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Beheaded for the Witness of Jesus.

“And I saw the souls of them that were beheaded for the witness of Jesus and for the Word of God. . . . And they lived and reigned with Christ a thousand years.—Rev. 20:4.

REVELATION is a beautiful, symbolic book picturing truth. The chapter from which this text is taken contains in itself several pictures in a few words covering the entire Messianic Age. Satan’s binding at the beginning of the Age is first shown ; then •the judgment of those who are sitting upon the thrones of the earth ; then the exaltation of the true Church to reign with Christ. The governments of the world, while capable, perhaps, of giving some blessing, are not satisfactory, and must soon give place to the new Government under God’s dear Son, which will bring blessing to all the families of the earth.

A brief mention is made respecting what shall occur at the close of the thousand years of Christ’s Reign. After men have been made perfect, they must be tested, while Satan shall be “loosed for a little season,” prior to his destruction. Then the Revelator depicts the Great White Throne, before which all the world, the living and the dead, are to be brought for judgment, for trial, having received the wonderful opportunities of the glorious Kingdom of Christ.

How These Souls Are “Beheaded”

But our subject relates to a part of verse 4. The word soul signifies person. Through erroneous doctrines this word has come to have attached to it a wrong meaning, as being something that people possess rather than something that they are. St. John the Revelator was given a vision of the persons who would be beheaded for the witness of Jesus, and for the Word of God. He was given a foreview of what would be their portion—first of suffering, then of glory and reward. Their reward would be to live and reign with Christ. These were a special class, who had been beheaded for a certain reason. The word. “beheaded” here is symbolic. All the true Church were to be beheaded. We know that Christ and the majority of the Apostles were not literally beheaded. And but few of Jesus’ followers have been beheaded literally.

The Bible shows that God has appointed that those who come into Christ shall renounce their own headship, their own will, and receive instead the Will of Him whom God has chosen to be their Head—Jesus Christ. They are to be members of Christ’s Body. “God hath given Him (Jesus) to be the Head over the Church, which is His body.” (Col. 1:18; Eph. 1:22, 23; 1 Cor. 12:27.) During this Gospel Age, God has been preparing a Church class, who are to be the members of His Body, and to be associated with Him in His great future work for mankind. The first members of this Body were the Apostles. These freely gave up their lives in the cause of Christ. They gave up their wills, submitting themselves to the will of God—they were beheaded.

Down through this present Age, members have been added to Christ, first from the Jews, then from the Gentiles — from every nation, kindred, and tongue. The only way that anyone can become a member of this anointed Body of Christ is to present himself a sacrifice to God, first trusting in the sacrificial merit of Jesus. He is our great Substitute, who has redeemed us from the death penalty resting upon Adam’s race. Accepting Him thus, and presenting ourselves to God through Christ, His merit is imputed to us, and we are accepted as joint sacrificers with Jesus, who then becomes our Head. We are thus beheaded. Our own will is dead. So during the Age there has been a little company of people who have taken a course different from that of the remainder of the world, different from that of the apostate systems. These become sons of God. They are dead with Jesus as human beings, and are begotten to a new, a spiritual nature.— Col. 3:3.

What This Beheading Signifies

It is important that all those who make a consecration of themselves to God understand clearly that they are thus renouncing all the hopes and ambitions of the world for the far grander and heavenly hopes now held out to those who become disciples of Christ, who deny themselves to take up their cross and follow Him. The question for each one who has made this choice is: Am I faithfully following in the footsteps of Jesus? Jesus gave up His will wholly to the

Father.. He said, "I came not to do Mine own will, but the will of Him that sent Me." We are to follow His example, to walk in His steps. We are to lay down our lives for the brethren, as He laid down His life.

The losing of our heads, our wills, does not mean that we actually have no will, but that our wills are fully submitted to God's will. Whatever we see to be contrary to His will for us is to be wholly relinquished. We may be sure that our Saviour, when on earth, being a perfect man, had a will, a strong will; but that will was entirely submitted to the will of His Heavenly Father. "Not My will, but Thine, be done," was His expression. "The cup which My Father hath poured for Me, shall I not drink it?" He said.

Because our Lord Jesus fully gave up His will to God, and was obedient even unto the ignominious death of the cross, the Father highly exalted Him, giving Him a name "far above angels, principalities and powers, and every name that is named." (Eph. 1:20-23.) And we, His Church, if faithful to our heavenly calling, are to be exalted with Him and under Him, as our Head. The Bible presents a beautiful picture: God, the Father of all ; our Lord Jesus Christ next to the Father ; the Church, the Body, or Bride of Christ next ; then the lower spiritual orders of being; lastly, will be the restored world, when God's great Plan is complete. How wonderful it seems! How much more wonderful than anything we could possibly conceive of ourselves! What a great and good God we have!

God's Character, Long Traduced, Now Understood

How great have been the misconceptions of God's character which have for so many centuries beclouded men's minds. These nations calling themselves Christian have made God out as worse even than heathen nations represent their gods. While we declared, "God is Love," we pictured Him in our creeds as the vilest Demon—taking pleasure in carrying out a programme which would mean an eternity of torture to thousands of millions of our race. But while we were long blinded by the Adversary to thus think of our gracious God, we have great cause for thankfulness that our eyes are now open more and more widely, and we can see something of the lengths, and breadths, and heights, and depths of God's love.

When we see how the Father has exalted our Saviour for His faithfulness, we who are following in Jesus' footsteps have sure grounds for faith that God will also exalt us with Him. Otherwise we might be inclined to say, "Oh, it is too wonderful! The thought that we have been invited to be sons of God and to share the Divine Nature with Jesus seems too marvellous for belief." But when we see how the Father fulfilled His promises to our Lord and Head, and realise that we have been called to share His glory and throne as His bride, surely we can believe. Jesus verifies the Father's promise to us, saying, "To him that overcometh I will 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.

Door To High Calling Still Open

There is still opportunity for some to gain this "High Calling." The "door" to this great favour is not yet closed.

There is a little time remaining. If any could gain the whole world and yet lose this great prize, they would be losing much—oh, so much! Nothing that earth can offer can compare with it. All the wealth of a multi-millionaire would be as nothing.

When we give up our wills to the Lord this is not all. We are then to take up our cross and follow Jesus. We are to carry out our consecration vows. Our time, our influence, our money, our property, our all, now belong to God. The Lord does not mislead us into thinking that fulfilling our consecration is something easy. It does not mean merely going to church. It means living as Christ lived. It means walking the way of the cross even unto death. The world will consider such a course very foolish. They will say, "Don't do it! Have some pleasure in life. Don't give up your will to anybody!" This would be sound advice if our will were to be given up to any other than God Himself. The Adversary would like to make us think that giving our will to God is a most foolish thing, and then he will endeavour to entrap us so that we are completely in bondage to his will, which is a wholly evil will.

Satan also seeks to ensnare and destroy the Individual will through hypnotism, mesmerism, etc. These are dangerous

things. Were it not that God has implanted a strong will in mankind, we cannot doubt that Satan and his evil angels would long ago have led the entire world into complete captivity to sin. He puts light for darkness and darkness for light. We are to be on guard against the machinations of these evil spirits through spiritism. All these are methods by which the Adversary seeks to seize and capture the will. When our will is given to the Lord, however, it means the turning of it in a direction that will bring our own highest blessing and welfare. Our will is not captured, but guided and strengthened in the right way. We have found by experience how unsatisfactory has been the result of trying to guide ourselves, of following our own will, without the leading of the Lord. Our very best endeavours, unaided by Divine Grace, are very defective, and the results disappointing. How glad we are, then, to have the Lord take charge of us, and guide our wills and our efforts. We know that thus we are safe.

If anyone is afraid to trust the Lord for fear that He will require something that would be harmful, he must wait until he comes to see how fully he can trust the Almighty. If He Were the God we once supposed Him to be we might well be afraid to place ourselves in His hands. But since we have learned of His love for us; of His wonderful provision for us notwithstanding our fallen condition ; of His provision of Restitution for the world, and of the High Calling for the Church, we can well acclaim "Oh this is the very personification of Justice and Love!" We rejoice in this great loving God, and are so glad to give ourselves to Him and call Him our Father.

That is a very beautiful hymn of consecration by Frances Ridley Havergal: "Take my life and let it be, Lord, acceptable to Thee." Yes, we are acceptable to God through Christ. Thus only can we come. We give Him our whole life. "Take my hands and let them move at the impulse of Thy love." Yes, but our hands are imperfect, and it is only through Jesus that our work is acceptable to God, that our hands may glorify Him. "Take my feet, and let them be swift on errands, Lord, for Thee." Yes, we wish Him to use our feet in His dear service. Gladly will we hasten on errands of love for Him. "Take my voice, and let it bring honour always to my King." Yes, we wish Him to take our voice. But our words are very imperfect. Our brain and our tongue are faulty. But the Father says, "I will cover you with the merit of Jesus. He was perfect, and I will credit His perfection to you. Your voice may have sometimes been used to slander another ; the tongue has great power for evil as well as good. But now you have submitted that voice, that tongue, to Me, I will make it a power for good."

"Take my lips, and let them be moved with messages from Thee." Yes, that is the thought. Let the) blessed message of salvation and grace overflow our lips to God's praise, and to the blessing of others. "Take my silver and my gold ; nothing, Lord, would I withhold." The Lord answers, "Yes, dear child, I will take this which you give to Me. I do not need your gold and silver ; for 'all the silver and gold are Mine, and the cattle upon a thousand hills.' But I will receive it as a mark of your love, as an indication of your devotion to Me."

"Take my moments and my days, let them flow in ceaseless praise." We often fear that our moments may not always praise the Lord as they ought, and our days are not always just what we would like them to be. But our Lord lovingly answers our troubled hearts and says, "I know even better than you do how imperfect you are in word and deed. But through Christ I receive you, and accept your imperfect works and endeavours. He will make up for your unavoidable deficiencies." So •we take courage and strive that our days and hours and moments may indeed bring glory to our King who so loves us and whom we so love. His arrangement for us in Christ is so wonderful.

"Take my will and make it Thine." Ah, yes! That is the very first thing to be done. "It shall be no longer mine."

We wish our will to be the Lord's and His alone. If we have any self-will God cannot use us. "Take my heart, it is Thine own." Yes, we have consecrated our heart with all its impulses and affections to the Lord. "Thus in me Thyself enthroned." Our heart shall be His royal throne for evermore.

"Take my love, my God,
I pour At Thy feet its treasure-store.
Take myself—I wish to be
Ever only, all for Thee!"

This is indeed our sentiment. The doing of all this is a life-work. While our consecration was the work of a moment, yet the fulfilling of it is the work of our entire lives. "Be thou faithful unto death, and I will give thee a crown of life." So while in one sense our beheading, our decapitation, is an instantaneous matter, yet we must continue to keep ourselves beheaded even unto death. Then we shall live and reign with Christ a thousand years, and be His associates in all His glory and honour for evermore. Glory, honour, immortality! Wonderful, wonderful! If such a prize does not appeal to our hearts, what would? When we see the loyalty and courage manifested by the soldiers of the nations, how they are willing to go down to death for their nations, often not knowing even for what they are fighting, how loyal should we be to our heavenly King—we who have hopes so glorious held out to us, who have a King so infinitely worthy of our zeal and loyalty? Our King does not say, "Go," He says, "Come." Gladly will we be beheaded for the witness of Jesus, and

for the Word of God.

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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.

Pleasing God.

"I do always those things that please God." (John 8:29.)

WHAT a glorious motto for a man—"I live for God!" It is religion's truest definition. It is the essence of angelic action:—"Ye ministers of His, that do His pleasure." The Lord of angels knew no higher, no *other* motive. It was, during His earthly life, the regulator and directory of His daily being. It supported Him amid the depressing sorrows of His woe-worn path. It upheld Him in their awful termination in the garden and on the cross. The thought of "pleasing God" upheld Him and nerved Him. "Not my will, but *Thine* be done."

It is only when the love of God is shed abroad in the heart, that this animating desire to "please Him" can exist. In the holy bosom of Jesus, that love reigned paramount, admitting no rival—no competing affection. Though infinitely inferior in degree, it is the same impelling principle which leads His people still to link enjoyment with His service, and which makes consecration to Him of heart and life its own best recompense and reward. "There is a gravitation," says one whose life was the holy echo of his words, "in the moral as in the physical world. When love to God is habitually in the ascendant, or occupying the place of will, it gathers round it all the other desires of the soul as satellites and whirls them along with it in its orbit round the centre of attraction." Till the heart, then, be changed, the believer cannot have "this testimony that he *pleased God*." The world, self, sin—these be the gods of the unregenerate soul. And even *when* changed, alas that there should be so many ebbings and flowings in our tide of devotedness!

Jesus could say, "I do always those things that please the Father." Glory to God burned within His bosom like a living fire. "Many waters could not quench it." His were no fitful and inconstant flames and feelings, but the persistent habit of a holy life, which had the one end in view, from which it never diverged or deviated.

Let it be so, in some lowly measure, with us. Let God's service not be the mere livery of high days—of set times and seasons; but, like the alabaster box of ointment, let us ever be giving forth the fragrant perfume of holiness. Even when the shadows of trial are falling around us, let us "pass through the cloud" with the sustaining motive—"All my wish, O God, is to please and glorify Thee! By giving or taking—by smiting or healing—by the sweet cup or the bitter—Father, glorify Thy name!"

"I don't want to be weary of God's dealings with me," said an earnest believer, on his death-bed; "I want to glorify Jesus in them, and find Him more precious." Do I shrink from trials—duties—crosses—because involving hardships and self-denials, or because frowned on by the world? Let the thought of God's approving countenance be enough. Let me dread no censure, if conscious of acting in accordance with *His* will. Let the Apostle's monitory word determine many a perplexing path—"If I please men, I am not the servant of Christ." "Arm yourselves likewise with the same mind."—Selected.

Radio Changes.

Through the efforts of two of our brethren at Maryborough, Queensland, the Frank and Ernest Broadcasts were commenced on 4MB Maryborough, on Sunday morning, 18th September, at 7.15 a.m. While this time is rather early, it is hoped that the message may reach some listeners in that area who will appreciate the Plan of the Ages, and respond accordingly, by the Lord's overruling.

On Sunday, 25th September, the Frank and Ernest Broadcasts terminated on 6KY/NA in Western Australia. After almost 17 years of witness on various radio stations, the friends in Perth feel that it is wise to try some other form of presenting the message of the kingdom, as they have opportunity.

The Frank and Ernest Broadcasts are also to terminate on 2KY Sydney on Sunday, 9th October. Greatly increased costs of over 100% is the main reason for discontinuing on this station after over 14 years of witnessing to the kingdom message. In fairness to the management of 2KY it should be stated that no extra costs had been charged for many years, but the increase to £10/14/10 per 15-minute session is considered too great. It has been a pleasure to find a number of very interested friends in the area covered by 2KY over the years, in the Lord's providence.

"Israel in History and Prophecy" is the title of a very interesting and informative 64-page booklet now in stock, priced at 1/- per copy, 1/8 post paid.

"Blessed are the Dead Who Die in the Lord."

EARLY on the morning of September 4th our dear Sister Davis, of Sydney, finished the pilgrim way after upwards of fifty years of service and devotion to the Lord and His cause.

At an early age our dear Sister entered the colporteur service and rejoiced to be able to witness to the wonderful Plan of the Ages in the Lord's name and spirit, and no doubt was blessed in using her talents in this manner, by the Lord's grace.

Settling in Sydney at a later time, and making her home there, Sister Davis became associated with the Class meetings in that city, and together with our dear Brother Davis has been closely linked with the Lord's people and cause to the close of her earthly way. Of a meek and humble disposition, our dear Sister possessed the lovely graces of the spirit which only the Lord's power could produce, and it was always a pleasure to converse with her respecting the spiritual truths pertaining to the heavenly calling, and the hope for the whole human family in the age to come.

In recent years a physical disability caused a loss of memory which could not be arrested, but she was cared for so lovingly in her home by her devoted husband and daughter till, in God's own good time, we feel she has received His words of commendation—"Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

Sincere sympathy is extended to our dear Brother Davis, and son and daughter, as well as other relatives, in the passing of one mellowed and sanctified by the truth and its spirit. We feel sure that they in turn will fully realise that the Lord does all things well, and will give thanks for the overcoming life of the dear Sister, manifest for so many years by the Lord's grace and strength.

ANOTHER of our dear friends completed the earthly way, quite unexpectedly, early on the morning of September 17th, when our dear Sister Tainton, of Forest Hill, near Melbourne, we feel sure entered upon her heavenly reward, after a most outstanding and rejoicing Christian experience with which we have been greatly privileged to associate over recent years.

Almost six years ago Sister Tainton responded to the broadcasts from 3GL Geelong, having been attracted by the weekly messages of God's Plan of the Ages for poor, fallen humanity. Receiving the literature, including the broadcast copies, booklets, "Peoples Paper" and the study "Divine Plan of the Ages," it was some time before the truth message was grasped. However, our Sister began attending periodical lectures at the Class gatherings, and at the same time continued association with the local church in her district, having been devoted to church work for many years previously.

About three years ago, during a further study of the “Divine Plan of the Ages,” the light from God’s Word shone through to her mind and heart, thrilling her with a joy unknown before, as she realised for the first time just what God’s plan of salvation really meant, not only for Christians of this Gospel Age, but also for all the families of the earth who have ever lived, in the wonderful Kingdom Age to come. All this, because our Lord Jesus “by the grace of God tasted death for every man.”

Thenceforth began a life of prayer, study, devotion and witnessing for the Lord and His truth in a quiet, yet enthusiastic manner. We surely rejoice that the spirit of the Lord took full control, and her consecrated life of some years’ standing was now illuminated and energized as the harvest message of present truth was assimilated, and her joy knew no bounds.

It was quite natural that the members of Sister Tainton’s family, who loved her and were loved by her, could not understand when she wished to attend the Class studies regularly, miles away, each Sunday, to partake of further spiritual food,—“wheresoever the body is, thither will the eagles be gathered together”—at the same time declaring that she was being starved in the church, near at hand, to which she was previously attached. In this connection our dear Sister declared on one occasion, without the slightest reflection upon her loved ones, that if ever she was required to choose between her closest ties and the Lord and His truth, she would forsake the former—the Lord must come first in all things.

Attending with us at the Memorial Services, and the Annual Conventions, as well as the regular Sunday gatherings, added to our Sister’s progress in spiritual things. She always sought to look up the studies and contribute something helpful, and could rarely speak of anything else than the wonders of the ever-expanding wealth of treasures to be found in the Bible, with the assistance of the various Bible helps which she gladly used. The matter of water baptism, as a symbol of heart consecration,—to be dead with Christ—also came up for consideration. After a time this also was seen to be the Lord’s will for her, and she gladly requested that she take the lovely symbol, picturing her complete immersion into the will of God, the reality of which had been sealed between herself and the Lord long before.

At a Question Meeting early this year, the text in 1 Cor. 11:14,15 was brought up for consideration, and it was explained that the Apostle was exhorting the sisters in the church to appreciate having long hair—“It is a glory to her ; for her hair is given her for a covering.” That is, to denote that the sisters picture the church, and the brethren picture the Lord, in the assemblies. From that time onwards, Sister Tainton decided that she would not cut her hair again, as she wished to please the Lord in this manner also, and not to follow any of such worldly fashions which came into vogue earlier this century. Truly, this also was an example that others who love the Lord supremely would do well to follow.

So full of the Lord and His goodness was our dear Sister’s heart and mind that she would not listen to gossip of any kind. Also, anything of a worldly nature, such as television or other pleasures were considered far beneath the aspirations of one enjoying the privileges and favours of the Lord’s family, as well as being a misuse of consecrated talents in the purchase of such things.

It seemed fitting that the closing hymn, following the lecture on the last Sunday our dear Sister was present with us, was the “Consecration Hymn”—“Take my life and may it be, Lord, acceptable to Thee”—the words of which so fully express the heart’s desire of our dear Sister in the Lord. We feel sure that the few short years we have known and fellowshiped with our dear Sister Tainton will be a lasting inspiration to the members of our Melbourne Class, especially to all who really knew her, and we thank the Lord that He was pleased to bless and so fully sanctify, by His spirit, one in our midst in these days, thus enabling her to preserve her “first love” to the close of the pilgrim, way.

Warmest sympathy is extended to the members of our Sister’s family who will feel so keenly the loss of such a loving wife, mother and grandmother ; yet her devoted example will be a sweet and hallowed memory in their lives in all the days ahead, and as they realise that their loved one has passed from this “present evil world” to be forever with the Lord, this will compensate to some extent their own great loss, and they also shall learn of the Lord’s great love for them, if not at present, in the grand kingdom age to come.

The words of the poem—“The Rose”—seem so aptly to express the life of our dear Sister, who so fully and willingly submitted her whole being to the influence of the Lord’s spirit, hence it can be truly said, she was daily “dwelling with the Rose”—the Lord Himself.

Within my hand I gently hold the Garden’s Queen, a rose

The softly-sighing summer wind about it faintly blows,, And wafts its wondrous fragrance out upon the evening air.
And as I gaze upon the rose, so perfect and so fair, In memory’s halls there wakes, the while, a legend,. quaint and old,

How once upon a time, one day, a sage picked up, we're told,
A lump of common clay, so redolent with perfume rare,
He marveled, and the question wondering asked,
"Whence dost thou bear Such fragrance, O, thou lump of clay?"
In tones of deep repose There came the sweet reply,
"I have been dwelling with the rose."

The while the legend stirs my soul, within my hand still lie
The petals of the rose, and from my heart of hearts I cry,
"Thou lovely Rose of Sharon, may I ever dwell. with Thee,
So closely that the fragrance of Thy love shall cling to me.
Oh, fill me with the spirit of Thy sweet humility,
Then all shall see and know, dear Lord, that I have learned of Thee;
And let mine earthly pilgrimage, until its blessed close,
Each day and hour bear witness,
I've been dwelling with the Rose!"

"For ever with the Lord!"
Amen, so let it be!
Life from the dead is in that word,
'Tis immortality.

Correspondence.

Dear Brother—Thanks for your letter; also for September “P.P.” The article on the “Harvest, Winter, Sabbath,” is good to have before us; it seems we are approaching the end of the harvest period ; there are indeed some dark clouds of trouble hovering around the world today. The winds are being restrained until the harvesting work is completed. Then, of course, the night-time of trouble will humble the hearts of men, and prepare for •the blessings of the Sabbath Day of rest and restitution.

The article from the “Herald” is also interesting; it has some good thoughts. While we would not belittle the value and importance of correct meanings of words, etc., yet how glad we are that the wholesome and beautiful teachings of our Lord are so understandable, even by the common and uneducated sort of people. How valuable are the Volumes of Scripture Studies which have arranged the grand system of truth under topical headings and chapters. The Body of Christ is edified by means of the various helps, and we do well to appreciate the various services of the different members—’proving all things, and holding fast to that which is good.”

Am enclosing cheque to renew my subscriptions to “Dawn,” “Herald,” “P.P.” and “Jews in the News”; remainder to Tract Fund. Must now close with warmest Christian love to yourself ; also to Sister and all the friends. Yours in service of Christ, by His grace.

(The article in September “P.Paper”—“The Christian Duty of Discrimination”—by one of our American brethren, was presented to show that the Greek language should not be used in a rigid manner, as is done by some teachers presenting certain theories. It was felt that it is helpful for our readers to know that the Lord has amongst His people scholars whose talents should be appreciated to guard against the misuse of words in the original languages •of the Bible. We surely rejoice, also, that the Lord’s truth is not restricted to those capable of scholastic attainment, as we read—“The meek will he guide in judgment; and the meek will he teach his way”—irrespective of educational qualifications, as the Lord sees good.—B.B. Institute.)

Dear Brother—Enclosed you will please find £2 which I wish you to use as you think best to help •the good news of our dear Lord.

I listen to your 3GL broadcasts regularly, and the books which I have are indeed a storehouse which one could never exhaust; I have been blessed more in the last few years than. I can express in words. I have a different outlook on the Lord’s plan for His people, and how earnestly we can pray, “Thy Kingdom Come.”

If you don’t mind I would like you to send me a copy of “Hope Beyond the Grave” and “God and Reason.” I feel they would help in an approach to my friends. With Christian greetings ; yours in Christ, by grace.

Dear Fellow Christians—Today, readdressed, I have received two copies of “P.P.” So very pleased, as I do love this paper ; all I had I brought with me and read over and over. They are so helpful, but I have never had anything more helpful than the “Divine Plan of the Ages.” It’s .solved all my problems. I read it through, being “hungry.” Now, I am taking it and studying every word.

I have come here to care for my aged mother, and have not met one person here (my home town) who believes in the earthly kingdom that I believe in—kingdom in two *parts*, *sons* of God and servants of God. I have studied for several years, and in the “Divine Plan” have at last found what I have been searching for. It has solved my problems on restitution, that no one seemed able to help me with. The Jehovah’s Witnesses believe a lot that the church does not •teach, but then are those poor people muddled; Judge Rutherford surely led them off the right path.

Now I am back in my own town where I was a member of the Methodist Church for 30 years, and they are so busy that they haven’t time for study. But I have found one old friend who has been searching, and found a lot of light; he is preaching, and like myself alone and not popular. So he is willing to study with me ; I •thought to give him some reading first. Please send me — “Hope Beyond the Grave”; “God and Reason”; “Divine Plan of the Ages”; “Our Lord’s Great Prophecy”; “Manner of Christ’s Return”; “Christ’s Return”; “Some of the Parables,” and “Peoples Paper” for the year. I will enclose a cheque and don’t send change; keep it for the Master’s work. Thank you; your Sister in Christ.

Frank and Ernest, E.4, Victoria. Dear Sirs —Have received the copies of your discussions of 24th and 31st July, also the copies of previous discussions, and other literature which you forwarded to me, for which I thank you most sincerely. Would like very much, copies of 21st and 28th August, please; if you have any other interesting literature I should be very glad of it, too, thank you.

Since the sad loss of my dear husband I did not know how I should be able to go on; I felt so lost, no interest in anything, nothing to live for any more, but gradually through some very kind friends I started studying the Bible. Now I do not know what I should do without it. I like to be perfectly quiet to be able to really concentrate and absorb all I study; I feel so strongly I am truly communing with God. Now all your heaven-sent literature and discussions of the Scriptures, so understandably explained, are giving me stronger faith and hope of God's wonderful plan of salvation, through Christ, our Lord and Saviour, and I pray earnestly always, in God's own good time, of meeting again my dearly beloved husband.

Through all your wonderful help, you, perhaps, may not be able to realise just how much hope and comfort you have given me. I begin to feel a different person; things material seem to have lost interest to me. Still I understand we must, while in this life, continue on, but now it will be with a stronger faith and hope for God's new kingdom to come. As Paul, the Apostle, says — "If in this life only we have hope in Christ, we are of all men most miserable."

God's wonderful plan of salvation for mankind is a precious treasure to await patiently, and earnestly pray for, and hope to be accounted worthy, as in Luke 21:36; 2 Pet. 3:15-18. I could never have believed such a change the Bible has wrought; one hears so many people in all walks of life say about reading the Bible, they do not seem to understand—just reading is accomplishing nothing, one could just read any book. I have come to know through my sad loss, the Bible must be studied earnestly, to even begin to understand God's truth. As mentioned earlier, your discussions and literature have helped me tremendously; so much so, that I will gladly receive more whenever available.

I would like now to ask a favor of you, please, as to whether I would be able to procure two sets each of all the previous copies and literature which you have forwarded to me, one for my sister, the other for a friend. Also would like "Peoples Papers" for May, June, July, 1960; "Israel as I Saw It," and "Israel Today"—two booklets of August, 1960, thank you. My friend was very interested when I showed her my copies.

Would like for myself, please — "Israel in History and Prophecy"; "The Divine Plan of the Ages"; "Our Lord's Great Prophecy"; "Manner of Christ's Return"; "Christ's Return"; "Some of the Parables"; "Hope Beyond • the Grave," and "God and Reason." Would you please advise me the amount, and I will forward same. Per medium of God and 4KQ Brisbane, thank you again for all your kindness and help. May the grace of our Lord Jesus Christ be with you all. Yours sincerely, by grace.

"Casting all your care upon Him; for He careth for you."—1 Pet. 5:7.

When any petty annoyance or heavier worry threatens to mar your peace, in the flash of a moment, hand it over to Jesus, saying, "Lord, I am oppressed; undertake this for me." Ah! you sigh, I wish indeed I could live like this; but in the moment of need I forget to look. Then do this — Trust in Christ to keep your trusting. Look to Him so to abide in you as to keep your abiding. In the early morning entrust to Him the keeping of your soul, and then as hour succeeds hour, expect Him to keep that which you have committed unto Him.—F. B. Meyer.

"Our Most Holy Faith."—This is a splendid volume of most helpful articles and sermons by the author of Studies in the Scriptures, published by the brethren of "The Dawn" in U.S.A. Containing 719 pages, including Index, and well bound, with silver lettering, it is priced at 20/. post paid.

People who keep their ear to the ground are likely to pick up a little dirt.

Melbourne Christmas Convention.

The brethren of the Melbourne Class wish to announce that their Annual Convention will be held this year (D.V.) on December 24th, 25th, 26th and 27th in the Masonic Hall, 254 Swan Street, Richmond, and all friends able to attend these gatherings are cordially invited to make their arrangement accordingly. Further information from the Class Secretary—Mr. J. B. Hiam, 16 Kennedy Street, South Oakleigh, S.E.13, Victoria.

Greeting Cards.

One of our brethren in the printing trade has kindly produced some Greeting 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.

These cards are quite nice and are suitable for general greetings, but they are not Christmas Cards. The price is 3/- per dozen, post paid; orders may be placed by quoting numbers, as follows

1. "Just for To-day,"
2. "One Here and There,"
3. "How Readest Thou?,"
4. "The New Leaf,"
5. "The Best of Wishes—Faith—Hope—Love,"
6. "Drop a Pebble in the Water,"
7. "My Bible and I,"
8. "Love's Victory,"
9. "The Touch of the Master's Hand,"
10. "Some Worthy Attainments,"
11. "Come Unto Me,"
12. "Somewhere the Light is Shining,"
13. "The Secret of His Presence,"
14. "Watching and Praying,"
15. "Thus May He Bless and Keep Thee,"
16. "Not Seeing, Yet Believing,"
17. "Hitherto and Henceforth,"
18. "The Lord My Shepherd,"
19. "Into His Marvellous Light,"
20. "Right was The Pathway,"
21. "This is My Will for Thee."
22. "Are Ye Able ?"

FRANK & ERNEST TALKS

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

Sydney, 2KY, 294 M.

8.15 a.m.

Brisbane, 4KQ, 435 M.

9 a.m.

Printed by, Hickling & Powell Pty, Ltd., Lygon St., East Brunswick

E. 4 Melbourne.

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