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The Risen Christ Will He Appear as a Man at His Second Advent?

(This Article is Published by Request.)

THE resurrection of Christ from the dead is surely one of the most wonderful events recorded in Holy Writ, and coupled with that in great importance is the second advent of our Lord, especially the manner of His return.

Casting our minds back to the days of our Lord's first advent, and reviewing the Scriptural accounts, we at once realise the great consternation that filled the hearts of Christ's followers when they beheld their Lord put to death on the cross. It would seem to them that all their cherished hopes, joys and prospects of the Kingdom were forever lost. But in a matter of hours—with the passing of the Jewish sabbath day, and the coming of the first day of the week—the outlook was changed absolutely for those dear disciples of the Master. Instead of gloom, sadness and despondency, came surprise, amazement, and finally joy, thankfulness, rejoicing and praise, that their Lord, whom they had seen crucified, was now risen from the dead!

In one of the records we read—"In the end of the sabbath, toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay. And go quickly and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him; lo, I have told you." (Matt. 28:1-7.)

From the Scriptures we learn that it was forty days after our Lord's resurrection that He ascended to heaven; it being understood, of course, that He was in spirit form during this period, and yet He appeared to His disciples quite a number of times before ascending above. An examination of some of these appearances of the risen Lord is most helpful, for if we can grasp the main lesson in Christ revealing Himself to His disciples on a few short occasions, and yet being invisible for the remainder of the time during the forty days prior to His ascension, it will assist in the understanding of the manner of His second advent.

The record of the first appearance of Christ after His resurrection is found in John 20. Some of the disciples had visited the sepulchre where Jesus' body had been laid, and finding His body was gone returned to their homes. Then from verse 11 we read—"But Mary stood without at the sepulchre weeping; and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I, know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master." The significant point about this appearance of Jesus was that Mary thought He was the gardener until the Lord spoke her name, "Mary," as He had done during the period of His ministry and association with the dear sisters at Bethany.

Then, in Luke 24, we find that when Jesus joined the two disciples on the way to Emmaus and conversed with them about the momentous happenings in Jerusalem, they thought He was "a stranger" until, being invited into their home, we read—"As he sat at meat with them, he took bread, and blessed it, and brake, and gave to them; and their eyes were opened, and they knew him, and he vanished out of their sight." (Verses 30, 31.) The act of blessing and breaking the

bread by the Lord, in the familiar way with which the disciples were acquainted during their associations with Him, was the means of revealing His identity to these two followers of Christ. And to their amazement, no doubt, immediately the identity of Christ was established, He vanished out of their sight.

The same evening of the day in which our Lord appeared to Mary, and to the disciples on the way to Emmaus, we

find that Jesus again revealed Himself to the company of disciples in an extraordinary manner. We read—:’When the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.” Then a week later exactly the same thing happened. (See John 20:19, 26.)

The truth we gain from these descriptions of our Lord’s appearances is, that the body in which He revealed Himself at various times during the forty days prior to His ascension was not His resurrection body, but rather an assumed body of flesh for the purpose of convincing His disciples that He was really risen from the dead. Does this surprise us—to suggest that our Lord assumed a human body each time He wished to appear to His disciples. Well, it is very evident that a body of flesh and blood could not enter the rooms with the doors shut, neither could the Lord disappear at will if He was raised a fleshly body. Besides, we read in I Pet. 3:18, that Christ was “put to death in the flesh, but quickened (made alive) spirit.” And inasmuch as spirit beings (angels) appeared as men in previous times to Abraham (Gen. 18) , to Lot (Gen. 19), and to others of God’s servants, was it anything more wonderful for the risen Lord to also appear in human form, as occasion required, prior to His ascension to heaven? Surely not!

The last appearance of Christ, at the time of His ascension to heaven, is most important. It is found in Acts 1:9- 11—”And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? 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.” This was Christ’s last appearance in a human body, assumed for the purpose of showing Himself to His disciples only. But once He had ascended to the Heavenly Father, never again did He materialize in human form, and we have His words in John 14:19, which is a very definite statement, as follows—”Yet a little while, and the world seeth me no more; but ye (shall) see me; because I live, ye shall live also.”

How, then, shall we harmonize these words, “Yet a little while, and the world seeth me no more,” with the statement already quoted from Acts 1—”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”? What was the manner of His going; was it not quietly, unknown to the world, and a cloud received Him out of sight? So, in like manner He would come again—without outward show, known only to His disciples, “as a thief in the night,” and in troublous times, pictured by the cloud.

Reviewing again the statement in John 14:19 we find that the disciples could entertain the hope of seeing the Lord after His ascension, but not the world of mankind, the reason being, of course, because the followers of Christ are to be raised spirit beings and will inherit the heavenly kingdom with Christ. This is shown so clearly in John 13:36—”Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.” Thus it is, that the faithful disciples of the Master are to be changed in the resurrection, to be like Christ, for “we shall see him as he is,” in resurrection glory (1 John 3:2), not as He was, when on earth in the flesh. (See also 2 Cor. 5:16; Col. 3:5, Rev. 3:21.)

It may be asked how the words of Rev. 1:7 could be understood in view of the definite statement by Jesus that the world would see Him no more, for this verse in Revelation reads—”Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him.” In explanation, it can be stated that to “see” a thing does not always imply that it will be observed with literal eyes; for instance, Jesus had been resurrected to heavenly glory for some years when Paul said, “We see Jesus.” (Heb. 2:9.) What the Apostle meant was, we discern that Jesus tasted death for every man, in the great Plan that God has provided for the recovery of the human family. So, in Rev. 1:7, “Behold, he cometh with clouds; and every eye shall discern him,” as the Deliverer, in due time. Yes, the Lord will be revealed in the clouds (symbolical of troubles encircling the earth; see Psa. 97:2), and all mankind will have their mental eyes open to the fact that Christ has taken over earth’s rulership, including “they also which pierced him,” for they shall be resurrected then, and will look back upon the crucifixion of Christ with shame, and see that He really was the Messiah. Then, when they acknowledge Him in repentance, they may receive the blessings of the Kingdom on earth, along with “all kindreds of the earth,” who accept Him in that judgment day of a thousand years.

Another passage in Zech. 14:4 reads—”And his feet shall stand in that day upon the mount of Olives,”—and some are inclined to say that this surely would indicate that the Lord will come to earth as a man at the second advent. Examining the context, however, it will be seen that the prophet is referring to Jehovah, and not the Lord Jesus Christ. Verse 3 reads—””hen shall Jehovah go forth, and fight against those nations (which shall come against Israel in the Holy Land), as when he fought in the day of battle (in olden times) ; and his (Jehovah’s) feet shall stand upon the

Mount of Olives." In Isa. 66:1 it is stated—"Thus saith the Lord, the heaven is my throne, and the earth is my footstool"—and in Isa. 60:13 we read—"I will make the place of my feet glorious," indicating that "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." (Hab. 2:14.)

Then, someone may say, it is not very important whether we understand this matter of the manner of Christ's return or not. But is it not important? What did Jesus have to say about this matter? In Matt. 24:23-27 we read His words—"Then (in the last days of the Gospel Age), if any man shall say unto you, Lo, here is Christ; or there; believe it not.

For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if 'they shall say unto you, Behold, he is in the desert, go not forth; behold, he is in the secret chambers; believe it not. For as the bright shining cometh out of the east, and shineth even unto the west; so shall also the presence of the Son of man be.'" We see, then, that our Lord placed great importance on a clear understanding of the manner of His second advent. It would not be Scriptural for anyone to say, Our Lord will be in the heavenly glory with His Church, but He may also reveal Himself

as a man to the world. No, said our Lord, "Believe it not" if anyone suggests that he could be here or there; that He is in the desert, "go not forth": that He is in the secret chambers, "believe it not". His second presence will ultimately be made known to all mankind like the rising sun—shining out of the east, even unto the west.

Our Lord revealed who would represent Him in the earthly phase of the Kingdom, when He said—"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you (false prophets and teachers) yourselves thrust out. And they (all mankind) shall come from the east, and from the west, and from the south, and shall sit down in the kingdom of God." (Luke 13:28, 29.) In Isa. 1:26 we read God's promise—"I will restore thy judges as at the first, and thy counsellors as at the beginning; afterwards thou shalt be called, The city of righteousness, the faithful city." Just as Jesus represented the Father when He was on earth (John 14:10), so the ancient prophets will represent Christ, and reveal and administer His laws to all mankind, as "princes in all the earth," in the Kingdom age. (Psa. 45:16). (See also Mic. 4:1, 2.)

Let us ever remember the words of Jesus—"The world seeth me no more; but ye (true disciples, who shall inherit the heavenly kingdom) shall see me; because I live, ye shall live also." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:21.)

"Upon Thy Word I rest,
So strong, so sure:
So full of comfort blest,
So sweet, so pure.
Thy Word that changeth not, that faileth never!
My King, I rest upon Thy Word forever."
—FR.H.

Copies of the Notes on the last Adelaide Easter Convention are still available for those who have not yet obtained a copy. Applications may be sent to the office of the Institute.

"Hymns of Dawn Music Book."—Containing the original 333 hymns, 27 additional in an Appendix, well bound in strong cloth, with silver lettering, this new edition is priced at 10/- post paid.

"The Divine Plan of the Ages".—A new supply of this wonderful study on the Bible is on hand. Blue cloth binding, handy pocket size. Price 4/6; post paid.

Collins' Clear-Type Bible.—A supply of these Bibles is available. Dark. clear type, references, self-pronouncing, with Concordance. Strong binding; a very good everyday Bible. Price, 21/- post paid.

Other Bibles, good leather binding, 57/6, etc.

Concordances

Some copies of Strong's Exhaustive Concordance are now on hand with strong cloth binding. While the price is greatly increased, these Concordances contain such a wealth of information with the meanings of all Hebrew and Greek words used in the Bible, and are really essential for detailed study of the Scriptures. The present price is 12/7/6. plus freight

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

(Monthly) 4/6 (85 cents) per annum, post paid.

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

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

The Work of the Institute.

ONCE again, at the close of the year's work of the Berean Bible Institute, it is a pleasure to acknowledge that the Lord's blessing has been experienced in connection with all efforts to serve the cause of His truth in co-operation with our brethren throughout Australia and overseas. In expressing thankfulness to our Heavenly Father for His favours bestowed, appreciation of the loving and voluntary efforts of all dear friends who have gladly joined in the service of the Lord is also recorded again at this time.

It will be understood that the work of the year past has been of a nature similar to, previous years. We are not claiming any "great works", but each feature of service has continued steadily, and from reports to hand it is evident that the message of truth has been of real blessing and encouragement to our brethren and a number of new friends. The publication of our monthly "Peoples Paper and Herald of Christ's Kingdom" has continued as a means of regular contact with our Australian and overseas brethren and other interested friends. It has been encouraging to know of the wide appreciation of the contents of our journal which contains articles contributed by a number of brethren in various parts. This assistance to the pages of the "Peoples Paper" is a good help in proclaiming the Kingdom message, including the harvest truths for these closing days of the Gospel Age.

Printing costs have continued at a high level, and a deficiency in meeting the expenses of publishing the "Peoples Paper" has been met from the General Tract Fund, as in former years. However, the usual free use of the monthly "Paper", to all newly interested friends, provides a good service in the Lord's cause. Sample copies of the "Peoples Paper" are gladly provided free to all who can use them to advantage, and extra subscriptions from new friends, or sent in by our brethren are of good assistance in the work. Further voluntary help in checking proofs, folding, wrapping and despatching of the "Papers" so gladly and regularly by some of our friends is also greatly appreciated.

Supplies of books and booklets have been despatched throughout this land and overseas throughout the year, and two new tracts on "Armageddon" and "Freedom from Fear", have been circulated to some good extent by our brethren. Other friends who would like to engage in this work should apply for a supply of tracts for passing out wherever there is a hearing ear. Kingdom Cards are also available for the same purpose, especially outside the range of the radio stations. The Consolation Cards, for mailing to the bereaved, have also been used by some Classes and individuals and this is also a good witness for the truth to those in sorrow.

A number of Public Lectures throughout the year brought encouragement, as good attention was given by all who attended, and this means of witnessing to the Bible truths is surely appropriate whenever the opportunities are available. Newly interested friends are encouraged by the lectures to appreciate God's Plan of the Ages, and to study the Bible for themselves, and then attend the regular Class studies. While it is true that "God gives the increase", it is also true that God prompts His servants to proclaim the message of truth in the harvest fields, so that all the "wheat" may be found and gathered into the garner in these last days of the age.

It was a great pleasure to pay a visit to the brethren in Western Australia during the year, in response to their kind invitation, when the home gatherings, Class studies and public meetings were blessed of the Lord. The hospitality shown by the brethren there manifested the spirit of service, and the continual round of fellowship was most refreshing; the Lord no doubt accepted all as done unto Himself. It was a joy also to spend a weekend of fellowship with the brethren in Adelaide on the return journey.

The financial side of the work is shown in the General Tract Fund Account (apart from the radio) , and the loving and generous support, all voluntarily contributed, by those who wish to have some part in the service of the truth, has covered all expenses, by the Lord's providence, and a credit is carried into the new year for the work in the cause of truth, by the Lord's grace.

Each year, as we look back, it is realised that we are another milestone nearer to the Kingdom, and thus we have one less of service this side of the veil. This is a solemn thought, for now that we are living in the last days of the harvest of the age, the time for the "sealing of the servants of God in their foreheads," must be short indeed. (Rev. 7:1-3.) This calls for renewed efforts by all true servants of the Lord, in harmony with the words of Jesus—"Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant. Even as the Son of man came not to be ministered unto, but to minister, and to give

his life a ransom for many." (Matt. 20:26-28.) While service in the Lord's harvest field does not, in itself, guarantee anyone an entrance into the Kingdom of Christ, those who shall be counted worthy of that glorious inheritance will have gladly served the cause of truth, even unto death, in addition to having their own hearts sanctified by the same message and the indwelling of God's holy spirit. Would our dear brethren join in prayer for God's blessing and guidance upon the work that may yet be our privilege to engage in with other servants in the Lord's vineyard.

ye know that your labour is not in vain in the Lord." (1 Cor. 15:58.)
 General Tract Fund.

To Credit Balance, 1/5/'52 8	14	6	
„ Donations . 596	0	6	
	£604	15	0
By Free Tracts and Deficiency	“Peoples		
Paper”	1 88	4	5
„ Allowance Printing Paper	25	0	0
„ Hall Rents, Advertising, Circulars	36	0	0
„ General Expenses (Office, etc.)	52	6	9
„ Towards Personal and House Expenses	265	0	0
„ Postage	35	11	6
„ Pilgrim Work, including two Interstate			
Visits, etc. . . .		70	15 0
„ Assistance to Friends .		8	1 0
„ Free Books and Booklets		7	10 0
„ Credit Balance,. 1/5/'53		16	6 4
		£604	15 0

“Therefore, beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as

The Radio Work.

OVER the past year the radio work has continued steadily, with further encouragement from the various areas over which the witness of the truth has gone forth, and we thank the Lord for His blessing upon this branch of the harvest work also, which has been our privilege to engage in, along with our brethren generally.

It is now just over twelve months since these radio sessions were commenced in Brisbane, over station 4KQ, and it has been a great pleasure especially to find some dear friends in that area who had known the Lord's truth for years, and had become somewhat isolated. Thus, it is felt that the Lord has particularly used the radio sessions to encourage His people, and unite them together in fellowship on the only true basis of His truth.

New responses are also coming in from all the stations used, and it is a joy to find the few, from the many enquiries, who really love the truth and desire to make it their own, and we pray the Lord's blessing upon all in this condition of heart.

The Lord knows those who are His for this Gospel Age calling, and we rejoice that He is giving the increase in those who are worthy of His blessing in these days.

Stations 3GL Geelong and 2KY Sydney are serving very well; the message from these two centres continues to reach new friends, and is also appreciated by our brethren. Lectures are announced particularly over 3GL, and in this way additional use is made of this means of finding those especially who are mourning in Zion, as well as all others who have ears to hear the message of the Kingdom. The friends in Perth have also continued with the radio witness from 6KY/NA, and a number of country friends particularly look forward to these sessions in Western Australia, as well as this witness being sounded for the benefit of those to whom the truth alone appeals.

The printed copies of the broadcasts are still offered over the air to all interested listeners, and considerable quantities have been distributed throughout the year. It has not been possible to supply these copies so liberally with the "Peoples Paper- in recent months, but to all who make definite request for the copies of the Dialogues it is hoped to continue the supply.

From the Radio Fund it will be seen that the expense for the radio witness is considerable, but the voluntary support to this work on the part of our brethren generally, by the Lord's overruling providence, has enabled all expenses to be covered, and a helpful balance to be carried forward into the new year. The sacrifices made by the Lord's people, in any feature of the harvest work, are no doubt precious in the sight of our Heavenly Father. Those who have a talent of any kind may surely use it, whether it be by encouraging people to listen to the radio sessions, passing out tracts or otherwise assisting the cause of truth, and especially praying for God's blessing and guidance upon the work in these last days, and will undoubtedly be compensated themselves of the Lord, from whom all blessings flow.

Radio Fund.

To Credit Balance, 1/5/'52 .	1,644	5	3
„ Donations	695	1	9
	£759	7	0
By Radio Stations 3GL Geelong, Sydney, 4KQ Brisbane	2KY 1 608	0	3
Additional recordings for 3GL, 4KQ, 6KY	50	10	0
„ Printing Quantities of Dialogues	22	10	0
„ Travel and Sundries	8	10	0
„ Bank Charges	1	10	0
• Credit Balance, 1/5/53	68	6	9
	£759	7	0

Rest in Christ.

(This Article is Contributed.)

NOTHING that happens in the world happens by chance; God is a God of order. Everything is arranged upon definite principles, and never at random. The world is governed by law; character is governed by law; happiness is governed by law; the Christian experiences are governed by law. Men, forgetting this, expect rest, joy, peace and faith to drop into their lives from the air, like snow and rain. But of course they do not, otherwise they would not be controlled by natural laws. Rain and snow do drop from the air, but not without being the effect of former causes. Equally so are rest, peace and joy; they too are the effect of former causes. Storms, winds and calms are not accidents, but are brought about by former circumstances. Rest and peace are but calms in man's inward nature and arise through causes as definite and as inevitable.

We must realise thoroughly that it is a methodical, not accidental world. If a housewife turns out a good cake, it is the result of a sound recipe, carefully applied. She cannot mix the ingredients and cook them for the correct time without producing the result. It is not she who has made the cake; it is nature. She brings related things together, sets causes at work, and these causes bring about the result. So it is in the making of Christian experiences. Certain lines are followed, certain effects are the result, but the result can never take place without the previous cause. Now, what we have to do is to firmly grasp this principle of cause and effect in the spiritual world. Let us apply this principle to the Christian experience of rest.

Restlessness has a cause, and of course rest must necessarily have the same. If it were a chance world we would not expect this, but being a methodical world, it cannot be otherwise. Rest, physical rest, moral rest, spiritual rest, has a cause as certainly as restlessness. The Christian life is proof against expecting to secure spiritual effects without the use of causes. Christ gave answer to this principle by asking, "Do men gather grapes of thorns, or figs of thistles?"

Did Jesus tell us, for example, how rest might be obtained? The answer is that He did. Christ said, "Come unto me and I will give you rest." Rest, apparently, was a favour to be bestowed; men had but to come to Him. But Christ qualifies the statement in the next sentence. We know, of course, that one could no more give away rest than he could give away pleasure; all that we do is to arrange a set of circumstances in such a way as to cause pleasure. Of course there is a sense in which a great personality imparts an abiding peace and trust upon all who come within its influence.

But it is not this we are thinking about.

When Christ said He would give men rest, He meant simply that He would put them in the way of it; in other words, He would give them the recipe for it. But He would not make it for them; for one thing it was not in His plan to make it for them, and it would be much better if men should make it for themselves. This seems obvious from the wording of the second sentence—"Learn of me, and ye shall find rest."

Rest is not a thing that can be given, but a thing to be acquired. It is not found in a happy hour, but slowly as one finds knowledge and truth. A soul has to be prepared for it. Like a fine fruit, it will grow in one climate and not in another. Christ clearly defines the nature of this slow process when He says we are to achieve rest by learning. "Learn of me," He says, "and ye shall find rest to your souls." Note the connection between these two words—"learn" and "rest." How many of us have ever associated them, ever thought that rest was a thing to be learned? The last thing most of us would have thought would be to associate rest with work. What must we work at? What is that which, if learned, will give us rest? Christ answers, meekness and lowliness. "Learn of me, He says, for I am meek and lowly in heart." Now, these two things are not chosen at random. To these accomplishments, in a special way, rest is attached. Learn these, and in short you have already found rest; these are direct causes of rest, they produce it at once. And if we think for a moment we will see how this is so.

What are the chief causes of unrest? If we know ourselves we will answer pride, selfishness, ambition. As we look back upon the past years of man's life, is it not true that its unhappiness has chiefly come from the many almost trivial disappointments which the intercourse of life has brought him. Great trials come at lengthened intervals and we rise to meet them, but it is the petty friction of our everyday life with one another, the jar of business, or of work, the discord of the domestic circle, the collapse of our ambition, the crossing of our will, the taking down of our conceit, which makes inward peace impossible. Wounded vanity, then disappointed hopes, unsatisfied selfishness, these are the old universal sources of man's unrest.

Now, it is obvious why Christ pointed out, as the two chief objects for attainment, the exact opposite of these. To meekness and lowliness these things simply do not exist; they cure unrest by making it impossible. These remedies do not trifle with the minor symptoms; they strike at removing causes. The ceaseless unrest of a self-centred life can be removed at once by learning meekness and lowliness of heart. He who learns them is forever proof against it. No fever can attack a perfectly sound body; no fever of unrest can disturb a soul which has breathed the air or learns the ways of

Christ. Men sigh for the wings of a dove that they may fly away and be at rest, but flying away will not help us.

It is a known fact that water rests only when it gets to the lowest place. Hence, let us be lowly. The man who has no opinion of himself can never be hurt if others do not acknowledge him, so let us be meek. The lowly man and the meek man are really above all other men, and above all other things. They dominate the world because they do not care for it. The miser does not possess wealth; wealth possesses him. But the meek possess it. "The meek," said Christ, "inherit the earth." They do not buy it; they do not conquer it; but they inherit it.

There are people who go about the world looking for slights, and they are necessarily miserable, for they find them at every turn, especially, the imaginary ones. The fact is, they have never learned to live; few men know how to live. We grow up at random, carrying into mature life the merely animal methods and motives which we had as little children, and it does not occur to us that all this must be changed, that life is the finest of the fine arts; that it has to be learned with lifelong patience. Yet, this is what Christianity is for; to teach men the art of life, and the course of study lies in Christ's statement—Learn of me.

Christ's invitation to the weary and heavy-laden is a call to begin life over again, upon a new principle—upon His own principle. Watch My ways of doing things, He says; follow Me; take life as I take it; be meek and lowly and you will find rest. Christ's life outwardly was one of the most troubled that was ever lived, but the inner life was calm and restful. Misfortune could not reach Him; He had no fortune. Food, raiment, money, fountain-heads of half the world's weariness, He did not care for; they played no part in His life; He took no thought for them. It was impossible to affect Him by lowering His reputation; He already had made Himself of no reputation. He was dumb before insult; when He was reviled, He reviled not again. In fact there was nothing that the world could do to Him that could ruffle the surface of His spirit. It is only when we see what it was in Him, that we can know what the word "rest" means.

Two painters each painted a picture to illustrate his conception of rest. The first chose for his scene a still, lone lake among the far-off mountains. The second painted a thundering waterfall with a fragile tree bending over the flow; at the fork of a branch a robin sat on its nest. The first was only stagnation; the second was rest. For in rest there are always two elements, silence and disturbance, creation and destruction, fearlessness and fearfulness. Thus it was in Christ. He came, He said, to give men life, true life. As the Revised Version has it—"that is life indeed."

Formal Prayer.

"I often say my prayers;
But do I always pray?
And do the wishes of my heart
Go with the words I say?"

I may as well kneel down
And worship gods of stone,
As offer to the living God
A prayer of words alone;

For words without the heart
The Lord will never hear,
Nor will He to those lips attend,
Whose prayers are not sincere."

Greeting Cards.

One of our brethren in the printing trade has kindly produced some Greetings Cards and sent them along with the request that the proceeds from the sale of them be donated to the General Tract Fund to assist in the work of the Institute. This is very much appreciated, in the service of the Lord.

There are eight varieties of these cards as follows:--

"Just for To-day," "One Here and There," "How Readest Thou?," "The New Leaf," "The Best of Wishes—Faith—Hope—Love," "Drop a Pebble in the Water," "The Touch of the Master's Hand," and "My Bible and I." These cards are quite nice and are suitable for general greetings. The price is 3/- per dozen, post paid. Samples sent on request.

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.—The Literary Institute, 1st Floor, Corner Hay and Pier Streets—Sundays, 3 p.m. and 5.45 p.m.

If the King is indeed near of kin to us, the royal likeness will be recognisable.—F. R. Havergal.

Correspondence.

Berean Bible Institute, Dear Sirs—My daughter received some literature from you. We have been feasting on it, going over and over it, and both of us are thrilled with the knowledge in it. It is not twelve months since I became really acquainted with the Bible, although always desirous of being able to understand it, having been reared in a faith that did not encourage Bible study. Now, I am so interested I want to know all about you. I see you are undenominational—that pleased me and captured my interest. I see also you do not say “you must join us for salvation.”

All I read fitted very well with my own conception of the Bible, except the second advent. I don't understand your ideas; of course I am “shaky” on many things. I have been waiting for our Loved One to lead; how I hope He has guided me; I feel He has. As I said, your literature thrilled me. I will not be able to send any money to-day, as I am out of town, but I notice you have free literature; I don't want it for nothing; I know what costs are these days. But I am hoping you will send me something to keep me going. I would like “God and Reason.”

Please enrol me for the “Peoples Paper” and I will send a year's subscription. When possible I listen to the broadcasts but have heard only a few. Mr. and Mrs. told us about you. Have you anything dealing with baptism? I also want your literature on, who is eligible to partake of the communion? Please send as soon as possible, for I am patiently, or perhaps impatiently waiting. Thanking you in anticipation; Yours sincerely.

Frank and Ernest, Dear Sirs—I find pleasure in listening to your session on Sunday mornings. I do quite a lot of searching the Scriptures in my own way, also with help from those seeming most reasonable, quite apart from churches of course. Your questions and answers have mostly the same meaning as I find the Bible tells us. There is one question which is greatly differed in by quite a lot, of good people—regarding the return of our Lord to earth, in flesh and blood, or spiritual. I would be pleased to be enlightened on this matter, according to the Bible of course. My way of seeing it is spiritual return, but I like getting others' views. Thanking you, and wishing you all blessings. Yours truly.

Frank and Ernest, Dear Sirs—Would you kindly forward me, at your earliest convenience, copies of the lectures which are so ably broadcast. As a school pupil, and a person really getting to know and love the Lord Jesus Christ,

I praise God for giving me the privilege of listening to the programme, when possible, because I find it so easy to understand, and so full of parts of the Bible which I haven't as yet had time to study.

I would very much like to be put on the writing list, if there is one. Could you particularly give me a copy of the programme broadcasted on the 2nd of this month, about Christ's second advent. Yours in Christ.

Dear Sirs—I just wish to drop a line to tell you how much I enjoy your broadcast on station 2KY Sydney, Sunday morning. This session gives you hope and comfort for to-morrow. I would ask you if it is possible to get a copy of your broadcasts, and could you put me on the mailing list, so that I can receive regular copies of your broadcasts? I should be very pleased to hear from you at an early date. I remain; yours faithfully.

Dear Frank and Ernest—It is a pleasure to listen to your broadcasts, and from many we learn things whenever would have thought of otherwise. A few weeks ago your discussion was on the subject “The Keys of Hell”. This was always a puzzling subject to me, and I would appreciate it if you would send me a copy of this discussion and the corresponding book you spoke of, “Hope Beyond the Grave.” With many thanks; Yours in Christ.

Dear Sirs—I have been listening to your session which is heard over 6KY of a Sunday afternoon. I am very interested in your last Sunday's discussion which I would like to know more about. Would you please send at your convenience a

copy of last Sunday's discussion and booklet "Hope Beyond the Grave." Do not the Scriptures say when a person dies he is conscious? And if a person is not saved, will that person have everlasting torment in hell, or will his punishment be everlasting death? Thanking you; Yours sincerely.

(Literature on "Where are the Dead?" etc., is gladly supplied free to all who make application for same.B.B. Institute.)

Berean Bible Institute, Dear Sirs—Many thanks for forwarding the literature so promptly; I have been feasting on it. I have known peace of mind since reading your books and pamphlets. However, there is much for me to learn and understand. Would you send me six copies of "God's Plan in Brief,"—a wonderful book. Our home is being wonderfully blessed; at last my husband is interested in Bible study and also friends who I did not ever expect to share my good news with are showing a keen interest. Last week we had a Bible discussion with about 20 present at my home. It was a trial and how marvellously it worked; all present are keen for another meeting. We are all "babes" in the Word, and any suggestions from you would be welcome; such as, how to study the Bible. Have you got Bibles for sale; if so; could I have a price list.

I am enclosing £2 — £1 for my subscription to "Peoples Paper" and the literature already received. The second 41 is for six books ordered and any books I may receive. I still do not understand the second advent. Will it eventually be personal, or only spiritual? Have you anything to enlighten me? Thanking you sincerely.

(The booklet "The Manner of Christ's Return and Appearing" is recommended as a study respecting the Lord's return, also a careful study of the front article in this issue of "Peoples Paper,"—B.B. Institute.)

FRANK & ERNEST TALKS

Geelong, 3GL, 222 M. Sundays 10 a.m.

Sydney, 2KY, 294 M. , 8.15 a.m.

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

Perth, 6KY, 227 M. , 4.45 p.m.