



Volume XXXIX MELBOURNE, JULY 1956

## The Grace of Humility.

(Phil. 2:3.)

(Convention Address)

THROUGHOUT the Scriptures the quality of humility is consistently commended to us as an element of character to be earnestly desired and carefully cultivated. The Apostle Paul says, "Follow after love" and understanding that humility is a component part of love ("love vaunteth not itself, is not puffed up") therefore Paul is saying in effect, "Follow after humility." Yes, humility, like all the other beautiful graces that go to make up the Christ-like character, must be carefully cultivated by the children of God. Paul says in Romans 12:16, "Do not be haughty, but associate with the lowly." (R.S.V.)

The wise man in Proverbs 16:19 says, "Better is it to be of an humble spirit with the lowly, than to divide the spoil with the proud." Again, "A man's pride shall bring him low, but honour shall uphold the humble in spirit." (Prov. 29:23. See also Isa. 57:15; Mic. 6:8.)

All grand and noble-minded characters whom the Lord has used in the past have been humble-minded. "Everyone who is proud in heart is an abomination in the sight of the Lord." "God resisteth the proud and showeth favour to the humble." "Humble yourselves therefore under the mighty hand of God, and he shall exalt you in due time." In 1 Peter 5:5 the Revised Standard Version states, "Clothe yourselves, all of you, with humility toward one another, for God opposes the proud, but gives grace to the humble."

Our Lord and Saviour Jesus Christ was a living exponent of the grace of humility. See Him leaving the courts of heaven to take the lowly estate of man in order to be the sin-bearer and Saviour of fallen man. "For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich." (2 Cor. 8, 9, R.S.V.)

The opening sentence of the Sermon on the Mount is "Blessed are the poor in spirit (the humble minded) for theirs is the kingdom of heaven." Again, He said, "Learn of me, for I am meek and lowly in heart." (Matt. 11:29.)

Paul's words in Philippians 2 help us in seeking the grace of humility—"In lowliness of mind let each esteem other better than themselves." (Phil. 2:3.) Those who naturally have a humble mind have no particular difficulty in esteeming others better than themselves, but there are some who naturally have

another attitude of mind. This is not necessarily their fault, for they may have been born with larger self-conceit than others. But even if we were born with humbleness of mind, we should take care that self-conceit and pride do not come in. Sometimes in their own heart some people feel boastful of the knowledge they possess. They like to shine, even though they know they have no more brilliancy than others.; they would like to obscure the shining of others that they might be the more noticed in the darkness. It would, therefore, be a safe matter for each of us to follow the Apostle's suggestion to cultivate this humility of mind and never allow it to be lost. "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." (1 Pet. 5:6; Luke 14:11.) God would do this abasing, not in a vengeful spirit, but because the one who would vaunt himself must be brought low.

There might, however, be circumstances when some who appear to be vaunting themselves really are not doing so, but circumstances and conditions make it seem so. Therefore, to best fulfil the Apostle's injunction, we should, as he suggests in this text, cultivate the spirit of humility — not considering our own good qualities so much as those of others. If we have some good qualities, let us be thankful to God, and remember that every good gift comes down from the God of all grace. We have nothing that we have not received, whether it be by natural endowment, or by the grace of God in Christ; so we do well to remember Paul's advice "not to think more highly of ourselves than we ought to think," but to think soberly of ourselves, remembering that it is by the grace of God that we are what we are. "Let him that thinketh he standeth take heed lest he fall." We stand only by virtue of God's grace in Christ; without Christ we can do nothing. May we guard well our humility, dear friends, remembering our own unworthiness and insufficiency except as Christ is pleased to work in and through us.

In comparing ourselves with others, let us look at our own blemishes. There are very few in whom we cannot see some good qualities, good traits. If, therefore, we look at our own imperfections and the good qualities of others, we shall find ourselves more and more appreciative of others; and this will, be of assistance to us in running the race. The consideration of our own imperfections would tend to make us very humble of mind, and keep us in this attitude of mind. This might cause us some discouragement unless we had the proper relationship with the Lord and His Word.

We know that "all things work together for good to those who love God." Through His Word our Lord has provided for such the "Balm of Gilead" for their encouragement, and the anointing oil and the comfort of the Scriptures.

The Lord does not cast us off if we are not wilfully wrongdoers, and if we take the humiliating things in the right spirit; that disposition is what He wants. Those things which would humiliate us in the sight of others and in the sight of the Lord Himself, will, if we are rightly exercised by them, work together for good to us. Such He will bless and lift up and give an appreciation of His love. This He purposes to do; we have every evidence that the Lord will give the necessary encouragement, and we have the assurance of the Scriptures that those who obey His Word to the best of their ability shall not be overcome.

For each one to look merely upon his own things, interests, welfare or talents, and to ignore those of others, would manifest a general selfishness and, consequently, a dearth of the spirit of Christ, which is a spirit of love and generosity. In proportion as we are filled more and more with the holy spirit, love, we shall find ourselves interested in the welfare of others. This was the mind, disposition, or spirit which was in our dear Redeemer, which He so wonderfully manifested, and which we must copy and develop in our characters if we would be of the "little flock," who shall be joint-heirs with Christ in His glory, concerning whom God has predestinated that to be accepted with Him to this position we must be "copies of his dear Son." (Rom. 8:29.)

See Mark 9:33-35; Matt. 18:1-5. The subject of this lesson is one for the most careful and prayerful

consideration of every child of God, and especially of all who are in any way tempted to ambition and rivalry, or vainglory in the Lord's service. While the humility of the Lord's apostles is very marked in their subsequent careers, in the beginning, of their course they were all to some extent influenced by the old ideas which it was the object of Christ's teaching gradually to eradicate.

After the peculiar experiences on the Mount of Transfiguration and the selection by the Lord of three of their number for that notable occasion, the question of relative prominence in the kingdom was naturally suggested to their minds, and apparently it led to a dispute which manifested some selfishness. It was to correct this disposition, and to show its antagonism to the spirit which must prevail in the kingdom of God, that our Lord sought an opportunity to converse with them on the subject. "And he came to Capernaum, and being in the house, he asked them, What was it that ye disputed about among yourselves by the way? But they held their peace, for by the way they had disputed among themselves who should be the greatest." By and by one of them inquired, "Who is greatest in the kingdom of heaven?" Then followed the lesson, so important to the apostles, who were subsequently to be exposed to great temptations to ambition and rivalry among themselves for the chief place in the estimation and in the hearts of the people of God—the kingdom in embryo—among whom they were all to be leaders and teachers, chosen witnesses of God. And the Lord would have them be not only witnesses of His truth, but exponents also of the power of His spirit in transforming the heart and moulding the character into graceful conformity to the divine will. But if the lesson was thus important to the apostles in their position as leaders, it is also important to the whole church, all of whom are, to a greater or less extent, exposed to temptations to rivalry and ambition.

"And he sat down, and called the twelve, and saith to them, If any man desire to be first (i.e., if he manifest the spirit of rivalry), the same shall be last of all, and servant of all." The spirit of rivalry being the very opposite of the spirit of love and meekness which must characterize all who shall be counted worthy of the kingdom, this statement is seen to be the logical sequence of such a course; for if such a one shall ever enter the kingdom he must first have that disposition thoroughly eradicated; and if it be deep seated or long cultivated, it may take considerable time and discipline to accomplish it, while, meantime, others, not so afflicted, may be engaged in the more rapid development of those graces of character and of mind which fit them more and more for extended usefulness and service, thus necessarily leaving the one under discipline to be the last and least, instead of the first and foremost. Thus viewed, the saying, He that humbleth himself shall be exalted; and he that exalteth himself shall be abased (Luke 14:11) is seen to be the statement of a philosophical principle of divine law. Let us, therefore, as the Apostle Peter urges (1 Pet. 5:6), "humble ourselves under the mighty hand of God, that He may exalt us in due time."

"And he took a child and set him in the midst of them, and when he had taken him in his arms, he said unto them, Verily, I say unto you (the manner is impressive and solemn; it is as though He would say, I want you to take this lesson to heart and ponder it well), except ye be converted (i.e., unless you turn away entirely from this self-seeking spirit of rivalry), and become as little children, ye shall not (even) enter into (much less be greatest in) the kingdom of heaven." The special characteristics of a little child are simplicity of heart, meekness, truthfulness, freedom from ambition and rivalry, faith, confiding trust, love, obedience, teachableness, indifference to social distinctions and popular opinions, and guilelessness.

The maintenance of such a spirit after the dormant powers of childhood have expanded and brought the world with all its attractions, allurements, ambitions, hopes, etc., within the mental grasp of the man, after the intellect has been quickened by the pulsations of life until he begins to realise that he is the peer of his fellows, and that he has advanced in the acquirement of knowledge and the development of skill and ability even beyond many other men, is indeed the evidence of that self-control and self-discipline which invariably bespeak a noble character. The possession of such a spirit indicates that the man is not overestimating himself. He views himself as God sees him—as a very imperfect man, striving in much weakness to measure up to the standard of a perfect man, and realising that his best efforts still leave him

far short of the mark of perfection. And so he is humbled, in consideration of his failures, rather than puffed up by comparing himself with those of still lower attainments.

The parable of a man with a beam in his own eye trying to pick a mote out of his brother's eye was a forceful method whereby the Master inculcated the necessity of humility on the part of those who would be taught of God. Humility is here, as elsewhere, put as a foundation virtue. The Latin word for humility is "humus"—ground. This implies that it is soil out of which other virtues are produced. One has said, "The more a man does examine, the more does he discover the infirm ties of his own character." Another has wisely commented, "Ten thousand of the greatest faults in our neighbours are of less consequence to us than one of the smallest in ourselves." Let us give earnest heed to the wisdom of the Word of God and "humble ourselves under the mighty hand of God," remembering that "God resisteth the proud and giveth grace to the humble."

The Apostle Paul urges us to "Consider Christ" in Hebrews 12:3, and in Phil. 2:5 he says, "Let this mind be in you which was also in Christ Jesus," and goes on to describe and explain that the mind which was in Christ Jesus was the mind of humility. Although He was in the form of God, He thought not by robbery to be equal with God,—He did not meditate a usurpation of Jehovah's power or position. On the contrary He humbled Himself; He made Himself of no reputation; He divested Himself of all His power and honour as the pre-human Logos; He took upon Himself the form of a servant; He humbled Himself; and Paul goes on to show that the humbling of Himself did not end with His step down from a very high form of spiritual life to the lowly estate of man. Consider His utter self - forgetfulness; nurtured by a humble maiden, born in an obscure manger; lovingly cared for by lowly parents to whom He was subject until He became 30 years of age—manhood's estate under the Law.

Even then, when our Lord appeared as a man—a perfect man—crowned with the glory and honour of perfect manhood, the humbling, process continued. He had not only laid aside the symbols of His glory and become man; but when He was a man He humbled Himself. Humiliation was a constant characteristic of Him as a man; He did not aspire to high honours; He did not affect pomp and parade; He did not demand the service of a train of menials, but He condescended to the lowest conditions of life. "The Son of Man came not to be ministered unto, but to minister." "I am among you as he that serveth."

Heavenly Father, Holy One!  
May Thy will in us be done;  
Make our hearts submissive, meek,  
Let us ne'er our own way seek.

Loving Saviour, we would be  
Ever more and more like Thee,  
Free from pride and self-desire,  
Fervent with a holy fire.

Jesus, Master, we would bear  
In Thy sufferings a share;  
Help us, Lord, to follow Thee,  
Heavy though the cross may be.

Fill us with Divinest love,  
With Thy spirit from above,  
May we patiently endure,  
Trusting in Thy promise sure.  
Blessed Lord, Thy saints defend,  
Watching o'er them to the end;  
Day by day their faith increase,  
Keep them in Thy perfect peace;

Comfort, strengthen, guide and bless,  
Lead them through the wilderness,  
And when Thy due time shall come,  
Gather all Thy loved ones home.

“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.

## Convention Notes.

Notes on Adelaide Easter Convention are available free from this Office.

“Our Lord’s Great Prophecy.” --Most helpful explanation of this timely subject, 50 pages. paper cover, price 9d.; 6 copies for 4/-.

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“My sheep hear My voice and I know them and they follow Me.”

O tenderness divine!  
O glorious love of Thine!  
That bids us come to Thee!  
Thy sheep.

Those wondrous tones we hear—  
And banished is our fear,  
Our Guide will never leave His sheep.  
Each one Thou call’st by name,  
And each Thou lov’st the same;  
Thou gav’st Thy life for all  
Thy sheep.

Can earthly power withstand  
The might of His strong hand!  
Nay! we are safe for aye!  
His sheep.

—Selected.

PEOPLES PAPER AND HERALD OF CHRIST’S KINGDOM.

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

Published by the Berean Bible Institute, 19 Ermington Place, Kew, E.4, Melbourne, Victoria Australia  
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.

## The Year's Work.

ANOTHER year's work for the Berean Bible Institute has been completed, and once again the privilege of having a part in the service of the Lord and His truth is greatly appreciated with thanksgiving to God for His favours and blessings upon the efforts which have been undertaken in co-operation with our dear friends in various parts of the harvest field.

Contact with the Lord's people generally has been maintained in various countries of the world through the medium of our monthly "Peoples Paper and Herald of Christ's Kingdom," and the reports, over the past year, of help and blessing being received from the "Paper" have been encouraging. The contributions to the pages of our periodical from various brethren, in the form of Convention addresses and other articles, have been of much assistance in providing the truths of God's Word presented from various aspects.

Considerable numbers of the "Peoples Paper" are distributed free to all who enquire for literature, and while the subscriptions fall far short of meeting the publishing costs, yet it is felt that the making up of the deficiency from the General Tract Fund is expense well used in the service of the Lord, in the interest of those who are feeling after the truth, which alone can satisfy. Brethren who forward subscriptions for friends, and others who use Sample copies of the "Paper" to pass to those who desire to read are all assisting helpfully. Also the good help rendered in the checking of proofs, folding, wrapping and despatching, the "Paper" by some friends is warmly appreciated.

Quantities of tracts have been produced throughout the year past, and friends in the --various states are distributing as they think good; further supplies are available to all who -'desire to co-operate in this work. The mailing the Consolation Cards to the bereaved has also been continued by some of the brethren and this is surely a means of bringing comfort to those in sorrow who are looking for the glad message of truth.

A number of public lectures were arranged regularly throughout the past year, and while attendances from the public were comparatively small, yet it has been encouraging to realise that some new friends have been encouraged and assisted by the truth in this way. Our regular friends also have testified to receiving benefits from these lectures which are arranged to provide messages of help for the brethren as well as for new friends.

The financial position for the general work is revealed from the General Tract Fund below, and all the good assistance has been provided, in the Lord's providence, by the voluntary contributions of the brethren who desire to use their talents in providing the message of truth for others. This loving co-operation is warmly appreciated, and is certainly most encouraging in the efforts in the service of the Lord and His truth.

Apart from the Lord's sure Word of prophecy how uncertain and dark would be the outlook for the days ahead, but knowing that the Lord's kingdom is shortly to solve all earth's problems in a way that will bring blessing to all mankind, truly it is the greatest privilege ever offered to the Lord's people to serve His cause while the opportunities are still with us. At this time again the prayers of the brethren are requested that the Lord's guidance and blessing may be upon His work in these closing days of the age, that God's will may be done in all things, and His people comforted and supported by the truth, to His praise. "God is not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister." (Heb. 6:10.)

By Free Tracts and Deficiency "Peoples Paper" ..	£95	17	6
Allowance Printing Paper	25	0	0
Hall Rents, Advertising Circulars, etc.	42	9	6
General Expenses (Office, etc.) ..	57	0	0
Towards Personal and House Expenses	325	0	0
	37	10	0
Free Books and Booklets ..	6	15	6
Travel and Sundries ..	12	17	6
It Credit Balance, 1/5/'56	54	3	2
	£656	13	2

RADIO FUND.

To Credit Balance, 1/5/'55	£85	19	9
„, Donations ..	775	10	9
	£861	10	6
By Radio Stations:3GL, 2KY, 4KQ, 4LG .	£691	3	2
•• Additional Recordings for 3GL, 2KY, 4KQ, 6KY, and „, Freight Charges .....	5	16	6
	.17	10	0
	8	10	0
Bank Charges ... , .....	1	10	0
	.80	10	4
	£861	10	6

Only some act of devotion, Willingly, joyfully done,

“Surely, ‘twas naught!”

(So the proud world thought,)

But yet souls for Christ were won. --Charlotte Murray.

## The Radio Work.

THE witness to the message of the kingdom has also been continued over the radio for the year past, and we give thanks to the Lord for this privilege of service also, as unto Him.

Throughout the past twelve months it has been encouraging again to realise the benefits being received from the witness over the air on the part of a number of earnest listeners in the various states. The truth in all its beauty has been appealing to quite a few, and we give thanks to the Lord that their hearts are responding very fully in appreciation of His goodness to them and all mankind. It has been of particular interest to find some listeners in Australia who had heard the Frank and Ernest Broadcasts in other lands, and they are delighted to hear the same message here in Australia.

To all enquirers to the radio witness, printed copies of the broadcasts and other free literature, followed by several months' issues of the "Peoples Paper" are gladly supplied. The Lord, of course, gives the increase in the hearts of those who are really hungering and thirsting for His truth, but it is a great joy to be used in some small way in His service, and all our friends within range of the radio stations being used are invited to encourage others to listen, by distributing advertising slips, or using other means available. Up to the present time the broadcasts are continuing over the radio stations-3GL, 2KY, 4KQ, 6KY, NA, the Western Australian friends being responsible for the financing of the sessions over 6KY 'NA.

From the Radio Fund appearing below the financial position of the radio work is revealed, and by the Lord's provision through His people all expenses are met; the loving assistance for this work is also warmly appreciated. It is requested that our brethren join in prayer for the Lord's continued blessing upon His message going forth, that it may accomplish that which He desires in these last days of the harvest time.

## The Love of God.

WE are impressed with the truth that there is no unwisdom, no injustice, no lack of power with God. All the wisdom in the world, and all the justice, as well as all the power, originated from Him. Consequently, all these qualities, although more or less found in man, are not of man, but of God, and Love is of God.

We may, therefore, affirm, not only that “God is Love,” but add that He is Love’s author and the giver of every good and perfect gift. If, after having been persuaded that God is all-wise and all-powerful, we stopped short, we would have arrived only at a very incomplete definition of His character, but when we recognise that He is just and loving, we have a revelation of God’s absolute perfection.

In the light now shining on the Word, we see that His leading characteristics consist of these four qualities, but although we admire Him more particularly on account of His wonderful love, still God’s love can hardly be regarded as the strongest element of His nature, as if it held sway or predominated.

Of the graces that pertain to the body members of Christ, such as Faith and Hope and Love, the Apostle has singled out Love as the supreme possession; but with men, because of lack of wisdom and power, Love and Justice often conflict. Man’s love often has gracious designs, which he has not the wisdom nor power to accomplish, except by violating justice. But the plan of redemption, which was devised by Divine wisdom, based upon uncompromising justice, and which will be accomplished by Divine power, is the essence of unfathomable love. So far, only the justice of God has been manifested to the world, and very much of its glory has been beclouded by human traditions. God’s love for His creatures, the wisdom of His plan, and His power to save are as yet only partially revealed and distortedly seen. His plan began to be revealed over 1900 years ago, but not seeing the Divine plan as a whole, few have appreciated His love. Then, again, it has not been the custom to regard God’s love for the world, apart from the love of the Lord Jesus, but the Father’s love was independent of that which was shown by the Son. Hence, we should esteem the love of Christ as something additional rather than to hold that the love displayed was foremost on His part in His capacity as the dear Redeemer.

God’s great love was surely behind all, so that His pre-eminence, even in connection with the love manifested by the coming of Christ, should be duly recognised. “For God so loved the world, that He gave His only begotten Son,” etc. Commenting upon this Scripture, one has said, “Orthodoxy says it was Jesus who so loved the world as to throw Himself between us and His angry Father . . . and thus receive the fatal blow.” Such false reasoning as this has, no doubt, led many from the discrediting of the love of God to the denial of there being a God. The following extract from another commentator shows how our Heavenly Father’s Wisdom, Justice, Power and Love have been combined on our behalf. “Love is the keynote of the Bible, notwithstanding the fact that it contains threatenings as well as promises—and manifestations of justice—as well as declarations of mercy.” If God’s love should override His justice, it would testify weakness of character instead of strength. It is the fact that God’s wisdom, justice, love and power operate—in full harmony—in coordination—that gives us admiration for Him, love for Him. How thankful we should be that we live in such times, when God has made His plans and purposes known, which knowledge came to our relief just when we were losing faith in His love and power to save. The views we previously held were not only unworthy of God, but unworthy of our better selves.

Surely, we, who have been favoured with an insight into the vastness of the preparation made by Jehovah, can most heartily testify to His being a God of infinite love, and to His being great in wisdom and great in heart, as well as being equally powerful and just. Nothing could be more inspiring to us than to have had our minds enlightened by such a knowledge of the loving purpose manifested through His Son, our Saviour, to ensure the eternal happiness of whosoever will.

The coming of Christ did not change the character of the Father, but it certainly did change our viewpoint of Him.

He was a God of Love, not only before the coming of Christ, but also before Christ (the Word) was brought into being.

As the beginning of the creation of God, Christ was the first object of God's love, but the Father's love did not begin and end there, and that which has rejoiced our hearts in these latter days is the truth that the Father's love does not end with the selection of the Church, but that it is in the world's interests that the present call is going forth. And so, we adore Him for the gifts of His grace, believing that the arms of love that now encompass us "will all mankind embrace." The world does not love God now because it does not know Him. He has been misinterpreted by false doctrines, but some day all will understand. We trust the time is not far distant when every knee shall bow, and every tongue confess to the wisdom, justice, power and love of God the Father, and to His son, through whose redemptive work the world will be reconciled to Him. The assurance that the world is to receive a call through the Church, when, glorified with her Lord and Head, came to us as a very great delight, especially as we were giving up hope of the world ever being converted. We thought it, was too late for this ever to be achieved, but, found it was too early for this event, and this is the secret of God's wonderful love.

## Pilgrimage Ended.

THE following has been received from the secretary of the Perth Class.—"Our dear Sister Ross finished her course at 7 a.m. on 3rd June, and we believe that her change came then, 'In a moment, in the twinkling of an eye, at the last trump.' (1 Cor. 15:52.) We all rejoice that her trials and weakness are all over and that she is alive forever more.

"On coming to Australia from Scotland in 1925 with her family, she started attending the Bible Class in 1926 and from then on was a regular attendant, except when she was away in Victoria and N.S.W. This enabled her to be well known to many of the brethren throughout Australia.

"We looked upon Sister Ross as a good student who had a good ear to hear 'what the spirit saith unto the churches.' She was a good help to the Class, and contributed very well with her mature thoughts. As with all the saints, she went through her testings and trials with rejoicing, and we looked upon her as ripened grain of the harvest, ready and gladly anticipating the first resurrection. She was longing for Home and her wish was, 'I shall be satisfied when I awake in thy likeness.' "

The brethren in Victoria, New South Wales and South Australia, as well as those in Western Australia, no doubt have very happy memories of our dear Sister Ross, for our Sister resided for various periods in Victoria and N.S.W., particularly. Our dear Sister dwelt in the homes of friends and was truly appreciated by all with whom she associated for her devotion to the Lord and His truth, and the loving and gentle disposition manifested which indicated her close contact with the Lord in spirit and truth.

While there is always a measure of sadness in the passing of our dear members in Christ, and we sympathise with the relatives of our Sister's family in their loss, yet we rejoice that the trials and frailties of the earthly pilgrimage are passed for our dear Sister Ross who ever longed to be with the Lord, and see Him as He is in the glorious inheritance of the heavenly kingdom.—'Blessed are the dead that die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labours, and their works do follow them."

Perth Meetings.

The Perth brethren wish to announce that they are meeting at a new address for their Class gatherings on Sundays at 3 p.m. and 5.30 p.m., as follows:—No. 7 Harvest Terrace, Perth (opp. Parliament House).

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 “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.

## Correspondence.

**Berean Bible Institute, Dear Folk**—I much appreciate the privilege of having the reading matter you forwarded me, from which I have derived much help in getting a better knowledge of our Lord and Saviour and what His great sacrifice can mean to us all.

I would be pleased if you could send a bundle of literature to as I think he would appreciate it, and also his son whom I was talking to about the “Peoples Paper” and Frank and Ernest Dialogues. He seems to think along the right lines, and can remember how my father used to talk to him about these matters. My father used to talk to me about prophecy and naturally I am also interested in all these things that could give me a greater knowledge of our heavenly Father.

Please find a little enclosed to help with your good work, which I’m sure is furthering the Lord’s work. Yours sincerely, with many thanks.

**Dear Frank and Ernest**—I listen with great interest to your very clear Biblical Dialogues which we receive from 3GL at 10 a.m. on the Lord’s Day. Your subject on 27th May, “Princes in all the Earth,” was to me unusual, and I would like very much to accept your offer of a free copy of that broadcast. The excellent details you give I wish to study, and I think they will be of great spiritual benefit, not only to me, but to all listeners. I trust you have every success in your valuable work. Yours sincerely.

P.S.—I subscribe to your “Peoples Paper,” and find it very helpful in my study of God’s Word.

**Berean Bible Institute, Dear Sir**—I read with great interest a Biblical Dialogue concerning “John the Baptist Not in Heaven.” This I understood, but gained much knowledge of God’s Divine Plan by reading it.

I believe you people have a booklet “God’s Plan,” which I hope could be sent to me by return early mail, if you have one available, for if I can understand His Plan some of His power and wisdom might be revealed to me. Also I would like you to send me more of those Frank and Ernest Biblical Dialogues: They are very interesting. Awaiting an early mail; I am, Yours faithfully.

**To Frank and Ernest, Dear Sirs**—I am very interested in your broadcast from 4KQ on Sunday mornings. It was given out that the booklet “God and Reason” was free for the asking, and also I would like the booklet “The Plan of God.” I have from time to time received some very interesting reading from you, for which I thank you very much; it has helped me to understand the Bible and to know what is coming. I will be very grateful if you will send me these two booklets and other reading if you can. I am; Yours sincerely.

**Berean Bible Institute, Dear Sirs**—I am in receipt of your note in connection with the “Peoples Paper.” I often intended to send you a contribution, but was not certain to whom to make it payable; I was inclined to make it payable to Frank and Ernest whose Dialogues I enjoy on 4KQ. There is a book often mentioned in their Dialogues—“God and Reason”—and I would like to get it, if you have any to spare. I do not do much reading as my eyes are getting dim now, well advanced in my 91st year. . . The one in whom I put my trust is my Lord and Saviour; I know that He will not let me down. Enclosed please find a small donation towards the work. I remain.

**Frank and Ernest, Dear Sirs**—Thank you very much for the “Papers” and booklets that you have continued to send to me. I have enjoyed studying them, for they have been very helpful to me in understanding portions of the Scriptures which were difficult to me. I do pray that God will bless your work in Radio as well as in writings, that many people will be led to honour Him. Enclosed please find cheque for £5 towards expenses incurred in your good work, and I trust you will continue to send me the “Peoples Paper.” Thanking you very sincerely.

**Berean Bible Institute, Dear Sirs**—It is quite a few months since I received the book “Our Most Holy Faith.” It is a wonderful book, packed with knowledge, and I have spent many profitable hours searching it from cover to cover. Thank you also for letter and offer of help . . . I send extra “P.Ps” you send me to my daughter, and they do help her a lot; she said “Christian Joy” smoothed over a number of rough patches, and really made her rejoice.

At present I am reading (again) “Three Great Covenants” and feel it would be helpful in tract form; in fact, all the sermons would. I am enclosing money to assist with the work. We (my daughter and I) are still hoping to meet you at a Convention. Thanking you for help received, and wishing you all the best. Yours sincerely.

The Secretary, Frank and Ernest Session, 3GL—I have just heard the discussion on “Christian Baptism” and found it most interesting and very helpful. Could you please forward to me by return mail a free copy of this broadcast, as it will be extremely helpful to some of my friends. Thanking you in anticipation; I am, Yours in Christian fellowship.

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.

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

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