



Volume XXXVIII MELBOURNE, DECEMBER 1955

The Man Born to be King.

(See Matthew 2:1-15.)

THIS subject is certainly a most important one, and we feel that a correct understanding of our Lord's life on earth is of vital value to all of God's people who are seeking to walk in the steps of our Saviour and Redeemer.

To all who are acquainted with the birth of Jesus as the Babe of Bethlehem, His earthly mother being used to nourish and rear this Babe into boyhood, it is evident that the Heavenly Father chose this means of giving His dear Son to be the Redeemer of mankind, as being the best way in keeping with His plan of salvation for a dying human race.

We have no doubt at all that God could have sent His Son as a fully developed man, direct from heaven, had His wisdom seen that it would have been the best way ; but inasmuch as Jesus came into the world, born of an earthly mother, this must be considered as the very best way, not only to accomplish God's plan of redemption, but also as the best means of conveying to the minds of earthly beings the great truth that our Saviour was the Messiah from heaven.

Supposing that Jesus had appeared suddenly in the midst of the Jewish people, as a fully developed man at the age of 30 years, and claimed to be the Messiah, the Saviour to Israel, there would have been some reason for the majority of that nation to believe that He was more than a man, and this lingering supposition would have been a great hindrance to the faith of those who longed and yearned for the Messiah, and desired to walk in His steps, in hope of the kingdom. Even as it was, we remember that it was difficult enough for the most sincere in Jesus' day to understand (after they had witnessed an outstanding miracle by our Lord), that He was really human. We call to mind the instance in Matt. 8:27—"But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?"

What our Lord ever sought to impress upon His disciples was the fact that the works He did, the miracles He performed, were accomplished by the power from above—not by His own bodily power. In John 14:10, we read—"The Father that dwelleth in me, he doeth the works." Also in regard to His teachings, He declared—"My doctrine is not mine, but his that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16, 17.) How this helps us to understand the philosophy of the ransom—that our Lord was a corresponding price for the life of our first parent, Adam. How important it is that this truth be grasped and understood in our hearts and minds,

because until we do see that our Saviour was a perfect human being, at His first advent, we cannot really and truly co-operate intelligently as members in the Body of Christ.

It was to assist the disciples of Christ in particular, we may be sure, that God sent Jesus as the babe, so that He may grow up as other children, only of course, He was a perfect child, and was not affected or influenced by the imperfections of the dying human race. God knew, of course, that some in Israel would stumble at the lowly manner in which the Saviour came into the world, and would ridicule the suggestion that He was the Messiah. No doubt many thought of Him as stated in Matt. 13:55—"Is not this the carpenter's son?" They would reason—He is just one of us; and yet, as verse 54 shows, they could not but ask — "Whence hath this man this wisdom, and these mighty works?"

While, then, the lowly birth of Jesus stumbled some to conclude that He was just one of the ordinary children in Israel, as He grew up, those in right heart condition could see that He was no ordinary man, because He was guided and directed of God so fully, and the miracles He did marked Him out as God's special messenger, even the Messiah.

However, how many sincere people to-day conclude that our Lord was more than a human being while on earth. Some seem to feel that it is belittling to think that our Saviour was not Divine in some way. A sincere person once wrote—"I cannot have any thing to do with teachings which tamper with the Deity of Christ." It is sad to note this attitude, for how necessary it is to really study God's Word, and not be so sure of having gained the truth in regard to any matter, that we are not open to correction, as the truths of the Scriptures are revealed to those worthy of them.

How clearly did the Apostle John explain our Lord's nature when He came as the Babe of Bethlehem. In 1 John 4:2, 3, 'we read—"Hereby know ye the spirit of God ; every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come ; and even now already is it in the world." It is most important, surely, to understand this matter of our Lord's perfect humanity at His first advent—that He was truly the Man born to be King. In 1 Tim 2:5, 6 we read—"The man Christ Jesus, who gave himself a ransom for all, to be testified in due time." It is absolutely clear that our Lord gave His humanity for the life of the world—a man's life for a man's life, that He may pay the death penalty against Adam, and the race condemned to death in Adam. (See Heb. 2:9. "A little lower than the angels," was the same nature as that possessed by man in his perfection; see verses 6, 7.)

Some sincere believers who are able to grasp the fact that our Lord gave His human life in sacrifice, feel that in some way He will again 'appear in human form at His second advent. The truth on this matter is of equal importance, surely, as is the nature of Jesus when He came to redeem humanity ; and how definitely did our Lord declare of Himself—"My flesh I will give for the life of the world." (John 6:51.) And again, in speaking to His disciples He stated—"Yet a little while, and the world seeth me no more ; but ye (shall) see me (in the heavenly kingdom) ; because I live, ye shall live also." (John 14:19.) The Apostle Paul also revealed that in His great exaltation our Lord was made in the "express image of the Father's person," — the divine nature ; while Peter adds his testimony that Christ was "put to death in the flesh, but quickened (resurrected) in spirit." (Heb. 1:3; 1 Pet. 3:18.)

Someone may feel that it is not really important to know and understand these things, but it is of great importance that we do become clear and definite on the doctrine of the ransom —the corresponding price which our Redeemer gave for the world—and also the manner of His return, so that, as members of His Body, we may be in full harmony and co-operate in all things with our Lord and Head.

When the time came for our Lord to complete His sacrifice, we find that the answers He gave to Pilate are

of great instruction to us respecting His kingship and kingdom. After being questioned by Pilate, we note the answer He gave in John 18:36, 37—"My kingdom is not of this world (kosmos, order of things; this 'present evil world') ; if my

kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

The great purpose of our Lord being born as the Babe of Bethlehem was that He may become the Man, Christ Jesus, to give Himself a ransom, corresponding price, for the world of mankind. He certainly bore witness unto this truth ; and every one that is of the truth (with a heart and mind for the truth), heareth the Lord's voice. "My sheep hear my voice, and I know them, and they follow me." (John 10:27.)

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While it is our intention that these columns be used for teachings strictly in accord with the Lord's Word, we cannot accept responsibility for every expression used, either in the correspondence or in the sermons reported.

The Ransom and Its Application to Mankind.

THE word “Ransom” is used in respect of the purchase-price of humanity and also in connection with the deliverance of mankind after having been purchased by that price. As an illustration of the two uses of the word, we give two texts of Scripture :—

(1) “Who gave himself a Ransom for all, to be testified in due time.” (1 Tim. 2:6.)

(2) “I will Ransom them from the power of the grave.” (Hos. 13:14.) In these texts we see the two uses of the word “Ransom”. The word Ransom in the Scriptures is often used in a similar manner to the word “redeem.” The two words, indeed, have the thought of purchase connected with them. To redeem is to buy back ; to ransom, as used in 1 Tim. 2:6, is to buy back, by giving a price to correspond.

The Bible sometimes speaks of the death of our Lord Jesus Christ as the giving of the price. The Scripture says that our Lord Jesus gave Himself to be a Ransom-price. (Matt. 20:28; Mark 10:45.) He gave Himself at Jordan; He completed the giving of Himself at Calvary. In His death He laid down the Ransom-price, the price necessary for redeeming Adam and all of his race from the sentence of death.

But there is a difference to be observed between the laying down of the Ransom-price and the application of that Ransom-price. The price was in our Lord Jesus Himself, but He must lay it down sacrificially before the benefits of it could be given to others. The Scriptures show us that, after He had laid down that price, God empowered Him to make use of it, permitting Him to enter into the Most Holy, even heaven itself, to do so. He makes use of that price, as outlined in the Scriptures, in a two-fold offering to God:

First, He appropriated of that life which He had laid down — the merits of that Ransom price—to those who would constitute His Body, the Church. He Himself had no sins to cleanse, but those who, according to God’s arrangement, were to be the members of His Body, had sins ; and for these He applies His blood as a redemption price or merit on their behalf, securing for them, not only release from condemnation, but also the opportunity of becoming sharers with Him in the Ransom work. He has not applied the merit of that sacrifice as yet to Adam or his children, but merely to those who, in the type, were represented by the under-priests, and to the Levites, the brethren and servants of the priestly family.

Secondly, Christ will make use of His sacrifice on behalf of all the people. As was shown in the type, the sprinkling of the blood on the mercy-seat at the close of the Day of Atonement, which was the second sprinkling, was for all the people. The antitype of this act will constitute a full offset to the Adamic condemnation. Another Scripture, however, shows us that while all the people are to come under the direct control of the great Messiah, they are not to be turned over perfect, but as they are found—in a dying condition, the wrath of God, because of imperfection, still being upon them. Then, under the New Covenant, of which our Lord is made responsible Mediator, the Great Messiah will take charge of “all the people,” even while they are still subject to the weaknesses resulting from the sentence of death. Under this New Covenant, as many of them as will become obedient to the laws of Messiah’s Kingdom, will come into relationship to the Life-Giver, in harmony with the text, which says, “He that hath the Son hath life, and he that hath not the Son shall not see life.” (1 John 5:12 ; John 3:36.) All of Adam’s posterity will have an opportunity to accept Jesus, either as His brethren at the present time, or as His children in the next Age.

Coming back, then, to the words Ransom and Ransomed: They are used in respect of our Lord, to indicate, not that He completed the Ransom work when He died, but that He there provided the Ransom-price. During His Mediatorial reign the whole work of Christ will be that of delivering those for whom He

gave the Ransom-price. In this last use of the word, it would be right to say that the Church shares with Christ in this Ransom work of delivering the world. This is the thought everywhere set before us in the Scriptures. But it would be wrong to say that the Church participates in the Ransom-price. The Ransom-price was the perfect Man, Jesus, who gave Himself to be a Ransom-price for all.

In that sacrifice there is a sufficiency of merit for all of Adam's posterity. The Church, therefore, has no participation in the work of giving the Ransom-price, though it is to participate in the work of Ransoming or recovering those for whom the Ransom-price is to be applied.

The sentence of death, passed upon father Adam, was transmitted in a natural way to all of his children. At the end of this Gospel Age, the Great Priest will have finished His atoning work. Then, by applying the Ransom-price on behalf of the world, He will become invested with all the rights and titles to humanity and to the earth. The full price having been paid over on behalf of mankind and their home, and having been accepted by the Almighty, the "world and the fulness thereof" will all be turned over to Christ, who will then be King of kings and Lord of lords. Justice will then have no further claim upon mankind, all of whom will have been turned over to Christ. But He will not recognise those who are in a rebellious attitude toward God's arrangements.

Such, however, will be held in restraint and will still be under Divine Justice, for the Great Mediator will be a representative of Divine Justice, as well as of Divine Mercy. During His reign it will be His duty and privilege to teach mankind a great lesson. In one of the prophecies we read, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob ; and He will teach us of His ways, and we will walk in His paths ; for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem." (Isa. 2:3 ; Micah 4:2.) And it shall come to pass that the nation that will not go up to Jerusalem will have no blessing.—Zech. 14:17-19.

In other words, while the Millennial Kingdom will be fully established, its blessings will be operative only toward those who will seek to keep the Divine Law. But as the nations perceive that there is no blessing apart from the keeping of the Divine Law, they will doubtless be influenced to do so. In due time, the light of the knowledge of the Lord will fill the whole earth, and ignorance and superstition will be supplanted by Divine enlightenment.

The Scriptures assure us that this New Covenant will be made with Israel, and with all mankind, who will become Israelites ; for God will also give the heathen to Messiah, who will be Ruler of all the earth, not merely of those who accept His Government. "Ask of me and I will give thee the heathen for an inheritance." He will rule with the iron rod, to the intent that all mankind may learn the Divine Law and have the Divine blessing.—Psalm 2:6-12.

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Gatherings at Geelong.

The majority of the Melbourne brethren journeyed to Geelong, Vic., on Sunday, 30th October, and spent a very profitable day with the friends in that locality. A number of helpful addresses were given and the Bible study on 1 Pet.

5:5-11 was also instructive and encouraging to all able to attend. We were sorry that sickness prevented some of the friends in both Melbourne and Geelong from attending.

Our brethren generally will be pleased to learn that a Baptism Service has been arranged for Geelong on 26th November also, when four members from the Geelong and Melbourne areas expect to symbolize their consecration to the Lord. This issue of "Peoples Paper" is going to press just prior to the date of the Baptism Service, so it is impossible to report it further. However, we rejoice with these dear friends in their desire to thus signify their hearts' devotion and service to the Lord — to be dead with Christ, if so be that they may reign with Him.

Booklet for January's "P. Paper"

A booklet entitled—"Does the Bible Teach Divine Healing for Today?", is taking the place of January's "Peoples Paper," and is being posted out to all readers with this issue. Friends will realise, therefore, that the next "Peoples Paper" will be the February, 1956, issue.

In view of the prominence given to the deceptive teaching that the Lord is healing bodily ills at the present time, it is hoped that this booklet, as well as the pamphlet entitled—"Does God Perform Miracles of Healing Today?", may be helpful to all who desire the truth on this important matter, as on all other subjects. The last mentioned pamphlet is available in quantities for all able to use them to advantage.

Melbourne Christmas Convention.

The Melbourne brethren wish to advise that their Annual Convention will be held over the Christmas period (D.V.) in the Masonic Hall, 254 Swan Street, Richmond, Melbourne.

The days of Convention have now been confirmed for December 24th, 25th, 26th and 27th, with additional gatherings on the New Year weekend for December 31st and January 1st.

A cordial invitation is extended to all friends able to attend these assemblies in Melbourne, and further information may be obtained from the secretary—Mr. J. B. Hiam, 16 Kennedy Street, South Oakleigh, S.E.13, Victoria.

The Bread of Life-“BLESSED ARE THEY THAT HUNGER AFTER RIGHTEOUSNESS.”

“Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.”—Amos 8:11.

TO-DAY this prophecy is fulfilled in our I midst! Notwithstanding the fact that during the past century Bibles have been printed and circulated amongst the people by the million, and notwithstanding the fact that education has become so general that rich and poor, old and young, have the ability to read the Word of God, nevertheless we are in the midst of the very famine which the Prophet specifies. It seems almost incredible that we should be famishing now with Bibles in our homes, when our saintly forefathers did not famish, although their education was limited. The secret lies in the fact that increasing intelligence on every hand has awakened our reasoning faculties along religious lines, and the result is the gnawing of hunger in our hearts. Both heart and flesh cry out for a living and true God — a God greater than ourselves—more just, more powerful, more loving. Realising our own impotency, we feel more and more our need of the Friend whose love is closer than a brother’s.

Consequently we cannot find in the Scriptures the rest, the refreshment, and the comfort which our forefathers derived therefrom. Consequently the young men and the purest of heart in the world are repelled by the religion of the past. They are hungry for the Truth, thirsty for the refreshment which they need. Intellectually, many are looking, wandering, from sea to sea, desiring the Bread of Life.

Scanning the creeds of all denominations, they find these practically alike as respects theories of eternal reprobation and damnation for all except the Elect, the saintly few. They grow faint for want of spiritual food and drink. They even look to the heathen world, and examine the theosophy of India, the Buddhism of Japan, and the Confusianism of China, seeking for some satisfying portion of Truth.

In some respects these are like the prodigal son — far from home. They perceive the swinish content with the husks of business, money, pleasure, and politics ; but their spiritual longings cannot be satisfied with the husks which the “swine” eat. Because of their interest in spiritual things they are thought peculiar. They are misunderstood by their best earthly friends. In their wanderings along the highways of science and world-religion they must surely learn that they will get no satisfaction from those sources.

Ho, all ye that hunger for Truth, come ye ! There is an abundance for us all in our Heavenly Father’s wonderful provision—in the Bible. Deserting all the creeds and traditions of men, let us gather at our Heavenly Father’s Board as His family, as His children. Let us prove the truthfulness of His declaration that “Like as a father pitieth his children, so the Lord pitieth them that reverence Him.” Let us seek and find the satisfying portion. Let us satisfy our longings at the table of Divine provision. Mark the words of the Lord and consider how truthful they are—”Blessed are they that hunger and thirst after righteousness, for they shall be filled.”

It is this Truth-hungry class whom we address. We know their heart longings ; for we have had the same experience. We know the satisfaction which they crave ; for we have received it and are therefore doubly glad to hand forth the Bread and Water of Life to those who desire it. There are many who are ready to serve the appetites of those who long for pleasure — ball games, society fetes, chess, travel, etc. Against these we have not one word to say. It is not our thought that they are en route to eternal torment ; hence, we do not frantically beset them or annoy them. Let them have their pleasure. Let them wait for the time to come when something may occur in their experiences which will put them into the class of the broken-hearted and contrite of spirit, something which will cause them to feel after God, if haply they might find

Him as a satisfying portion.

In harmony with the Master's directions, it is our aim to "bind up the broken-hearted and to comfort those that mourn," to tell them of the oil of joy which the Lord is willing to bestow for their spirit of heaviness and sorrow for sin. (Isa. 61:1-3.) As the Master expressed no reproof of those engaged in any sort of moral reform, so it is with us. We desire to oppose no one who is doing any good work, whether or not he follows with us in every particular. There are so many engaged in doing evil works, and so few engaged in doing good, that not one of the latter class can be spared from the ranks of the service of righteousness.

As the Master did not give His time to temperance reform, or to social reform, or to political reform, but gave it to the instruction of the people in the doctrines of the Word of God, so let us be intent to follow His example in this matter, not "teaching for doctrines the precepts of men," but the Word of God, which liveth and abideth forever— expounding to the people the Scriptures and assisting them to see the length and the breadth and height and depth of their meaning.

Nevertheless, as the religious teachers of the Master's day hated Jesus and His disciples for this cause, "because they taught the people," and as they persecuted the Master and His followers because they did not walk in the beaten paths of their day, so we may expect that the Scribes, the Pharisees and the Doctors of the Law to-day will be grieved because the people are taught the light of the knowledge of the glory of God shining in the face of Jesus Christ is presented to the people as an incentive to love and obedience, instead of the doctrine of eternal torment.

It matters not that all the educated ministers to-day well know, and would not for a moment deny, their disbelief in the doctrine of eternal torment, if cross questioned.

(1) They perceive that the teaching of the doctrines of purgatory and eternal torment has not had a sanctifying influence upon mankind in all the sixteen centuries in which these doctrines have been preached. But they fear that to deny these doctrines now would only make a bad matter worse. They fear that if the Gospel of the Love of God and the fact that the Bible does not teach eternal torment for any were generally made known, the effect upon the world would be to increase its wickedness, to make life and property less secure, and to fill the world with blasphemies still more than now.

(2) They fear also that a certain amount of discredit would come to themselves because, knowing that the Bible does not teach eternal torment, according to the Hebrew and Greek original, they secreted the knowledge from the people. They fear that this would forever discredit them with their hearers.

We ask you, dear fellow Christians, were you constrained to become children of God and to render to the Lord the homage and obedience of your lives through fear or through love? We are not asking you whether you never have feared ; but what brought you to the point of consecrating your life to God? Surely it was not fear? We are aware, of course, that there is a proper godly fear, reverence, and that the Scriptures declare it — "The fear [reverence] of the Lord is the beginning of wisdom." (Psalm 111:10.) But this is not the fear of eternal torment, which tends to drive out love. How could we love or esteem or truly worship a God who purposed the eternal torment of His creatures from before their creation!

We could give you many proofs of the power of love over the human heart, in contrast with the ungodly fear of the error. God says to us in so many words, "Their fear toward Me is taught by the precept of men." (Isaiah 29:13.) As an illustration : Some years ago at a Convention a well-dressed gentleman in attendance told how his heart had been touched with our presentation of the love of God.

He said, "For years I have been a member of the Presbyterian Church without being really a Christian at

all. Occasionally I went on sprees, sometimes I gambled, and drank, etc. Not until I received a knowledge of the true character of God as set forth in the 'Divine Plan of the Ages' did my heart ever come to the proper attitude of surrender to the Lord. Then I was glad to give Him my little all, and wished that it was more."

The next day, as I was passing to the auditorium to conduct a question meeting, this gentleman put a slip of paper into my hand. Supposing that it contained a question, I thrust it into my coat pocket. On the platform I drew it forth as one of the questions to be answered, and to my astonishment I found it to be a cheque for one thousand dollars. The man had not been asked to contribute, nor had there been any appeals for funds, but the love of God had captivated his heart, and had got control—not only of it, but of his pocket-book and all. He wished to show the Lord his appreciation of the Love Divine, the length, the breadth, the height, and the depth of which he now comprehended as never before.

Another case : Several years ago was a gentleman who had then but recently become interested in our studies of the Word of God. He said in substance: "I will not attempt to tell you how wicked a man I was before I got your literature. My dear wife here, an earnest Methodist, said to me, 'John, John, you will surely go to Hell!' I replied to her, 'Mary, I know it! I know it! And, Mary, I am determined to deserve all that I get. I am not going to Hell for nothing.'

"One of your tracts came to my desk in my store. I read it and perceived that it was different from anything I had ever understood respecting the teachings of the Bible; for it seemed more rational and more God-like. I sent to you for various Bible Helps. The result is that the Love of God has constrained me, has conquered me, in a way that the doctrines of devilish torments could not influence me. Now I see the true teaching of the Word of God; I can honour Him, worship Him, and take pleasure in laying down my life in His service. I have made a full consecration of everything I possess.

"For a time I sent you a fifty-dollar cheque every month ; but it was in the nature of conscience-money. At that time the most profitable feature of my store trade was the sale of liquor. As the grace of God more and more filled my heart to overflowing, it brought me to see that I must love my neighbour as myself, and do injury to none, and those cheques stopped. I ceased to deal in liquor, and have devoted my whole life to the service of God and of my fellow-men."

Three murderers confined in the Ohio State Penitentiary had from childhood been trained in the doctrine of eternal torment by different denominations ; and yet these men had committed murder. Under the providence of God these men received some of our literature, and were cut to the heart when they learned of the Love of God as expressed in "The Divine Plan of the Ages." This knowledge made such a change in the hearts and lives of these , three murderers that the prison-keepers took knowledge of them that they had been with Jesus and had learned of Him. By and by they were paroled, and two of them started preaching the Gospel of the Love of God, seeking to bring their fellow-men out of the condition of darkness and sin into the glorious sunlight of Divine Love and Truth.

Having tried the Gospel of Fear and Damnation and Torture for the past sixteen centuries, and having seen that under this teaching there is more blasphemy and general wickedness in Christendom than even in the heathen world, should we not decide that it is due time to give the true Bread and Water of Life to the hungry and thirsty ones who, for the lack of it, are searching the earth over, and many of whom are falling into Higher Criticism and other delusions peculiar to our day ?

With shame of face we must all acknowledge that "we have done those things which we ought not to have done, and left undone those things which we ought to have done, and there is no health in us." The proper thing for us to do, dear Christian friends, is to get down upon our knees before the Lord and in contrition of heart acknowledge that we have wrought no deliverance in the earth (Isaiah 26:18) ; that our sectarian

differences are our shame ; that the ignorance in which we have all been respecting the Word of God is humiliating.

When once the eyes of our understanding are opened, we can comprehend as never before the harmony of God's Message from Genesis to the Revelation. Daily the Word of God becomes more precious to us. More and more we realise that it is our duty to fly to the assistance of our dear brethren in Christ, and to call upon them to join in a determined stand for God and His Word of Truth. We must show them that our God has been dishonoured by misrepresentations of His character and of the real teachings of His Word. We must point them to the fact that the Bible does not teach that all mankind except the Elect will be consigned to an eternity of torture at the hands of demons.

We must also show them that the Election of the Church during this Gospel Age does not mean injury to the nonelect ; but that, on the contrary, it is the Divine purpose that the elect saints with the great Redeemer shall constitute God's Kingdom, which will bind Satan, put down sin, banish ignorance, error and superstition, and uplift mankind by resurrection processes to all that was lost in Eden by Adam's disobedience, but secured for him and all his race through the great transaction accomplished on Calvary. All mankind shall yet see that the Divine Purpose shall be accomplished; that the Word which has gone forth out of Jehovah's mouth shall prosper in the thing whereunto He sent it.

Loyalty is the test upon Christian people to-day. The Lord desires not those who merely fear to do wrong, but those who love to do right, and hate to do wrong. —(From "Reprints.")

Tracts Available.

The article "What May We Expect from Geneva Conference?" which appeared in October "Peoples Paper," will be available in tract form shortly. Friends who can use these to advantage should apply for supplies. These tracts are provided free from the Tract Fund.

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The Bible.

THE Bible is the torch of civilisation and liberty. Its influence for good in society has been recognised by the greatest statesmen, even though they for the most part have looked at it through the various glasses of conflicting creeds, which, while upholding the Bible, grievously misrepresent its teachings. The grand old Book is unintentionally, but woefully misrepresented by its friends, many of whom would lay down life on its behalf ; and yet they do it more vital injury than its foes, by claiming its support to their long-revered misconceptions of its truth, received through traditions of their fathers. Would that such would awake, re-examine their oracle, and put to confusion its enemies by disarming them of their weapons!

Since the light of nature leads us to expect a fuller revelation of God than that which nature supplies, the reasonable, thinking mind will be prepared to examine the claims of anything purporting to be Divine revelation, which bears a reasonable surface evidence of the truthfulness of such claims. The Bible claims to be such a revelation from God, and it does come to us with sufficient surface evidence as to the probable correctness of its claims, and gives us a reasonable hope that closer investigation will disclose more complete and positive evidence that it is indeed the Word of God.

The Bible is the oldest book in existence ; it has outlived the storms of thirty centuries. Men have endeavoured by every means possible to banish it from the face of the earth ; they have hidden it, burned it, made it a crime punishable with death to have it in possession, and the most bitter and relentless persecutions have been waged against those who had faith in it ; but still the Book lives. To-day, while many of its' foes slumber in death, and hundreds of volumes written to discredit it and to overthrow its influence, are long since forgotten, the Bible has found its way into every nation and language of earth, over eleven hundred different translations of it having been made. The fact that this Book has survived so many centuries, notwithstanding such unparalleled efforts to banish and destroy it, is at least strong circumstantial evidence that the great Being whom it ,claims as its Author has also been its preserver.

“The Divine Plan of the Ages”.—A new supply of this wonderful study on the Bible is on hand. Blue cloth binding. handy pocket size. Price 4/6, post paid.

“The Everlasting Gospel.”—A 64-page booklet dealing with the Sabbath question and other important connected subjects, highly recommended, heavy paper cover, price 1/6.

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.

Books Available.

The following Books are expected to be on hand by the time this “Paper” reaches our readers :- “Most Holy Faith”—£1.

“God’s Promises Come True”—£1.

“Daily Heavenly Manna,” birthday pages-10/6.

“Tabernacle Shadows”—6/-.

“Emphatic Diaglott” — New Testament —18/-.

“Christ’s Return”.—This 38-page booklet explains this subject in some detail, and is supplied at 10d. per copy, or three copies for 2/3, post paid:

Capernaum.

How blest the city which was called "His Own,"
The home of Jesus Christ; happy the street

Which knew the echo of His sandalled feet,
The light of His familiar face, the tone

Of His most gentle voice; happy each stone
And timber of that dwelling, which His sweet

"Peace to this house" was daily wont to greet,
When His dear shadow on the door was thrown.

Jesus, who standeth knocking at my door
Seeking a home in this poor heart of mine,

Oh! lift the latch—enter for evermore;
Here let Thy voice be heard, make Thy face to shine,

And breathe Thy peace, while gratefully I sing
The love and condescension of my King.

—R.W. (M.A.)