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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 garnerers 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 bath 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, thee. 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 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 in. and 6 p.m. — Thursday, 19 Erming- ton 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.

Bearean 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 I 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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