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Our Lord's Great Prophecy.

(Continued from November Issue)

The Darkening Of The Sun And Moon As Signs.

IMMEDIATELY after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."—Matt. 24:29; Mark 13:24, 25.

The tribulation "of those days" should be clearly distinguished from the tribulation at the end of those days, in which this age and harvest will close: put this is not so clearly manifest, in the accounts by Matthew and Mark as when we compare Luke's record:—which seems to briefly summarize the events of the Gospel age, and, omitting the "tribulation of those days," refers only to the other tribulation with which the age will be closed. He says,—

"And they [Jews] shall fall by the edge of the sword and be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles until the Times of the Gentiles shall be fulfilled. And there shall be signs in the sun and in the moon and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for looking forward to those things which are coming upon the earth."—Luke 21:24, 25.

The fact is that the entire Gospel age has been a period of tribulation referred to in Matt. 24:9-12, and now in verse 29. (1) The early Church was persecuted by civil Rome, while later, when Papal Rome got control, all who refused to approve her abominations were persecuted by her (Jezebel) directly, or indirectly by the civil powers to which she was wedded (Ahab). And they were given into her power, and she wore out the saints of the Most High for a time, times and a half time—1260 years—until A.D. 1799. And this long persecution, in which "many were purified and made white and tried," and in which the Mother of Harlots was "drunk with the blood of the saints and the martyrs of Jesus" (Rev. 17:6) ended practically in 1776 and actually in 1799 when the Pope and his authority were humiliated before the World.

Understanding clearly, then, that it is signs that will follow the tribulation "of those days" that our Lord refers to, we inquire respecting the very definitely described signs;—the darkening of the sun and moon, and the falling of the stars. Are these signs to be regarded as literal or as symbolic? and have they yet been fulfilled?

We answer that they have had a literal fulfilment, and are now having a symbolic fulfilment much more momentous.

On 19th May, 1780 (still "in those days," the 1260 years of Papal power, but after that power had begun to wane and the brunt of the tribulation had passed) a phenomenal darkening of the sun occurred, for which scientists of that time and since have never been able to account. That this was no ordinary occurrence is sufficiently established by the following competent testimony:

The noted astronomer Herschel, says:--

"The dark day in Northern America was one of those wonderful phenomena of nature which will always be read of with interest, but which philosophy is at a loss to explain."

Webster's Dictionary, 1869 edition, under the head of Vocabulary of Noted Names, says:

“The dark day, 19th May, 1780—so called on account of a remarkable darkness on that day extending over all New England. In some places, persons could not see to read common print in the open-air for several hours together, Birds sang their evening songs, disappeared, and became silent; fowls went to roost; cattle sought the barn-yard; and candles were lighted in the houses. The obscuration began about ten o’clock in the morning, and continued till the middle of the next night, but with differences of degree of duration in different places.”

The Connecticut Legislature was in session that day and adjourned. The “Journal of the House” notes the matter as follows:

“A solemn gloom of unusual darkness before ten o’clock—a still darker cloud rolling under the sable curtain from the North and West before eleven o’clock,—excluded the light so that none could see to read or write in the House, even at either window, or distinguish persons at a short distance, or perceive any distinction of dress in the circle of attendants; wherefore, at eleven o’clock adjourned the House till two in the afternoon. Friday, 19th May, 1780.”

A minister of that time, and an eye-witness, Rev. Elam Potter, preaching on 28th May, nine days after it, is reported to have used the following language

“But specially I mention that wonderful darkness on the 19th of May, inst. Then, as in our text, the sun was darkened; such a darkness as was probably never known before since the crucifixion of our Lord. People left their work in the house and in the field; travellers stopped; schools broke up at eleven o’clock; people lighted candles at noon-day; and the fire shone as at night. Some people, I am told, were in dismay, and thought whether the day of judgment was not drawing on. A great part of the following night also was Singularly dark. The moon, though in the full, gave no light, as in our text.”

The darkening of the moon at its full the night following seems to have been little less remarkable than this darkening of the sun; a witness, Judge Tenney, of Exeter, N.H., is quoted as follows:

“The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eye was equally invisible with the blackest velvet.”

This unaccountable day, except as a sign from the Lord, is reckoned to have extended over 320,000 square miles— an area about twenty-five times the size of Palestine, to which the signs of the first advent were limited. Indeed, the fact that these signs were chiefly confined to New England and Middle States need not surprise us, when we remember that the first movement amongst the “Virgins” (Matt. 25:1-5) was chiefly in the same locality. And that God should use the “land of liberty” for sending the message of these signs to the world, is no more wonderful than that He has been pleased to send from the same quarter many of the modern blessings and inventions and lessons, recognized by the whole world, and aptly emblemized by- the gift of the great French artist, Bartholdi, to New York harbour — the statue of “Liberty Enlightening the World.”

The Falling Stars.

Half a century passed before the next sign appeared, the falling of the stars from heaven, as when a fig tree casteth her unripe fruit when shaken of a mighty wind. Our Lord’s words found a fulfilment (though not their complete and only fulfilment, as we shall see later) in the wonderful meteoric showers of the early morning of. 13th November,

1833. Those inclined to quibble by urging that “the fixed stars did not fall” are reminded that our Lord said nothing about fixed stars falling, and that fixed stars could not fall: their falling would prove that they were not fixed. The

Scriptures do not distinguish between stars and meteors as is commonly done in our day.

Shooting stars, and even meteoric showers are not uncommon every year, and some years more than others. it is computed that 400,000 small meteors fall to our earth annually. But these are nothing in comparison to the great shower of 13th November, 1833, in which millions on millions fell.

Professor Kirkwood, in his work entitled “Meteorology,” says,—”Until the close of last century they [meteoric showers] never attracted the attention of scientific men.”

Prof. D. Olmstead, LL.D., of Yale College, wrote:--

“Those who were so fortunate as to witness the exhibition of shooting stars on the morning of 13th November, 1833, probably saw the greatest display of celestial fireworks that has ever been seen since the creation of the world, or at least within the annals covered by the pages of history. . . . This is no longer to be regarded as a terrestrial, but a celestial phenomenon, and shooting

stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as visitants from other worlds, or from the planetary voids.”—New Haven “Press”.

We quote the following account from “The American Cyclopxdia,” Vol. XI, page 431 :—

“The year 1833 is memorable for the most magnificent display on record. This was on the night of 12th November, and was visible over all the United States and over a part of Mexico and the West India Islands. Together with the smaller shooting stars which fell like snowflakes and produced phosphorescent lines along their course, there were intermingled large fire-balls, which darted forth at intervals, describing in a few seconds an arc of 30 degrees or 40 degrees. These left behind luminous trains, which remained in view several minutes, and sometimes half an hour or more. One of them, seen in North Carolina, appeared of larger size and greater brilliancy than the moon. Some, of the luminous bodies were of irregular form, and remained stationary for a considerable time, emitting streams of light. At Niagara the exhibition was especially brilliant, and probably no spectacle so terribly grand and sublime was ever before beheld by man as that of the firmament descending in fiery torrents over the dark and roaring cataract. It was observed that the lines of all the meteors, if traced back, converged in one quarter of the heavens, which was Leonis Majoris ; and this point accompanied the stars in their apparent motion westward, instead of moving with the earth towards the East. The source whence the meteors came was thus shown to be independent of the earth’s relation, and exterior to our atmosphere.”

Prof, von Humboldt devotes fifteen pages of his work, “Personal Narrative,” to this phenomenon ; and declares that it was visible over an area of eleven million square miles.

The phenomenon was to a limited extent repeated in 1866, but the event of 1833 seems to have accomplished the purpose of the sign; and indeed, in connection with the preceding sign, it evidently had considerable to do with the first arousing of the Virgins to meet the Bridegroom, prophesied in the next chapter.—Matt. 25:1-5.

The Symbolic Fulfilments,

While these literal signs served their designed purpose in drawing general attention to the Time of the End, we believe that the symbolic fulfilments are no less striking and even more interesting to those whose mental and spiritual percepts are awakened so as to enable them to appreciate them.

The sun as a symbol represents the Gospel light, the truth—and thus Christ Jesus. The moon as a symbol represents the light of the Mosaic Law. As the moon is a reflection of the light of the sun, so the Law was the shadow or reflection beforehand of the Gospel. The stars as symbols represent the inspired teachers of the church—the apostles. The heavens, as already shown, represent the ecclesiastical powers of Christendom. A combination of these symbols is found in Revelation (12:1) where the “woman” symbolizing the early Church is represented as clothed with the sun, that is, resplendent in the full, clear light of the unclouded Gospel. The moon under her feet represents that the Law which supports her is nevertheless not the source of her light. The twelve stars about her head as a crown represent her divinely appointed and inspired teachers—the twelve apostles.

With this outline of the meaning of these symbols before our minds, let us examine afresh this feature of our Lord’s great prophecy of the signs which are to indicate the end of this age.

Wherever we look we can recognize the fact that while God’s consecrated people are being specially fed and enlightened at the present time, yet with the nominal church it is not so. Its sun is being darkened; its moon is being turned into blood: and its stars are falling. The centre of the gospel light has from the first been the cross of Christ, the ransom ; and however boldly Papacy set up the competitive sacrifice of the Mass, the saints of God have always held fast to this blessed centre of all God’s promises and of all His people’s hopes. They have held to it, even though its philosophy has been almost entirely hidden from their view.

True, there have been a few all along who, not understanding the ransom, and unable to harmonize it with other truths, and especially with their errors, rejected it. These, however, were rare exceptions to the rule. But since the latter part of last century the stumbling here has made great progress, until to-day only a small minority of the professed ministers of the cross recognize its value or preach it. On the contrary, much of the teaching now aims to disclaim and disprove that we were “bought with a price, even the precious blood of Christ,” and substitutes for this the theory of Evolution, claiming that Christ’s value to the sinner consists in His words and example merely.

Thus the sunlight of the gospel is daily becoming more and more obscure; and although this denial of the value of the precious blood as our redemption price has not so generally extended from the pulpit to the pew, yet, false doctrines long held sacred, together with reverence for leaders and learning, have made the way so easy that a large majority of all who get sufficiently awake to consider the subject fall an easy prey to this doctrine of Evolution, which denies the Scriptural doctrine of a primal fall and of a ransom from it. The Scriptures variously forewarn us of this great falling away, as well as of this darkening of the faith of the Church at this time; so that the Son of Man when He cometh will find the faith very scarce on the earth. (Luke 18 :8.) A psalm describing this period declares:—”A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not

come nigh thee [the faithful saints, members of the body of Christ, whose elect members will now shortly be completed] .”—
Psalm 91:7.

As the sunlight of the ransom becomes obscured, so the moonlight of the Mosaic Law, which in its sacrifices foreshadowed the ransom, must of necessity become obscured also. It is no longer uncommon for public teachers to refer to the bloody sacrifices of Israel, required by their Law, as barbaric. Once, when they saw by the true light of the Word of God, they appreciated the Apostle's statement that Israel's sacrifices were foreshadowings of "better sacrifices" for sin; but now, refusing the antitype, the ransom, and denying original sin, and all need therefore of sacrifice for it—the typical sacrifices are repudiated also and esteemed barbaric. Thus the darkening of the gospel sunlight results in the darkening of the moonlight. "The moon shall be turned into blood." And Joel (2:10) adds that "the stars shall withdraw their shining," which signifies that when the gospel light is obscured, and the Law becomes to be regarded merely as a meaningless and barbaric ceremony of blood, then the teachings of the God-ordained twelve stars of the Church (the apostles) will also fade from view,—cease to be recognized guides or lights.

(To be continued.)

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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The Radio Work.

AT this time it is a pleasure again to present a brief report on the witness of the truth over the air for the past six months to the close of October, together with the Balance Sheet for this feature of the work, covering the same period of time.

It is with thankfulness to the Lord for the privilege of being able to sound forth in this manner the joyful message of His truth, which means so much to all who are walking in the Christian way, that responses have continued to come from many listeners over a wide area of Victoria, New South Wales and parts of Tasmania. Also in the Perth area there has been some response to the same witness there.

Looking back nearly six years since this branch of the work was commenced it gives great pleasure to realise that a goodly number from the hundreds of enquirers are now rejoicing in the truth very fully, by the Lord's grace. The majority found in this way had belonged to one or another of the present day churches, and the feature of the messages to appeal mostly has been the love and mercy of God's, plan for the salvation of all mankind in due time—as many as will accept salvation when they have the opportunity in Christ's Kingdom. This all-embracing message of the Gospel—"Good tidings of great joy, which shall be to all people"—at once touches the hearts of all longing for such truth, and of course leads the fully sincere ones to grow both in grace and knowledge of the Lord, and to delight to enter into full consecration in hope of the heavenly Kingdom. In this way, there can be no doubt that the words of our Lord in Matt. 24:31 are having fulfilment in this corner of His harvest-field "And he shall send his angels (messengers) with a great trumpet (message of truth) and they shall gather together his elect from the four winds, from one end of heaven to the other," (from the nominal church, to the Lord Himself). (Luke 17:34-37.)

The use of the radio cards for advertising the sessions over the air has been continued, and supplies of cards may be obtained by willing workers who can distribute where the broadcasts can be heard. The giving of some time in this way may be the means of bringing much blessing to others who have not yet been brought into contact with the truth message. Even where friends cannot manage the distribution on a regulated scale, they can carry a supply of cards for passing out as they come into conversation with people. Also every one who really loves the Lord and His truth may participate in this work in other ways as they have the talent; one way in which all may join is shown by the words of our Lord—"Pray ye the Lord of the harvest, that He will send forth labourers into His harvest." (Matt. 9:38.)

The Balance Sheet below shows how well the financial support for this work has continued, by the Lord's providence. The voluntary contributions represent sacrifices of much of this world's goods, but the blessings to many listeners of a spiritual kind, which money cannot buy, are very good dividends. Also the Lord counts all things done in the interest of His truth as unto Himself; thus, our dear friends are demonstrating how they would serve the Lord personally, had they the opportunity. The credit balance of £84/12/10 will enable this feature of the work to continue in the months ahead, and the guidance and blessing of the Lord is desired and sought that all may be done to His praise and glory.

By Radio Stations-3GL and 2KY to 1st November, 1948 L1	54	19	6
„ Printing Quantities of Dialogues	13	10	0
„ Radio Cards, Freight.....	6	18	8
„ Free Booklets, etc.	2	16	0
„ Travel and Sundries	4	5	0
„ Bank Charges	0	15	0
„ Credit Balance at 1st November, 1948	84	12	10
	£267	17	0

Christmas Conventions.

Melbourne.—The Melbourne brethren extend a hearty invitation to all friends able to attend their Annual Convention from Saturday, 25th December, to Tuesday night, 28th December, also New Year's Day, to be held in Masonic Hall, 254 Swan Street, Richmond. During these gatherings a Baptism Service will be held, and Christians desiring to symbolize their consecration to God should make early application for this service. Additional information and programmes are available from the Class secretary—Mr. J. Hiam, 44 Heath Avenue, Oakleigh, S.E.12, Victoria.

Perth.—For the three-day Convention to be held from Saturday, 25th December, to Monday, 27th December, arrangements have been made for the first day's meetings to be held at Kalamunda in the grounds of "Pasadena." On the 26th and 27th of December the meetings will be held at The Women's Service Guild, Lesser Hall, Cecil Buildings, Sherwood Court, Perth, and an invitation is extended to all friends able to attend these special gatherings. Further information and programmes may be obtained from the Class secretary—Mrs. V. Bateson, 62 Bulwer Street, Perth.

In Heaven on Christmas Day.

Under the above heading a short article appeared in the Christmas "War Cry" of twelve months ago, and after referring to the heavenly host that would be interested in the birth of Christ, the following is stated:—"First of all, surely Eve, the mother of the human race, would rejoice to know that the Son of God had left His throne . . . She who had been instrumental in bringing sin into the bloodstream of the race, was most vitally concerned in the birth of Him who was to pay the price for it."

What guesswork is indicated by the above statement as to who would be in heaven at our Lord's first advent, or since for that matter. Our Lord's words in John 3:13 are sufficient to guard against such error—"No man hath ascended up to heaven, but he that came down from heaven, even the Son of man." Not only is it untrue that Eve was in heaven at the time of the birth of Christ, but all who lived prior to our Lord's day could not be invited to the heavenly inheritance, inasmuch as there was no heavenly way opened up until Christ rose from the dead. Eve, along with all mankind, is still in the death condition and will be resurrected to the earthly inheritance during the "times of restitution of all things." (Acts 3:20, 21.)

Question Box.

Question.—(a) Under what Covenant are the saints of the Gospel Age brought into the relationship of sons of God?

It is evident from Romans 12:1, and Psalm 50:5, that it is as individuals that the Lord makes a covenant with His people of this Gospel Age, and from Gal. 3:16, 17 we read—“Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one. And to thy seed, which is Christ.” This shows that Christ was the Seed intended of God (the spiritual part of the Seed) when He made the Covenant with Abraham. Then follows verse 17—“And this I say, that the Covenant, that was confirmed before of God (the Abrahamic Covenant), the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.” This reveals that though the Law Covenant was provided long after the Abrahamic, when it had served its purpose up to our Lord’s first advent, and was no longer recognized of God, then the original Covenant (the Abrahamic) continued to operate. Thus it is very clear that the followers of Christ are developed under the Abrahamic (Sarah) Covenant and not the Law Covenant. As for the New Covenant it is not even mentioned by St. Paul in Galatians, showing that the New Covenant has nothing to do with the Lord’s people of this Gospel Age, but will commence to operate in the Millennial Age.

Also Gal. 4:22-26, 28, 31 is very instructive, showing that the Lord’s people of the Gospel Age were typified by Isaac who was the child of promise—“We brethren, as Isaac was, are the children of promise.” Heb. 6:13-19 explains the matter further.

(b) Have they needed a mediator at any time in being brought to such relationship?

In John 6:44 we have the plain statement—“No man can come to me (Jesus), except the Father which hath sent me draw him; and I will raise him up at the last day.” This clearly shows that God has no mediator operating when He draws some to Jesus. The usual thought with nominal Christians is that Jesus is the one to draw to the Father, but these words of Christ show the opposite to be the truth. God draws those in right heart condition to Jesus, that they may see Him to be their Saviour; on accepting Jesus in heart and mind as their Redeemer, they are justified by God (Rom. 8:33) through faith in the blood of Christ. Then they are invited to present their justified bodies a living sacrifice to God, through the merit of Christ. (Rom. 12:1) This, however, has no reference to a mediator. Rather the Lord’s people have Christ as their Advocate—this is quite different from the office of a mediator.

The meaning of the Advocate is that of consoler, one standing alongside to assist those who are not opposed to God but wish to serve Him faithfully.

The meaning of the mediator is that of a go-between for two opposing parties. So the world will need a mediator in the Kingdom Age when the New Covenant comes into operation, because they will be opposed to God until- such time as they progress to perfection of human life.

Thus it is very clear that the Lord’s people of this Gospel Age need no mediator, but rather they “have an advocate (consoler) with the Father, Jesus Christ the righteous.” (1 John 2:1). The text in Timothy which states “There is one mediator between God and men, the man Christ Jesus,” refers to the general plan of salvation for mankind as a whole, without reference to the High Calling,—“God will have all men to be saved and to come to a knowledge of the truth”—this will be when “all men” of the world will need, will have the mediator to assist them.

So the Lord’s spiritual children are developed under the Abrahamic (Sarah) Covenant. and have no mediator, need no mediator, inasmuch as God approaches them and draws them to Jesus—as many as He sees are worthy of being drawn,—that they may have the opportunity of running for the High Calling of God in Christ Jesus.

Evil.

Keep clear of personalities in conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with persons. Do not needlessly report ill of others. As far as possible, dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives, and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows. But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.—John Hall.

Communion with Our Master.

Oft when alone in prayer I kneel
Before my Father's throne;
I cannot tell Him all I feel,
Nor make my wishes known.

With heart subdued, and head -bowed low,
I lean upon His breast,
And while the tears unbidden flow,
My love for Him confess.

I have no boon to ask of Him,
Save that His will be done,
To make me holy, pure within —
An image of His Son.

But as He smiles and draws me near—
His spirit from above
Floods all my soul with peace so dear,
And fills my heart with love.

Though from my gaze He hides His face,
My soul, from self apart,
Hath found its happy resting place
Close to His loving heart.

—Lizzie C. Ramsdell.

Bible Study Meetings.

Melbourne.—Masonic Hall, 254 Swan Street, Richmond (near Church Street) —Sundays, 3 p.m. and 6 p.m. Geelong, Vic.—
Sons of Temperance Hall, Ryrie Street, Sundays, 3 p.m.

Adelaide.—Builders and Contractors Rooms, 17 Waymouth Street.--Sundays 3 p.m. and 6.15 p.m.

Sydney.-75 Liverpool Street (few doors from George Street)—Sunday, 3 p.m. and 5.15 p.m.

Perth.—The Women's Service Guild, Lesser Hall, Cecil Buildings, Sherwood Court, Sundays, 3.30 p.m. and 6.15 p.m.

Seek to have the Lord God in your hearts and sanctify Him there. He shall make them strong, and carry them through all dangers. —Leighton.

New Price List- of Bible Helps.

In view of the greatly increased cost of all printed matter, the following prices, will apply for publications, thus cancelling all other price lists. These prices are for single copies, post paid.

- “Foregleams of the Golden Age”-2/9.
- “Divine Plan of the Ages,” pocket edition, blue cloth, 2/6. In red cloth, ordinary size, 1/6.
- “Battle of Armageddon”-(4th vol. Scripture Studies) in pocket size, blue cloth, 5/6.
- “Atonement Between God and Man”-(5th vol. Scripture Studies) pocket size, blue cloth, 5/6.
- “The New Creation”-(6th vol. Scripture Studies) pocket size, blue cloth, 5/6.
- “Daniel the Beloved of Jehovah.”-Complete exposition by R. E. Streeter. Well bound in cloth, 493 pages, 4/6. “Revelation of Jesus Christ,” Vol. 1.-Exposition by R. E. Streeter of first half of Revelation ; most helpful and instructive, 570 pages, 4/6.
- Emphatic Diaglott.-New Testament, English and Greek, blue cloth, semi-flexible covers, 16/-.
- “Daily Heavenly Manna”-Vest pocket size, cloth bound, 2/-.
- “Chosen People.”-Helpful explanation of the Jewish hopes in the light of prophecy, 1/3;
- “The Promise of His Presence.”-A helpful explanation of Scripture relating to the Second Advent, 1/2.
- Bible Students’ Hymnal.—462 hymns, words only, blue cloth, 2/3.
- “Plan of God-in Brier-1/- “Tabernacle Shadows”-1/8.
- “The Beauty of Holiness.”-60 pages, 10d. “Some of the Parables”-9d.
- “Parables of the Kingdom”-6d.
- “God and Reason”-5d.
- “Hope Beyond the Grave”-5d.
- “Hell, Death, Spiritism”-5d.
- “Where are the Dead?”-4d.
- “A New Dictator”-4d.
- “The Greatest of These is Love”-4d.
- “Times of Refreshing and Christ’s Return”-4d. “The Offerings for Sin”-4d.
- “The Day of Judgment”-4d.
- “Good News”-4d.

BEREAN BIBLE INSTITUTE

19 Ermington Place, Kew. E.4, Melbourne, Aust.

Correspondence.

Dear Brother—Once again I feel I must write a few lines in appreciation of an article in the “Peoples Paper” of October and November issue. I refer to, “Our Lord’s Great Prophecy.” These articles have so far proved of great enlightenment to me and have provoked some very deep thought in my mind. I think they will eventually lead me to take steps with regard to my former church life that is going to take a lot of courage. Such thoughts have often come to my mind, but in the hurry and bustle of everyday life, I just did not seem to be able to find time for further study. Well, perhaps God has helped me in this direction, though in rather a strange way. I had to undergo an operation about a fortnight ago, and though I have made excellent progress, some time has to be put in bed . . . However, while lying here, I have taken the opportunity of studying out for myself many of the booklets, etc., I have obtained from you from time to time, and the more I read and study them the more convinced I become that they indeed give the true teachings of the Scriptures. I would like to get a more modern translation of the Bible or New Testament. . . . I notice you often refer to Emphatic Diaglott translation in the .”P.P.” Are you able to supply; if so, please let me know the cost.

I would like you to send me two copies of “God and Reason,” one of “Hope Beyond the Grave” and one of “Times of Refreshing and Christ’s Return.” I think the booklet “The Manner of Christ’s Return and Appearing” is certainly one every person seeking an explanation of present world affairs should read, yet it is amazing how many otherwise good Christians look with suspicion on any so-called new ideas of Bible understanding. The fact that so many refuse to alter fixed ideas shows the power of Satan over the human mind. Perhaps we are all afraid of the courage it takes to alter those ideas once they are proved false. One of the hardest things to-day I think is to convince believers in Christ that if they would understand the problems of the present day they must seek to understand Bible prophecy. The great majority are apparently convinced that the world will go on as at present for many years to come. I fear that many will lose their faith in God during the next few years if they go no further than that,

May God help us all to work out these things for ourselves by prayer and study, thus increasing our faith in His care and protection. I am enclosing £1 in payment for above booklets and the four copies I got some time ago of “Manner of Christ’s Return.” Please use the balance towards Radio Fund as I feel sure those Frank and Ernest Talks cannot but do good. With Christian love, Yours sincerely.

(The reprint of the articles on “Our Lord’s Great Prophecy” will be continued to complete the series, and may also be produced in booklet form next year if the call for such is sufficient.—B.B. Institute.)

Berean Bible Institute, Dear Sir—Many thanks for your letter and the copy of “Tabernacle Shadows”; the booklet “Manner of Christ’s Return” and copies of Dialogues and “Peoples Paper”—for all of which I am very grateful.

I cannot just express how much I appreciate the exposition of Biblical facts by the Berean Institute. . . There is so much enlightenment thrown on Scriptural quotations which (to me at any rate) have throughout the years been just a mystery. In conjunction with Bible reading, these various references unearth facts and phases which open up wonderful avenues for the “seeker after truth.”

Whilst I appreciate the fact that without the churches of various denominations we would be at a “dead end” . .

. . yet I do say in all sincerity that there is much that we ought to know yet never hear from the pulpits regarding salvation in its correct setting—restitution, redemption, sacrifice, and God’s plan as a whole through the prophecies The gospel message is, to my mind, robbed of a tremendous lot of its power through a lack of the application and appreciation of sin and the consequences of sin right from the outset away back in Genesis. Many people are exhorted to be saved, but they do not seem to fully grasp what they are to be saved from. They are not taught the basic principles of spiritual laws and natural laws, and the entanglements involved in the breaking or the violating of those laws. Under those conditions one is more or less groping in the dark (as I have been myself, although ‘a member of the Baptist denomination).

One often hears the remark that the churches are lacking in enthusiastic members and it is a literal truth, but I, personally, think that this is because they follow a stereotyped programme as set down by theological courses at the training schools, rather than an individual study of the Scriptures—”Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” The first Psalm also suggests this, and if we could, as a people, concentrate on Bible study, how much better off we would be in these days of “gross darkness which covers the people”?

Enclosed please accept a small donation per postal notes. If you have a spare copy of “Chosen People” and a copy of “Plan of God in Brief,” I should be glad to have them. Would also like to inquire what is the cost of the more comprehensive book “The Divine Plan of the Ages.” With all good wishes, I am, Sir, Yours faithfully.

(It is very clear from the Scriptures that the Lord has “spued out” the Laodicean church—the religious systems existing during

the seventh (present) period in the history of the Gospel church on earth (Rev. 3:14-17)—and “the forms of godliness” explained by St. Paul in 2 Tim. 3:5 do not satisfy the Lord’s true people, who hear His call—”Come out of her (Babylon) My people,” (Rev. 18:4)—and respond, being gathered to Himself prior to “the heavens (church systems) passing away with a great noise.” (2 Pet. 3:10.) These find no “dead end” in leaving the denominations, but rather delight to assemble with other alert Christians, and find liberty, development and progress in grace and knowledge of the Lord as they walk in His steps in spirit and truth.—B.B. Institute.)””

To Frank and Ernest—We are always interested in your Biblical Dialogues each Sunday morning and request that you forward (as advertised over 3GL) last week’s Dialogue and to-day’s, and the booklets “Chosen People” and “Where are the Dead?”

You recently gave talks on the Sin in the Garden of Eden but I’ve forgotten the title; perhaps you’ll know to which I refer and forward same please. Thanking you in anticipation, Yours faithfully.

Dear Frank and Ernest—My wife and I are interested in your broadcasts and would welcome some literature concerning some of your recent Talks. We feel we would like to know more about Bible prophecy in relation to world events to day. I am, Yours faithfully.

Frank and Ernest, Dear Friends—I am forwarding £2 for “Peoples Paper” and the balance will do for broadcasting or whatever you need it for mostly. . . • We listen to the broadcasts every Sunday and think they are splendid and a very good way of spreading good tidings. I am, Yours sincerely.

Dear Brethren—Greetings in the precious Name of Jesus. I have been greatly interested in your Bible Talks of a Sunday morning heard over radio 2KY, so I am writing to ask if you would be good enough to send me copies of the booklets that you have spoken about during your addresses, also some copies of the lectures that have been given during the past few weeks.

Praying that God will bless your work and that the shed Blood of Calvary will wash and cleanse many a sin- burdened soul. I remain, Yours sincerely.

To Frank and Ernest—Having heard you over the air, I was greatly impressed by all I heard respecting the enlightenment of God’s Word, so I am writing for a copy of “The Day of Judgment” you mentioned and would be pleased to send any cost attached. Yours faithfully.

Frank and Ernest, Sirs—I take a keen interest in your Dialogues each Sunday a.m., and would like you to send me some literature, especially the “Book of the Parables” and any others you care to send as they are all interesting. Thanking you in anticipation.

To Frank and Ernest—According to your invitation, I am writing for a copy of your last Sunday’s Talk, and hope to able to tune in for more of your sessions. I found that it was so plainly composed that it did not burden either the speakers or listeners and I am sure it was of good profit, and will have been a real eye-opener to many. Yours faithfully.

P.S.—Please send two or three if you can; others are interested.

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