PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM
UNDENOMINATIONAL
A RELIGIOUS NEWSPAPER

Volume XXXII. No. 8 MELBOURNE, AUGUST, 1949 Price—Fourpence Halfpenny

The King of Zion.

(Psalm 2: l - 1 2.)

IN considering this psalm it is well to remember that King David, its author, was a typical character, a type of Christ. Those of David's time and he himself, also, no doubt understood his words to refer to his own conflicts with surrounding nations, and their kings, and although some of the expressions are quite too strong to fit the typical king and kingdom, and could fit only their anti-types, this no doubt was considered poetic license. From a higher standpoint, however, guided by the holy spirit and the words of the apostles, the Gospel church can see in this psalm a prophecy of our Lord Christ Jesus at His first advent, and still further of the entire Christ (anointed) including the church which is the body of Christ, and their final exaltation in the Millennial Kingdom.

While the application of this prophecy, by some in the early church, to the time of the first advent, and the events connected with our Lord's crucifixion (Acts 4:25-27) , is not corroborated by the testimony of any of the inspired apostles, it is not without justification in the circumstances they relate. But notwithstanding this partial application, the real fulfilment of the prophecy belongs to the time of the second advent, as do almost all the prophecies which relate to Christ's kingdom and glory. The object of His first advent was to give Himself a ransom for all, and thus legally to prepare the way for the selection of some of the redeemed, His church, to be His bride and joint-heir, and also to prepare the way for restoring the race (whosoever wills) to all that was lost in Adam. The second advent, and the kingdom of God then to be established, are to accomplish all that was made possible by the work of the first advent. The time for the fulfilment of this psalm in its fullest, completest sense is just at hand.

Verse 1: "Why do the nations rage and the peoples devise vain schemes?" This we understand to refer to the commotion and discontent already prevailing throughout the world and daily increasing. As a result of the dissatisfaction, how many are the vain and impracticable schemes and theories being devised for relief—especially in Communism and Socialism. But these cannot bring the relief needed and desired. God's remedy is the only one that will cure present social, political and financial ailments and sores.

Verse 2: "The kings of the earth entrench themselves, and the rulers (religious, financial and political) take counsel together against Jehovah and against His Anointed." Ah! yes; we can see this fulfilling on every hand. The kings of the earth, the heads of nations, are banded together against Socialistic influences; and they set or establish their power over the people by various combinations. The lesser rulers, the money-princes and religious-princes, are also busy; and Unions, Pacts and Syndicates are the order of the day, not only in financial, but also in religious matters.

But little do any of these imagine that they are preparing to resist the establishment of the kingdom of Jehovah in the hands of His Anointed Son. Nevertheless, this is just what they are doing. The time is at hand for the fall of present systems and for the establishment of God's long promised kingdom which will enforce His will on earth even as it is done in heaven. So far from knowing that they are setting themselves to oppose God's will, they are so blinded that they call their own poor tottering kingdoms God's kingdoms. But in vain do they worship Him in lip and form while their hearts are far from Him. His will is not in all their thoughts.

Verse 3: "Let us break their bands and cast away their cords from us." The translators of the Common Version got the impression that these words represented the sentiments of the kings and rulers; but not so: they are the expression of Jehovah and His Anointed, relative to the kings and rulers who have banded themselves together to oppose the execution of God's plan, because it includes the fall of their power. God will break all their bands—their combinations and unions of every sort—and will cast off their cords, by which they still attempt to claim God's favour, protection and Word as upholding their kingdoms, rights, authorities, etc. (See Isa. 8:9-13.)

Verses 4 and 5: "He that sitteth in the heavens shall laugh (i.e.) the Lord shall have them (as well as their wonderful banding together) in derision. Then shall He speak unto them in His wrath and trouble them in His sore displeasure."

For about nineteen centuries the civilized world has heard the words of the Great King, instructing that all righteousness consists in loving God with all the heart, mind, being and strength, and in loving our neighbour as ourself; and that he that exalteth himself shall be abased, while he that humbleth himself shall be exalted. But His instructions have been unheeded except by the very few: pride and love of money and power have ruled. Now the time has come to speak the same truth in a different manner—so loudly and so forcibly that they will never be forgotten. And the great time of trouble just approaching, such as was not since there was a nation, will be merely the reiteration of the Lord's message, once given in tender tones, but unheeded.

Verse ***6***: "Yet (meanwhile) I (Jehovah) have established my King upon Zion, my holy mountain (kingdom) ."

Thus briefly does God announce what His work will be in connection with the overthrow of human systems and governments. He will establish Christ's Millennial kingdom, and He shall take unto Himself His great power and reign—Rev. 11:17, 18.

Verses 7-9: Here, evidently, the speaker is our Lord Jesus. The words represent the lesson that He will first make plain to the world—that it is by the Father's divine decree that He takes possession. "I will make known the decree: Jehovah hath said unto me, Thou art my Son; this day have I begotten thee." The fulfilment of this was when our Lord Jesus, as the man Christ at thirty years, consecrated Himself wholly to the will and plan of God, even unto death.

There the sacrifice was really made which was "finished" three and a half years after at Calvary; and there, too, He was begotten of the spirit to the divine nature, to which He was made a quickening spirit, by a resurrection to the perfection of the divine nature—"highly exalted."—Phil. 2:8-10.

Next comes the enthronement of the Son in His Millennial Kingdom. He at His first advent "bought us with His own precious blood," and consequently He has only to "ask" for that which He redeemed to get it. He would have asked for it at once, but for another feature of the plan—the selection first. from among the purchased race, of a bride and joint-heir in His Kingdom. This selection will be complete at His second advent, and then He will be ready to deal with the world, the nations, and then He will ask and receive from the Father all the power and authority necessary. "Ask of me, and I will give thee the nations for thine inheritance, and the earth to its uttermost parts for thy possession."

While the object of the kingdom will be to establish peace on earth and good will toward men, it will not be peacefully introduced, but this will mean the greatest revolution the world has ever seen. (Dan. 12:1; Matt. 24:21.) Kings and princes will hold on to power and advantage to the last, and as a result all will be dashed in pieces.

Verses:10-12: After telling of the fullness of the authority given to Him, and that it must be enforced, even though such a revolution be necessary to introduce it, the great King of Glory shows His willingness to be merciful, and points out that, if the trouble comes thus upon men, it will be because of their neglect to come into harmony with Him. But the kings and rulers of earth will not hear nor heed the exhortation, and this is clearly indicated in prophecy. They will not hear the voice of the anti-typical Elijah class--the church in the flesh—and hence the earth will be smitten with the great disaster so clearly foretold in Scripture.—Mal. 4:6.

These verses 8-12 are freely quoted and applied by the popes to their systems during the dark ages of Papacy's triumph—that was the counterfeit Antichrist's millennium.

"Blessed are all they that put their trust in Him (Christ) ." These words stand as an offset to the promise of great trouble and overthrow for such as oppose the new and rightful King of earth. It includes the church primarily—the real, the believing, the consecrated church. When men's hearts are failing them for fear of those things coming upon the earth--when the powers of the heavens (the nominal churches) shall be shaken, these are instructed to look up and lift up their heads, because their redemption draweth nigh. At the same time that destruction comes to the one class, redemption and glory come to the other. (Compare Isa. 35:4; 63:4.)

Yea, beloved, can not all we who see the sign (indication) of the presence of the Son of Man now say, "Happy are all they that put their trust in Him."

Heroes Of All Time Built Thereof.

"It takes great love to stir a human heart
To live beyond the others, and apart ;
A love that is not shallow—is not small;
Is not for one or two, but for them all.
Love that can wound love, for its highest need ;
Love that can leave love, though the heart may bleed;
Love that can lose love, family and friend,
Yet steadfastly live, loving to the end.
A love that asks no answer, that can live,
Moved by one burning, deathless force—to give!
Love, strength and courage; courage, strength and love—
The heroes of all time are built thereof."

The Divine Plan of the Ages.

A new stock of the valuable book “Divine Plan of the Ages” is now available in handy, pocket size. For over 60 years this work has been a means of assisting Christians to a clear understanding of the Bible, and is as valuable today as ever. This edition is bound in blue cloth and priced at 2/3

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, E4, Melbourne, Victoria, Australia.

The Parable of the Sower.

Matt. 13:1-9 and 18-23.

THE Evangelist, in this chapter, just seems to give us one of those beautiful little views of our Lord Jesus and His methods. There was the multitude of people waiting upon the Lord, not only to listen to the gracious words which ever proceeded from His lips and to see the wonderful works of mercy, but there was surely a holy influence in His presence. Even though His disciples could not understand, at the time, much that He said to them they knew that He had the words of eternal life, and that there was no one else to whom they could go. As the crowds pressed around the Master He came to where there was a boat. He stepped on to the ship and sat down; from that position He could talk to the people. No doubt He understood that in that congregation there were all kinds of hearers. Some were attracted only by curiosity, and the words of grace would not sink far into such hearts, others had inclinations to learn the way of life, but their hard hearts would not allow the sanctifying work of the truth to proceed. Others had good hearts, and while in the influence of those of like precious faith would be able to make good progress, but when the influences of the world and the flesh would come in contact with them they would be impeded; then there were those who hungered for truth and righteousness, who would stand all the trials of adverse influences, quickly enter into the joys of the truth and its service, prove faithful unto the end of the way, and “like the tree planted by the rivers of water that bringeth forth its fruit in its season,” the work of sanctification would steadily proceed and the fruits of God’s spirit be attained. ,

So our Lord just told this simple little story about the Sower, and thus illustrated how God would make the selection of “The little flock to whom He would give the Kingdom.” The message of the kingdom which our Lord and the Apostles began to proclaim, and which would be continued by others all down the age, would be .the means of finding the class which would inherit the kingdom.

The “Seed” is the Word, and the “ground” represents the heart into which it may enter. There is nothing at all wrong with the “seed,” all depends upon the nature of the “ground,” or, in other words, the condition of the heart.

The message has gone into all nations; it has gone broadcast; most of it has been wasted, has produced no result, but yet there will have been found sufficient good ground by the end of the age to have produced the required number of “children of the kingdom,” or those who will be “joint-heirs with Christ” when He shall set up His Rule of Righteousness, under which “all the families of the earth will be blessed.” There is no difficulty at all regarding this parable, for the Lord Himself explained it to the disciples.

The Wayside.

As in the following parable, Satan is referred to as the great opposer of truth and Christian progress, so here the “seed” that falls on the wayside is caught away by the “wicked one.” Those on whose ears the message falls fail to understand it because they never gave it proper consideration; their minds and hearts were evidently preoccupied with other things, and thus there was no fruitage. That, however, does not mean that all such people are to be forever lost, but they lose the great and wonderful opportunity of the heavenly calling.

The Stony Ground.

The stony ground represents another class. The Word seems to take root and springs forth; they make profession of being followers of Christ, but they do not develop the Christian graces. Evidently they are hard hearted and too selfish; the sacrifice of taking up the cross and denying themselves does not appeal to them at all, and they, therefore, do not go on to make consecration to God. They would be Christians if there were no trials, or if the way were not so narrow. The selfishness of their own nature crushes out what good desires they had, and they fail of the grace of God, or, as the Apostle has put it, “They receive the grace of God in vain.” It is only “through much tribulation that we may enter the kingdom,” and they are not prepared for that. They counted the cost and thought it too much, not realising the wonderfulness of the “high calling of God in Christ Jesus.”

The Thorny Ground.

The thorny ground is quite different, the ground is good, for it can grow thorns abundantly. The thorns will hinder, but the ground can produce good Christian characters. The matter is to be decided as to whether the thorns are to be left to flourish, or whether they are to be uprooted and thus better growth of the “seed” be permitted. Both the “seed” and the thorns cannot well grow together. This represents how that many who receive the great invitation to be “children of the kingdom” gladly respond and give their hearts to the Lord in consecration to be “dead with Christ,” that they may “live with Him,” and yet many of the old ways and desires still cling to them; things of the world and its socialities, the flesh and its likes and longings are not thoroughly cast off and therefore are obstacles continually hindering progress in the Christian life. These are not those in gross sin or immoralities as some have supposed, they are believers who have started the Christian way and are seeking to walk righteously, but the things which they have determined to leave behind still make some appeal to them, and they are apt to excuse themselves for some indulgence of earthly good things. The Lord’s words respecting them are, “He that receiveth seed among thorns is he that heareth the word,

and the cares of this world and the deceitfulness of riches choke the word and he becometh unfruitful."

There are many noble characters represented in this class. It is their environment that holds them back. If they were freed from the spirit of the world and its ambitions, if they did not have the riches and ease of life, its wealth and influence and the many good things surrounding them, they would no doubt be very fruitful.

How many there are in this condition. As we look about us we see many Christian people who seem very earnest and are even busy in good works, preaching and teaching, etc., yet enjoying the honour of position, even the honour of men in respect of their good works. How many are there who while trying to be true Christians still 'have great ambitions to be rich and have the honour of this world in being prominent even in good social works. How many are taken up with pride of home and with cares of this life, and thus they are unable to bring forth a full fruitage. We cannot give our time, strength and influence to worldly matters and at the same time "make our calling and election sure" to a place with Christ in His throne. "Whoever," says Jesus, "would be My disciple, let him take up his cross. and follow Me. Where I am there shall My disciples be."

The Good Ground.

"Herein is My Father glorified, that ye bear much fruit," said the Master. We notice that the good ground varies in its productiveness—thirty, sixty and one hundred fold. The greater the fruitage the greater will be the Lord's pleasure and the reward.

The good ground represents "Those who hear the Word, and understanding it, energise themselves to the bringing forth of the desired fruit."

The parable shows that the responsibility of producing fruitage rests with each individual who receives the good Word of God. In other words, the knowledge of God, of His purpose, and His provision for salvation brings with it a responsibility which we cannot elude: If we, like Esau of old, have so little esteem for the Divine favour and blessing that we let it slip from us for a mess of pottage, or pleasure of earth, no doubt like Esau we shall be rejected, "for he found no place of repentance, though he sought it carefully with tears." "Hold fast that which thou hast that no man take they crown."

Those who inherit the kingdom will be those who "hear the word and understandeth it," whose hearts are so loyal to the Lord that they gladly free themselves from all possible hindrances and, like the Apostle, determine "This one thing I do."

It is not sufficient that we hear the Word and that we have good hearts, or mean well. We must be so attracted by the good message that we shall seek earnestly to understand it and become active in its interest. First we must have the work of sanctification proceeding in ourselves in the developing of the fruits of the spirit. Then, our own hearts having been so gladdened, and our minds having been so enlightened by the good news of God's grace, we must let our light shine and proclaim the Divine message to others.

The different degrees of fruitfulness illustrate the earnestness and diligence in our desire to learn and to do God's will and to be found working in line with His purpose and plan. The rewards in the kingdom will be proportionate, as "one star differeth from another in glory." No one who has no fruitage can be acceptable for the kingdom; only those who have brought forth a good measure of increase will receive the "Well done, good and faithful servant, enter thou unto the joys of thy Lord."

"Keep striving, the winners are those who have striven,
And fought for the prize which no idler has won ;
To the hand of the stedfast alone it is given,
And before it is gained there is work to be done."

An Unwritten Book-And Its Author.

(Convention Address.)

THE Prophet Job had one of his dearest wishes fulfilled when he said, “Oh that my words were now written! Oh that they were printed in a book; that they were graven with an iron pen and lead in the rock for ever!” All the Prophets have found representation in their respective books to perpetuate their ministries, lives or work. Multitudes of all kinds of peoples have benefited by the faithful accounts that have been preserved for us of the Ancient Worthies. Their lives have been open books for all to read. Moses, David, Isaiah, Jeremiah—and their companions—what a legacy have they left. Without their autobiographies how poor this world would have been through its long night of travail. We are very grateful to these great men for the accounts left for our consideration. Yet, strange as it may seem, the greatest Man of eternity did not write a book; He left His work for others to publish. But why? There must be some reason for this omission. Was He incapable of writing? Despite the seeming lack of schooling, He taught as with authority, and the “Jews marvelled, saying How knoweth this man letters, having never learned?” There is another record which tells of Him writing on the ground, but possibly the accusations that He could write of those Who would accuse others are quickly erased.

Every teacher has a burning desire to perpetuate his work, especially if he believes it to be of value to humanity, to record his findings in a book. Men will deprive themselves of many luxuries and even necessities that their books may be written. Indeed, we have profited to no mean extent because of this sacrifice. Science, music, literature, the arts, learning, civilization, colonization, all owe debts of gratitude to the books left by their various sponsors, so that others may take up their works where they left off. But the greatest Author, the Author of life, left not a line! Was His Cause less noble; were the events in His life less noteworthy than those of other men who have moved heaven and earth to record their doings? “Never man spake as this man.” “All marvelled at the gracious words that proceedeth out of his mouth.” Great men prefer to pen their own biographies. Yet Jesus left no such work, except as that He entrusted it to others (whose ability to do so must have been far inferior and less reliablie than His). And so we have His biography entrusted to others, and we take it for granted when we read “the Gospel (of Jesus Christ) according to Matthew,” Mark, John, Luke, Paul, and others. We seldom ask ourselves the reason for this departure.

Let me propose a few reasons as to why this omission of Jesus to write a book. Firstly, I think He had our faith at heart, and, knowing human nature at its very best, how it loves to worship something material, something that can be touched and handled, He was careful to leave nothing behind of a tangible nature; no book, no home, no clothes, no grave (“Come see the place where the Lord lay . . . He is risen”), absolutely nothing that we could worship in His stead. His enemies, too, helped to destroy all trace of His career, for there is no cross preserved in some museum. Travellers to the East say that if all the wood purported to have originally formed His cross was joined it would make a tree far exceeding the mightiest Redwood in California. Let us note this omission of our Saviour and refrain from recreating little images. If He disdained to leave us anything tangible, respect His will and elevate nothing in which to pin our faith or be the seeming cause of our joy.

Secondly, He did not wish to formulate a creed, some code of doctrine to which all must assent. Apparently His Church has for a basis of fellowship much more than “I believe this and that, and thus and so”, and by signing along the dotted line one becomes a member. Or maybe it also entails more than the purchase of a journal that prints its code of beliefs on the cover. A knowledge of the Scriptures is invaluable; indeed, one could not endure long without the written Word, but a knowledge of the Scriptures is but a stepping stone to something better. You remember the story of the Good Samaritan? A priest passed by—he surely must have known the Scriptures; likewise the Levite. To them a knowledge of the Scriptures must have been imparted. They knew all the legalities, all the forms, all the ceremonies of accepted worship. Yet something was lacking. Because He did not want the same lack in His disciples I believe He left no record for us.

Thirdly, He did not want to leave behind merely a Code of Laws: You do this or you do that; you must not do this, you must not do that. Righteousness (self) would be quickly earned and how poor it would leave us. All the Laws that need to by written have all been penned some thousands of years ago, contained in the Law Covenant. Who could improve on them as a basis of justice for fellowship? Yet they made no provision for the frailty of the flesh; no provision for poor human nature. No, we can see clearly His design was not to perpetuate this unhappy condition.

I’m ever so glad He left no written code of laws, because had He done so I would not have been able to keep them.

He preferred to give us liberty. Without underrating or speaking lightly of sound doctrine and good laws, our faith must stand in something more valuable than these things merely for themselves. Best of all, He left us example; what power, inspiration, hope, faith we have as “we consider Him”.

With the absence of all tangible things there certainly is room for doubt. Thomas would not believe unless he handled and saw the risen Lord. Yet with the absence of all these material things some are indeed blessed, for theirs is to grow in faith. “Thomas, because thou hast seen me thou hast believed; blessed are they that have not seen and yet have believed.” The Christian religion of our Author and the sentiment of His unwritten book is a heart-to-heart one; “at one” with Him.

Without the shirking of any responsibility, we see then in His absence of leaving any personal writings for our perusal many excellent reasons. At the same time good lessons may be learned: who is indispensable? There is not one thing that we may pride ourselves on doing but there is someone who could do it better. Jesus could have written a book, yet He left it to others. Furthermore, the most valuable of His doctrines was at that time yet to be unfolded and He left it to another agency: “But the comforter, the holy spirit, which the Father will send in my name, it shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” He left to others, things that He was well able to do, but one thing stands out that He did not entrust to another; indeed, it was not possible for Him to leave this one thing, for He chose the twelve that they might be with Him—His fellowship.

It may be that you are one privileged to write on His behalf, to publish “peace and good tidings of good”. A lazy Christian would welcome the opportunity of passing on to others certain little tasks; one who would shirk his responsibilities, likewise finds it easy to assign to others things that, should claim his personal attention. There is in the omission of Jesus to write a book, two lessons prominent for our consideration: not to think of ourselves more highly than we should, and think ourselves indispensable. God has often “buried His workmen and carried on the work”. Nor should we be so overzealous to the extent of depriving others of their privileges. Yet, there . is something we all can and should do, just as Jesus has left us an example: our fellowship one with another we should be rigid to maintain. It is something that nobody but you can contribute; something that you cannot be too careful or overzealous about, “so much the more so as the day approaches”.

Do you want to be more like the Master? Can you write a book? He could have done so easily, and without doubt it would have been the best

seller of all ages. Perhaps you would like to write a book and opportunity does not open its door; circumstances beyond your control prevent you publishing all that you would desire. Take consolation in the omission of Jesus to devote His time to such art. The principle holds good for not only the literary art; perhaps there are many things you would like to do, many noble, good, loving acts of kindness you would like to do and cannot. Be encouraged, what is lacking on your part through no fault of your own, will be ably forthcoming from another quarter to minister in your stead. If you can rejoice in the elevation or honour of another, the Master's spirit is absorbing your spirit. Do not fret yourself on the things that are beyond your accomplishment; remember there is one thing at least reserved for you to do, and he that is faithful in little is also faithful in much; your fellowship no one but you can give. A fellowship of spirit is an enrichment of mutual faith. And in that fellowship your hearts may well "indite a good matter and speak of things concerning the King- and should you be excluded from doing many things that you would like to see accomplished, your tongue can easily become "the pen of a ready writer". Jesus committed many things unto others: His unpublished +book was left to others; His very life He committed unto the Father's care, which must have been His most vital and crucial act of faith. He was able to do this tremendous thing because He was faithful in the small things that go to make up Life. Could we do better than consider and emulate our King?

Another Pilgrim Goes Home.

Word is to hand advising that our •dear Sister Burpee of South Australia has finished the pilgrim way recently. It was always a great pleasure to meet this elderly Sister at the Adelaide Conventions, and also to receive her cheery letters and note her devotion to the Lord and His truth. Sincere sympathy is extended to the family members in their bereavement, but we rejoice that our dear Sister's long pilgrim way is concluded, and she shall have entered into her reward with her Lord.

A report from Adelaide states:—Sister Burpee passed away on 14th July, just 20 years to the day since Brother Burpee finished his course. She passed away quietly and peacefully and we are glad to think upon her faithfulness and devotion to the Lord for so many years. Brother and Sister Burpee were amongst the first to receive the truth in South Australia; accepted present truth, rejoiced in it, and lived for it, from about 1906. Our dear Sister Burpee was a fine Christian character, loving, true and self-sacrificing; she knew too from experience what it meant to be separated unto Christ and testified of the truth and power of the Scriptures uncomplainingly, and leaves behind sweet memories. Always ready to come to the Bible Studies and fellowship whenever possible, last Easter Convention was the last time she was able to attend the fellowship of brethren. We think she has gained the reward of the faithful.

Bible Study Meetings.

Melbourne.—Masonic Hall, 254 Swan Street, Richmond (near Church Street)—Sundays, 3 p.m. and 6 p.m.

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

Adelaide.—Builders and Contractors Rooms, 17 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.

Correspondence.

Dear Fellow Travellers—I have been fortunate enough recently to have loaned to me some back numbers of “Dawn” and “Watchers of the Morning” and what joy and peace they have brought to my mind and heart after many years of starvation in the so-called churches. After I left the churches finally, because of utter starvation, I became a reader of the late Judge Rutherford’s literature and was eventually led to become a member of the fraternity known as Jehovah’s Witnesses, but after a period of five years or so, the leaders became so arrogant, political and money minded and lorded it so ruthlessly over the others, I became so sick at heart and so heavy in mind that I had to leave. I felt if I remained with them I would be condoning their unscriptural methods. For ten years I wandered in the wilderness, lonely beyond words, and starving for a true knowledge of God and His Son. In quite a simple way one day I was put in touch with Mr. and Mrs.— and they had all the Volumes and Reprints; all were at my service and what a happy day that was for me.

Now I feel I must have the “Watchers of the Morning” and “The Dawn” regularly, if you will be so kind as to make the necessary arrangements for me to have them. I would also like a copy of “The Ten Camels” for the children if that is obtainable. Could you oblige me in this matter please?

Hoping in my heart that you will be able to oblige me and trusting that at long last I have found the Lord’s true people, may I thank you all in all sincerity in anticipation. In the name of the Great Eternal and His wondrous Son.

(Subscriptions for both “The Dawn” and “Watchers of the Morning” from U.S.A., are attended to through this office. Further copies of “The Ten Camels” are expected to be ready later this year, and will be announced in “Peoples Paper.”—B.B. Institute.)

Dear Sir or Madam—It gives me great pleasure to write to you and thank you for the many favours you have bestowed on me in the past, and I hereby write to you to ask you to forward me a copy of the “Manna Book” which I always enjoy reading every day. I gave my book to a friend and I miss the daily reading very much. You might also forward me 3 copies of “The Mystery of Christ” as I have read the one you sent me and enjoyed the contents very much. It’s a great thing to know that sin is the enemy between God and man and that the Lord Jesus Christ gave His life a ransom for all, and that His shed blood cleanses us from all sin and reconciles us to God the Father. “The Manner of Christ’s Return and Appearing” is another booklet I would like very much.

I wish to thank you for the “Peoples Paper” which comes along regularly and which I enjoy, also the Talks that are broadcast every Sunday. Enclosed you will find 20/- to pay expenses; regarding “Peoples Paper” should I owe anything for that you, may take it, and anything over you can put it into General expenses. Thanking you in anticipation. May God bless you and keep you and make His face shine upon you, that you may be spared many years to carry on the good work you are doing for the extension of His Kingdom. I remain, yours in Christ.

Dear Christians—Being without a radio, I was ignorant of your existence until just recently a friend sent me a dozen of your Biblical Dialogues (Frank and Ernest) on such subjects as “Judgment Day,” “God’s Kingdom,” “Hell,” “Evolution,” “Angels,” etc.

I read those papers with much joy, love and gratitude to God and Jesus, for you teach that God is exceedingly merciful. Perhaps you would be interested to know a little about my previous fellowship with God. I was a member of the Church of England until a couple of years ago when I became acquainted with the Seventh Day Adventist faith. After reading many of the S.D.A. hooks, papers, etc., and after taking up their Bible Study Course, I almost joined the S.D.A. church. Yet, from my contact with some S.D.A. pastors and certain members of the church, I felt that they seemed to lack “humanity”—surely God must be far more merciful in His plan of salvation than the Seventh Day Adventists believe! ...

Now, I am convinced that you are preaching Truth, and so I am eager to read as much of your literature as possible. Could you please let me have a copy of each of the following free booklets and pamphlets? I should be very grateful— ”When Christ is King,” “Times of Refreshing and Christ’s Return,” “Some of the Parables,” “Good News,” “Coming Back from Hell Soon,” “The Bible Teaching on Hell,” “Zionism in Prophecy,” “The Day of Judgment,” “Why Sorrow, Sin, Death and Evil Are Permitted,” and “God and Reason.”

Later on, I should like to send you a small donation of a few shillings, if acceptable to you. Meanwhile, with kind regards and best wishes, I remain, Yours sincerely.

Dear Sir—I write in answer to your letter some weeks ago when you kindly enclosed those Talks on “Christ’s Second Presence.” Many thanks for them, also for a copy of the booklet “Manner of Christ’s Return” which I have now read and found very interesting; so I would be obliged if you could send me 6 copies of same, so I enclose 5/- postal note for them. Also would be glad of more copies of the Dialogues on “Christ’s Second Presence”; I distribute them among my friends ... I am interested in your Geelong session and often “listen-in.” Wishing you every success, Yours very sincerely.

Dear Sir—I would be much obliged if you could send me Dialogue and Booklet “Chosen People.” I enjoy the Frank and Ernest discussions every Sunday morning and I find enlightenment in them. Long may they continue on the air. I remain, Yours sincerely.

Frank and Ernest, Dear Brothers—I was listening to your broadcast on Sunday and would be pleased to have a copy if you have one to spare, also any other literature. How do you manage finance? Yours sincerely.

(The expenses of broadcasting and the general work of the Institute are wholly carried on by voluntary contributions of friends desiring to assist in this work, under the Lord’s providence.—B.B. Institute.)

The following letter from Brother H. Poole, of Powell River, British Columbia, is recently to hand advising of the passing of Sister Poole, the author of “The Ten Camels,” “Son of the Highest” and other Bible stories. Sincere sympathy is extended to Brother Poole and family in their great loss, but we rejoice in Sister Poole’s faithful Christian life and the reward now received, by the Lord’s grace.

My Dear Brother Martin—Christian love and greetings in the name of Him who bought us with His own precious blood! Just a few lines to advise you that my dear wife—Sister L. K. Poole—was called Home very suddenly on the morning of May 23rd with a heart attack. She had not been well for some little time, but neither we nor our Doctor expected heart attack.

This has been a very sudden shock to all of us, as she was chatting and laughing with me just as I went out of the door. I was called back immediately by my daughter, but my darling was unconscious, and she went Home in my arms.

While we have aching hearts and miss our dear one very much—her beautiful, sunny character and loving spirit spread its influence wherever she went—nevertheless, we sorrow not as do others who have no hope, for we have the glorious hope, and we know that our dear one laid down the cross and received the Crown, for which she so faithfully ran the race, and has heard the Master's "Well done!" We have travelled together along life's journey 43 years, and rejoiced in the Truth nearly 30 years. She was a faithful, loving companion, and a true Sister in Christ.

Her last poem was written just a few weeks before she went Home, and is entitled "So Nearly Home." I enclose you herewith a copy, as it seems to breathe a message of hope and encouragement to the remaining few feet members this side of the vail. Meantime, by His grace and favour, we are pressing on with renewed vigour and energy, praying to be found faithful and worthy of meeting her again in His presence. What though the way be lonely, and dark the shadows fall; I know where'er it leadeth my Father planned it all. God bless you each and all. Many thanks for the copy of your "Paper." We both appreciated your little paper and thank you for it. Lovingly in Christ. Herbert Poole.

So Nearly Home.

So nearly Home! Lift up thine eyes and see
How thin the vail between thy Lord and thee.
Thru' fading scenes of earth so dull and grey
A wondrous glory steals to light thy way,

While on thine eager spirit's yearning ears
Falls faint, sweet music from celestial spheres.
So nearly Home ! Well may thy heart rejoice.
Soon thou shalt hear the gentle Saviour's voice;

Soon feast thine eyes upon celestial scenes
And rest thy weary feet by crystal streams.
The Heavenly portals shall swing wide to greet thee
And hosts of loved ones gather there to meet thee.

So nearly Home!. Thy glad, free spirit strains
Against the weakening bars of fleshly chains.
It struggles to be free from all restraint
To try its new found wings. Earth's scenes grow faint.

The ladder between Heaven and earth is growing
As—one by one—His chosen saints are going.
So nearly Home! Death's veil is tinged with gold
And flushed with Heavenly colours manifold,

Like sunset glories over storm clouds spread.
Oh! weary child of God lift up thine head;
Rejoice for thy deliverance is near,
His sweet "Well done" awaits thy listening ear.

—L. K. Poole.