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To the Law and to the Testimony.

“To the law and to the testimony : if they speak not according to this word, it is because there is no light in them --
Isaiah 8:20.

(Convention)

FROM this verse we gather that it is necessary for us to have a guide for our faith and walk in life, and this faith and walk in life is discussed to a very large extent, in fact all our directions come from God's Word, which is here referred to as being the law and the testimony.

We read in 2 Tim. 3:15 that the Scriptures make us wise unto salvation, and we all need that wisdom unto salvation. We realize that we have inherited the condemnation that has passed upon Adam, and that all have sinned and come short of the glory of God. We are in a very desperate condition so far as life is concerned, and without the Scriptures we would have no hope of a future or a continued existence. But the Bible does hold out hope for us, and it does make us wise unto salvation. Especially is that true as far as the Church is concerned, because our Lord brought life and immortality to light through the Gospel, and we have that very great blessing from our Heavenly Father, and we are exhorted to so run that we may obtain that prize.

But it is not only for the Church that life is discussed or brought to light from God's Word. God has a Plan by which all mankind may have a continued existence on a plane that is acceptable to them, such as they would enjoy having for all eternity. That may sound very strange when we are associated with the conditions that are in the world today, but these conditions will not always continue thus. God's Word surely tells us that sin and unrighteousness and even death itself will pass away, and a reign of righteousness will exist wherein all mankind will love their neighbours as themselves. Would God that that condition did exist today, but in His own wisdom, in His own good time it will surely come to pass.

Now we have before us in the world today very many kinds or colours of religion, based upon God's Word to a greater or less extent, and their adherents claim that what they believe, what they teach, is the law and the testimony. Our purpose is to examine the principles that are laid down in God's Word to guide us in understanding what is Truth. It is necessary for us to have those principles clearly in our minds, that we may understand what God wishes us to know. Although there are so many different religions today, so many sects in Christendom that name the name of Christ, yet in the Kingdom which we all look forward to and pray for when we repeat the Lord's prayer, "Thy kingdom come, Thy will be done on earth as it is done in heaven," there will be but one religion, because God has said He will turn to the people a pure language, that they may all call upon Him with one consent. What a wonderful time that will be, when mankind dwell in harmony, and there will be no burning at the stake as there has been by professedly Christian people in the present age.

From the great Reformation until the present time in particular, there have been numerous efforts made to understand God's Word more perfectly, and as the time has drawn closer to the glorious Day, the Millennial Age, much light has shone upon the sacred page, and we realize that the Day is thus drawing closer, as we are told that it would be just so.

We may ask, which is right and which is wrong, in all the conflicting dogmas and creeds? I call to mind a verse which many of you no doubt know,

“Some read to prove a pre-adopted creed,
Thus understand but little what they read;
And every passage in the Book they bend
To make it suit some all-important end.
So people, I have often thought,
Read to teach the Book, instead of being taught.”

But that is not the attitude we should adopt when we approach God’s Word. In Psa. 25:14 we read that the secret of the Lord is with them that reverence Him, and He will show them His covenant. Thus, it is the reverence of God that is the first requisite for us to approach His Word. When we approach that Word in a humble attitude and seek to understand it, instead of trying to teach the Lord what we think should be right, if we approach the Word to learn of Him, then we will have that attitude that is acceptable in His sight and in which He can show us the way of salvation, the way of life.

When we speak of the Bible, we mean the whole of God’s Word. It is not just a passage here and there that it is necessary for us to take notice of and discard the rest. That only leads to very great confusion, and has been the cause of many arguments, especially with our atheist friends, because they set one passage against another and then say the Bible contradicts itself. But when we take the whole of the Bible, we find that it is one harmonious message from our Creator, and that instead of being so confusing it is helpful to us, and instead of bringing discord, brings us harmony and peace.

There is a principle laid down in God’s Word that we do well to note before we continue with our subject; it is a guide that is given us to guard against interpolations creeping into God’s Word. We know that the Bible we have in the

English language today has been translated from different languages, from the Hebrew and Greek in particular, and sometimes from the Greek to Latin and then to English. But it has been very hard to translate these old manuscripts from one language to another without errors creeping in, but the principle that helps us to guard against such things is that “by the mouth of two or three witnesses every word shall be established.” Jesus, when speaking to the Jews on one occasion, said, “It is also written in your law, that the testimony of two men is true.” (John 8:17).

Thus, if we find in the Bible one passage which apparently teaches one particular thing and is at variance with the remainder of the Bible, then that passage would immediately be classed as doubtful. We might illustrate that point by quoting Rev. 20:5, which reads, “But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.” When we read the preceding verses it all looks very confusing. But, we have found older manuscripts than the ones our translators had for the King James Version, and they show us that the first portion of that fifth verse is an interpolation, and thus the correct translation is harmonious with the remainder of the Bible.

The same thing applies when we look into the doctrine of the Trinity, which is described in 1 John 5:7, 8. There we read “There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.”

We have found by the older manuscripts that that passage, too, has been added, and when it is eliminated from our minds we have the teaching on the Father and the Son and the holy spirit most harmonious in God’s Word. There are other passages, too, that bear out the same thought, and if we find any that are unreasonable and contrary, by themselves, to the remainder of God’s Word, and we apply this principle that two or three witnesses are required, then we will be helped to understand the matter more fully. There is another passage in Job 33:14 which tells us that “God speaketh once, yea, twice,” and if we remember that Scripture too, we will be prepared for those passages which have, probably accidentally crept into Holy Writ.

Now we come to the law and the testimony with those thoughts in mind, and the first thing we should look for in our guide to understand Truth is the character of our God. We refer to it as being “God’s Word,” and if we know what God’s character is, then we know that His Word is always in harmony with His character. There is much of the Bible taken up by a description of the characteristics of God. We will mention just a few; there are many others with which we may be acquainted, but these will be sufficient as a basis. There are four great attributes of character possessed by God—wisdom, justice, love and power—and these four attributes always work in harmony. From the Bible, we learn of the operation of these attributes. But first of all, let us see just what the Bible says about them and about their application to God.

Take the attribute of Justice. In Psalm 89:14 we read, “Justice and judgment are the habitation (basis) of thy throne; mercy and truth shall go before thy face.” Now that is a very comprehensive statement, and if we realise particularly that God would not do anyone or anything an injustice in any shape or form, it helps us to realise that the Lord our God is a just God. Then in Deut. 32:4, “He is the Rock, His work is perfect; for all His ways are judgment: a God of truth and without iniquity, just and right is He.” There are many other Scriptures which describe the justice of God.

Now let us think of Wisdom as being one of His attributes. In Prov. 3:19, 20, we are told “The Lord by wisdom hath founded the earth; by understanding hath He established the heavens. By His knowledge the depths are broken up, and the clouds drop down the dew.” When we consider the wonderful works of creation, just as David said, when we “consider the heavens, the work of Thine hands,” we are filled with admiration and adoration for a God who displayed such great wisdom in the provision not only for the wants of mankind, and the needs of all His earthly creatures, but for the glories of the heavens, the extensity of those bodies in the universe which we do see, as stars; and we are assured that there are millions of these working in harmony and retaining their orbits. God shows a wisdom in the work of His hands in that way. We marvel at the provision God has made for mankind in the mineral kingdom, and also in the animal and vegetable kingdoms, with which we come in contact day by day. These things become everyday matters to us, yet if we think over them and the intricate care that God has taken in providing these things, it helps us to realize that He is a very wise God. Job tells us, too, that He is mighty in strength and in wisdom, and in Rom. 11:33 we read, “How unsearchable are His judgments, and His ways past finding out.” Indeed, they are past finding out, without the revelation of His Word.

Now we will pass along to the attribute of Love. In John’s Gospel we read that “God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.” That displays a love which is far greater than that with which we come in contact in the world today. It shows a love for one’s enemies, just as John tells us in his epistle, “Herein is love, not that we loved God, but that He first loved us, and while we were yet sinners Christ died for us,” and so provided a way of escape from condemnation that is upon the human race. So it is that “God commendeth His love to us,” and He wants us all to emulate Him in that way as well as in the way of His justice, to be just and right in our dealings with those with whom we come in contact.

There is another attribute we wish to mention, Power. We read in Psa. 62:11, “God hath spoken once; twice have I heard this; that power belongeth unto God.” And in Gen. 17:1 He is spoken of as the Almighty God. Thus we find that the God we worship, and His character as shown to us in the Bible, is wonderful, and His Word is in harmony with that character.

But is that so? We might refer to that character as being four gates of gold. They would be the gates or the entrances through which any doctrine which is reputed to be based on God’s Word may come to our minds. Does it pass those four gates of gold, those four attributes of God so often mentioned in His Word. There is one doctrine which will not, although many of us believed it in days gone by, and that is eternal torment. We will put this test upon that doctrine. Will it pass those four gates of gold? Could He torment mankind, those who are wicked, day and night for ever? There is no doubt in our minds that God could do that if He chose to do so. He has the power. Therefore that doctrine of eternal torment could pass that gate of gold. But would it pass the one of Justice? We answer, No, because “the wages of sin is death,” not life in torment. It would be impossible for God to deny Himself and to give a penalty that He has not pronounced. When He said, “In the day thou eatest thereof thou shalt surely die,” He just meant what He said, and did not mean they would spend an eternity in torment in the Bible hell. So we find that doctrine fails at that test. But we will apply the other tests, of God’s Wisdom and His Love. No one would say, surely, that it would be an act of love towards anyone, because they had transgressed God’s law—because Adam had eaten an apple—that they would spend an eternity in torment. It does not pass that gate of gold. Neither would it pass the test of God’s Wisdom, because no good could come of such a thing.

But there are other things to which we could apply that test, and we know that if they do not harmonise with God’s character then they are not of Him. We find that the whole of God’s Word is in harmony with this glorious character. Take the doctrine of the Trinity. Would that pass those four gates of gold? We find, No. It might pass two or three but we will mention one it does not pass, and that is Justice. Justice required a life for a life, a corresponding price, and our Lord came to be a Redeemer for mankind, and to give His life a ransom for all, as we read in 1 Cor. 15:22, “As in Adam all die, even so in Christ shall all be made alive.” The doctrine of the Trinity would be impossible, for Christ could not have given a corresponding price as man’s redeemer if He were equal with God.

When we come to consider the doctrine of the Ransom, that wonderful way in which God has shown us the plan of salvation, we find that everything associated with that is in harmony with this glorious character of God. In His wisdom He saw how he could use the wrath of man to praise Him, and He could use this reign of sin and death at the present time to bring many sons to glory. In all His works throughout the reign of sin and death He is not letting the time slip by, but in His wisdom is using that time for the accomplishment of His purposes in the deliverance of all mankind.

Then there is Justice. We have mentioned a little on that point once before, that it was necessary for a life to be given for a life, and thus God opened a way whereby a New Creation could be established, and our Lord became the first-fruits unto God of His creatures in that way, and the Church are invited to follow in the steps of the Master and become co-labourers together with God and with the Lord Jesus in the glorious Kingdom which He has promised. The Love that is shown in the ransom transcends anything that we have seen. We read in the Scriptures that a woman may forget

her sucking child, yet will not. God forget us. His love is one that would even bring his enemies from the grave and give them a full knowledge and opportunity, that they may obtain life, and be in harmony with their Creator.

Now with these thoughts in mind here is a verse of a hymn that is very precious to me and I think to all of us- -Who trust in that Word has the sweet hope of life,

And end of confusion and error and strife,
His grace He imparts to the truth-seeking soul
Who humbly submits to His righteous control.
On that sacred page, oh what glory now shines
As God's holy spirit illumines its lines,
Displaying His plan, in which all may rejoice,
And praise Him forever with heart and with voice."

It also brings to mind the words of the Psalmist, "How sweet are thy words to my taste, yea, sweeter than honey in my mouth." When we realise what a wonderful character God has, as shown to us in the law and the testimony, His Word, we all feel like joining in that glorious chorus mentioned in the fifth chapter of Revelation, "And I beheld, and I heard the voice of, many angels around about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature . . . heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

Bible Study Meetings.

Assemblies for undenominational Bible Study are to be found in the various States, and all earnest truth seekers will be very welcome.

Please note the times and meeting places in current issues of "People's Papers" as changes are sometimes necessary. Melbourne.—Masonic Hall, 254 Swan Street, Richmond (near Church Street)—Sundays, 3 p.m. and 6 p.m. Wednesdays, 19 Ermington Place. Kew, E.4.-7.45 p.m.

Adelaide.—Druids Hall, Flinders Street—Sunday, 3 p.m. and 6.30 p.m.

Perth.—Druid's Chambers, 459 Hay Street—Sunday, 3.30 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.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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The Lord's Call to His People.

WHILE the joint statement from the Crimea Conference, published about the middle of February, to the effect that—"It is our inflexible purpose to destroy German militarism and Nazism, and to ensure that Germany will never again be able to disturb the peace of the world," was expected from the leaders of Britain, United States and Russia, a rather surprising outcome of this Conference of the "Big Three" was revealed early last month with the declarations of war against Germany on the part of Turkey, Egypt, Syria and Finland.

Such is the state of world politics 'today that we find the leaders of the great powers setting a time limit on smaller countries, requiring them to enter the war by 1st March in support of the Allied cause, to enable these countries to be represented at the forthcoming San Francisco Conference to be held towards the close of this month.

If ever there was necessity for Egypt to enter the war it was surely when the invader was within her country; likewise, Turkey was menaced in previous years, but not today, yet the fear of being left out of a political Conference is sufficient to induce these and other countries to declare war. With such requirements enforced by the great powers the prospect for some satisfactory outcome of the San Francisco Conference, even of temporary duration, does not seem bright. Indeed, the press reports of the preliminary arrangements for this world Conference reveals much of disharmony between the nations concerned. For instance, it was reported that France had registered a protest at not being selected as one of the sponsoring powers, to which Russia retorted that she would stand "no more bickerings from France." Poland's position is but one other cause of difficulty prior to this Conference.

But what say the Scriptures respecting man's best efforts to arrange a new order of things, with peace and happiness for the world, following the most destructive war of all history, a war which still continues with increasing severity for Germany and Japan? God's Word leaves not the slightest doubt on this matter, and to be forewarned is to be forearmed, that is, if the Bible's message can be accepted and acted upon. In 1 Thes. 5:2, 3, St. Paul, the greatest expounder of truth the world has known (apart from Jesus Christ), declares, "The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

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"The day of the Lord" here mentioned by the Apostle is elsewhere described in the Scriptures as "the day of wrath," and "the day of Jehovah" and refers to a comparatively short period of time at the close of "this present evil world" (age), and is not to be confused with the thousand years of Christ's Kingdom mentioned by our Lord as "my day" in John 8:56.

St. Peter uses the same expression in confirmation of St. Paul and adds some details when he states—"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." (2 Pet. 3:10.) A point of special note in this statement of Peter's is the fact that not only "the earth and the works therein" (social, political and financial elements) are to be destroyed, but also "the heavens shall pass away with a great noise."

These "heavens" can be none other than the religious systems, Roman and Greek Catholic and Protestant etc., which comprise Christendom.

This is a hard saying for many adherents to the various churches. How often we hear it expressed that other churches may come under the heading of Babylon, but surely not my church. However, the Lord made no mistake when He declared that the Laodicean church, the seventh and last church on earth prior to the setting up of His Kingdom, being a combination of all systems of Christendom, would be judged "neither cold nor hot." "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth," are our Lord's own words—Rev. 3:14-16.

Surely no sincere Christians would knowingly allow themselves to be cast off from the Lord by adherence to any of these lukewarm churches of the present Laodicean period of church history! No, the Lord has made provision that this should not be so; the earnest Christians will no doubt hear His voice, through His Word, calling—"Come out of her, (Babylon) my people, (the call is to His people only) that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." (Rev. 18:4, 5.)

It may be asked, What are the sins of Babylon, these church systems of the Laodicean period, which have so displeased the Lord as to cause Him to cast them off forever? One of • the greatest sins has been the general acceptance throughout Christendom of the God-dishonoring doctrine of the immortality of the soul; in other words, the acceptance of Satan's lie—"Ye shall not surely die." So destructive is this erroneous teaching that it cancels all necessity for the sacrifice of Christ, for if there be life in death, Christ's sacrifice to redeem mankind from death and give them life in the

resurrection day was wholly superfluous. Other erroneous teachings such as the Trinity, Eternal Torment, Purgatory, etc., coupled with worldly affiliation on the part of church leaders and followers as a whole make up these sins which have "reached unto heaven." Where are the church leaders today who are not associated with the world in politics, war activities, etc., as well as adhering to and preaching the errors of the systems they represent. If there are any, the call is clear and distinct—"Come out of her (Babylon) my people." Where are the church adherents who are ready to examine their Bibles and accept its truth rather than the man-made creeds handed down from the Dark Ages? To all such, the Lord's requirement is also—"Come out of her, My people"—if you be My people. What benefit can there be by continued association with systems already spued out?

Someone may say, but my friends belong to the church where I attend, and we have really helpful times together.

If association with friends who condone the errors and worldliness of church systems is preferred before the Lord's truth and favor, then such a one is demonstrating that he or she is not of the class "My people," and by remaining in Babylon shall receive of Babylon's plagues as necessary lessons prior to the setting up of the Kingdom on earth. And of course, such a one would also indicate that he has no desire for the heavenly hope, now offered to those who will follow the Lord faithfully, even unto death. "He that loveth father or mother more than Me, is not worthy of Me: and he that loveth son or daughter more than Me, is not worthy of Me. And he that taketh not his cross, and followeth after Me, is not worthy of Me."

The San Francisco Conference will, end similarly to many Conferences before and after the establishment of the past League of Nations; that is, without bringing lasting benefits to mankind. The League of Nations was a noble effort on man's part to keep the peace of the world; however, God has in store a much better "League of Nations" which will be Christ's Kingdom. But first of all mankind, great and small, must be humbled to the dust, so that never again shall they forget their Lord. In the remaining period prior to the complete overthrow of present-day systems, religious, social, political and financial, the Lord is finding the last members of His people, those who, by responding to His call to leave all connections with Babylon, demonstrate that they never were in heart harmony with the sins (erroneous teachings and worldliness) which have reached unto heaven. "Come out of her, My people."

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God's Rainbow Covenant.

FOLLOWING the flood it was natural that Noah and his family might dread another Deluge, not clearly understanding the origin of that great advent which had overwhelmed the world. Very appropriately God called their attention to the rainbow, when He assured them that never again would the whole earth be overwhelmed in water.

We can see the philosophy of this, whereas Noah and his family merely had the matter by faith, not discerning the philosophy. We can see that when the last of earth's "rings" had come down there could not be another deluge, because there were no waters above the firmament to be precipitated. Since the Flood, we merely have the moderate supply of moisture, in the form of clouds in our firmament, and none in the form of a great envelope beyond the firmament.

Now we may see how it was that Noah had never seen a rainbow; because prior to the Flood, when the sun shone through the watery envelope as merely a great ball of fire, its rays did not strike directly through, and hence no rainbow was possible. But since the watery envelope broke, the fine vapors in the direct line of the sun's rays cause, naturally, the rainbow effect. And, as God declares, so long as there is a rainbow, there can never be a flood. God's words and ways are not less reasonable when we come to see their • grand philosophy. On the contrary, the more we understand the Divine methods and operations the more we appreciate their wisdom.

The Tower Of Babel.

Generations afterward, when the family of Noah had multiplied, the meaning of the rainbow as a covenant between God and man — the guarantee against another deluge—was forgotten. The worldly-wise if that time were foolish enough to undertake the building of a great tower, to whose top they could go in the event of another deluge. Since they had neglected the Lord's message and disregarded His promise, He let them alone to make manifest their own folly in labor and sweat of face, which could prove of no avail.

Finally, however, when they were measurably wearied with their herculean task, and when they had, to some extent at least, learned a valuable lesson, the Lord confounded their language so that they could not understand each other, nor co-operate with each other in any such vast enterprise. Separated in tongue and in interest, they scattered. Their interests became diverse, and gradually manners and customs and color of skin, during the centuries, became more and more dissimilar. Thus the various races with their peculiarities of temperament and language had their start.

St. Paul tells us all this was a premeditated plan on God's part, as being to the best interests of humanity and most favorable for the outworking of the Divine purposes. He says, God "hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, that they should seek the Lord, if haply they might feel after Him and find Him."—Acts 17:26, 27.

How one part of God's Word sheds light upon another! Thus we are enabled to see how Divine Wisdom has had a supervision of the ultimate interests of humanity. Even though God has allowed man in his ignorance to become the servant of Satan, He still has protected him in a measure, and shaped his affairs for his ultimate good. That good, as we realise, is to be fully attained by the world in general at the Second Coming of Jesus and the establishment then of His Messianic Kingdom, which will bind Satan and scatter the power of darkness and sin. It will shine forth as the Sun of Righteousness, to heal and bless and uplift the willing and obedient of mankind.

But the matter of separating the human family into different nationalities has been specially useful during the dark time preceding Messiah's Second Coming. More or less the nations have been occupied in watching each other and guarding themselves against each other. The barrier of language for centuries served to keep apart peoples living in close proximity, to hinder the running to and fro which has been going on, particularly within the last seventy years, since steam power became effective for transportation.

The commingling of all nations within the last sixty years is breaking down the national barriers wonderfully. It is fulfilling the word of prophecy, "My determination is to gather the nations, that I may assemble the kingdoms." (Zephaniah 3:8.) The world of mankind is being brought into close touch, barriers of language are breaking down; and the breaking down of these barriers is favorable to human co-operation, either for good or for evil. Since mankind are sinners by nature, their co-operation is most likely to be along selfish lines, and therefore most likely to be evil. How this is manifest in the present world-war.

We find today that rich corporations have built together a great tower of Babel for their protection against every kind of calamity which would come upon their riches. The laboring classes are doing likewise. The mechanics are building up a great Tower of Babel of Unionism, which they trust will deliver them from all adversity and in which they hope to be

safe forever. Had it not been for the dispersion and for the language-barriers, no doubt these worldwide organizations of Capital and Labor would have developed long ago and the final great catastrophe or conflict between these great giants would have come so much the sooner, precipitating all its terrible anguish and disaster on humanity—"a time of trouble, such as never was since there was a nation."—Daniel 12:1.

Fire, The Next Calamity.

St. Peter divides the history of mankind into three great epochs, called "worlds" in our common version Bible, but more properly designated three great Epochs. The first Epoch of earth's experience ended with the Flood, and then the present Epoch began, styled by St. Paul "this present evil world," or Epoch, because during this time evil holds preponderance of power amongst men, even though they do their best.

The first Epoch, or order of things, was overwhelmed and brought to an end by a deluge of water; and St. Peter tells us that the present "world," or order of things, is to be brought to a conclusion by a deluge of "fire." But following the fire, there will be a new "world" or new Epoch, or order of things, much better than anything yet experienced by mankind. "The world to come whereof we speak" will be an Epoch of righteousness, because it will be under the direct rule and supervision of Messiah's Kingdom."—2 Peter 3:10-13.

At first many Bible students were inclined to understand St. Peter's words to signify that the fire which will terminate the present order of things and usher in the New Age would be a literal fire, which would consume the physical earth and the heavens. However, closer study reveals the fact that the fire is of symbolic kind, which will merely consume present institutions — everything of the present time that is contrary to the Divine will—everything that is unjust, inequitable.

The "elements" which "will melt with fervent heat" will be the capitalistic and labor elements, and the strife between these, the friction, is already great. A little more and it will burst into a flame, as St. Peter prophesied. The "heavens" that will be involved will not be the Heavens of God's residence, but the ecclesiastical heavens — the church institutions. These will become involved in the strife between Capital and Labor, and they also will perish in that trouble time. But, thank God! the New Dispensation will, in the midst of the trouble, intervene; and it will prove to be as prophesied: "The desire of all nations." —Haggai 2:7.

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As Noah and his family were the only ones spared from the physical wreck of the old order of things before the Flood, so St. Peter intimates that Christ Jesus is the Ark of Safety now for all who will be saved out of the present order of things. Christ's faithful followers of all denominations and nations will become, with Him, the Royal Priesthood of the future—the "new heavens"—the spiritual ruling power of the New Dispensation, or Messiah's Kingdom. Under their supervision, speedily a "new earth"—a new social order—will be inaugurated, in which selfishness will be wholly eliminated, and in which righteousness will prevail. Of this new order of things we read: "We look for a new heavens and a new earth, wherein dwelleth righteousness."—2 Peter 3:13.

Although, doubtless, many human lives will be lost in that greatest trouble the world has ever known, with which this age will end, nevertheless the great mass of humanity will still remain. But all their ingenious arrangements of the present time, social, financial and ecclesiastical, will have perished, and everything will have been put upon a new basis by the Great Messiah.

The Lord, in the prophecy of Zephaniah, describes the time of trouble that is coming, as a fire to consume; and then tells us that following the fiery baptism of trouble, He will send to mankind "a pure Message, that they may all call upon the name of the Lord to serve Him with one consent." (Zephaniah 3:9.) This teaches that mankind will not be wholly destroyed by the fiery trouble of that Day, but it teaches that the confusion of doctrines given forth in the name of the Lord will all terminate with this present Age. The Message of Divine grace and Truth which will be promulgated in the future will be pure, and the blessing to all who will receive it will be great.

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SUBJECTS FOR APRIL

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Send for Advertising Circular and Information about this work

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

Correspondence.

Victoria.

Dear Brother—Just a few lines again today ; I received yours yesterday and pleased to note its contents. . . Yesterday I was out again with the cards and had one or two happy experiences. While passing along a street I handed a card to a lady working in the garden and was almost on to the next place when she called me back to say they had been listening to Frank and Ernest for a long time and enjoyed the Talks very much. They are Church of Christ people and she said that she knew several of the Congregation who listened also, particularly one other man she knew whom she had asked if he listened to Frank and Ernest and he said, “Yes, always, they’re real good.” We had quite a conversation and I gave her what I had at the time—a couple of Dialogues in print and a “Golden Future.” She said they would certainly read them. . .

Later in another street I went down one side and on returning back the other side another lady hailed me from the doorway. She too had been listening for some time and evidently getting something from them. . . Later again I met two ladies to whom I offered cards ; they accepted them and looked them over and one said, “I would like very much to hear this, but I have no wireless”—whereupon I did the next best by offering her a couple of the printed Dialogues.

. . . Another man whom I met in the street gave the card the once over and said, “Yes, I’ve heard this, very good too,” and then passed on. Several -other persons in the street also accepted the cards appreciatively and it was the most encouraging afternoon I have spent. . . I would like another 300 or 400 of the Radio cards if you have a good supply. .

. Warm Christian love; Your Brother in Christ, by grace.

(Good supplies of Radio cards, printed Dialogues and papers are available to all who can use them to advantage.—
B.B. Institute.)

To Frank and Ernest—I have been listening to your session for a few Sundays now, and would be pleased if you will send papers and addresses for a few Sundays back, or I would like if possible back to when you spoke of the second coming of Christ.

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Will you also please send them to Mr. . Thanking you for your most interesting Talks, and the help your sessions are to me in knowing my Bible. Yours sincerely.

Frank and Ernest, Dear Sirs—Enclosed please find postal note for ‘3/- towards “Paper.” Could I please have a cony of the booklet, and Talks over the air from February. I want to thank you very much for the literature you have sent me in the past. Would you please send them to me monthly—those Talks and booklet. I always listen to your broadcast over 3B0 and find them very helpful. Keep the good work going. I remain, Yours truly.

South Australia.

Berean Bible Institute, Frank and Ernest, Dear Christian Friends—I am in receipt of “P.P.”, also Dialogues enclosed, for which I thank you. I would like to renew my subscription for the “P.P.” ; enclosing 10/- to cover same and as usual, please put balance towards general funds.

Some time ago I was called away owing to sickness in the family, hence my silence, but nevertheless, my interest in your good efforts has not waned ; in fact, I haven’t missed one Sunday morning of your radio Dialogues, and look forward with keen expectation of hearing something worthwhile in the realm of spiritual values.

In closing, we pray the Lord to continue to bless the efforts of Frank and Ernest, and all Christian brethren associated with the Berean Bible Institute. Best wishes for 1945. Yours sincerely.

Frank and Ernest, Dear Friends—I am writing these few lines to kindly ask you for a copy of today’s Talk over the air, and also for the previous Sunday.

I sincerely wish to thank you for your Talks ; I would never miss listening in, as they are a great help for me to understand the Bible.

May God bless you for the good work you are doing. Thanking you in’ anticipation. I am, Yours sincerely.

Berean Bible Institute, Dear Sirs—Thank you for sending the Dialogues and “Peoples Paper” along when sending some months ago for’ one of the Sunday morning Talks which I enjoy each Sunday, but I am sorry to say I am able to read or write only one hour daily by Dr.’s order. Enclosing 3/-for the “Peoples Paper” ; you may send the “Paper” to some one whom you think would like it. Yours truly.

N. S. Wales.

Dear Brother—Am sending along our Good Hopes—£ 2/4/0 from the family, also 6/- from Mrs. _____ for the Radio Fund.

The session came over good and clear this morning; it is a real pleasure to listen to the truth going forth in this manner each week, and we constantly pray that the witness may do some good in awakening those earnest souls who are still in bondage to Babylon. The announcements both before and after the Talk seem good to me, as also is the Theme. The words—”O Come let us adore Him—Christ the Lord” strike a responsive chord in my heart. When we know the truth and have been sanctified by it ‘we cannot help joining in the chorus, “Blessing, and honor, and glory be unto Him that sitteth upon the throne and to. the Lamb for ever.” \ I regret that I cannot do more to spread the truth that makes us free indeed.

With Christian love; Yours in the Lord.

Dear Christian Friend—I have read the valuable book “Fore-gleams of the Golden Age” and now I will go over it again in closer study. In it .I have found great joy ; it has solved much that I desired, in fact a thought I got over thirty years ago. When a lad I talked the Scriptures with my mate in Scotland—what we would be when death had come. I would go to church but never got the proof of what was said; something said, “I can’t take that.” The belief that we would be like our first parents was always in my mind; now I have found what I was looking for, I am indebted for the book and to you, but this I believe ‘tis the slow but sure way that my Saviour opened the truth to me.

Would you please send a book on baptism. I heard Arch-Deacon talk on the wireless about it ; it was interesting

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but he gave no Scriptural, reference for his talk, no foundation, it seemed just man-made. I will forward the price if you will please give same with book. With best wishes ; Yours faithfully.

(The resurrection to human life, like our first parents, is for mankind in general, but the sure hope of the faithful follower of Christ, is to the heavenly, spiritual life, like unto Christ since His resurrection. Literature on these two salvations is available free to all.—B.B. Institute.)

Tasmania.

Berean Bible Institute, Dear Sirs—Have you any back issues of January and May, 1-943, “Peoples Papers”? If so, please send them to me and price of same, and I will send the amount.

This morning I found a copy in some rubbish, etc., left behind by some men who were repairing a bridge here. We often listen to Frank and Ernest and much enjoy these sessions, and was very interested in the “Many Mansions” in the “Peoples Paper” I found today. Yours faithfully.