



Volume XXIX. No. 8 MELBOURNE, 1st AUGUST, 1946 Price—Threepence

## Possibilities.

“All things are possible to him that believeth.” (Mark 9 :23.).

(Convention Address)

THE dictionary gives the meaning of the word “possibility” as : “The power of being or existing—the power of happening, the state of being possible ; it often implies great uncertainty and doubt.”

We, as individuals, have within us certain possibilities in growth and development. An infant has within itself the possibility, the power of developing into maturity of manhood. On the other hand, there are also other possibilities which may hinder the proper normal development; therefore, the word “possibility” sometimes implies great uncertainty and doubt.

The same applies to us as New Creatures in Christ. We are surrounded by possibilities ; that is, things which happen. Some possibilities are beyond our control; trials, troubles and offences we can expect, but others we can and should discern beforehand and forestall them. For instance, our Lord said: “Agree with thine adversary quickly, whilst thou art in the way with him (otherwise other possibilities will develop) ; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison” (Matt. 5:25).

Wrong thoughts will come into the mind; we cannot control that, but we can forestall their influence by not entertaining them in the mind so that they do not develop into wrong action. Thus we see there are possibilities of being led into error of conduct or doctrine.

Other possibilities we can use to our advantage, such as advancing in the light of present truth, in love, faith and hope, of even attaining the character likeness of the Lord Jesus. We should not attempt to do impossible things; our powers are limited, but with God nothing is impossible.

Perhaps with some of us there was a time when we thought the possibility of attaining the character likeness of Christ was beyond us, likewise also the understanding of the Scriptures. We thought, not possible to us, although other Christians understood, but we found that we could qualify and by God’s grace these things are possible of attainment.

One individual, with the Lord on His side, “can do all things”—of course, this means all things that are in harmony with His will and purpose. For instance, you could not jump off a pinnacle of a temple and expect to suffer no damage. Yes, things once considered impossible, now, with God’s help become possible. Jesus said, “All things are possible to him that believeth.”

Does this mean that we become supermen? No, but faith imparted to us through a knowledge of God enables us to do things which were impossible without this knowledge of God’s character and Word.

It has been said of Luther when he first began to preach that he suffered unheard agony and exclaimed, “O, Dr. Staupitz, I cannot do it, I shall die in three months ; indeed, I cannot do it.” Dr. Staupitz said, “Well, Sir Martin, if you must die, you must, but remember they need good heads up yonder too. So preach, man, preach, and then live or die as it happens.” So Martin Luther preached and lived, and became a whirlwind of energy.

We have instances also of this during the Pagan and Papal persecutions of the saints. Christians went to horrible deaths calmly, singing hymns and praising God, and encouraging their brethren to faithfulness, at which fortitude even their persecutors marvelled.

We especially think of Jesus on the night of His betrayal; His human nature shrank from the ordeal of such a cruel and shameful death. "If it be possible let this cup pass from me"—an agonizing supplication, into which enters the desire, if possible, or perhaps He may still carry out His Father's will without this special feature of suffering. But when the request was not granted, the mind and will became reconciled to the event that was at hand. Calmness and resignation became permanently established, and thus resigned to God, that which seemed almost impossible to face, now became possible to endure. With God, that is united with Him, all things are possible.

When we come to any crisis of special trial in the Christian way, many possibilities will present themselves to the mind, possibilities as to what may occur now or at some future time—possibilities as to how this or that will affect us, or someone near or dear to us, possibilities that may arise out of certain decisions made.

There are instances where so many possibilities are thought of that they almost create a panic within the individual. We need to sift these possibilities; things are not always as bad as they seem—some will be imaginary, others uncertain and doubtful, "Thou knowest not which shall prosper, this or that." Still others would take shape a long time ahead, which may be altered through development of other circumstances; others soon become realities. Some of these come into existence because of not being cautious enough or through lack of self-control, being of wisdom and understanding, or through self-will. For instance, if you drive on the wrong side of the road the possibilities of a collision will soon become a reality. Many known possibilities become realities through carelessness or disobedience, or lack of watchfulness. Jesus said to His disciples, "What I say unto you, I say unto all, watch."

The possibility of losing the light of truth is a serious one; it is only too easy to wander into the many by-paths that lead away from the Narrow Way. We have the Lord's Word for it, "If the light that is in thee becomes darkness, how great is that darkness." "If the salt has lost its savour it is good for nothing, but cast out and trodden under foot." (Luke 14 :34, 35.) These possibilities can become realities. Furthermore, this possibility can result in an impossibility—those who fall away (fully) it is impossible to renew them again unto repentance. (Heb. 6:4-8.)

We are every day surrounded with possibilities, as well as face to face with impossibilities. "It is impossible but that offences will come," said Jesus. (Luke 17:1.) While the reign of evil continues, there is always the possibility of trial and trouble from one quarter or another. That is a fact, we are not uncertain about that. Peter says, "Think it not strange concerning the fiery trial that shall try you." Are we prepared to meet these trials and difficulties? Whether we are successful in meeting them depends considerably upon the intensity of our desire to honour God and carry out His will—His instructions. In our endeavour to do this, it is not always possible to live peaceably with all. (Roth. 12:18.)

Remember the promise, that in every trial it is possible for God to direct the issue, but if we do not recognise this possibility we shall not succeed in pleasing God or our neighbour. Without faith in God (in His ability to direct and that He is doing so) it is impossible to please Him. This reveals another impossibility—without faith in God, we are unable to do anything which He could recognise as meriting His favour. The Lord said that if we believe, it is possible to remove mountains of difficulties.

All the individuals of the Israelitish nation had the possibility of entering the promised land of Canaan. The account is set in Num. 13:23-32; 14:1-10. But the glad tidings or report about the land was not linked with faith in God in those who heard. Faithful Caleb and Joshua had no doubt as to the possibilities of possessing the land right away, for God was able to give them an abundant entrance even though the inhabitants were strong. Caleb and his friends refused to entertain impossibilities when God was with them, and actually saw in the difficulties a possibility which could be turned to their advantage. In Num. 14:9 he says, "Fear not the people of the land, for they are bread for us." The presence of the Amalekites and Canaanites in the land could be turned to an advantage to the Israelites. It seems this is a splendid view to take of actual difficulties and dangers that confronted them, in contrast to the pessimistic view of the majority of the nation who saw only impossibilities, and therefore failed miserably.

Are we tempted like that in our journey to the celestial city? What view do we take, the optimistic or pessimistic? Which to our vision appears the largest—the possibilities or the impossibilities? On the one hand there is no denying that there are some difficulties, on the other hand there are, or can be, strong convictions that these difficulties can be overruled for our good and turned to our advantage, only one prerequisite being necessary—only believe—"all things are possible to him that believeth." Let that be an anecdote to those whose minds wander a long time in the wilderness concerning the application of certain promises of God to themselves.

Think of the possibilities and compare them with the difficulties or the supposed impossibilities. We will say : here you

have a pair of balances ; on one side are all the possibilities, on the other side all the impossibilities and difficulties. You have thrown in all the possibilities you can think of and the balance is equal—you are not able to decide. But you always have one thing which will always tip the scales to your advantage; throw in on the other side this—”All things are possible to those that believeth.”

As New Creatures what are the possibilities that lie before us? Or go back further still, while we were in trespasses and sins, in darkness, how were we placed? Through God’s grace we saw the possibilities of rising out of this condition. Through a knowledge of God, and on our part of repentance and acceptance of Christ as our Saviour, we actually escaped the pollutions of the world. Through a further increase of knowledge we accepted the invitation to run for the prize of the high calling in Christ Jesus. This presented to us great possibilities. Nevertheless, Jesus reminds us that those who would come after Him should count the cost. (Luke 14 :26-28.) —”What king going to war against another king, sitteth not down first and consulteth whether he is able (or whether it is possible) with ten thousand to meet him that cometh against him with twenty thousand.” (Luke 14:31-33.)

Jesus makes it plain to those who would be disciples that there would be difficulties, trials and persecutions, but those who do forsake all for His sake would in due time receive an hundredfold of good things in the life to come. “Count the cost,” He says —take into consideration the possibilities. “Are ye able to drink of the cup I shall drink of ?” Jesus asked on another occasion. All this, of course, suggests that we have within ourselves the right of free choice—free will—as to the decisions we make on the basis of knowledge received.

The possibilities of being begotten as New Creators have become an actual fact, we have passed from death unto life. “Old things have passed away, all things have become new to us.” The growth and development of the New Creation has begun, the possibility of maturity lies before us. “I shall be satisfied when I awake in thy likeness.”

Each individual Christian is a power for good in the world, a living force and an opponent to works of darkness which surround him. And. “the hosts of sin are pressing hard to draw thee from the prize.” Pleasing allurements, subtle temptations and active delusions, confusion of thought and plan, errors of doctrine, etc., are all brought to bear upon him, if possible to draw him from a definitely defined course to pursue another gospel. If it were possible, these things would deceive the very elect. The adversary would like to develop in us a state of uncertainty, for he knows the mind would then be open to receive his confusing delusions on one subject or another; this would soon lead to more uncertainty and errors until the one imagines he is being led into advanced light. This state of things we have witnessed in these latter days.

What have we on the other hand to counteract these multiplying delusions? The consecrated Christian has definite possibilities of overcoming these dangers. Call to mind frequently the purpose of our calling, and the things in reservation promised to those who will be overcomers ; the induction into the society of the pure and holy—members of The Christ—”as pillars in the temple of God, they shall go no more out”; the constant association with the Lord Himself—joint-heirs, fellow heirs in all His glory and work ; the great work of regenerating the world of mankind; the dispensing of the water of life to all, and the joy of knowing and seeing mankind, all resurrected, responding to the offer of salvation; the conquering power of love and the purity and wisdom of this mighty universal exhibition of Divine power, absolutely untainted by self-interest, existing and exercised only with the purpose of blessing the righteous and the destruction of all evil and evil doers, for the eternal benefit of a pure and holy society of heavenly and earthly beings. “O ! the prospect ! it is so transporting; we will rejoice in the glory that’s promised.”

## Bible Class Studies.

FOR successful Bible Class study the important thing to keep in mind is that we meet to praise and worship God and to have our hearts in such condition that we are able to receive His blessing from the Scriptures examined. In other words, Bible study is for the purpose of our growing in character likeness to Christ and to attain an intellectual understanding of God's great plan of the ages and the harvest truths now due, the "present truth" especially revealed in the closing period of the Gospel Age in which we are now living. The Apostles so often exhort the followers of the Master "to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." (2 Pet. 3:18, etc.)

It is well to realise that Bible study is not to be considered in the nature of a debate, to determine who may get the better of an argument. Rather, really profitable study is gained where thoughts are presented to the assembly, through the chairman, for the consideration of all, so that the correct thought may be gained from the Scriptures.

An essential requirement in Class study is that all members adhere to the particular subject being discussed in the passage of Scripture selected. Other subjects and questions apart from the lesson can be considered on other occasions. Each member in speaking should always address the chairman and never the fellow members while the study is in progress. Speakers should also endeavour to be brief and to the point, and present Scriptural support for thoughts expressed. While there is something commendable in "preferring one another" in speaking in Class, there is the other side of the matter to keep in mind, namely, of not leaving everything to be done by others.

Most benefit is received by members of a Bible Class when the lesson has been well prepared at home and entered in a notebook, the thoughts thus gained to be exchanged with other members of the Class. For general reading of the Scriptures at a study it is most helpful if all use the Authorized Version, and then compare the differences of translation in other versions such as the Revised Version, Emphatic Diaglott, etc. In this way, all members, including those new to Bible study, are able to follow the lesson clearly. How encouraging are the words of our Lord: "Where two or three are gathered together in My name, there am I in the midst of them."

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

Published by the Berean Bible Institute, 19 Ermington Place, Kew, E4, Melbourne, Victoria, Australia.  
(Monthly) a/. (70 cents) per annum, post paid,

## Food Parcels Appreciated in Britain.

The following letter received by two Sisters as a result of their enquiry to the secretary and treasurer of the Benevolent Service for the brethren in Britain is gladly presented so that our friends in Australia and other parts may know the true conditions in Britain at the present time.

England,

June 12th, 1946.

Dear Sisters, Loving greetings in Christ Jesus our Lord.

Your letter has just arrived. The loving sympathy and warm expressions of a desire to assist in a practical way is very much appreciated, is inspiring and breathes beautifully the spirit of our Master. We thank you dear Sisters in Christ Jesus our Lord. Things are rather difficult in this country; the rations are small, and where there is only one or two to a household it is a strain to procure sufficient, and it so happens that many of the Lord's dear saints are elderly, often living alone or in ones and twos. Where there is a family of 4 or 5 and over it is a lighter task to prepare a meal.

We have a small Benevolent Fund in this land, of which it has been my privilege to serve as distributor for many years. The Lord has graciously touched the hearts of our brethren to give, and we have been delighted to disburse in needy cases. We have quite a number of aged and infirm, as well as others in sickness to whom we are able to send relief in cash; in some cases we send every month, to others just during their indisposition and according as funds will permit.

The letters received in response to the gifts are full of gratitude and very touching in their expressions of comfort and encouragement to faith. Through all my twenty years of service I have never been asked directly for help;

we only know of the saints' needs through repeated enquiries through friends and brethren who may know of the

circumstances. This is an assurance of the beautiful, patient and submissive spirit of our dear needy ones to whatever experience awaits them. As one Sister said to me after a deal of investigation as to how she was living, "Brother Ford, the Lord knew all about it and He has told you in good time. I am not yet starved." How gracious is our heavenly Father and what a power is His holy spirit to all those possessing it and it possessing them; praise Him.

Well now, dear Sisters, I can supply you with a list of names to whom you can send if it would be most convenient to you, or as suggested you might send the package to me and I will divide up the contents amongst our dear ones. It is indeed thoughtful of you and very loving. The comfort, joy and encouragement to those who will be the recipients cannot be told in words, but the Lord reads the heart both of giver and receiver.

We are able to send a little money, but that is not of the same service as food. The money sent enables one to purchase a little extra of the things not on ration, but even these are so difficult to procure and expensive and often entails waiting in a queue for two or more hours to get. A rabbit costs 6/- to 8/-, a chick 25/-, and other nourishing foods equally expensive. So if it is possible for you to send how great a comfort and help it will be. It is advisable to register, since we learn that parcels are sometimes missed in the post from overseas.

Through all the war years our Father's loving watch-care has been very manifest amongst His dear saints. Through all the bombing of cities few have received personal injuries, though many have had their homes destroyed and all their personal belongings lost. All have borne it all very, very bravely, really astonishingly. The Lord's promise has never failed one; all are very grateful for the many mercies bestowed

The Lord bless you abundantly; may you enjoy more and more of His peace and that rest of faith, the choice heritage of His saints this side the veil.

Yours very sincerely in Christ Jesus. G. A. Ford, 13 Cranleigh Gardens, Luton, Beds., England.

Since the above letter has been received a number of friends are arranging to forward parcels of food for distribution amongst the needy brethren in Britain, and this is surely a good service, as unto the Lord. Should other friends undertake to forward parcels to Brother Ford (Mr. G. A. Ford at above address) all particulars as to weight and contents allowed are obtainable at all post offices. It should be realised that tropical heat demands that parcels be correctly packed, otherwise the contents would be destroyed. It would be well for each one forwarding to advise Brother Ford by letter the date of despatch and contents of parcel sent.

# Our Lord's Return

“AND He shall send Jesus Christ, which [who] before was preached unto you; whom the heaven must retain until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.”  
—Acts 3:20, 21.

That our Lord intended His disciples to understand that for some purpose, in some manner, and at some time, He would come again, is, we presume, admitted and believed by all familiar with the Scriptures. True, Jesus said, “Lo, I am with you alway, even unto the end of the age” (Matt. 28:20), and by His spirit and by His Word He has been with the Church continually, guiding, directing, comforting and sustaining His saints, and cheering them in the midst of all their afflictions. But though the Church has been blessedly conscious of the Lord's knowledge of all her ways and of His constant care and love, yet she longs for His promised personal return; for, when He said, “If I go, I will come again” (John 14:3), He certainly referred to a second personal coming.

The specific work of the first advent was to redeem men; and that of the second is to restore, and bless, and liberate the redeemed, Having given His life a ransom for all, our Saviour ascended to present that sacrifice to the Father, thus making reconciliation for man's iniquity. He carries and permits “the prince of this world” to continue the rule of evil, until after the selection of “the Bride, the Lamb's wife,” who, to be accounted worthy of such honour, must overcome the influences of the present evil world. Then the work of giving to the world of mankind the great blessings secured to them by His sacrifice will be due to commence, and He will come forth to bless all the families of the earth.

True, the restoring and blessing could have commenced at once, when the ransom price was paid by the Redeemer, and then the coming of Messiah would have been but one event, the reign and blessing beginning at once, as the apostles at first expected. (Acts 1:6.) But God had provided “some better thing for us”—the Christian Church (Heb.

11:40); hence it is in our interest that the reign of Christ is separated from the sufferings of the Head by these nineteen centuries.

This period between the first and second advents, between the ransom of all and the blessing of all, is for the trial and selection of the Church, which is the body of Christ, otherwise there would have been only the one advent, and the work which will be done during the period of His second presence, in the Millennium, would have followed the resurrection of Jesus. Or, instead of saying that the work of the second advent would have followed at once the work of the first, let us say rather that had Jehovah not purposed the selection of the “little flock,” “the body of Christ,” the first advent would not have taken place when it did, but would have occurred at the time of the second advent, and there would have been but the one. For God has evidently designed the permission of evil for six thousand years, as well as that the cleansing and restitution of all shall be accomplished during the seventh thousand.

Thus seen, the coming of Jesus, as the sacrifice and ransom for sinners, was just long enough in advance of the blessing and restoring time to allow for the selection of His “little flock” of “joint-heirs.” This will account for some of the apparent delay on God's part in giving the blessings promised, and provided for, in the ransom. The blessings will come in due time, as at first planned, though, for a glorious purpose, the price was paid longer beforehand than men would have expected.

The Apostle informs us that Jesus has been absent from earth—in the heaven—during all the intervening time from His ascension to the beginning of the times of restitution, or restoration —”whom the heaven must retain until the times of restitution of all things,” etc. (Acts 3:21.) Since the Scriptures thus teach that the object of our Lord's second advent is the restitution of all things, and that at the time of His appearing the nations are so far from being converted as to be angry (Rev. 11:18) and in opposition, it must be admitted either that the Church will fail to accomplish her mission, and that the plan of God will be thus far frustrated, or else, as we claim and have shown, that the conversion of the world in the present age was not expected of the Church, but that her mission has been to preach the Gospel in all the world for a witness, and to prepare her self under divine direction for her great future work. God has not yet by any means exhausted His power for the world's conversion. Nay, more: He has not yet even attempted the world's conversion.

Some who can see something of the blessings due at the second advent, and who appreciate in some measure the fact that the Lord comes to bestow the grand blessing purchased by His death, fail to see this last proposition, viz.: that those in their graves have as much interest in that glorious reign of Messiah as those who at that time will be less completely under the bondage of corruption—death. But as surely as Jesus died for all, they must all have the blessings and opportunities: which He purchased with His own precious blood.. Hence we should expect blessings in the Millennial age upon all those in their graves as well as upon those not in them; and of this we will find abundant proof,

as we look further into the Lord's testimony on the subject. It is because of God's plan for their release that those in the tomb are called "prisoners of hope."

"God is love," and "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish." (1 John 4:8; John 3:16.) Would it not seem that if God loved the world so much He might have made provision, not only that believers might be saved, but also that all might hear in order to believe?

Again, when we read, "That was the true light that lighteth every man that cometh into the world" (John 1:9), our observation says, Not so; every man has not been enlightened; we cannot see that our Lord has lighted more than a few of earth's billions. Even in this comparatively enlightened day, millions of heathen give no evidence of such enlightenment; neither did the Sodomites, nor multitudes of others in past ages.

We read that Jesus Christ, by the grace of God, tasted death "for every man." (Heb. 2:9.) But if He tasted death for the one hundred and forty-three billions, and from any cause that sacrifice becomes efficacious to only one billion, was not the redemption comparatively a failure? And in that case, is not the Apostle's statement too broad? When again we read, "Behold, I bring you good tidings of great joy, which shall be to ALL PEOPLE" (Luke 2:10), and, looking about us, see that it is only to a "little flock" that it has been good tidings, and not to all people. we would be compelled to wonder whether the angels had not overstated the goodness and breadth of their message, and overrated the importance of the work to be accomplished by the Messiah whom they announced.

Another statement is, "There is one God, and one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all." (1 Tim. 2:5, 6.) A ransom for all? Then why should not all the ransomed have some benefit from Christ's death? Why should not all come to a knowledge of the truth, that they may believe?

Without the key, how dark, how inconsistent, these statements appear; but when we find the key to God's plan, these texts all declare with one voice, "God is love." This key is found in the latter part of the text last quoted—"Who gave Himself a ransom for all, TO BE TESTIFIED IN DUE TIME." God has a due time for everything. He could have testified it to these in their past lifetime; but since He did not, it proves that their due time must be future. For those who will be of the Church, the bride of Christ, and share the kingdom honours, the present is the "due time" to hear; and whosoever now has an ear to hear, let him hear and heed, and he will be blessed accordingly. Though Jesus paid our ransom before we were born, it was not our "due time" to hear of it for long years afterward, and only the appreciation of it brought responsibility; and this, only to the extent of our ability and appreciation. The same principle applies to all: in God's due time it will be testified to all, and all will then have opportunity to believe and to be blessed by it.

The prevailing opinion is that death ends all probation; but there is no Scripture which so teaches; and all the above, and many more Scriptures, would be meaningless, or worse, if death ends all hope for the ignorant masses of the world.

Since God does not propose to save men on account of ignorance, but "will have all men to come unto the knowledge of the truth" (1 Tim. 2:4); and since the masses of mankind have died in ignorance; and since "there is no work, nor device, nor knowledge, nor wisdom, in the grave" (Eccl. 9:10); therefore God has prepared for the awakening of the dead, in order to knowledge, faith and salvation.

Hence His plan is, that "as all in Adam die, even so all in Christ shall be made alive, but each one in his own order"—The Gospel Church, the Bride, the body of Christ, first; afterward, during the Millennial age, all who shall become His during that thousand years of His presence (mistranslated coming), the Lord's due time for all to know Him, from the least to the greatest.—1 Cor. 15:22, 23.

As death came by the first Adam, so life comes by Christ, the second Adam. Everything that mankind lost through being in the first Adam is to be restored to those who believe in the second Adam. When awakened, with the advantage of experience with evil, which Adam lacked, those who thankfully accept the redemption as God's gift may continue to live everlastingly on the original condition of obedience. Perfect obedience will be required, and perfect ability to obey will be given, under the righteous reign of the Prince of Peace. Here is the salvation offered to the world.

Though many of the prophecies and promises of future blessing seem to apply to Israel only, it must be remembered that they were a typical people, and hence the promises made to them, while sometimes having a special application to themselves, generally have also a wider application to the whole world of mankind which that nation typified.

While Israel as a nation was typical of the whole world, its priesthood was typical of the elect "little flock," the head and body of Christ, the "Royal Priesthood"; and the sacrifices, cleansings and atonements made for Israel typified the "better sacrifices," fuller cleansings and real atonement "for the sins of the whole world," of which they are a part.

And not only so, but God mentions by name other nations and promises their restoration. As a forcible illustration we mention the Sodomites. Surely, if we shall find the restitution of the Sodomites clearly taught, we may feel satisfied of the truth of this glorious doctrine of Restitution for all mankind, spoken by the mouth of all the holy prophets.

And why should not the Sodomites have an opportunity to reach perfection and everlasting life as well as Israel, or as any of us? True, they were not righteous, but neither was Israel, nor were we who now hear the gospel. "There is none righteous; no, not one," aside from the imputed righteousness of Christ, who died for all. Our Lord's own words tell us that although God rained down fire from heaven and destroyed them all because of their wickedness, yet the Sodomites were not so great sinners in His sight as were the Jews, who had more knowledge. (Gen. 19:24; Luke 17:29). Unto the Jews of Capernaum He said, "If the mighty works which have been done in thee had been done in Sodom, it would have remained until this day."—Matt. 11:23.

Thus our Lord teaches that the Sodomites did not have a full opportunity; and He guarantees them such opportunity when he adds (verse 24) , "But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee." The character of the Day of Judgment and its work will be shown in succeeding pages. Here we merely call attention to the fact that it will be a tolerable time for Capernaum, and yet more tolerable for Sodom, because, though neither had yet had full knowledge, nor all the blessings designed to come through the "Seed," yet Capernaum had sinned against more light.

We need not wonder that Jews, Sodomites, Samaritans, and all mankind will be ashamed and confounded when in His own "due time" God shows forth the riches of His favour. Yea, many of those who are now God's children will be confounded and amazed when they see how God so loved THE WORLD and how much His thoughts and plans were above their own.

Christian people generally believe that God's blessings are all and only for the selected Church, but now we begin to see that God's plan is wider than we had supposed, and that though He has given the Church "exceeding great and precious promises," He has also made bountiful provision for the world which He so loved as to redeem. The Jews made a very similar mistake in supposing that all the promises of God were to and for them alone; but when the "due time" came and the Gentiles were favoured, the remnant of Israel whose hearts were large enough to rejoice in this wider evidence of God's grace, shared that increased favour, while the rest were blinded by prejudice and human tradition. Let those of the Church who now see the light of the "time" of the end" (Dan. 12:4), with its gracious advantages for all the world, take heed lest they be found in opposition to the advancing light, and so for a time be blinded to its glory and blessings.

Seeing, then, that so many of the great and glorious features of God's plan for human salvation from sin and death lie in the future, and that the second advent of our Lord Jesus is the designed first step in the accomplishment of those long promised and long expected blessings, shall we not even more earnestly long for the time of His second advent than the less informed Jew looked and longed for His first advent? Seeing that the time of evil, injustice, and death is to be brought to an end by the dominion of power which He will then exercise, and that righteousness, truth and peace are to be universal, who should not rejoice to see His day? And who that is now suffering with Christ, inspired by the precious promise that "if we suffer with Him we shall also reign with Him," will not lift up his head and rejoice at any evidence of the approach of the Master, knowing thereby that our deliverance and our glorification with Him draw nigh? Surely all in sympathy with His mission of blessing and His spirit of love will hail every evidence of His coming as the approach of the "great joy which shall be to all people."

# Correspondence.

Victoria.

To Frank and Ernest, Dear Sirs—Having enjoyed your addresses over the air and feeling that I would like others to enjoy same, I am writing to ask for yesterday's address, also your booklet. And keep on with the good work which I believe is truly the work of God. Thanking you, I remains, Yours in the Blessed Hope.

Berean Bible Institute, Dear Friends.—Many thanks for sending further copies of the "Peoples Paper"; it is very interesting and helpful. I think you are very sincere in your work as you do not ask for payment, but I know printing, etc., cannot be done without cost, so enclosing postal note 3/-.

I trust that the voices of Frank and Ernest will reach the ears and hearts of millions more on the listening end. Most sincerely yours.

To Frank and Ernest.—I am one of the shut-ins, nearly 75 years old, and I will be glad if you will send me some of your books. I listen in pretty often and I am interested, so will be glad if you will oblige.

To Frank and Ernest.—I am a listener to your Talks on Sunday mornings from 3B0 so I would like you to send me a copy of the Dialogue and "Plan of God." Hoping to hear more of your Talks which I enjoy. You would kindly oblige.

Berean Bible Institute.—Would you please send me "Foregleams of the Golden Age," as advertised in one of your papers; it said if mentioning the coupon it would cost 2/-.

I enjoy listening to you of a Sunday, and get much blessing, and I really enjoyed reading the book and papers you sent me, and I obtained much spiritual blessing and was wondering if you could send more and thanking you. Yours in Christ's service.

Berean Bible Institute, Dear Sir.—A few months ago I received one of your valuable tracts; the title of it was "Many Mansions," discussed by Frank and Ernest. This has proved a great help to me as I am often called upon to take our midweek prayer meetings. I am not a learned speaker, so I find these tracts very helpful. If you have any further Bible talks or tracts which I could use I would be most grateful to receive them. Thanking you once again; believe me to be, Yours sincerely.

New South Wales.

Dear Brother.—In reply to your welcome letter, I take this occasion to write you immediately again as we have run out of radio cards. I made a check up with the friends last Sunday and we shared out the remainder still in hand. Could you make it convenient to send me another 4,000 ? . . .

I received your parcel of "Plan in Brief," also -two parcels -of cards for which best thanks. The radio sessions are real good and the friends are delighted We have all been working well at distribution of cards. Brother-- has done Auburn; have done Lidcombe and Flemington. Brother has done from Summer Hill to Strathfield, Brother Ryde and Epping, and Brother the Hurstville district. But there is a lot more territory to cover yet.

Hoping for fresh supplies soon; I am with Christian love, ever your Brother by His grace.

Dear Frank and Ernest.--I heard your session on 2KY this morning and enjoyed it very much. It was most interesting and quite a new meaning put on the text. I would be very pleased to receive several copies of broadcast message and all broadcast messages, and will always be eager to listen to you every Sunday morning. Thank you for the message; I am, Yours sincerely.

P.S.—Would you also please send some literature.

To Frank and Ernest, Dear Sirs.—I have been a listener to your session from 2HD and to-day is your last. Could you send me some of your notes which you have put over the air. There was one Sunday I could not follow you, concerning hell. What becomes of us when we die ? I would like that little bit explained. I am a sick old woman with very poor education and I do not go out, I live by myself, so if you have a few small tracts I would be grateful. Yours, a constant listener.

[A new edition of the booklet "Where Are the Dead ?" is now available; a free copy will be forwarded to all who make application for same. It is expected that most listeners who heard Frank and Ernest over 2HD will now be able to hear them through 2KY Sydney, the latter station being much more powerful.—B.B. Institute.]

Tasmania.

Dear Sir.—You will no doubt be very pleased to hear that a Tasmanian listener was very much taken up with your last Sunday's Talk, and I would esteem it a great favour if a copy could be made available to me.

Congratulating you on your programme and trusting you will be able to comply with my request. Thanking you in anticipation, Yours faithfully.

Frank and Ernest, Dear Sirs.—I am interested in your Talks over the radio and would like to have copies of "God's Plan," "Good News" and "The Earth Removed." You seem to be giving teachings that my father believed in; that is, that Christ is the Saviour of all men. "As in Adam all died, so in Christ shall all be made alive."

I remember a Salvation Army captain preaching of Hell Fire 40 years ago in Melbourne; after the meeting my father told him that if he believed what he was preaching he would go raving mad at the thought of all the unsaved people suffering in hell forever. I was only a little boy then. My father used to quote, "But we trust in the living God, who is the Saviour of all men, especially of those that believe." Your teachings seem to be the same, that is why I am interested. I am looking forward to hearing you both next Sunday morning and to receiving your copies of "Good News," etc. I remain, Yours faithfully.

Dear Sir.—I have been listening to Frank and Ernest broadcast on a Sunday morning and would very much like a booklet of "God's Plan." Now, I don't know how big the book is and hardly know how much postage to send; anyway, don't send any back. The Sunday morning Talks are very interesting and helpful. Trusting God will bless you in your work for Him.

To Frank and Ernest, Dear Sirs.—I listened in to your broadcast yesterday (the 21st); it was very interesting and your Scriptural references were right to the point.

It will be a iolt to the clergy of our day to realise they will be supplanted with God's representations—the Ancient Worthies who will be the Princes of the new earth. I would like the pamphlet you advertised and also the one last week, "Good News." Thanking you; Sincerely yours.

Frank and Ernest, Dear Friends.—I have been listening to your Radio Talks recently and find them very interesting and would appreciate a copy of the Talk of some weeks ago of the Battle of Armageddon; also a copy of July 14th. Yours sincerely.

South Australia.

Berean Bible Institute, Dear Sir.—Your card with its Blessed Promise duly received and which was greatly appreciated. I certainly would be glad to have the free literature mentioned, and having read and assimilated pass on to any similarly circumstanced. May God's blessing be with you in your kind efforts to bring hope and encouragement to those who mourn. Yours sincerely.

Berean Bible Institute, Dear Sir—Would you please forward me half-dozen copies of your booklet "The Plan of God—in Brief." I would like to receive the Talks by Frank and Ernest again as I find them both interesting and helpful. Also one copy of "Hymns of Dawn" (with music). Please find 10/- for payment of same. Thanking you for all you are doing. You may use money over for your works. Yours sincerely.

West Australia.

Dear Sirs.—I happened to be listening to your session to-day. I must admit I am not a regular listener to it, but the Dialogue and the subject discussed interests me, and I would be grateful for a copy of it and of the booklet "God's Plan," of which you spoke. Thanking you.

Frank and Ernest, Dear Sirs.—Many thanks for recent Dialogues received which I found very helpful and interesting, also does my sister and father, who in turn wish you every success with your session in the future. Please find enclosed further stamps for forthcoming Dialogues with apologies if the stamps are overdue. I remain, Yours sincerely  
Printed by Hickling & Powell Pty. Ltd., Lygon St., East Brunswick for Berean Bible Institute. Ermington Place. Kew, Melb. E4.