



Volume XXVI. No. 4 MELBOURNE, 1st APRIL, 1943 Price—Twopence Halfpenny

## Living with Christ.

(Convention Address) (1 Thess. 5:9, 10).

THERE is no book like the Bible; it is indeed the veritable Word of God. Yet it is the one book that defies the wisdom and scholarship of the worldly-minded. It appears to many as a paradox. On the one hand it seems to be easy of interpretation, simple, straightforward, and harmonious in all its teaching; whilst another class views it as a most difficult book, full of contradiction, and its precepts not to be trusted. Scholarship today has reached a fine art and if a person has sufficient "brains" the fields of learning are almost limitless. In all the various branches of learning, brain power can eventually master the curriculum. But how different when we come to the Word of God—here we find that the inside, pure truth is largely veiled from worldly learning, and is revealed unto those whom the world regards as foolish and ignorant (1 Cor. 1:27, 28; 3:19, 20).

The first three chapters of Isaiah are found to be very thought-provoking and serve very well to show what can be expected to eventuate when man, in loftiness, disdains the Word or instruction of God (Isa. 2:11, 12); these same chapters being interspersed also with encouraging words to those who seek righteousness and ensue it. These passages, as also others along similar lines, show that those desiring and ensuing the ways of God's righteousness will be few—a minority—when His judgments are falling upon unrighteousness.

The multitudes, for long misled by Satan's arts and devices, thus spurning the Word of God, will be desiring and gratifying themselves with idols which God will utterly abolish (Isa. 2:18). These idols are not necessarily forms of men cut from stone, etc., to which men kneel and worship as their God, although we know that such heathenish practises still exist, but there are other things—anything in fact that usurps the place that the true God should have in the heart of man, some of which are well set out in Isa. 3:18-26. Although we of western civilization do not clearly understand the language employed in these verses, doubtless those acquainted with the customs of the Orientals would understand better.

I found a very interesting chapter entitled "Oriental Dress and Costume" in a book written by a man who lived 30 odd years in the East. It appears that these people differ little from others as regards vanity in superfluous dress, jewellery and general make-up. The writer particularly referred to these verses of Isaiah but did not enlarge on them greatly, for, said he, it would require half a volume to go into them minutely. He said that Orientals had various costumes and differing forms of headdress, complicated by an endless variety of jewels and other ornamental appendages. So, then, knowing the customs and dress, etc., of our own country, we can read these verses of Isaiah and draw our own conclusions. We should if we have any

measure of the spirit of the Lord be discerning enough to be warned against trespassing along these lines ourselves.

Scripture says that the love of money is a root of all evil and with consideration it does not appear an exaggeration to say that 70 per cent. of people in our land today have money for their God, in-so-far as they recognize it as absolutely essential to obtain what their heart desires. It is not necessary to obtain money before it can be said to be a god. Even many who are very poor could still have money for their god, desiring it before anything else. Others again seek place and power and pursue it so zealously that they care not what they do, nor whom they oppress, in order to obtain their ends. And because God is not in all their thoughts (Psalm 10:2-4) all ways of evil must go, for it is God's unchanging will to have an earth made perfect wherein dwelleth righteousness (2 Pet. 3:13). And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed (Isa. 1:28).

The following verses here (29-31) intimate how this destruction and consuming will come about. For they shall be ashamed of the oaks which they desired, and confounded for the gardens of their own choosing. An oak is a very valuable and substantial tree, noted for its size and longevity. So, then, the social order of "this present evil world" instigated by Satan and built upon foundations of greed and selfishness, and maintained for long years by fallen man out of harmony with his Creator, may at its zenith appear as an oak—stable and sure. A garden is something in which man takes delight, beautiful to behold and in which one loves to linger. So, then, the world has chosen its own garden—the trees and flowers of pride, place and power which "trees" will be hurt (Rev. 7:3).

Many have reasoned and concluded, contrary to Scripture, that a man's life consisteth in the abundance of things which he can possess, and they have sought to amass to that end amidst the commendation of their fellows on every side "for man will praise thee when thou doest well for thyself" (Psalm 49:18). But a reckoning must come to all out of harmony with God's righteousness, and "when they shall say peace and safety sudden destruction cometh upon them." Those who disdain the Word of the Lord and put their trust in the oak of human planting, shall find, and are already finding, that despite its luxuriant foliage and promise of solidity it is an oak whose leaf fadeth — implying a dying tree — for an oak is an evergreen. And as a garden that hath no water—the simile here is all apparent.

What heart burnings of disappointment there must be for all who forsake the ways of the Lord. Truly we are well counselled to keep our feet in the narrow way that has such rich promise at its close, for multitudes will follow the broad and easy road that leads at last to loss. And the strong (of this world—the various organizations and establishments of men) shall be as tow (the coarse part of flax and highly inflammable) and the maker of it as a spark.

The very ones who ordain and seek so vigorously to uphold the present evil, man-made order of things will, in their warring factions, unknowingly to themselves, create the spark that will ignite the tow "and they shall burn together, and none shall quench them" until at last the fiery time of trouble has removed all traces of evil. Then the kingdom of the Lord's making shall be established over all other kingdoms and all nations shall delight in it. (Isa. 2:2-4).

So, then, we see something of the wrath that must come upon all works of unrighteousness in an evil world of unrepentant, sinful men, and yet we can rejoice that in due time there will be spoken "Peace, be still," and a new world begun: the Millennial Age—a thousand years under the rule of Christ when even such wicked men as the Sodomites shall be brought back from the grave and given an opportunity to do better and conform to the ways of God's righteousness.

Now let us have a look at the words of our text in 1 Thess. 5:9, 10. It is noticed that this chapter speaks of the day of the Lord, the day of wrath against unrighteousness, but the epistle is addressed to the brethren

who walk in the light of God's Word. We are counselled to sleep not as do others but to watch and be sober. The Apostle tells us that we are not appointed to wrath but to obtain salvation by our Lord Jesus Christ who died for us.

One would think that with the Bible circulated amongst civilized people as it has been, there would be no need to reiterate the gospel message of the ransom sacrifice of Jesus and belief therein as the only hope for mankind. But as foretold the preaching of Jesus has proved a stumbling block to thousands, too proud and self-opinionated to listen to or acknowledge the need of a personal Saviour to reconcile them to God. Amazing it is how many there are today, regular, nominal, church-going people, who refuse to acknowledge that they are sinners with no hope of salvation, except as they accept and confess the shed blood of Christ to cover their sins and reconcile them to God. That there is an Almighty God such acclaim, and even concede that a man Jesus once lived—a very noble man of high character good to emulate—but that His blood alone atones for sin and reconciles to God, and that without it no man has any part or lot in the true family of God, they cannot, or do not desire to see. They hold instead evolutionary theories which, abbreviated, amount to the teaching that man is his own master and in due time will work out his own destiny to a glorious consummation which even God will applaud as a wonderful achievement on their part. Such who masquerade as Christians are rank hypocrites; for no other foundation can any man lay than that which is laid which is Jesus Christ (1 Cor. 3:11).

Reading the following verses of this Scripture we see that even when one is upon the right foundation of the Christian faith, it is possible to build differing structures of character, and that a certain day will come which will test every man's work of what sort it is. There appears to be every evidence that we are now in that day of testing—the days of the presence of the Son of Man, concerning which we are told it will be so difficult to stand that none will be able to do so, unless they have developed characters built upon the foundation of Jesus Christ, and, in Him, have daily sought to work out their salvation with fear and trembling (Phil. 2:12).

But who may abide the day of His coming and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers soap (Mal. 3:2). The writer of the Gospel of Luke, also in chapter 21, after explanation of much that was to be expected in this day of the Lord's wrath, exhorts the true people of God to "watch therefore and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." It is not the thought of this prayer that we should specially ask or desire to be removed from the earthly scene when the great troubles of the day of the Lord's wrath begin to come to pass. Whilst we are to be ready at all times for the change from earthly to heavenly conditions, and whilst we know that these foretold events, coming to pass, are a sure sign that our deliverance is near, and that we can look up in expectation and joyful anticipation on that account (Luke 21:28) yet we are to rejoice in the earthly way until the Lord sees good to close it. If we are abiding faithful, then the very fact that we are still in the flesh signifies that the Lord still has a work for us to do, either towards those around us or some perfecting work still to be accomplished within ourselves—possibly both.

This day of the Lord's wrath is to be especially characterized by "things falling." Since the very foundations of the earth have been destroyed (Psalm 11:3) by the wickedness of men under the delusive reign of Satan, it becomes absolutely necessary for a complete overthrow of existing foundations and conditions in order that the new King and ruler, "The Christ," might establish His Kingdom. So severe and comprehensive will be the tests and trials of the "fiery" day of trouble that is to devour the whole earth (existing order) that none (not even God's elect), can expect to escape the repercussions resulting from the general upsets. But the Lord's people have been forewarned of these things, and one is reminded of the old saying "to be forewarned is to be forearmed." Since then we know what is to happen we have a decided advantage, not only by not being taken by surprise as those who walk on in darkness (1 Thess. 5:4-6), but by the knowledge of the glorious outcome of all the trouble, thus greatly fortifying our minds.

As long- established things then begin to fall and keep on falling, all who are out of harmony with God and His righteousness can be expected to fall too: as the Psalmist says “the ungodly shall not stand in the judgment” (Psalm 1:5).

We do not understand that only the openly hostile elements who make no confession of God will be affected in this day, but that also much that is recognized as orthodox in Christendom’s beliefs and practises will also fall. So, then, we see the propriety of the prayer that we might escape the falling process and continue to stand upon the solid rock foundation of the Truth as it is in Christ, and maintain our witness thereto to the very end (Psalm 91:7; Eph. 6:13, 14) that whether we wake or sleep we should live together with him.

In all of Paul’s writings we perceive his joy and happiness and perfect peace by abiding in Christ. “For me to live is Christ and to die is gain.” We can see that Paul did not have the idea that he must wait for death and leave the earthly sphere before he could’ taste of the joys of “living with Christ.” True, his union with Christ here below signified much of tribulation and trial. He said on one occasion that, though he knew not what experiences awaited him on a certain missionary journey, yet, said he, bonds and afflictions abide me—he was ever in the midst of such—yet none of these things moved him. They were counted as light afflictions as but for a moment, and in all such he was as surely “living with Christ” as he was assured he some day would in actuality when the trial was all over and as an overcomer he would enter into his perfect rest “living with Christ” in celestial realm. Therefore in the present “waking” time he understood perfectly that his life had been bought with a price and was no longer his own, and that he must now no longer live unto himself but unto Christ who died for him. (1 Cor. 6:20; 2 Cor. 5:15). And when at last he should finish his course and have to sleep in death, it would be in full confidence that when the due time came, he would be awakened to the glory of Christ’s resurrection and evermore be with Him (2 Tim. 4:6=8; Phil. 3:10, 11).

Whilst for Paul it was necessary to sleep many years in death, in the light of present truth we can now herald the first resurrection in course of fulfilment. We have every reason to believe in these days of the presence of the Son of Man, that sleeping saints such as Paul are already resurrected because the Lord Himself (unknown to the world as yet) as a thief in the night, has descended from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ have risen; and we who remain are being caught up together with them as each finishes the course in death, instantly resurrected (without sleeping in death) to meet the Lord in the air (1 Thess. 4:15-18). Wherefore indeed we can comfort one another with these words for our “living with Christ” shall know no cessation. The moment of death but bespeaks the moment of resurrection, and so shall we ever be with the Lord. Death will but change the scene of “living with Christ” from terrestrial to celestial regions, from the sufferings of this present time to the glory to follow. Blessed indeed then are those who die in the Lord in this time. (Rev. 14:13).

Let us, then, daily seek to show the Lord our appreciation of His wonderful favors, for many prophets and kings have desired to see the things which we see and have not seen them, and to hear the things which we hear and have not heard them. (Luke 10:20-24).

## Pilgrimage Ended.

NEWS has come in of the death in Sydney, on 24th February, of another of God's dear children, in the person of Miss M. B. Connelly. It was during the visit of the Photo -Drama of Creation to South Australia that our dear Sister's interest was aroused in present truth. She continued her interest and had very severe trials, which seem minimised by the joy of the truth, which she took to heart, consecrated, and followed to the last.

Our dear Sister seemed to have had more than her share of trials and sorrows, but, in severity of trials, her faith also grew, and she used to speak of them as means that caused her to appreciate the truth all the more. Yes, she realised that the bitter herbs whet her appetite for the Lamb, and she felt that the Lord to whom she had consecrated her life was causing all things to work together only for her good.

Three years ago, Sister Connelly retired from school teaching, and set herself to serve and lay the truths more to heart. As she would refer to life's trials, often she would add, "I've been well compensated for any losses and trials by getting the truth," and so like Paul, to her it was "I press toward the mark of the high calling in Christ Jesus."

Our hope for our dear Sister is, that she has gained the prize for which she yearned, and so in death was changed in a moment from weakness to power and so received the blessedness of Rev. 14:13—"Blessed are the dead which die in the Lord, from henceforth."

## British Israelism.

A very helpful booklet on the above subject, written by an Israelite, is now ready for distribution. All interested in this matter should enquire for this clear explanation of the whole subject.

## Paradise in Eden.

How Lost and How Redeemed.

(A Poetic Outline of The Redemption Plan.)

A very helpful poem booklet is now in stock for the benefit of our readers. It was announced in a truth paper in U.S.A., as follows:—"This beautiful poem may be briefly described as 'The Divine Plan of the Ages in Verse.' Its rhythm is superb and its message worthy of the cardinal features of the Divine purpose concerning human salvation.

It contains 73 pages; four 8-line verse to each page; nearly 200 Scripture citations are given in footnote form, besides many pertinent quotations—withal giving a clear and beautiful significance to the poetic message as it unfolds, page after page.

"This booklet is sent out by the author with the express purpose of awakening an interest in the word of God in the minds of some who may not have heard its wonderful, old 'Story of Redeeming Love.' "

Written by a Sister in U.S.A., this poem booklet is supplied at 1/9 per copy, post paid.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

Published by the Berean Bible Institute, 19 Ermington Place, Kew, E4, Melbourne, Victoria, Australia.

## The Passover Memorial.

THE Passing over of the First-borns of Israel on that dreadful night, when all the first-borns in all the houses of the Egyptians were slain was a wonderful demonstration of God's protection of His people. It should have been a lesson to Israel never to be forgotten, and, no doubt, had that nation carefully observed the memorial of the slain lamb by whose blood their first-borns were all spared, the annual observance would have kept in memory what great things God had done for them, and have kept them from turning to idols and forgetting their covenant with God.

That night in Egypt was a picture of the Gospel Age, and how the blood of "Christ our Passover" is first applied to save the "Church of the first-borns whose names are written in heaven." Just as the consequence was the deliverance of all Israel and the destruction of Pharaoh and his hosts in the Red Sea, so the consequence of the death of Christ and the saving of the Church of the firstborns will be the deliverance of all who will be God's people, from slavery to Satan, sin and death, and, finally, the destruction of Satan and the wicked angels in the second death (Matt. 25:41).

As it was only the first-born in each house that was in danger on that night in Egypt—they would have perished had there been no blood sprinkled on the lintel and door posts of the home—so it is only those who have by faith become members in Christ—members of the Church of the first-borns, who are in danger of the second death during this age (Hebrews 6:4-6; 10:26-29). Those who remain under the blood—and they only—are safe. The teaching of salvation by faith in the blood of Christ was the stone of stumbling to the Jewish nation. They rejected the stone which is become the chief corner stone of the building. It is astonishing how the nominal Christian Church is now stumbling at the same stone—the cross of Christ has become to many a stone of stumbling and rock of offence. "Behold I lay in Zion a chief corner stone elect and precious, and he that believeth on Him shall not be confounded. Unto you, therefore, which believe He is precious, but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling and a rock of offence to them which stumble at the word being disobedient." (1 Peter 2:6-8).

The Word of God, from Genesis to Revelation, consistently teaches that "without the shedding of blood there is no remission of sins." The salvation of mankind from the curse of sin and the condemnation of death entirely depended upon a ransom sacrifice of a perfect human life to pay the penalty incurred by Adam. So it was that Christ became flesh, "was made man, a little lower (nature) than angels, that He, by the grace of God, should taste death for every man." (Heb. 2:9). John introduced Jesus as the Lamb of God "that taketh away the sins of the world." Jesus Himself said, "This is My blood which is shed for many," "My flesh I give for the life of the world." How wonderful was the sacrifice of Him who was rich (in heavenly glory with the Father) and became poor, that we, through His poverty, might be made rich. The old, old story of Jesus and His love is so beautiful, and so simply and plainly stated in the Bible that it would seem that those who deny the efficacy of the cross of Christ in satisfying justice on man's behalf, must first lose faith in the inspiration of the Bible. There are all sorts of new theories to-day among professing ministers of the Gospel, which are contradictory to this foundation doctrine of the Christian faith, "Christ died for our sins according to the Scriptures." They are stumbling to-day at the same rock of offence, as the Jews did of old.

Our Lord knew that He was to be the antitype of the Jewish passover lamb. He, therefore, knew the day on which He must die (Nisan 14th, Jewish time). He knew the year in which He must be “cut off” from Daniel’s prophecy.

He would keep the last annual passover with His disciples, and instruct them that they need no longer observe the memorial of the type, but instead, “as oft as ye do this” do it in remembrance of Him. “Christ, our passover, is slain for us: let us therefore keep the feast.”

Instead of this simple memorial of Christ’s death once a year, the Apostate Church or Rome instituted the abomination of the Mass, and celebrate it as often as it may be deemed convenient or profitable. The Church of England and other denominations also celebrate the Lord’s supper—though generally taken in the mornings—just as often as they think fit. They fail to grasp the Lord’s intention that it was annually to remember His death and its purpose. The Apostle reminds us that it was “in the night in which He was betrayed” that He took the bread and wine as symbols of His flesh and blood, and instituted the simple service by which all His followers could lovingly and thankfully remember His sufferings and death on their behalf, and indicate afresh their consecration to be “dead with Him,” to be broken together with Him. “If we suffer with Him,” says Paul, “we shall be also glorified together with Him.”

New Booklets.

Two booklets from England are now available as follows:—

“The Beauty of Holiness” is a 60 page booklet explain-ling the development of God’s plans to make the world holy and showing how the call to consecration is a part of that greater plan. Its principal use is for passing on to Christian friends. Price, 10d. post paid.

“The Golden Future----- Our Hope for years to come.” This is a useful booklet to convey in a general way the wonderful plan of salvation, and is timely for the days in which we live. Containing 36 pages, price 6d. each, or 3 for 11- post paid.

## The Radio Message.

WITH eleven radio sessions completed, up to date, it is pleasing to report some further good interest on the part of listeners, and, best of all, word has been received a number of times from some, which indicates continued appreciation of the message over the air.

It is also very pleasing to report that interstate reception is now much better, as indicated by one friend living 100 miles beyond Adelaide not missing a word of a number of broadcasts. The rather strange part is that some living much nearer to 3GL find difficulty in picking up the session. In mentioning to the manager of 3GL that reception at a distance was much better, he remarked that people gradually learn how to tune in correctly—this implies that much care is necessary to get best results. It is also essential to have receiving sets in good order. Those at a distance should be encouraged to keep trying, and if successful in receiving the broadcasts are asked to commend these to others.

The financial assistance for this witness work, received from the friends generally, is most encouraging, enabling the sessions to be continued, by the Lord's overruling providence, and the prayers of all interested, for the Lord's blessing on the message, are sincerely desired. A balance sheet covering this work will appear in June issue of "Peoples.

Paper," along with the report and balance sheet of the Tract Fund.

• The Dialogue appearing below—"Hope for the WarStricken"—will be broadcast on Sunday, 4th April, and the subjects for following sessions are:-

11th April—"Jerusalem."

18th April—"The Second Advent."

25th April—"The Sun of Righteousness." 2nd May—

"The Rich Man and Lazarus."

# Hope for the War-Stricken.

ERNEST: You know, Frank, it seems that nearly every one these days is wondering about the future.

FRANK: You mean about the coming new order of things?

ERNEST: Yes, and more than that. The world-wide trouble has very forcibly reminded us that there are other human beings on this planet besides ourselves, and that we should be interested in them—not only in their present, but also in their future welfare.

FRANK: Just what do you have in mind by the “future”?

ERNEST: I mean beyond the grave. You see, Frank, not only have we been reminded of the existence of the Chinese, the Japanese, the Burmese, the Siamese, the Indians, and others; but we have been reminded of them in a very tragic manner; that is by the fact that hundreds of thousands of them are being hurried into Christ-less graves. Probably very few of these now being slaughtered by war have ever had any real opportunity to accept Christ.

What is the future of these people when death overtakes them? Do they stay in the grave to be summoned for the last judgment? Will special consideration be given them in that judgment on the ground that they didn't have a fair chance in this life? Shall we meet them in heaven? Will they then have angelic brains, and natures far beyond our comprehension? Will they then know that they were once heathen, superstitiously worshipping false gods? And, for that matter, what about the rest of mankind — those who are supposed to be civilized? What is to become of all these? It's a real question, isn't it, Frank?

FRANK: It's several questions all at once, but the Bible answers all of them comprehensively and satisfactorily. Suppose, however, we take your questions one at a time.

ERNEST: That suits me, and let's begin at the beginning. What happens to heathen people when death overtakes them? Does the Bible answer that question?

FRANK: Yes. The answer is found in Psalms 146:4, which reads “His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.”

ERNEST: Why, Frank, if that's true, it means that a heathen dies just like a brute beast.

FRANK: Which is what the Bible says. In Ecclesiastes 3:19-21 the prophet tells us that as one dieth, so dieth the other, that they have all one breath.

ERNEST: Does that refer to the heathen? FRANK: It applies to all mankind. ‘

ERNEST: And there's no hope of a future life?

FRANK: I didn't say that. Your second question was, Do they stay in the grave to be summoned for the last judgment? It's the Scriptural answer to this question that reveals the real hope held out in God's Word for all mankind, the heathen as well as the non-heathen. God has promised that there is to be an awakening from the sleep of death, and that following this will be their judgment day.

ERNEST: In that event, perhaps it would be just as well if they were allowed to remain in the grave,

peacefully sleeping. The general understanding is, you know, that the prospects of the judgment day are none too bright for any of us.

FRANK: But I am speaking of the judgment day hope as we find it in the Bible. The Apostle Paul says that God has given assurance of the judgment day by raising Jesus from the dead.

ERNEST: Where is that found in the Bible?

FRANK: In the 17th chapter of Acts. It's a part of Paul's sermon on Mars Hill. In it he contrasts heathen ignorance and superstition with the blessings of the coming judgment day.

ERNEST: Does that imply that people will have an opportunity for enlightenment during the judgment day? Frank, that hardly seems possible.

FRANK: It's just what the Bible teaches, however. In Isaiah 26:9 we read that when the Lord's judgments are abroad in the earth the inhabitants of the world will learn righteousness.

ERNEST: But, Frank, how could so many millions of the dead learn very much in one short day?

FRANK: The judgment day is not to be a short day, Ernest. The Apostle Peter informs us that it is a period of a thousand years. It is the same thousand-year period during which Christ's Kingdom is functioning throughout the earth. The work of judging the world is, in fact, a part of the Kingdom work.

ERNEST: Where does the Bible say anything like that?

FRANK: In the 72nd Psalm we read concerning the Kingdom period, that then Christ shall "have dominion from sea to sea, and from the river unto the ends of the earth." Of that same time the prophet further explains that Christ shall "judge the people with righteousness," also that He shall "judge the poor of the people, and shall save the children of the needy, and shall break in pieces the oppressor."

ERNEST: According to that, Frank, it looks as though the judgment day is to be a happy time for the poor and the oppressed of the earth, which surely will take in the millions of the heathen world.

FRANK: Yes, and the non-heathen world, also.

ERNEST: I hope you're right, Frank. But tell me: Does the Bible actually say that unconverted people like the heathen are to be raised from the dead and given such a favorable judgment as you have indicated?

FRANK: Yes. Jesus said that all in their graves are to hear His voice and come forth from death. He explains that those who have done good will come forth to a resurrection of life, and that those who have not done good shall come forth to a resurrection of judgment. This promise is recorded in the 5th chapter of John.

ERNEST: Were you trying to quote the 29th verse of that chapter? According to my Bible Jesus said that those who have done evil shall come forth to a resurrection of damnation.

FRANK: You have the King James Version of the Bible. I was quoting from the Revised Version which gives the word judgment instead of "damnation."

ERNEST: By what authority?

FRANK: The Greek word used by Jesus is “krisis,” which is the original of our English word crisis. It means a test, or trial, with the possibility of a change for the better.

ERNEST: Frank, that’s certainly interesting. But you know this whole passage sounds rather odd. Jesus says that those who have done good will come forth to a resurrection of life. What does it mean to “come forth” to a “resurrection”? I should think that the coming forth from the tomb would be the resurrection.

FRANK: Ernest, the awakening from the sleep of death is only the beginning of the resurrection. Jesus, for example, called Lazarus forth from the tomb, but Lazarus was not fully resurrected, hence later went back into death again. But when those who have done good are awakened from the sleep of death they will be resurrected to a fulness of life.

ERNEST: Does that mean that they will become angels?

FRANK: That’s one of your original questions, isn’t it?

ERNEST: Yes. I don’t propose to let you forget any of them.

FRANK: No, Ernest, those who have done good will not become angels in the resurrection. The angels are a separate order of creation, and were in existence long before man was created. It’s a mistaken notion that good people become angels when they die.

ERNEST: Not many of us are very angel-like now, that’s a sure thing. But what does Jesus mean when He says that those who have done good will come forth to a resurrection of life?

FRANK: The faithful footsteps followers of Jesus are the ones here primarily referred to as having done good. These are the ones to whom it will be said, “Well done, good and faithful servant, enter thou into the joys of thy Lord.”

God’s promises to these are that they shall be given immortal life in the resurrection. Their reward is to be a heavenly one. They will not become angels but will be highly exalted above the angels, just as Jesus was when God raised Him from the dead.

ERNEST: That seems reasonable enough so far as the hope of Christians is concerned; but still we have the heathen on our hands, and all the non-Christians in civilized lands. Are they the ones referred to by Jesus as those who have done evil?

FRANK: Yes. Of course there are degrees of evil. Doubtless many of these, according to the standards of this world, have been very noble people. But, unless one accepts Christ, and makes a sincere effort to follow in His steps, He is looked upon by God as being a part of the condemned and fallen race of whom the Scriptures say, “There is none righteous, no not one.”

ERNEST: Doesn’t the Bible say that there is no other name given under heaven or among men whereby we must be saved except the name of Christ?

FRANK: Yes, that’s right.

ERNEST: According to that, then, it won’t be too favorable for the heathen when they come forth to judgment.

FRANK: But, Ernest, you didn't quote all of that text. Paul enquires, "How can they believe on Him of whom they have not heard?" Where we have made our greatest mistake in the past is in concluding that God has limited to this life the opportunity of hearing about Christ. In 1st Timothy 2:4 we read that it is God's will that all shall be saved and come to the knowledge of the truth. Everlasting salvation follows the enlightenment of the truth, but the salvation mentioned in this text is what Jesus referred to when He said that those who have done evil shall come forth to a resurrection of judgment. They are saved, that is, awakened from the sleep of death and then enlightened concerning the truth of Christ Jesus their Saviour, and thus given an opportunity to accept and obey the Laws of His Kingdom which will then be in force.

ERNEST: How will that result in a resurrection of judgment?

FRANK: By keeping in mind the meaning of the word "krisis" which Jesus used in this expression we can readily understand what He meant. When awakened from the sleep of death the people will be enlightened, for then the knowledge of the Lord will fill the earth as the waters cover the sea. The way will be made plain, the Prophet Isaiah tells us. As each individual receives the light and reacts favorably it will mean that he has passed the test, and will be restored to the full perfection originally enjoyed by father Adam before the fall.

ERNEST: What happens to those who do not react favorably to the enlightening influences of the judgment day?

FRANK: Peter says it shall come to pass "that the soul which will not hear that prophet"—which is Christ—"will be destroyed from among the people."—Acts 3:23.

ERNEST: There won't be universal salvation, then?

FRANK: No; only a universal opportunity for salvation, and that opportunity will be so universal that it will include the Chinese, the Japanese, the Javanese, the Burmese, the Siamese, and all the other heathen you referred to in the beginning.

ERNEST: But still you haven't made it plain just what salvation will mean for these millions who are to be awakened from the sleep of death during the thousand-year judgment day. You said that Christians are not to become angels in this resurrection. What about the heathen? Just what will they be like when they are fully resurrected? Will they remember their past life?

FRANK: Peter explains that the work of Christ during the thousand years of His reign will be one of restitution.

ERNEST: That means restoration, doesn't it? FRANK: Yes.

ERNEST: Does that mean that Pygmies will be restored as Pygmies, giants as giants, Chinese as Chinese?

FRANK: It will be a restoration to the original perfection of the human race as represented in Father Adam.

ERNEST: Adam wasn't an angel, was he?

FRANK: No. Adam was a human being, but perfect, and in the image of God. Restitution for the race means a restoration to the Edenic perfection that was lost because of sin. As each individual, upon the basis of accepting Christ as the Redeemer, and obedience to the Laws of the Millennial Kingdom is

completely restored to the original perfection of Adam, he will be fully resurrected. This is the hope the Bible holds out for all who are dying now, and for all who have died in the past. It will be a real home-coming for all mankind.

## Passover Memorial, 1943.

The anniversary of the institution of the Memorial of our Lord's death falls this year on the evening of April 18th, according to the Jewish date. Sunday evening April 18th will therefore be the appropriate time for the brethren to celebrate the Memorial of Christ's death.

## Memorial Services.

It is surely a privilege to remember our Lord Jesus in the manner He requested, and all believers in His ransom sacrifice in the various cities will be welcome at the Memorial Services in remembrance of Him, to be held as follows:-

Melbourne.—The Service will be held (D.V.) at 17 Elizabeth Street (3rd floor) on Sunday, 18th April, at 5.45 p.m.

Adelaide.—The Memorial will be held on Sunday, 18th April, at 6.30 p.m. (D.V.), at R.A.O.B. Hall, 48 Hinders Street, Adelaide.

Perth.—On Sunday, 18th April, at 6.45 p.m., the Memorial Service will be held (D.V.) at Druids Chamber, Hay Street, Perth.

## Special Easter Meetings.

The friends in Adelaide advise that, on account of circumstances and interstate prohibition of rail travel, they will hold just two days of Special Meetings over the Easter season—Good Friday and Easter Sunday. The gatherings will be held at R.A.O.B. Hall, 48 Flinders Street, Adelaide, from 3 p.m. each day, and the members in Adelaide will welcome any friends who can find it convenient to attend.

## Two Parable Booklets

“Parables of the Kingdom,” is the title of a booklet recently produced by our English brethren. It contains a short explanation of six of our Lord's parables, as follows:— “The Wheat and the Tares,” “The Great Supper,” “The Ten Virgins,” “The Pearl of Great Price,” “The Rich Man in Hell,” and “The Sheep and Goats.” Containing 29 pages it will be found a helpful little book for the brethren, or for passing on.

“Some of the Parables” is well known to most of our readers. Containing 90 pages in explanation of a number of our Lord's parables and an article on “What Shall be the Sign of Thy Presence and of the End of the World?” it is a most useful booklet on these subjects.

The above booklets are supplied at 10d., the two; and three copies of each for 2/3, post paid.

“DAILY HEAVENLY MANNA.”

Vest Pocket Size.

This Book, with Scripture text and helpful comment for every day of the year, is well known amongst the brethren.

Every Christian should use this “Manna” daily.

Bound in strong cloth, black, dark green or blue, gold stamped, and posted to any address-1/10 (45 cents) per copy.

Blue Moroccoette Binding, Title Gold Stamped-2/3 (55 cents) per copy.

BEREAN BIBLE INSTITUTE,

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

## Correspondence.

South Aus., 16/3/43.

Dear Brother.—The time has come around for my donation to the Radio Fund again, and I am pleased to say that the broadcasts have come through very well; in fact, I didn't lose a word till last Sunday, when it didn't start too well— but improved; and I am so glad that you are getting some response and pray that God will use it to help many that are bewildered to-day.

I'm sorry that it will be impossible for me to attend the Convention, but will observe the Memorial myself, as I did last year; and with Him present, surely I shall receive a blessing. May He keep us all in His love “till He come.”

Yours in His service,

Victoria, 8th March, '43.

Dear Brother in Christ.—Enclosed you will find Money Order, X 1/2/6, to be used in the following distribution:— Four yearly subscriptions to four dear people who are not in a position to pay for “People's Paper” (10/-) , my own yearly sub. (2/6) , and for Frank and Ernest Radio Fund (10/-) .

I have circulated all I could, writing the notices out from the one you sent in my “P.P.” I felt very thankful and happy this morning on reading the text in the “Daily Heavenly Manna.” I do not seem able to do much here but what I can manage I am pleased to send along to where it may be useful in the Lord's great work.

Hoping this will find you well and that the work is progressing and successful, and to hear from you at any early date.

I remain, your Brother in Christ.

Victoria.

The Bible Institute.—Dear Sir.—I enjoyed your discussion last Sunday on 3GL, and am taking advantage of your kind offer to send a copy of same to any enquirers. If you have any other matter, especially on Armageddon, I would be pleased if you would enclose some also.

As regards myself, I am quite convinced that “the dead know not anything,” but I have a neighbour who believes otherwise; she will not regard any O.T. texts as being of any proof of unconsciousness, as Christ had not paid the price then, and I must admit that any N.T. texts are not so definite, though I think that “Christ the first fruits, afterwards they who are His at His coming,” is pretty strong; however, if you have any N.T. proofs I would be glad to have them.

I think that you will agree with me that the Russian system of government is a major false Christ that is deceiving many in these last days; undoubtedly, it is a better social system than ours, but it cannot bring the blessing of “no more death” that Christ’s government will. It is one of the rocks and dens of the earth with which the deluded will try and cover themselves, but will, of course, be swept away in the coming time of trouble.

Yours sincerely,

(A booklet entitled “Armageddon” is available to all. A broadcast on this subject will also be heard on Sunday night, 16th May (D.V.) , at the usual time-9 p.m.—from 3GL. —B.B.I.)

Victoria.

Frank and Ernest.—Dear Sirs.—I am very interested in your Biblical broadcasts, which I listen to each week, and I have read carefully the literature you send me, for which I thank you. I would be pleased to receive a copy of your booklet “Hope Beyond the Grave.”

I am, yours sincerely.

Tasmania.

Frank and Ernest.—Dear Sirs,—I listened with interest to your Radio Session last Sunday night. I would be glad if you would kindly forward to me the literature that was offered.

Yours faithfully,

Victoria.

To Frank and Ernest.—Would you kindly forward me copies of the talks on the Bible, which you give over the Radio on Sunday evenings? Also the lecture, “Why Do Nations War?”

I am enclosing postal note for 2/6 to cover expenses, and oblige.

Yours sincerely,

Victoria.

Frank and Ernest.—Dear Sirs.—I was listening-in to your speech on Sunday night, and would be very thankful to you if you would send me a copy of it; and also on any Sunday that you speak over the air.

Thanking you, yours sincerely,

South Australia.

Berean Bible Institute.—Dear Sir.—I've received the books and have had many hours of comfort while reading them, and ever since; the books contain many pages of enlightenment which I have not heard or read before, although I have been a churchman for years; and I am fully convinced now that there is some unseen Supreme Authority who governs our destiny.

Your paper. "People's Paper," contains much good reading, and I would like to continue it, if possible; also there are several booklets I would appreciate—"A New Dictator" and "Zionism in Prophecy."

Please find enclosed postal note (4/-) for books and subscription for "Paper." Re the broadcasts, I was fortunate to hear one Sunday night; but of course reception is very difficult on account of interference—but at intervals reception is perfect and dialogues most interesting.

Thanking you; I am, yours faithfully,

South Australia.

Berean Bible Institute.—Many thanks for sending free copies of "People's Paper." They are very helpful and instructive, and I enjoy reading them. I am very sorry that you cannot get your Radio Talks on Sunday evenings.

Am forwarding 2/6 in stamps as subscription for 12 months for "Peoples Paper," and also please forward a copy of "Zionism in Prophecy"—please find stamps for 1 /- enclosed for same.

Yours truly,

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