PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM
UNDENOMINATIONAL
A RELIGIOUS NEWSPAPER

Volume XXXI. No. 2 MELBOURNE, 1st FEBRUARY, 1948 Price—Threepence

Have Faith in God

(Mark 11:22-24. Convention Address.)

THE words of the Apostle Paul found in Heb.11:1 are interesting and helpful. Another translator renders this verse as follows:—"Now faith is a well-grounded assurance of that for which we hope, and a conviction of the reality of things which we do not see." Commenting on this verse one has said:—"Faith is that principle, that exercise of mind and heart, which has for its object things not seen but hoped for, and instead of sinking under them as too ponderous, whether from their difficulty or from their uncertainty, stands firm under them—supports and sustains their pressure; in other words, is assured of, confides in and relies on them." (1 John 5:4.)

In Heb. 11:6 Paul says:—''But without faith it is impossible to please Him, for he that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him."

In Rom. 5:1 Paul tells us that it is by faith that we are justified—"Being justified by faith we have peace with God through our Lord Jesus Christ." Then in Gal. 5:22 we are told that "faith" is the fruit of the spirit. "But the fruit of the spirit is love, joy, peace, ... faith." Faith is the operation, the exercise of our minds, in respect of God and His promises.

In John 6:29, in answer to some who inquired "What shall we do, that we might work the works of God," Jesus said:—''This is the work of God, that ye believe on Him whom He hath sent."

Faith is necessary to salvation; see Rom. 10:9-11, also 10:17. Having come into Christ by faith and full consecration, we must continue to abide in Him: see John 8:31, 32; Col. 2:6.7. We must become established in the faith. It is through the knowledge of God, supplied to us through His Word, that we are given a firm basis for our faith. The Apostle Jude says we should "earnestly contend for the faith once delivered to the saints." (Jude 3.) Paul says:—"Take heed unto thyself and unto the doctrine,"(1 Tim. 4:16) and again, "Hold fast the faithful word." (Tit. 1:9; 2 Tim. 1:13.)

God's Word tells us that man was created perfect and through disobedience he fell into sin and came under the penalty of God's justice—"Dying thou shalt die." (See also Rom. 5:12.) God has permitted evil for a limited time, in order to allow the human family to have an actual experience with the bitter results of sin. Then we see the love of God manifested in the provision of His only begotten Son to be man's Redeemer. We see too the great love of Christ, manifested in His willingness to leave the courts of heaven, and all its happy associations. We observe how He humbled Himself and took the lowly estate of man, and gave up His perfect human life in sacrificial death so that He might become the Saviour of mankind. (1 Cor. 15:21, 22.)

We thank God that He has opened our eyes of understanding and enabled us to see His purpose in respect of the call of the Bride during this. Gospel Age. We see that it is a call to sacrifice the good things of this world. It is a call to walk in the Master's steps, and to be developed into His character-likeness, and to share His future glory and work of blessing all mankind in the Kingdom Age.

In order to strengthen our faith and give us a firm basis for confidence in our Heavenly Father, He has led us to an understanding of the Great Covenants of the Bible. The Abrahamic Covenant is the statement of God's purpose to bless all the families of the earth through the Seed. The true Seed is Christ (Gal. 3:16) , and His Church, His Bride (Gal. 3:29)—the Heavenly Seed, developed during this Gospel Age. Then there is the earthly seed which will come into its inheritance under the terms of the New Covenant during the Millennial Age.

The Church, the "little flock," shares with Christ in His covenant by sacrificing during this Gospel Age, the antitypical

Atonement Day; and with her Lord and Head she will share in His great future work of blessing and uplifting of Israel and the world under the New Covenant.

How we rejoice too in the understanding of the Bible which we now have concerning the Second Advent of Christ. We see how the first phase of Christ's Second Presence is known only to His chosen people. His Word assures us that He would give His people certain signs by which they would know of His Second Presence after it had taken place.

We believe we have these signs with us today. We believe we are now living in the days of the presence of the Son of Man and that soon His glorious presence will be revealed to all men, and the blessing of all the families of the earth will be due to take place.

Then we feel that our faith in God has been greatly strengthened by the understanding which He has given us of the glorious doctrine of the Resurrection. Jesus said, "I am the resurrection and the life." Yes, indeed, there could be no resurrection apart from. Christ. He who died to ransom all, has in His hand the power to deliver all; He has the "keys of death and of the grave," and in due time all in their graves shall hear the voice of the Son of Man and shall "come forth"—the Church, the Bride, to enjoy the blessing of joint=heirship with Christ, as Kings and Priests in His own blessed likeness, and the remainder of men to attain once more by God's grace, the original perfection from which our first parents fell.

Thank God for the harmony and beauty of His wonderful Plan of the Ages. How it rejoices our hearts to see and understand to some extent the grand doctrine of Restitution for all the willing and obedient of mankind in due time. How it enlarges our confidence and strengthens our faith in God when we can understand that as a result of the ransom-sacrifice of our Lord Jesus Christ there will come the grand "times of restitution" during which every member of the human family (with the exception of the Church class, called out and selected during this Gospel Age) will have the blessed privilege of being uplifted once more into the perfection which Adam had before sin entered the world.

The Bible also makes it clear that while God has no pleasure in the death of him that dieth, and would rather that all men should turn from their wicked ways and live, yet those who persist in wilful opposition to the laws of Christ's Kingdom will be destroyed from among the people.

How we rejoice in this firm basis for faith which is provided for us by God's grace in His precious Word. Let us keep these great doctrines clear before our minds, by keeping in close touch with God's Word of truth, and with the helps—the Scripture Studies—in which we have these beautiful truths so clearly presented.

Just as the truth of God's Word in its simplicity and beauty tends to strengthen our faith and build us up in Christian character, so on the other hand the false teachings of error inculcated by Satan tends to destroy true faith and undermine character. In 2 Cor. 4:4, Paul tells us that Satan, the god of this world, has blinded the minds of men, and thus hindered them from understanding the truth of the Bible. How does Satan blind men's minds? He does it by means of false teachings—Immortal Soul-ism, the blinding and confusing doctrine of the Trinity, eternal torment, Evolution, Universal Reconciliation, the false teachings of Spiritism and Christian Science etc. These are the means our Adversary uses; he goes about as a roaring lion seeking whom he may devour—in the sense of destroying the faith of believers, and in hindering men from getting clear views of truth. So the Apostle Peter urges us to resist him stedfast in the faith.

We must hold firmly to our faith in God and in His Word. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "The holy scriptures are able to make us wise unto salvation, through faith in Christ Jesus." "The just shall live by faith."

We are living in days of peculiar trial and testing of faith. We will need to have and keep on the "whole armour of God." We may come in contact with scoffers and unbelievers who deny the existence of God. Our faith will be tested. Let us remember that we will be "made partakers of Christ if we hold fast the beginning of our confidence and the rejoicing of our hope firm unto the end." (Heb. 3:6.) Let us remember Moses who endured "as seeing Him who is invisible." Let us remember Job, and Noah, and Abraham, and Joseph, Daniel and David—those faithful men of God of ages past whose faith failed not in the hour of trial. Let us remember Paul, that mighty man of God whose faith triumphed over every obstacle; let us remember Jesus.

There are many examples in the Scripture of faith and its operation in the lives and experiences of God's faithful people. One of these is found in the 20th chapter of the 2nd book of Chronicles, verses 1-20. Note in verses 6-12 how simply and earnestly Jehoshaphat lays before God the matter that was causing the people to be distressed. May we not take a lesson from Jehoshaphat, and in the face of trials and troubles which sometimes threaten to overwhelm us, let us lay them before the Lord, realising that He is the All-powerful One, and He has promised to provide and care for His children, and to make "all things work together for good to those who love God."

We may feel like Jehoshaphat that we have in ourselves no might to successfully overcome the oppositions of the forces of darkness; we may not know which way to turn, "but our eyes are upon Thee" This is the language of faith—"Our eyes are upon

Thee." Danger threatens us; we know not how to surmount or overcome it, but our God is all-powerful, faithful and true. He is too wise to err; too good to be unkind. We will wait upon God and He will help us. Let our eyes be upon Him, waiting for His guidance and direction and deliverance. See also verses 14-17 etc.

As we read in the Gospels the accounts of our Lord's sayings and doings, we note how it pleased Him to see people exercise their faith in God and in Himself as the Son of God—the Messiah. How He sought to encourage faith in the hearts of those with whom He came in contact. (See Matt. 8:1-3.) In verse 2 we have a very beautiful expression of confidence from the lips of the poor leper. Bowing before the Master, he uttered those words which must have gladdened the heart of Jesus. "Lord, if Thou wilt, Thou canst make me clean." A cry such as this cannot fail to bring instant response from the Friend of sinners. Without hesitation the Master's hand goes out with healing touch accompanied by the prompt assurance, "I will; be thou clean."

These miracles of Jesus contain some deep and valuable lessons for us all. Leprosy is typical of sin. As members of the fallen race we are all tainted with the leprosy of sin, and even after we have come into Christ by faith and consecration, we find there are in us certain tendencies maybe to something of pride or vanity, or envy, or self-will; and from these we would be cleansed; we would seek to "purge out the old leaven," and seek the Lord's grace for a larger infilling of His holy spirit of meekness, gentleness, patience, faith and love. "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you." (Luke 11:9-13.)

In Mark 5:22-43 we have the touching story of Jairus and his daughter. Jairus was a ruler of the synagogue; his little daughter, twelve years of age was seriously ill. Jairus earnestly entreats the Master to come and heal her. Jesus went with him and there appears to have been a good deal of delay on the way, the crowds thronging around, and the incident of the healing of the woman whose faith impelled her to press through the throng, feeling assured that if she could but touch the Master's clothes she would be healed. And it was so, for after telling the Lord what she had done, He said, "Thy faith hath made thee whole; go in peace, and be whole of thy plague."

Perhaps we can understand the feelings of Jairus. His thoughts would be regarding his little daughter. If the Lord did not hurry to her assistance she would soon die. Even now it might be too late, for she is indeed seriously ill; and now even while they tarry there comes a messenger from Jairus' house who brings the dreaded news--"thy daughter is dead; why troublest thou the Master any further?" But note what follows—Jesus knew very well what was passing through the mind and thoughts of Jairus; how he had been chafing under the delay; and now the news of the death of his little daughter would leave Jairus well nigh stunned. How comforting then are Jesus' words in the face of this dread calamity—"Be not afraid, only believe." How comforting would these words be in the ears of Jairus.

Friends, these words of Jesus are helpful to us too. When, we are called upon to pass through the deep waters of affliction, let us remember these words. We are living in days of peculiar trial and testing of faith, and we will need to have our minds buttressed with such comforting and assuring words as these:—"Be not afraid--only believe." (See also Isa. 41:10; 54:10-17; Heb. 3:12-14; 10:21-23; 4:14-16.)

Increase our Faith

Luke 17:5— ”And the Apostles said unto the Lord, Increase OUR faith.”

Increase our faith beloved Lord.
For Thou alone canst give;
The faith that takes Thee at Thy Word,
The faith by which we live.

Increase our faith, so weak are we,
That we both may and must
Commit our very faith to Thee,
Entrust to Thee our trust.

Increase our faith for there is yet
Much land to be possessed;
And by no other strength we get
Our heritage of rest.

Increase our faith—on this broad shield,
All fiery darts be caught;
We must be victors in the field Where
Thou for us hast fought.

Increase our faith that we may claim
Each starry promise sure,
And always triumph in Thy Name
And to the end endure.

Increase our faith, O Lord we pray
That we may not depart From
Thy commands, but all obey
With free and loyal heart.

Increase our faith, increase it still
From heavenward hour by hour,
And in us gloriously fulfil
The work of faith and power.

Increase our faith that never dim
And trembling it may be,
Crowned with the perfect peace of him
“Whose mind is stayed on Thee.”

Increase our faith, for Thou hast prayed
That it should never fail;
Our stedfast anchorage is made
With Thee within the veil.

Increase our faith that unto Thee,
More fruit may still abound,
That it may grow exceedingly
And to Thy praise be found.

Increase our faith, O Saviour dear,
By Thy sweet sovereign grace.
Till changing faith for vision clear
We see Thee, face to face.

—F. R. Havergal.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.
(Monthly) 3 - (70 cents) per annum, post pain,
Published by the Berean Bible Institute, 19 Ermington Place, Kew, E4, Melbourne, Victoria, Australia.

Convention News.

ONCE again it is a pleasure to report a most helpful season of refreshing throughout the Annual Convention gatherings arranged by the Melbourne Class over the four days of the Christmas season and New Year's Day. The Lord truly blessed these assemblies richly, and sincere gratitude to God for the feast of spiritual good things was continually expressed throughout the assemblies and since.

The Melbourne friends gladly welcomed a nice number of visiting members from interstate and country parts of Victoria, and the visiting brethren largely contributed in making the programme one of the best and evenly balanced for many years, fulfilling to some extent the words of the Apostle in Eph. 4:-16—"From whom (Christ, the Head) the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

During each of the five days the various sessions provided the helpful variety in the gatherings, and it was very evident that while at the end of each day there was a measure of bodily tiredness felt by the friends yet the appetite for the spiritual good things continued alert. The Bible Studies, Addresses, and Fellowship Meetings all played an important part in providing the blessings which the Lord bestowed throughout the gatherings to all assembled in His name.

The portions of Scripture which engaged the attention of the brethren were as follows :—Matt. 5:1-9 ; Matt. 5:10-16 ; Jude 17-25 ; and Eph. 1 :3-10. Many profitable thoughts were brought out at these studies respecting the general plan of salvation; also the truths pertaining to the "days of the Son of Man," the present harvest time of the age when the Lord's true people are drawn to Himself and enlightened and developed to make up the complete number of the Bride class; and the devotional side of the Christian life by which the fruits and graces of the holy spirit are encouraged and increased from day to day. (It is felt that where Conventions of the brethren are held overseas and no Bible studies are provided there is a loss to the assemblies which cannot be made up by other sessions. Where gatherings may be rather large for studies together, these can be divided and each section have its own chairman and study the same Scriptures.)

Each of the addresses contained a message of help and encouragement and the various subjects taken up by the speakers were as follows:—"Fear Not, Little Flock"; "The Road to Damascus—and After"; "Thoughts on the Holy Spirit"; "Walking Worthy"; "Being Beheaded—for the Witness of Jesus and the Word of God"; "Christian Attainments"; "Studying to be Quiet"; "Peace Desired—War Continues! Can Christianity Save the World?" ; "Lord, to Whom Shall We Go?" ; and "Have Faith in God." For the benefit of our readers as a whole some of these addresses will appear in the "Peoples Paper" from time to time.

The Fellowship Meetings were of the nature of Praise and Testimony and "My Favourite Hymn and Why," and proved most uplifting. Also the Question Meeting gave opportunity for free expression on a number of questions handed in.

The greetings received at the Convention from the various Classes and individual brethren from near and far were very much appreciated, and it was helpful also to know that numerous brethren were praying for the Lord',s 'blessing upon the gatherings. Throughout the sessions the brethren continually remembered at the throne of grace the dear members who were not able to attend, and the general message from the Convention is found in Psalm 61 and is sent to our brethren in every place together with the warm Christian love of all assembled.

The usual Love Feast fittingly closed the four days of Convention together with the appropriate hymns and prayer. At the closing session on New Year's Day on "New Year Resolutions in Word and Hymn" a really blessed time was experienced, and thus completed this season of refreshing from the presence of the Lord, to whom all praise belongs.

Adelaide Easter Convention.

The Adelaide friends wish to announce that their usual Convention will be held again this year (D.V.) over the Easter season, in Druid's Hall, Flinders Street, Adelaide. A hearty invitation is extended by the brethren in Adelaide to all friends able to attend the gatherings; further information will appear in March "Paper" and in the meantime all enquiries should be made to the secretary—Mrs. H. Bartel, 10 Winston Avenue, Clarence Gardens, Adelaide,

Passover Memorial, 1948.

The Jewish date for the anniversary of the institution of the Lord's Supper falls this year four weeks after Easter —on the evening of Thursday, 22nd April, after sundown. This will therefore be the appropriate time to keep the Memorial of Christ's death by the Lord's people generally.

The Manner of Christ's Return.

(Part 4: Continued)

OUR Lord's presence will be manifested to the world by exhibitions of "power and great glory," not, however, merely to the natural sight, but to the eyes of their understanding, as they shall open to an appreciation of the great changes which the new Ruler shall effect. His presence and righteous authority will be recognized in both the punishments and the blessings that will flow to mankind from His reign.

It has long been generally believed that distress and trouble come as punishments for evil doing, upon the wicked. This seeming to be a natural and proper law, people in general have accepted it, thinking that it should be so, even if it is not; yet the hard facts of experience agree with the Bible, that in the past it has been the godly who have oftenest suffered afflictions and persecutions. (2 Tim. 3:12.) But in the "Day of Trouble," the period introducing Messiah's reign, this order will begin to be reversed. In that day, evil powers are to be overthrown, and righteousness, established by a gradual process, shall speedily work out a corresponding retribution to evil-doers, and blessings to them that do good--"Tribulation and anguish, upon every soul of man that doeth evil, .. . but glory, honour and peace to every man that worketh good"—in that "day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds." (Rom. 2:9, 10, 6, 5.) And since there is so much that is wrong now, the retribution will be very heavy at first, making a "time of trouble such as was not since there was a nation." Thus, in vengeance, and trouble, and wrath upon the nations, will the Lord reveal to the world the fact of the change of dispensations, and the change of rulers. And thus, "When the judgments of the Lord are in the earth, the inhabitants of the world will learn righteousness." (Isa. 26:5-11.) They will learn that under the new order of things right-doers are to be exalted and evil-doers restrained and punished. For clear prophetic testimony relative to this kingdom and its operation on behalf of the humble, the upright, the poor, the needy and the oppressed, and its overthrow of monopolies and every system of injustice and oppression, and the general equalization of human affairs, read carefully Psalm 72:1-19 ; 37:1-14.

Our King will thus reveal Himself gradually: some will discern the new Ruler sooner than others, but ultimately "every eye shall see [horao—discern] Him." (Rev. 1 :7.) But "He cometh with the clouds;" and while the clouds of trouble are heavy and dark, when the mountains (kingdoms of this world) are trembling and falling, and the earth (organized society) is being shaken, disintegrated, melted, some will begin to realize what we now pro claim as already at hand—that the great day of Jehovah has come; that the foretold day of trouble and wrath upon the nations is beginning; and that Jehovah's Anointed is taking to Himself His great power and beginning His work, of laying justice to the line and righteousness to the plummet. (Isa. 28:17.) And "He must reign until" He shall have put down all authorities and laws on earth, contrary to those which control in heaven.

As the trouble increases, men will seek, but in vain, for protection in the "dens" and caves, the great rocks and fortresses of society (Free Masonry, Odd Fellowship, and Trades Unions, Guilds, 'Trusts, and all societies secular and ecclesiastical) , and in the mountains (governments) of earth; saying, "Fall over* [cover, protect] and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come."—Rev. 6:15-17.

The idolatry of money in which the whole world has gone mad, and which is to have so prominent a place in the trouble, causing not only anxiety for its accumulation, but also for its preservation, is to be completely overthrown, as shown in Isa. 2:8-21 ; Ezek. 7:17-19.

The great day of trouble will be recognized, and from its storm all will seek protection, though few will recognize the judgments of the Lord then abroad in the world as the result of His presence, the setting up of His authority, and the enforcement of His laws. In the end, however, all shall recognise ["see"] the King of glory ; and all who then love righteousness will rejoice to obey Him and conform themselves fully to His just requirements.

That will be a time of retribution upon all who by fraud or force, sometimes in the name of law and under its sanction, have unrighteously grasped the rights or property of others. The retribution, as we have seen, will come from the Lord, through the uprising of the masses of the people. In their distress, loth to part with a pound or an acre, or an assumed right or dignity long enjoyed and long undisputed, yet seeing the approaching retribution, many will seek the covering of the hitherto powerful organizations—civil, social and ecclesiastical—to promote and shield their interests, feeling that alone they must fall. But these shall not be able to deliver them in the day of the Lord's anger. The approaching conflict and retribution will cause all the families of the earth to wail; for it will be a time of trouble such as was not since there was a nation—no, nor ever shall be again. It will be "because of Him" that they will wail; because of His judgments producing in a natural way the great trouble; because the Lord ariseth to shake terribly the earth, and to destroy its corruptions. (Isa. 2:21.) So far-reaching will be the judgments and

the trouble that none shall escape. Ultimately every eye shall discern the change, and recognize that the Lord reigneth. The trouble might be greatly lessened could men see and -promptly act upon principles of equity, ignoring and relinquishing all unjust privileges of the past, even though legalized; but this, selfishness wilt not permit until the trouble shall break and overthrow the proud, humble the powerful and exalt the meek.

But not until the great day of trouble is about closing—not until the Gentile kingdoms are ground to powder and utterly removed, no place being found for them—not until great Babylon is utterly overthrown and her influence over the world broken —will the great mass of mankind come to realize the true state of the case. Then they will see that the great trouble through which they will have passed was that symbolically termed "The , battle of the great day of God Almighty" (Rev. 16:14) ; that in proportion as they have aided error and wrong, they have been battling against the law and forces of the new empire and the new Ruler of earth; and that in proportion as their tongues, and pens, and hands, and influence, and means, were used to support the right and the truth on any subject, they had been to that extent fighting on the Lord's side.

Some will learn the significance of the trouble more quickly than others, because more teachable. And during all the trouble there will be in the world those who will bear witness to its cause, declaring the Lord's presence and the setting up of His kingdom (which is in opposition to the powers of darkness) to be the real cause of the trouble and shaking and overturning of society, showing that all who oppose truth and righteousness are the enemies of the new kingdom, and that unless they quickly surrender they must soon suffer ignominious defeat. Yet the masses will be heedless of wise counsel, as they have always been, until completely humbled under the iron rule of the new kingdom, only at last realizing the folly of their course.

The true teacher and light bearer (Matt. 5:14) , the true Church, the body of Christ, is not to be left in darkness to learn of her Lord's presence by the manifestations of His wrath and power, as the world will learn of it. For her enlightenment special provision has been made. By the sure word of prophecy, which shines as a light in a dark place, she is clearly and definitely informed just what to expect. (2 Peter 1:19.) Through the prophetic word, she shall not only be shielded from discouragement, and enabled to overcome the besetments, snares and stumbling-stones so prevalent in "the evil day," and thus to stand approved of God, but she becomes the light-bearer and instructor of the world. The Church is thus enabled to point out to the world the cause of the trouble, to announce the presence of the new Ruler, to declare the policy, plan and object of the new dispensation, and to instruct the world as to the wisest course to pursue in view of these things. And though men will not give heed to the instruction until the lesson of submission has been forced upon them by the trouble, it will greatly aid them then in learning the lesson.

(To be continued.)

What is Perfect Love?

"Perfect love is gentle and teachable, kind and easy to be entreated. It enters the school of Christ, as a pupil, not as a master, realising how much is yet to be learned, rather than how much has been attained. Perfect love shows us our ignorance and begets the inextinguishable desire to dissipate that darkness, and to enter the realm of real and reliable knowledge. If you find yourself 'growing wise above all your teachers, inclined to become dogmatic, to criticise your fellow disciples and set yourself up as a standard for the whole church, you have no little reason to fear that you are not controlled by the Spirit of God. Self-wisdom may easily assume the place of Divine wisdom; and Satan may appear as an angel of light even in one who concerns himself with the most holy things. In no way are his ends more effectually secured than by inducing people to promote the subject of holiness by exceptional methods, and in an unteachable and arrogant spirit."

Members Finish Earthly Way.

On the 25th of last month elderly Sister Biggin of Digby, Victoria, finished the pilgrim way after a long illness at the age of 85 years. In her early years this dear friend was a Roman Catholic, then joined the Church of England, but later grasped the truth and with her husband, the late Brother Biggin, their home became the meeting place for the Digby Class for a number of years. Friends visiting Digby will well remember these dear friends. Sister Biggin's favourite hymns were—"How Vain is all Beneath the Skies," and "Hold Thou My Hand." "Blessed are the dead who die in the Lord."

Word received from Sydney in December advised that elderly Brother Ivett passed away suddenly early on the morning of the 13th December. Hearing from this friend first in 1938 he showed much appreciation of literature, and since that time he has rejoiced in the truth. However, ill-health kept him at home until it was necessary for him to receive hospital attention some years ago. During his hospital sojourn he was faithfully attended to the last by regular visits from a fellow member of the Lord's people; other friends also visited him from time to time and thus he became known to these, though he was unable to attend the meetings at all. Those who knew Brother Ivett best state that he was well grounded in the truth, and we trust for this dear member an entrance into the heavenly Kingdom, by the Lord's grace.

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News Item.

Greeks Losing Faith in U.N.

(Melbourne “Age” Special Correspondent.)

London, January 19.—The Greek reaction to the interim report of ‘the United Nations Balkans Commission is one of disappointment. Greek diplomatic circles believe that the Commission’s finding, that “aid in the form of logistical support (moving or supplying of armies) is being furnished from Albania to guerillas operating in Greek territory,” only calls attention to long known facts.

The “Daily Telegraph’s” correspondent at Athens says the Greeks are disappointed and frustrated because no machinery exists for taking speedy action. Many Greeks are saying the Commission will be “quite useless” unless it is granted executive authority. Referring the issue back to the General Assembly of the United Nations it is felt will produce many fine speeches but no result.

The situation is being compared pessimistically to the League of Nations handling of the Abyssinian and Spanish issues and there is said to be a growing fear that Greece may be “sold down the river” to appease Slav imperialism.

(The Scriptural explanation of the outcome of present world events is given in the book “Plan of God in Brief’ which is supplied at 1 /- per copy.)

Bible Study Meetings.

Melbourne.—Masonic Hall, 254 Swan Street, Richmond (near Church Street)—Sundays, 3 p.m. and 6 p.m. Thursdays, 19 Ermington Place, Kew, E.4-8 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 door’s 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.

“Obituary.”

The story has been told of a clergyman who when informed that his church was dead, staged a funeral service. His flock attended from curiosity and filed past the coffin. In it was a large mirror! It has been suggested that the correct procedure would be for the clergyman to lead the procession to the mirror.—Matt. 15:14.

Correspondence.

Dear Brother.—Just a few lines to say how we are over this way. The Convention is over but it has left sweet memories with us all. We were glad to see so many of the friends while there; it is especially interesting to meet others from distant parts and talk over the truth with them. Those with whom we meet generally are acquainted with one another's views and that is one reason why we like to meet others who may see things we have overlooked. Besides, the imperfections of those best known to us have a habit of being unduly enlarged, whereas those we meet from other places have not that obstacle. It also is quite a help to get out of the usual routine and approach the truth from a different angle; talks, testimonies, studies all help in this way.

Our studies are now in Matthew 5, and Old Testament characters—Noah, Abraham, etc. There is quite an amount of the Bread of Life in both studies. . . It will be refreshing to read what we have heard at the Convention; it will help to fix it in the mind better. Hoping the friends are all well in Melbourne. Yours in the Lord.

Dear Sirs.—I desire to express my most grateful thanks to you for sending me the booklet "Do the Dead Know Anything?" I can assure you that it was a very great comfort for me to read the book, also to say that it helped to clear grave doubts from my mind. I can honestly recommend the book to others to read; I am quite sure that it would give them the peace of mind that it gave me, and that it would help to comfort and cheer them and put them on the right path.

I would be very grateful to you if you would be kind enough to forward to me the paper "A Blessed Hope for Suffering Humanity." May God bless you and give you strength to carry on the good work you are doing. I remain, most faithfully.

Frank and Ernest, Dear Sirs.—I listened to your broadcast on this Sunday morning and was delighted with your broadcast and am asking you to send to above address literature promised over the air. I pray that God's richest blessing will follow your very instructive Talks. I am, yours in the Master's service.

Frank and Ernest, Dear Sirs.—Kindly forward to me copies of your Talks on the "Trinity" together with this morning's address. Your addresses are instructive and today's discourse should, to my mind, be delivered frequently as most of the teaching of the various churches is confusing on the subject matter. Thanking you and may your work be highly blessed with success. Yours faithfully.

Dear Frank and Ernest.—Please send me two copies of last Sunday's Talk "How Old Is Man?" I received the copies of the Talk "Jesus the Son of God", also the leaflet on the Trinity for which I thank you. I misguidedly sent them to a C. of E. minister who wrote back and told me the idea was not new, that every so often someone got up and dressed it up in modern language and started yelling it from the housetops, and that it didn't benefit anyone who listened to it. But I noticed he never quoted one Scripture to bolster up his side of the argument. He also said some things best not repeated and suggested I look up certain references in the Prayer Book about ordaining bishops etc., as he thought I was unaware of the purpose of the church. There is no doubt about it, Matt. 23 describes his class of people to a T. I remain, yours in His service.

Frank and Ernest, E.4, Victoria, Dear Sirs.—A friend of mine in this district told me of your session on Sunday mornings over 2KY. Ever since I have listened with interest to your explanation of the passages of Scripture, and derive much benefit thereby, especially from your Talk on Isaiah 8:14, pertaining to "both houses of Israel." I would esteem it a favour if you would let me have a copy of that Talk please; thank you.

I am very interested in the happenings of to-day regarding God's chosen people, and cannot help wondering what will happen in Palestine now since the partitioning. My husband's brother who has been in that country thinks that the Arabs have everything in their favour, which to me seems wrong, as God promised the land to the children of the "free woman."

It does one good to hear the things of God broadcast these days; I wish more people would listen to them. . . . With Christian greeting and trusting God will bless your endeavours to interest the people in matters concerning Him. Your sincerely.

P.S.—Will you accept the enclosed towards expenses of broadcasting?

The Secretary, Berean Bible Institute, Dear Sir.—My parents and I have been listening with keen interest to "Frank and Ernest" on 2KY each Sunday morning since we were informed about the session, and wish to let you know how very much we appreciate the clear Scriptural messages. They have certainly made many things clearer to me; and my father, who has been a Bible student for many years, is often pleased to find views expressed which he has held, against opposition.

Enclosed please find the small sum of £1 (postal note).

We would be pleased to receive copies of some of the Dialogues presented recently, including those on the Trinity; thank you.

Trusting that God may see fit to use the session to bring enlightenment to many Christians and hope to many others. Yours, because His.

Gentlemen.—Regarding your advertisement of free literature which appeared in the Adelaide “Chronicle” 24/12/47, would you kindly forward some to my wife and self, as we are interested in things eternal and are both “born again” children of God. With Christian regards, Yours sincerely.

England.

Dear Friends in Christ.—I have had several copies of your literature given to me by a patient of mine, and I should really be greatly obliged if you could send me some of your other copies. I am a very ardent Bible student and long for the day when Christ will come to establish His kingdom upon this earth.

I would like to add how deeply grateful we British people are to you Australian people for your kindness and true Christian action in sending your parcels over here. With all good wishes, I remain, Yours in His service.

Printed by Hickling & Powell Pty. Ltd., Lygon St., East Brunswick for Berean Bible Institute. Ermington Place, Kew, Melb. E4