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God's Best Gift.

WE approach again the end of the year, and the thoughts of Christians turn more particularly to the accepted time of the anniversary of the birth of Christ. Even though Christmas Day is evidently not the birthday of our Lord Jesus, inasmuch as He was 331 years old at the time of His death at the Passover season, making His birth about the beginning of October, yet the Lord's people can sincerely enter into the spirit of the Christmas season, especially as cur Lord did not indicate that any particular time be accepted as His birthday.

Students of God's Word cannot but be impressed with the fact that throughout the Gospels, which record the life of Jesus on earth, so little reference is made to the boyhood and manhood years of the Lord, prior to His consecration to His Heavenly Father at the age of thirty years. His birth of course was heralded throughout Israel and we have a choice record of this in Luke, chapter 2; yet even here the emphasis is laid on the fact that—"Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." (verse 11) . This of course was stressing the fact that the babe then born would become the Christ, the anointed One, at which time He would indeed be the Saviour of Israel and all the world.

Apart from the account of Jesus as a boy in the temple (Luke 2:41-52) , nothing more is recorded of Him until at thirty years of age, a mature man under the Law, He presented Himself to the Father to do His will, knowing of course that His mission to earth was "Not to be ministered unto, but to minister, and to give His life a ransom for many." (Matt. 20:28.) In locking back to the time of Jesus' life on earth, therefore, it is the 3 years of His ministry that our Lord would have us meditate upon particularly at this the Christmas season, as well as at all other times of the year.

"For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich," states the Apostle Paul in 2 Cor. 8:9, and we at once try to grasp the greatness of this Gift of God's love—God's Best Gift. Try as we may, however, our poor minds cannot take in, much less retain, the full graciousness of our Heavenly Father in providing His well-beloved Son to be our Saviour and Redeemer, as also the great love and humility of Jesus manifest in the prophetic utterance — "I delight to do Thy will, 0 my God: yea, Thy law is within my heart", (Psa. 40:8)—as well as in the words of Paul—"We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour; (of perfect humanity) that He by the grace of God should taste death for every man." (Heb. 2:9.)

As the Lord's people thus "see Jesus," beholding Him first as "the man Christ Jesus, who gave Himself a ransom for all," and then as their risen Lord and Saviour, the One altogether lovely, whose "love constraineth us," and beside whose sacrifice they would lay down their little all, their inward joys shall know no bounds as this Christmastide, and every season of the year, brings its blessings upon their heads.

This attitude of heart and mind, of rejoicing in Christ; Gift of God's love, is not an inconsistent one as the Christian also views the poor world of mankind in distress and perplexity today, for the same loving sacrifice of Jesus which redeems the Church of Christ, also brings salvation to all mankind in the age to come, though mankind at large cannot as yet understand nor appreciate this. How clearly this matter was stated by the angel at the birth of Jesus--

”Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people.” Yes, indeed, all people are to yet hear and have the opportunity of rejoicing in the glad news of salvation through Christ, just as the Lord’s people experience that privilege today, and have the added favour of the heavenly calling, the “so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him.” (Heb. 2:3.)

Just as our Lord would have us view His ministry of service and sacrifice from Jordan to Calvary as the allimportant period of His life on earth, so the follower of Jesus is encouraged to estimate his or her important lifetime as really beginning at consecration to God. All the former years of a Christian’s life, at best, can be said to be but preparatory to the new life, with new hopes, aims and ambitions which begin with the acceptance of God’s call to sonship (1 Pet. 5:10). This, the greatest privilege ever offered to any of the human race, is presented so clearly by Paul—”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.” (Rom. 12:1.) The great mercy of God in providing such an

opportunity to “fill up that which is behind of the afflictions of Christ” (Col. 1:24) , should be the appealing factor to all in right heart condition, and should bring a ready response on their part. Delay or failure to grasp this invitation shows a lack of love and loyalty to the Lord who bought us with His precious blood.

From the Psalmist comes also the prophetic appeal — “Hearken, 0 daughter, and consider, and incline thine ear; forget also thine own people, and thy father’s house; So shall the King greatly desire thy beauty; for He is thy Lord, and worship thou Him.” (Psa. 45:10, 11.) How necessary it is to “hearken, and consider, and incline thine ear,” to enable one to be led to full submission to the will of God, and those who have “ears to hear” and hearts to appreciate what they do hear, soon respond and “forget also thine own people, and thy father’s house.” Their father’s house would be Adam’s house, the world in general with its human hopes, aims and ambitions, and they forget their own people in the sense that the Lord must come first in their affections, and they perform all responsibilities toward their human relatives and friends from this new standpoint of service for Him. Yes,. all things correctly and rightly done on behalf of loved ones, by the consecrated people of God, are accepted by Him as service rendered, while at the same time these followers of the Master are alert to grasp their opportunities for more direct service as well, in the cause of Christ and His truth.

In giving thanks to God for the gift of Jesus and the great high calling opened up for us through His sacrifice, we can show our deepest appreciation for this “unspeakable gift” by true devotion and worship of the Lord, by love and encouragement in the Christian way to other members of God’s family on earth, by love and kindly attention to our earthly relatives and friends, and doing good to all mankind as we have opportunity. “So shall the King greatly desire thy beauty (the beauty of character development, the graces and fruits of the spirit) , for He is thy Lord, and worship thou Him.”

Baptized into Christ’s Death

There is always encouragement to the Lord’s people as a whole when other members are added to the family of God on earth, and the outward witness of full consecration to God, by immersion in the waters of baptism, brings the same blessing today to all true-hearted followers of Christ as was experienced in the days of our Lord and the Apostles.

A recent Baptism Service took place in Geelong, Victoria, when two Sisters gladly symbolised their consecration to God—”to be dead with Christ, if so be that they may live with Him.” A number of beautiful hymns, the prayers of the brethren, and thoughts expressed on such Scriptures as Matt. 3:13-17; Matt. 11:28-30; Rom. 6:3-5; 1 Pet. 3:18-22; Luke 12:50 and Rev. 14:1-4 contributed to make the occasion blessed of the Lord.

It was impressed during this service that the real baptism or immersion was of course the “baptism into Christ’s death,” the covenant of sacrifice entered into by the two Sisters with their Lord, in similar manner to all other members of the Body of Christ, and that the water immersion was the sign or symbol, as in the case of Jesus, of being dead to all earthly hopes, aims and ambitions, and living with heavenly hopes as we walk in the steps of Christ—”For if we have been planted together in the likeness of His (sacrificial) death, we shall be also in the likeness of His resurrection.” Prayers for God’s blessing and keeping power to be upon the two Sisters and the brethren in Christ generally were offered, that all may gladly “follow the Lamb whithersoever He goeth,” and thus prove faithful at the end of the earthly way to inherit that heavenly Home not made with hands, eternal in the heavens.

Show me Thy face—one transient gleam
Of loveliness Divine,

And I shall never think or dream
Of other love than Thine:

All other lights will darken quite,
All lower glories wane,

The beautiful of earth will scarce
Seem beautiful again.

Show me Thy face—I shall forget
The weary days of yore:

The fretting thoughts of vain regret
Shall hurt my soul no more;

All doubts and fears for future years
In quiet trust subside,

And naught but blest content and calm
Within my breast reside.

Show me Thy face—the heaviest cross
Will then seem light to bear,

There will be gain in every loss,
And peace with every care.

With such light feet the years will fleet,
Life seem as brief as blest,

Till I have laid my burden down,
And entered into rest.

What is Victory?

When you are set at nought, your wishes crossed, your tastes offended, your advice disregarded, and you take it all in patient loving forbearance,

This is victory!

When you will not approve by word or silent acquiescence, exaggeration, evil speaking, vain imagination, or perverse conduct,

This is victory!

When you do not love to refer to yourself in conversation, nor glory in your own pious deeds, when you can in honour prefer others,

This is victory!

When you can be conscientious under all conditions, when you can be faithful in things small and great, when you can practice true Christianity equally in your home as in public life,

This is victory!

When you have stumbled into error, foolishness, weakness or sin, and you thereafter grasp more firmly the hand of the Lord,

This is victory!

When you seem overwhelmed by discouragement, disappointment, difficulty, pain, affliction, sorrow or wrong, and you can confidently look to the Lord for deliverance,

This is victory!

When you can stand face to face with the opponents of truth and righteousness, who misunderstand, hate, and persecute you; and you faithfully endure it all as Jesus did,

This is victory!

“Thanks be to God, who giveth us the Victory through our Lord Jesus Christ.”-1 Cor. 15:57.

Interesting News items Appreciated.

Interesting cuttings from newspapers on world events will be appreciated, and would those friends sending these in kindly state clearly the date and paper in which the cuttings appeared.

Booklet replacing January’s Peoples Paper.

The booklet “Do the Dead Know Anything?” is taking the place of the January issue of “Peoples Paper” and is being posted out with this the December number. A rereading of this booklet by our friends who have had it before will no doubt prove of some help, and it can be used to advantage for passing on to others who may not be clear on this important subject. Further copies of “Do the Dead Know Anything?” are also available at 4d. each, or 3/- per dozen copies.

The Radio Witness.

ANOTHER six months has passed since the last report and balance sheet was presented in connection with the witness of the truth over the air, and it is a pleasure at this time to announce again some good encouragement in this feature of the work carried on by the Berean Bible Institute. In a few weeks' time five years of this service will have been completed, and it is with much gratitude to the Lord that we look back on the last six months of this privilege which He has blessed to many in the various parts where the programmes are heard, and where the printed Dialogues are sent.

While the response from new, listeners is not now as great as in the opening years of this work, yet the benefits seem to be greater in proportion to the stations used, as listeners have increased and many are now rejoicing in the truths of God's Word and commending the sessions to others. Our listeners can do much in this way, as new friends are more likely to be encouraged to listen by those they know than by an advertising card, etc. It would therefore be a good service if each listener could encourage only one other person to listen each month, and it is hoped our friends will seek to do this, in the interest of the Lord's work. Only the Lord knows where the sincere-hearted are located, and the radio witness is one means He can use to bless those who desire the glad message He provides through His people.

The advertising cards have been used to some extent over the past six months but not as extensively as formerly; if our friends could keep a supply in their pockets or handbags as they travel- around many opportunities for witnessing will be found even without special efforts for distribution. These cards are supplied free from the Radio Fund to all applying for same.

The Lord alone knows the full benefits obtained by a work of this kind, but what we do know gives cause for much thankfulness to Him, as quite a number of friends have been brought to a knowledge and appreciation of the Lord and His truth by this means. What may be our privileges in this witness with the increasing restlessness apparent in many parts we may not know for far ahead, but we are happy to continue to sound forth the glad tidings of the Kingdom in harmony with the good will and pleasure of the Lord, and by His grace.

The financial assistance for this feature of the work has been supplied by the voluntary contributions of our friends, and the help in this way has been encouraging over the past six months again. In the Lord's providence the assistance received has enabled the credit balance to increase to £ 82/7/9, and which is carried forward for this work as from 1st November last. Would all our dear friends join in prayer for the blessing and guidance of the Lord upon this work which is undertaken in His name, and with desire to serve and glorify Him.

Radio Fund.

To Credit Balance 1st May, 1947		£1513	1
Donations	247	7	8
		0	9
		£263	
By Radio Stations — 3GL and 2KY to 1st November, 1947		f, 1493	0
Recordings and Freight on same		141	0
Recording Needle . .		26	0
Printing Quantities of Dialogues		1313	0
Travel and Sundries .		10	0
Bank Charges .		010	0
Credit Balance at 1st November, 1947		82 7	9
		0	9
		£263	

News Item.

RED CHALLENGE TO THE VATICAN.

(From Alexander Clifford.)

Vatican City.—The prelates and the acolytes and the beggars and the nuns and the pilgrims and the tourists flutter and swirl and gossip in the vast porch of St. Peter's. You shove your way through them to where the mighty door frames a distant glimpse of marble cherubim and gilded altars and soaring columns and twinkling chandeliers.

Then a courteous, but burly, plainclothes man steps up to you and says, "May I see what you have in your brief case?" It may be a tiny thing, but it is a sign of war. Bomb outrages in the mother-church of the Catholic world are considered a possibility. The Vatican is taking its precautions. The faithful can be searched at the door. For without fuss—almost in a whisper—war has been declared. Gradually but steadily throughout this summer the Catholic Church has been reinforcing her challenge to Communism, her one great internationally-organised enemy in the world. Now by word and deed the signs of war are becoming visible.

(The above significant news item appeared in the Melbourne press on 26th November last. A previous news report from Alexander Clifford at Rome appeared in August 1947 issue of "Peoples Paper", copies of which are still procurable as desired.)

The Manner of Christ's Return.

(Part 3. Continued from November Issue.)

MANY Christians have the idea that our Lord's glorious spiritual body is the very same body that was crucified and laid away in Joseph's tomb: they expect, when they see the Lord in glory, to identify Him by the scars He received on Calvary. This is a great mistake, which a very little consideration should make manifest—Firstly, It would prove that His resurrection body is not glorious or perfect, but scarred and disfigured: Secondly, It would prove that we do know what a spirit body is, notwithstanding the Apostle's statement to the contrary: Thirdly, It would prove that our redemption price was taken back; for Jesus said, "My flesh I will give for the life of the world." It was His flesh, His life as a man, His humanity, that was sacrificed for our redemption. And when He was raised to life again by the power of the Father, it was not to human existence; because that was sacrificed as our purchase price. And if that price had been taken back, we would still be under the condemnation of death, and without hope.

We have no more reason to suppose that our Lord's spirit body since His resurrection is a human body than we have for supposing , that His spirit body prior to His first advent was human, or that other spirit beings have human bodies; for a spirit bath not flesh and bones; and, says the Apostle Peter, our Lord was "put to death in the flesh but made alive in spirit."

Our Lord's human body was, however, supernaturally removed from the tomb; because had it remained there it would have been an insurmountable obstacle to the faith of the disciples, who were not yet instructed in spiritual things—for "the spirit was not yet given." (John 7:39.) We know nothing about what became of it, except that it did not decay or corrupt. (Acts 2:27, 31.) Whether it was dissolved into gases or whether it is still preserved somewhere as the grand memorial of God's love, of Christ's obedience, and of our redemption, no one knows;—nor is such knowledge necessary. That God did miraculously hide the body of Moses, we are assured (Deut. 34:6; Jude 9); and that as a memorial God did miraculously preserve from corruption the manna in the golden bowl, which was placed in the Ark under the Mercy Seat in the Tabernacle, and that it was a symbol of our Lord's flesh, the bread from heaven, we also know (Exod. 14:20, 33; Heb. 9:4; John 6:51-58) .

To regard our Lord's glorious body as a body of flesh would not in the least account for His peculiar and sudden appearings during those forty days prior to His ascension. How could He so suddenly appear and then vanish? How was it that He kept Himself invisible during those forty days? And why was it that His appearance each time was so changed as not to be recognized as the same one seen on any former occasion, or as the one so well-known and loved by all, before His crucifixion, only a few days previous?

It will not do merely to say that these were miracles, for then some use or necessity for the miracles should be named. If His body after His resurrection were flesh and bones, and the same body that was crucified, with all the features and scars, why did He perform miracles which not only did not establish that fact, but which were likely, we see, to teach the opposite?—that He himself was no longer human—flesh and bones—but a spirit being who could go and come as the wind, so that none could tell whence He came or whither He went, but who, for the purpose of

instructing them, appeared as a man in various bodies of flesh and bones which He created and dissolved as occasion required.

Before our Lord's crucifixion, He had been on familiar terms with His disciples, but after His resurrection, though He loved them none the less, His manner toward them was more reserved. This was doubtless to impress them more forcibly with the dignity and honour of His high exaltation, and to inspire due reverence for His person and authority. Though as a man Jesus never lacked that dignity of deportment which commands respect, yet a greater reserve was necessary and expedient after His change to the divine nature. Such reserve has always been maintained by Jehovah toward His creatures, and is expedient under the circumstances. This reserve marked all our Lord's interviews with the disciples after His resurrection. They were very brief, even as He had said, "Hereafter I will not talk much with you."—John 14:30.

Those who believe that our Heavenly Father is a spirit and not a man should find no difficulty in realizing that our Lord Jesus, who is now exalted to the divine nature, and who is not only a moral likeness of God but in fact "the express image of the Father's person," is no longer a man but a spirit being, whom no man hath seen nor can see without a miracle. It is just as impossible for men to see the unveiled glory of the Lord Jesus as it is for them to behold Jehovah. Think for a moment how even a reflection of the spiritual glory affected Moses and Israel at Sinai.

(Heb. 12:21; Exod. 19; 20:19-21; 33:20-23; 34:29-35.) "So terrible was the sight," so overwhelming and fear-inspiring, "that Moses said, I exceedingly fear and quake." And though Moses was supernaturally strengthened to behold the glory of the Lord, so that for forty days and forty nights, alone with God, overshadowed by His glory and without either food or drink, he received and wrote the divine law (Exod. 34:28), yet when he desired to see the Lord face to face he was told, "Thou canst not see my face; for there shall no man see me and live." (Exod. 33:20.)

All that Moses ever saw, therefore, was an appearance representing God, and nothing more was possible. This accords, too, with the Apostle's statements: "No man hath seen God at any time"; He is the King immortal, invisible, whom no man hath seen nor can [ever] see. (1 Tim. 6:15, 16.) But that spirit beings can and do see God, who Himself is a spirit being is clearly stated.—Matt. 18:10.

If our Lord is still "the man Christ Jesus, who gave Himself a ransom for all" (1 Tim. 2:5, 6)—if being put to death in the flesh He was raised again in the flesh, and not, as the Apostle declares, a life-giving spirit—then instead of being exalted higher than angels and every name that is named in heaven as well as in earth, He is still a man. And if He retains the form of a servant, which He took for the purpose of suffering death for every man, and is still a little lower than the angels, He never can see God. But how unreasonable is such a view when fully examined in the light of apostolic testimony. Consider, too, that if our Lord's flesh, that was pierced and wounded with nail and spear and crown of thorns, and marked with sorrow, is His glorious spiritual body, and if the scars and marred human features are part and parcel of the exalted Lord, He would be far from beautiful, even if we should love the wounds endured for us. And if He thus bears an imperfect, scarred, marred body, and if we shall be like Him, would it not imply that the apostles and saints who were crucified, beheaded, stoned to death, burned, cut to pieces and torn by beasts, as well as those who met with accidents, would each likewise bear his blemishes and scars?

And in that view would not heaven present a most awful spectacle—to all eternity? But this is not the case, and no one could long hold so unreasonable and unscriptural a view. Spirit beings are perfect in every particular, and so the Apostle reminds the Church, who are heirs of heavenly or spiritual glory and honour, that, though sown [in death] in weakness [with marks and wounds, etc.] it [the being] is raised in power; though sown in dishonour [with lines of care and sorrow, etc.] it is raised in glory; though sown a natural body [literally, "an animal body"] it will be raised a spiritual body; and that as we have borne the image of the earthly father, we shall bear the image of the heavenly Lord. (1 Cor. 15:42-51.) Our Lord Jesus for .our sakes took and bore the image of the earthly also, for a while, that He might redeem us. But in His resurrection He became the heavenly Lord (Rom. 14:9) and we, if faithful, shall soon bear the image of the heavenly Lord (spiritual bodies) as we now still bear the image of the earthly lord, Adam (human bodies).

Remember Paul's case—In order that he might be one of the Apostles, he must be a witness—must see the Lord after His resurrection. He was not one of those who saw the manifestations of resurrection and presence during the forty days, hence he was given a special glimpse of the Lord. But he saw Him, not as did the others—not veiled in flesh and garments of various forms. And the merest glance at the unveiled glorious person of our Lord caused him to fall to the ground blinded with a glory far "above the brightness of the sun at noon-day": from which blindness, to restore him to even partial sight, required a miracle. (Acts 9:17, 18.) Did not Paul see the Lord as He is—a spiritual being? And did not our Lord during the forty days appear as He was, i.e., as He had been previously, for the special purposes and reasons already pointed out? There is no room to doubt this. But the Lord had an object in appearing to Paul thus, just as He had, and served another object by appearing differently to the others, This object Paul shows, saying: "Last of all He was seen of me also—as by one born before the due time." (1 Cor. 15:8—literal rendering.)

As the resurrection of our Lord was His birth from the dead, to the full perfection of spiritual being (Col. 1:18; Rom. 8:29) , so the resurrection of the Church, the body of Christ, is here and elsewhere referred to as a birth. In our birth or resurrection as spirit beings, we shall see the Lord as He is, just as Paul saw Him; but we, being changed or born then, as spirit beings, will not be stricken down nor blinded with the sight of our Lord's glorious person. Paul's statement means that he saw Him as we shall see Him—"as He is": he saw Him as all the body of Christ shall see Him, but before the due time, before he was born from the dead, and therefore before able to endure it;—yet "as" each one so born shall in due time see Him.

Moses, coming down from the mount to communicate to Israel the Law Covenant, was a type of the greater Law-giver and Mediator of the New Covenant, who at His second advent shall come forth to rule and bless the world.

Moses typified, therefore, the entire Church, of which our Lord is the Head. Moses' face was caused to shine, so that the people could not look at him, and he must thereafter wear a veil, as a type of the spiritual glory of Christ, an illustration of the point we are now examining. Christ has the real glory and brightness, the express image of the Father's person, and we shall be like Him, and no man can behold that glory; hence whatever manifestation of the Lawgiver there will be to the world when the glory of the Lord shall be revealed, the glory of the spiritual persons cannot be seen. They will speak through the veil—under the cover. This, as well as more, was meant by Moses' veil.—Exod. 34:30-33.

As we give the matter careful study, we come more and more to recognize the divine wisdom displayed in the manner of revealing the resurrection of our Lord to the apostles, that they should be thoroughly satisfied and reliable witnesses, and that the meek of the world might be able to receive their testimony and believe that God raised our Lord from the dead—that they might recognize Him as the one that was dead, but is now alive forevermore, and, believing, might come unto God by Him. And as we consider Him under the leadings of the holy spirit of truth, our minds expand and we see Him no longer the man Christ Jesus, but the Lord of glory and power, partaker of the divine nature. And thus we know Him, for whose coming and kingdom the Church has so earnestly prayed and longed. And no one properly recognizing His great exaltation can expect at His second coming the man Christ Jesus in the body of flesh prepared for sacrifice and wounded and given in death as our ransom. Nor should we expect that at His second coming He would "appear," or manifest Himself, in various flesh and bone forms to the world—that was needful for those early witnesses, but not so now. He will, as we shall see, manifest His second presence very differently.

From what we have seen regarding spirit beings and their manifestations in times past, it is evident that if our Lord were to manifest Himself at His second advent either by opening men's eyes to behold His glory, as He did with Paul and Daniel, or by assuming a human body, it would be detrimental to the plan revealed in His Word. The effect of appearing in glory to the world, their eyes being miraculously wrought upon to enable them to see Him, would be almost to paralyze them with the overwhelming sight, while to appear as a man would be to lower the standard of dignity and give a lower than the true estimate of the divine nature and form. As neither would seem to be necessary or advisable now, we cannot presume that either of these methods will be adopted.

On the contrary, we should expect that the Christ would be manifest in the flesh of mankind in the same manner that when the Lord was "made flesh" and dwelt among men, God was manifest in His flesh. Human nature, when perfect and in harmony with God, is a likeness of God in the flesh; hence the originally perfect Adam was a likeness of God, and the perfect man Christ Jesus was also; so that He could say to the disciple Philip, who asked to see the Father, "He that hath seen Me bath seen the Father"—he hath seen the likeness of God in the flesh, "God manifest in the flesh."

So, too, mankind in general, as its members come gradually back to the long-lost image of God, will be fleshly images and likenesses of the Father and of the Christ. At the very beginning of the Millennium, there will be samples of perfect manhood before the world: Abraham, Isaac and Jacob, and the holy prophets, already tried and approved, will be the "princes" among men, the exponents and representatives of the spiritual, invisible kingdom. In these Christ will be manifested—in their flesh—even as the Father was manifested in His flesh. And as "whosoever will" reaches perfection and comes into full harmony with the will of Christ, every such one will be an image of God and of Christ, and in each of these Christ will be manifested.

Because created in God's moral image, the perfect man, fully consecrated, will be able to appreciate perfectly the holy spirit and Word of God; and the glorified Church will direct him. No doubt, too, visions and direct revelations, and general communications between the spiritual kingdom and its earthly representatives and exponents, will be much more free and general than similar communications ever were before—more after the order of the communions of Eden, before sin brought condemnation and separation from God's favour and communion.

Nothing, then, either in reason or in Scripture, demands that our Lord shall at His second advent appear in various bodies of flesh and bones. That such a procedure is not essential is evident from the success of Satan's kingdom, which operates through human beings as agents. Those who partake of the spirit of evil and error represent the great unseen

prince, most fully. He is thus manifest in their flesh, though himself a spirit being, is invisible to men.

The Christ "changed," made partakers of the divine nature, shall be spirit beings as truly as is Satan, and equally invisible to men. Their operations will be similar in manner, though directly opposite in character and results; their honoured agents, not bound and made slaves by ignorance and weakness, as are most of the servants of Satan, but made perfect, and "free indeed," will act intelligently and harmoniously, from choice and from love; and their appointments will be rewards of righteousness.

(To be Continued.)

Melbourne Christmas Convention.

As announced last month the Annual Convention is to be held by the Melbourne brethren this year from Christmas Day, 25th December, to Sunday, 28th December, in Masonic Hall, 254 Swan Street, Richmond, Melbourne. Further meetings will also be held in the same hall on New Year's Day.

Arrangements are now well in hand, and the programme will be available shortly. Visiting friends who have not yet indicated their intention of attending the Convention should do so as early as possible. The Melbourne friends extend a cordial invitation to all sincere Christians able to attend. Further information and programmes may be obtained from the secretary—Mr. J. Hiam, 44 Heath Ave., Oakleigh, S.E.12, Victoria.

Correspondence.

Dear Christian Friends—I should have written before but failing sight compels me to put off all correspondence and sewing and reading, etc., until with a mighty effort I get a few short notes written. I trust all the brethren are well.

We do not get too good a reception on the radio so cannot hear the Talks too well. I am enclosing 10/- for the "Peoples Paper" (excellent) which I am sure is long overdue and thank you for your love in sending it for so long. I am sure there will be no balance, but if there is, use the small sum in whatever way you wish.

How wonderful the truth is! And how true that "perfect love casts out fear." When one views the world's sorrow and perplexity today, with fear in men's hearts everywhere, it is a great solace to know the Lord and believe His promises. "I will not fear though the earth be removed." God bless and keep you all. Yours in Him.

Dear Brother—Please find enclosed P.O. order 10/-, my subscription to the "P.P", the remainder for Frank and Ernest. Am sure the Radio Talks are doing good.

I've been quite enjoying the "P.P." of late, the "Parcusia" of our Lord, etc. It seems not all are doing so by that circular letter. I quite agree with that letter in November "P.P." Kindly send me, two "Reply to Criticism," also the Sept. "P.P."; I have mislaid mine. Your Sister in the one Hope.

P.S.—Keep those articles going; there are a good many who need same.

Dear Friends—I would very much like to have some more of your previous Dialogues, as they are very interesting and whereby much knowledge is gained regarding spiritual things of the Bible of which I think we should all know more. To sit down and quietly read your Talks at leisure is to get a better understanding of things; please send me your booklet also. Yours in sincerity.

Dear Sir—I desire to thank you for the literature and your kind letter which I received this week. I have been quietly reading the pamphlets you so kindly sent along... The thing I fail to understand is that so many men who claim to be Christians and students of God's Word differ so much, especially men with university education, twisting the Scriptures to suit their own belief. Under these conditions how is it possible for a man or woman who has had only a poor education to understand who is right? I don't want you to think I am grumbling; not so. I am only trying to do what I consider is the right thing.

I am very much interested in the discussions by Frank and Ernest every Sunday morning; in fact I love to listen to men who are trying to educate the masses to accept Christ. My letter may seem disjointed, but I have tried to make my position clear. Thanking you once again.

(The Lord's promise to all sincere people is that "Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. . . And if ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matt. 7:7-11.) Further, worldly education is not necessary to understand the Bible; very often it is a hindrance, as Jesus indicated in His prayer to God—"I thank Thee, 0 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.) If there is sincerity of heart and a desire to know the Lord and His truth, and a constant searching and harmonising of God's Word, the Lord will no doubt lead all such into all truth.—B.B. Institute.)

Dear Frank and Ernest—We have listened to your Talks on Biblical subjects coming through Sydney station 2KY en Sunday mornings (8.15 a.m.) and it is refreshing to hear so much Scriptural truth put out for "whosoever will" listen and learn. Would you be good enough to send to the above address a copy of the booklet mentioned, and also the copy of your address we heard this Sunday morning November 16th on Daniel and the dream image of Nebuchadnezzar. Thank you in anticipation. With Christian greetings; Yours faithfully.

Frank and Ernest, Dear Sirs—For some considerable time I have been a very interested listener to your Sunday morning broadcasts, and shall be glad to receive any copies of your free literature you may find it possible to send me.

If your Scriptural Dialogues are published in book form I shall be pleased to purchase a copy of same on hearing from you as to cost. With all good wishes for the success of your endeavours for the glory of God. Sincerely yours.

(Copies of the Dialogues are supplied in leaflet form to all desiring to receive them regularly, upon personal application.—B.B. Institute.)

Dear Brethren—Enclosed please find P. Note for 5/-for "Peoples Paper" and any change please keep towards postage of it and the Frank and Ernest broadcasts you kindly post to me and which I find a great help. A week or so ago I was pleased to be able to post some of your booklets and the Dialogues on to an elderly woman who is well-respected locally, and I think in that family the seed will fall on good ground. She was sitting at my table when having a meal in—and we were discussing the discordant state of the world when she asked me if I could post her any Christian literature. I then told her about the work of your Institute and she is going to listen in to the Frank and Ernest Dialogues. . . With best wishes for your great work. Yours, by grace and faith in our King of kings, the Prince of Peace.

Dear Sirs—Would you be kind enough to send to me a copy of your Talk of Sunday, 2nd Nov., from station 3GL, the theme and sentiments of which greatly interested me. Yours truly.

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