



## *Jesus, the Saviour of His Mother*

WHEN considering the subject of Jesus being the Saviour of His mother, we instinctively meditate on the condescension of our Lord in leaving His glory as the Logos, God's creative agent. We remember the great Logos was God's agent to create all things, and He took the form of a helpless human babe that He might grow up to be the Man Christ Jesus, to redeem not only His mother, but all humanity condemned to death in father Adam. When we speak of Jesus' condescension in coming to earth to be the Saviour, do we visualize the greatness of His pre-human existence—the Lord of Creation, the Father's honoured agent away back in the distant ages. We have the relationship between the Logos and His Father described in Prov. 8:30—"I was beside him, like a master workman, and I was daily his delight, rejoicing before him always"—R.S. Version.

And this One who was daily His Father's delight condescended to sacrifice over 30 years of that intimate fellowship and relationship in the spiritual realm with His Heavenly Father that He might redeem the fallen race of humans and bring them back into relationship with God, because God was so loving as to sacrifice His only begotten Son to bring about their recovery from sin and death. We have the words of the Psalmist in prophecy, speaking for the Logos when He knew the will of His Father in the matter of mankind's salvation, expressed in Psa. 40:6-8—"Sacrifice and offering"—in the types—"thou didst not desire; mine ears hast thou opened"—to understand thy will in this matter. "Then said I, Lo, I come: in the volume of the book it is written of me. I delight to do thy will, O my God: yea, thy law is within my heart." It is wonderful when we realise that the Psalmist gave us this mental picture of the Saviour saying that the typical sacrifices of the animals were not at all satisfactory to His Heavenly Father, long before our Lord's first advent.

When the Apostle Paul quoted those words of the Psalmist in Heb. 10:5 he added a further

important thought—"Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me." Here we see the reference is to Jesus' human body. The question may be asked, Why did God arrange for the Logos to be born as a human babe, and not send Him as a fully grown man to be the Saviour of the world? No doubt God could have sent Jesus as a fully grown man had that been His plan, but that was not God's plan. Evidently God saw that His plan would be better served by Jesus having His life as the great spiritual Logos transformed to human form by being born as a human babe: This could be accomplished only by a very great miracle, which our human minds are unable to understand. This plan of God, with which the Logos was heartily in accord, was no doubt arranged long before the creation of mankind in the person of Adam. After the disobedience of Adam we read that the "seed of the woman would bruise the serpent's head"—Gen. 3:15—indicating that the Deliverer of mankind would be born of a woman, and overcome the great Adversary in due time.

Then the prophet Isaiah was inspired to write in respect of our Lord's first advent, in speaking to Israel—"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel"—Isa. 7:14. That again was a wonderful prophetic picture of the coming of our Lord as the Babe of Bethlehem. Also we have a further reference to the birth of our Saviour in Isa. 9:6—"For unto us a child is born, unto us a son is given"—prophetic of the Lord coming as a child at Bethlehem. Then the outcome is given—"And the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor. The mighty God. The everlasting Father, the Prince of Peace." All these titles very well reveal the important work of our Lord in His kingdom reign, as described in verse 7—"Of the increase of his government and peace there shall be no end, upon

the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

It would be from prophecies such as this that there was much expectation in Israel respecting the coming of their Messiah, when the due time drew near for our Lord to come to the earth. We are greatly favoured in having the record in Luke's gospel respecting the Saviour when God's choice of His mother was revealed by the angel Gabriel to Mary in the words—"The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women . . . And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end"—Luke 1:26-33. That is a very wonderful statement! So much truth is contained in it. Then in verse 38 we read—"And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word." Here we see the lovely submission of Mary; she realised the importance of the mission of the angel.

The words of the angel Gabriel—"Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women" and "thou hast found favour with God"—are not to be understood as our Catholic friends interpret them, that in some mysterious way Mary was perfect, and so could bring forth a perfect child, Jesus, the Son of God. Arising from this false claim by the Catholic Church, Mary has been given the titles of "Queen of Heaven", and "Mary, the Mother of God", the implication being that she needed no salvation from death as all other mothers needed. However, it is not difficult to determine that Mary was a descendant of David, and of course of fallen Adam, and was no more perfect than any other woman in Israel. God's choice of Mary showed she was a good young woman and suitable to be the mother of the Saviour, and the child was born perfect because God was His Father. Both Mary and Joseph were descended from David but through different lines. Mary came from the line of Nathan, and Joseph from the line of Solomon. In Luke 3:23 we read—"And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli." That is not strictly correct. We should read—"Joseph, which was the son-in-law of Heli"—not the son, because

this is Mary's lineage. In Matt. 1:16 we see that Jacob was the father of Joseph. It is quite interesting to follow the lineage through and see that Mary was the daughter of Heli. The Companion Bible states—"Joseph could be the legal son of Heli only by marriage with Heli's daughter (Mary), and be reckoned so by law." Following through Mary's lineage in Luke 3, we read in verse 31—"which was the son of Nathan, which was the son of David." Thus our Lord was the son of David through His mother Mary, and Joseph was also the son of David by a different line.

We see the choice of the lowly line of Nathan in the birth of our Saviour, in Mary being chosen to be the mother of Jesus. When she knew she was to be the mother of the Messiah she gave expression to her feelings by the spirit in the beautiful words of the Magnificat—"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden; for, behold, from henceforth all generations shall call me blessed"—see Luke 1:46-55.

After the birth of Jesus and the homage paid to the child by the shepherds, we read in Luke 2:19—"Mary kept all these things, and pondered them in her heart." Also following the prophetic utterances by Simeon in the temple we have the record—"And Joseph and his mother marvelled at those things which were spoken of him"—Luke 2:33. Then, after the visit to Jerusalem, when Jesus was twelve years old, the outcome of the parents finding Him in the temple, and Jesus' response—"Wist ye not that I must be about my Father's business?"—is shown in Luke 2:50, 51—"And they understood not the saying which he spake unto them . . . but his mother kept all these sayings in her heart." Mary undoubtedly felt that her child, Jesus, was far ahead of her in mental alertness in His devotion to God, and probably she was somewhat prepared for the time when He consecrated His life to His heavenly Father at 30 years of age. It does seem that the foster-father Joseph had died as Jesus was growing up to manhood, as there is no further reference to him in the Bible.

Jesus' mother is next mentioned in the Gospel of John when our Lord turned the water into wine at the marriage feast. She apparently expected Jesus to do something about the shortage of wine when she said to the servants, as recorded in John 2:5—"Whatsoever he saith unto you, do it." Verse 11 reveals the important outcome of this miracle—" . . . and his disciples believed on him." So Mary saw the beginning of the ministry of this wonderful Son of hers, the Man Christ Jesus.

In the incident recorded in Matt. 12:46-50, in answer to the message—"Thy mother and thy brethren stand without, desiring to speak with thee"—Jesus left no doubt who were closest

to Him in relationship—"whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Those who enter into God's family, by following in the footsteps of Jesus, are the relatives of Christ much more than having any human connections. Jesus did not reveal at that time if His mother was then in the "household of faith", but expressed the important truth, that those "doing the will of His Father" were His closest relatives. They were becoming related to Him in the spirit. He came to find those in Israel who delighted to become His disciples irrespective of human relationships. This lesson helps us to see that God appreciates more those who are coming into His family as spiritual children of this Gospel Age. God loves all the world of mankind, and His Son paid the price for their redemption, but He loves His spiritual children above all.

It may seem strange that we have no further reference in the Gospels to the mother of Jesus until the sad scene at the Cross, recorded in John 19:25-27. Though in extreme pain, our Lord thought of the welfare of His mother; no doubt He appreciated His mother bringing Him up from babyhood. Even if she did not become a Christian, she was a wonderful woman. He desired that she have the protection and care of that disciple He loved, even John. So John cared for her until the end of her earthly life.

What rejoicing there must have been when Jesus had risen from the dead! No doubt Jesus saw and conversed with His mother after His resurrection, but we have no record of it. When He ascended to heaven, it is of much interest to find that Mary was with the other disciples, as stated in Acts 1:14—"These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." That is the last record we have of Mary. We are not told she became a consecrated Christian. But she will have a very wonderful place in the resurrection on the earthly plane if she did not follow on in the spiritual calling. We, with all other followers of the Lord, share in that salvation from death which Jesus provided when He poured out His soul unto death during the 3½ years of His ministry. Mary needed that salvation just as much as any other person; being one of Adam's children, she was condemned to death in Adam, but Jesus Christ, by the grace of God, tasted death for all in Adam. So Jesus redeemed His mother from death along with all other mothers throughout the world, and all fathers and children too, to the praise of God. It should be understood also, that all who have been redeemed by Jesus' death who do not become true believers in this life, will be required to believe fully in Christ in the kingdom age, to gain lasting life on earth.

It is understandable that there is nothing in the Bible to warrant any worship of Mary as

"Queen of Heaven" or any other title. That she was greatly blessed of God, and a good woman, does not qualify her for any worship. Further, it is not Scriptural to pray to Jesus through Mary, as is often done. She was a very good human mother, and God saw she was suitable for the birth of the Saviour, and she will have her reward in the wonderful Kingdom, either in the heavenly or the earthly sphere.

If Mary had been installed in a prominent position in heaven as claimed, we would expect she would have been mentioned in the Scriptures as such. So we conclude that the worship of the Virgin Mary is one of Satan's deceptions, to deceive certain people who are not so easily deceived by other errors. We certainly have a multitude of errors in the world which would deceive, if possible, the very elect.

Further, if Mary was exalted to heaven after her death, we would have expected she might have been chosen as one of Christ's apostles. But God did not choose Mary or any other of the women disciples as apostles; nor did Jesus commission any of the sisters to have any oversight in His Church of this Gospel Age down to our day, in this end of the age. This does not mean disrespect for or down-grading of our Lord's women disciples, but it does indicate God's choice for the oversight in His Church for the proclaiming of His truth, as He sees fit. The sisters have an important supporting contribution to make in the Lord's service, and only as they adhere to the more private service, would they prove faithful to the Lord in that to which they are called. In Heb. 5:4 we read—"No man taketh this honour (any honour) unto himself, but he that is called of God, as was Aaron."

Respecting the choice of Christ's apostles, we find that they were selected by our Lord after prayer all night to God, as indicated in Luke 6:12-16. So God had the oversight in the choosing of the apostles. The Apostle Paul also, by the Lord's spirit, gives us the list of servants in the Church from amongst the brethren for the whole of the Gospel Age, as outlined in Eph. 4:11-13. In Acts 20:17, 28, we have another helpful record, where Paul sent for the elders of Ephesus and exhorted them—"Take heed therefore unto yourselves, and to all the flock, over the which the holy spirit hath made you overseers, to feed the church of God." We see clearly the Church does not belong to any of the ministers or elders; it is God's Church to be served by those whom He has chosen and appointed. The Apostle Peter also gave us a very good lesson in 1 Pet. 5:1-4, which please read. Peter was one of the apostles, but he does not exalt himself, but ranks himself with the other elders of his day. They were overseers to "feed the flock of God", not their own flock, and "not for filthy lucre . . . neither as

(Continued on page 8.)

PEOPLES PAPER  
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While it is our intention that these columns be used for teachings strictly in accord with the Lord's Word, we cannot accept responsibility for every expression used, either in the correspondence or in the sermons reported.

## *The Institute's Work*

IT is with much thankfulness to the Lord for all His blessings in connection with another year's work to the close of April, that this brief report for the Berean Bible Institute is presented at this time. The helpful co-operation of our brethren throughout Australia and also overseas has been most encouraging again. All services of our brethren are no doubt undertaken as unto the Lord, and in the interest of His cause, and are surely acknowledged as such by Him. As in past years, the efforts in the work have been to present the truths of God's Word for the encouragement of our brethren, and also to witness to others who may be feeling after God and His message of truth generally.

Many brethren throughout Australia and some overseas are contacted regularly by the visits of our bi-monthly "Peoples Paper", now in its 59th year of publication. Expressions of appreciation of the messages in our "Paper" have continued to come from Australian and overseas friends. This is encouraging, as we seek to serve the cause of our Lord. To those who have contributed to the pages of our "Peoples Paper" sincere thanks is expressed; this co-operation is of much assistance. Subscriptions to our small journal have continued much as in former years, with some new subscribers and others dropping off for various reasons.

There has been a steady increase in publishing costs again over the past year, and the rates of postage are now very high throughout Australia in particular. However, the subscription to "Peoples Paper" has been maintained at 85c per annum, to enable all who desire the visits of our "Paper" to receive it. While the postage costs \$1.08 for one or up to three copies, this expense is being met by the General Tract Fund. Quite a number of subscribers, alert to the high costs, remit extra for their subscriptions, and this is warmly appreciated. While the 85c subscription does not really cover the publishing costs of "Peoples Paper", apart from postage, there is some compensation in supplying a number of the "Paper" free to newly interested friends. The Tract Fund support towards "Peoples Paper" is therefore considered a good investment in the

witness work, in the service of our Lord. Copies of our "P. Paper" are also supplied free to the brethren in India, as well as "Voice" tracts, for distribution in India where English is read. The helpful assistance of some of our Melbourne friends with shorthand and typing for articles for our "Paper", as well as proof reading and other work in connection with our journal is again very much appreciated.

The distribution of tracts has been continued in some areas over the past year. New "Voice" tracts—"Glad Tidings of Great Joy Shall be to All People", and "The Glad Resurrection Day"—have been produced during the year and these and other topics are available in good supply for all who can use them to advantage. "Do You Know?" slips are also in hand, and these and the tracts are supplied free through the Tract Fund.

The broadcasts through 3GL Geelong have continued to give encouraging results throughout the year, with often ready responses by telephone and through the mails. The offer of printed copies of each broadcast, as well as suitable booklets adds additional benefits to listeners. Our own brethren also make use of the printed copies for personal use and for passing out where good may be done. Copies of the "Peoples Paper" are also sent to all radio inquirers for some months to encourage the interest. Announcements for public lectures are also made over the radio for both Melbourne and Geelong. It is our privilege to sound forth the Lord's message of truth in faith that He will grant the increase as He sees good, either at the present time, or in the day of the world's visitation—1 Pet. 2:12.

There has been some response to advertising in newspapers in some areas, the brethren in Western Australia gaining the best results again over the year past. The "Peoples Paper" is also sent free to all enquirers to advertisements for some months to encourage the interest.

The balance sheets of the General Tract Fund, and Radio Fund reveal the financial position of the work of the Institute for the past twelve months. The voluntary donations of our brethren and friends generally have enabled an increase in the work to be undertaken in some ways over past years, by the Lord's providence. Sincere thanks is expressed to all who have gladly sacrificed earthly good things to assist the work so well; no doubt all has been rendered as unto the Lord Himself, in the service of His truth in which all who have assisted rejoice. It is requested that the prayers of all our dear friends continue to be offered for the blessing and guidance of the Lord upon the work in the days before us, that true faith and humility may be exercised in all the privileges of service for our Lord and His cause.

From year to year reference is often made to the deterioration of world governments, and this

is truly evident in the year just past. Sometimes the remark is also made that we know not how much longer the present "heavens and earth" can exist, and this uncertainty seems more pronounced in this year 1976 than ever. What we do know, however, and in which we rejoice, is that the Lord's timetable for the passing of the present order, to make way for His "new heavens and new earth" cannot fail, and will be carried out at the best time, and in the highest interests of His people who are now walking in the steps of the Master, and also for the lasting blessing of the whole human family, for whom our Saviour came and sacrificed His life in the wonderful plan of His heavenly Father, from whom all blessings flow.

### General Tract Fund

To Credit Balance, 1/5/75	\$275.00
„ Donations	3,982.48
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	\$4,257.48
By Free Tracts and Deficiency "Peoples Paper"	\$552.70
„ Advertising "Weekly Times", "New Idea"	106.00
„ Other Advertising, Lecture Slips, Convention Notes	86.60
„ General Expenses (Office, Telephone, etc.)	527.34
„ Towards Personal and Household Expenses	1,108.50
„ Postage	785.95
„ Assistance in the work	210.00
„ Assistance to brethren	330.00
„ Travel and Sundries	84.64
„ Credit Balance, 1/5/76	465.75
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	\$4,257.48

### Radio Fund

To Credit Balance, 1/5/75	\$285.50
„ Donations	1,905.48
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	\$2,190.98
By Radio Station 3GL	\$1,199.17
„ Printing Dialogues, Stencils, etc.	61.06
„ Advertising "Age" Radio Guide	459.60
„ Advertising "Listener-In"	15.60
„ Repairs Transformer	10.00
„ Travel and Sundries	45.00
„ Bank Charges	20.55
„ Credit Balance, 1/5/76	380.00
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	\$2,190.98

### Nambour Convention

The Nambour Convention is to be held (D.V.) on 24th and 25th July in the Reception Room, The Civic Center, Nambour, to which interested friends are invited. Further information from—Mr. G. Tosh, M.S. 58, Paynters Creek Road, Nambour, Queensland, 4560.

### Tracts Available

The article, "Glad Tidings of Great Joy Shall be to All People", which appeared in the "Peoples Paper" is now available in tract form. Supplies of these tracts, also "The Glad Resurrection Day", "When Christ is King" and "Why Jesus Came Down from Heaven"—are available for wise distribution, provided free through the Tract Fund.

## Convention News

THE Easter Convention at Adelaide was a refreshing season of spiritual fellowship by the Lord's grace. Our hearts are stirred to thankfulness and praise to our gracious and loving Heavenly Father, for the many blessings bestowed upon us during the three days of happy fellowship. We were favoured in having a number of brethren from the Melbourne Class, and a brother from the Geelong Class.

We enjoyed the help of two Bible Studies in 2 Pet. 3:8-14, and Eph. 1:17-23. Each of these Bible Studies proved to be helpful to us, and we are thankful to the Lord for the assistance of His Word, and we seek for His grace to help us to put into practise the wholesome truths, that we may be "doers of the Word, and not hearers only"—James 1:22.

The topics of the addresses given were as follows:— "Led by the Spirit of God"—Rom. 8:14; "Divinest Comfort"; "Ye are Come"—Heb. 12:18-22; "On the Mount of the Lord it Shall be Provided"—Gen. 22:14; "No Other Name"; "Men Ought Always to Pray"; "The Beatitudes" or "The Portrait of a Christian"; "In Whom Can I Trust"; "Rivers of Living Water"—John 7:37-39; and "The Strait Way"—Matt. 7:13, 14.

It was a pleasure to receive many messages of Christian love and greetings from several Bible Classes and individual brethren. These messages and prayers of the brethren were much appreciated. The Christian love and greetings from the Convention were sent to all brethren who kindly remembered us, and to all brethren everywhere, together with the lovely words found in Mal. 3:16, 17.

The Fellowship Meetings gave opportunity for praise and testimony to the Lord's goodness and blessing. The "Hymns We Love and Why" session was also much appreciated. We do thank the Lord for the provision of the lovely hymns available for our use, enabling us to praise Him with heart and voice.

We were thankful to have the help of some of our interstate brethren who acted as chairmen for the Bible Studies. We appreciated also the loving services of the sisters who attended helpfully to our needs by supplying refreshments. We are assured that all these services are done as unto the Lord, and we give all thanks and praise to Him from whom all blessings flow.

The Convention concluded with the Love Feast, and singing of the hymns "Blest be the Tie that Binds Our Hearts in Christian Love", and "God Be With You Till We meet Again". Then followed the closing prayer of thanks and praise to God for a very helpful season of spiritual fellowship, and asking His grace to help us to serve Him faithfully in the coming days, and for His blessing upon the Israel of God in every place.

## Memorial Observances

### Melbourne

ON the anniversary of the institution of the Memorial of our Lord's death, the brethren of the Melbourne Class gladly assembled in remembrance of Christ, our Passover Lamb, and in thankfulness to our Heavenly Father for the gift of our Saviour to redeem us and all mankind from death.

Previous studies in Heb. 9:12-14, 23-26; and 1 Cor. 11:23-28 impressed the deep significance and privilege of the Christians' calling to walk in the steps of our Lord during this Gospel Age.

Our service comprised prayers of thanksgiving to God, and on behalf of fellow brethren everywhere, the singing of appropriate hymns 180, 345, 437, 2 and 414 from "B.S. Hymnal", Scripture readings from Mark 14:12-67; 15:1-39, and an address in appreciation of Christ's great sacrifice, and our privilege of being invited into God's family now by full consecration, to be dead with Christ, if so be that we may live with Him. Following the blessing of the emblems we partook of these in memory of Christ's sacrifice, and indicating our willingness to "drink of our Lord's cup, and be baptized with His baptism"—Matt. 20:23—by His grace and strength.

### Geelong

A small number met in the home of one of the brethren for the remembrance of our Lord's sacrifice. Appropriate readings and the singing of hymns for the occasion were followed by a brief address in which the life of our Lord was recalled from His birth to His death at Calvary.

The gold, frankincense and myrrh presented by the wise men represent the costliest gifts and were good symbols of the love and devotion bestowed upon our Lord by all who have appreciated Him down through the age. On this occasion it was Christ's suffering and death we particularly remembered, in which we gladly share as we walk in His steps—"filling up that which is behind of the afflictions of Christ, for his body's sake, which is the church"—Col. 1:24. The emblems were partaken of reverently according to the order suggested by the apostle in 1 Cor. 11:23-25. The singing of hymn 414 (B.S.H.) then dismissed us.

### Adelaide

The brethren of the Adelaide Class met together to keep the Memorial of our Saviour's sacrificial death. We are thankful to our Heavenly Father for His great love in sending His well-beloved Son to be our Redeemer from the curse of sin and death. We are thankful also to our Lord and Saviour Jesus Christ, for His great love which led Him to sacrifice His perfect humanity as a ransom-price for our sins, and also for the sins of the whole world.

We are grateful that our Lord gave us this Memorial to observe each year. He said to His disciples—"This do in remembrance of me." We realise that all our hopes of the future life and blessing are dependent upon the ransom-sacrifice of our Lord and Saviour.

The Memorial service also becomes an occasion for all fully consecrated followers of Christ to renew our consecration to be dead with Christ, and to seek for renewed grace to enable us to follow in the steps of our Master. The emblems so fittingly symbolize our Lord's broken body and shed blood. So we partook of these with thankful hearts, praying also for all the Lord's dear people that God's grace and blessing may enable us all to be faithful to our consecration vows, even unto death.

### Perth

A little group of consecrated brethren observed our Lord's Memorial, complying with our dear Saviour's dying request—"This do in remembrance of me". Our previous studies had been in John's Gospel, telling us that—"Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day"—John 6:54.

We solemnly remembered our Lord's supreme sacrifice, noting many facets of His complete surrender to the will of His Father, terminating in giving His life at Calvary, thus tasting death for every man, becoming a "ransom for all." We again confirmed our faith in the blood, and our own covenant with the Lord, to be "dead with him", to follow Him into death by sacrifice, as members of His anointed body. By partaking of the emblems we again symbolized our blessed communion with our Lord and Head. Praise the Lord for such a Saviour and Redeemer, who brought life and immortality to light through the gospel—2 Tim. 1:10.

### Sydney

All those who participate in Memorial Services will know the spirit that reigns at such gatherings, that fills the minds and hearts of those present. The singing with a tone of melancholy, the appropriate prayers, readings and talks; all this is brought out on the Memorial night, and it does indeed restore the souls of all who appropriate the value of Christ's sacrifice. The Class here, with visiting brethren, commemorated and enjoyed the Memorial Service this year also, which though simple was holy and sincere, as in the past.

We are glad to know that the Lord Jesus Christ "was once offered to bear the sins of many", and that all who are faithful unto death shall drink with Him in His Father's kingdom "the new fruit of the vine"—Matt. 26:29—not the essence of sorrow and humiliation on His and our part, but the new fruit of joy and delight. These and other points, also the review of the institution of the

Jewish Passover which very aptly describes the ransom work of the Master, were brought up. We do hope that the brethren everywhere had the opportunity to obey Christ's wish, which is our privilege, and supped "in remembrance of Him", and like us received a blessing particular for this time of the year. Praise God!

#### Brisbane

The Memorial of our Lord's death was held in the home of one of the brethren. Readings were taken from the Scriptures, and prayers of thanksgiving offered to our Heavenly Father for His gracious provision of our unblemished Passover Lamb. Hymns were sung in Polish and English.

#### Nambour—Queensland

A small company of us met to keep the Memorial of our Saviour's death, as He said—"This do in remembrance of me." With solemn, yet thankful and joyful hearts we remembered our Lord's great sacrifice of Himself, and not only what it has and will accomplish for His followers, but also for all mankind—a ransom for all.

After a study in Luke 22, an address and suitable hymns, we partook of the emblems of our Lord's broken body and shed blood. In so doing we once again renewed our consecration to do the Lord's will, and not ours. We reflect on what a privilege it is to be asked to suffer with Christ, that we may share in His glory later. Trusting that our hearts will be kept in sincerity and truth, for He is able and willing to keep us from falling, if we are faithful.

#### Toowoomba—Queensland

Another little group of the Lord's people observed the Memorial of our Lord's death, appreciating a message on tape from the "Dawn", spoken by the late Brother Woodworth. No additional details came to hand.

and Reason" and "Life After Death." I've started on "God and Reason" in the first chapters and have already found it helpful and interesting . . . I find your literature most helpful; one such paper you sent me, "The Voice", entitled—"Glad Tidings of Great Joy Shall be to All People"—is so beautiful and very inspiring to read. The "Peoples Papers" are most interesting and helpful, and inspiring to read also. May God bless you.

Dear Frank and Ernest—Thank you for the beautiful talks I share with you every Sunday morning. Please send me any leaflets—this will please me very much. Enclose postage for same; carry on the good work for God's kingdom and love for us. Yours

Dear Friends in Christ—Enclosed find cheque for \$2.00 to cover my subscription for "Peoples Paper." Also would be glad of a copy of Frank and Ernest present topic under discussion, because I missed hearing them owing to being away on holidays. Your brother in Christ.

Dear Frank and Ernest—Please send me a copy of "God and Reason". Thank you for your programme; I am sure you are helping a lot of people to understand the Bible better. Yours sincerely.

Berean Bible Institute, Dear Sir—I am enclosing a postal order for \$5.00 for my annual subscription to the Institute. Whilst you only mention the amount of 85c, I think with the high cost of postage a much larger subscription is necessary. Also I would be pleased to receive from you the following—"The Witch of Endor" (last year); "The Truth About Hell" and "Jesus, the World's Saviour." Yours faithfully.

Frank and Ernest, Berean Institute, Dear Sirs—Recently, I requested and gratefully received copies of your Dialogues on "The Day of Judgment" (5), "Keys of Heaven and Hell", and a little book—"Life After Death". I took them to a Christian lady to enjoy them with me—she was so thrilled with them I gave them to her, and am asking for another set for myself, please. Unfortunately, Hobart is too far south . . . I miss the Sundays when I know you are on the air; if I could only hear you! I enclose \$2.00; I know that though free, these copies cost money. Please use this donation. If you have any other dialogues to help me, please keep my name and address handy. You cannot know the joy my friend and I get from our get-together Bible studies. God truly blessed me when He led me to a home in Victoria where your broadcast is heard regularly, and I wish you were in Tasmania, where your fine work is so needed. May your wonderful work be further blessed. Yours sincerely.

## Extracts from Correspondence

Dear Brother—It was indeed good to see such a good number present at the lecture in Geelong, and also to see a number of outsiders present. I thought the lecture was very good and must have been a great help to those who were enquiring for the truth on these things . . . The broadcasts over 3GL are indeed a great blessing, not only to those who are attracted to the truth, but also those of us who by the Lord's grace are able to understand; they help and encourage us in many ways and I hope that they will long continue, and we know that the Father's blessing is upon them. Thank you for your kind thoughts and also for the papers. With much Christian love. Your brother in Christ, by His grace.

Dear Frank and Ernest—Thank you very much for your letter; I did find the public lecture very helpful. I have a copy of the two booklets "God

Dear Sir—Thank you for sending the "Peoples Paper" which I enjoy reading very much. I am enclosing \$1.00 for this year's subscription and would like to pay for the postage if I may, as I know you must have a lot of expenses to meet. Thank you again, and for your Christian regards. Yours faithfully.

Dear Sir—I have read your advertisement in the "Peninsular Record" which has aroused my interest, so could you please send me your free book, entitled "God and Reason" and any other relevant literature, for which I would be most grateful. Sincerely Yours.

Please accept my donation \$2.00 for "Peoples Paper". I am sorry I'm late with it, but I do enjoy reading them and thank you.

Berean Bible Institute—Please find enclosed \$2.00 in appreciation of the Frank and Ernest broadcast service. Yours sincerely.

Sweden.

Berean Bible Institute, Dear Friends—I have received "Peoples Paper" for quite a time now. I thank you for sending it to me. It was possible for me to get an Australian dollar today, which I enclose for 1976. This is a very small town; if one shall get foreign money one sometimes has to consult banks in a larger city. I read the American "Dawn" and also "The Herald of Christ's Kingdom". For some time I am investigating the works of C. T. Russell. I enjoy your magazine very much. Yours sincerely.

U.S.A.

Dear Brethren—Greetings in our Beloved Lord. In catching up my bookkeeping, I find that I have not sent in subscription for this year. Thank you for sending them so faithfully. Our Convention, April 16-18, was a very blessed one with tones of sadness and joy, losing Brother Pollock from this side on the 15th, and Brother Ostrander having a fatal stroke on the 17th, and passing after the convention on the 21st. These things seemed to draw us closer to the Throne of Grace, and to each other. We cannot comprehend being "changed in the twinkling of an eye", and as we pray "Thy Kingdom come" we are praying that the spirit begotten will all be gathered on the other side soon; we long for that day. Your brethren in the one hope.

(Continued from page 3.)

being lords over God's heritage, but being examples to the flock." They were to serve the Lord and His cause faithfully, irrespective of earthly reward.

In view of these Scriptures, it is evident that there are serious errors in some systems of religion, such as Christian Science and Seventh

Day Adventists, where women take a leading part in their teachings. Also in spiritualistic seances the great majority of mediums are women, who are deceived by wicked spirits directed by their leader, even Satan. In more recent times moves have been made to appoint women ministers in the nominal church systems. Inasmuch as these systems are part of Babylon, and these appointments are not of the Lord, such ordinations are of little consequence. However, they do point forward to the time when the religious "heavens shall pass away with a great noise", to make way for the Lord's "new heavens and new earth, wherein dwelleth righteousness"—2 Pet. 3:10, 13.

We referred previously to Jesus turning the water into wine, and now wish to quote John 2:11 in full—"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him." The manifesting forth of Christ's glory will no doubt be mainly at His second advent. What a glorious manifestation it will be when the benefits of Christ's sacrifice are being experienced by all mankind! First of all there will be the glory of the First Resurrection for the Church, as revealed by Paul in 1 Cor. 15:49-57, and possibly Jesus' mother will have a part in that. At that time it will be true—"Death is swallowed up in victory"—so far as the Church is concerned.

Then will follow the manifesting forth of the Lord's glory with the resurrection of the world of mankind by Christ and His Church. The prophet Isaiah was used of God to reveal this time so beautifully—"The glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." "Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God"—Isa. 40:5; 52:9, 10. This will result in the complete "restitution of all things", which will include the earthly inheritance for Jesus' mother if she did not become a member for the heavenly kingdom.

Whether our Lord's mother will be in heaven or on earth in the kingdom, she will surely rejoice in the privilege of having been the mother of the Saviour, that God chose her out of the multitude of Israel to be the mother of this One from heaven, the One who sacrificed His heavenly glory to come down to man's estate, a little lower than the angels, "crowned with glory and honour (of human perfection) that he by the grace of God should taste death for every man."

**FRANK & ERNEST TALKS**  
3GL Geelong, 1350Kc. — Sundays 10 a.m.