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Love as Brethren; Be Sympathetic; Be Courteous.

Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and showeth favour to the humble. Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time.”-1 Peter 3:8; 5:5-6.

THE Apostle has been addressing the elders of the church, exhorting them to give attention to the feeding of the Lord’s flock, and pointing out what should be the constraining influence to such a service. That they may feel his sympathy with them he points out that he also is an elder, and then warns them against a tendency, natural to all fallen humanity in any place of influence, to misconstrue their position, and to think of themselves as lords of God’s heritage rather than as servants of the flock.

In our day, the natural tendency in this direction is greatly accentuated by the long established custom of all denominations of Christians to regard the ministers or servants of the church as of a different class from the others of the flock—a class vested with authority from God, and not amenable to the same regulations which govern all the members of the body. But how great a mistake this is! The Apostle distinctly points out that a servant is not a ruler, that a servant has no authority. Indeed, so far as the true church is concerned, the only authority in it is the Lord; the Head of the church, and His word; and the word of those whom He specially chose to be His mouthpiece, the Apostles.

Where these speak, all of the body of Christ are to give attention to hear. Where these are silent, no one has authority to speak. And while an elder should be chosen to the position of serving and feeding the flock because of special aptness to, teach (to point out the instructions of our Lord and the apostles upon any subject), and while such an elder should, therefore, ‘in this way be specially helpful to the body of Christ in drawing the attention of all to the inspired authority of the Word, nevertheless any member of the body of Christ has the same privilege—not of exercising authority, but of calling the attention of his fellows to the Word of authority. The Apostle exhorts the elders that so far from in any manner or degree exercising a lordly or authoritative position in the church, they should rather be “ensamples to the flock.” They should be examples in the matter of meekness, in the matter of patience, in the matter of brotherly-kindness, in the matter of courtesy, so that the more any of the brethren would, copy these elders the more would the spirit of the Lord prevail in the flock, and the fruits and graces of the spirit be manifested. On the contrary, we know that if the elder or leader of the little company of the Lord’s people be self-assertive, dogmatic, imperious in manner, tone or look, the effect upon the company under his influence is to produce bickerings, rivalries, ambitions, strifes as to who is greatest, etc.

Responsibilities of Elders.

Manifestly, whoever occupies the position of an elder amongst the Lord's people, however small the group may be, occupies a position fraught with responsibilities to the Lord and to the flock, as well as with besetments to himself. Great care should therefore be exercised by every company of the Lord's people, to so far as possible select for the position of leaders or elders in the church such persons as would not be likely to be injured by the privilege of service—such as occupying this post would indeed be en-samples of the flock in humility and in all of the graces of the Lord's spirit. It would seem to be with reference to the special trial of such as occupy this position of service in the church that the Apostle speaks, saying, "Be not many of you teachers, brethren, knowing that we (occupying such a position) shall receive the severer testing." Jas. 3:1.

It may not be amiss that here we notice the fact that although the word "Elder" has the significance of "older," yet amongst the Lord's brethren it is not merely years of natural life that is to be taken into consideration; in the Lord's family we sometimes see "babes" with gray hairs. Nor can we even count eldership according to the number of years that have elapsed since the begetting of the spirit, for some grow rapidly and mature quickly; others who receive the truth permit the "thorns" of cares of this life and the deceitfulness of riches to choke the word, and hence never get beyond the position of "babes,"—never bring forth the ripe fruits of the spirit.

Knowledge Alone, Insufficient for Eldership.

Nor can we reckon this matter of eldership merely according to the degree of knowledge of the Divine Plan attained; for, as the Apostle assures us, it is possible for some to have much knowledge and yet be but "tinkling cymbals" according to the Lord's standpoint of estimation. While therefore an elder, in order to be "apt to teach," must have attained to some considerable degree of knowledge of the divine plan, nevertheless the real evidence of his fitness for the service of an elder must not be determined by his knowledge merely, but additionally must be determined by his growth in grace. So, then, such of the brethren in any place as possess clear knowledge of the divine plan and are "apt to teach," and who additionally give unmistakable evidence that they have grown in grace and are bearing in daily life the fruits of the spirit of the Lord, in considerable measure of maturity, may be considered qualified to be elders;—and such, may properly be chosen to the eldership by their brethren, regardless of their age according to the flesh.

According to the flesh Peter and several others of the Apostles of the Lord were His elders, but according to the spirit our Lord is the Elder Brother of all accepted to the family of God. According to the flesh both Timothy and Titus were young men—young in years—so that the Apostle needed to write to one of them, "Let no man despise thy youth." (The meaning here may be, "Be so discreet that no one will have cause to do so.") And yet these young men the Apostle recognised as elders in the church, who, because of their spiritual development and knowledge of the divine plan, and aptness to teach, were well qualified to feed the flock of God and to be overseers in it—but not lords, not rulers, not masters, and not vested with any authority—merely privileged to call to the attention of the flock the voice of the great Shepherd and His twelve chosen assistants, and to lead them to the green pastures and still waters of divine truth.

Humility Essential for Elders, and for All.

It was after specially enjoining modesty and humility upon the ones most advanced and most capable of the flock that the Apostle, in the language of our text, urges that each one of the Lord's sheep so far from seeking to be a leader in the sense of a ruler or lord or master, should seek to be subject one to another—to hear gladly from the humblest of the flock, and to be willing to yield his own preference, so far as his

judgment and conscience would permit. A church operating under this spirit would not be likely to be rent with contention, for each would be so anxious for the interests of the cause and so willing to condescend to the wishes of others, that even the will of the majority would not be considered satisfactory, but rather all would seek, if possible, to reach such a modified conclusion as would meet with nearly or quite unanimous approval.

The Apostle most distinctly points out that the quality essential to such proper conduct on the part of the elders and on the part of all, is humility. How beautiful is his exhortation, "Be clothed with humility." The thought would seem to be that outside of every other adornment of character, and covering all others, should be this robe of humbleness, the opposite disposition to pride.

By way of clinching his argument, the Apostle reminds us of the principle upon which the Lord deals with His flock and with all—that He disapproves of pride, and that all who are actuated by pride may be sure that the Lord, so far from receiving them, fellowshiping them, leading them, blessing them, will resist them, push them from Him. The natural inference is that thus resisted of the Lord, the tendency of such as come under the influence of a spirit of pride and ambition will be not toward the truth nor toward any of the fruits and graces of the spirit, but further and further away from these. "The Lord resisteth the proud, but supplies His favour to the humble." Come, then, dear brethren, says the Apostle, let us cultivate this humility which the Lord so loves and appreciates and promises to reward. Let us humble ourselves under the mighty hand of God, that He may exalt us in, due time.

The Lord's mighty hand has not yet been stretched out to take hold of mankind in general and its affairs, to bring order out of confusion; but it is stretched out over His church, His flock. He has called us to be His "sheep," and we have responded and have put ourselves under His care, under His powerful hand for guidance, for direction, etc., that He may ultimately make us "meet for the inheritance of the saints in light," "joint-heirs with Jesus Christ our Lord, if so be that we suffer with Him, that we may be also glorified together."

Seeing that we are under this mighty hand of God, and that, too, by our own volition, how shall we act? Shall we yield ourselves to His will, and permit Him to "work in us both to will and to do His good pleasure" and our ultimate exaltation, or shall we resist the Lord's power, resist His Word of instruction, resist the example set us in the meek and lowly Lamb of God, and seek to exalt ourselves and to be somebodies, either in the world or in the church? Nay, let us remember that it would be folly to attempt to work against the divine arrangement; we might indeed to some extent seemingly succeed, and bring upon ourselves, and perhaps upon others also, more or less of separation from God through such resisting, on account of a wrong spirit; but in the end we should utterly fail of God's favours, both as respects the fellowship of the spirit now, and the fellowship of glory by and by, for these He assures us will be bestowed upon the humble. Every proper incentive and inducement speaks to us, saying,—Humble yourself: become more like a little child, forgetful of self, devoid of selfish ambition: be actuated merely by a desire to serve the Lord, to serve His flock, and to serve His cause, the truth; forget self entirely.

Perhaps, as a result, the Lord may increase our opportunities and responsibilities in service in the present life, and perhaps He may not; but no matter for this. It is not for the present life that we are seeking and striving, but for the glory, honour and immortality which the Lord has promised to them that love Him—that love Him so much that they hearken to His Word and seek to develop those elements of character which are pleasing in His sight, seeking to become more and more copies of God's dear Son.

"Casting ALL Your Care upon Him."

The Apostle adds, "Casting all your care upon Him." All true saints of God are care-full. They have an interest in the Lord's work; they have a care in respect of it. They cannot be indifferent to the interests of

Zion. Although their hearts and affections and cares have been lifted from a sectarian channel, it's only that they should be placed upon true people of spiritual Zion, whose names are written in heaven. Of course, therefore, every elder in the church must feel such a care, especially for the flock in connection with which he has been appointed to service, "to feed the flock of Christ:" not to shear them, not to lighten them, not to club them, not to exercise authority and lordship over them, but to feed them,

This care, affecting the chosen elders (and all the elders or advanced ones in the church), although it is a right sentiment in itself, might easily be so perverted as to be dangerous. The elders, either individually or collectively, might become so nervously careful of the flock as to destroy their own peace and joy in the holy spirit; and it might also lead them to take various improper steps, as in their own over-zealous judgment are considered necessary for the welfare of the flock. Many in times past have been led, under the influence of such a care, to in various ways take away the liberties of the flock in this or that or another matter: fearful that these liberties would be injurious to the cause. We see such a spirit of carefulness and over-solicitude marked prominently in the past by the various creeds and regulations and restraints put upon the Lord's flock, contrary to the Scriptures and the liberty wherewith Christ makes free His people. The motive undoubtedly was in some respects a good one; the difficulty was that some Elders, some advanced sheep, caring for the interests of the flock, forgot that they were only its servants, and that they were not authorised to make any laws or restraints whatsoever for the flock. They forgot that the Lord Himself is the Good Shepherd of His flock still, that He has not given over His care of it, nor His authority to anyone, to permit such to exercise lordship or to make laws of any kind for it, He having made all the laws and regulations necessary, and desiring that His sheep shall be free, with the liberty wherewith He made them free, in the fullest sense of the word.

The remedy for all such unauthorised over-carefulness for the interests of Zion is pointed out by the Apostle, saying: "Casting all your care upon Him (the Shepherd of the flock), for He careth for you (all)." Each sheep is to remember that the Shepherd's mighty hand (mighty power) is still in the midst of His people, and that because of His care we do not need to overburden ourselves with care, nor to feel that we must make changes in His plans and arrangements to meet what we might fancy to be new exigencies in the case. All such over carefulness leads to fear, and fear indicates a lack of faith, a lack of confidence in the Shepherd; and is generally used by the great Adversary as one of his most powerful levers to lead the Lord's people into a wrong course.

Let us all, then (all of the advanced or elder class), have a care for the flock; yea, a deep solicitude; but let us cast the weight of this care upon the Lord, and let our faith trust Him that He Who has been working out so grand and glorious a plan as His Word reveals, to us now, "the Plan of the Ages," has made full provision for every feature, every circumstance, every condition; and let us thus be ready to co-operate with Him in harmony with His Word, but not to run where we are not sent, nor in any manner to take our Lord's place, nor attempt to do His work. But only the humble-minded are likely to receive any lasting blessing, present, or future, at the hands of our Lord; for He resisteth the proud and showeth favour to the humble.

Just Lie Still

So nearly Home! Beloved—bear up bravely.
The storms of life are fading fast away.
The Master stands beside you in the shadows,
His arms outstretched to bear your soul away.

Just yield yourself completely to His bidding,
Lay down your head, Dear one, upon His breast,[^]
In childlike faith. Let your eyes close in slumber,
And you shall wake, refreshed by quiet rest.

No more shall life's annoying strife disturb you,
No more reproach and doubt molest your peace.
He holds you in His arms and whispers softly,
“Hush, hush my child, let all your struggles cease.

Lie still and rest.” His loving arms support you,
Smile up into His face and fear no ill.
Just close your eyes and trust His tender mercy,
He knows you thru' and thru' and loves you still.

Our God is like a loving, earthly Father
Who holds His weary child in His strong arms.
The mischief of the day is all forgotten
With all its grief and worry and alarms.

Ah, yes, the day has seen some falls, some blunders,
Seen lessons learned, discipline and reward,
But night time finds us trusting in the goodness
Of our great Father and our King and Lord.

The tears have often stained our tangled lashes
For mistakes and penalties that came,
But night time brings the Father's full forgiveness,
He knows our flesh and will be slow to blame.

He knows our wayward nature, sees our struggles,
The temptations and snares that here waylay,
But He has read our hearts and knows our weakness,
And we may come to Him at close of day.

He never fails us if we truly seek Him,
When we repent we find a Father's love,
No prodigal was ever met with anger
By Him who watches from the throne above.

Come bravely then and tell Him all your troubles,
He will forgive and take you to His breast,
There—sheltered by His love—the world forgotten,
Just close your eyes and steal away to rest.

—L.K.P.

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Memorial Thoughts.

AS another anniversary of Christ's death draws near the faithful follower of the Master is more particularly mindful of the great privilege of realising, to some good extent, the important circumstances surrounding the life, death and resurrection of the One upon whom the welfare of the whole world depends.

In viewing the 31 years of Christ's sacrificial life on earth—from Jordan to Calvary—which fulfilled the prophecy of Daniel relating to the fact that Messiah would be cut off in the midst of the 70th week (of years), (Dan. 9:26, 27), and realising that He became thirty years of age (the age of maturity under the Law) just 31 years previous to the last Jewish Passover, it can be seen how wonderfully accurate all things worked out in the birth, public ministry and death of Jesus, who became "the Lamb of God that taketh away the sin of the world" (in due time) on that important anniversary of the Jewish Passover, now over nineteen hundred years ago.

That the institution of the Jewish Passover in Egypt, making it essential for every household to provide a lamb and carry out the instructions in detail respecting the killing of the lamb and sprinkling of the blood on the two side posts and the upper door post of each house, whereby the firstborns of Israel were saved from death, was a most important type, there can be no doubt. And inasmuch as the Lord instructed Israel to keep the Passover every year on its anniversary, it can be seen that not only was the deliverance from Egypt to be remembered, but the yearly ceremony was also intended to point forward to the time when the real Lamb of God would come, and the antitypical firstborns (the Church, the Bride of Christ) would be passed over during this Gospel Age, to be followed by the deliverance of all mankind from bondage to sin and death, in the morning of the glad Millennial day.

How truly John the Baptist described our Lord to his own disciples, as we read in John 1:35-37—"Again the next day John stood, and two of his disciples; and looking upon Jesus as He walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus." What a different outlook it would have been for Israel, if they had believed John's message! What a change it would mawl in world affairs to-day if mankind would also believe the testimony of John! But God knew that just as a few disciples only would accept the lowly Lord at His first advent, so similar conditions would prevail at His second advent,— "When the Son of Man cometh, shall He find faith on the earth."

With the majority of Israel (His own) against our Lord, can we approximate His feelings, when, on the night of the Jewish Passover, 31 years after His baptism in Jordan, and knowing that on this occasion He was to become the slain Lamb of God, He gathered His little band of apostles together at the appropriate hour and said unto them, "With desire I have desired to eat this passover with you before I suffer?" (Luke 22:14, 15.)

What a momentous occasion for Jesus! What great issues must have welled up in His mind. Upon His faithfulness in the next few hours depended the salvation of mankind from death. His little band was to be left in an unfriendly world to carry on His ministry. How much He would wish to tell them, but—"I have yet many things to say unto you, but ye cannot bear them now." (John 16:12.) However, in John's Gospel, chapters 13 to 17, we have preserved for us some of the most precious words of Jesus, all spoken to His little band on that momentous night—"With desire I have desired to eat this passover with you before I suffer."

There can, be no doubt that our Lord directed the minds of His disciples from the Jewish Passover ceremony to the all important fact that He was the real Lamb of God, and in instituting the Memorial of His death, this simple, yet solemn service was intended to take the place of the typical Passover. The Apostle says this is to be continued, "till he come,"—till the last member, of the Body of Christ is gathered to be with the Lord, in "that day when I drink it new with you in my Father's kingdom."

Respecting the emblems which Jesus passed to His disciples, we read—"Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body (this represents my body). And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: For this is my blood (represents my blood) of the new testament, which is shed for many for the remission of sins." (Matt. 26:26, 27.) On a previous occasion our Lord said, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." (John 6:53.) The Lord was showing that only by appropriating the merit of His perfection to ourselves by faith, could we have any standing before God. And so, this is the primary lesson in the Memorial service—By faith all who have accepted Jesus as their Saviour, in spirit and in truth, receive the benefit of His all-sufficient merit and are thus justified by faith and have peace with God. (Rom. 5:1.)

However, the Apostle shows (1 Cor. 10:16, 17) that there is a secondary and deeper thought respecting the Memorial instituted by our Lord. It is upon the basis of justification by faith that he could exhort any to "present their bodies a living sacrifice, holy, acceptable unto God," and this passage in 1 Cor. 10:16, 17, describes those fully consecrated Christians who have done this, those who have been baptized into Christ's death, sharing in His sacrifice, "filling up that which is behind of the afflictions of Christ. (Col. 1:24.)

What a privilege it is to thus view the Memorial of Christ's death in this manner. Our Lord's words in Matt. 13:16, 17, come to mind in this connection—"For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. But blessed are your eyes, for they see; and your ears, for they hear." It is well to be reminded also that the spirit in which the Memorial is kept is to be preserved throughout the year, by the Lord's grace. The love of God which prompts His people to observe the Memorial in remembrance of Christ and also in demon. stating that their vows of consecration are being fulfilled in joyful service and willingness to suffer for His sake, will likewise manifest to the brethren, yes, and to all mankind, that they have been with Jesus and learnt of Him.

"Lord, I would follow Thee
In all the way
Thy weary feet have trod;
Yes, if I may.
Help me the cross to bear,
All Thy fair graces wear.
Close watching unto prayer,
Following Thee."

Passover Memorial 1944.

The anniversary of the institution of the Memorial of Christ's death, according to the Jewish calendar, falls this year on the evening of April 6th. Thursday evening, April 6th, after sundown, will therefore be the appropriate time to celebrate the Memorial in remembrance of Christ our Passover Lamb.

Memorial Services.

The following Services for the Memorial of Christ's death have been arranged by the various Classes, and all friends trusting fully in the ransom sacrifice of Christ will be welcome at these Services.

Melbourne.—On Thursday evening, 6th April. at 8 p.m. at 19 Ermington Place, Kew, Melbourne

Adelaide.—On Thursday evening, 6th April, at 7.45 p.m., at R.A.O.B. Rooms, Flinders Street, Adelaide.

Sydney.—On Good Friday evening, 7th April, at 7 p.m., at 75 Liverpool Street, Sydney.

Perth.—On Good Friday, 7th April, at 6.15 p.m., at Druids Chambers, 459 Hay Street, Perth.

Easter Conventions.

Adelaide.—The friends in Adelaide have arranged for the usual Convention to be held over the three days, Good Friday to Easter Sunday, 7th to 9th of April, the gatherings to take place at R.A.O.B. Rooms, Flinders Street, Adelaide. A hearty welcome is extended to all visiting friends who can arrange to attend these meetings, and programmes and other information may be obtained from the Secretary:—Mrs. H. Bartel, 10 Winston Avenue, Clarence Gardens, Adelaide, South Australia.

Sydney.—Information is to hand that the Sydney friends are arranging a Convention to be held on the three days, Good Friday to Easter Sunday, 7th to 9th of April, with afternoon and evening sessions from 3 p.m. each day. These gatherings are to be held at 75 Liverpool Street, Sydney, and all friends able to attend these gatherings will be very welcome. Further information is obtainable from the Secretary:—Mr. A. J. Tosh, 343 Sussex Street, Sydney.

Memorial Service at Sydney Class has been changed to Good Friday—See above.

News Items.

Unrest Simmers in Palestine.

A war correspondent, writing recently from Jerusalem, says:—"Palestine is smouldering as March, 1944—the most tense month in five years of Palestine politics—progresses.

"When March ends, Jewish immigration to the Holy Land will cease, and only late arrivals of the 75,000 Jews scheduled under the White Paper's immigration plan will be allowed entry. Inseparable from political strife, there has been a series of outrages since the beginning of the New Year, a series comparable with the beginning of the disturbances of the three prewar years^"

U.S. Eyes on Arab Feeling.

Under the above heading a recent news item from New York reads:—"Action by the U.S. Senate 'favouring continued Jewish immigration in Palestine, which had been planned, is expected to be indefinitely postponed says the Washington correspondent of the New York Times.

"This is the result off, objections raised by General Marshall at a closed meeting of the Foreign Relations Committee.

"Although General Marshall's testimony has not ,been revealed, it is obvious that he expressed the fear that passage of the Bill would .disturb the relations of the United Nations with the Arabs to the extent of hampering prosecution of the war. It is understood that the Secretary of War (Mr. Stimson) and the Secretary of State (Mr. Hull) wrote to the Senate committee ..opposing the plan."

News reports of this nature are of much interest to the Lord's people as the progress *of world events can be gauged more truly by their effects upon Palestine than upon any other country in the world. ,

Most peoples are aware of the vast numbers of Jews who have returned to Palestine since the first World War, and of the almost miraculous conversion of large areas of desert land there to profitable production, which is in fulfilment of Bible prophecy and undoubtedly a preparation for the time when the earthly phase of Christ's Kingdom will be administered from Jerusalem.

While these news items probably represent only a small percentage of the ultimate trouble that is , yet to come upon Palestine, as described in Jer. 30:5-7, yet the present-day troubles have a retarding influence which no doubt are all part of God's permission of evil which will be overruled for good at the right time.. When the time comes in God's plan for further immigration to Palestine to take place, nothing can hinder it.

Likewise, the final great trouble upon the Holy Land will but work out the Lord's designs for Israel, at the correct time, and while at the height of the trouble it may appear that ,God has forsaken Israel, yet the Scriptures clearly show that He will intervene and deliver them, "as when He fought in the day of battle." (Zech. 14:2, 3.) This will mean the opening of their eyes of understanding, as stated by Isaiah 25:9—"And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us,"—and which in turn will result in all mankind being delivered out of their extreme troubles, as they also look to the Lord for salvation.—"The Lord bath made bare his holy arm in the eyes of 'all the nations; and all the ends of the earth shall see the salvation of our God.'" (Isa.

Money Hoarding.

From London, the following was recently reported:—"The news that, for the first time in its history, Bank of England note circulation had passed the one thousand million pounds mark caused little surprise.

“But the news was serious enough when it is considered that immediately before the outbreak of war notes in circulation in this country amounted to only £500,000,000, and even that figure was considered high. The bank’s statement means that, allowing for a population of 45 million people in the British Isles, every man, woman and child is carrying about, hoarding or retaining at his or her disposal notes to the value of about £20.”

Reports of this kind reveal the natural tendency for man to seek some kind of security, especially in the difficult days of war. This is not to be wondered at, really, but the great lesson for mankind to learn from the great time of trouble, is that which the Lord’s people have already learned, namely, that dependence upon earthly things is of no lasting benefit. Those who are putting their trust in bank notes, gold or silver, will be ‘utterly disappointed. The Prophet Zephaniah 1:18, says, “Neither their silver nor their gold shall be, able to deliver them in the day of the Lord’s wrath.” From Ezek. 7:19 we read — “They shall cast their silver in the street’s, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the; day of the wrath of the Lord.” How true it is, that the only place of security is that of faith and confidence in the Lord. As in Noah’s day the, only place of safety was in the Ark, so today Christ is the Ark, “and he that believeth on Him shall not be confounded.” (1 Pet. 2:6-9.)

Question Box.

The passages of Scripture mentioned below should not be taken as isolated texts and a construction put upon them that conflicts with other plain statements in the Bible. If we reach the truth on any subject we shall find the Bible in perfect harmony when we get to the original text of the Scripture. These passages in the prophecies may be a little obscure, yet as we read carefully and compare with other Scriptures we can see their meaning.

Obadiah 16.—Dr. Lesser’s translation reads, “For as ye have drunk upon my holy mount, so shall all nations drink continually, they shall reel about, they shall be as though they had not been,” (i.e., drunk, lost their senses). The nations have had opportunity of the Gospel, which Israel lost through unbelief, and they have been made drunk by the mixed cup of Papal errors. (See Rev. 17:2, 6; Rev. 18:2-9.) They have become drunk, they reel to and fro and have lost the opportunity of Divine favour (at this time) and become as though they had not had it.

Jeremiah 51:57. — Young’s translation reads, “I have caused its princes to drink and its wise men, its governors and its prefects and its mighty ones and they have slept and sleep age enduring, they wake not.” This is speaking of the fall of Babylon the Great, of which ancient Babylon was but a figure. (Rev. 18:2, 3.) So Babylon, the great corrupt and drunken system will go down and no more receive and oppress the people.

Cruden’s Concordance gives the meaning of perpetual, as being “continual undisturbed” sleep. Neither Babylon the Great nor any of her great men will any more disturb the people. However, no doubt these men as individuals will come forth, when, as Daniel says, “Many that sleep in the dust of the earth shall awake, some to lasting life and some to shame and contempt.” The word “sleep” is used in the Bible for death, because Christ has paid the penalty for sin and made resurrection possible. (John 11:11-13.)

Isaiah 26:13-16. — This passage speaks of the Gentile Nations under whom Israel has suffered during the seven times of punishment (Luke 21:24). “Other lords have had dominion over us; they are dead, they shall not live, they shall not rise; therefore thou hast visited and destroyed them and made their memory to perish.” The prophet then goes on to rejoice in the recovery of Israel and oppressors shall never more

arise to trouble them. "He shall break in pieces the oppressor." (Psa. 72.)

Nothing here conflicts with the plain statements that "As in Adam all die, even so in Christ shall all be made alive," "For since by man came death, by man came also the resurrection of the dead." (See 1 Cor. 15:2-28; Romans 5:

12, 18.) John 3:16 reads: "God so loved (not just a few, but) the world that He gave His only Son that whosoever believeth in Him should not perish but have everlasting life." John 1:29—"Behold the Lamb of God that taketh away the sins of the world, and 1 John 2:2—"He is the propitiation for our (the Church's) sins and not for our's only, but for the sins of the whole world." Verse 23 in John 5th chapter does not in any way affect the "all" in verses 28, 29. (See Revised Version for these verses, where the word "damnation" should read "judgment.") In due time all the willing and obedient, when opportunity is granted, will honour the Son. "For unto him every knee shall bow and every tongue confess." (Phil. 2:9-11.)

Luke 13:28.—The Lord only can judge who has had full opportunity. The Jews certainly had some light and failed, but St. Peter says they did it ignorantly. They were more responsible than Sodom and Gomorrah, for Jesus said it will be more tolerable for Sodom and Gomorrah in the day of judgment than for them. (Matt. 10:15; 11:24.) Even Sodom and Gomorrah are to be raised and have a tolerable time in the resurrection. (Ezek. 16:48-63.) The whole creation waiteth until the church is completed. (Rom. 8:19-22; Acts 15:14-17; Acts 3:19-22.)

The ancient worthies, such as Abraham, Isaac and Jacob, are to be princes or rulers in the earthly phase of the Kingdom and the unworthy Jews will see them in the Kingdom and realise what they themselves lost; however, if they are repentant as the Scripture indicates, "They shall mourn for him as one mourns for his only son." They will have their part in the restitution of all things with mankind generally.

Correspondence.

Victoria.

Dear Frank and Ernest,—Thank you for your "Peoples Paper" for March, which arrived yesterday. I would be pleased to receive the copies of the broadcasts for February and each month with the "Paper." The subject for this morning came through very well. I would be pleased to receive some of the advertising slips you mention.

Could I also have a copy of the booklet "The Beauty of Holiness" and "Daily Heavenly Manna" ? Please accept the balance of the 10/- note enclosed to further the message you are able to make so clear. Thanking you and may God richly bless the effort. Yours faithfully.

Dear Frank and Ernest,—I would be glad to receive a copy of your discussion of last Sunday on the subject of "Armageddon" with the booklets you mentioned. Also, could you let me have a copy of one you gave on the human soul about the beginning of the year? . . . I was very interested in that; you emphasized the fact that the soul of man was mortal and not immortal, as so many believe and teach. Thanking you in anticipation. Yours sincerely.

(Copies of the Dialogue, "What is the Soul?" are available free for all.—B.B. Inst.)

Dear Christian Friend,—I received your letter of the 9th inst., also the copy of talk and booklet I asked

for, and other talks and literature which interested me very much, and for which I thank you. I will be very grateful if you send me a copy of each week's broadcast, and after reading I may be able to pass them on, and in that way help others.

I am very interested in prophecy, and feel we are living in a very remarkable time. I would like the following pamphlets "Distress of Nations—The Troubled World's Hope," "Why Sorrow, Sin, Death and Evil is Permitted," and "When Christ is King."

Also find enclosed 10/- for the following:-3/- yearly subscription for your "Peoples Paper," "Foregleams of the Golden Age," "Christ's Return," "Hope Beyond the Grave," "Hell, Death, Spiritism," 3 "Times of Refreshing and Christ's Return," 3 cards of the poem "Desolation—Restoration," making 7/- in all. Leaving 3/- as a small donation with my very best wishes for continued success with your great work for God. Yours sincerely.

To Frank and Ernest. Dear Sirs,—I am one that has been listening to your Sunday morning Talks on the Bible through Swan Hill, and enjoy them very much. . . . I was very much interested in your Talk last Sunday about "Armageddon," and would be very pleased to get the booklet and other free literature. All good wishes for, your further Talks on the Bible. Yours respectfully.

To Frank and Ernest,—I wish to thank you for sending along the booklets, as I am a great believer in the Bible and realise what a great comfort we find in the Scriptures these days. I was very interested in your broadcast last Sunday, and would have liked my husband to have heard it as he was away, would you be so kind as to send a copy along, as I'm sure he would enjoy reading it. Yours sincerely.

To Frank and Ernest,—Could you please send me free booklet on your talk on Sunday last? I really enjoy your Sunday morning Talks; if you have two or three copies to spare I would be glad of them, as I could give them to my friends; the Talk was on "Armageddon." Wishing you the very best. I am, yours faithfully.

(Extra copies of Dialogues are available free to all for passing on where good may be done.—B.B. Inst.)

South Australia.

Dear Brother.—Greetings in our Lord's name. Brother is very busy these days, so I am writing in his stead this time. First, I must thank you for the Bible, "Daily Heavenly Manna," and various papers which all arrived in good order, and were just what was wanted, and all much appreciated. The Bible and "Heavenly Manna" were for our daughter's birthday, and the joy we had in giving these was the joy she had in receiving them. It really does gladden our hearts to see the appreciation and intelligent understanding our daughter is showing now in Bible Truths; after all the years of trying to help her, it sometimes amazes us at the quick way in which she grasps many things. Of course, she has a long way to go, as we ourselves have, but we rejoice daily in the knowledge that we are now partaking of the rich blessings, the Lord's food and His only.

We find now our greatest difficulty is not in learning (we welcome Truth like parched ground welcomes rain), but in unlearning, and that is where the "Desolation of the Sanctuary" was a real help to us. We know, of course, that we had been in a fog for a very long time, but we were staggered on reading that book to find just what a confusion and fog we had been wandering in. We had been unhappy and confused for several years, but didn't know where else to go, and the only way we could comfort ourselves was by saying, "Soon surely the Lord will put things right, and if this is His organization He will," but time went on, and we found that instead of things getting better they were getting worse, until, finally, we cut ourselves off and got down to a study of the Bible for ourselves. Then, of course, the way

was clear. Why didn't we do that a long time ago? We just don't know and can find no excuse for ourselves, but we do know that we thank God that He has revealed His way and His truth to us at last.

We had never read any of the Volumes, etc., but actually it was these foundation Truths we first accepted, and so, about eight months ago, when we read the first volume ("Divine Plan of the Ages") we felt, this is it, this is what we want and need, and so we returned to our first love. Then we found there were others who had made the break, so we got together, and from there the next step was to find and contact that little band of people who meet really to study the Lord's Word.

Sometimes of a Sunday I look around and think of the many dear ones I know who, if they could find themselves at that meeting would feel that at last they had come home. Because, you see, Brother, there are so many who are in doubt and perplexity but who cannot break away—because of fear of man, I think—but in any case, for some reason, they are still in bondage to that organization. But we still love them, and because we feel their hearts are right we feel sure the Lord loves them too, so we pray daily that in some way He will find their hearts, knowing that where we continually fail He will always succeed.

We would be glad if at any time you have a spare copy of the "Desolation of the Sanctuary," you could let us have it; the one we read was lent, but do not deprive yourselves, as it will do good work in Melbourne too. We rejoice to know that in Melbourne, as in many other parts of the earth, I believe, so many are taking the right step. I wonder if there are any in Melbourne we know.

Yes, Brother, we would be glad if you would send a copy of the weekly Talks along with the "Peoples Paper." We enjoy these talks each Sunday, and I need scarcely say we never miss them. Before I close I must say how we have enjoyed meeting all the dear members of the Class here; we look forward to our Sundays now and to the fellowship

we enjoy. Enclosed are postal notes for 25/- for payment of the Bible and postage; what little is over please use as you see fit.

Brother and daughter join me in sending sincere Christian regards. Your Sister by our Redeemer's grace.

(Should any of the brethren have a copy of "Desolations of the Sanctuary" not in use, and would sell or loan it, please let us know.—B.B. Inst.)

To Frank and Ernest. Dear Sirs,—Happening to tune in at 9.30 this morning we were pleased to hear you talk on "Armageddon," and note that you are undenominational, so guess you will not be so narrow as some who want to discuss only their own viewpoint. "All others are error," is their cry. . . . You mentioned two booklets on the subject; we should be glad to receive same, and will enclose postage.

Have you any reference to God altering the Jewish Sabbath—seventh day? . . . My reason for asking is that Seventh Day Adventists—quite good folk—are trying to convince me that we are wrong in observing the Lord's Day, but I argue that it is the spirit the day is kept in that counts. Were not Jewish ceremonials, including seventh day sabbaths, done away with at the crucifixion of Christ, when the vail of the temple was rent? We should be glad to hear from you and hope to hear you over the air in the future. Thanking you, Yours sincerely.

(The pamphlet "An Open Letter to a Seventh Day Adventist" will be found helpful on the Sabbath question, and is available free to all.—B.B. Inst.)

Dear Frank and Ernest,—I am very interested in your Bible Talks from 5AD each Sunday morning, and

would be pleased if you could forward me any pamphlets or literature which would be to my benefit to read. Would you be so good as to do this? I am enclosing stamps to help defray the expense of postage. Wishing you every success in your work. I ,am, yours faithfully.

Sir,—As I am a listener to the Bible Stories and receive much information therefrom, and accepting your invitation to send for your booklets on these talks, I will be obliged if you will forward to the undermentioned address six or more of the same. I remain, One of the Listeners.

Frank and Ernest. Dear Friends,—Listening to you on the wireless, it is very interesting to me hearing you talk of Bible Truths. Will you please post to me the booklets you spoke of and whatever literature you desire to send to me? I hope to listen to you again next Sunday. Thanking you. Yours sincerely.

Western Australia.

Frank and Ernest, Dear Sirs,—I have followed your talks with good interest and would like you to forward to above address the book as announced last Sunday on the subject of “Christ’s Return.” I understand the booklet is free, but I also understand you cannot carry on such good work with nothing. Enclosed please find 1/- to cover expenses. Yours faithfully.

To Frank and Ernest.—For the past several weeks I have enjoyed your Dialogues on the Scriptures, and would be very grateful if you would forward me your booklets from week to week. Also let me know the cost of same, for which I would forward the money. Please oblige. I find the expounding of the Scriptures very enlightening.

Dear Sirs,—I have listened every week to your talks and .am very interested. I would also like some free literature. And may I ask you a question—What became of the five foolish virgins? My Bible tells me that the Bridegroom told them that He knew them not. I am, yours truly,

(See answer to this question in next issue.—B.B. Inst.)

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