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A Christmas Meditation.

“Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. FOR unto you US born this day in the city of David a Saviour, which is Christ the Lord. . . Glory to God in the highest, and on earth peace, and good will toward men.” (Luke 2:8-14.)

THE account of the birth of Jesus is always most appealing to us in its simplicity and grandeur. We have in these few verses from Luke’s Gospel an outline of the ultimate blessing of all the families of the earth, when in the dispensation of the fulness of time God will gather together in Christ all things, both which are in heaven and earth, even in Him.

In this meditation, however, we are to consider the birthday of our Lord from a different standpoint to that expressed in Luke’s Gospel. It does not take any great intelligence to determine that Christmas Day is not the real anniversary of the birthday of Christ. While this matter is not really important in one sense, yet when viewed from the standpoint of our Lord giving His life for the life of the world when exactly 33, years old, it will be seen to be very important indeed. Six months prior to the Passover season at the time of our Lord’s sacrifice on Calvary, dates back to about October 1st. Early in October would therefore be the correct date of the birth of Jesus, the Saviour of the world. And was not this date most important in the history of Israel? It surely was. It was at this time of the year, six months from the Passover season, that God arranged the great Day of Atonement for Israel.

On the typical Day of Atonement certain animals were sacrificed. The first was a bullock, slain by the High Priest and its blood taken within the Most Holy of the Tabernacle was sprinkled on the mercy seat. That was a most important event in the history of Israel, because God arranged that that sacrifice (and the sacrifice of the goat that followed) should typically cleanse the nation for twelve months ahead, and it had to be carried out carefully, in detail, every year.

Keeping that picture in mind, we know from Luke 3:23 that Jesus, when He began to be about 30 years of age (at the time of Israel’s Atonement Day), consecrated Himself to God, and presenting Himself to John the Baptist was immersed, symbolizing His How clearly Paul explains the matter to us in the tenth chapter of Hebrews—’Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me; in burnt offerings and sacrifice for sin thou has had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God. For it is not possible that the blood of bulls and of goats should take away sins. But in those sacrifices there is a remembrance again made of sins every year.” (Heb. 10:5-7, 4, 3.)

In the continual offering of bullocks and goats year by year, the Israelites would see that these were not in any way a real sacrifice for sins, but pointed forward to the One who would come “once for all.” From our studies of

Israel’s Atonement Day we learn that the sacrifice of the animals pictured not only the sacrifice of Christ and His new, spiritual life begun, but also the sacrifice of the Body of Christ and its new, spiritual life begun.

To most of us growing up from childhood, the anniversary of our birthday may have been very important in our minds, but when we become true followers of Christ, the beginning of our new, spiritual life is the all-important event. We believe that the Lord would have us assess our lives as really beginning at the time of full consecration and the begetting of the holy spirit.

When the Lord was arranging for Israel to keep the Passover (Exod. 12), He said to them—”This shall be the beginning of months to you.” There behold, I bring you good tidings of great joy, which shall be to all people. For unto you in the city of David a Saviour, which is Christ the Lord. . . Glory to God in the highest, and on earth peace, and good will toward men.” (Luke 2:8-14.) complete submission to God, now to be sacrificed the antitypical bullock) for the salvation of world. We have it recorded in Matt. 3:16—”Jesus, when he was baptised, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him; and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.” (as the was a new life beginning for Israel according to the flesh. What more shall we say in respect of Spiritual Israel who receive the new, spiritual life, while laying down their earthly lives in the steps of the Master? The Apostle Paul places the same importance on this matter in his letter to the Hebrews. He was writing to the Jewish Christians who had many trials and difficulties; they had left the teachings of the old Jewish arrangement and were persecuted most bitterly by their own people. Paul sought to encourage and help them to see that the same God of the Hebrews was not unmindful of their experiences when they were laying down their lives in the service of the true Messiah, of whom their ancient Scriptures had much to say. In Heb. 10:32 we read,—”Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions.” “After ye were illuminated!” That is the turning point in the life of Christians, just as it was the turning point in the life of Christ. The first thirty years of Christ’s life are hardly reported at all. He would not have us look back to His boyhood days. No, He would have us look to the time when He was consecrated to the service of God. That was indeed His real spiritual birthday, if we may use the term. So, the followers of Christ remember the former days—”after ye were illuminated ye en-endured a great fight of afflictions.”

It does us good to look back to the time when we gave ourselves to God unreservedly, completely.

The Apostle reminded the Hebrews how they, too, endured this fight of afflictions, “partly whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.” How Paul appreciated those who bravely joined him in defence of the Gospel, those who held up his hands, as it were, in his experiences! “Cast not away therefore your confidence, which bath great recompense of reward. Ye had compassion on me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. Ye have need of patience, that after ye have done the will of God, ye might receive the promise.” (Heb. 10:33-36.)

How different is the outlook of those who view things from the human standpoint! As an illustration, a newspaper report is quoted, not with the thought of criticism, but rather by way of comparison. One of Melbourne’s leading ministers of religion was quoted as lamenting the fact that three times as much beer was now sold in Melbourne than in some years past. But he said there was an encouraging outlook in that

there was three times as much ice cream sold. He concluded by saying: If we can convert those who drink beer to eating ice cream, he was hopeful that the kingdom of Christ was not so far away. What an idea of the requirements essential for bringing in Christ's Kingdom! Does not such an outlook give us a feeling of pity, that titled men with ideas of that kind should be looked up to as leaders in Christianity. We know the reason for the unscriptural expressions in such cases—there has been no illumination of God's holy spirit. With what humility and thankfulness, then, should we feel towards our Heavenly Father, that He has blessed us with the light of His heavenly truth, by the illuminating influence of His holy spirit.

We can be pleasing to our Heavenly Father only as we consider ourselves members of His heavenly family (when we have truly consecrated our all to Him), and not as human beings. At times, when we come in contact with the world, with the trials and weaknesses of all around us, including perhaps our own relatives, and feel somewhat perplexed in seeking to bear the troubles of others, some of the Lord's people may be inclined to say: Well, we are only human, and we feel deeply the sorrows and difficulties of our loved ones. Yes, it is quite right to feel for others and sympathise with them, but it is not right for those who are fully consecrated followers of Christ to feel that they are still human. In 1 Cor. 1:21, 22 we read, "Now he which stablisheth us with you in Christ, and hath anointed us, is God; who also hath sealed us, and given us the earnest of the spirit in our hearts." Thus, we are members in the Anointed.

Again the Apostle declares—"As many as are led by the spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of sonship, whereby we cry, Abba, Father." Have we received the spirit of sonship? "The spirit itself beareth witness with our spirit that we are the sons of God." "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." (Rom. 8:14-16; 2 Cor. 5:17.) The Apostle does not say "will be" or "shall be," but now, in the present time, those who are truly God's people are new creatures in Christ. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God,"—not only on the other side, in the resurrection, but now, by His grace. (1 John 3:1.)

How important it is, then, that our thoughts and desires, our words and actions, be guided from our new standpoint of sons in God's spiritual family. When we meet a great crisis in our lives or the lives of others, how helpful it is to ask, How may I please my Heavenly Father in this matter? We should say, I am truly one of His children, and all that

I do, must be done not from the human standpoint, but from His standpoint. How much worry and disappointment would be saved by viewing everything with our new mind, the mind which was perfectly exhibited by Christ Himself. It makes us sad to hear any brethren complaining or murmuring with their lot. It really proves that at that time at least they are not living in the spirit, and hence are really "grieving the holy spirit of God, whereby we are sealed unto the day of redemption,"

In Revelation 14 we have a picture of the 144,000 gathered with their Lord on Mount Zion, singing a new song. To be of these faithful overcomers it is essential that we learn this "new song" here, during our pilgrimage; and the only way to learn it well is by thinking, speaking and acting as members of God's heavenly family now.

It is recorded in the Psalms that the Heavenly Father puts a new song in the mouths of His own people, even praise to our God. It behooves us to ask ourselves, Have we got that new song in our mouths? If we have not, we must strive to attain it by viewing all things from God's standpoint, in harmony with our new birthday, our new life in Christ.

In one of his prophetic utterances the Psalmist declared--Hearken, O 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.) Does this mean that we should forget all our

connections with relatives and friends? No, but rather that nothing of Adam's family or household must be allowed to come between our attachment to God's house of sons. If we view things from the natural standpoint, we are looking down to the earth. We must forget those things that are behind -- "forget also thine own people"—in the sense that God must come first in all our thoughts, and when that is so, His people do not neglect responsibilities, but do all things as unto the Lord.

We are approaching the close of another year. It is a good time to remind ourselves of opportunities and privileges for the year to come. It is a blessed thing to tune our hearts to God on awakening each morning, and sing a song of praise to Him, thankfulness for the night passed, seeking His help to walk in His ways for the one day ahead. If the days are too much for us to handle, let us split them up into moments. "Moment by moment," surely, is the way to view our pilgrimage, appreciating our wonderful standing in Christ since we were illuminated, and thus living on higher ground. Instead of making us proud, doesn't it humble us to think that the mighty God of heaven, He who dwells in the high and holy place, condescends to think of us, and is really our own Heavenly Father, and in His goodness has invited us into His heavenly family! Surely we want to sing His song more as the days pass.

When we meditate upon the season of Christmas as relating to the birth of the baby Jesus, let us remember that His greater birthday was the time of His spiritual begetting. God in His wisdom saw that it was necessary for the Saviour to come as a babe. He could have sent Him a mature man, but He did not. Those first thirty years were a time of waiting and preparation for the all-important time of His presentation of Himself to God in full consecration at Jordan on the anniversary of His birthday. So with us, the all-important time is when we also, by God's grace, present ourselves at the altar of sacrifice and receive the illumination of His holy spirit. As we look back over the years, should we not praise God all the more for the favours we have had, and rejoice in the privileges that may yet be granted to us, to sing this "new song" to His praise and glory, for the assistance of His people, the making our own calling and election sure, and maybe for the encouragement of still others who may yet have ears to hear and be drawn to the Lord in this acceptable time.

Show me Thy face—one transient gleam
Of loveliness divine,
And I shall never think or dream
Of other love than Thine ;
All other light 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.

Booklet for January's "Peoples Paper."

The booklet "Some of the Parables" is taking the place of January's issue of "Peoples Paper." This booklet is being posted out to all subscribers with this issue of the "Paper," and extra copies are available at 9d. each, or 6 for 4/- post paid.

Melbourne Christmas Convention.

The Melbourne Christmas Convention is to be held (D.V.) from December 23rd to the 26th inclusive, with further meetings on the New Year weekend, at the Masonic Hall, 254 Swan Street, Richmond. A hearty invitation is extended to all friends able to attend these gatherings. Programmes and other information are obtainable from the Class secretary—Mr. J. B. Hiam, 44 Heath Avenue, Oakleigh, S.E.12, Victoria.

Sydney Meetings.

The friends in Sydney give notification of a new address for Sunday meetings (3 p.m., and 5.15 p.m.) at Schaffer's Upholstery, 229 Liverpool Road, Strathfield. Intending visitors should join No. 27 red bus from Strathfield Station (on left side of station coming from Sydney), and ask to be set down at Schaffer's Upholstery.

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

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Christmastide.

AS we draw on towards another Christmas season, it is surely good to call to mind the many blessings, both spiritual and temporal, that have been bestowed upon us again over the past year by our loving Father in Heaven. “Every good and perfect gift is from above, and cometh down from the Father of Lights,” and while we do praise God for them all, no doubt we cannot be thankful enough for the greatest Gift of all time, the gift of God’s dear Son, who, over nineteen hundred years ago, came into the world in the likeness of men, and “gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works” —this being the first portion of the great redemptive work on behalf of poor, fallen humanity. The words of the hymn seem so fully to express our thoughts :—

“O Lord of heaven and earth and sea,
To Thee all praise and glory be;
How shall we show our love to Thee,
Who givest all?

“Thou did’st not spare Thine only Son,
But gav’st Him for a world undone ;
And freely with that Blessed One,
Thou givest all.

“To Thee, from whom we all derive,
Our life, our gifts, our power to give;
O may we ever with Thee live,
Who givest all.”

Happy, then, are those whose hearts are thus in tune with praises and thanksgiving to God for His priceless Gift, even “in the midst of a crooked and perverse nation among whom ye shine as lights in the world, holding forth the word of life.”

While at our Lord’s first advent “many were in expectation of Him,” how few really appreciated the angel’s message, “Behold, I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Saviour which is Christ the Lord,” for, thirty years later, when “He came unto His own (the Jewish people) His own received Him not”—only a remnant received Him. How similar is the position to-day; how few there are of those in expectation of Him, even at the present time of general enlightenment, who are receiving their Lord, now in the days of the Son of Man. This fact bears out our Lord’s own words, “When the Son of Man cometh, shall He find the faith on the earth?” — indicating that comparatively few would possess the true faith.

The Lord’s people, however, instead of feeling discouraged with the general trend of conditions, amongst professed Christians and the world at large, should, surely, lift up their heads and rejoice as they discern the outworking of the various features of the plan in harmony with the written Word. “Unto you, therefore, which believe He is precious .

. . . the stone which the builders disallowed, the same is made the head of the corner . . . Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light.” 1 Pet. 2:7, 9.

And how best may we show forth the praises of the Lord? Though He be not with us in the flesh, He is

present, by His spirit, in greater reality to His members now than at His first advent, and His brethren are with us—the last members of His Body, whom He recognises as part of Himself. (Mark 9:41, 1 Cor. 12:12.) These, it is our privilege and responsibility to assist along the way in every possible manner, bestowing our love and kindness upon them, laying down our lives as unto the Lord Himself, who thus set us this example (John 15:12). The following lines by an unknown writer, under the heading “Alabaster Boxes,” seem especially appropriate at this season of the year, calling to mind the beautiful incident recorded in Matt. 26:6-13, which surely comes down to us, “for a memorial of her.”

The words are as follow:—”Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say them before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours and open them, that I may be refreshed and cheered by them when I need them. I would rather have a plain coffin, without a flower, a funeral without an eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand. Post-mortem kindnesses do not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way.”

The Radio Witness.

There has been continued earnest and sincere appreciation of the broadcasting of the message of truth by the responses received over the past six months, since our last report on this work. It is evident that the Lord is blessing the message going out in this way to a goodly number of listeners in at least four of the Australian states, and it is considered a great privilege to be able to thus sound forth the truth, in the service of our Lord, in these last days of the age.

By the Lord’s providence, through His sacrificing people, all expenses have been met by the contributions voluntarily provided by those friends desiring to use their talents in this way. This is very encouraging, and the efforts in this feature of the work will be continued, according to the Lord’s will, while the opportunity for this service is available. The amount standing to the credit of the Radio Fund on 1st November last was £ 103, and a complete balance sheet covering the year’s work will appear in the “Peoples Paper” next June.

Would our dear friends continue in prayer for God’s guidance and blessing upon this and other features of the work, that all may be done to His glory and the blessing of all who may have ears to hear in the days to come. “He that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together!”

Bibles Available.

Some very nice Oxford Reference Bibles are now in stock. They are well bound, in Brevier type (good size, dark) on India paper, with maps. Size 7 x 44 x 1 inches; weight just under 1 lb. Price 52/6, post paid.

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TRACTS AVAILABLE.

The article "Why Do the Nations War?—Is Christianity at Fault?" which appeared in November "Peoples Paper" is being printed in tract form. Friends desiring a supply of these tracts would assist if they would indicate shortly the number they could likely use to advantage in the year ahead. These tracts are supplied free from the General Tract Fund.

Other free tracts are available as follows :—

"Is Communism a Danger to Christianity?" "Refrain Thy Voice from Weeping." "The High Calling of God."

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Question Box.

Question :—The world is full of aches and pains, diseases, and naturally we look about us for relief. I desire to inquire respecting cures by hypnotism? and still other cures by so-called magnetic healers.. What shall we think of these, and would it be proper for the Lord's consecrated people to avail themselves of such means for attaining health?

Answer:—We feel suspicious of magnetic and mental healing. In our judgment they in many instances are allied with or related to hypnotism; yet it is often difficult to draw the line here, because we all know that there is such a thing as a legitimate mental influence which we all exercise upon one another, favourably or unfavourably. We know, for instance, that hope and faith, love and joy, are healing and helpful influences, and that doubt and despair, anger and malice, are injurious influences whether exercised by our own minds upon our own bodies, or upon others. In this proper sense of the word every child of God possessing the spirit of love, the spirit of a sound mind, is a mental healer, and a heart healer, a wound healer; wherever he or she may be, the influence will be uplifting, comforting, strengthening to good impulses. If therefore' the Lord's consecrated ones visit the sick, their presence should be a refreshment, comforting, cheering-and helpful, and so much the more if they carry in their hearts and communicate with their lips the' exceeding great and precious promises of our Father's Word. With this much of mental healing we are most thoroughly in accord.

But Christian Science, Mind Healing and Magnetic Healing, running upon this same line, seem to carry it to an extreme in the case of Christian Science to the extreme of lying to oneself and believing the lie, and thus gradually becoming a liar, self-deceived and deceiving others in respect of all of life's affairs. We cannot believe that any course so opposed to that which the Scriptures mark out can be of God, nor can we believe that the cures it at times effects are either natural or of God; we can only suppose, therefore, that the Adversary favours this lying and deceiving process to the intent that he may beguile the mind through further lies and deceptions far from God and the truth.

Magnetic Healing is more in the order of hypnotic healing; that is to say, the magnetic healer gains a control over the mind of his subject which is somewhat akin to the spirit control of spiritualism over its mediums. We can have no sympathy with anything of this kind, for even if we were satisfied that the power of control was merely a human power and not a Satanic one (and we are not satisfied of this), we cannot feel that it is right for one human being to subject his mind, his will, to another, when the evidences prove that every such subjection decreases his will power and places the subject more and more' in the position of a slave or machine, subject to the influence or control of others—breaking down his personality.

The Lord's people are admonished to make such a submission of their minds to the Lord, and no one else ; and we are confident that the Lord will take no advantage of us under such conditions, to rob us of any good quality. On the whole, then, we urge all of the Lord's people to be on guard against mind healers, magnetic healers, etc., especially where, as in the case of Christian Science, the mind is to be given up to believe a lie, or in the case of hypnotism, it is to be given up or subjected entirely to another. Our minds are our greatest possession and are to be given only to the Lord and to each other as directed by the Word of the Lord ; and if we cannot have health without violating these principles, we can afford to be without health for the few more days that remain under the present conditions, knowing that by and by, if faithful to the Lord, we shall have the perfect resurrection bodies promised.

Question :—Why did our Lord say to His disciples, “He that hath no sword, let him sell his garment and buy one” (Luke 22:36, 38) , and then afterward say to St. Peter: “Put up thy sword into its place; for all

they that take the sword shall perish with the sword-?—Matthew 26:51, 52.

Answer:—We should note the circumstances. Jesus knew that His hour was come in which He would be betrayed, made prisoner, and the next day be crucified. It was necessary to show that His capture was not made by force, but that He voluntarily permitted Himself to be taken and crucified. The Father might know, the angels might know, and His disciples might know that He had power to ask of the Father legions of angels for His defence and protection from the hands of His enemies; but others could not know this. It was desirable that it should be clearly manifested that Jesus and His disciples could have defended themselves, as St. Peter, indeed, started out to do when he drew his sword and cut off the ear of the high priest's servant. Jesus promptly healed the ear and instructed Peter to be non-resistant, and surrendered Himself, merely requesting that His disciples be not molested.

The circumstances demonstrated that our Lord surrendered Himself voluntarily, and therein was the lesson. Had there been no swords in the company of His disciples, it might have been claimed that no defence could have been made. The having of the swords made possible the exhibition of the courage of the disciples, and the willingness of Jesus to submit Himself.

When Jesus said that if necessary their garments should be sold to purchase a sword, the Apostles responded that they had in their company two swords; and Jesus answered, "It is enough." They were intended merely for a demonstration, and not for defence.

Nothing in this Scripture seems to give any warrant to warfare, nor to the implication of some that Jesus desired His followers to take the sword. True, not all who have taken to the sword have perished by the sword, and not all who have avoided the sword have preserved their lives, but it is a general principle which the Lord discusses. He who prepares himself for warfare and trouble will be pretty sure to get plenty of it, according to the general course of the fallen human nature. On the other hand, the Lord's disciples are enjoined to "follow peace with all men, and holiness, without which no man shall see the Lord."—Hebrews 12:14.

Question:—What is the understanding of Matt. 27:52, 53?

Answer.—That these verses do not teach that some of the saints were resurrected at the time of the earthquake, etc., at our Lord's crucifixion, is evident from other Scriptures, such as Acts 26 :23--"That Christ should suffer and

that he should be the first that should rise from the dead." Also Col. 1:18----The first-born from the dead, that in all

things He might have the pre-eminence." The one or two, who, like Lazarus, were brought back from death, were not resurrected to life, but merely brought back to this dying condition and in course of time again passed away, and were buried to await the resurrection.

This passage in Matthew seems quite out of accord with other Scriptures. The oldest M.S.S., the Sinaitic, omits the words "and the graves were opened,- in verse 52, also "and went," in verse 53. It seems likely that when the earthquake occurred at the time of our Lord's death that the rocks being rent some bodies were thrown up and came to view, and yet were not noticed until after the resurrection of Jesus. The day following our Lord's death being the Jewish Sabbath, when all would be quiet, and Jesus being raised early the next morning, would seem to support this view of the matter.

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Gathering at Geelong, Vic.

The majority of the Melbourne brethren joined the friends in Geelong for afternoon and evening meetings on Saturday, 11th November, and the occasion proved very helpful and refreshing.

Commencing at 2.30 p.m., a Bible Study on six questions provided interesting and profitable discussion until 4 p.m., when two addresses on “The Humility of Christ” and “God’s Sure Word” were much enjoyed. Following the tea interval, two more addresses on “All for Jesus” and “Refreshment” added further spiritual encouragement and help to all. Concluding at 8 p.m., with the Love Feast and prayer of thankfulness to God, the day’s gatherings were a means of much blessing.

Pilgrim Way Ended.

Some little time ago information was received respecting the passing of Sister McBaron of Bexley, New South Wales. Of advanced years, our Sister had been many years in the truth, and while unable to attend meetings for years past had maintained her faith and hope in the wonderful truths of God’s Word. From correspondence it was evident that she greatly appreciated the truth literature, and so, while being one of the shut-ins had joined in sweet fellowship through the printed page. We trust for our dear Sister that abundant entrance into the Kingdom which the Lord has in reservation for all who prove faithful unto death, by His grace.

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BEREAN BIBLE INSTITUTE 19 Ermington Place, Kew, E.4, Melbourne, Aust.

Correspondence.

Frank and Ernest, E.4, Victoria, Dear Sirs—Last Sunday morning, at your radio session, you offered a free copy of the Dialogue “Restitution,” as well as a booklet “God and Reason.” I would be very grateful if you would send me one of each, please, as this subject interests me greatly, and I enjoy your weekly broadcasts. Thanking you, Yours faithfully.

To Frank and Ernest—I listened in to your sessions yesterday morning and was very interested. You mentioned a pamphlet that you would send to any listener writing for one. I should be very grateful to receive one. Wishing you God’s blessing on your session. Yours sincerely.

Dear Frank and Ernest—Could you please send me a copy of last Sunday’s broadcast from 3GL, also any other leaflets, etc., that you have. Some of my friends and I find the session very interesting, so we would welcome whatever reading matter you could send. Yours truly.

Dear Sirs—Your subject for discussion “God’s Witnesses” was very interesting. Could you please send me two copies of the same? I do look for your session. In fact, if I leave the house at the moment you are about to start, I am called—”Dad, Frank and Ernest are coming.” I drop whatever I am doing and settle down to my real enjoyment. Yes, I enjoy your session, for it is Scriptural, and, therefore, truth, so far as I have heard. Does the world, as at present, desire the truth? I may state we belong to no denomination. Yours truly.

To Frank and Ernest—I am a constant listener to your session each Sunday morning at 8.15, and as last Sunday’s Dialogue was on “God’s Witnesses” I thought you would send a copy of same and booklet to my two daughters. One has had “Jehovah’s Witnesses” calling to persuade her that they (and not the Jews) are His witnesses, and sometimes a prophet is not without honour, except in his own household, as no doubt you at times experience. Thanking you in anticipation; Yours sincerely.

Dear Sirs—Will you please forward me a copy of your service over Station 2KY this morning, also any other literature that you may have on this subject, as I am greatly interested in this subject. Yours in His service.

To Frank and Ernest, Dear Friends—I would like to tell you I very often listen on Sundays to hear you both and enjoy your discussions very much. I would very much like to receive your book called “Hope Beyond the Grave,” because that is where my hope lies. I would be a very lonely woman if it were not for God and my spiritual friends.

My dear mother passed on 26 years ago, and my dear husband (a clergyman) passed on a year ago; he used to enjoy listening to you. I am enclosing stamps for postage and may God’s blessing rest on your good work. Yours sincerely.

Dear Sirs—I have been listening to Frank and Ernest, on and off, for a number of years now and I think it is

very good; a pity there are not more of them. I only hear them over 2KY, so I guess it is the only Sydney station. Would you please forward me a copy of “Hope Beyond the Grave” and “Where are the Dead?” Do you need donations, or how is the session put on the air? Wishing you all success for the future, and thanking you; Yours sincerely.

(The Frank and Ernest broadcasts are wholly supported by voluntary contributions of friends desiring to extend the good news of God's Word, and wish to use their talents in this way.—B.B. Institute.)

Dear Sirs—I am writing to you, after listening to your very interesting and enjoyable session on 2KY last Sunday, and will most certainly be a regular listener from now on. I am asking if you would kindly send me the booklet you spoke of please; if there is any money attached to it I would be only too pleased to send it to you. Thank you very much.

(The printed copies of the Dialogues are gladly supplied free to listeners from the Radio Fund.—B.B. Institute.)

Dear Sirs—I have been a regular listener to your very interesting and most enjoyable Talks each Sunday morning and they have been very helpful, and am writing to ask if you would kindly send me last Sunday's notes and also the previous Sunday's. Would you also send me the booklet "God and Reason" and "The Ten Camels" please; 6/- enclosed. Your sincerely.

To Frank and Ernest, Dear Sirs—Would you please forward me a copy of "Hope Beyond the Grave" mentioned in this morning's broadcast, also a copy of next Sunday's Dialogue? I listen in every Sunday morning to your broadcast and pass on your books and Dialogues to my friends. I am enclosing a postal note for 2/- to help cover postage of same. Thanking you in anticipation; Yours faithfully.

Frank and Ernest, Dear Sirs—Would you, please post to me your Talk on the things which are shortly to come about, broadcast early this morning.

This is the first Talk I have been privileged to hear, but found it so interesting that I am looking forward to the next.

I feel sure too that your service will be blessed by God and will lead a few precious souls 'to salvation through His beloved Son. Thanking you in anticipation; Yours faithfully.

Dear Frank and Ernest—Please find enclosed cheque for sum of £5 which I would like to be used in the radio work, a form of putting out the truth that interests me very much and so timely as "the day" appears so near.

I wonder if I might mention a thing that is brought to my mind every now and then by some incident. It is respecting the Australian native. There are quite a number of them in this State and as a rule they don't appear to be high class at all, yet they do seem to have a longing for something better and a sullen sense of injury on account of their treatment by the whites. I have often thought how helpful and uplifting it would be for them, as a class, if they could realise

that the Lord's Kingdom is surely near at hand and it is then they will be able to attain an honoured position amongst mankind.

I am not suggesting that you should make a special broadcast bringing it home to them that they are included in the promises, for you know yourselves what is advisable in that line, but if you ever do, I for one will be most pleased.

Praying the Lord's blessing and guidance on you both and with kindest Christian regards. I remain; yours in the best of bonds.

Dear Brother—Sister — sent me £ 1 to place where I thought best, and while I know she sends direct to

you, I think you had better have this as well. I am very pleased with the "P.P." and am sure its publication is a blessing to many, and the November issue should do good in interesting others.

The Radio Dialogues have recently brought one or two responses. While 6KY has not as wide a field of audience, yet it reaches the "common people" and they are generally the ones to appreciate the "good news."

Had you mentioned you were expecting some Bibles for little folk, I could have waited, and would have been glad to have one. However, what I got is quite satisfactory and as the little one read her verses in turn so nicely one Sunday morning, I just felt she deserved to have it right away, instead of waiting until Christmas, which had been my intention; so I gave it to her and it was lovely to see her press it to her breast and say "precious Bible."

I have just received a good letter from Sister — in which she says the doctor tells her that she is not likely to live more than two or three months. She expresses herself very happy in the hope of being so soon in the presence of our Lord in the heavenly home. Of course, doctors seem to be as often wrong as correct, but Sister's hope is that this one will be correct. It is very nice to see such confidence and reminds one of the hymn—"When I tread the verge of Jordan, bid my anxious fears subside." Sister has borne her affliction, since the stroke years ago, very patiently and with Christian grace and it was always good to converse with her on spiritual truths in which she so greatly rejoices.

I trust the meetings in Geelong last weekend have been a great blessing to all. . . The Class here has asked for an address for Sunday, 3rd December, and have thought to speak on the "Peace of God"—the peace left us by legacy of our Lord; peace amidst the world's commotion. With Christian regards to all. Yours in Christian bonds.