



Volume XXXII No. 12 MELBOURNE, DECEMBER, 1949 Price—Fourpence Halfpenny

A Saviour—A Life Giver.

“*FOR* unto you is born this day in the city of David a Saviour, which is Christ, the Lord.” (Luke 2:11).

IN recording the birth of Jesus, the Scriptures are most careful to point out to us that He was not begotten after the usual manner—that He had no earthly father, but was begotten by the holy spirit. The necessity for this is manifest. The father is the life-giver, the mother is the nourisher of the offspring. If Jesus had received His life from a human father it would have been tainted, impaired, under condemnation of death, as is that of all others. This would have frustrated any work on His part as the world’s Redeemer, because no imperfect man could have redeemed a perfect one, as the Psalmist declares—Psa. 49:7.

In order for Jesus to be able to give His life as a redemption price for father Adam’s life (and for the life of his race, forfeited by disobedience), it was necessary that He be perfect, sinless; as we read, “He was holy, harmless, undefiled, separate from sinners.” And again, “A body hast Thou prepared Me,” for the suffering of death.

It is not enough, then, that we recognise Jesus as good, well-intentioned in mind. We must see in Him human perfection, sufficient as a sacrifice to offset the forfeited life of the first perfect man, Adam. And we must see also that He was begotten from above—that the holy spark of life in Him as the babe was a transferred life-principle from a preexistent condition, mentioned by our Lord when He prayed, “Glorify Thou Me with the glory that I had with Thee before the world was,” St. Paul explains to us that “He was rich and for our sakes became poor, that we through His poverty might be made rich.”

For Our Sakes He Became Poor.

Few babes in all Judea or in all the world were born in a more humble place than Jesus. Joseph and Mary had gone to their native city, Bethlehem, for tax registration, under the imperial edict. ‘The little city was crowded with others on similar errand. And so it came that Jesus was born in an out-house of the inn, where Joseph and Mary had been compelled to lodge for the night. Ah! we cannot wonder that it is difficult for many to understand why our Heavenly Father sent forth His Son for our redemption under such ignominious conditions! Only those who have the spirit of the Divine Plan, through the begetting of the holy spirit, can see the wherefore.

Fear Not!—Good Tidings—Great Joy—All People.

The Message of the angels was surely an inspired one, fully in harmony with God’s promise to Abraham—only an enlarged statement of the same—the same “all people” to be blessed—and it was still good tidings and it still meant great joy; but now, two thousand years later, the Message pointed out the very Individual through whom the good tidings would have fulfilment—the Babe of Bethlehem.

The angelic announcement, “Fear not,” is interesting. All humanity realise that they are sinners and naturally have forebodings. They find it difficult to believe that God is really gracious and loving. The gods of the heathen nations are ferocious, unloving and unlovable. But the God of all Grace, the Father of Mercies, is a God of Love, who delights to use His Divine power for the blessing and uplifting of His erring children. Therefore He was peculiar in sending the Message of “good tidings of great joy unto all people,” as well as in sending His Only Begotten Son at great cost to be man’s Redeemer—that He might be just and still be the Justifier of those who believe.—Rom. 3:26.

The Message declared that a Saviour had been born—the Anointed, the Lord. He was to be the antitypical Moses, the antitypical Aaron, the anti-typical Melchisedec, the antitypical David. In addition to the qualities pictured in these various typical characters, He was, also, the Son of the Highest. He was to be the Saviour—the Deliverer—the Mediator of the New Covenant, so long looked for, hoped for, prayed for.

There is a special force or meaning in this word Saviour—it signifies life-giver. The Syriac version is the one in which Saviour is translated life-giver; and Syriac was, likely, the language spoken by Jesus and others of Palestine at that time. And is there not a special fitness or appropriateness in this name life-giver? What had man lost and what would he wish to have back? The Scriptures answer that Adam lost life and came under the penalty, “Dying, thou shalt die.” He did not lose heaven, for he never possessed it. He lost earthly life, an Eden home, human perfection. And Jesus declared that He “came to seek and to recover that which was lost.”—Matt. 18:11.

Hence, as we have seen, He was provided with a perfect, human life, that “He by the grace of God might taste death for every man,” and that by thus suffering, the Just for the unjust, the penalty of the sinner, He might become the purchaser or the Redeemer of Adam and all his race, with a full right to restore to perfect life and to all that was lost as many as would receive it at His hand—thankfully. Throughout His entire Messianic reign of a thousand years He will be the world’s Life-Giver, raising the willing and obedient up out of sin and death conditions to perfection and everlasting life and earthly, human blessings.

But our Lord also does a work for the Church, the “elect,” His bride and joint-heir in the Kingdom, and this blessing to the Church begins before the setting up of His Kingdom. The Church “were by nature children of wrath even as others,” but they are not to be restored to what was lost. The offer to them is that they shall become copies of the Redeemer and lay down their lives, walking in His footsteps, and that He will make up for all their deficiencies and that thus the Father of Mercies will bring them like their Lord to the divine nature, will assist them in making their “calling and election sure” to the heavenly state which God has promised them, for “if we suffer with Him, we shall also reign with Him; if we die with Him, we shall also live with Him.”—2 Tim. 2:11, 12.

The Hallelujah Chorus.

In verse 14 we have a kind of Hallelujah chorus or angelic response to the Message of the angel already given.

A heavenly host sang, “Glory to God in the highest, and on earth peace, good will toward men.” How grand! How inspiring! But we see not yet this glorious condition achieved. The proper glory to God is not yet rendered on earth as it is in heaven. Nor does peace yet wave her banner, even over so-called Christendom.

What is the matter? Ah, said the Apostle, that is a secret, a mystery, hidden from past Ages and Dispensations!

The mystery is that God not only intends to have Jesus for His Anointed One, to rule and bless the world, but He has foreordained also a company of footstep followers to be with Him and share His work, and this entire Gospel Age has been devoted to the work of selecting this class, variously called the Body of Christ and the “espoused virgin,” which eventually, at the Second Coming of the Lord, is to become “the Bride, the Lamb’s Wife” and joint-heir.

It is for this that the Apostle declares that the whole creation groans and travails in pain until now —waiting for the manifestation of the Sons of God—the revelation of Jesus and His Bride in the glory of the Kingdom for the blessing of natural Israel and all the families of the earth with knowledge and assistance, that the willing and obedient may be recovered to the image and likeness of God and to everlasting life on the restored earth.

Booklet Replacing January “Peoples Paper.”

The booklet “The Greatest of These is Love” is taking the place of January, 1950, “Peoples Paper,” and copies are being posted out to all friends with this issue. Additional copies of this booklet may also be procured.

Melbourne Christmas Convention.

The Annual Convention to be held (D.V.) by the Melbourne brethren over the Xmas season, will commence on Saturday, 24th December, and continue for four days to Tuesday, 27th December, with afternoon and evening sessions. These assemblies will be held at Masonic Hall, 254 Swan St., Richmond, which is quite central and easily reached from all Melbourne suburbs. Further special gatherings will also be held on the New Year weekend for all able to attend. A hearty invitation is extended by the Melbourne brethren to all friends able to join them for these gatherings. Programmes are expected to be ready shortly, and these and further information may be obtained from the Class secretary—Mr. J. Hiam, 44 Heath Avenue, Oakleigh, S.E.12, Victoria.

I know not that if the blessing sought Will come in just the way I thought ;

But leave my prayers with Him alone,

Whose will is wiser than my own.

Assured that He will grant my quest,

Or send some answer far more blest.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

(Monthly) 4 6 (85 cents) per annum, poet pain.

Published by the Berean Bible Institute,

19 Ermington Place, Kew, E4, Melbourne,

Victoria, Australia.

While it is our intention that these columns be used for teachings strictly in accord with the Lord's Word, we cannot accept responsibility for every expression used, either in the correspondence or in the sermons reported.

A Cross (a) on the wrapper indicates that the Subscription to "Peoples Paper" is overdue.

The Institute's Work.

FROM time to time enquiries are received respecting the objects and teachings for which the Berean Bible Institute stands, and it is thought well at this time to again present briefly an outline of the purposes for which the Institute was formed and carries on its work amongst those brethren and friends desiring assistance or association with it in the Christian way. The following is presented especially for the benefit of new friends.

The Berean Bible Institute was formed to be a centre of co-operation in service and fellowship for Christian people, particularly those enjoying the knowledge and appreciation of present truth.

It is unsectarian and makes no claim of authority nor in any sense seeks to dominate the minds of those who become associated with it. It exists simply to assist any and all in the Christian walk -and in the study of God's Word.

The name "Berean" is used to indicate that the Institute has no denominational creed, but takes the Bible as its only guide, and all who become associated with it are exhorted to follow the example of the noble Bereans of old, of whom the Apostle Paul declared, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." (Acts 17:11.) From this standpoint it will be understood that the Institute has no new teachings, but makes known only the teachings of Christ and His inspired Apostles.

The Institute has no affiliation with any church or society in this or any other country but welcomes association and fellowship with all, in every land, who claim to have faith in the ransom sacrifice of Jesus Christ and His teachings based on that foundation truth. There is no membership list of friends associated with the Institute; all consecrated Christians are considered members one of another in the Lord's family, under one Master, even Christ.

The Berean Bible Institute never solicits funds, but depends entirely upon voluntary donations from those sufficiently interested in the work of proclaiming the truths of the Bible and able to render any financial assistance. Large quantities of literature are distributed free and publications are sold at a reasonable cost to cover expense of production.

The Radio Witness.

It is a pleasure to report favourably at this time on the radio witness that has been continued since our last reference to this work six months ago. By the Lord's providence this witness to the truths of His Word has been proclaimed week by week through 3GL

Geelong (Vic.) and 2KY Sydney, and sincere gratitude to the Lord is expressed for His blessings upon this work in His name.

Over the past six months considerable numbers of responses to the message over the air have been received, and many are continuing to appreciate the broadcasts and literature supplied. Also some friends who had appreciated the truth in other lands have been found by this witness, and so this harvest work goes on, the full results being in our Lord's hands and will be in evidence in the Kingdom to come.

The assistance of various friends in making the broadcasts known is very important, and the 'radio cards are available for all who can use them within range of the broadcasting stations. Advertising the sessions in any way is helpful and efforts of this kind are much appreciated.

The financial assistance to this feature of the work has been most encouraging again over the half year past. The voluntary sacrifices to enable this witness of the truth to continue are considerable, and are gratefully acknowledged, as unto the Lord Himself. On the 1st of May last the credit balance in the Radio Fund was £ 97, and on 1st of November the credit to this work was 1112. A full balance sheet will be presented at the close of the year's work in June next.

At this time again it is requested that our brethren remember this feature of the Lord's work in prayer, as well as His work generally, that His truth may be proclaimed in this part of His harvest-field, to the honour of His name and cause, in the blessing of all those who have ears to hear the Lord's glad message of truth, in these last days of the harvest of this Gospel Age.

Gathering at Geelong, Vic.

On November the 5th a nice number of the Melbourne friends journeyed to Geelong to join the members in that city in study and fellowship throughout the afternoon and evening, and it proved a very helpful occasion indeed.

The gathering commenced at 2.30 p.m., with a Bible study on Rom. 5:1-8, which provided helpful thoughts on the steps necessary to enter into complete union with Christ—justification by faith in the sacrifice of Jesus, consecration to God on the basis of that justification, and continued growth in the fruits of the spirit, as the love of God is shed abroad in our hearts by the holy spirit which is given unto us.

Three addresses, each containing a message of encouragement for all in attendance, added to the helpfulness of the occasion, the subjects being—"Two Distinct Salvations," "Trusting," and "Jottings from a Note Book."

The Tea Table discussion on the "Manna" text, Heb. 10:21, 22, provided further opportunity for fellowship on the Scriptures during the tea interval, and the Love Feast with suitable hymns and prayer of thankfulness to the Heavenly Father, brought to a close the happy time of refreshing for all in attendance.

In My Name.

There were only two or three of us
Who came to the place of prayer—
Came in the teeth of a driving storm,
But for that we did not care,

Since after our hymns of praise had risen,
And our earnest prayers were said,
The Master Himself was present there,
And gave us the living bread.

We noted His look in each other's face,
So loving and glad and free;
We felt His touch when our heads were bowed,
We heard His "Come to Me !"

Nobody saw Him lift the latch,
And none unbarred the door ;
But "Peace" was His token in every heart,
And how could we ask for more ?

Each of us felt relief from sin,
Christ's purchase for one and all;
Each of us dropped his load of care,
And heard the heavenly call

And over our spirits a blessed calm
Swept in from the Jasper Sea.
And strength was ours for the toil of life
In the days that were yet to be.

It was only a handful gathered in
To that little place of prayer.
Outside were struggle and strife and sin,
But the Lord Himself was there.

He came to redeem the pledge He gave
Wherever His loved ones be,
To give His comfort and joy to them,
Though they count but two or three.

—Selected.

Our Lord's Great Prophecy,

—Fulfilled in our Day.

Mat. 24; Mark 13; Luke 21:5-36; 17:20-37.

All interested in Bible Prophecy should read this 50-page booklet.

Explains the following:—Importance of This Prophecy—The Conditions and Three Questions which Called It Forth—Beware of False Christs—A Brief Historic Foreview of Nineteen Centuries—The Trouble in the Close of the Jewish Age and that Closing the Gospel Age, Blending in the Language of all the Evangelists—The Abomination of Desolation —Flee to the Mountain—Those with Child, etc.—Before Winter and the Sabbath—Lo, Here ! Lo There! Believe them not—The Tribulation of Those Days—The Darkening of the Sun and Moon as Signs—The Falling of the Stars—Symbolic Fulfilments Also—The Sign of the Son of Man—What the Tribes of Earth Shall See—The Fig Tree—"This Generation." —Watch !—"As in the Days of Noah, They Knew Not"—Remember Lot's Wife—One Taken and Another Left—The Elect to be Gathered to the Truth—Satan's

Household to be Broken Up—Provisions for Feeding the Household of Faith.

Single copies, 9d. each; 6 copies for 4/-, post paid.

The Sheep and the Goats.

Matt. 25:31-46.

“These shall go away into everlasting punishment, but the righteous into life eternal.”

WHILE the Scriptures, as we have shown, do not teach the blasphemous doctrine of everlasting torment, they do most emphatically teach the everlasting punishment of the wicked, the class represented in the parable as “goats.” Let us examine the parable, and then the sentence pronounced at its close.

It has been truly said that “Order is Heaven’s first law”; yet few, we think, have realised how emphatically this is true. In glancing over the Plan of the Ages there is nothing which gives such conclusive evidence of a Divine Director as the order observed in all its parts.

God has had definite and stated times and seasons for every part of His work; and in the end of each of these seasons there has been a finishing up of its work and a clearing off of the rubbish, preparatory to the beginning of the new work of the dispensation to follow. Thus in the end of the Jewish age order is observed—a harvesting and complete separation of the “wheat” class from the “chaff,” and an entire rejection of the latter class from God’s favour. With the few judged worthy in the end of that age, a new age—the Gospel Age—began. And now we find ourselves amidst the closing scenes, the “harvest,” of this Age; the “wheat” and the “tares,” which have grown together during this Age, are being separated. With the former class, of which our Lord Jesus is the Head, a new Age is about to be inaugurated, and these “wheat” are to reign as kings and priests in that new dispensation, while the “tare” element is judged as utterly unworthy of that favour.

While observing this order with reference to the Jewish age and the one just closing, our Lord informs us through the parable under consideration that the same order will be observed with reference to the age to follow this Gospel Age.

The harvest of the Jewish Age was likened to the separation of wheat from chaff; the harvest of this Age to the separation of wheat from tares; and the harvest of the Messianic Age to the separation of sheep from goats.

That the parable of the sheep and the goats refers to the Messianic Age is clearly indicated in verses 31 and 32— “When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory, and before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats.- As in the present age every act of those on trial (the Church) goes to make a part of that character which, in due time, will determine the final decision of the Judge in our case, so will it be with the world (the “nations”) in the Age to come. As in the present Age the trial of the majority of the individual members of the Church ends, and the decision of their case is reached, long before the end of the Age (2 Tim. 4:7, 8) , so under the Messianic reign the decision of some individual cases will be reached long before the end of the Age (Isa. 65:20); but in each Age there is a “harvest” or general separating time in the end of the Age.

In the dawn of the Messianic Age, after the “time of trouble,” there will be a gathering of the living nations before Christ, and, in their appointed time and order, the dead of all nations shall be called forth to appear before the judgment seat of Christ—not to receive an immediate sentence, but to receive a fair and impartial, individual trial (Ezek. 18:2-4, 19, 20) under the most favourable circumstances, the result of which trial will be a final sentence, as worthy or unworthy of everlasting life.*

The scene of this parable, therefore, is laid after the time of trouble, when the nations shall have been subdued, Satan bound (Rev. 20:1, 2) and the authority of Christ’s kingdom established. Ere this, the Bride of Christ (the overcoming Church) will have been seated with Him in His throne of spiritual power and will have taken part in executing the final judgments of the great day of wrath. Then the Son of Man and His Bride, the glorified Church, will be revealed and be seen by men, with the eyes of their understanding, and shall “shine forth as the sun in the kingdom of their Father” (Matt. 13:43) .

Here is the New Jerusalem as St. John saw it (Rev. 21) , “that holy city [symbol of government] . . . coming down from God out of heaven.” During the time of trouble it will be coming down, and at the end of it, it will be manifest on the earth. This is the stone cut out of the mountain without hands (but by the power of God) , and it will then have become a great mountain (kingdom) , filling the whole earth (Dan. 2:35) , its coming having broken to pieces the evil kingdoms of the prince of darkness (Dan. 2:34, 35).

Here is that glorious city (government) , prepared as a bride adorned for her husband (Rev. 21:2) and early in the dawn of the new age the nations will begin to walk in the light of it (Verse 24) . These may bring their glory and honour into it, but “there shall in no wise enter into it [or become a part of it] anything that defileth,” etc. (Verse 27). Here, from the midst of the throne, proceeds a pure river of water of life (truth unmixed with error) , and the Spirit and the Bride say, Come, and take it freely (Rev. 22:17). Here begins the world’s probation, the world’s great Judgment Day—a thousand years.

But even in that favoured time of blessing and healing of the nations, when Satan is bound, evil restrained, mankind in process of

release from the *See Divine. Plan, Chapter VIII, "The Day of Judgment." grasp of death, and when the knowledge of the Lord fills the earth, two classes will be developed, which our Lord here likens to sheep and goats. These, He tells us, He will separate. The sheep class—those who are meek, teachable and willing to be led, shall, during that Age, be gathered at the Judge's right hand—symbol of His approval and favour; but the goat class, self-willed and stubborn, always climbing on the rocks—seeking prominence and approval among men—and feeding on miserable refuse, while the sheep graze in the rich pastures of the truth furnished by the Good Shepherd — these are gathered to the Judge's left hand, the opposite of the position of favour—as subjects of His disfavour and condemnation.

This work of separating sheep and goats will require all of the Messianic Age for its accomplishment. During that Age, each individual, as he comes gradually to a knowledge of God and His will, takes his place at the right hand of favour or the left hand of disfavour, according as he improves or misimproves the opportunities of that golden age. By the end of that Age, all the world of mankind will have arranged themselves as shown in the parable, into two classes.

The end of that Age will be the end of the world's trial or judgment, and then final disposition will be made of the two classes. The reward of this "sheep" class will be granted them because, during the age of trial and discipline, they cultivated and manifested the beautiful character of love, which St. Paul describes as the fulfilling of the Law of God (Rom. 13:10). They will have manifested it to each other in their times of sorest need; and what they will have done for one another the Lord will count as done unto Him, counting them all as His brethren—children of God, though they will be of the human nature, while He is of the divine.

The condemnation of the "goat" class is shown to be for the lack of this spirit of love. Under the same favourable circumstances as the "sheep," they wilfully resist the moulding influence of the Lord's discipline, and harden their hearts. The goodness of God does not lead them to true repentance, but, like Pharaoh, they take advantage of His goodness 'and do evil. The "goats," who will not have developed the element of love, the law of God's being and Kingdom, will be counted unworthy of everlasting life, and will be destroyed; while the "sheep," who will have developed Godlikeness (love) , and who will have exhibited it in their characters, are to be installed as the subordinate rulers of earth for future ages.

In the end of the Age, in the final adjustment of human affairs, Christ thus addresses His sheep: "Come, ye blessed, ... inherit the kingdom prepared for you from the foundation of the world."

It is manifest the "sheep" here addressed are not the sheep of the Gospel Age, the Gospel Church, but other sheep (Acts 15:17). And the kingdom prepared for them in the Divine Plan, from the foundation of the world, is not the kingdom prepared for the Gospel Church. The Church will receive her kingdom at the beginning of that Age, and 'will reign with Christ, as shown in the reward of the faithful servants in the last parable, "enter into the joys of thy Lord"; but this is the kingdom prepared for the "sheep" of the Messianic Age. Their kingdom will be the dominion of earth which was originally given to Adam, but which was lost through sin, and which is again to be restored when man is brought to perfection, and so made fit to receive and enjoy it. That dominion will not be a dominion of some of the race over others, but a joint dominion, in which every man will be a king, and all will have equal rights and privileges in appropriating and enjoying every earthly good. It will be a sovereign people—a great and grand republic on a basis of perfect righteousness, wherein the rights of every man will be conserved; because the golden rule will be inscribed on every heart, and every man will love his neighbour as himself. The dominion of all will be over the whole earth, and all its rich and bountiful stores of blessing (Gen. 1:28; Psa. 8:5-8). The kingdom of the world, to be given to the perfected and worthy ones of the redeemed race at the close of the Millennium', is clearly distinguished from all others by being called the kingdom prepared for them "from the , foundation of the world," the earth having been made to be the everlasting home and kingdom of perfect men. But the kingdom bestowed upon Christ, of which the Church, his "Bride," becomes joint-heir, is a spiritual kingdom, "far above angels, principalities and powers," and it also shall "have no end"—Christ's Mediatorial Kingdom, which will end, being merely a beginning of Christ's power and rule (1 Cor. 15:25-28). This endless heavenly, spiritual kingdom was prepared long before the earth was founded—its inception being recognised in Christ, "the beginning of the creation of God." It was intended for Christ Jesus, the First Begotten; but even the Church, His Bride and joint-heir, was chosen or designed also, in Him, before the foundation of the world (Eph. 1:4).

The kingdom or rule of earth, is the kingdom that has been in preparation for mankind from the foundation of the world. It was expedient that man should suffer six thousand years under the dominion of evil, to learn its inevitable results of misery and death, in order by contrast to prove the justice, wisdom and goodness of God's law of love. Then it will require the seventh thousand-years under the reign of Christ, to restore him from ruin and death, to the perfect condition, thereby fitting him "to inherit the kingdom prepared for him from the foundation of the world."

That kingdom, in which all will be kings, will be one grand, universal republic, whose stability and blessed influence will be assured by the perfection of its every citizen, a result now much desired, but an impossibility because of sin. The kingdom of Christ during the Millennium will be, on the contrary, a theocracy, which will rule the world (during the period of its imperfection and restoration) without regard to its consent or approval.

The brethren of the Gospel Church are not the only "brethren" of Christ. All who during the Millennial age will have been

restored to perfection will be recognised as sons of God—sons in the same sense that Adam was a son of God (Luke 3:38)—human sons. And all of God's sons, whether on the human, the angelic or the divine plane, are brethren. Our Lord's love for these, His human brethren, is here expressed. As the world now has the opportunity to minister to those who are shortly to be the divine sons of God, and brethren of Christ, so they will have abundant opportunity during the age to come to minister to (each other) the human brethren.

The dead nations when again brought into existence will need food, raiment and shelter. However great may have been their possessions in this life, death will have brought all to a common level; the infant and the man of mature years, the millionaire and the pauper, the learned and the unlearned, the cultured and the ignorant and degraded; all will have an abundant opportunity for the exercise of benevolence, and thus they will be privileged to be coworkers with God. We are here reminded of the illustration given in the case of Lazarus; Jesus only awakened him from death and then were the rejoicing friends permitted to lose him from his grave: lathes acid to clothe and feed him.

Further, these are said to be "sick and in prison" (more properly, under ward or watch). The grave is the great prison where the millions of humanity have been held in unconscious captivity; but when released from the grave, the restoration to perfection is not to be an instantaneous work. Being not yet perfect, they may properly be termed sick and under ward; not dead, neither are they yet perfected in life; and any condition between those two may be properly symbolised by sickness. And they will continue to be under watch or ward until made well—physically, mentally and morally perfect. During that time there will be abundant opportunity for mutual helpfulness, sympathy, instruction and encouragement, and any failure to assist will mark a lack of the Lord's spirit of love.

Since all mankind will not be raised at once, but gradually, during the thousand years, each new group will find an army of helpers in those who will have preceded it. The love and benevolence which men will then show to each other (the brethren of Christ) the King will count as shown to Him. No great deeds are assigned as the ground for the honours and favours conferred upon the righteous; they will have simply come into harmony with God's law of love and proved it by their works. "Love is the fulfilling of the law" (Rom. 1,3:10), and "God is love." So, when man is restored again to the image of God—"very good"—man also will be a living expression of love.

"Inherit the kingdom prepared for you from the foundation of the world" does not signify a rule independent of the divine law and supremacy; for although God gave earth's dominion to man at first, and designs restoring it to him when He has prepared him for the great trust, we are not to suppose that God intends man to rule it, otherwise than as under, or in harmony with, His supreme law. "Thy will be done on earth as in heaven," must forever be the principle of government. Man thenceforth will rule his dominion in harmony with the law of heaven—delighting continually to do His will in whose favour is life, and at whose "right hand [condition of favour] there are pleasures forevermore" (Psa. 16:11) . Oh! who would not say, "Haste ye along, ages of glory!" and give glory and honour to Him whose loving plans are blossoming into such fulness of blessing?

Let us now examine the message to those on the left—"Depart from Me, ye, cursed" (condemned) —condemned as unfit vessels for the glory and honour of life, who would not yield to the moulding and shaping influences of divine love. When these, - brethren," were hungry and thirsty, or naked, sick, and in prison, ye ministered not to their necessities, thus continually proving yourselves out of harmony with the Heavenly City (Kingdom); for "there shall in no case enter into it anything that defileth." The decision or sentence regarding this class is—"Depart from Me into everlasting fire [symbol of destruction] , prepared for the devil and his angels." Elsewhere (Heb. 2:14) we read without symbol that Christ "will destroy . . . him that had the power of death, that is, the devil."

"And these [the "goats"] shall go away into everlasting [Greek, aionios—lasting] punishment, but the righteous into life eternal [Greek, aionios lasting] ." The punishment will be as lasting as the reward. Both will be everlasting.

Correspondence.

Dear Sirs—I have been very interested to hear your session on 3GL the last few Sunday mornings. As I am a young Christian this session is proving very helpful to me. My husband and daughters, although regular church attenders, have not yet seen the light, but the Lord has promised, “Believe on the Lord Jesus Christ and ye shall Be saved, and your house.” My husband is listening interestedly to your session and I believe if we had a copy of your questions and answers we could discuss them more intelligently. Would it be possible for you to send me a copy each week? I assure you it would be a real service and I would appreciate it very much. I have several friends who would be interested too.

Please find enclosed 5/- which I trust will help your work in some way. Yours in Christian Fellowship.

Frank and Ernest, Dear Sirs—I am very much impressed by your Talks from 3GL on Sundays. I would like you to send me a copy of any back numbers, also one of last Sunday particularly; stamp enclosed for same . . . Keep up the good work; Yours faithfully.

Dear Frank and Ernest—Towards the close of your Talk this morning you said that at the close of the Millennium mankind would be judged to see if they would enter into eternal life, at least, that is as it appeared to me, but I would much like more comments about this, for I do not know if I understand you rightly. Also more about your remarks respecting additions to the Scriptures . . . Please believe me, I am interested in the study of God’s Word. Hoping I am not putting you to too much trouble. I remain, Yours sincerely.

Dear Frank and Ernest—Just a few lines to say how interesting and so much in accord with the Scriptures I find your Talks each Sunday morning, and I would be so pleased if you would send me some leaflets on “Chosen People,” “The Jew in History,” and if already available the subject of next Sunday’s Talk.

I have already read “Divine Plan of the Ages” with which your Talks seem to correspond, and I regard it as the best book I have ever read in its interpretation of the Bible. Certainly events of the present day are bearing out the truth of the ancient prophecies, but the world rushes madly on, unmindful or entirely scornful of the idea that we are so near to the close of this present Gospel day of grace, and of what awaits them when the trump of God has summoned away those who are now the very salt of the earth, and more than that, though to’ so many that fact is quite incomprehensible. Later, I hope to forward you a small donation towards the good work. Faithfully yours.

Dear Sirs—I was very interested in your broadcast from 2KY last Sunday and would very much like a copy of your address. It was the first time I have heard your broadcast; I will listen in next Sunday. Thanking you and may God bless your work. Sincerely yours.

Dear Sirs—My friend and I are two interested listeners to your Sunday morning session on 2KY. We have heard your Bible Discussions regularly for some months now and we enjoy them very much indeed; certainly it is the most worthwhile religious session on the air . . . Yours sincerely.

Frank and Ernest, Dear Sirs—I could not get your session today and missed it very much. Would you please send me one of your last, Talks; I would like one sent every week, but would like you to make a charge, or tell me the price. It is good to read the Talk after hearing it. Yours sincerely.

Dear Frank and Ernest—I have not written to you for quite a while. I thank you very much for continuing to send me the Frank and Ernest papers, also “Peoples Paper.” I would feel quite lost without them; I do look forward to reading them and try to pass them along. Enclosed please find 30/- postal notes for your use to spread the wonderful message. Sincerely yours.

Printed by Hickling & Powell Pry. Ltd., Lygon St., East Brunswick for Berean Bible Institute. Errington Place, Kew, Men), E4.

Dear Frank and Ernest—Very many thanks for your helpful Talks per radio 2KY each Sunday morning. I would very much like a copy of the broadcast address of yesterday. At present we are studying Daniel at Sunday School and I would like to pass on the detail to my class. With the earnest wish that God will abundantly bless and use you in His service. Yours sincerely.

Dear Frank and Ernest—I have just listened to your broadcast on the subject of the “Chosen People” and would very much like to receive the booklet also any other late booklets you have. Your Talks and books are a great comfort to me. Regarding the Jews being the chosen people, would this apply to the spiritual class, or the 144 thousand chosen from all nations?

I enclose 5/- to cover costs and would like you to send me a copy of all your broadcasts from last Sunday onwards. Thanking you for your past kindness. Yours sincerely.

(The Jews are God's chosen people for the earthly inheritance, which will be fulfilled to them in the Kingdom of Christ. The spiritual class of 144,000, which makes up the Bride of Christ, comprises members from every kindred and tongue and people and nation.—Rev. 5:9, 10. —B.B. Institute.)

Frank and Ernest, Dear Sirs—I have been a regular listener to your Sunday broadcasts from Station 2KY for some time, and wish to commend you for your presentation of the Bible details.

There is one matter which you may be able to help me with, and that is concerning the Society or section of the Church that stands behind your broadcasts. I am not questioning your doctrinal standing, because I believe it is Scripturally correct, and I believe you are out to win people to Christ. But, unfortunately, others use the medium of

the radio for religious broadcasts, using mainly orthodox Scriptural expressions as a catch in order to enforce their spurious doctrines connected with their cults. These cults hide behind some other name, and do not announce their real denominational connection.

Now, perhaps your broadcast is of an undenominational nature—I believe it is—but it would be a great help to me, and to the many to whom I am recommending these broadcasts, if some definite connection could be explained, or information as to its origin. I would be glad of any detail which I could use to further the usefulness of this session, if you would care to pass it on.

Also would you kindly forward to me a copy of your broadcast relating to the "Creation." It was a splendid explanation of a very vexing question, which has torn away many to spurious beliefs and practices . . .

Thanking you for the above help, and for any other reading matter which may be useful in the work for our Saviour. May God bless you, Yours and His.

(The broadcasts of Frank and Ernest are undenominational, and reference to the work of this Institute generally will be found on page 91 in this issue.-13.13. Institute.),