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## Be Ye Perfect, as your Father in Heaven is Perfect

(Matt. 5:48.) (Convention Address—Melbourne)

IN this Sermon on the Mount we have brought .to our attention very forcibly different sidelights on the character of God, and the character that should be developed in the followers of our Lord; this is manifest very particularly in the different little illustrations that Jesus gave respecting the explanation of the Law. For example, “Thou shalt not kill,” and there we find that one who would even hate his brother would be in the same category as one who was a murderer. And so on all through we have illustrations in which we should take heed unto our ways that we may have the character of the Heavenly Father implanted in our own hearts and lives. There are many ways in which we can take heed, and it is necessary for us to look on all sides of the subject. To that intent I had in mind these few lines:

“I keep six honest serving men, they taught me all I know; Their names are what, and why, and when, and where, and who, and how.”

As children of the Heavenly Father, we have an enquiring mind and are always asking these questions and seeking an answer for them. We want to know the what and the why and the when, and the where and the, who and the how of all the different ideas that come before us, and to understand what is the mind of the Lord. There is one text which reads, “Get wisdom, get understanding; forget it not, neither decline from the words of my mouth” (Prov. 4:5). There the thought is that we should always be asking these questions, and seeking the information that would help us to obtain life, which is what all people are seeking for.

Our first question, then, is what is this perfection of God’s character, and the Bible reveals to us a God who is first of all very just. In fact, it tells us that justice is the foundation of His throne. In all His dealings with all His creatures He is in every way just with them. That gives us a very important clue when considering this subject of His perfection. Do we copy His example when we try to develop this trait of character? It is to our advantage to give very serious thought to this subject, so that no injustice may be done to anyone. Likewise, God’s forbearance or patience with those who err from the way of uprightness. Also His mercy toward all, and love shown in the gift of His Son to redeem us; in fact, the Bible says He is Love. Truly His love has been shown in many ways. He sends His rain on the just and the unjust, and the sunshine and light that comes by day and night are all of God’s provision, and are for all mankind, whether they are good or bad. There are many other things that He provides for them, the beautiful flowers and the useful things in the mineral kingdom and also necessary things for our food and life. Whether mankind is good or bad, He provides these things for them all, and that is a thought that

should be before our minds when we are considering the perfection that we should attain. It is not only that we should do good to those who do good unto us, but to do good unto all that we come into contact with, even our enemies. But we should especially do good unto those who are of the household of faith, who are seeking also to develop within them this perfection of the Heavenly Father. We find that our Heavenly Father does that too, that He provides very special blessings for these people, as e from the blessings provided for all mankind.

God manifests the Golden Rule to us and to all. We have often heard of that Golden Rule mentioned as being a guide that would straighten out the affairs of mankind in the world to-day. It is said that if people would live according to that Golden Rule they would be living in very much happier conditions than they are to-day, and that is so. God uses that Golden Rule in His dealings with us and with all, because He does not do anything to anyone that He would not like done to Himself. In all His dealings He likes to have in others the same elements of character that He has in Himself, as is emphasized in the verse before us. We find, too, that He has even given up the dearest treasure of his heart for the well-being of all, including those who were at variance with Him in doing all that they could, in a way, to besmirch His name, and yet in His love toward all mankind He has sacrificed His only begotten Son for their wellbeing. That is another point in the perfection of God's character that we need to have in mind, that we may develop along the same lines. To do good, even to our enemies—as our Lord said, bless them that curse us, do good to them that spitefully use us and persecute us and say all manner of evil against us falsely for His name's sake. There is a reward attached to the development of that character, and undoubtedly we would appreciate doing good even to our enemies if we have the spirit of love in our hearts that the Heavenly Father has toward all.

The next question that we have before us is: Why?—Why would we develop this character? What is the ultimate objective in developing this character like our Heavenly Father's? The Psalmist tells us that righteousness exalteth a nation, and that sin is a reproach to any people. We see this in our association with all kinds of people; those who do good, who work righteousness, and are manifesting a character that has high qualities, do not receive any bad rewards. That is the reason why we should have this perfection developed within us. It is along the principle that "whatsoever a man sows that shall he also reap" (Gal. 6:7), and if we would have the greatest joy and blessing to ourselves, then we need to have within us this character that is so much like our Heavenly Father's. He finds pleasure and rejoicing in the expression of that character, and we would do just the same. We find that the full development of these points is that we really love righteousness for its own sake, not because we have to, but because it brings such rich rewards, and therefore we delight in it. Anything that is wrong, anything that is sinful, always brings a reward that has a nasty taste, and the rewards of doing good are joy and peace. So if we would have joy and peace of heart and mind we would need to sow in this way, and we would reap that reward. It would mean that we would hate every evil thing, and love righteousness, just as we read, "My son, give me thine heart" (Prov. 23:26), and in the giving of the heart and the development of these qualities in the heart then we have joy and peace and blessing.

There is another question, When? When is this development to take place? We take a look down through the ages, and we find that this perfection is developed to some extent by all those who are counted as being friends of God. David is spoken of as being a man after God's own heart, because he delighted to do what was well-pleasing to God. And the same all the way down with the prophets of the Jewish Age, until we come to the Gospel Age, when this development is required, and required in a very particular sense. We remember that in the case of our Lord He was "made perfect" through the things which He suffered, and the same thing applies to His followers. This suffering that is associated with following in the footsteps of our Lord will not be required in the Millennial Age. In that time the people will still be required to develop righteousness and truth in their hearts and minds, but it will not be through the suffering that is associated with the doing of the Father's will at the present time. Now we find oppositions; the good that we would do is evil spoken of, and then we find it is very hard not to render

evil for evil, but to be perfect even as the Heavenly Father is perfect. But in the incoming Age good will not be evil spoken of, and the wayfaring man, though a simpleton, shall not err therein in the development of the characteristics of the Heavenly Father. Now we are required to develop the character of the Father and to do so under very exacting circumstances. The Golden Rule that is required during the incoming age is one that would be comparatively easily developed, because of the assistance given in the Mediatorial Kingdom. Now, it is rather hard to forsake all and to be baptised into. Christ's death, following in His steps all down through life's experiences. But soon, when the Kingdom, is established, and the rewards are given to those who are faithful to their Lord, we will rejoice with exceeding great joy, and the way will seem short when we are with our Lord in the Kingdom.

But where would this perfection come in? We find that it is in our hearts, in the very thoughts of our minds, or in our desires, that we are to have the perfection that is like our Heavenly Father's. We cannot have it in the flesh, because we are born of the Adamic race, which is imperfect. But in our minds, our endeavours, our intentions, is where we can develop in the perfection that is pleasing to our Heavenly Father, and what our Lord and Head desired to see in all of His disciples. It is a perfection of desire, of will, of intention, and that is the one point that we can all attain, and as we come in contact with anything we know is wrong, we can always try and overcome that. We may not be successful, but by our endeavours to overcome these things that are wrong we are demonstrating that our desire, our will, intention, is developing in the right direction. But there will be a time, of course, when God's plan is more fully developed than it is to-day, when perfection of body will be obtained by the Church in the first resurrection, and by the world of mankind in general later on. That will be a glorious time, because then there will be no sickness or wrongs, as in the world to-day. And the pain that is associated with all the ills of mankind will have passed away, for God has promised that He will wipe away all tears from off all faces. So when mankind in general have attained that perfection of body that is pictured to us in the Bible, they will then be able to render acceptable service to God, perfectly, and they will have that character which is pleasing in His sight and with which they will attain life.

It is all the little things of life that we have to take into consideration more particularly, because our Lord said, "He that is faithful in that which is least would also be faithful in that which is great." So when we think upon that, we realise that even the small things are important, these things we do not feel very much like doing, but if we do them as unto the Lord He would be pleased with our endeavour to do His will.

Then there is another question, and that is who? Who are the ones who would have this perfection developed in them? As we read the record in the 5th chapter of Matthew where this text is found, we find that it was the disciples to whom our Lord was speaking at that time. As disciples of Christ they would learn of Him, because that is just what the word "disciple" means, to be a learner or a pupil of a master. Christ is the Master or Teacher of His disciples, who would have this perfection of the Father developed in them. As we have mentioned before, there will be others besides the disciples of this present time who will have this perfection developed—all the world of mankind. We find, too, that this perfection is found with the angels in heaven, before the throne of God. That is one reason why He is pleased with them and He delights in their company, because they are perfect toward Him. They have His spirit, and they like to do those things that He likes to do. That is, we read that God is love, and the angels that are around the throne of God in heaven also have that spirit of love. And while talking of this perfection and its attainment, we find that it is love that must be developed in the human heart. We have selfishness as the ruling force within mankind at the present time, and the result is death, and in consequence we find that it does not really bring any lasting benefit to anyone. But When love is the mainspring of those who are disciples of the Master, then that does bring blessing, not only to themselves but to others, because they all delight to do what is well-pleasing to God, and would help their neighbour as well as themselves. So while we are learners now and followers of the Master, it is necessary for us to develop as much of that spirit of love in our hearts and minds as possible, so that we may be perfect even as our Father in Heaven is perfect.

Another question is also very important; in fact, it is one of the most important questions that come to us when we want to know anything. That is, How to develop this perfection. We know that if we have the desire for anything in particular, we try to arrange matters so that we can get it. So it is that we must first have the desire for perfection. Unless we have that as a foundation we would not get any further, because out of the fulness of the heart, the desires of the heart, the mouth speaketh. From the heart one gives praise and thanksgiving to God that is acceptable. And unless it is with the fulness of the heart and fulness of desire, we do not get any further, because it is not acceptable to the Lord. In Rom. 12 we are told to “be transformed by the renewing of our minds.” If we do not attain what we want to attain, that is, this perfection, the first time, then we want to try again and again. Because of that constant endeavour we are showing the Heavenly Father that our heart is in the right direction, but if we let slip that desire, then undoubtedly we would not be very pleasing in His sight. But by patient continuance in well doing we have hope for the ultimate reward that is promised to those who are trying to live in harmony with God. There are other ways in which this may be developed within us, and we must not forget the promise that God will help us, and that if we would seek Him in prayer He would answer us if those prayers are in harmony with His will.

Then there is another channel of assistance in developing this perfection. Our Lord said in His prayer to the Heavenly Father, “Sanctify them (that is His disciples) through thy Truth. Thy Word is Truth.” (John 17:17.) When we read the Word of God and think upon the lessons which it teaches we are helped in the right direction, in the development of this perfection that is so desirable. Then again there is another way, and that is to associate with those people who are also endeavouring to develop that characteristic. As we are told in the Bible, “Forget not the assembling of yourselves together, as the manner of some is; and so much the more as ye see the day approaching.” (Heb. 10:25.) The reason for that is that we may help one another in the direction of developing character-likeness of our Lord and our Father which is in Heaven.

It is very necessary for us to concentrate on this development. It cannot be done in fits and starts, but our whole attention must be centred upon the work in hand. The value of concentration will be readily shown by taking one trait of character at a time—let us take patience as an example—fill your mind with Scriptures bearing on this subject, read articles from Reprints or any “helps” along the same lines and try with much prayer and supplication for the Lord’s grace to grow in this fruit of the spirit for a week or more, then follow on with other graces of Christian character in the same way, such as Humility, Meekness, Forgiveness, Generosity, Godliness, Brotherly Kindness, Love, etc. The result will be well worth the effort and concentration, for we are told “If ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” (2 Pet. 1:10, 11.)

The ultimate result of all this development is pictured to us in the Bible, in Revelation, as being something that would cause joy and blessing to each and all, when they all attain unto that perfection of character that is Godlike, and everyone who eventually obtains life will have developed that. Then joy and thanksgiving will be given to the Heavenly Father and to our Redeemer, for all the assistance that has been given to us to obtain this end. God Himself will be singing songs of joy with the rest of His creatures. This is expressed in Zeph. 3:17, “The Lord thy God in the midst of thee is mighty. He will save. He will rejoice over thee with joy, He will rest in His love and He will joy over thee with singing.” If that experience is with the Heavenly Father because of the outworking of His glorious character, then such would be the same experience of all those who would walk in the same way, because sin and unrighteousness will be overcome and passed away, and in God’s universe there will be none who desire to do evil, but they will all look forward to doing what is good, to doing good unto their neighbour as their neighbours do good unto them. In conclusion please read Heb. 13:20, 21.

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## Convention News.

Adelaide, South Australia

THE Convention held at Adelaide during the Easter season was a most helpful and spiritually uplifting occasion. The general opinion was that it was one of the best, if not the best Convention ever held here. The spirit of Christ, the spirit of meekness, kindness and love was much in evidence, showing that progress is being made in the spiritual life.

All present expressed appreciation and thankfulness to God for permitting us to enjoy such a rich season of fellowship. To God alone be all the praise. The scripture texts chosen to be sent to those who had sent messages to the Convention are found in Isa. 41:10, and Psalm 46:1. Praise God from Whom all blessings flow. 'We trust that good and steady progress will continue to 'be made by all, so that we may bring forth "much fruit" to the glory of God.

Sydney, N.S. Wales

The Easter Convention in Sydney was attended with rich spiritual blessing, and was felt by all as a time of refreshing. The 'smiling faces and the hearty singing gave evidence of real enjoyment.

We were served with a number of fine addresses, one dealing with present day events, based on Revelation, which was very instructive. Friends from other Classes in N.S. Wales contributed very materially to the success of the Convention.

## Memorial Observances.

Melbourne

THE brethren in Melbourne, joined by two members from the country, observed the Memorial of Christ's death on the evening of April 6th, with hearts full of gratitude and thankfulness to God and our dear Saviour.

As each anniversary of Christ's death comes round, there is the realization of another year of favours from the Lord in the past, and another year less in the pilgrim way for each consecrated member to walk in the steps of Christ, and these thoughts add weight to the deep significance of the observance in remembrance of Christ.

The beautiful hymns and Scripture readings from Isa. 53, Matt. 26:17-46, and Luke 23:1-46, together with the prayers offered on behalf of all the Lord's dear people everywhere, and the expressions covering the life of sacrifice of our Master and the special incidents relating to the closing hours of His life on earth, helped to remind all of the solemn privilege of again partaking of the emblems in remembrance of Christ, and showing forth their willingness to "follow the Lamb whithersoever He may lead."

Undoubtedly the Lord realised how profitable these yearly observances would be in the spiritual interests

of His people, helping them to keep ever fresh in mind their complete dependence upon Him, and that the vows of consecration are to be fulfilled day by day, as each member seeks to serve his or her Lord by laying down their little all, faithful unto death. "If we be dead with Him, we shall also live with Him."

Birchip, Victoria

On the evening of April 6th it was once again the privilege of the brethren in these parts to assemble and in simplicity carry out the injunction of our Lord, to partake of bread and wine, as instituted by Him on the night of His betrayal, to serve as a remembrance of His flesh or body broken, and His Moo& shed on our behalf, thus affording us deliverance as our "Passover Lamb" from the destroying angels of sin and death.

Two visiting sisters present brought our number to six. After reading together Exod. 12:1-14; Luke 22:7-20; 1 Cor. 11:23-29, 12:12; 1 Cor. 10:16, 17, thoughts were presented briefly reviewing the origin of the Passover and Memorial; Who may partake?; the closing incidents of our Lord's life on earth, and His great love for the brethren as shown in certain passages of John chapters 13-17.

After partaking of the emblems and singing of the concluding hymn we quietly departed, refreshed and blessed "in memory of Him," trusting God's grace sufficient to remain faithful till again we gather to partake, either here on earth or "new with Him in the Kingdom."

Adelaide

The Memorial service held at Adelaide was much blessed of, the Lord. Three members from Gawler, and two from country parts met with us, so we numbered thirty-four in all who partook of the emblems. We met with humble and grateful hearts, as we remembered again all that God has done for us in providing His beloved Son to be the Lamb who would bear away the sin of the world.

We are glad the Lord has provided this simple service which reminds us each year at this particular season that all our hopes of life and present and future blessing are available to us because Jesus Christ, by the grace of God, tasted death for every man.

What a privilege the church enjoys in being permitted to follow in the steps of Jesus' sacrifice; for it is given to us not only to believe in Jesus, but also to suffer for His sake. May we all continue to "keep the feast" throughout the remainder of our earthly lives, daily feeding upon the Lamb, and the unleavened bread of sincerity and truth provided so abundantly for us in the Word of God. We remembered in our prayers all who love the Lord with sincerity.

Sydney

The Sydney Class observed the Memorial of our Lord's death on Friday, April 7th, twenty-two being present.

The meeting was very impressive; each appeared impressed by the solemnity of the occasion.

.We were reminded of the institution of the Passover (the killing of the lamb, sprinkling of the blood, etc.) typifying the Lamb of God which taketh away the sin of the world; the great love of the Father being manifested in providing the Lamb, and the love of the Son in laying down His life for us.

We were reminded also of our privilege in being associated with Him in His sufferings and the hope of sharing in the glory to follow.

Perth

Once again it has been our blessed privilege to celebrate the Memorial of our dear Redeemer's death. Our study in the afternoon was in the form of a symposium, which we found very interesting and helpful.

For the Memorial Service suitable hymns were chosen, and the Scripture readings were from Isa. 53; Mark 14:12-15, 60-65; John 18:1-8, 19-40; John 19:1-19. In his address the speaker took us from the slain lamb in the type to the anti-typical Lamb of God, slain for us, which is the all important feature—"Christ our passover was sacrificed for us."

This is one day in the year that our dear Lord asks us to remember Him in this way. His body was broken for us at great cost to Himself; not silver and gold but His own life He gave, and we too are glad of the privilege to be broken with Him and to be made partakers in His sufferings, to drink of His cup. The emblems were then partaken of. We sang a hymn and parted.

Burnie, Tasmania

On the 6th inst., we met to celebrate the Memorial Supper. We started at 3 p.m., two Brothers giving a 15-20 minutes talk. Thoughts were brought out of our dear Redeemer's loving care of us in instituting "till He come," this solemn little reminder of His great, finished work. His wonderful love was manifest in not taking all the honor and glory to Himself, but passing it on (His merit) through His body members, that they with Him might constitute the glorious and complete Christ, and the antitypical firstborns will lead the world out of the bondage of sin and death.

What manner of people ought we to be, when each year, with its increasing understanding, makes "this mystery" clearer and more soul-satisfying; also that as Christ in the flesh, and thus His ambassadors our thoughts, words and actions should have that jealous oversight, watching and praying that in heart intentions we may be acceptable unto the Lord, in Christ. The last lap of the race requires every muscle and nerve strained to the uttermost, to run as to obtain. These and other thoughts were given and pondered over. In the evening the emblems were partaken of. All were remembered at the throne of grace, especially those partaking on the 6th.

## Christ's Dossier.

The following which is said to be a Translation of a letter of Publius Lentulus, in which he describes to the authorities at Rome the features and figure of Christ, may be of interest to our readers.

DESCRIPTION OF THE PERSON OF OUR SAVIOUR.—The following was taken from a manuscript now in the possession of Lord Kelly, and in his library, and was copied from an original letter of Publius Lentulus at Rome.

It being the usual custom of Roman Governors to advise the Senate and people of such material things as happened in their provinces in the days of Tiberius Caesar, Publius Lentulus, President of Judea, wrote the following epistle to the Senate concerning our Saviour:—"There appeared in these our days, a man of great virtue, named Jesus Christ, who is yet living among us, and of the Gentiles is accepted for a Prophet of truth, but his own disciples call him the Son of God—he raiseth the dead and cureth all manner of diseases. A man of stature somewhat tall and comely, with very reverend countenance, such as the beholders may both love and fear—his hair of the colour of chestnut full ripe, plain to the ears, whence

downward, it is more orient and curling and wavering about his shoulders. In the midst of his head is a seam or partition in his hair, after the manner of the Nazarites. His forehead plain and very delicate; his face without spot or wrinkle, beautified with a lovely red; his nose and mouth so formed as nothing can be reprehended; his beard thickish, in colour like his hair—not very long, but forked; his look innocent and mature, his eyes gray, clear and quick. In reproving he is terrible; in admonishing courteous and fair spoken, pleasant in conversation, mixed with gravity. It cannot be remembered that any have seen him laugh, but many have seen him weep. In proportion of body, most excellent; his hands and arms most delicate to behold. In speaking very temperate, modest and .wise. A man, for his singular beauty, surpassing the children of men.”

## Lord, here I bring Myself.

Lord, here I bring myself,  
‘Tis all I have to give,  
My heart’s desire is wholly this,  
Henceforth for Thee to live;

To own no will but Thine,  
To suffer loss or shame,  
All things to bear, if only I  
May glorify Thy name;

Henceforth mine every power  
Each day for Thee to use.  
My hands, my feet, my lips, mine all,  
As Thou, my Lord, shalt choose.

Dear Lord, my constant prayer  
Is for increase of grace,  
That I by faith may walk with Thee,  
Till I behold Thy face.

—G. W. Seibert.

## Question Box.

### Christian Baptism

Question.—Which is the correct form of Baptism, sprinkling or immersion?

Answer —The main thing in regard to Baptism is that the symbol, however correct, is but a symbol of the reality. The reality in Baptism is described by St. Paul in Romans 6:3, as follows:—"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death." It will be noted that no reference to water baptism is here mentioned, because the Apostle was not speaking of the symbol. Christian Baptism, then, means to be buried with Christ in death, sacrificial death, and this is possible only for those who have made a full consecration of their all, to walk in the steps of Christ, as shown further by the Apostle in Rom. 12:1.

Our Lord set us an example as to the correct symbol to take, once the heart consecration has been made, as shown by His immersion in Jordan. The word "baptism" means to bury, or cover, and the immersion in water is a fitting symbol showing that the one immersed has been baptized in heart and mind into Christ's death.

As not one reference to sprinkling either infants or adults is found in the Bible all sincere Christians should at once be able to determine the truth •on this subject, as manifest by our Lord and the Apostles.

### The Foolish Virgins

Question.—What became of the five foolish virgins? My Bible tells me that the Bridegroom told them that He knew them not.

Answer.—The virgins' parable describes the conditions existing among the Lord's consecrated people at the time of His "presence" at the "harvest" or end of the Gospel Age. All the virgins trim their lamps, i.e., they search the Word to ascertain its teachings upon the Lord's Second Coming. The wise virgins not only sought knowledge concerning the important matter of Christ's Return, but they also filled their hearts with His spirit, the spirit of consecration, the holy spirit of love to God, for his People, and for His word of truth. This is represented in the parable by their taking oil in their vessels with their lamps.

The foolish virgins represent a class of Christians who appear to be satisfied with a measure of head knowledge merely. They do not take pains to develop in their hearts the graces of Christ's spirit of holiness and love to a sufficient degree. This is shown in the parable by their failure to take oil in their vessels. The things of the world, the pleasures of this life, the deceitfulness of riches, etc., hinder their growth, and so they are unprepared to enter into the marriage and be members of the Bride of Christ. The graces of the Christ-like character cannot be acquired overnight. They are the result of much patient, earnest endeavour to do the will of God by adding grace to faith, and grace to grace. (See 2 Peter 1:5-11.)

So the Lord has to inform them, that He cannot recognise them as His Bride who is to share His throne and future glory. This great honour is reserved for the over-comers. (Rev. 3:21.)

The question asks, What became of these who are represented in the parable of the five foolish virgins? Rev. 7:9-17 helps us here. They are permitted to go through great tribulation, in order to discipline and prepare them to wash their robes and make them white in the blood of the Lamb. Then, instead of being of the Bride "in the throne" with Christ, they are rewarded with a position "before the throne" and serve

God in His temple, as spirit beings (verses 14-15). The teaching of the parable is that if we would be numbered among the little flock of faithful overcomers we must have much of the oil of the holy spirit in our hearts as well as having the intellectual understanding of present truth.

## The Trinity

Question.—What are your thoughts on the Trinity?

Answer.—It is well to call attention to the fact that the word “Trinity” does not occur in the Scriptures; nor does any word occur there of equivalent meaning; nor is any statement made which even unreasonably could be interpreted to signify any such thing. Indeed, those who hold to the doctrine of the Trinity, in attempting to explain their own thought, hopelessly entangle themselves, as well as their hearers. They declare in one breath that there is only one

God (because the Scriptures so positively emphasize this point that it cannot be ignored), yet in the same breath they declare that there are three Gods (because to this theory they are committed by “traditions of the fathers” handed down from earliest Papacy).

But how could there be three Gods and yet only one God? If there are three Gods, “equal in power and in glory,” as the catechisms declare, then it is untrue to say there is only one God. If there is only “One God, the Father, of whom are all things,” as St. Paul asserts; and if, as Jesus declares, the Father is greater than his honoured Son; and if the Father raised His Beloved Son from the dead, and exalted him on high, honoured him, and has appointed for him a Kingdom; and if ultimately the Son will deliver up the Kingdom again to the Father, that the Father may be all in all, then it cannot be true that there are several God.) of equal power. The fact, however, that our Lord Jesus Christ is a God does not conflict with this thought; the united voice of the Scriptures most emphatically assert that there is but one Almighty God, the Father of all.

There is one statement found in the Scriptures, and only one, which seems in the slightest degree to even imply the doctrine of a Trinity of Gods; and that passage is now admitted by all scholars to be spurious—an interpolation. It is therefore omitted from the Revised Version of the New Testament, although the translators of that Revised Version, so far as we are aware, were every one of them Trinitarians.

The spurious interpolation is found in 1 John 5:7, and consists of the words, ‘in heaven the Father, the Word and the Holy Spirit, and these three are one. And there are three that bear witness in earth.’ The spurious words were no doubt interpolated by some over-zealous monk, who felt sure of the doctrine himself; his intention, no doubt, was to help God and the truth out of a difficulty by perpetrating a fraud. But all suggestions, to the effect that God has not given us a complete revelation, “sufficient that the man of God may be thoroughly furnished,” and that it needs adding to, are of the Adversary. These words omitted from the text, leave it simple and easy to be understood, and fully in accord with all the remainder of the Scriptures; but with these words in the text, as they have stood for centuries, confusion is produced.

Not only does the Revised Version omit this verse, but so also do all modern translations—the Emphatic Diaglott, Young’s Bible translation, the American Bible Union translation, the Improved Version. The passage is pronounced an interpolation by the following Bible scholars of recognized ability:—Sir Isaac Newton, Benson, Clark, Horne, Griesbach, Tischendorf, Tregelles, Lachman and Alford.

John Wesley, the founder of Methodism, endeavoured to support the doctrine of the Trinity, yet in one of his sermons from this text he quoted the words of Servetus:—“I scruple using the words ‘trinity’ and ‘persons’ because I do not find those terms in the Bible”—and to this quotation Wesley added, “I would

insist only on the direct words, unexplained, as they lie in the text.” He laboured to prove the doctrine of the Trinity, because he believed this spurious passage was genuine, positive information .from the ancient MSS, of the Bible being of recent acquisition.

A sharp distinction should be drawn between a confession of faith in a Trinity, and a confession of faith in the Unity of the Heavenly Father, Jehovah, and the heavenly Son, our Lord Jesus Christ, and the holy spirit which is the power or influence emanating from the Father and the Son. (See 1 Cor. 8:6; Rom. 8:11, etc.).

Aids to Bible Study.

“Tabernacle Shadows.”—This well-known booklet; most helpful to a clear understanding of the plan of salvation. Paper covers, 1/- each.

“Zionism in Prophecy,” instructive for both Jews and Gentiles, and especially appropriate for the present days.

Priced at 1/- per copy.

“God’s Covenants.”—An instructive booklet on these subjects. Priced at 6d. each.

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.—Excelsior House, 17 Elizabeth Street (3rd Floor) —Sunday. 3 p.m. and 6 p.m. — Thursday, 19 Erming- ton Place, Kew, E.4, 7.45 p.m,

Adelaide.—R A.O.B. Rooms, Flinders Street—Sunday, 3 p.m. and 6.30 p.m., Thursday, 7.45 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,

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Geelong, 3GL, 222 Metres      10 a.m.

Swan Hill, 3SH, 226 Metres      10 a.m.

South Australian Time.      Sundays

Adelaide, 5AD, 229 Metres - 9.30 a.m. Port Pirie, 5PI, 288 Metres - 9.30 a.m.

Western Australian Time.       Sundays

Perth, 6PM, 227 Metres       - 5.15 p.m.

Northam, 6AM, 306 Metres 5.15 p.m.

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June 4th—"The Kingdoms of This World."

Send for Advertising Circular and Information about this work **BEREAN BIBLE INSTITUTE,**

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

## Correspondence.

Victoria.

Frank and Ernest. Dear Christian Friends.—Some time has elapsed since I have written to you; although my time is limited I have thoroughly studied all your booklets and have been greatly enlightened and helped thereby. Thank you for enclosing the broadcasts in with “P.P.” I am very interested in reading your Convention address.

Enclosed please find 7/6 for “Foregleams of the Golden Age” and small donation to your General Fund. I am looking forward to receiving the book mentioned. With best wishes for success in your Christian work. Yours sincerely.

Frank and Ernest. Dear Sirs.—I wish to thank you so much for the book you sent me; it arrived quite safe, and I was so pleased with all the Talks you sent too. I cannot get the Talks on my wireless very well, so I am so glad to have received such a lot from you.

The “Foregleams of the Golden Age” I like very much too; I think it is a wonderful book and so helpful in these dark days and one feels strengthened and uplifted by the message it gives. I wish you every success in your good work, Yours sincerely.

Dear Christian Friend.—I wish to acknowledge receipt of book and booklets received early last week, also your letter. I thank you very much for your kind attention, and shall look forward to the “Peoples Paper” each month, also the weekly Dialogues in print. If more convenient send them once a month with the “Paper.” Thank you.

I will be pleased to receive pamphlets of “Joy Cometh in the Morning,” “Distress of Nations with Perplexity,” and any others you think would, be interesting. Thanking you once again and wishing your work for the Master every success. Yours sincerely.

Dear Frank and Ernest—Enclosed find postal note for 5/-for “Heavenly Manna” in blue if available: also “Where are the Dead?”, “A New Dictator,” “The Greatest of these is Love,” “Times of Refreshing,” “The Offerings for Sin,” and “Some of the Parables.” Would like you to send me Frank and Ernest Talks with “Peoples Paper” monthly; we are sorry we cannot now hear these Talks over the air, because batteries are not available to the public. Would be pleased to have the pamphlet, “An Open Letter to a Seventh Day Adventist.” Yours faithfully.

(Should any friends be able to advise on procuring radio batteries, kindly let us know.—B.B. Inst.)

South Australia.

Dear Frank and Ernest.—My husband and I enjoy your Sunday morning broadcasts; we would not like to miss one. Through the questions and answers we understand and believe God is love and has a wonderful plan of salvation for all people.

We trust that all listening in will receive a blessing; some find all they have been wanting to hear through these Talks and offers of papers and books. We wish you success in this undertaking and pray God will bless this good work. We remain, Yours in Christ.

Berean Bible Institute. Frank and Ernest, Dear Christian Friends.—I am in receipt of your communication of recent date with enclosures for which I thank you. Kindly forgive me not replying on receipt of literature to hand last week; I was so eager to peruse with careful attention the book “Foregleams of the Golden Age” and can assure you that it’s not been read in vain. I’ll certainly pass it on to some of my Episcopal Church friends who are steeped (more or less) in tradition, with the sincere hope that they too will read, learn, and inwardly digest as spiritual food.

The booklets are wonderfully helpful in perusing the Scriptures, “The Plan of God—in Brief” is a lovely study. I am still intensely interested in the Radio Dialogues on Sundays from 5AD and will appreciate the copies each month with the “Peoples Paper.” There is one fault only to be found; that is, that the Dialogue is all too short. . . . But when we realise the great assistance and countless homes that receive the Gospel Message through your good efforts, per radio, then we should be grateful. . . Hence we feel assured that with the aid of our prayers the Great Divine Ruler continues to bless you, Frank and Ernest, and all connected with the Berean Bible Institute. In closing kindly accept the enclosure as a small donation to the General Funds. Believe me, Yours very sincerely.

Frank and Ernest. Dear Friends.—I thank you from the bottom of my heart for sending along copies of your Dialogues and other literature. My friends and I have read them over and words fail to express the wonderful spiritual satisfaction we obtained by doing so. God has undoubtedly blessed and filled you with His spirit, or you would never be able to pour forth such marvellous explanations of His Word.

Would you be kind enough to keep me always posted, either fortnightly or monthly, with two or three copies of your Dialogues. If possible, you might let me have these right from the time that they were first put over the air, as I would like to possess them all.

Please find enclosed 5/- as a contribution towards the cost of printing, etc., also stamps to cover postage, and asking God to bless you greatly in your work. I remain, Yours faithfully.

To Frank and Ernest. Dear Sirs.—Please permit me to express to you my very real appreciation of your Sunday morning session of Bible Talks. I think your method of “putting it over” in the form of a discussion makes it most interesting and more impressive. I find the session most helpful, and have recommended it to others.

I would be glad to receive a copy of last Sunday’s talk on the resurrection, which you offer. The Easter message, I consider, is most vital. Wishing you well in your good work. Yours faithfully.

Berean Bible Institute. Dear Christian Friends.—I thank you for your letter and also for the books which arrived safely. Please find enclosed 10/-, being 8/3 for books, etc., balance for General Funds.

I am not discouraged because of opposition to my endeavours, or my failure to achieve very good results in uplifting the people of this district. (Psa. 37:1.) I feel that the verses on page 260 of “Foregleams” answer my case. I hope to make good use of “Foregleams” and “God and Reason” but I must be content with apparent small results. I have long since learnt to realise that it is not always large numbers that count, “Joy shall be in heaven over one sinner that repenteth,” etc. . . .

Your teachings have lifted from my mind a cloud of misunderstanding, and enabled me to obtain a clearer vision of God’s plan for humanity, and I trust that the circulation of literature will enable me to reflect the truth of God’s Word. Again thanking you. Yours in Christian Fellowship.

New South Wales.

Berean Bible Institute. Dear Christian Friends.—Many thanks for your letter received together with “Peoples Paper” for April and leaflets. I enjoy reading them all and will be pleased for you to post to me the “P. Paper” as you suggested, and I would also like you to enclose with it each month your Broadcast leaflets.

Could you please send me the following:—”Some of the Parables,” “Armageddon,” “God and Reason,” “An Open Letter to a Seventh Day Adventist,” “and “God’s Best Gift,” for children. I will enclose herewith 2/-; hoping it may be enough, if more than enough it will cover cost of postage. Thanking you and with kindest regards. Yours faithfully.

Western Australia.

Berean Bible Institute. Dear Sir.—I have just received two of your “Peoples Papers.” I am so impressed wish them that I have decided to send you a P.N. for 3/- for a year’s subscription to your “Paper.”

My wife and I (the children are not old enough yet) are very keen listeners to Frank and Ernest on Station 6PM, West Australia.

Before concluding there is one question I would like to ask which puzzles us a lot and perhaps you could solve for us. It is the question of Baptism. Some churches say the sprinkling of water is sufficient and others say you must be immersed. . .

It is a vexed question to us and would like to know which is right. Yours faithfully.

(See Question Box in this issue; also literature on “Christian Baptism” is available free to all.—B.B. Institute.)

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