



Volume XXX. No. I I MELBOURNE, 1st NOVEMBER, 1947 — Price—Threepence

## The Manner of Christ's Return

(Continued from October Issue.)

AFTER this, there must have been quite a long interval before there was any further manifestation of the Lord's presence, and the disciples who were Galileans began to think of home and the future; and remembering the Lord's message by the women, that He would go before them into Galilee, they went thither. Probably on their way, the Lord met them, as Matthew relates, in a mountain. They were perplexed; they no longer felt the same familiarity they once had toward Him; He seemed so greatly changed since His crucifixion from what He used to be—He appeared and disappeared in such peculiar times and places; He no longer seemed like "the man Christ Jesus;" so Matthew says "they worshipped Him—but some doubted." After a few words with them the Lord "vanished" from their sight, and left them to wonder what next would happen. For some 'time after their return to Galilee nothing unusual T. occurred, and there was no further indication of the Lord's presence. Doubtless they met together and 'talked over the situation, and wondered why He did not appear to them 'more frequently.

As they waited, the days and the weeks seemed long. They had long ago given up the ordinary pursuits of life, to follow the Lord from place to place, learning of Him, and preaching to others, "The kingdom of heaven is at hand." (Matt. 10:5-7) . They did not now wish to go back to the old pursuits; and yet, how should they proceed with the Lord's work? They comprehended the situation clearly enough to know that they could no longer preach as formerly the kingdom at hand; for all the people knew that their Master and King had been crucified, and none but themselves knew of His resurrection. While all of the eleven were thus perplexed and anxious, waiting for something, they knew not what, Peter said, Well, it will not do to remain idle: I will go back to my old fishing business; and six of the others said, We will do the same: we will go with you. (John 21:3.) And probably the rest also turned again to their old employments.

Who can doubt that the Lord was invisibly present with them many times as they talked together, overruling and directing the course of circumstances, etc., for their highest good? If they should have great success and become swallowed up by interest in business, they would soon be unfit for the higher service; yet if they should have no success, it would seem like forcing them; so the Lord adopted a plan which taught them a lesson such as He often teaches His followers, viz.: that the success or failure of their efforts, in any direction, He can control if He please.

The old firm of fishermen reorganised: got together their boats, nets, etc., and went out for their first catch. But they toiled all night and caught no fish, and began to feel disheartened. In the morning a stranger on shore calls to them to know of their success. Poor success! We have caught nothing, they answer. Try again, said the stranger. Now cast your net on the other side of the boat. No use, stranger, we have tried both sides all night long, and if there were fish on one side, there would be on the other. However, we will try again and let you see They did so, and got an immense haul. How strange! said some; but the quick and impressionable John at once got the correct idea, and said Brethren, the Lord only could do this. Don't you remember the feeding of the multitudes, etc.? That must be the Lord on shore, and this is another way that He has chosen to manifest Himself to us. Don't you remember that it was just so when the Lord first called us? Then, ' too, we had toiled all night and caught nothing until He called to us, saying, "Let down your nets for a draught." (Luke 5:4-11) . Yes, surely that is the Lord, though, since His resurrection, we cannot recognise Him by His appearance. He now appears in a variety of forms; but we know each time that it is He by some peculiar circumstance like this, calling to mind some marked incident of our past acquaintance with Him.

And when they got to shore they found that Jesus had bread as well as fish, and they learned the lesson, that under His direction and care and in His service they would not be left to starve: (Luke 12:29, 30.) They did not ask Him if He were the Lord; for on this as on other occasions, the eyes of their understanding being opened, they knew Him, not by physical sight, but by the miracle. Then followed the instructions of that delightful hour, re-assuring Peter of His continued acceptance notwithstanding His denial of the Lord, for which he repented and wept. He now learned afresh, of His Master's love, and of his continued privilege of feeding the sheep and the lambs. We seem to hear the Lord say, You need not go back to the fishing business, Peter: I called you once to be a fisher of men, and, knowing your heart to be still loyal and zealous, I renew your commission as a fisher of men.

“And, eating together with them, He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the holy spirit not many days hence.” (Acts 1:6—margin.) So they came to Jerusalem as instructed, and here it was forty days after His resurrection, that He met with them for the last time and talked with them. They summoned courage this time to question Him about the kingdom He had promised' them saying, “Lord, wilt thou at this time restore the kingdom to Israel?” This thought of the kingdom was the one uppermost in the mind of every Jew. Israel, they understood, was to be chief among the nations under Messiah, and they knew not of the long Times of the Gentiles, and they saw not yet that the chief blessing had been taken from fleshly Israel (Matt. 21:43; Rom. 11:7) , and that they themselves were to be members of the new (spiritual) Israel, the royal priesthood and holy nation, through whom, as the body of Christ, the blessing of the world would come. They as yet understood none of these things. How could they? They had not yet received the holy spirit of adoption as sons but were still under condemnation; because, though the ransom-sacrifice had been made by the Redeemer, it had not yet been formally presented on our behalf in the Most Holy, even Heaven itself. (John 7:39.) Hence our Lord did not attempt any explanatory answer to their question, but merely said, “It is not for you [now] to know the times and seasons which the Father hath put in his own power. But ye shall receive power\* after that the holy spirit is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.”—Acts 1:7, 8.

\*This promised power to know and to understand times and seasons, and all things pertaining to a proper witnessing, applies to the whole Church from first to last; and under the guidance and power of the holy spirit, meet in due season concerning every feature of the plan is provided, in order that we may be His witnesses, even to the end of this age.—Compare John 16:12, 13.

Then the Lord, who was walking with them, when they reached the Mount of Olives, lifted His hands and blessed them, and He was parted from them and went upward; and a cloud received Him out of their sight. (Luke 24:48-52; Acts 1:6-15.) They began to see something more of God's plan now. The Lord who came down from' heaven had returned to the Father, as He had told them before He died;—had gone to prepare a place for them and would come again and receive them ;—had gone afar to receive the promised kingdom, and to return (Luke 19:12); and meantime they were to be His witnesses in all the earth to call and make ready a people to receive Him when He would come to be glorified in His saints, and to reign King of kings and Lord of lords. They saw their new mission, of proclaiming to every creature a coming king from heaven, “with all power in heaven and in earth,” to be a much more important work than that of the preceding years, when they heralded “the man Christ Jesus,” and followed Him who was “despised and rejected of men.” Their risen Lord was changed indeed, not only in His personal appearance—appearing sometimes in one way and place, and again in a different way and place, manifesting His “all power”—but He was changed in condition or nature also. No longer did He appeal to the Jews, nor show Himself to them; for since His resurrection none saw Him in any sense except His friends and followers. His words, “Yet a little while, and the world seeth me no more,” were thus verified.

Thus was the faith of the apostles and of the early Church established in the fact of the Lord's resurrection.

Their doubts were scattered, and their hearts rejoiced; and they returned to Jerusalem and continued in prayer and supplication and study of the Scriptures, waiting for the adoption promised by the Father, and their endowment with spiritual understanding, and with special miraculous gifts of power, to enable them to convince true Israelites, and to establish the Gospel Church, at the day of Pentecost.--Acts 1:14; 2:1.

Though our Lord at His second advent will not manifest His presence in the same way that He did during those forty days after His resurrection, yet we have His assurance that the “brethren shall not be in darkness.” Nay, more: we shall have an aid which they could not and did not have to help them during those forty days, viz., “power from on high,” to guide us into the understanding of every truth due to be understood, and, even as promised, to show us things to come. Hence in due season we shall have full understanding of the manner, time and attendant

circumstances of His appearing, which, if carefully watched for and marked, will be no less convincing than were the evidences of our Lord's resurrection furnished to the early Church, although of a different kind.

That our Lord at His second advent could assume the human form, and thus appear to men, as He did to His disciples after His resurrection, there can be no question; not only because He thus appeared in human form during those forty days, but because spirit beings have in the past manifested the power to appear as men in flesh and in various forms. But such manifestations would be out of harmony with the general tenor of God's plan, as well as out of harmony with the Scriptural indications given, relative to the manner of His manifestation, as we shall see. Instead, it is the Lord's plan that His spiritual kingdom shall communicate, operate, and manifest its presence and power through human, earthly agencies. Just as the prince of this world, Satan, though unseen by men, exercises a wide influence in the world through those subject to him, and possessed of and controlled by his spirit, so the new Prince of Peace, the Lord, will chiefly operate in, and manifest His presence and power through, human beings, subject to Him and possessed of and controlled by His spirit.

Seeing with the natural eye and hearing with the natural ear are not all there is of seeing and hearing. "No man hath seen God at any time" thus, yet all God's children have seen Him, and known Him, and held communion with Him. (John 1:18; 5:37; 14:7.) We hear God's call, our "high calling," we hear the voice of our Shepherd, and are constantly looking unto Jesus, and see the prize, the crown of life which He promises—not by natural sight and hearing, but by our understanding. Far more precious is the sight we have of our glorified Lord as the spiritual, highly exalted King of glory, our Redeemer as well as our King, by the eyes of our understanding and faith, than the sight afforded to the natural eye before Pentecost.

There was a necessity for our Lord's appearing in the manner He did to His disciples, after His resurrection, which will not exist at His second advent. His object then will be better served in a different way. In fact, to appear so at His second advent would be detrimental to the purpose then to be accomplished. His object in appearing to His disciples after His resurrection was to convince them that He who was dead is alive forevermore, that they might go forth as witnesses to the fact of His resurrection (Luke 24:48), and that their testimony might be a sure foundation for the faith of coming generations. Since no man can come to God acceptably, to receive the holy spirit of adoption, without faith in Christ, it became necessary, not only for the sake of the disciples then, but for all since, that the evidences of His resurrection and change should be such as natural men could grasp and appreciate. After they had become partakers of the holy spirit and understood spiritual things (See 1 Cor. 2:12-16), they could have believed the angels at the sepulcher, that He had risen from the dead condition, even if they had seen the fleshly body of the man Christ Jesus still lying in the tomb; but not so before—the body must be away to make faith in His resurrection possible to them. After the holy spirit had enabled them to discern spiritual things, they could have believed the testimony of the prophets that He must needs die, and would rise from the dead, and that He would be highly exalted as King of glory, without its being needful for Him to appear as a man, and assume various bodies of flesh as a garment, so that they could handle Him and see Him ascend. But all this was needful for them and for all natural men. By believing, we come to God by Him and receive forgiveness of sins and the spirit of adoption, to understand spiritual things. Even while removing the natural obstacles to faith, by assuming human form, etc., our Lord convinced the disciples and made them witnesses to others, not by their natural sight and touch, but by reasoning with them out of the Scriptures: "Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written and thus it behoved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things." (Luke 24:45-48.) Peter also states this object clearly, saying, "Him God raised up the third day, and permitted Him to become manifest—not to all the people, but to those witnesses previously chosen of God, to us, who did eat and drink with Him after He arose from the dead. And He commanded us to proclaim to the people that this [the resurrected Jesus] is He who has been appointed by God the judge of the living and the dead."—Acts 10:40-42. Diaglott translation.

With our Lord, after His resurrection, it was simply a question of expediency as to which way of appearing to His disciples would best accomplish His object, of making known His resurrection and change of nature. Had He appeared as a flame of fire, as the angel appeared to Moses in the burning bush (Exod. 3:2), He might indeed have conversed with them. but the evidence thus given would have been far from being as convincing as the method He did adopt, both to the apostles and to the world at large to whom they witnessed.

If He had appeared in the glory of the spirit form, as the angel did to Daniel (Dan. 10:5-8) the glory would have been greater than the witnesses could have borne. They would probably have been so alarmed as to be unable to receive instructions from Him. To none except Paul did the Lord ever thus show Himself; and Paul was so overcome by that glimpse that he fell to the ground and was blinded by its brightness, which was above that of the sun at noonday.

In our examination of the method of manifestation adopted by our Lord during those forty days, we saw that He "permitted" Himself to become manifest even to the chosen witnesses only a few times, and then but briefly. The

entire time that He was manifest to them, had it all been crowded into one day instead of being at intervals during the forty days, would probably have been less than twelve hours, or one eightieth of that entire time. This being true, it is evident that He was present with them unseen about seventy-nine eightieths of that period of forty days. And even when they did have manifestations, they were not (except once, to St. Thomas) in a form exactly like the one they had known so intimately for three years, and had seen but a few days before. It is not once intimated that they knew Him by the familiar features of His face, nor even that He was recognised by the same appearance as in other manifestations.

Mary supposed Him to be “the gardener.” To the two on their way to Emmaus He was “a stranger.” He was also a stranger to the fishermen on the sea of Galilee, and to the eleven in the upper room. On every occasion He was recognised by His actions, His words, or the familiar tones of His voice.

When Thomas declared that only the proof which addressed his natural sight and touch would be acceptable to him, the Lord, though He granted that demand, gently reproved him, saying, Because thou hast seen me, thou hast believed; blessed are those who believe, not having seen. (John 20:27-29.) The stronger evidence was that which was not addressed to natural sight, and more blessed are those who hold themselves in readiness to receive the truth through whatsoever proofs God is pleased to substantiate it.

He thus showed them, not only that He now had the power to appear in a variety of ways and forms, but also that no one of those bodies which they saw was His spiritual, glorious body, though the facts of His resurrection and presence were thus manifested to them. The different forms, and the long intervals of invisible presence with no outward manifestation, made evident the fact that though their Lord and teacher was alive and not yet ascended to the Father, He was now a spirit being, really invisible to human sight, but with ability to manifest His presence and power in a variety of ways at pleasure.\*

The creating of the body and clothing in which He appeared to them in the very room in which they were gathered, was proof unquestionable that Christ was no longer a human being, though He assured His disciples that the body which they saw, and which Thomas handled, was a veritable flesh and bone body, and not a mere vision or appearance.\*\* As a human being He could not come into the room without opening the door, but as a spirit being He could and there He instantly created and assumed such a body of flesh and such clothing as He saw fit for the purpose intended.

Nor can we for a moment admit the suggestions offered by some, that our Lord opened the doors without being observed; for the record is plain and clear that He came and stood in their midst while the doors were shut—probably very carefully barred and bolted too—“for fear of the Jews.”—John 20:19, 26.

The lesson of His changed nature was still further emphasised by His manner of leaving their sight: “He vanished out of their sight.” The human body of flesh and bones, etc., and its clothing, which appeared suddenly while the doors were shut, did not go out of the door, but simply disappeared or dissolved into the same elements from which He had created them a few moments before. He vanished out of their sight, and was no longer seen of them when the flesh and bones and clothing in which He had manifested Himself were dissolved, though doubtless He was still with them— invisibly present; and so also much of the time during those forty days.

On special occasions, for special instruction, God has granted similar power to other spirit beings, angels, enabling them to appear as men, in bodies of flesh and bones which ate and talked to those they instructed, just as our Lord did. (See Gen. 18; Judges 6:11-22; 13:3-20).

The power manifested by our Lord, and the angels referred to, to create and dissolve the clothing in which they appeared, was just as superhuman as the creating and dissolving of their assumed human bodies; and the bodies were no more their glorious spiritual bodies than were the clothes they wore. It will be remembered that the seamless robe and other clothing which our Redeemer wore before His crucifixion had been divided among the Roman soldiers, and that the grave clothes were left folded away in the sepulcher (John 19:23, 24; 20:5-7), so that the clothing in which He appeared on the occasions mentioned must have been specially created, and probably was the most appropriate for each occasion. For instance when He appeared as a gardener to Mary, it was probably in such apparel as a gardener would wear.

That the bodies in which our Lord appeared were real human bodies, and not mere delusions, He gave them clearly to understand when He ate before them, and invited them to handle Him and see that the body was real flesh and bones, saying, “Why are ye troubled? . . . Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have.”

Some Christians draw very absurd conclusions from this expression of our Lord as to the verity of His assumed flesh

and bone body. They regard the assumed body as His spirit body, and declare that a spirit body is flesh and bones, and just like a human body, excepting that an indefinable something, which they call spirit, flows through its veins instead of blood. They seem to disregard the statement of our Lord, that this was not a spirit body—that a spirit being has not flesh and bones. Do they also forget John’s statement, that “It doth not yet appear” what a spirit body is, and that we shall not know until we are changed and made like Him and see Him, not as He was, but as He is? (1 John 3:2.) Do they also forget the Apostle Paul’s express statement that “flesh and blood cannot inherit the kingdom of God?”—and his further assurance that therefore all the heirs with Christ must also “be changed?”-1 Cor. 15:50, 51.

(To be continued.)

\*The occurrence recorded by Luke (4:30) should not be regarded as a case parallel to His appearing and vanishing after His resurrection. That was not a disappearance in the sense of becoming invisible to the people. It was merely an adroit, prompt movement, by which He eluded the murderous design of His enemies. Before they had executed their plans for His death He turned about, and, passing through their midst, no man had courage or power to molest Him, because His hour had not yet come.

\*\*Let no one hastily suppose that we are here following Spiritism, Swedenborgianism or any other ism. We are simply following and logically connecting the apostolic account. The vast difference between the Bible teaching and that counterfeit of it promulgated by Satan, known as Spiritualism, we distinctly discern. Suffice it here to point out that Spiritism affects to communicate between dead men and living men, while the Bible condemns this (Isa. 8:19) , and teaches that such communications as were true have been made only by spirit beings, such as angels, and by our Lord; and not by our Lord while He was “the man Christ Jesus,” nor while He was dead, but after His resurrection change, when He had become a life-giving or “quickenning spirit” being.

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# Suppose There Were No Death?

THE following is an extract from an article by Rev. C. Irving Benson of Melbourne, which appeared in the Melbourne "Herald" recently under the above heading.

"It is at first startling but increasingly reassuring to learn that death is simply one of Nature's devices for the furtherance of life. 'It is as natural to die as to be born,' said Lord Bacon . . . Suppose there was no death? A world without a cemetery would be a world without a cradle. What if all the people born into this world still lived-? The planet could not support such a population. Death, therefore, is a social necessity."

The above is just a sample of the great ignorance of the teachings of the Bible on the part of church leaders in our times. What a terrible state of affairs exists when we find a "Doctor of Divinity" teaching "that death is simply one of nature's devices for the furtherance of life." Such a statement at once denies the necessity of the sacrifice of Christ to redeem mankind from death.

If it were true that "It is as natural to die as to be born," why did the Prophet Ezekiel, as a mouthpiece of the Lord, declare: "For why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." (Ezek. 18:31, 32). Jeremiah, another faithful prophet of God, declared that death is "the land of the enemy." (See Jer. 31:15-17). There certainly is nothing "natural" in going to "the land of the enemy" and St. Paul explains so clearly why death is the enemy of mankind when he states—"Wherefore, as by one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12). And again—"The wages of sin is death." (Rom. 6:23).

There is nothing natural about sinning, so death, the penalty for sin, must be most unnatural. Indeed, so unnatural is death that after nearly 6,000 years of dying, mankind, in losing its loved ones today, is as grief-stricken as were our first parents with the loss of Abel, so terrible is the wages of sin. On one occasion, Jesus Himself was so touched with the grief of the sorrowing relatives of Lazarus that it is recorded of Him—"Jesus wept." Our Lord did not tell them that it was quite natural for Lazarus to die, nor that the death of His friend was "a device for the furtherance of life."

It is surely high time that all thinking people examined their Bibles for themselves, that they be not deceived by the "blind leaders of the blind" as our Lord indicated in His day. How assuring is the Scriptural record that "Christ died for our sins," and again the words of Christ Himself—"I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell (Hades—the death condition) and of death." (1 Cor. 15:3; Rev. 1:18).

Here we have the glorious promise that the risen Lord is going to unlock the prison-house of death, and call forth all mankind in the resurrection morn. Because of the sacrifice of Christ, God has provided this resurrection day when He will create bodies anew (1 Cor. 15:37, 38), and give again the breath of life and personality to each body, thus constituting living souls.

For the saints in the first resurrection, spirit bodies are created, that they may inherit the heavenly Kingdom with Christ. St. John declared—"It does not yet appear what we shall be: (he could not describe the spirit form) but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." This is the glory which Paul also sought to describe in Rom. 8:18; 1 Cor. 4:17, 18, etc. For the world of mankind in the general resurrection, which takes place during the Millennial reign of Christ, earthly bodies will be created and they shall inherit the restored earth, as they progress on to perfection, by obedience to the laws of Christ's Kingdom. (Acts 3:20-23; 15:16-18, etc.). Both the spiritual and earthly resurrections are shown by St. Paul in 1 Cor. 15:35-40.

The statement that the earth could not support the full population if there were no death will be disproven to all mankind, including Dr. Benson, in the Kingdom age, because "all that are in the graves (death condition) shall hear the voice of the Son of Man and come forth." (John 5:28, 29, Revised Version). A Scriptural explanation of this matter is provided in the very helpful work "The Divine Plan of the Ages" under the section "Ransom and Restitution." All readers desirous of knowing the truth on this matter should apply for a copy of this book, which is supplied at 2/6 in handy size.

## The Greek Word “Parousia.”

Some years ago an investigation was made of the meaning of the Greek word “parousia” from some of the leading authorities whose works are deposited in the Melbourne Public Library, and the findings were printed in these columns. These are again presented below and should prove helpful and convincing to our readers. It is clear that these scholars recognise that the true meaning of this Greek word is “presence.”

Young Concordance.—Gk. Parousia: A being alongside, presence.

Woodhouse.—Presence = Gk. Parousia. “Coming” in the sense of “journey” is one Greek word, in sense of “arrival” is another, and in sense of “presence” = parousia.

Liddell and Scott.—Gk. Parousia (1) Being present, presence of persons or of things. Example from the Greek Sophocles: “that we have no friends present to assist us.” (2) Arrival.

Edwards.—Presence = Parousia. Coming = a quite different word.

Arnold and Browne.—Presence Parousia.

Kyriakides.—Parousia = presence; (in theology) the final judgment, the second coming or advent of Christ.

Greek Lexicon of the New Testament. Grimm (Thayer). Parousia = (1) Presence, 1 Cor. 16:17; 2 Cor. 10:10; opposed to Gk. for “absence,” in Phil. 2:12. (2) The presence of one coming, hence coming; arrival, advent, 2 Cor. 7:6; 2 Thes. 2:9; Phil. 1:26. In the New Testament, especially of the advent, i.e., the future return from heaven of Jesus, the Messiah, to raise the dead, hold the last judgment and set up formally and gloriously the Kingdom of God, Matt. 24:3.

## Melbourne Christmas Convention.

The brethren of the Melbourne Class wish to announce that their Annual Convention is to be held this year over the four days, Christmas Day, 25th December, to Sunday, 28th December. On New Year’s Day further meetings are to be held, and both the Convention and New Year’s Day gatherings are to be held at Masonic Hall, 254 Swan Street, Richmond, which is easily reached from the city and all suburbs.

A hearty invitation is extended to all friends able to attend these assemblies for undenominational worship, fellowship and study of the Bible. All can be assured of a really helpful time, and Christian friends who are able to attend are advised to communicate as early as possible with the class secretary—Mr. J. Hiam, 44 Heath Avenue, Oakleigh, S.E.12, Victoria.

## Reply to Criticism.

In recent weeks a criticism of an article appearing in the “People’s Paper” has come under our notice. The writer of the “P. Paper” article has prepared a reply which is now available for all friends who make personal application for same.

## Appreciation of Food Parcels.

In August, 1946, a letter of appreciation received by two sisters in Australia from Mr. G. A. Ford, 13 Cranleigh Gardens, Luton, Beds., England, the distributor of the Benevolent Fund for the brethren in Britain, was published in these columns. Since that time many parcels of food have been despatched by the brethren in Australia to Brother Ford for distribution amongst the needy, and the following extract from a letter recently received from Brother Ford by one of our friends speaks for itself:

“It has been very sweet of you to send as you have done; everything has been of good use, and all things have been despatched to different dear brethren in all parts of the British Isles. We deeply appreciate this very generous and practical sympathy. Our hearts overflow in gratitude to the Lord for all His mercies and abounding love, and providences on our behalf, The aged, infirmed, lonely, sick and needy have been and are touched with your loving gifts. Their faith and confidence in the Lord, is encouraged, their hopes brighter, and even though we look forward to a hard winter we are fully assured of the Lord’s grace, mercy and peace, and can enter more and more fully into that rest which remaineth for the people of God. Thank you Sister and all others you may know who are sending to us . .

We are kept busy in our spare time, caring for the needs of the brethren; but the Lord is so good and we delight to serve.”

## Bible Study Meetings.

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.

Geelong, Vic.—Sons of Temperance Hall, Ryrie Street, Sundays, 3 p.m.

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

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

Perth.—”The Green Gate,” Howard Street entrance. Sundays, 3.30 p.m. and 6.15 p.m.

## Thy Will Be Done.

“With quivering heart and trembling will  
The word hath passed thy lips,

Within the shadow, cold and still,  
Of some fair joy’s eclipse.

‘Thy will be done!’ Thy God hath heard,  
And He will crown that faith-framed word.

“Thy prayer shall be fulfilled—but how?  
His thoughts are not as thine;

While thou wouldst only weep and bow,  
He saith, ‘Arise and Shine!’

Thy thoughts were all of grief and night,  
But His of boundless joy and light.

“Thy Father reigns supreme above;  
The glory of His name

Is Grace and Wisdom, Truth and Love.  
His will must be the same.

And thou halt asked all joys in one,  
In whispering forth, ‘Thy will be done.’ —F.R.H.

## “Correspondence.

Dear Brother,—Just a few lines wishing you all that is good, and sending along a few shillings to help along with the good work, which we hope is having a sanctifying influence on those who hear. There are those who think a knowledge of the truth is most important, but to me the “grace” (character development) aspect is of equal importance. One cannot very well separate the two; we could not be like our Father in heaven in character without knowing Him, and His character is very plainly revealed in His word, but how can we appreciate the depths of His Justice, Wisdom, Love and Power if we do not try to copy Him as best we can?

I have received a circular some time ago, criticising an article in the “P.P.” It did not strike me as worth the paper written on, as far as constructive criticism goes. I do not know why people baulk at the thought of Christ’s presence, when evidence is produced indicating that it is already a fact; many seem to go out of their way to try to prove that the idea is wrong, but the evidence seems to be mounting every day. No doubt they will be sorry when they realise that the harvest is past.

The world is in a sorry plight today, and getting no better fast; the carnage in India is a sad sight and seems to picture what would happen in any country when the restraining influences are removed. As has been said, any government is better than anarchy, and we see the truth of this before our eyes.

is enclosed for the Radio Fund. and £ for the General Fund, from this family. Yours in the Lord.

Frank and Ernest, Dear Friends,—I notice that it is mentioned in one of the letters in your “Paper” that the Radio Fund is not very financial. I would like the privilege of helping to put out the glad tidings, and as this seems to be the only way that I am able, will be most pleased if you will place the enclosed sum of to the Fund.

How thankful I am that the Lord is pleased to allow this message to be put out in such a Scriptural fashion at this time; surely we may hope that the time when it will bear much fruit is in sight. The poor world so sadly needs this comfort and to think we have been blessed in having it so long. May the Lord keep you and guide you. With kind Christian regards.

Dear Brother,—Am thankful for the great privilege of contributing the enclosed Z. towards the Radio Fund.

It is the means of blessing to so many hungry souls and we have the assurance that “His Word will not return unto Him void.” What a comfort that is!

Since putting out those last 2KY cards, I have not had the opportunity of doing any more of that work; have been busy along other lines and expect to be for the near future, but the work was sweet to me.

The “night” seems to be closing in rapidly, and with it our hope grows brighter of seeing our Father and dear Heavenly Bridegroom. May He bless you and all the other dear brethren is the prayer of your Sister by His kind favour.

Frank and Ernest, Dear Sirs,—Thanks for the free literature received; always enjoy your Sunday morning’s discussion. Please find 10/- note enclosed which will pay annual subscription (in advance) for your monthly “Paper” and at your convenience would like several copies of “Foregleams of the Golden Age.” Yours faithfully.

To Frank and Ernest, Dear Friends.—I listened to your broadcast last Sunday for the first time (“The Sorrows of Satan”). My husband has been listening for years, also getting your literature; he has convinced me that there is no hell, so your Dialogue was of special interest to me.

I have a relative in the Apostolic Church and she was horrified at what she called an “easy” religion, and said if there was no hell, it would not have been necessary for Christ to die; however, if the wages of sin is eternal torment, then the debt is still unpaid. Will you send me copies of the Dialogue as I’d like to send some to friends, also any tracts you would like passed on. Yours sincerely.

Frank and Ernest, Dear Sirs,—Many thanks for your Letter, also the Frank and Ernest Dialogues and some reading matter which came under separate cover.

That which came to hand has given me much food for thought, and thrown new light on some of the problems (for problems they are, when it comes to an endeavour to put a workable interpretation on many themes of Scripture which we have come to regard as commonplace over the years). These seem to be the days of intensive study. and when Daniel said that in the “latter days” knowledge will increase, Biblical knowledge was meant also to be under

that heading. Personally, I am finding out things these days that I have never heard from over the pulpit all my life.

Will you please forward me a copy of "Foregleams of the Golden Age" and "Daily Heavenly Manna" as advertised on some of your literature you sent the other day? Enclosed is a postal note for 5/-; if more required, please let me know. Yours very faithfully.

Dear Christian Friend,—For some time now I have intended to write to you. As I am sometimes away at weekends I do not always have the opportunity of hearing your Dialogues and would be happy if you would let me have copies of them with the "People's Paper."

I was much interested in the Dialogues "The Sorrows of Satan" and "Baptised for the Dead." They gave me some new angles on the Bible teachings which I would like to pass on to some friends who do not listen to your session, so if printed copies of these are available I would be glad to have them. With kindest regards, I remain. Yours faithfully.

(Copies of the weekly broadcasts are gladly supplied to all who promise to give them a careful reading.—B.B. Institute).

Berean Bible Institute, Dear Sir,—Thank you very much for your reply to my request for copies of "Devils and Demons" and also for the booklets you so kindly sent.

I am not a regular listener to Frank and Ernest as the time is not always convenient, but I enjoy the session very much when I have the opportunity to listen. The reason why I like it and find the session so helpful, is because it answers the same doubts and puzzling points that beset we poor humans and does it so simply and naturally.

I am enclosing two postal notes for 10/- each. Please enrol me for one year for "People's Paper" and the "Frank and Ernest Talks." Deduct also for the other literature you have so kindly sent and also for "Foregleams of the Golden Age" which you recommended me to read. Should the enclosed be insufficient to cover cost and postage please let me know, and if there is any surplus use it in your work. Thanking you once again. Yours sincerely.

To Frank and Ernest,—I should like to take advantage of your kind offer and would accept with thanks a copy of his morning's address from 2KY station.

Thanking you in anticipation; I thank you also for a very helpful talk; when I am able I always listen to your talks and find them very helpful.

Frank and Ernest, Dear Sirs,—I listen with interest to your discussions over the air on Sunday mornings and would very much like to have copies of your Talks. I am sorry to trouble you about past numbers. but on 5th October your discussion on Hell was particularly interesting. I would be very grateful if you could supply me with one or two copies of that Dialogue. I will gladly pay postage on same. God bless you. Yours sincerely.

Berean Bible Institute, Dear Sir,—My subscription to the "People's Paper" must be long overdue; please find enclosed a postal note for the sum of 6/-. Thanking you sincerely for continuing to send the "Paper"; there is no other to compare with it. I am, Yours sincerely.

Dear Sir,—Will you please quote me the price of wall texts, small and medium size for children. Also please have you any small books of Bible Stories suitable for children who have no chance of going to Sunday School and have had no religious training. These children are neighbours of mine and I would like to try and encourage them to learn something about Jesus Christ. A Catholic mission was here a few days ago and tried to get the children to join them, but I do not want this to happen.

I am trying to teach my own child and thought I may be able to help these children if I had some books or papers that they could read. My father has had books and papers from you.

Trusting you will be able to help me to bring light into the lives of these children. I am, yours faithfully.

(The book "The Ten Camels" is very useful for assisting young children, and the larger story book "God's Promises Come True" is excellent for older children or teachers. Both these books present the truths of the Bible in interesting and appealing manner, and are now priced at 3/- and 14/6 respectively.—B.B. Institute.).

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