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## Thoughts On The Second Coming.

(Convention Address)

“This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” (Acts 1:11.)

THERE are a number of Scriptural statements bearing upon the nature and purpose of our Lord's second advent, and to get the correct understanding all these Scriptures must be considered, even though some texts seem to conflict with each other, which, however, they really do not. There must be harmony in the Scriptures for they are the words of Divine inspiration.

The purpose of this address is not so much to show what is the nature of our Lord's coming, but rather what it is not, and why. In our text, quoted above, it is evident that none of the world was aware of Jesus' ascension to heaven; and actually the text does not state that anyone will see Him come, but merely that He comes in like manner as He went away—quietly, secretly, with no supernatural demonstrations, unknown to all but a handful of disciples.

But the Scriptures do not leave the matter here. Oh, no! Many prophecies both in the Old and New Testament, describe the, manner of our Lord's second advent and the work He will do, dealing first with His Church, and then later with the world of mankind at large. This work covers a period of more than 1000 years, for, after gathering His elect, He will, with His glorified Church, inaugurate His reign over the earth, which, in itself, will cover 1000 years.

To attempt to understand all these events as taking place at the moment of His arrival leads to a maze of confusion.

The same would be true, on a smaller scale, of events at His first advent. Numerous prophecies in the Old Testament told of events occurring with our Lord's first visit to the earth; these covered various phases of His first presence.

Some told of His birth as a babe; some told of His consecration at Jordan; some told of His miracles; others that He would speak in parables; still others of His sufferings and death, and that lots would be cast for His garments; and others referred to His crucifixion and resurrection.

Now, it should be evident that if we apply all these prophecies concerning His first advent to any particular moment of His life on earth, it would result in destroying the meaning of those prophecies, making them contradictory and meaningless. Even so it is in regard to the second advent of Jesus.

Consider some of the things which are to be done during His second advent. The gathering of Christ's Church is referred to as a harvest and the sending forth of reapers to gather them, exalting them to joint-heirship in His Kingdom; the destruction of Antichrist; the overthrow of the kingdoms of this world; the binding of Satan, followed by the establishment of the new kingdom; the resurrection of the Ancient Worthies, and then the general resurrection and judgment of the world; the times of restitution; the destruction of the incorrigible sinners, including Satan; then the turning over of the triumphant kingdom to the Father. Is all this to be done in a moment—A literal day of 24 hours as some misguided Christians teach? No! No! This great work calls for a period of time; a presence after the arrival.

We have already referred to the statement by the angels that Jesus would come “in like •manner” as He went away—very quietly, unobserved by the world. However, note, in contrast with this, the words of the Apostle in 2 Thes. 1:7,8—”The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God.” Were there any mighty angels visible with Jesus when the disciples saw Him go into heaven? No! Did

they see any flaming fire? No! Obviously, then, these two prophecies refer to different phases of our Lord's return.

Let us take another event pertaining to the second advent, in Rev. 14:14—"And I looked, and behold a white cloud and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." Jesus is represented here as sitting on a white cloud with a sharp sickle in His hand. No flaming fire here, even as there was no sickle in either of the other prophecies just mentioned.

In Luke 12:37 there is another prophecy differing from any of the foregoing mentioned. It states—"Blessed are those servants, whom the Lord when he cometh (arrives) shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." Here we notice that the Lord is represented at His return as being one who serves at a table. No sickle, no flaming fire, no clouds, as in other prophecies.

Take another text. In Rev. 3:20 Jesus is recorded as saying — "Behold I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Jesus sups with those who hear His knock and open the door, but there is nothing said about girding Himself and serving, as in the prophecy stated in Luke 12:37, and nothing about flaming fire, or sickle.

In 1 Thes. 4:16 is still another prophecy on the second advent, differing from all those to which we have already referred. Here the Apostle says—"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." How unlike the quiet manner in which Jesus left His disciples is this coming with a shout, the trump of God, and with the voice of the archangel?

Try to imagine what the return of Christ would be like if all these prophecies, thus far mentioned, were to be fulfilled literally, and simultaneously, in a few hours. We would have the monstrosity of a glorified man sitting on a white cloud, blowing a trumpet, shouting and talking, with a sickle in one hand, and a platter of food in the other; with

Him would be a company of mighty angels, and sitting at His feet, eating from His tray, would be His disciples, and in front of Him, near enough to be reached, would be a door upon which He would be knocking, and the whole scene would be engulfed in flaming fire which would be reaching out to destroy His enemies. All this, and there are still other prophecies pertaining to Christ's second advent which call for consideration.

Do not misunderstand us; we are not attempting to make light of the Scriptures, nor even making light of those who attempt a literal interpretation. No, we are merely attempting to show how utterly impossible it is to arrive at a reasonably accurate conclusion as to the manner of our Lord's return unless we give due consideration to the chronological order of the prophecies relating thereto, and realise also that many of these prophecies are highly symbolical.

This subject must be studied chronologically and symbolically, bearing in mind also that Jesus' second advent covers a long period of time. We need to examine whether a prophecy is stated in symbolic or literal language. If we thus rightly divide the Word of Truth, a beautiful harmony will be found in all the prophetic utterances concerning Jesus' presence and kingdom.

In addition to the prophecies already mentioned, there are still others which must be taken into consideration. For example, instead of sitting down to feast with His disciples at His return, Jesus says in John 14:3—"I will come again, and receive you unto myself; that where I am, ye may be also."

The Apostle Jude, quoting a prophecy of Enoch, declared that the "Lord will come *with* myriads of saints." (Jude 14.) Notice that the text in the Gospel of John states that He comes, not bringing His saints with Him, but *to gather* them and take them to the place He has prepared, and this entails sending messengers to gather His elect from one end of Christendom to the other. (Matt. 24:30.) The coming *faro* His saints cannot be the same moment of time as coming *with* His saints, but must refer to an earlier phase of His presence.

When Jesus left His disciples, and the angels said He would come "in like manner," only those few saw Him go, yet in Rev. 1:7 it is said—"every eye shall see him." To what time does this refer? Not to the beginning of His presence, for Jesus said mankind would go on with their natural occupations, unaware on His arrival, until His revelation.

We have already mentioned Luke 12:37, where Jesus is represented as coming to His Church and serving them, but in Matt. 25:31-46 we are told that when He comes with His Church all nations will be gathered before Him, and He will divide them as a shepherd divides the sheep from the goats. This is an absolutely different viewpoint to that of any of the other prophecies.

Furthermore, He says, “He comes as a thief in the night.” It is also recorded that during the day of His return “heaven and earth will pass away with a great noise.” (2 Pet 3:10.) If this is to be understood literally there would be no clouds upon which the Lord could sit, with sickle in hand to do the reaping, and nowhere for mankind to stand during judgment day. And so we might go on quoting and comparing and contrasting various inspired Scriptures.

There is still another in Acts 15:16, which states that when the Lord returns, He will “build the tabernacle of David.” Also in Acts 3:20,21 the Apostle Peter says that when the Lord returns there will be ushered in “times of (years of) restitution of all things, spoken by the mouth of all God’s holy prophets.” All the prophets say this will be a wonderful and blessed day for mankind in general, during the Lord’s presence. No reference to flaming fire, sickles, trumpet, clouds, or burning of heaven and earth.

Why go on confusing in this manner, you say? But no, the object is not to confuse; all these references to the Lord’s second advent are not confusing when interpreted in harmony with the Divine Plan of the Ages, but to give them a literal interpretation, then, yes, most confusing.

There is one Divine Plan only into which all these texts fit perfectly; they will not fit into any other plan, without distorting the picture. It is similar to the boys’ box of wooden blocks; upon each cube is a part of a design, and if correctly fitted in place, according to pattern, there is displayed a beautiful design which gives credit to the designer, but to lose sight of a block, or to misplace any, spoils the picture. It won’t do to say that this, or that text, or those three texts, show the manner of our Lord’s return. The all-comprehensive view is necessary; all Scripture bearing upon the subject must be used.

Now, it seems that if we are to understand and harmonise these apparently conflicting Scriptures, we will need to have a correct understanding of the nature of Jesus. If we try to understand these prophecies and associate them with the coming of a flesh and bone being, we will certainly get into confusion and unreasonable theories. The Scriptures teach that Jesus, since His resurrection, is a powerful, invisible Divine Being, carrying on His work invisibly to human eyes, even as the Heavenly Father has always done, for the Scriptures declare that Jesus is “the express image of the

Father’s person,” (Heb. 1:3)— “whom no man hath seen, nor can see.” And in order for the members of His Church to see Jesus, each one must be changed in the resurrection, born of the spirit. “This mortal must put on immortality.”

To understand Jesus’ second presence to be secret and invisible to human eyes, unknown to the world, during the first phase of His presence, does not contradict the fact of a personal presence in the earth. When Jesus rose from the dead He was personally present with His disciples for forty days, a glorious, invisible, spirit being of the highest order, before He ascended to heaven. During those forty days He manifested His presence about twelve or thirteen times, all of them covering no more than three or four hours, yet He was personally present all the time, though invisible to the disciples most of the time. This should help us to understand our Lord’s personal presence now, even though invisible to the physical eye.

One difficulty in understanding the manner of the Lord’s return has come about by a faulty translation in the question asked by the disciples in Matt. 24:3 — “What shall be the sign of thy coming?” Scholars give the meaning of the Greek word translated “coming” here, as “presence” (Greek—*parousia*). The Greek word “*parousia*” does not mean coming, but the presence of a being after arrival. Both the American and English Revised Versions give the marginal reading as “presence.” Also Professor Wilson’s *Diaglott* gives the word for word translation as “presence,” and Rotherham in his 3rd edition of his N.T. translation gives a note saying that there is no real reason why this word “*parousia*” should not be translated “presence” in each occurrence.

In addition to this, the Lord gives us this same understanding. It is not His coming or arrival, but His presence after arrival, of which the world will be ignorant. Here are His words in Luke 17:26,27 — “As it was in the days of Noah, so shall it be in the days of the Son of man.” The coming of either of these is not implied, but their presence. “They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark.” It does not say, “In the days before His coming” which is the commonly accepted belief. No, but in the *days of*, means, of course, during the Lord’s presence after He has come, the world will carry on its legitimate business as usual, for quite a while. Jesus said His day would come upon all “as a snare.”

They will not know the cause of the great changes taking place until all are involved in a great time of trouble in which the social and religious arrangements will pass away with a great noise — a great commotion with which this Gospel Age closes. In fact this is one of the effects of the Lord’s presence in the earth, just as He predicted. It is one of the signs given to the watchers. None will know of the coming or arrival of Jesus, not even His watching, faithful Church. Here are His words—“Watch, therefore; for ye (disciples) know not what hour your Lord doth come (arrive).

. . . Therefore be ye ready; for in such an hour as ye think not the Son of man cometh" (will have arrived). (Matt.

24:42,44.) But to those who are watching and ready, He will give signs of His presence after His arrival; while not knowing of the hour, they will know of the day. "Ye, brethren, are not in darkness, that that day should overtake you as a thief." (1 Thes. 5:4.)

The 24th chapter of Matthew should be studied, for therein are given the signs or indications of His presence. These signs will be, and are being fulfilled, not before He comes; no, but during His presence. Note this point well, for it is distinct from the generally accepted belief of His return. His presence will be made manifest later to all mankind, and this is referred to as "apokalupsis"—the revealment, or uncovering, as a thing previously present, but hidden. In due time all will recognise that a new, heavenly power has taken control of the affairs of mankind, and all will see, not with the literal eyes, but the eyes of their understanding will be opened.

In the Apostle Paul's day the Church at Thessalonica seemed to have gotten the thought that Christ was already present, in their day—that He had returned—and in view of what this would mean some members had given up the ordinary pursuits of life, had given up working. The Apostle corrects this error in 2 Thes. 2:1,2—"Now we beseech you, brethren, by the coming (Greek, parousiapresence) of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand,"—or is present (Rotherham—"has set in.") Note how he corrects this premature idea. He did not say, as some would tell us now,— "You foolish brethren, do you not know that when Christ returns there will be supernatural signs in the sky, great and sudden demonstrations, and every eye will look upon Him, while you and all the saints will be drawn up to Him, while flaming fire destroys His enemies." How simple it would have been to refer to this, if it were the correct understanding of the manner of Christ's return. No, the Apostle had no such view, nor did he teach that Christ's return would occur in this literal manner.

Rather, Paul taught that Christ's return would be a presence; he taught that the Church would be gathered to the Lord during that time. However, the declaration that the second advent had occurred was premature. This announcement did not come from Paul, nor from any of his letters, nor from the spirit, or disposition, or conduct he manifested. The Apostle goes on to say that there must first come a falling away from the faith and antichrist must develop and reign in the earth, and this is followed by a revealment (uncovering of antichrist). Antichrist was in the world a long time before it was revealed as a deception and counterfeit of the true, but the Lord's people see it in its true light. Truth has revealed its claims as being false, and then verse 8 shows this antichristian system will be consumed and finally destroyed with the brightness of Jesus' second presence.

The brightness referred to here is from the Greek word "epiphania" which means "bright shining, or manifestation," which is an effect of His presence. This bright shining means a diffusion of light, of truth — an increase of light and knowledge. This will, and is already affecting all people, and especially antichrist. Light makes manifest, but this affects the Church differently to the world. Who can deny that all the world is being enlightened; increase of light, of knowledge along all lines, is turning the world upside down. This light reveals to the Lord's people the real character, spirit and teaching of antichrist — the false church. Furthermore, this great, false church system has been for some years past, and is now being consumed; its power is being destroyed — a direct effect of Christ's presence, just as this prophecy predicts. But remember that this sign is not given us to warn us that Christ is coming soon. No, but of His presence after He has arrived.

The Lord gives us also an illustration in Matt. 24:27 that His presence would be marked by a great increase of light, of knowledge, and that this would be actually a sign of His second presence. "For as the lightning cometh out of the east and shineth even unto the west; so shall also the presence of the Son of man be." It seems that the Lord does not mean a lightning flash here, for strictly speaking lightning does not shine, it is just a flash and disappears. The Lord refers to the great light that comes out of the east and shines even to the west—the sun. So in like manner will the Lord's second presence be. Not His coming, for that was not the question asked by the disciples, but "What shall be the sign of thy presence?" The same Greek word translated "lightning" in this text is translated "bright shining" in Luke 11:36 where it refers to the bright shining of the light of a candle.

This worldwide diffusion of light, this illumination by means of the printing press, radio and general education of the masses of mankind is what we are now witnessing. It is one of the chief or outstanding signs of the Lord's second presence. In this our day the world is being flooded with accumulated ideas, representing the sum total of knowledge gained through all past ages.

This has also been predicted by Daniel the prophet (Dan. 12:1,4.) "Michael shall stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation. In the time of the end many shall run to and fro, and knowledge shall be increased." Michael is Christ, assuming His

authority. His second presence brings with it this effect in the world today, causing worldwide trouble and the breaking up of our present order of civilization.

This should help us to understand the prophecy already mentioned, that the Lord cometh with, or during a shout. This, of course, is not a literal shout, nor are we to understand that Jesus will blow a literal trumpet. Remember, it is also true that "He cometh as a thief in the night," and a thief does not shout, or blow trumpets. This shout is symbolical. Professor Strong defines the Greek word used in this text as meaning "a cry of incitement." The thought seems to be that Christ's return would be accompanied by a general increase of knowledge, which would incite people to rise up and demand their long-desired rights. This symbolic shout is closely related to the bright shining of the Master's presence.

This increase of knowledge is exerting a powerful effect in the affairs of the church, and the world. Even China and the Asiatic peoples who have slept for centuries are now awakening and demanding recognition, and are throwing off the powers which oppressed them for so long. Yes, this shout rises up all over the world. (Compare Jer. 25:29-33.)

Time does not allow discussion on other symbols and prophetic statements concerning the second advent, and to show how these are meeting fulfilment in present day events in the religious and social world. There is also the fact, however, that since 1914 — the date when the Gentile Times ended — the nations have not been able to gain their equilibrium since the first smashing blow of World War One.

Since that time peace conferences, disarmament conferences, the League of Nations—the world court — and other conferences all have failed, and the nations have become more fearful. Then World War Two has greatly hastened the final collapse, and to avert this billions are being spent on armaments, each great power hoping that it may save itself, even though civilization as a whole will be destroyed. The symbolic clouds are dark and ominous, hanging low over the world, for Jesus "cometh with clouds."

These things are signs to the watching Christians who have their lamps trimmed and burning—signs, not that Jesus will come soon, but signs of His presence, and the fulfilment of His promise that He would gird Himself and make them to sit down to meat and would come forth and serve them, with a feast of Truth.

PEOPLES PAPER ND HERALD OF CHRIST'S KINGDOM.

(Monthly) 5/- (60 cents) per annum, post paid.

# The Institute's Work

ANOTHER year's work has been completed for the Berean Bible Institute, and we lift up our hearts in thankfulness to the Lord for His blessings and overruling providence in connection with the work being carried on in co-operation with our brethren in various parts of this land and across the seas. In rendering thanks to God, it is also desired to express sincere appreciation to all the dear friends who have assisted in various ways, in the service of the Lord, in the undertakings carried on at the Institute.

The work each year is of a similar nature, being directed mainly towards encouraging our brethren in the Christian way in which they have been privileged to walk since responding to the invitation to walk in the steps of Christ.

The presentation of the kingdom message is also a witness to others who have ears to hear "the joyful sound" of the truth, and who long for a substantial and lasting hope for the future, especially in view of the precarious international situation. The principal means of contact with the brethren and other interested friends is provided by our monthly "Peoples Paper," and it is encouraging to receive the words of appreciation of the "Paper" from many of its readers.

The contributions to the columns of our periodical throughout the year past were also much appreciated, and other friends who have helpful articles suitable for publication are also invited to send them in. The subscription list for our "Paper" has been generally maintained, though the price of 5/- per year does not cover the production costs, so the deficiency is made up from the General Tract Fund. Considerable numbers of the "Peoples Paper," are distributed free throughout the year, and all subscribers are welcome to extra copies for distribution where good may be done. Those friends who supply subscriptions for others whom they feel may be helped are also assisting well. The work of proof reading for the monthly "Paper" on the part of some of our friends is greatly appreciated, as also is the folding and wrapping for despatch to our readers.

Supplies of tracts are on hand for distribution by friends who can use them to good advantage, these tracts being supplied free from the Tract Fund. The mailing of Consolation Cards to the bereaved has also been continued by some of our brethren, and suitable literature is forwarded when the cards are returned. Any other friends desiring to assist in this work are invited to contact our office.

Public lectures have been continued at regular intervals also throughout the past year; good appreciation has been shown by the brethren who have encouraged their friends to attend, and others from the public have also expressed appreciation on these occasions. By the Lord's overruling, some who appreciate the Bible truths in this way are encouraged to attend the regular Bible studies.

The General Tract Fund account listed below reveals the financial position for the general work, and the voluntary contributions of our friends have provided all the good assistance in the Lord's providence. This loving co-operation and sacrificing to assist in the work is warmly appreciated, as unto the Lord. The outlook from the natural standpoint may well give cause for apprehension, but from the Lords standpoint we are living in one of the most wonderful periods in human history, as the harvest work continues for the Gospel Age church, in preparation for the heavenly inheritance for all the faithful over-corners, by the Lord's grace and strength. It is the privilege of the brethren to continue their service with devotion to the Lord and His cause, building up themselves in the most holy faith, and encouraging others to do the same, while sounding forth the message of the kingdom to all who may have ears to hear. The prayers of our brethren are requested for the blessing and guidance of the Lord to be over His work in these last days of the Gospel Age. "Therefore, beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (1 Cor. 15:58.)

## GENERAL TRACT FUND.

To Credit Balance, 1/5/58	£35 16 6	
„, Donations ..	.. 608 6 0	
		£644 2 6
By Free Tracts and Deficiency "Peoples Paper" ..	£99 12 0	
„, Hall Rents, Advertising Circulars, Consolation Cards, etc. ..	..	36 4 6
General Expenses (Office, etc.) ..	52 6 9	

*f* I Towards Personal and House Expenses 350 0 0 *f* Postage .. 47 13 6

*f* Free Books and Booklets 4 12 6

*f*. Travel and Sundries .. 20 2 9

*I* Credit Balance, 1/5/59 .. 33 10 6

£644 2 6

RADIO FUND.

To Credit Balance, 1/5/58 £75 15 5

„, Donations .. 829 18 4

£905 13 9

Radio Station, 3GL, 2KY, 4KQ £723 6 0

Additional Recordings for 3GL, 2KY,

4KQ and 6KY .. 54 10 6

Freight Charges .. 8 2 9

Printing Dialogues .. 22 18 10

Travel and Sundries .. 9 15 2

Bank Charges .. 1 10 0

Credit Balance, 1/5/59 .. 85 10 6

£905 13 9

## Radio Work

THANKFULNESS to the Lord for His I blessings in connection with the radio witness in Australia throughout another year is also gladly expressed at this time. Many of our friends have freely co-operated in this witness over the air, and their good assistance in this work is warmly appreciated, as unto the Lord.

Considerable numbers of enquiries have been received from the radio programmes, and while some Bible subjects promote special interest, a wide circle of listeners state that they consider each Sunday's message a means of blessing and encouragement in their Christian life, and that they always look forward to the sessions over the air. It is nice to know that the Lord will grant the increase as He sees good. The same radio stations have been used, — 3GL, 2KY,

4KQ and 6KY/NA — and printed copies of each broadcast are offered to all interested listeners for further investigation, as also other Free Literature.

Copies of the "Peoples Paper" are also sent free for at least six months to all enquirers to the radio sessions, and in this way they are brought into contact with the truth generally, and a number have become subscribers to our monthly "Paper." All our brethren are invited to advertise the radio stations within hearing distance, so that the message may reach as many as possible, especially those who may be looking for the glad tidings of the kingdom.

The financial position for this branch of the work is shown by the Radio Fund Account, and the voluntary contributions of our friends reveal the very good assistance received, and which is much appreciated, in the service of the Lord. All expenses have been met, and provision is also in hand to continue this work, in the Lords providence, our Western Australian friends continuing to cover the cost of the broadcasts through 6KY/NA. Again it is requested that our

brethren join in prayer for God's blessing to attend this witness of His truth, that He may grant the increase as He sees good in this part of His harvest field.

## Tracts Available.

The article—"When Will God Pour Out His Spirit Upon All Flesh ?"—is now available in tract form and friends who can use them to advantage are invited to obtain supplies.

Other subjects available in tract form are — "Do World Events Foreshadow Armageddon ?"; "Refrain Thy Voice From Weeping"; "Is There a Second Chance for Salvation After Death ?" etc. Apply for these according to opportunities for wise distribution.

**The sentiment** that it matters not what a man believes, so long as he is sincere, is as unscriptural as it is absurd.

Sincerity in belief has no more effect in warding off evil in the spiritual than in the natural kingdom. If the teachings and persuasions of a reputed chemist should prevail on you to believe that arsenic is harmless, would it therefore be harmless? Could you mix it with your bread, and eat it without injury? Oh, no, neither will the sincerity of your belief save you from the consequences of error in religious faith. Right belief— truth, God's truth, my brethren, is the only foundation on which you can safely rest your hopes.—Selected.

A very good Oxford Bible, with References, India paper, thumb index, Brevier **clear type, Persian Morocco** binding, is now available at 60/-. **Same** Bible with Concordance and Subject Index at 70/.

## Correspondence.

Dear Brother—Thanks for your letter, and it is good to hear of the helpful meetings, also of the Memorial of our Saviour's death kept by the friends in Melbourne ..... Thanks

Brother for the Convention Notes compiled by brother Smith. It is very good to have reproduced such a nice outline of the various talks and studies—another cause of thankfulness to our Lord, and also to Brother Smith and yourself.

We know the matter is a labour of love for the Lord, cheerfully rendered, and I'm sure much appreciated by those who receive them.

Berean Bible Institute, Dear Christian Friends—Most loving Greetings from your elderly Sister across the water, in the name of our blessed Lord. It has occurred to me that it is up to me to be sending you an offering for your work in publishing the little "Paper," so full of the meat that perisheth not, so please find herein my check for—for that purpose.

O, the blessedness of the truth! In these end days, when everything that can be shaken is in process of disappearing, how humble it should make us who know the future, as revealed by our God, to realise this great favor of being in His confidence, thus we need not fear, no matter what the future holds, for God is at the helm. . . . May our faith keep on in the narrow way 'till "life's last hour is fled," is the prayer of your Sister in Him.

Frank and Ernest, Dear Sirs — Re your broadcast last Sunday, 3rd May, from 3GL, I should like to have a copy of this talk, as I have come up against the subject of healing in these days, "Jesus the same yesterday, today, and forever," being used as the reason why we should be able to heal. I have had reason to study the subject closely in recent months, and thought your talk was very helpful, and to be able to pass it on to any others who are undecided on the point, would be a privilege for me, so I am hoping you still have some copies left, and be able to send me some.

I would like you to know that I often listen to your Sunday morning talks, and gain quite a lot of helpful information from them. May God be with you as you carry on helping people to understand His Word and Plan for us. Yours in Christ.

Dear Christian Brethren—Will you kindly post to the above address copies of the last two addresses that you have given over the radio, in which I was very interested, as you put forth some truths about which I am not too familiar? The study of the Scriptures is my constant delight and I often wish I had more time to devote to them, although I can truly say they are always first place in my readings. May the Lord be pleased to bless your messages on the air.

Sincerely yours in His precious love.

Frank and Ernest, Dear Sirs—Please send me to the above address a copy of your Biblical Discussions of May 3rd and 10th about healing' and speaking with other tongues; they were very good. Thank you for your sessions to which I have listened for several years. Enclosed is a small donation towards your broadcasting fees. Yours faithfully.

Frank and Ernest, Dear Sirs — I was extremely interested in your discussion about salvation after this life. I tuned- in to it quite accidentally last Sunday, and missed part of the talk, so I would be very grateful if I could have a copy. Yours sincerely.

Berean Bible Institute, Dear Sir — Please find enclosed a donation of £1. Will you please continue to send me your "Peoples Paper"? I enjoy reading it; it is very enlightening reading, especially to myself, as there are quite a lot of the passages of the Bible I cannot grasp. Thanking you in anticipation. Yours faithfully.

Dear Frank and Ernest—Am enclosing a small donation for your funds. Thank you for your continued messages; your music too is very lovely. May you continue. Thanking you; yours sincerely.

Dear Brother—Thank you for the books; we are very grateful to be able to read still more of the wonderful truth.

We were also very thankful that we could manage to attend. at the Memorial Supper; such a great privilege indeed! Perhaps Brother will come along on Sunday afternoon, but as this is not sure yet I am sending you this cheque. Would you please keep the change towards the work. Thanking you again. With Christian Greetings; your Sister in Christ.

Frank and Ernest, Dear Fellow Christians —We are regular listeners to your Sunday morning sessions from the G.L. Station, and I am writing to ask for copies of the last four talks that have been given, especially yesterday's. May God continue to bless the broadcasts each week. Thanking you in anticipation. Yours sincerely.

Dear Sir—I was wondering if you would be kind enough to send me (if any) the Scriptures condemning blood transfusions. I am doing Bible studies and have been shown a few Scriptures from a book, but somehow I am not satisfied with what I have been told, particularly after reading in the Sydney newspapers about a person in Melbourne not allowing his baby to have blood transfusions. I would like to know what the Scriptures say regarding this matter. Trusting you will be able to help me. I remain; yours faithfully.

(An article entitled — "Should Christians Accept Blood Transfusions to Save Life?"—covering this subject in some detail, will appear in next month's "Peoples Paper" and copies will be available for all. — B.B. Institute.)

## 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.

Melbourne.—Masonic Hall, 254 Swan Street, Richmond (near Church Street)—Sundays, 3 p.m. and 6 p.m.

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

Adelaide.—Builders and Contractors Rooms, 17 Way-mouth Street.—Sundays, 3 p.m. and 6.15 p.m.

Perth.—No. 7 Harvest Terrace (opposite Parliament House).—Sundays, 3 p.m. and 5.30 p.m.

## Immovable for Christ.

The old Lollards were called "Holdfasts," not only because of their firmness under persecution, but of their strong grasp of the truth. Coleridge said, with a practical aptness unusual with him: "What does not withstand. has no standing ground." "Hold fast, then, the form of sound words, in faith and love, which is in Christ Jesus." Be modest, unostentatious in all that is your own, willing to concede everything you have a right to yield, but be scrupulous and immovable about all that is Christ's.—Selected.

BOOKS WANTED.

Any of our friends having a New Testament with Tischendorf's notes for disposal are asked to communicate with this office.

FRANK & ERNEST TALKS

Geelong, 3GL, 222 M. Sundays 10 a.m. Sydney, 2KY, 294 M.                   ,, 8.15 a.m.

Brisbane, 4KQ, 435                   ,,                   9 a.m.

**Perth, 6KY, 227 M.** \_\_\_\_\_ ,4.45 p.m.

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