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Beheaded for the Witness of Jesus and the Word of God.

(Rev. 20:4.) (Convention Address.)

WHEN young and first reading this Scripture in Rev. 20:4, it appeared to be a dreadful thing to realise all this slaughter which seemed to be going on amongst those who were loyal to our Lord, and perhaps that thought may have arisen in the minds of many. But we find it is not quite as we thought, when we look into this text closer.

When we read of the souls of men we do not mean the body. The word “beheaded” here is not the same in the Greek as the one used respecting John the Baptist when he was beheaded. Here it is one indicating to appear to be cut off at the tip, not necessarily to be killed in the sense of being decapitated, as was John.

The question arises, just what is man? And how does this beheading take place? We find that man, as the Psalmist tells us, was created a little lower than the angels, that he was endowed with certain qualities which gave him dominion over the works of God’s hands. That is, the works of God’s hands in respect of this planet—certainly not in respect of other spheres. The great difference between a man and the lower creation is that he has that ability to have dominion over them, and to use the creation God has given him for his benefit; not only as respects the animal creation, but in other directions as well, vegetables and minerals. The mineral is a dominion that man has only just recently scratched to any great depth, and great blessings would accrue to the race if these things were used always to the best advantage. But unfortunately we find that selfishness has gained such a great hold upon mankind that he uses these God-given gifts to his own selfish advantage, and the result, as we see it today, is utter destruction in the earth, the whole of society being undermined and cast down. However, we rejoice in the promise that it will not always be that way; that these gifts God has given will be for the benefit of all, mankind, and the selfishness we see existing today will be overcome with the spirit of God, which is, of course, the spirit of love. A desire, then, to do good to one and all, and to have dominion over the works of God’s hands instead of over fellow men, will eventually be found in the whole human race.

The difference, then, between the animal kingdom, the goat and dog and monkey and so on, and the human race, is that the latter is able to exercise that dominion, whereas the lower creation has not that ability. The difference in the mechanism of the body is also very great—so much so that the lower creation is not able to be as self-assertive as mankind. This self-assertiveness has been developed in recent years, and with an increase of knowledge man has been able to gain control over the works of God’s hands to a greater extent than formerly.

It is this particular quality of self-assertiveness that has to do with the beheading mentioned in our text. We have noticed that it is something which is God-given. It is right that man in his ordinary human state should exercise his self-assertiveness, but in the right direction, for the good of all and for the use of what God has given in the spirit of love. So we realize there is some good in that quality, and it is only under certain circumstances it should not be used.

When we come to the time of consecration, it is our wills that we give to God. We do not any longer assert ourselves. That particular quality is one that is submerged in the will of God, and we must realize from that day onwards that it is not our own will that should be done, but the will of our Father in heaven. We realize, as we read the account of our Lord’s ministry, the entire manner in which He submitted Himself to the will of God, not only in the small things of life but in the whole of His ministry, and we read that finally He submitted Himself even to the death of the cross, a most ignominious death. He learned obedience by the things which he suffered throughout His lifetime, particularly through His ministry, because of the opposition which He received from those who sat in Moses’ seat, whom one would naturally think were most in harmony with God and

were serving God as they should. When our Lord came He humbled Himself completely, and was obedient even unto the death of the cross. Obedience, then, we find, is something of very great importance when we are thinking of the self-assertiveness of a Christian.

If we are to be obedient we must take into consideration a power, a will that is of very much greater moment than our own will. We will need to take particular care as to what is said and what we do. Without the watchfulness on our part we would not be very pleasing to the One to whom we owe allegiance, the One to whom we vowed that we would do His will. It is for us to have God's will foremost in our minds, and the more this is so the more help we receive to understand what should be our walk in life, and we will certainly be acceptable in His sight if we do our best.

We remember in respect of our Lord's devotion to His Father, it was as the Father gave commandment that He did these things. We read, particularly in John's Gospel, that all through His life He came not to do His own will but the will of His Father in heaven. His love for the Father was such that He did whatever was the Father's will for Him, no matter what the consequences may have been and no matter how hard the road. We realize as we read the account of His experiences in the Garden of Gethsemane that that way was not easy by any means; especially when He said, "Father, if it be Thy will, let this cup pass from me; nevertheless not as I will, but as Thou wilt."

There is a passage in Philippians 2:5-8,— "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought not by robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." "Let this mind be in you, as was also in Christ Jesus;- one of entire devotion to the Father. The devotion we have seen in Him, should be in all His followers. His work was one of preaching the Kingdom of Heaven, of offering Himself as the Redeemer of mankind, the work that the Father had given Him particularly to do. Our work is not to offer ourselves as redeemers, but we have the opportunity of walking in His steps in sacrifice, of laying down all that we have, which is represented of course in our wills: and if we lay down everything in that way we will be acceptable with the Father and have the opportunity of assisting our Lord in the blessing of mankind in the Kingdom.

If we have this same mind within us, we do as our Lord said. We live by every word that proceedeth out of the mouth of God. That is, in all the things we do in life we take into consideration God's Word and what it teaches us. "This is the will of God, even your sanctification." That, surely, is a work that will take us quite a long while to do, in fact we will not get through the work of sanctification, if we were to depend upon ourselves, during the whole of our lifetime. We need to be renewed in our minds constantly, because of the limitation of this human vessel. It is weak and imperfect. We need constant refreshment with the precious promises God has given us respecting the joy that is before us, that we may take hold upon these, and they will be a help to us in keeping our wills subject to the will of God in Christ, keeping us walking in the footsteps of our Lord in the way of sacrifice. We remember the great commandment He gave us,— "A new commandment give I unto you, that ye love one another as I have loved you." That is the will of God concerning us, to love one another as our Lord loved us. He loved His own even unto death, and His followers, who walk in His steps, will indeed do the same thing.

There are many, no doubt, we feel we can love, those who we realize are walking very close to the Master. We find in them a spirit that really draws us to them; we see the spirit of love in them. It is very easy for us to sacrifice ourselves on their behalf. But there are others, too, who are not so fully developed, who need the watchfulness and care of the more developed followers of Christ. Just as our Lord said to the Apostle Peter, Feed my lambs, as well as Feed my sheep. So we realize it is the immature and those who are fallen by the way, who need the succour and assistance that the other brethren in Christ are able to give them. If we live only to the Lord then we will certainly be able to help those who are weak. James tells us that if we restore one who is sick we save a soul from death, and cover a multitude of sins.

In doing the will of God from day to day there are many things that would seem to crop up to hinder us. Little duties that we have to do seem to crowd out any thought of doing the will of God. But this should not be so. If we are engaged in any work at all, the thought should constantly be before us that whatsoever we do should be done to the honour and glory of God. This is the will of God concerning us, and if we are doing our ordinary daily toil then God is interested in the way we do it, the motives that actuate us. Are we doing these things for the love of men, or just because God has put us in that way and we need to do them to earn a living and we think no more about them? Or do we do these little daily works with the thought of doing them in the spirit that would please our Heavenly Father, according to His will? Are we angry or fretful in some things that we do? Have we the disposition of the Master, rather, that we cast all our care upon Him? Whether we succeed in this or that is for Him to decide, and the result, if we are dependent entirely upon Him, will be the best for us in the long run.

In keeping our own wills submerged and doing with our might what our hands find to do in the Master's spirit, in the way God directs, we receive a blessing and develop the character which will help us to make our calling and election sure. This is a most important point for us to remember. We must keep our wills, our minds, subject to the will of God in Christ, not walking in our own righteousness but in that of our Lord. If we daily endeavour to do these things it will help us to be pleasing and acceptable in the sight of our Father in heaven. So we would be beheaded, then, for the Word of God. That is, it is not our wills that we are to follow, but God's will revealed in His Word.

There is, then, the other part of our text, which says we are beheaded for the witness of Jesus. He said, "This gospel of the Kingdom must be preached in all the world for a witness." It is the work that He gave His followers to do, and as we have His spirit we should be ever ready to be beheaded for the witness of Jesus, not walking in our own righteousness, not being highminded or puffed up with our own importance, but spreading the message in God's way, in humbleness of heart, in lowliness before Him like our Lord.

We remember the passage in Isa. 61:1-3 that our Lord quoted, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted; .. to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." It is surely a great part of our development to have the sympathetic spirit operating within us. Our Lord was a comforter to those with whom He came into contact; in all their troubles and trials He was ready to succour and help them, and that is the spirit we should have if we walk in His steps. The Good Tidings are indeed a wonderful comfort to the groaning creation, so let us pass along the message to every hearing ear.

So with this thought, dear friends, may we all keep our hearts and minds subject to the will of God in Christ, that we may be beheaded as He was, not living in our own righteousness, not doing our own wills. We would not expect our Heavenly Father to exalt us to such a great and high station to be with our Lord and Head in the Kingdom, unless we were entirely in harmony with the will of the great Creator. So we see the need to keep ourselves humble and lowly before Him, and endeavour to take heed to His Word, that we may do His will.

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

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

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

Sydney.-75 Liverpool Street (few doors from George Street) —Sunday, 3 p.m. and 5.15 p.m.

Perth.—The Women's Service Guild, Lesser Hall, Cecil Buildings, Sherwood Court, Sundays, 3.30 p.m. and 6.15 p.m.

Peace Desired—War Continues.

Can Christianity Save the World?

(Continued from August Issue.)

“It Isn’t Peace, Only a Truce.”

LONDON, Sunday, August 16th, 1948.—It is very, very serious. We are on a spot that could be the edge of the most ghastly of wars. One has it on the very highest military authority that a false step now, or an accident, could send us all hurtling into tragedy.

Whether the statesmen are capable of dragging us back from the brink is a question that nobody, least of all the statesmen themselves, can answer. And one uses the words of a very important person indeed when one says there is no peace, only a truce, and the period of truce may soon be running out. It is the German imbroglio, of course—but not only that.

It is also the powder-keg of the Middle East (where not only Jews and Arabs are facing one another) and the timebomb of the Far East. All these are parts of a pattern of ideological discord which can become, this year, or next, or five years hence, a military pattern.

The above report by Douglas Brass, published in the Melbourne press recently, brings to mind particularly the words of St. Paul in 1 Thes. 5:1-3. The Apostle Paul was a great theologian who at one time said, “I have not failed to declare the whole counsel of God.” He was a wonderful prophet and expounder of truth in his day, and prophesied of events really taking place in this our day. We are on the verge of the fulfilment of his words—But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.”

These words of Paul’s agree exactly with what we have seen from the prophets. “Peace and safety”—that is the cry we have heard, particularly over the last 30 years. In other words, all the preparations for war were supposed to be for peace; that has been the cry on every side. We see from the former report in the Press that they say, Let us have such a preponderance of atomic weapons that no one will dare oppose us. They are arming again for peace. Mankind in their efforts do not know which way to turn. “When they shall say, Peace and safety, sudden destruction cometh upon them.”

If we did not have the other side of God’s plan to balance this, the sad side of it, it would be a terrible state indeed. But the people of the world are at a great disadvantage; they see these terrible things coming to pass, but have no idea of the other side of God’s plan respecting what is to follow. The Scriptures, however, are most enlightening, as we shall see.

From Luke 21:24-26 we read what the Lord says in respect of Jerusalem following His first advent,—“And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” We know that has really been true. Jerusalem was trodden down until 1918—there was no opportunity for any to return and rebuild the waste, desert lands. But since 1918 we find the Lord’s favour has been returning to the Jews, and much progress has been made, even amidst the troubles of that land. This prophecy has had a fulfillment in respect of Israel, but note also that part which refers to the world in general.—“And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken.” The sun, moon and stars are symbolic terms, and have reference to the Gospel light, the Mosaic law, and the leading lights in the religious firmament. “Distress of nations with perplexity” describes the world situation as clearly as language could make it. We see this in every land, with various sections of mankind striving one against another. “Men’s hearts failing them for fear—never has there been such fear on the part of serious-minded people; the greatest scientists are the ones who realise the possibilities for mankind if there should be another war under present conditions.

The point is, Why does not Christianity save the world? The world as our Lord found it at His first advent was not worthy of salvation, and the same conditions exist today. It is not worthy of being saved, for the Lord to merge it into His Kingdom. So He intends to allow humanity to remove this world order in the commotions, distresses and tumults of human passion. This is the means God will use to sweep this earth clean, that Christ’s Kingdom may have a new beginning. Christianity, then, was never intended to save the world as it exists today.

As with the financial, political and social elements, so with the religious. These all must pass away. An instance of the worldliness of the religious systems was well demonstrated in the First World War in U.S.A., in particular. America was neutral for a considerable time when the 1914-18 war was raging in Europe, and the ministers of religion at that time said America should on no account enter into the war, and the young men were exhorted to be at peace.

But directly America entered the war, the ministers of Christ, professedly so, turned with the nation and exhorted the young men

to go to war—as though the Word of God would teach one thing under one condition, and the opposite under another condition!

Do we not see that the religious elements generally are not worthy of being saved? In other words, they are part and parcel of this world. This is what St. Peter tells us in 2 Pet. 3:10—“The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.” It is amazing that we should get so much information in one verse of Scripture. It is really telling us that all the elements that go to make up this present order of society are going to be swept away; “burned with fervent heat”—that is, be completely dissolved. The heavens—the religious elements—the Lord has cast off (Rev. 3:14-17); not only the great system of Rome, but all the other daughter systems must go, because it is the Lord’s will that He have a new heavens and a new earth, as we shall see.

From verse 11 of 2 Pet. 3 we read—“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and halting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness.” Does not this Scripture reveal that God’s plan is just what we would expect of Him who created man to live in perfection on the earth, to live to His praise and not as man may choose for himself. “A new heavens and a new earth”—necessarily then, there must be the removing of the present social order on the earth, and the present ecclesiastical heavens.

These Scriptures are undoubtedly fulfilled at the close of this Gospel Age, the ending of the period since Christ’s first advent, because this is the time when the gospel of Christ will complete its work of selecting from mankind in general a little band of faithful followers of Christ to comprise with Him the “new heavens.” Just as at the end of the Jewish Age that dispensation passed away with a great time of trouble, when they knew not the time of their visitation, so at the end of this Gospel Age St. Peter tells us we should expect a “new heavens and a new earth.” Then will be ushered in the Millennial Age, the reign of Christ, for the purpose of extending to Israel and mankind in general the blessings which God has promised throughout His Word. This transition period from one dispensation to the next will bring about the time of Jacob’s trouble; it will be a most intense trouble, yet he shall be saved out of it. Possibly the trouble upon Israel which immediately precedes deliverance at the hands of the Lord may precede the trouble in other parts of the world. We cannot be sure how every feature may be accomplished, but it will likely work out that way; also the “heavens” may be dissolved before some of the earthly elements, because we have a picture in Revelation revealing that the great ones, merchantmen, etc., will behold Babylon (Christendom) falling, and see that in the overthrow of Babylon their commercial interests have gone down also. The fall of one means the fall of the other. (See Rev. 18 :9-19.)

We can rejoice, however, that beyond this time of breaking up of conditions in this world is the “new heavens and new earth wherein dwelleth righteousness.” That will be the end of this great epoch referred to by the Apostle as “this present evil world.” It is an evil world because evil has predominated, not that there is no good in it. The evil conditions are testing those who will be really worthy to be associated with Christ in His heavenly Kingdom, and the remainder of mankind are getting their experiences to prepare them for the earthly kingdom. Then they will be able to appreciate the blessings God has for them throughout the thousand years of the age to come. The majority will be raised up to perfection and never again will desire to eat the sour grape, as is the case at the present time.

While it is very evident, then, that Christianity is not saving the world in general, yet Christianity has been and is saving a particular class. That is, the message of Christianity beginning with the life of Jesus—the “so great salvation which first began to be spoken by our Lord,”—has been the means of saving from the world a class that really desires to be saved, really desires to leave this present evil world. They are not at home here, but wish to live with their Lord. They are as Moses was, “seeing Him who is invisible.” Their aspirations are not towards the earth at all, but they are using this present life, under the Lord’s arrangements, to work out their own salvation. They are using their present time, talents, all they possess in that direction, with the great goal in view that they may be inheritors with their Lord and Head in His heavenly kingdom.

The Tabernacle which God gave to Israel when they were dwelling in the wilderness under Moses is a wonderful picture of how God really selects His people during this Gospel Age. This tabernacle arrangement was given that Israel might realise God’s presence with them in a typical sense. They were instructed to set it up so that it could be transferred from place to place as they travelled. Once every year God gave them special sacrifices which would typically cleanse them for the year ahead, and the blood of the typical sacrifices was taken into the Most Holy and sprinkled on the Mercy Seat. Only the High Priest was allowed to enter the Most Holy with the blood of sprinkling and he represented our Lord Jesus. The slaying of the bullock represented our Lord’s sacrifice on our behalf, and the sprinkling of the bullock’s blood in the Most Holy pictured our Lord appearing in heaven for us. (Heb. 9:24.) Following the sacrifice of the bullock was the sacrifice of the Lord’s goat, and exactly the same procedure was carried out with this goat as with the bullock. The Lord’s goat no doubt pictured the saints of Christ, and as its blood was also sprinkled in the Most Holy of the Tabernacle on the Mercy Seat, this showed that the Lord’s people really walk in the footsteps of their Master and lay down their lives with Him.

Various sacrifices were conducted inside the white curtain which surrounded the Court of the Tabernacle. The Household of

Faith was able to come inside this white curtain, and was pictured by the tribe of Levi, but the tribes of Israel generally were outside the tabernacle, picturing the world of mankind, outside God's particular care. From the tribe of Levi, within the Court of the tabernacle, was taken out the High Priest and his family, the under-priesthood. That pictured Jesus and His underpriests — those now being saved by the message of Christianity. Apart from the tribe of Levi, the remaining eleven tribes represented the world of mankind. As the eleven tribes were outside the white curtains of the tabernacle (which picture justification by faith) so the world is not yet being saved at this present time.

This is a wonderful picture. The priests were allowed to go into the Holy of the Tabernacle, and were able to appreciate the features there—the shewbread and golden candlestick—which represent the heavenly truths on which the antitypical priests now feast while they abide in the wilderness condition. These are the ones who really wish to know God and Jesus Christ whom He has sent. They wish to know the Lord not only in the sense that He is their Saviour, but also respecting all His wonderful purposes for them. As they look into God's Word they see each feature revealed, and they say, Why, if that is what God has planned, I also shall enter into this wonderful invitation; I, too, will be saved from the world, by His grace. So we have it in 2 Cor. 5:19—"God was in Christ, reconciling the world unto himself." God is reconciling the world by first of all taking out this special people; afterwards, in the Millennial Age, He will ultimately reconcile to Himself, through Christ, "whosoever will" of all mankind. (Rev. 22:17.)

Respecting the types and antitypes, the verses in Heb. 13:11-14 are enlightening,—“For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach.” These verses explain a very significant point. The blood was taken to sprinkle on the mercy seat within the Most Holy and the incense burning at the same time ascended to the presence of the Lord in type; the choice parts of the animals were burned on the altar in the Court; and the baser portions of the animals, the hide, hoofs etc., were burned outside the camp of Israel. The three fires were burning at once and give us three aspects of how the sacrifice of Christ and His people is viewed by different classes. The sacrifice of Christ and His followers ascends as a sweet-smelling savour to God—it is precious to Him, as represented by the incense on the Golden Altar in the Holy, and the cloud of incense also in the Most Holy at the time of sprinkling the blood; likewise this sacrifice of Christ and His members is precious to all the saints who enter the antitypical Holy, the spirit-begotten state. , Out in the Court the sacrifice is appreciated by the Household of Faith from the standpoint of justification by faith; they can go as far as that, but they cannot appreciate the preciousness of the incense, because they have not presented their bodies a living sacrifice in full consecration. Then those out in the world, pictured by Israel in general where the hide and hoofs etc., were burned, regard the sacrifice as a stench in their nostrils, if they think of it at all; they have no time for Christ or His people, and count the sacrifice of small concern.

From these three standpoints we see the Lord's people are highly privileged. Just think of it! We need to meditate on the privilege of being invited to participate with Jesus in the highest of all positions. Christianity is saving this class now. We know there are other features, such as the witness of the truth generally, but the main thing God is doing at this time is finding these people who are really His, who really desire to be His, who will lay down their lives for their Master, as other members so readily did in the early Church. That is what each one must do who covenants to become a follower of Christ. This is a solemn undertaking, but when we see the great privilege of not only being united with Christ in His glorious kingdom, but of reigning over and uplifting whosoever will be obedient in the age to come, if we cannot grasp it and enter into it fully, it is because we are not balancing things as we should. If someone gave us X 1,000 we would say, we could do much with that. But if somebody granted us the opportunity of the kingdom, should we not value it much more? Things which are given us freely are oftentimes spurned. The water we drink and the air we breathe are the most precious natural things we have, and yet we consider them, perhaps, the least. But if we have to pay a high price for a thing, often it is appreciated more. So with the invitation to unite with Christ in His Kingdom, it is gained by faith and obedience while walking in the steps of sacrifice with Him. However, there are also joys in the present time for all the followers of the Master, as shown from Psa. 46:4,—“There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.”

As noted previously, had Israel only obeyed the commandments of the Lord, their peace would have been as a river, and this is the very thing the Lord's people now have. “There is a river, the streams whereof make glad the city of God.” This is the Holy City. Some of the members are still upon earth; some are still being found and gathered in to make up “the city of God.” It is a wonderful thought? And this river which flows out from God's Word, directed by His holy spirit, makes them glad indeed — “God is in the midst of her, and she shall not be moved; God shall help her at the dawning of her morning.” (Psa. 46:5.)

When the Church is complete, when all the members have been taken to be with Christ, the time will come for the blessings to flow out to “whosoever will” and that will be the time when the spirit will be poured out upon all flesh (Acts 2:17), not to invite them to the heavenly Kingdom, but to invite them to partake of the water of life, as we have it expressed in Zech. 14:8,—“Living waters shall flow out from Jerusalem.” Mankind will then be restored to earthly perfection, for “God shall wipe away all tears from their eyes, and there shall ‘be no more death.’” (Rev. 21:4.) Dear friends, peace is desired now; peace will be fulfilled then. No more will loved ones pass away in death. Surely that will be the time when there will be real peace on earth and goodwill towards men. While -the Lord's people now have the peace of God in their hearts, passing all (human) understanding and keeping their hearts and minds in Christ Jesus, the world of mankind in the age to come, will receive that peace which passeth

misunderstanding. They will be able to go up the Highway of Holiness easily and joyfully, because the way will be made so plain that a man, though a simpleton, will not err therein. (Isa. 35:8-10.)

May it be that we shall grasp our privileges now as never before. We still have the opportunity of partaking of this heavenly calling, of being saved by Christianity at this time. It is the greatest privilege that has ever been offered and we know that it cannot be offered much longer, because the time of disintegration is at hand. The time when "the Bride bath made herself ready," cannot be delayed, but when the marriage of the Lamb has taken place, then it will be that peace shall flow as a river, to cover the earth as the waters cover the deep. It will be complete and perfect through Christ, because He is going to provide all peace for His obedient earthly people for all time, just as He now grants "My peace" to His faithful followers who still walk in the narrow way by His grace and strength. May it be that the words of the Lord shall encourage all sincere Christians to rightly esteem the great privileges enjoyed in our days, that the opportunities for "so great salvation" may be fully used, to the Lord's praise and glory.

And sneer not at the weakness
Which made thy brother fall,

For the hand that lifts the fallen
God loves the best of all.

—May R. Smith,

I ask Thee for a thoughtful love,
Thro' constant watching wise,
To meet the glad with joyful smiles,
And wipe the weeping eyes;
A heart at leisure from itself,
To soothe and sympathise.

--A. L. Waring.

Correspondence.

Dear Frank and Ernest—I was sorry to miss your broadcast last Sunday and would be glad to receive a copy and also the booklet about Hell. I was pleased to hear your broadcast today and would be glad to receive a copy and also the booklet you mentioned. I have read the booklet “The Plan of God—in Brief” and would be glad to receive six copies to send to my friends. Next to the Bible it is the best thing in print. Enclosed please find P.N. for 10/- to pay for the above. I should be glad to receive some more copies of “The Voice,” “Refrain Thy Voice from Weeping, and Thine Eyes from Tears.” May God bless you in your good work of spreading His Truth. With Christian love, in the hope of Israel. Yours in Him, even Jesus Christ.

Berean Bible Institute, Dear Sir—Many thanks for the Frank and Ernest Dialogues duly received, also for the copies of the “Peoples Paper,” and the cutting on The Great Company in reference to the wise and foolish virgins.

I should be glad to receive regular copies of the Dialogues if they are available from time to time, and would like to put in an order for the booklet “Manner of Christ’s Return” whenever you decide to publish it.

Your literature has been extremely helpful to me, and I wish to repeat how much I appreciate the thoroughness with which so many of the Biblical problems are explained and the incentive it produces to read and study the Scriptures. Please accept the enclosed 5/- donation with my prayers and best wishes. Yours very sincerely.

Frank and Ernest, E.4, Victoria, Sirs—Thank you for your excellent address over 2KY this morning. Yes, for both myself and friends I would appreciate a copy of your periodical booklet, also any other books you may have for reading. Your Lectures are greatly appreciated here. Faithfully.

Frank and Ernest, E.4, Victoria, Dear Sirs—I shall be most grateful to receive a copy of your booklet on the “Second Coming of Christ” and also the leaflet on “Hell.” You very kindly sent me a copy of “Chosen People” some time ago, and I have read same with much interest, and have found it very enlightening. Any other of your talks that you can spare I shall be most happy to receive. Wishing you every success in your efforts to get people to take a live interest in the Scriptures. Sincerely yours.

Dear Brother--I thank you for your kind letter ... The radio cards and “P.Ps.” for August have come to hand and thank you again ... Brother is very earnest and anxious to get an understanding of the truth. He left the J. Witnesses three years ago, disgusted with the way they were lording it over God’s people, preventing all Berean study. I would like him to read “The Desolations of the Sanctuary,” and wonder whether you still have a copy of that in stock. Brother tells me. he knows quite a number of former J.Ws., who are in the same condition as he is, studying privately to find the truth. He said he might bring some of them along; some of them have even gone back into the nominal churches. It is not a coincidence that a similar movement is going on today among the brethren in Germany. A recent letter from Bro. _ who is elder of the class in informs me that quite a number of former J.Ws. over there are joining up again with the Lord’s people, while others are going back into the nominal churches. Thus we see the importance of the Apostle’s warning, “Let no man take thy crown.”

Give my Christian love to all the brethren in Melbourne. Ever your loving Brother in Christ.

New Zealand.

Berean Bible Institute, Dear Friends—Just a note to ask you to keep me four copies of the new booklet “Manner of Christ’s Return.” I did enjoy the articles under the above title; I wished I could have them all together. I usually pass the “P.P.” on when I have finished reading it, so couldn’t keep the parts. It will be lovely to have the booklet; let me know the price, please. The June “P.P.” is most interesting. May God bless you in your good work. Thanking you, I remain. Yours sincerely.

U.S.A.

Dear Brethren—Warm Christian greetings in the name of our beloved Master.

It has been a long, long time since I have written you, and I know that my subscription to “Peoples Paper” has run out long, long ago, too; yet I have been receiving it every month and so glad that it has kept coming. So now I will try and make amends for my slackness.

I wish first to state how much I am enjoying the close reading of the current series of articles on “The Manner of Christ’s Return.” I am particularly impressed with the clear and lucid presentations of the subject given in the May issue (part 7), which is the last issue to hand. I am so pleased to note that you are proposing the collection of the entire series in booklet form. I am desirous of having 25 copies of the booklets. And while I am on the subject of “ordering,” I might as well mention the other books and booklets that I would like you to send me. I shall list them all as follows: 25 “Manner of Christ’s Return”; 3

“Foregleams of the Golden Age”; 3 “Beauty of Holiness”; 5 “Hell, Death, Spiritism”; 5 “Do the Dead Know Anything?”; 5 “The Greatest of These is Love”; 5 “Times of Refreshing and Christ’s Return”; 25 “The Offerings for Sin”; and 3 years’ subscription to “Peoples Paper.”

The thought just occurs to me that if you have a number of back issues of “Peoples Paper” on hand, and would enclose same, I would like to give one to each member of our class. We have an average of 15 in attendance.

Following the Lord’s leadings, I find myself being asked to lead the adult class in an undenominational Sunday School just organized by a fellow-worker of mine. And the thought comes to me that it would be a fine idea to introduce them, too, to the “Peoples Paper.” So if you can spare about 10 copies of the August issue (which will probably be the current issue when you receive this letter) I will follow through with this idea.

We have just had a very inspiring 3-day Convention, having the privilege of hearing discourses from some of the more prominent brethren of the country, including also two discourses by Bro. Pampling of .England. I mention this because I so often notice your announcements of Australian Conventions. I would have liked to hear that discourse, “If Christ Came to Adelaide, In which Church would He be Found?”

It gives me pleasure to note how well the radio work is succeeding in your country. As you know, we have many stations broadcasting the programs here; the Truth is certainly being given a wide witness, and we think quite an effective one. (I have a small part in keeping the programs going out over the air from one of the stations here.)

I always enjoy reading the “Correspondence” columns, also, in your paper. I liked in particular the one from England, appearing in the May issue, especially where the writer speaks of the Convention of the “first-born ones,” and says “What a grand Testimony Meeting that will be when each one of that 144,000 shall speak one with another of all the goodness of God through many and varied experiences.”

We of our Class, too, do always remember to petition our Heavenly Father for the spiritual welfare of all our brethren in other countries. May we all continue to “fight the good fight,” to “rejoice alway,” while “laying hold upon the hope that is set before us.” Your brother by His grace.

(Copies of back issues of “Peoples Papers” are gladly supplied for distribution wherever desired—B.B. Institute.)

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