



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 envolved, 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 . . .	1475	1
Donations .....	5740	4
	<hr/>	<hr/>
	£ 621 <sup>5</sup>	5
 Bv Radio Stations-3GL. 3SH. 5AD. 5PI. ' 2WG., for various periods to 1st May,		
	£3702	7
.. Advertising—Radio .and other Papers, Circulars and Cards for distribution	1397	8
Recordings.. .....	200	0
	275	0
	610	3
.. Travel and Sundries ..	89	6
	4910	5
•• Balance.....	<hr/>	<hr/>
	6215	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.)

Printed by Hickling & Powell P y. Ltd., Lygon St., East Brunswick for Berean Bible Institute, Ermington Place, Kew, Melb. E4.