive the blessing, the special reward, while others by neglecting their privileges mark themselves as unworthy of the great favour the Lord is now dispensing to the “little flock.” We will not say that they will not have opportunities in that “great company” that the Scriptures point out, who will come up out of great tribulation, and be “before the throne” instead of “in the throne.”—Rev. 7: 9, 14, 15.

Mark how our Lord declared that the trial of our time would be critical, so crucial, that it would deceive if it were possible the “very elect.” (Matt. 24: 24.). But this will not be possible, for the Lord has promised them the assistance needful, and they will be in that attitude of heart and mind to seek assistance and use it. Mark how the Lord, through the Prophet David, foretold the special trials of this time, picturing the various devices of Satan, Spiritualism, Higher Criticism, Christian Science, etc., as pestilences and arrows. He tells us that a thousand shall fall at our side, yea, ten thousand at our right hand—amongst those whom we consider most favoured and, in some respects at least, as our friends in the Lord. Then the reason is given why the very elect will not fall under these same pestilences and arrows, namely, “Because thou hast made the Lord, even the Most High, thy refuge and thy habitation, no plague shall come nigh thy dwelling” (Psa. 91), the “wicked one toucheth him not.” (1 John 5: 18.). What to others will be a stone of stumbling, will to this class be an assistance, in that they will climb upon it to still higher personal development and character-likeness of the Lord. All things must work together for good to these because they love God truly, sincerely, above self or any other creature, and because of their faithfulness to their covenant—their consecration to the Lord. The pestilence of error cannot harm them, because in the secret of the Lord’s presence they have an armament of grace and truth specially provided, as it is written, “The secret of the Lord is with them that reverence Him, and He will show them His covenant.” Psa. 25: 14.

‘The Day shall Declare It.’

Pointing down to this harvest time, the Apostle calls it a special day or epoch, and such it surely has been. No other period in the world’s history has ever been so notable in so many ways. Referring to this time, and to the testings of faith that will come upon the Lord’s people here, the Apostle says, “Let every man take heed how he build (faith), for other foundation can no man lay than that which is laid, which is Jesus Christ.” By these words, the Apostle shows that he refers not to the heathen world, but to those who at least nominally accept Christ as the foundation of their hopes. He proceeds, “Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every man’s work shall be made manifest, for the day shall declare it: because it shall be revealed by fire, and the fire shall try every man’s work of what sort it is.”—1 Cor. 3: 11, 12.

How could a plainer statement of this be made? The fire referred to, of course, is symbolical, as are the wood, hay, stubble, gold, silver, precious stones. As wood, hay, stubble can be destroyed by literal fire, so selfish doctrines, errors and all improper faith will be destroyed in this time which the Apostle designates—the day shall declare it,” or demonstrate the faith that will stand and the faith that will be consumed. The Apostle proceeds, “If any man’s work shall abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss.” Alas, how many are finding their faith burned out! how few are having the great reward of finding that they have a faith that will stand all the tests of this day! Is it not true that Spiritualism, Theosophy, Christian Science and Higher Criticism are consuming the faith of many—of all who have come in touch with them, who have only the wood, hay, stubble of human tradition and who lack the gold, silver and precious stones of the divine revelation!

The Apostle, continuing, assures us that all who have built upon Christ will ultimately be saved, even though they suffer great loss as respects their faith. He says, “He himself shall be saved, so as by fire.” The fire of this day, then, will demonstrate to some how poorly they have built, how little they have heeded the Word of the Lord, to what extent they have been influenced by human traditions and creeds of the “dark ages.” Many we may be sure, will lose all faith in Christ at this time, but if so it will prove that their faith was not properly founded upon Him.

Note again our text that it refers to the harvest time of this age, and that it also calls it an “evil day”—a day in which trials, testings, etc, will be ‘upon the Lord’s people for their development, proving worthy, of those who love the Lord with all their heart, the Israelites indeed, and for the demonstrating also of those who have been only lukewarm in their love for the Lord and the brethren, and who have been overcharged with the cares of this life or the deceitfulness of riches, and so overtaken by “that day”—this day. (1 Thess. 5: 4.) Our text, in harmony with the quotation from the Psalms, indicates a need for the armour, a difficulty in withstanding the assaults of this day, and the fewness of those who will eventually stand. The Apostle’s exhortation is that we take the whole armour of God—the shield of faith, the helmet of salvation, the breastplate of righteousness, the sword of the Spirit, the sandals of preparation, and the girdle of Truth—that we will need all of these if we would be able to withstand all the assaults to be expected in this “evil day,” and having done all, to stand.

Why God will Permit It.

St. Paul, writing to the Thessalonians, foretold •this “evil day” in which we are living—in which so many will fall because not attentive to the Word of the Lord, because overcharged with the cares of this life and the deceitfulness of the earthly riches so many are seeking. He tells us that the trials of our day will come from the great Adversary, Satan, not because God will be unable to prevent him from bringing these deceptions and tests, but because God wills that he should bring them—wills to permit him to thus test and prove and sift the professed Church of our day, that all may be

confused, deceived, stumbled who are not at heart loyal to Him. After telling about the workings of Satan that are to be expected, with great power and signs and lying wonders, and with all deceitfulness of unrighteousness, the Apostle explains that this is permitted, “because they received not the love of the Truth.” He adds, “For this cause God shall send them strong delusions, that they should believe a lie, that they all should be condemned who believed not the truth but had pleasure in unrighteousness”—in untruth-2 Thess. 2: 9-12.

Many tell us that it makes no difference what we believe—truth or falsehood—that it is by our works that the Lord will determine our standing. But the Scripture forbids this thought, and assures us that none have works that would be pleasing to God because all are imperfect. The divine proposal is that during this age God will honour and reward faith, it being assumed and declared that a true faith will be backed by good works to the extent of ability, and that God will reckon this as perfection through Christ. The Apostle in his words last quoted corroborates all the teachings of Scripture respecting the value of the Truth to the people of God: mark the Master’s words, “Ye shall know the truth, and the truth shall make you free”; and again His prayer to the Father for His followers, “Sanctify them through Thy truth; Thy Word is truth.” (John 8: 32; 17: 17.) The Lord has provided His Word, and from time to time has used instrumentalities for the unfolding of its meaning to those who are in the right attitude of heart to receive it; but He has also permitted errors, falsehoods and lying wonders to stalk about, though never before to the same extent as in this “evil day”—because now He desires specially to use these errors as a testing, sifting, separating work amongst His professed people, that the improper faiths may be manifested and may be destroyed, and that the true faith may shine the more brightly and ultimately the professors of it be glorified with Himself in the Kingdom.

In view of the Apostle’s words respecting the love of the Truth, it behooves each one to examine himself whether he is loving and serving a creed of the “dark ages” or a denomination and creed of modern times, or whether his love and devotion are simply to the Truth presented to us in the divine Word. We may deceive others, we may even to some extent deceive ourselves, for, as the Apostle declares, the heart is exceedingly deceitful, but we cannot deceive God. If in the Lord’s providence the Truth comes to us and we get some glimpse of its beauty in contrast with the hopelessness of error, a test is upon us: if we reject the Truth because of its unpopularity; and hold to the abominable error because it is popular, we are thereby tested. Or, if we receive the Truth and rejoice in it in our minds, but if, because of its unpopularity we hide the light under a bushel, concealing it in order to thus shield ourselves from the opposition of darkness, we may be sure that this would be displeasing to the Lord, who seeketh not such for His “elect.” He puts His Word on a parity with Himself, saying, “He that is ashamed of me and my Word, of him will I be ashamed when I come in the glory of my Kingdom.” This is what the Apostle refers to as receiving not the Truth in the love of it. Whoever receives the Truth in the love of it will to the best of his ability and judgment show it to others at whatever the cost may be: he will thus be proving himself a child of the light, a child of God. He will be saved, but the one who seeks to save his life, to save earthly interests by hiding the light or failing to publicly acknowledge it, will be sure to find his course injurious to himself.

Like the Hypocrites of Old.

We have already pointed out that the influences at work in the present time undermining faith, consuming it, destroying it, are likened to a pestilence which is in the very air and which lays hold upon all whose systems are in condition to be susceptible. The evil influences by which we are surrounded at the present time are so subtle, so deceptive, so all-pervading, that the majority do not recognise them. What a shock it would give to Christendom could it be realised that these pestilential influences are going forth from the pulpits—not, perhaps, from, all, but surely from four out of five. It is necessary for the Lord’s true people to know the facts; as for others, they are so stupidly asleep, so thoroughly intoxicated with the wine of Babylon (Rev. 18: 2), that we have no hope of influencing them. Ever since this evil day began this pestilence has been going forth.

To-day nearly every college, every theological seminary throughout the whole civilised world, is teaching what is commonly known as higher criticism of the Bible, though the proper name for it would be higher infidelity. These higher critics are doing the same work exactly that Thomas Paine and Robert Ingersoll did, only that they are carrying on their work on a higher plane. As a result, their influence is a thousand-fold more injurious. Those to whom Paine and Ingersoll appealed were very rarely Christians at all; hence they destroyed very little faith. But these higher critic infidels of this “evil day” are making use of all the vast machinery of Christendom in all denominations, especially through theological seminaries, to undermine and overthrow the faith of all who have named the name of Christ. It is being done systematically, too, — craftily, deceitfully, in a manner that the masses of the people would scarcely credit. It is safe to say that fully four out of five who graduate from theological seminaries, of all denominations, are higher critic infidels, who are instructed that their main business is to promote morality amongst the people, especially to build up Churchianity, particularly their own denomination.

“Out of Thine own Mouth will I Judge Thee.”

said the Lord, and in harmony with this we find that in the Lord’s providence these higher critics are gradually more and more telling on themselves. But the nominal Christian is quite obtuse, and many of the true Christians, as the Apostle explains, are merely “babes in Christ,” unable to use the strong meat of the Word, and capable only of enjoying or using the “milk of the Word.” Hence the open declarations of these wolves in sheep’s clothing, who masquerade as sheep, are not taken seriously. If the sheep are startled by the words, they are soothed again by the thought that this is our kind minister, polished in manner and well educated, and he surely would not lead us astray, he surely would not deceive us. If he had ceased to believe the Bible and become an infidel, he surely would have left the pulpit; he could not be so dishonest as to wear sheep’s clothing and to use it for our deception and destruction. Poor innocents! The following is a confession of one of these false shepherds and his explanation of the trickery and

deceit by which he keeps the people quiet while inoculating them from time to time with a little and a little more of the higher critical poison, which eventually brings on spiritual stupefaction and tends to spiritual death:

This is the Confession:

have never won distinction by my heresy, nor even acquired a local reputation from violent departures from orthodoxy. If I should set about some Sunday morning to tell my congregation all my divergences from the accepted Christian belief, I would shock them beyond measure. They understand in a general way that I am a liberal-minded person, and I take occasion not infrequently to hasten their heels in their movements from worn-out dogma to the truth that is to be. That they are engaged in such a journey I have no doubt, and most of them are willing to maintain a reasonable pace. My congregation is above normal in intelligence, information and sympathy with forward movements; but nevertheless I am fully persuaded that a complete revelation on my part of the beliefs to which my studies have forced me would set their ears a-tingling, and not only awaken antagonism to me personally, but also cause a turn of sentiment in the direction of conservatism and orthodoxy."

The Rapid Growth of Refined Infidelity.

"So rapid is the advance in religious opinion—at least, as I experience it in my parish—that I would not hesitate for a moment now to give' fullest utterance to views utterly condemnatory of the whole scheme of sacrificial atonement and imputed righteousness. Devout saints who were wont to inquire anxiously why I did not mention that 'Christ made full atonement for our sins' every week or two, after a sermon on any subject from Dan to Beersheba, now sit patiently under preaching which never refers to Christ as a propitiatory sacrifice."

What think you of the stealthy, murderous deliberation of this educated man, professing to be a minister of the Word of God, and as such "highly esteemed amongst men"? He is a pattern, a fair sample, of about four-fifths of all the preachers in all denominations—a sample of the hypocrisy which has come into the Church. What a confession from his own pen, of his dastardly cunning or deceit whereby he is entrapping, enslaving and destroying the sheep. Judge, then, if we are not right in thus particularly calling attention to the matter. Do not the Scriptures say that the shepherds, pastors, who see the wolves coming and give no alarm and seek not to defend the flock, are unfaithful to their responsibilities?

How true this is! The testing of Christendom was to be along this very line—that the atonement for sin effected by our dear Redeemer was the foundation for all Scriptural faith and hope and that it would be repudiated by Christendom as a whole according to the 'Scriptures, Christian Science has largely influenced all denominations by their false statements that there is no original sin and hence also that Christ did not die and redeem from the original penalty, and that there was no' necessity for a redemptive work because there is no sin—they claim that it is merely a delusion. Not only this, but also Higher Criticism has gotten in its work all over the civilised world and is surely destroying faith in the very centre of the divine plan. Because whoever does not believe in the atonement work of Christ is not a Christian.

Christianity is not merely an acceptance of the fact that Jesus was born and that Jesus died, nor is it an acceptance of merely the moral and religious teachings of Jesus. Christianity is an acceptance of the fact that we are sinners, and that Christ died for our sins and rose again on the third day for our justification; that through Him we have redemption and the forgiveness of sins through faith in His blood. He who has lost this faith in His blood has lost his relationship to true Christianity, and the sooner he and all mankind know it the better for all concerned. If he be an honest man he will come out plainly and profess his position; if he be like the writer from whom we have quoted, a dishonest man, he thus evidences his unworthiness of the Truth, because he prefers, as he tells us, to act a lie, to destroy the faith of the too confiding sheep whom he leads, and whose praise and money he enjoys. But we must quote from him further, as follows:

"Experience has taught me not to be too rampant in my heresies. I have learned that if one keep his doctrinal discoveries in his Study drawer for about five years, and take them out now and then to refresh his soul, allowing occasionally a delicate effluence from them to steal over a page or two of his next Sunday's sermon, he will find at the end of the period that he may avow them as violently as he please, and they who aforesaid would have lit the torch for his burning will sit peacefully under his doctrine, and sing the last hymn lustily in satisfaction that they have heard once more the truth they have always believed."

Awake, O Sheep, and Listen!

What noble-minded, truth-loving layman would change places with this self-satisfied deceiver and fraud? What honourable business man would, without blushing, make such an acknowledgment respecting his method of conducting business. And indeed we can make much more excuse for those who practise some deception in connection with their business advertising and the overstatement of the quality of their goods, etc., because they are professedly self-seeking, and the public know to take their statements with a grain of allowance; but the minister of the Gospel professes to be a philanthropist who is sacrificing his life to the service of the Truth, to the service of the Lord, to the building up of his fellow-creatures in the most holy faith once delivered to the saints. How abominably mean and contemptible, then, is such a man as well as his course! The more refined and polished and educated he is the more it is to his shame.

This gentleman, along with other higher critics and evolutionists occupying the pulpits of Christendom, are in exactly the position of the Scribes and Pharisees of old, of whom the Lord said, "Ye do make void the Word of God through your traditions." He told them that outwardly they were clean and respectable, as this man appears to be, but that inwardly they were full of all manner of corruption—deceit, selfishness, unfaithfulness.

Then, as now, the people were so hypnotised by their Doctors of the Law and priests, that they hesitated to hear the voice of the Son of man and His humble followers, waiting first to get the approval of the hypocritical teachers who, with outward raiment, feign to be servants of God and for pretence make long prayers. What the common people needed then was what the same class need now—an awakening. As the Israelites indeed, in whom is no guile, received the message then, so a similar class will receive the message now. To this class is the promise made—“To you it is given to know the mysteries of the kingdom,” as the Lord prayed: “I thank Thee, O Father Lord of Heaven and Earth, because Thou hast hid these things from the wise and prudent and hast revealed them unto babes.” We are in the shaking time, the burning time, when all wood, hay, stubble of falsehood must be consumed, when only the precious truths of God’s Word—gold, silver and precious stones of faith—will stand the test.

“Watch ye, stand fast in the faith, quit you like men.” Seek the “old paths,” not the paths or theories of the “Dark Ages” and their horrible “doctrines of devils,” but the teachings of Jesus and the Apostles: that your faith should not stand in the doctrines of men, but in the power of God.

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In the Last Days.

CHRISTIANS generally, until they investigate the subject of the Lord’s presence and harvest work, etc., have such ideas of literal manifestations of fire, trumpets, voices, etc., and of seeing the Lord descending through the air, a shining body of flesh, that when they hear of His invisible presence, without taking time to investigate a subject upon which they feel so sure, busied with worldly plans, and intoxicated with the spirit of the world, they will dismiss the matter quickly as unworthy of investigation.

It is to this class of professed Christians that the Apostle refers, saying, “In the last days (in the closing years of the Gospel Age—in the ‘harvest’) shall come scoffers, walking after their own desires (plans, theories, etc.), asking, Where is the promise of His presence (parousia)? for ever since the fathers fell asleep, all things continue as at present from the beginning of creation.” (2 Peter • 3: 3, 4.) When referred to our Lord’s statement (Matt. 24: 37-39; Luke 17: 26) that in His days, in the days of His presence, things would indeed continue as before; and that, as in Noah’s day, men would be eating, drinking, marrying, planting and building; and that, as then, the world would know not of His presence, and read not the signs of the speedy and great changes just at hand, they are too busy to consider the testimony carefully, and only continue to scoff.

Ah! says Peter, they forget the great change which occurred in the days of Noah; and then, under the symbol of fire, he describes the overwhelming flood of trouble which shall shortly overtake the whole world, utterly overthrowing all civil and ecclesiastical rule (the heavens) and melting the entire social fabric (the earth)—producing anarchy and social chaos until the new heavens (ruling powers—the Kingdom of God) shall be fully established, as well as a new earth (society organised on a new and better basis, of love, equality and righteousness). The Apostle then reminds us (verse 8) that this Day of the Lord’s presence, for which the Church has long hoped and looked, is a thousand-year day.

In verse 10 he assures us that “the Day of the Lord will arrive (Greek, heko) as a thief (unobservedly, quietly: it will be present, while some are scoffing and smiting those fellow-servants who declare the truth). The Apostle then exhorts the saints to separateness from the world; that they be not swallowed up by politics, money-getting, etc., but that they set their affections on higher things. He says, Seeing that in God’s plan present earthly conditions are only temporary and will soon give place to the better order, what manner of persons ought we to be, in respect of holy conduct and piety?—”looking for the presence (parousia) of the Day of God”—watching for the evidences (signs) to prove that it has come.

And, thanks be to God, His provision is so abundant that all those of piety, who are looking for that day, will know of it before the full bursting forth of the fire of wrath. Through Paul he assures us that none of the children of the light will be left in darkness, that that day should come upon them unawares. (1 Thes. 5: 4.) Hence, though we are already in the day of the Lord’s presence, and in the great fire of trouble, we see that it is even as shown us in symbol (Rev. 7: 1, 2)—the storm is, to a great extent, held in check until the faithful servants of God are “sealed in their foreheads:” i.e., until such are given an intellectual appreciation of the time, presence, etc., which will not only comfort them, and shield them, but also be a mark, seat or evidence of their sonship, as indicated by our Lord when He promised that the holy spirit should show to the faithful “things to come.”—John 16: 13.

Some take Peter’s statement literally, that “the heavens being on fire shall be dissolved and pass away with a great noise;” and also the Revelator’s description of the same events, by a very similar symbol, “The heavens departed as a scroll when it is rolled together.” It would seem, however, that one glance upwards at the myriad gems of night shining through millions of miles of space, with nothing between to roll away, or to take fire, should be argument enough in one moment to convince such that they had erred in supposing these statements to be literal—should convince them that their expectation of a literal fulfilment is absurd in the extreme.

So, then, God veiled from mankind under figures of trumpets, voices, fire, etc., information (which was not for the worldly to know, but only for the “little flock” of consecrated saints) regarding the harvest, the Lord’s presence, His spiritual kingdom, etc., and yet He arranged them so that, in due time, they would speak clearly and emphatically to

the class for whom He intended the information. As at the first advent, so to a similar consecrated class it may now be said, in the time of the second advent —"Unto you it is given to know the mysteries of the kingdom of God; but unto them that are without all these things are done in parables"—in figures and dark sayings—in order that, even though having the Bible before them, others than the consecrated may not really see and understand—Mark 4: 11, 12.

The world is not ignorant of the unprecedented events and circumstances of the present time, and their increasing noteworthiness with every passing year; but not perceiving the grand outcome, these only fill their minds with dark forebodings of evil. As foretold, they are in fear, looking forward to those things that are coming on the earth; for already the powers of the heaven (the present ruling powers) as well as the earthly order, are being shaken.

What comfort is conveyed to the Lord's people, amidst these earthly scenes of commotion abroad in the earth to-day, by meditating upon the precious truths concerning the spiritual kingdom to which they aspire, from whence shall flow the healing streams for the blessing of all mankind, in the grand time following the dissolving of this present order of things. "We, according to His promise look for new heavens and a new earth, wherein dwelleth righteousness"—2 Peter 3: 13.

God's Will Concerning the Church.

(1 Thes. 4: 3)

IN our text the expression, "This is the will of God," is in the nature of advice rather than command. Considering the class to whom this advice is given, we find them to be those who desire to draw near to God and to have Him draw near to them. God has promised a great reward for submission to His will in every particular; and the Apostle Paul is stating what the will of God is concerning those who desire to live in nearness to Him. He tells them that it is God's will that they be fully set apart to His service; that they lay down their lives in His work; that in all the affairs of life their hearts should be set to know and to do His will.

In words of loving entreaty the Apostle elsewhere addresses this, class, saying, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 1 2 :1.). The phrase, "Present your bodies," includes not only the primary presentation, but the continuation of the living sacrifice to the completion of the work. In other words, the Gospel Age is the acceptable time when God is willing to receive those who come unto Him through Christ. It is the time for His drawing, calling, those who are to become members of the Elect Church.

God's will for His believing people, justified by faith in the Ransom and consecrated to His service, has always been the same as the Apostle stated, namely, "This is the will of God (concerning you), even your sanctification." To produce this sanctification in believers God has given unto us "exceeding great and precious promises," and declares that the truth of His Word will produce the sanctification of character acceptable to Him—conformity to the image of His dear Son, our Redeemer.

Sanctification does not mean human perfection. It is the consecration, or devotion of the will, which through Christ is accepted of the Father as perfect; it is a consecration of the body to sacrifice—even unto death. As we have seen, that body is not made actually perfect through justification by faith, but merely reckoned perfect, according to our will, our heart, our intention. The new will should seek to bring every power, every talent, every endowment of its body, into full accord with the Lord, and should seek to exercise an influence in the same direction upon all with whom it comes in contact.

This does not mean, however, that in the few short years of the present life it will be able to bring its poor, imperfect body to perfection. On the contrary, the Apostle assures us in connection with the Church, that in death it is sown in corruption, sown in weakness, sown in dishonor, sown a (an imperfect) natural body (1 Cor. 15: 42-44); and that not until in the Resurrection we are given new bodies, strong, perfect, glorious, immortal, shall we have attained the perfection which we seek and which the Lord promises shall be ours eventually, if in the present time of weakness and imperfection we manifest to Him the loyalty of our hearts.

Our text, as well as many other portions of the Scriptures, teaches us that the great work which God asks of us is not for others, but is a work in ourselves, subduing, conquering, ruling self. Everything else, therefore, our doing service to the household of faith, our doing good unto all men, by home or foreign missions, etc., is subservient to this most important work within. For, as the Apostle by inspiration declares, though we should preach the Gospel eloquently to others, and though we should give all our goods to feed the poor, or become martyrs for a good cause, we should be nothing from the Divine viewpoint, without love—the Spirit of Christ and of the Father—developed in us as the ruling principle of life. (1 Cor. 13:3.). But before we can "put on love—the bond of perfectness"—and have its rule established, we have many enemies to put out.

Our Three Great Foes.

The heart is the battleground on which the holy spirit helps us to wage warfare against the enemies which since the Adamic fall have taken possession of the human mind. Our battle is to be against Sin, the great taskmaster, which captured our race more than six thousand years ago. Satan, the great master or general of Sin, is our enemy, and has largely to do with the various influences against which we must contend. We are not, however, to battle directly with Satan, though we are to "resist" him; that is we are to resist his influence, his deceptions, and his endeavours to lead us into error and into sin. We should be powerless against this great enemy were it not that our Lord Jesus has conquered Sin, and that He is on our part, so that we can confidently say, Greater is He that is on our part than all they that be

against us.

Again, our battle is with the world. By this we do not mean with our fellow-creatures; for, blinded by the adversary, they are little, if at all, accountable for their course. We are to do battle with “the spirit of the world” and its influences. The disposition of the world, the mind of the world, the motives which actuate the world, the pride of life and the deceitfulness of riches—the wrong views of matters as seen from the worldly standpoint—we are to resist, to fight against. And it is a daily battle.

Finally, our battle is with the flesh—our own flesh. Ever since Sin captured our race, its slavery has been conducive to mental, moral and physical degradation. Its every tendency has been toward evil, and that continually; and although our Lord Jesus had compassion on us and redeemed us from slavery to Sin, with His own precious blood, yet we have in our bodies the motions, the tendencies toward sin.

So, although we are now free, and are with the mind serving the Law of Christ, and although we have covenanted to battle for righteousness, truth, goodness and purity, we find our new selves harassed by the old, perverted tastes and inclinations of our own flesh toward the service of the old taskmaster. Not the least of our battles, therefore, is against these perverted tendencies of our flesh; and the battle with these is also a daily battle. With the great Apostle Paul we should be able to say “I keep my body (my flesh and its desires) under”—in subjection to my new will, the New Creature.

From the moment we make a full consecration of ourselves unto death in the service of the Lord, He reckons our flesh as dead, and begets us as New Creatures. Our new minds are alive toward God with a newness of life. Hence those motions of sin which we are seeking to bring into absolute subjection to the will of God in Christ are not recognised by the Lord as the will or the motions of the New Creature enlisted in His service; but merely as a part of the general enemy, Sin, pursuing after and battling with us. These we are pledged to resist, and to war against; and to overcome these He promises sufficient grace and help.

Our Daily Battle with Self.

These enemies in our own flesh cause us the greatest difficulties. To these Satan appeals; these he seeks to encourage in the warfare against the new spirit of our minds; through these the spirit of the world gains closest approach to us, and seeks to capture us and lead us back as captives to Sin. So to speak, the “New Creature in Christ” is beset, surrounded on every hand with enemies seeking its disaster and re-enslavement. We must battle for ourselves, for our own liberty, for victory over our own weaknesses; we must battle against the spirit of the world, against delusions and snares of the Adversary by which he would make evil things appear good, and right to appear undesirable. No wonder that the child of God is urged to be continually watchful; that he is urged to “put on the whole armor of God”; that he is cautioned in respect of his various wily foes and especially against those of his own flesh; that he is urged to faithfulness and loyalty of heart!

Heart-loyalty to the Lord means continual effort to bring all the conduct of our lives, yea, the very thoughts and intents of our hearts, into subjection to the Divine will. (2 Cor. 10: 4, 5.). This is our first duty, our continual duty, and will be the end of our duty; for “This is the will of God, even your sanctification.” “Be ye holy; for I (the Lord) am holy.”-1 Peter 1: 16.

Absolute holiness is to be the standard which our minds can gladly and fully indorse and live up to, but to which we can never attain actually and physically so long as we are subject to the frailties of our fallen natures and the besetments of the world and the Adversary. But day by day we are taught of God; and as we come to a fuller knowledge of His glorious character, and as the appreciation of it more and more fills our hearts, the new mind will more and more gain influence, strength, power, over the weaknesses of the flesh, whatever they may be—and these weaknesses vary with the different members of the Body.

If we be sanctified to God by the Truth, if our wills be dead and the Lord’s will be fully accepted as ours, in thought, word and deed, then we have attained the will of God, and shall win the prize as “overcomers” even if we have never had opportunity to preach, to give to the poor, or to suffer as martyrs for, the Truth’s sake. Let us all note well this point: “This is the Lord’s will (concerning you), even your sanctification.” Let nothing becloud or obscure this truth; but let it dominate our course in life. Then if God’s will is really our will, we have a clearly marked pathway before us.

But without doubt, before all such God will open opportunities to serve the Truth to others, to let their light shine to the glory of the Father and the blessing of fellow-creatures; for this is His command to us, and we may be sure He gives us no commands impossible to be obeyed. If you have been seeking opportunities of service and have found none, there must be something wrong; you may have been seeking some special service of your own preference (your old will meddling with your newly adopted will—the Lord’s).

Possibly the great Teacher sees in you pride, which you would have been prompt to crush had you recognised it, but which hid itself from you under the cloak of “self-respect.” Possibly the great Teacher by His providence and His Word is saying to you, “Whatsoever thy hand findeth to do, do it with thy might.” (Eccl. 9: 10.). Possibly He sees that you would be spoiled were He to give you a more important service for others, before you have learned the lesson of humility—all important in God’s sight. Act quickly, therefore; the time is short. “Humble yourselves, therefore, under the mighty hand of God (to do whatever service His providence has made possible to you), and He may exalt you in due time.”-1 Peter. 5: 6.

Sanctification the Result of Love of God.

True sanctification of the heart to the Lord means diligence in His service; a declaration of the good tidings to others; the building up of one another in the most holy faith. It also means that we do good unto all men as we have

opportunity, especially unto the household of faith; that in these various ways our lives, consecrated to the Lord, shall be laid down for the brethren day by day, opportunity by opportunity, as they shall come to us; that our love for the Lord, for the brethren, for our families and sympathetically for the world of mankind, will increasingly fill our hearts as we grow in grace, knowledge and obedience to the Divine Word and example. —Gal. 6: 10; 1 John 3: 16.

Nevertheless, all this exercising of our energies for others is merely one of the many ways in which by the Lord's providence our own sanctification may be accomplished. As iron sharpeneth iron, so our energies in behalf of others brings blessings to ourselves. Additionally, while we should more and more come to the condition of loving our neighbors as ourselves—especially the household of faith—yet the mainspring back of all this should be our supreme love for our Creator and Redeemer, and our desire to be and to do what would please Him. Our sanctification, therefore, must be primarily toward God and first affect our own hearts and wills and, as a result of such devotion to God, find its exercise in the interest of the brethren and of all men.

“Oh, for a life to please my God
In every little thing,
A holy life that day by day
To Him will glory bring.

“A life lived only unto Him,
No double aim in view ;
The outcome of a Christlike heart,
By God made pure and true.

“Jesus, complete Thy work in me,
The work Thou hast begun.
Each day may I grow more like ‘Thee,.
Until my race is run.”

Another Year

Another year is dawning!
Dear Master, let it be,
In working or in waiting,
Another year for Thee.

Another year of leaning
Upon Thy loving breast,
Of ever-deepening trustfulness,
Of quiet, happy rest.

Another year of mercies,
Of faithfulness and grace;
Another year of gladness
In the shining of Thy face.

Another year of progress,
Another year of praise;
Another year of proving
Thy presence “all the days.”

Another year of service,
Of witness for Thy love;
Another year of training
For holier work above.

Another year is dawning!
Dear Master, let it be,
On earth, or else in heaven,
Another year for Thee.
F. R. Havergal.

CORRESPONDENCE

My Dear Brother,
Greetings of love in the Lord.

Your welcome letter of 9th August reached me a few days ago. It was good to hear from you again and of your well-being ; of your love for the Lord and efforts to serve His saints. These things are all very well pleasing in His sight and will merit their reward in due course, though I know full well that the question of rewards does not enter into your efforts . . . May you continue in the good work as unto Him; the brethren appreciate your efforts and we thank you, your work will live after you are gone. I am sure the brethren will appreciate the little "P.P." I have already heard from some of them that their copies have arrived safely and they will be pleased with a few lines from you I am sure in these difficult days; some of them are surely at "Wit's end corner," but they will surely find the dear Lord waiting there to bless them and to help them in their trouble.

The dear Brother of whom I told you who was discharged as a C.O. just after the war started had his home damaged by a bomb the other day ; they were sleeping downstairs and scrambled under the table as the ceiling came crashing down around them and so saved themselves many bruises . . . Their home has been patched up and they are back in it again, but some of the other dear ones have lost their all and are staying with friends for the time being; others are in the homes of other brethren, thankful that they have escaped with their lives.

Well, Brother, it will be almost Christmas when you receive this. We hope that you will spend a very blessed time: it does not look as if it will be a very happy time in this land, and yet as you know, we do not depend upon circumstances or surroundings for our happiness, but the Lord, and He does not change, His love never withdrawn, He is the same yesterday, to-day and forever. So if spared till then, we will be looking to Him and thinking of that time of which the angels sang, "Peace on earth, goodwill toward men." This of course is our portion now and we rejoice because the peace of God fills our hearts and minds in Christ Jesus. May yours be a happy time, just at present you are far away from the strife, but one wonders how long this will last. Well we are not afraid of what man can do unto us as members of the Body of Christ. The Lord bless you, and other dear ones; if times come that we can no longer correspond, we shall still pray.

With much love to you all, I am by His grace,
Your Brother in Christ.

New South Wales, December.

My Dear Brother,

We feel to-day that the time for His Kingdom is indeed drawing near, and how glad we are. Not only does the Bride pant for her living Head and long for Him as the hart pants for the water, but we yearn to see the end of Satan's kingdom and the poor world free from wars and tumult and strife. I do not envy the young and feel how much they have to go through.

Well, dear Brother, just five little shillings for the Tract Fund and will you please send me 200 Kingdom Cards. I long to be out again with the harvest message, God will give the increase.

And now Xmas is almost here; how few think of it in the right way. Praying for the Israel of God and yearning for that living water, that true bread which came down from Heaven.

Your Sister in Christ.

A Cure for Care.

O Lord, how happy we should be
If we could cast our care on Thee;
If we from self could rest.
And feel at heart that One above, In perfect wisdom, perfect love,
Is working for the best.
—Anon.

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