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Come Out of Her, My People.

“Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.”
(Rev. 18:4.)

THE revelation of our Lord to St. John is a Book of signs, in which the things stated symbolise the things meant.

To illustrate: In this Book a woman is used to represent a Church—a pure woman a pure Church, a false woman an apostate Church. In Rev. 17:1-6 a picture is given of a false woman, disloyal to her engagement, and, therefore, no longer worthy to be the Bride of Messiah. This unfaithful woman is branded “Babylon.” We read that she sat upon a beast, a symbolic statement of her control of the power at Rome.

In her hand this woman held a golden cup full of abominations, and thus symbolically she is represented as making all nations drunk with the wine of false doctrine. The cup suggests that the unfaithful Church, symbolised by this woman, had once been the receptacle of Divine Truth—“Babylon hath been a golden cup in the Lord’s hands,” (Jer. 51:7.) In Revelation 17:5 she is called “The Mother of Harlots”—a term suggesting a mother church, and daughter churches which are said to closely resemble the mother. As the mother was called “Babylon,” the daughters—so like their mother—bear also the family name.

Babylon—Mother and Daughters.

All about us we see the fulfilment of this prophecy. We see that the daughter systems have proceeded out of the mother system; that they are all developed from her. Some years ago, a very prominent Presbyterian minister said, “Wince as you will, you must admit that this (the Catholic Church) is the Mother Church. She possesses an unbroken history extending back to the times of the Apostles. For every fragment of religious truth which we prize, we are indebted to her as the depository. If she has no claim to being the true Church, then we are bastards and not sons.”

A fair examination of the denominations shows that they are more or less in sympathy with the mother system. Revelation 18 traces the history of the Apostate Church and foretells that Babylon—both Papal and Protestant systems—will fall. But the Lord has a true Church, to which He says, “Come out of her, My People!” In other words, some of the saints of God are scattered throughout the denominations. But now, in the closing of the Age, God sends forth the Message that His people shall no longer remain in the

denominations; for the time is coming when the doom of Babylon will be upon her and she will fall (Isa. 13:1-22).

Prophecy a Graphic Picture of History.

When we examine the Scriptures with the purpose of understanding prophecy, we find that during the Jewish Age, God made various types and pictures. The Jews themselves were typical. The Scriptures also show that there are two Israels, one of which is to be as the “stars of heaven” and the other as the “sand of the seashore.” (Gen. 22:17; Isa. 8:14; 1 Cor. 10:1 8 ; Gal. 6:1 6.) Natural Israel was used of God to make types of the spiritual things—the “better things.” Their Jubilee years were types of the antitypical Jubilee of better times; their Levitical priesthood was a type of the Priesthood in glory, etc.

During the great Babylonian captivity the Jews were compelled to live in Babylon, to be a part of her, to support her, although their bondage was not severe. So to-day some of God’s people are in Mystical Babylon, and support some of her wards and denominations. Therefore, it becomes a difficult matter to flee out of Babylon. But we find in the Scriptures graphic pictures of what is coming upon Mystic Babylon, and those who would escape must flee. As Cyrus, a type of Christ, overthrew Babylon, so a part of the work of the Second Advent will be the overthrow of antitypical Babylon (Jer. 51:6; Rev. 18:21).

Babylon the Symbol of Confusion.

Originally “Babylon” signified “Gate of God.” But the word came subsequently to have the meaning of confusion, mixture; and in this sense it is used in the Revelation. Babylon is a symbol of confusion. God’s people in Babylon are dishonoured: they are held in restraint. Now, through the prophecy we hear the command, “Come out of her, My people!” This call applies not only to those in Babylon the Great, but to those in other denominations—mother and daughters. “Come out of her, My people, that we be not partakers of her sins, and that ye receive not of her plagues.” (Rev. 18:4.) Be not of those who cannot see the errors of Babylon and who, consequently, are not of the called ones.

The object of the call to come out is not for people merely to withdraw from a nominal Church; but whenever any true Christian comes to see the error in which he has been held, and which Babylon has taught, he will see that he will misrepresent not only himself and the denomination to which he belongs, but also the Heavenly Father and the Word of God, if he remains connected with what he sees to be error. As he realises his position, the voice of the Lord through His Word tells him that he must stand for truth and righteousness.

No one is called out of Babylon until he sees her true condition. If they have “ears to hear,” God’s voice tells them plainly to take this step, and gives the reason why they should do so. This Book of Revelation shows us by symbols that dire trouble is coming upon Babylon. The nominal Church claims that Christ’s Kingdom was set up hundreds of years ago. Consequently, they are not looking for Christ to come to establish His Kingdom, for they think that He set up His Kingdom at the time of His First Advent.

“Gather My Saints Together Unto Me.”

The expression, “Come out of her,” signifies that the Lord’s people are to separate from all things which are in conflict with the Divine Word. We are to come out of the errors and systems of error which are contrary to the Word of God. But we are not to organise another denomination, for the original call was to membership in the Body of Christ.

“Come out of her, My people,” is a call to associate with Christ, with Messiah. This call is given by the Lord through the Prophet when He says, “Gather My saints together unto Me; those that have made a

Covenant with Me by sacrifice.” (Psa. 50:5.) They were to be gathered, not to the Roman or other systems, but to the Lord, to become one with Him. Therefore, they could not be gathered to all these different denominations, nor to any one of them. Those who hear the call should come out of Babylon and take their stand with the Lord. They are no longer to be mis- representatives of God and of themselves.

Those who see these things and have sufficient courage will come out. Those who see these things and lack the courage to come out are more responsible than are the majority of people who are in Babylon, but who do not see. If those who see do not have sufficient courage to obey the Lord, they will surely receive of her plagues by remaining in, and will probably have a large share in the punishments of the day of vengeance.

Many Becoming Irreligious.

Many people who have been identified with the different denominations are not coming into the Truth, but are becoming irreligious. They are by no means bad people; and they feel convinced that there has been a great error connected with Christianity. They repudiate much that Babylon does and says. Babylon claims that she has civilised the world; but she forgets that civilisation existed before Christianity began. She forgets that Jews are just as civilised as Christians; and that Mohammedans are more temperate than many so-called Christians. By no means do we wish to say anything against whatever good people have received from her. If they get a still further blessing, they will probably find that while the blessing which they had previously had was better than a message from heathendom, yet Babylon’s best is far inferior to the Truth, the Light.

The Lord’s people are permitted to enjoy wonderful things! By the grace of God, we are privileged to see the meaning of things that were once mysterious, not only to us, but to our parents. While some in Babylon are going into infidelity, some out of Babylon are becoming stronger spiritually, entering by hope “into that which is within the veil.” If Christ is our Forerunner, we shall enter there with Him. To do so will mean to become partakers of The Messiah, by becoming the Bride of the Messiah, as symbolically represented. The true Church is to become associated with Christ in His Kingdom. Then will come the promised blessings to “all the families of the earth.”

As we perceive the consistency of the Divine Plan of the Ages, our hearts are full of thanksgiving to God. We see that the New Dispensation will be ushered in with “a Time of Trouble such as never was”; and that this Time of Trouble is located, among other ways, by that prophecy which tells that “Many shall run to and fro, and knowledge shall be increased”; that there will be a time of trouble; but that “the wise shall understand.” From what source do the wise receive their instruction? They will understand according to the wisdom from on high—in humility accepting the Divine Word and being blessed in so doing (Dan. 12:4, 10).

(In a later issue, it is hoped to present a short article revealing some of the erroneous teachings. etc.. which clearly distinguish the “sins” of Babylon.)

Tracts Available.

The article “Is Communism a Danger to Christianity?” which appeared in July “Peoples Paper” is now available in tract form. Friends desiring copies are asked to state the number they can use to advantage; these tracts are supplied free from the General Tract Fund.

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Making Friends of the Unrighteous Mammon.

“And I say unto you, Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitation.”—Luke 16:9.

GOD’S chosen heritage was the Jewish people. Under the Mosaic Covenant there were certain members of that nation who were representatives of God and of the people of Israel. Therefore Jesus could say to His disciples, “The Scribes and Pharisees sit in Moses’ seat. Whatsoever, therefore, they bid you do, that observe and do; but do not after their works; for they say, and do not.” (Matt. 23:2, 3.) God had committed to them these special responsibilities, blessings, privileges and knowledge, and the people were more or less dependent upon them; and they were unjust in their dealings with the people.

Through His Son, the Lord sent word to these Scribes and Pharisees that they were to be cast out of the stewardship. They had come to understand in a general way that a New Dispensation was coming in—the Gospel Age. John the Baptist, the forerunner of Christ, had also proclaimed that the Kingdom of Heaven was at hand. Now Jesus gives a parable, which explains the reason for the course which these classes should take. He assumes the case of an unjust steward who was called upon by his lord to render up his accounts, because his stewardship was about to end.

When notified that his dismissal was at hand, this steward tried to make friends of all who were debtors to his master. No matter how unjust the steward had been with these debtors before, he now minimised their accounts, as he had a right to do. In olden times a steward had the right to make contracts, etc., for his master. So this steward cut down the accounts and made friends of the people. Commenting upon his course, our Lord said that this was a very wise procedure on the part of the steward, for thus he would be ingratiated into the favour of those who could help him. While our Lord commended this course as good worldly wisdom, He did not commend the steward’s injustice, but his shrewdness in adopting a policy which would win the favour and friendship of those whom he had unjustly treated before.

Applied to His time, our Master’s words would teach that the Scribes and Pharisees should have sought to win the love and gratitude of their Jewish brethren. Had they tried to make the people happy and contented, it might have gone better with them afterward. But they did not do this; and when the great time of trouble came upon the nation, in the year 70 A.D., these religious rulers were among the chief mourners and sufferers in the trouble. They had not been as wise as the unjust steward.

Our Personal Responsibility as God’s Stewards.

Then our Lord applied the parable to His disciples, and gave them a lesson. “Likewise I say the same unto you.” The application of the parable to His followers is somewhat different from its application to the Scribes and Pharisees. “I say unto you: make for yourselves: friends of the mammon of unrighteousness.” In other words, the Lord’s people are here advised to use whatever of the unrighteous mammon they have in doing as much good as possible, in blessing and assisting others; and thus they will make grateful, appreciative friends.

This does not mean that our good deeds and our use of whatever means the Lord has given us should be with a view to bringing commendation and material advantage to ourselves, but with a view to being of real service in blessing others along the lines laid down in the Scriptures. Thus the Lord’s children make themselves truly worthy and pleasing to God. We believe this is a good plan to follow now. The Master declared that the children of this world are generally wiser than the children of light in recognising what is for their best interests.

Time of Trouble Pictured in French Revolution.

The ecclesiastical powers of to-day are professedly sitting in the seat of Christ. The masses of the people know nothing better than what their religious rulers tell them. Now that these Doctors of the Law see the present Dispensation coming to an end, they should seek to correct their former mistakes in dealing with their flocks, should seek to make some reparation for all their past delinquencies. They have been to a greater or less extent hiding “the key of knowledge” (Luke 11:52) to a greater or less extent imposing on the superstitions of the people, and taking the people’s money under false pretences. They should now seek to rectify all this so far as possible by telling the people the truth. They should try to save themselves from the violence of the fall which is coming to them. Were they to do so they would not fall so hard when the great disaster comes. But in antagonising the interests of the people more and more they are adding to their own distress in the near future, as the Scriptures point out.

We should not be surprised if the priests and ministers will suffer more distress in the great trouble time nearing than will the people, because of their having hoodwinked the people. The Catholic priests suffered terribly at the time of the French Revolution, which was a picture on a small scale of the approaching great cataclysm. The French Revolution, we understand, is clearly referred to in Rev. 12:15, 16. We believe that the nominal church clergy and leaders will particularly suffer in the universal overthrow of the Present Order near at hand—some of them because they have actively opposed the Truth; some because of posing as representatives of truth and enlightenment and the liberties of the people, and failing really to stand for the truth which they recognised—keeping quiet about it for policy’s sake. They have failed to conserve the interests which they pretended to serve.

Application of Parable to the Saints.

In applying the words of Jesus to ourselves, they would seem to teach that to whatever extent we have the mammon of unrighteousness, worldly goods, we should be inclined to be liberal, according to the measure of our ability. We take it that the Lord is showing us here that we as His followers have more or less of means, opportunity, influence, etc., and that we should use these talents He has given us in forwarding His Cause. And if in our presentations of Truth a certain amount of denunciation may be met with, we should rather let the matter go unnoticed and seek to ‘be generous, so far as is compatible with faithfulness to the Lord and the spirit of His Word.

The Master adds, “that when ye fail, they may receive you into everlasting habitations.” Those who could receive us into everlasting habitations would be only the Lord and His angels. He has promised to receive all His faithful ones. Our use of the unrighteous mammon, our sacrificing of earthly interests, which might in some cases bring us blessings from men, would surely at last bring us the crowning blessing from the Lord, as is promised. Our failing will be the reaching of the end of our sacrificial course. All of the Lord’s people are to die—that is the purport of their consecration; it is a sacrifice even unto death. If they are of this class who make friends with, or of, or through, the mammon of unrighteousness, if they sacrifice these earthly things, then when they fail, when they die, when they have finished their course, they will be received into everlasting habitations—the place prepared for the faithful class of “more than conquerors,” the “House not made with hands, eternal in the Heavens.”

We would not apply the word “they” necessarily to those of whom we made friends. God is our Friend, if we as His children live a life of self-sacrifice and ignore the selfish use of earthly mammon in favour of the service of the Lord. Then our friends, those who will receive us when we fail, will be not those alone or those necessarily who may have been benefited by our sacrifices, but will be especially those beyond the veil—the Father, the Lord Jesus, the glorified saints, and all the holy angels. Blessed expectation!

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The Good Shepherd

“I am the good Shepherd; the good Shepherd giveth his life for the sheep.”—John 10:1 1.

THE parable contained in the opening verses of John 10 followed closely the account in the previous chapter, where it is revealed that the reverend doctors of the law were incensed at the man whose eyes had been opened, so that they cast him out of the synagogue, because he confessed Jesus as the channel of divine favour. It was doubtless as a reproof to such false shepherding that our Lord spoke this parable. The very ones who should have been helping the poor scattered sheep of Israel to recognise the true Shepherd, and to come to Him and become inheritors with them of the long-promised kingdom, were seeking to prevent the Lord’s sheep from recognising the Shepherd — seeking to hinder men from entering the Kingdom which they themselves also refused to enter.—Matt. 23:13.

The illustration of the Lord as a shepherd, and His people as sheep, is common to the Scriptures, and very fitly represents their close confidential relationship, but it is a figure that is quite contrary to the spirit of the world. The “natural man” sees little in the figure to admire, and when he expresses his sentiments he would rather represent himself to others and have them regard him as a wolf, a lion, a tiger, or some other ferocious creature, which they would best not stir up, lest he devour them. We find this characteristic well borne out in the emblems of heraldry; the escutcheons of the great are emblazoned with figures representing beasts of prey, birds of prey, and nondescripts, blending various natures—but all! of them ferocious, snarling, howling, screeching, or otherwise implying fierceness

and intimidation of foes. But when God would represent the emblems of His royal family, His only begotten Son is called the Lamb of God, and all His people are styled His sheep,—symbols of meekness, gentleness, harmlessness. “Jehovah is my shepherd” is properly represented as their sentiment.—Psa. 23.

Sheep-raising in Palestine, and more or less throughout that vicinity, was carried on quite extensively, and yet very differently from present methods in this and other lands. The owner of the flock or his son usually did the shepherding, or sometimes an employee who was given an interest in the increase of the flock—as, for instance, Jacob, with his father-in-law Laban. Under the circumstances it is not surprising that the relationship between the sheep and their shepherds was very different from now—much more confidential. The shepherd was acquainted with his sheep and loved them, not merely as so much wealth and merchandise, but as friends, companions, with whom he conversed, and whose welfare he defended. Travellers tell us that the peculiarities of this parable are fully illustrated in eastern countries, even to this day; that a shepherd will know every individual sheep in his flock, and have a name for it, and that the sheep know their shepherd, and discern readily the sound of his voice, and cannot be deceived. Some tell us how they have experimented and proved these peculiar statements of the parable: one asked the shepherd to call some particular sheep by name, to see whether or not it would come to him; the shepherd called one that was far off, and it immediately lifted its head, looked toward him, and when the call was repeated, started, and wending its way in and out through the flock, came to his feet, where he patted its head in reward for its obedience. Thinking this possibly a solitary instance, requests were made for repetitions of the test, with similar results. Another traveller imitated the shepherd’s voice, and called the sheep, but they paid no attention. Thinking that it was because he had not on the shepherd’s garments, to test the matter he and the shepherd changed raiment, but still the sheep would not heed the voice of the stranger; but when the shepherd spoke to them, even though clothed in the garments of the stranger, they knew his voice and at once responded.

Our Lord used these facts, well known to His hearers, to illustrate His relationship to the Lord’s people, as their Shepherd, the Son of the Great Shepherd; and He pointed out that all who were truly of His flock

would hear His voice, would not be deceived by the Adversary, though he should disguise himself in garments of light, to deceive, if it were possible, the very elect. The important thing, then, is that we should become true members of the Lord's flock, intimately acquainted with Him, and familiar with His Word, His voice—disciples indeed. He is seeking no others than these for His present flock. Nor has He at the present time two flocks, one of them hearing and obeying His voice, and the other heedless of His words. He declares, "My sheep hear my voice; I know them, and they follow me." Those who are not following the Lord, in obedience to His voice, expressed in word and example, are not of His flock; they are not being led to the green pastures and still waters of present truth; their table is not furnished in the presence of their foes, nor are they in the way marked out by the divine goodness and mercy, to dwell in the house of the Lord forever.—Psa. 23.

God established a typical kingdom or sheepfold, and accepted the nation of Israel as His sheep, but as a nation they were wayward sheep and knew Him not. Nevertheless, with a Law Covenant he fenced them in. They desired a king, a ruler, a caretaker, a governor and God let them have their wish; but none of these was the true shepherd, neither did any bring the sheep into desirable conditions. And when these were finally done away, various others presented themselves as the Messiah, falsely claiming the right to lead Israel—false Messiahs. These, as our Lord declares, were thieves and robbers, who sought the control of the sheep, not from interest in the sheep, but from selfish motives, for self-aggrandizement and exaltation. These attempted to lead out the Lord's people, not by the door, but by climbing up other ways: by climbing over the Law, or by digging under it, they would reach the sheep and become leaders; and altogether in various ways a large proportion of Israel had been led astray out of the fold, some to idolatry, and some simply to wander in the wilderness.

At our Lord's first advent this was the condition of things: God's covenant with Israel was standing as a wall around that nation, but its door was barred by justice, as represented in the Mosaic Law—Israel's covenant. There could be no proper ingress or egress; all were prisoners of the Law,—shut up unto that hope which should afterward be revealed, namely, Christ the door or "way" of life. Meanwhile, though the door was guarded zealously by the scribes and Pharisees, the fact was entirely neglected that thieves and robbers, Satan's servants, were at work plundering the sheepfold.—John 10:1, 2, 7, 9; Gal. 3:24; John 14:6; Zech. 9:9-12.

Nor could our Lord Jesus rightfully open the fold and take charge of the sheep, except at the cost of His own life. This was the purpose of the Father, the Great Shepherd, and with this in view He shut up the sheep under the Law, to the intent that they would need to be redeemed by His Son (the appointed Shepherd), from under the dominion of the Law, before they could be made free with the liberty wherewith Christ makes free His people. And this was the first work that the Good Shepherd did for the sheep; the laying down of His life began at the beginning of His ministry, when He made a full consecration of Himself even unto death, and symbolized this in baptism. It was in view of this sacrifice which He had already devoted, and was even then offering, and which was finished subsequently at Calvary, that our Redeemer announced Himself as the Good Shepherd who giveth His life for the sheep.

The Apostle declares that our Lord's death redeemed Israel from under the curse (sentence) of the Law—but it not only satisfied the Law. "the porter," so that he opened the sheepfold, but it gave to the true Shepherd the ownership and control of the sheep, that He might lead them out to green pastures, and that they might go out and in with perfect freedom, as His sheep, following Him. Our Lord testified, however, that many true sheep had gotten out of the fold, and were lost in the wilderness of sin. His ministry was a call to these as well as to those who remained in the fold,— to the publicans and 'sinners as well as to those who were endeavouring to live near to God.

Thus the true Shepherd showed His interest in all His true sheep, including the lame, the weak, the starved. He called sinners to repentance, and the true sheep, realising their shortcomings under the Law,

responded and came to Him as the Shepherd and Bishop of their souls. But inasmuch as many of the flock had wandered far from the position of true sheep, so that there were not enough who heard His voice, to complete the elect number of His flock, this Good Shepherd has, during this Gospel Age, lifted up His voice (speaking through the members of His body), and has called sheep from amongst the Gentiles. Our Lord seemed to refer to these “other sheep” from the Gentile nations in verse 16 of this 10th chapter of John, when He said—”And other sheep I have which are not of this fold (the Jewish fold or enclosure) ; them also I must bring, and they shall hear my voice; and there shall be one flock (‘flock’ is the correct translation, not fold) and one shepherd.” In other words, the Gentile Christians would be of the same sheeplike disposition as the Jewish “sheep”; they also hear the Shepherd’s voice, responding joyfully and gladly to follow Him, and make up the sufficient number to complete the original, predestinated flock for the heavenly kingdom. The call of this present time is not a general one, but as this Scripture declares, “he calleth his own sheep by name,”—it is therefore a special call. “The Lord knoweth them that are his.” They manifest relationship to Him as His flock by their obedience to His call—by following Him. The flock which is now being called, and which eventually will make its calling and election sure, the Scriptures inform us, will be only “a little flock,” and the fold provided for these is a special one; namely, the kingdom.-- Luke 12:32.

Throughout this Gospel age the Lord has been caring for this class; He has specially led and fed and blessed them, notwithstanding that to the appearance of others they have passed through severe trials, disciplines, sufferings. Yea, as our Shepherd Himself declared, whosoever lives godly suffers persecution. Indeed a part of the key to this parable, as it is also the key to many other features of the divine plan, is found in the fact that the sheep of the “little flock,” now being called and selected to joint-heirship in the kingdom, are to be sacrificed: as the Shepherd, the King’s Son, Himself was sacrificed as the Lamb of God, so the sheep of the “little flock,” now being called, are all to suffer with Christ—with the Lamb of God,—are all to be “living sacrifices, holy, acceptable to God, and their reasonable service.” (Rom. 12:1.) As the Apostle elsewhere declares, “Hereby we know love, because he laid down his life on our behalf: and we ought also to lay down our lives for the brethren,” for the fellow-sheep.¹ John 3:16.—Diaglott.

From this standpoint it will be seen that as our Lord was the Father’s Lamb, and the sin-offering for the world, so we who are of Jesus’ flock are to fill up that which is behind of the afflictions of Christ, in the interest of His body, which is the Church. (Eph. 1:22.) And other Scriptures show us that all of the flock thus faithful, in following the Shepherd even “unto death,” are counted as members of the body of the Shepherd. Thus the entire Gospel age has been the period of suffering with Christ, of dying daily, of laying down our lives for the brethren; and not until this sacrifice is complete in the close of this age will the New Covenant be thrown open to Israel and the world of mankind in general, and the great Shepherd be complete—Head and body. Then the spirit and the bride will say, Come, and whosoever will may come,—whereas now, “No man can come except the Father draw him,” and in all a “little flock.”

The spirit of the great Chief (or Head) Shepherd of the flock is to be in all those now being called to association with Him in the kingdom. As the Good Shepherd lays down His life for the flock so all of these will lay down their lives in the service of the truth. As the Good Shepherd was not indifferent to the necessities of the sheep, caring for Himself, and how much He could get out of the sheep, so it will be with those who have His spirit—their service of the body of Christ will not be for filthy lucre’s sake, nor for honour among men, nor for earthly gain, in any sense of the word; but for the love of God, the love of the truth, the love of the flock.

Wondrous the thought—that the Father
Knows of our every care;
Feels for us when the shadow
Lurks where the sky was fair :

Knows of the pent-up sorrow,
Feels for the eyes that weep ;
Tells of a brighter Morrow
Where shadows never creep!

Precious to know the Good Shepherd
Tenderly guides His sheep
Over the stony places;
Cares when the path is steep :

Watches for greenest pastures,
Tends them with loving skill;
Guards them from fright and danger,
Leads them by Waters still!

Joyous the thought--that the angels,
Guardians are, to keep ;
Bearing in hands so tender
Weary and wounded Feet.

Daily are gaining access
To the dear Father's face;
Hourly are seeking succour
For those who crave His grace !

Blessed to feel we are dwelling
Safe in the Secret Place;
Under Jehovah's shadow,
Trusting till we can trace:

Knowing no ill can harm us,
Knowing His Arm of Love
Safely will shield, till He calls us
Unto His Home above!

—Mary C. Jewell.

Correspondence.

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To Frank and Ernest, Dear Christian Friends—We would appreciate it very much if you would please forward to above address a copy of today's Talk over the air. This subject was talked round at our last Wednesday night prayer circle and today you brought out some fresh thoughts which we could use at a future prayer meeting. We appreciate your Sunday morning Talks and always listen in. Again thanking you; Yours in His service.

Dear Sirs—Send me your last two copies and the little book you mentioned over the wireless. Yes, I love to listen to your broadcast, for my heart is in it, where the Bible is. And it is so plain to see what you have spoken about, but it is hard for some to stop and think; but I always watch the clock for your broadcast and would like the copy of them please. I will forward something later for them, to help carry on. Yours sincerely.

Messrs. Frank and Ernest, Dear Sirs—In response to your invitation over 3GL this morning I am writing for a copy of your discussion today entitled "Paradise and the Thief," also any other literature you may care to let me have. Yours faithfully.

Dear Sir—Would you forward me the literature concerning the prophecies spoken of in your broadcasts. Many thanks for your interesting Talks. Yours sincerely.

Frank and Ernest, Dear Sirs—Will you kindly forward me your Talk on "Life After Death." I find your Sunday morning Talks helpful. Thanking you in anticipation.

Dear Frank and Ernest—I am very interested in your Talks on Sunday mornings over 2KY. I would be pleased to have any of your literature that you may have to give. I have not had any of your pamphlets, though I have listened in for some considerable time and like the way you put the questions and answers. Wishing you every success in your Talks. Yours faithfully.

Frank and Ernest, Dear Sirs—I was very interested in your broadcast last Sunday morning from 2KY, firstly, because I have never heard a religious message from that station before, and was mighty glad to hear it, and secondly, because of the manner in which it was given. Your message on the love of God was beautiful; please send me a copy, also "God and Reason" and, if possible, next Sunday's message—"The End of the World." I am a Sunday School teacher so will be able to use them to good advantage. Thanking you in anticipation. I remain, Yours faithfully.

Dear Sirs—I have been listening to your session on Sunday mornings for two or three Sundays and have become very interested. It is wonderful to think that Christ's Kingdom is coming on this earth and it makes the sorrows and hardships of this world much easier to bear, and I will be looking forward with much interest to hearing your discussions from now on.

Would you please send me a copy of the book "God and Reason," and I am not sure whether you spoke about one called "The End of the World;" if so, would you please send me a copy of that too. Thanking you for same, I am, Yours sincerely.

Dear Frank and Ernest—Today is the third Sunday that I have been listening to your broadcasts. The first broadcast that I heard dealt with the end of the world, and as I was interested I wrote asking you to send me some more information which I have received and am studying. With each broadcast that I hear I am more convinced that your understanding of the Scriptures corresponds with our understanding—that is, the independent group with which I study. For this reason I would be pleased if you would send a printed copy of the broadcast for today and also for last week. I am enclosing some stamps with this letter. Yours sincerely.

P.S.—We are very grateful for the literature which you have already forwarded including the booklet "God and Reason."

Frank and Ernest, 6KY Perth, Dear Friends—Will you please send me the printed scripts of these Dialogues each week? 6KY is rather weak down here and an old lady who is rather deaf would like to read these interesting discussions. I am "enclosing £ 1 as I would like to help in the good work. Yours sincerely.

Dear Friends—We were very interested to listen in to Frank and Ernest in the Berean Bible Society discussion this afternoon and would be very grateful for a copy of "Chosen People." Thank you very much; Yours in the Master's service.

Berean Bible Institute, Dear Sirs—I am very interested in your announcement recently made in the "Adelaide Chronicle" and would be very pleased if you could forward to me, at the above address, your free literature as described on enclosed coupon. Thanking you in anticipation. Yours faithfully.

Berean Bible Institute, Dear Brother in Christ—Would you advise me if I could get the "Divine Plan of the Ages"?

A friend of mine had one sent to her from Melbourne and she lent it to me to read; I would like to have one for myself. If you would send me one I would send the price by return of mail.

I have known for years the churches do not give the people the truth of the Bible. God said He would bring the people of Sodom back from the land of the enemy . . . and He promised Jeremiah that all Israel would be saved.

I could not help feeling that God would treat all in the same way. I know that death is the penalty for sin and not everlasting punishment. I often talked it over with the friend who had your book sent to her; she could not understand and I nearly lost her friendship; however, she is studying the "Plan of the Ages" now, and does not seem afraid to talk over the Scriptures with me. I have lost several friends for the same reason; they will not see that "fire" is only a symbol; it is so hard to get people to see anything different to what the churches teach. I have read several books on the plan of the ages but I think yours is the best; it is simple and to the point and keeps to Scripture teaching. Revelation tells us the church would leave the first teachings and turn to fables. I remain; Yours in Christ.

(The study "Divine Plan of the Ages" is supplied in handy size, cloth bound, for 3/6 at the present time.B.B. Institute.)

Dear Brother—I was pleased to get your letter of 27th July, and to hear of the good response from 2KY

just previously, and especially that some of them had been “listening in” appreciatively for some time. It may be that a good deal that is going out over the wireless at the present time is in preparation for the incoming age.

It seems to me to be getting to look more and more as if we are approaching a third world war, and with it the final great crisis which is to open the way finally for the establishment of Christ’s Kingdom. According to today’s paper there is great fear in Britain and several other nations belonging to the U.N., that U.S. attitude towards Formosa may quite possibly involve her and the United Nations in a war with Communist China, which would play right into the hands of the Soviet, and ultimately bring on the third world war, which nearly everybody seems to have made up their minds is coming. Thank God we can confidently continue to pray “Thy kingdom come” in whatever way the Lord’s wisdom and love sees is best.

By the way, will you please send me about three each of the following Frank and Ernest Talks—”Rich Man and Lazarus,” “The Love of God,” also the last three that have come over 2KY. I am enclosing the usual cheque herewith for —. With Christian love from us both; Your Brother in Christ.

(From the radio witness over the years quite a few friends, found in this way, have accepted the truth fully and have consecrated their lives to God; in this we surely rejoice. However, considerable numbers hearing the message with appreciation from week to week are no doubt receiving, help which will benefit them fully in the kingdom age. We rejoice also in this, and have confidence that the Lord will give the increase in the best way and time, to His praise.— B.B. Institute.)