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The Lord Your God Proveth You.

“The Lord your God proveth you, whether ye love the Lord your God with all your heart and with all your soul.”
(Deut. 13:3).

THE words of this text were uttered to Natural Israel, but they are certainly applicable to Spiritual Israel—to all of God’s people. The thought is manifest that the Lord’s children are all under testing, that the Lord is proving our devotion. It is not sufficient that God should have called us with a Heavenly Calling, that He should have sent a Message through His Son, speaking peace and declaring that He will forgive the sins of those who surrender themselves to Him. It is not sufficient that we should be informed as to how we may gain these blessings through a full consecration to God through the Saviour. It is not sufficient even that we should accept these to do the will of God. Something more is necessary.

The making of the consecration, according to the Scriptures, would mean the giving up of our lives to do the will of God. “Present your bodies a living sacrifice,” as the Apostle Paul expresses it. (Rom. 12:1). We have seen this privilege. We have accepted the terms. We have given our little all to God, through the Lord Jesus Christ. We rejoice that He has received our little offering through our great Redeemer, who has imputed of His merit to cover our blemishes, thus making us acceptable to God. We have now been received into the family of God in the highest sense and are New Creatures in Christ, members of the Anointed company, sons of God, called to be heirs of God and joint-heirs with Jesus Christ to the great inheritance of glory, honor, immortality and the Divine nature—2 Cor. 5:17; 1 Cor. 12:12; John 1:12; Rom. 8:17.

It is not enough that God has accepted our consecration. He purposes to prove us, to *see* whether we mean all that we said. Consecration is more easily made than fulfilled. Having made the surrender to God, we received an enlightenment. As the Apostle says, we were illuminated. (Heb. 10:32). This illumination came to us as it came to our Saviour, through the holy spirit and through the Word of God, enabling us to see the lengths and breadths and heights and depths, and to know the love of God, which passeth knowledge, giving us an insight into the Plan of God, helping us to appreciate what we have done, what it means to us now, and what it will mean to us hereafter.

All these things become clearer day by day; and we realise more and more the glorious things which our God has in reservation for His faithful children—things which “eye hath not seen nor ear heard,” but which the Lord has “revealed unto us by His spirit.” (1 Cor. 2:9, 10). While all this work is going on within us, there is a testing, a proving, a disciplinary training.

Every day we are receiving added blessings. God’s mercies are indeed “new every morning and fresh every evening.” His providences are shaping all our affairs. How are we responding to all these blessings coming from the Lord? This is the question. God has indeed entered into a Covenant with us, as He says: “Gather together My saints unto Me, those who have made, a Covenant with Me by sacrifice.” (Psalm 50:5). You agreed to give up yourself, your own will, all your own preference in every matter, not only in word and action, but in thought. It was on this condition that you and I were received. It was on this same condition that our Lord Jesus was accepted and became the Head of the Church.

Jesus was our Guarantor. Therefore the Father entered into this contract with us and gave us the holy spirit, the first fruits of our inheritance. This He would not give without a definite contract; for it is the advance payment, the earnest of the glory to come. So we see that the blessing which has come to us from God through Christ is only a foretaste of what is in store for us. Our Father waits to give us all the riches of His grace, of His loving kindness, through our Lord Jesus, in the coming Age and in the Ages to follow. In those future ages of glory He will continue to show to the

Church the glorious riches of His grace and of His love.—Eph. 2:7.

“The Lord your God proveth you.” The Lord does not wish to disprove us. Our Heavenly Father has great love for all His children, and He has exceeding great blessings in store for them when their loyalty has been demonstrated. The word Love has in it the thought of honoring the one who is loved. “Surely we are not worthy of God’s love!” you say. Very true, my brother; but we remember that our Lord Jesus said, “The Father Himself loveth you.” (John 16:27).

The Word tells us about God’s deep interest in those who have become His children. It tells us that the Church are as dear to Him as the apple of His eye. (Zech. 2:8). What tender love and care is here expressed. All things permitted by the Lord to come to any of this class are for their good, for their preparation for the Kingdom, that they may be to the glory of God, members of the Divine family.

According to the Bible, our Heavenly Father alone had originally this great thing, the Divine nature, with its quality of immortality, incorruptibility. He has given it to His First-begotten Son since His resurrection from the dead, that He might have this same nature, this inherent life; and through the Son the Father has offered it to the Bride class that they also might inherit the same glory as our Lord, though He will always remain the Head of His Church (John 5:26; 1 Tim. 6:16; 2 Pet. 1:4). This is the sum total, as we understand the Word—that nevermore will any others attain the Divine nature—only the Father, the Son and “the Bride, the Lamb’s Wife”—no more.

Then will come the other natures on the spirit plane cherubim, seraphim, those who will constitute “the great multitude,” and then the lower order of angels. We do not know how wonderful some of these orders may be; but none will be so great as those on the Divine plane. Then, to complete the picture, we shall have mankind restored to perfection—“a little lower than the angels.”—Psalm 8:5; Heb. 2:6-9.

This is the glorious outlook before us. Those of the Divine nature will reign over all others. Theirs will be “the glory that excelleth.” The Father loves us and wishes us to attain this glory. If we fail, it will not be because of His unfaithfulness. “Faithful is He that hath called you, who also will do it.” (1 Thes, 5:24). The whole responsibility is with us. No one can take our responsibility. Each must stand for himself. We cannot go into the Kingdom by classes. There is no other way to get into the Kingdom except as individuals, personally related to the Lord Jesus. Therefore it is for each of us to “make our calling and election sure.”

“Is God proving my imperfect flesh, to see whether I will use it perfectly?” some one may inquire. No. Long ago God knew that we could not do perfect works. He would not try our fallen flesh. In the Bible he tells us that all mankind are imperfect, fallen. (Rom. 3:10, 20). He is proving what your spirit is of, your mind, your will. What kind of mind ought we to have? The Lord tells us, “Let this mind be in you, which was in Christ Jesus.” (Phil. 2:5). “But,” you say, “I have not the same body that Jesus had.” Very true; but you can have the same mind, disposition, will, that He had. You can WILL for truth, for righteousness, for faithfulness to your covenant with God. You are to come as nearly to the line as you are able. God looks to see how you rule your mortal body, to what extent you crucify the flesh and its desires.—Gal. 5:24.

You are the one in charge now. The Lord says, “I will let you work with that poor body which you have; and if I see you doing your best with that body, in due time I will give you a perfect body. If you prove your loyalty of heart now, with all your imperfections, I will cover those imperfections with the merit of Jesus. I know that if you are faithful in this blemished body, you will be entirely satisfactory in the glorious body I will give you by and by.”

This is a very reasonable proposition, dear friends; and everything about God’s Plan, when we come to understand it, is so beautiful, so reasonable, that we could not ask Him to change even one feature. How would it be if we could get glory, honor and immortality without living up to our promises, while another who did not promise would do better. We would say that the one who did not promise would be better than the one who promised and did not fulfil his promise, that the one who did not promise would be more deserving of the reward. If the Lord sees that you mean all that you said in consecration, no matter how poor the body you have, the blood of Jesus Christ will cover all your defects; and you will be acceptable to God and will thus be counted worthy.

The Bible says, “Worthy is the Lamb,” and His Bride will be worthy too. You say, “We know that Jesus is worthy.” Yes; and those who have His spirit have a measure of worthiness also. There must be character if we are approved of God. Unless we develop the necessary character we shall never reach the Kingdom. If you have something to do with developing that character, it will be counted real worth in God’s sight; and Jesus’ righteousness will make up the rest. If you are found wholly loyal to Him, then you will be accounted worthy.

“To Him that overcometh will I grant to sit with Me in My throne,” declared the Master. (Rev. 3:21). If we do not overcome, we shall not be seated there. “But there are special tests, are there not?” asks some one; “Is one test how to

keep the Sabbath day?" Not especially, we reply. Such a test would be but a poor proof of character. If you thought that God wished you to keep a certain day as the Sabbath day, you would be injuring your conscience if you did not keep it. It is not keeping a Sabbath day or wearing clothes of a certain style, or having your hair cut in a special way that proves character such as God requires.

What are God's conditions? For what is He especially looking? First, God is looking for faith—faith in Him. This is an important requisite. "Without faith it is impossible to please him." (Heb. 11:6). If you have no faith in God, you might just as well stop where you are. The Lord has a glorious arrangement for those who cannot exercise faith, but He is not calling them during this Age. He will deal with them by and by. But he requires faith of those who would have His favour now. Only such can be of the Bride of Christ.

There is a great difference between faith and credulity. We have learned this lesson from the experiences of the Dark Ages. There was comparatively little faith then. We are not to have faith in things that nobody can understand. That is not God's plan. It may be the creeds of men, but it is not the Word of God. He expects us to have faith in what He has declared; and He says, "Come now, let us reason together." (Isa. 1:18). To-day all over the world, you will find people saying, "I believe in the Trinity, but I cannot understand it." here is no credit in believing what you cannot understand. "I thought that if I did not believe in the Trinity, I would go to eternal torment," says one. My dear brother, there is nothing about the Trinity in the Bible. The Bible is all straight and reasonable.

What the Bible says is this: "Hear, O Israel, the Lord thy God is one—Jehovah." (Deut. 6:4; 1 Cor. 8:6). Have faith in what the Bible says. Attend to what God has declared. "To us there is one God, the Father." Have faith in this Scriptural statement. We are to believe what the Word of God declares, and not what men have said that is not in the Bible.

Another thing which God requires of us is loyalty. We are to stand for all that God stands for, and to be opposed to all that God opposes. God is opposed to everything dishonourable, evil and false. There are only two sides. "Ye cannot serve God and Mammon." You cannot serve Truth and error. Watch where you are standing. There is great danger of being deceived. Thousands of people are standing to-day where they should not stand, and would not, if their eyes were not blinded. (2 Cor. 4:4). "His servants ye are to whom ye render service."

Whom are you serving? Are you serving Christ or the system? We must know what we are serving. Only as we are faithful in serving God and in turning our talents to use in His service shall we be acceptable to Him. He is not looking for those who are loyal to sects or systems. This is a part of the test upon us.

"The Lord y our God proveth you"—your faith, your loyalty, your meekness, your love of the brethren. "He that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?" (1 John 4:20). If any man or woman has made a covenant of consecration to the Lord, and has been begotten of His spirit; that fact is a notice to me from the Lord that He has accepted that one. Suppose I say, "He is not my style," would that be loyalty to God? If we were in an earthly army, there might be some next to whom we would prefer not to march; but we would say, "He is my comrade; he is loyal to my government." So it is with the army of the Lord. We are fighting "the good fight of faith"; and all who are on our side are our brethren, no matter how ungainly or unattractive they may be according to the flesh. The fact that they belong to our King settles it. If He accepts them, I accept them; if He rejects them, I reject them.

This is the cue which the Lord gives me as to the ones for whom I shall lay down my life. He is looking on with loving eyes to see how you and I are carrying out our covenant as to loyalty in faith, word, act and thought,

With the heart man believeth unto righteousness. Out of the heart are the issues of life. If our hearts are right, then loyalty will be manifest by our doing the best we know how for the brethren and in doing our duty towards all. It is not sufficient, however, to love the Lord with part of your heart and to say, "Next to my, wife (or my husband) I love the Lord." God must have the first place. It is GOD FIRST, the Lord Jesus second, and everything else after them.

It is all a matter of the heart. It is not mere Law, although it may begin as such. I may say, "I have accepted God's terms. It is now a law to me to do His will." But as I progress and come into fuller sympathy with God, then comes a love for the principles for which He stands. It is my heart that is to serve God. This is the highest attainment of a Christian—that with his whole heart he should love and serve the Lord.

Adelaide Easter Convention.

The Adelaide brethren wish to announce that their Easter Convention is to be held this year, D.V., over the Easter period, in the Builders and Contractors' Rooms, 17 Waymouth Street, Adelaide, and they extend a hearty invitation to all friends able to attend these gatherings. Further information is obtainable from the secretary—Mrs. H. Bartel, 10 Winston Ave., Clarence Gardens, Adelaide, S.A.

Passover Memorial, 1957

The anniversary of the institution of the Memorial of Christ's death falls this year on the evening of Sunday, 14th April; after sundown on this date will therefore be the appropriate time to observe the Lord's Supper by the true followers of the Master.

Friends desiring the unleavened bread and wine may procure these from this office. Early application should be made, preferably before the end of March, and please state the number of persons to be served.

Memorial Services.

Melbourne.—Sunday, 14th April at 6.30 p.m., at Masonic Hall, 254 Swan Street, Richmond.

Adelaide.—Sunday, 14th April, at 6.30 p.m., at Builders and Contractors' Rooms, 17 Waymouth Street, Adelaide.

Perth.—Sunday, 14th April, at 6 p.m., at No. 7 Harvest Terrace (opposite Parliament House), Perth.

Sydney.—Sunday, 14th April, at 7 p.m., at 87 The Boulevard, South Strathfield. (Visitors should leave Strathfield Station on the left side coming from the city, and 87 is on the right of Boulevard, only 10 minutes walk, or the 4th bus stop from the station.)

Of all the things you wear, your expression is most important.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM. (Monthly) 5/- (60 cents) per annum, rest paid.

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While it is our intention that these column 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.

A Cross (x) on the wrapper indicates that the Subscription to "Peoples Paper, is overdue,

Melchisedec and Aaron as Types

THERE was really but one priest—the High Priest. The under-priests were merely representatives of the High Priest. So with Christ, the Great Priest of the future. The association of the under-priests with the Lord recognises Him as the Head and the under-priests as His members, and the “great company” as the servants of this great priest.

God’s work for the world is future. The only work yet accomplished is the providing of the priesthood and the qualification of the Great Priest and His members and His servants for the work of instructing, healing and uplifting mankind during the thousand years of Messiah’s reign.

During the Gospel Age the getting ready of the Great Priest, Head and members, has required of them sacrifice. As the Apostle declares, “I beseech you, brethren, by the mercies of God, that ye present your bodies living sacrifices, holy and acceptable.” The sacrifice of the Head was acceptable because of His perfection. And all the sacrifices which He subsequently offers, represented in His members, are likewise acceptable to the Father, because the merit of the Head Priest is imputed to the other sacrifices.

Two priesthoods are set before us in the Scriptures, the Aaronic and the Melchisedec. Both typify The Christ—Head and Body. The Aaronic pictures the sufferings of Christ, but shows nothing of the glory and reign, except as these were symbolized in the garments of glory and beauty. The Melchisedec Priest represents merely the future of The Christ, after the sacrificing shall have been finished and all the members of the Body completed.

The work of the Priest may be viewed from these two standpoints. His sacrificing is the most important in one sense, because all of his future work is based upon these sacrifices. But in another sense the sacrificings are merely a preparation for the great work which will follow. The Priest must first offer sacrifice, in order to become worthy of his own exaltation to the Priestly Office and glory; and, secondly, he must have the merit of that sacrifice wherewith to satisfy Justice on behalf of the sins of the world, in order that, as the Glorified Priest, he may have the full right to stand as Mediator between God and mankind—to bless the latter and uplift them during the thousand years of His reign as the Melchisedec Priest—a priest upon His Throne.

The Apostle declares that Messiah is a Priest after the order of Melchisedec, and not after the order of Aaron (Heb. 7:21); for if He were on earth, He could not be a priest. The significance here is that Jesus, being of the Tribe of Judah, and not of the Tribe of Levi, could not have served as a priest under the Mosaic Law, which gave this office to Aaron and his sons forever. Aaron and his sons, however, as a priesthood typified the preparatory feature of Messiah’s priesthood—the sacrificial preparation. Messiah’s claim to priestly functions is not, therefore, to be expected from the Aaronic line, for the Scriptures expressly declare, “I have sworn; I will not, repent; Thou art a priest forever after the order of Melchisedec.” (Heb. 7:21.) The Priest here referred to is the glorified Messiah, Head and Body, at the conclusion of this Gospel Age, when the consecrating and sacrificing will be at an end and the glorious Priestly Office, serving the world of mankind, will begin.

Little Opportunities.

“We all might do good where we often do ill;
There is always a way, if we have but the will;
For even a word, kindly breathed or suppressed,
May guard off some pain, or give peace to some breast.

“We all might do good, in a thousand small ways;
In spurning ill rumour, reproving wrong done,
Forbearing to flatter, yet giving due praise;
And treating but kindly the heart we have won.

“We all might do good whether lowly or great—
A deed is not judged by the purse or estate;
If only a cup of cold water is given,
Like the mite of the widow, ‘tis something for heav’n.” —Selected.

“Hymns of Dawn Music Book.”—Containing the original 333 hymns, 27 additional in an Appendix, well bound in strong cloth, with silver lettering, this new edition is priced at 10/- post paid.

Bible Student’s Hymnal (Music).—A supply of these music hymnals is now available. Containing 462 hymns with appropriate tunes, and well bound, these books are priced at 24/- post paid.

Knowledge & Understanding

(Convention Address)

EVERYBODY can acquire knowledge, a great number can acquire wisdom, but comparatively few can acquire understanding. As an example, take the atom bomb; everybody has a knowledge of the atom bomb, even the man in the street has that. The man who makes the component parts must have a certain amount of wisdom, but it requires scientists and professors to have the understanding of it.

However, the knowledge and understanding we are concerned about is the knowledge and understanding of the Bible. The Bible was written for a specific people; namely, the chosen in the Old Testament—"Ye only have I known as a nation"—the children of Israel. That lasted till Christ's time; then they were cast off, because of their rejection of Him. Then came the extension of the gospel to the Gentiles down through the Gospel Age, or as the Scriptures put it—"Taking out a people for His name." And in this connection we know Christ's statement—"No man can come to me, except the Father which hath sent me draw him."

We will examine now what the Scriptures have to say about knowledge and understanding; let us look at Prov. 1:17, especially verse 7—"The fear of the Lord is the beginning of knowledge." Also Psalm 111:10 confirms this. Even this statement, "The fear of the Lord" has been misunderstood. The fear of God has been, and still is being taught, in some cases, to hold people to certain beliefs, instead of the love of God. We do not fear in the sense above quoted, but we do have a reverential fear of God, in case we should do something to displease Him who is Love.

There are other things which are essential for the child of God, as seen in 2 Pet. 1:1-10, quoting from verses 3 to 7—"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." Note again it is the called that are being addressed. Then follows the requirements—faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and love. Confirming this is James 3:17—"But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy."

So much for knowledge and wisdom; what about understanding? We are given a warning in Prov. 3:5—"Trust in the Lord with all thine heart, and lean not unto thine own understanding." Then, how do we get understanding? The only way is through the Scriptures. We remember how the Bereans were commended for their diligence in studying the Scriptures to prove all things for themselves.

Let us examine a few Scriptures and see how we may get this understanding. From Job 32:8 we read—"But there is a spirit in man; and the inspiration of the Almighty giveth them understanding." So we can see how essential it is that man's spirit be kept in tune with the spirit of God, to get our understanding. Romans 8:4, 6, 16 will also help us in this direction—"That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit . . . For to be carnally minded is death; but to be spiritually minded is life and peace . . . The spirit itself beareth witness with our spirit, that we are the children of God." It is only the called of God who can attain to this blessed condition.

Let us note a few examples of how the spirit operated in the past, such as Luke 2:25, 26, showing how the man, Simeon, beheld the infant Jesus—"The holy spirit was upon him, and it was revealed unto him by the holy spirit, that he should not see death, before he had seen the Lord's Christ." Also on the same occasion, as shown in verse 38, regarding Anna, we read—"And she coming in at that instant gave thanks likewise." Further, in the case of Peter's response to the Master in Matt. 16:15-17, we read—"But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." This example of the operation of the spirit is one of the most striking. This was no dream or vision, but an instantaneous transmission of thought to Peter by God's holy spirit. One more quotation on this particular line is found in 1 Cor. 3:6, where Paul states, "I have planted, Apollos watered; but God gave the increase." The act of planting was giving knowledge; the act of watering was giving further knowledge amounting to wisdom, but God only gives the understanding.

We have often thought that the operation of the holy spirit is like radar. To illustrate—A group of young men is being trained to become pilots in the air force. They do not get into a plane and start flying right away, but are taken collectively and shown a plane and instructed in its functions, including the reading and understanding of its instrument board, or panel, as it is called, on which are the necessary guides as to how to pilot a plane, such as oil pressure, petrol gauge, wind drift, altimeter, etc. A knowledge of these is essential to travel from one given point to another, but we must not forget radar, which is an instrument which can give out and receive signals from the proposed destination. Now, as children, we were taken collectively and told simple little stories of the Bible; then we were introduced to reading of the Bible, like the air force trainee reading the panel on the plane. Our next step was, as individuals, reading

our Bible for guidance in the ways of life, just as the pilot gets his guidance from reading his panel. We now bring our radar into operation by tuning in to our landing field, and we must keep on the wave length, as we know by tuning in on our radio—if we want a certain station we get on the correct wave length.

So, the Christian must have his mind and heart tuned to the holy spirit of God at all times and not deviate, because that is our safeguard. Let us at all times watch our panel (Bible), and keep our ear open to the radar signals (the prompting of the holy spirit), and as we hear the signal getting louder we realise we are getting near our destination and our journey is nearly over. So, with the spiritual *signal* getting louder we know that time is now a governing factor, such as we see in Daniel 12:4, which is a prophetic utterance due to be understood—“But thou, O Daniel, shut up the words and seal the book, even to the time of the end.” Here is a case of understanding being withheld at that particular time, but which would be released when the due time came, which is now; for we read further, “Many shall run to and fro and knowledge shall increase.” No doubt we all realise that this is taking place today, showing that we are still on that spiritual beam. Nahum 2:4 has this to say corroborating the times in which we live—“The chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings.” This is surely what we witness every day and night in the streets of our big cities.

All these things have happened in the last 75 to 100 years, and we are privileged to see them; and as we realise prophecy can be understood only when it is in course of fulfilment, or has already been fulfilled, so let us heed the instructions, watch and pray, that we may be aware of what is going on around us, and keep our thoughts, minds and hearts tuned to the holy spirit.

In this connection we wish to draw your attention to the Jews, especially as we see the prediction for God’s holy nation as shown in Ezekiel 37, which deals in prophetic picture with the “dry bones” of the whole household of Israel. Verses 4-6 state—“Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord.” (Please read this whole chapter).

We are seeing this prophecy being fulfilled. Take the beginning of this case when Dr. Wiseman inaugurated the Zionist movement sometime in the 1890’s. Then came World War I during which the Turks were ousted from Palestine by General Allenby, which was followed by the Balfour declaration giving access for the Jews to Palestine. Then Israel became a nation in 1948: surely, marvellous are the works of our God. We know that the Jews have gone back in unbelief, but the day is at hand when God will take away their heart of stone and give them a heart of flesh, and write laws thereon and pour upon them His holy spirit.

We thank God for the knowledge we have obtained from His Word, the Bible, and the understanding through His holy spirit. “Get wisdom, get understanding; forget it not . . . Therefore get wisdom; and with all thy getting get understanding.” (Prov. 4:5, 7).

Correspondence.

Dear Brethren in Christ—Loving Greetings in His precious Name. Ever since I read the article “The Treasure of the Humble”, in the “Peoples Paper” November, 1955, I have intended to write a line to you to ask if the book written by Maurice Maeterlinck, bearing the above named title, was procurable, as I have been unable to get it here in England. This book was referred to in the article mentioned above, and the latter was very short and sweet to my taste, and I thought that perhaps I might glean some further “gem” from a book bearing such a title.

In January I usually send my sub., for the “Peoples Paper” to Welling, Kent, together with that for the “Bible Study Monthly.” Some of the articles in your little “Paper” are very much appreciated, and I do also love to feel that measure of contact and fellowship with our brethren, who, whilst separated by earthly distances, are still very close to us spiritually. In fact, dear brethren, one is apt to hear so frequently of the very dear and generous brethren of the U.S.A., that I personally make a point of reminding friends of the Lord’s dear brethren in the still more distant lands (speaking of our natural way of viewing distances) and especially the Australasian countries, as also in my prayers.

As I have now received and read the October and November 1956 “Peoples Papers”, and seeing the passing of Brother Bray of Sydney to his Home-call, I thought that I will make the endeavour to write to you, as I had the pleasure of the fellowship of this dear Brother during his visit to England referred to in your paper This blessed experience and privilege was a reminder to us of the Blest Tie that binds our hearts in Christian love. I have thought of him many times since While we do not mourn, as others, the loss of dear ones, be they natural or spiritual friends, we naturally do not like the parting, even though it be “until the day break, and the shadows flee away,” but we are

grateful to our glorious Heavenly Father for all the comfort and assurances which He has given to us through His most precious Word of Truth, and that at such times we are able to recall, "Blessed are the dead which die in the Lord, from henceforth." (Rev. 14:13.) How true has become that promise, "The wise shall understand." Praise God that worldly wisdom has been superseded.

With fervent Christian love to you all. Pray for us, as we do for you dear ones. Your brother, by kind favor, in His service.

Dear Brother.—Thank you for your nice letter and Convention Notes. I read them very carefully and I thought I had never read anything nicer; it must have been good to be there to listen to the different speakers as they spoke of their findings from the Scriptures. I like the address showing that the Jews are God's Witnesses, and so they are I find in Isa. 43:10, 12. Fancy the followers of Judge Rutherford calling themselves Jehovah's Witnesses; all the false religionists cannot deceive the Lord's people, because they pay close attention to His Word. We have the truth and we are given God's holy spirit to guide us into all Truth and show us things to come. How lovely it is to be on the right side and to follow our dear Master who is leading us in the narrow way.

Your programmes always have sessions on "Hymns we love and why." I never hear hymns here, but I have read through different books—"Dawn", "Christian Hymns" and "Bible Students' Hymnal", and they contain many beautiful hymns. I don't know many tunes but what I do know I love to sing and make melody in my heart to the Lord. 1

John 1:7 carries my thought to that beautiful hymn "Walk in the Light", and verse 3 takes my thought to John 14:21 .

. . . Although my eyes are very weak I can still read, but it is not easy to do, and I write very slowly to make it plain for people to read. I will close, dear Brother, wishing you continued blessing from our Father. Your Brother in Christ.-

Berean Bible Institute, Dear Brothers.—I wish to thank you for the second parcel of literature including Biblical Dialogues, "The Voice," "Peoples Papers" and two booklets "God and Reason", and "The Plan of God in Brief", which arrived recently.

In my reading of the booklet "Hope Beyond the Grave", I was greatly impressed by the explanation of the Parable of the Rich Man and Lazarus. It is a new thought to me, and clearly elucidates the Master's thoughts. The churches are fond of quoting this parable in support of their hell fire theory.

Every Sunday I listen to your broadcasts and find them very interesting and instructive, and pray the Lord's blessing on your radio messages and many publications. Yours in Christ Jesus.

Berean Bible Institute, Dear Friends—We listen in every Sunday morning. to Frank and Ernest, and enjoy them in doing so, and our many friends in . . . and surrounding districts . . . and . . . I would like you to send me a volume of "Our most Holy Faith," for which I have enclosed Money Order, and hope and trust our faith will hold strong in our Lord and Saviour. Sincerely.

Dear Brother—Thank you for sending "Frank and Ernest" and the "Peoples Paper" so regularly to me; I find them very helpful and interesting. "Frank and Ernest" I find very useful for passing on to other people as they are clear and simple for them to understand.

Please find enclosed a cheque for £10; take what I owe for the "Peoples Paper" and the remainder for Frank and Ernest, unless of course you need it more for any other part of the work. I take this opportunity of wishing you a very happy year, full of God's blessing for yourself and also for the good work you are doing. With Christian love; Yours in His service.

Dear Brother in Christ Jesus—I have much pleasure in acknowledging your letter, together with another parcel of literature.

I wish to sincerely thank you for the interest you have taken in my spiritual welfare, in sending me the booklets, including Parables of the Kingdom, etc., and the Biblical Dialogues.

The "Peoples Paper" arrives regularly and I find it very helpful in my studies. The December issue was very interesting, especially the article—"Before Zion Travailed She Brought Forth," which very clearly explanation number of difficult verses. I am also grateful for the booklet entitled—"Our Bible Translated." I knew the New Testament contained a number of mistranslations, but was, not familiar with them all. The elimination of these passages often makes a difference in the meaning . . . May the Lord bountifully bless you and your Society and the good work you are

doing. Your Brother in Christ Jesus.

Dear Brethren in the Lord—Please find enclosed cheque for £5 which kindly place to the work where you think best. I trust you are finding much encouragement in spreading the good news of the Kingdom. It does seem as if there is much reason for lifting up our heads now, doesn't there? While disturbing in one sense, it is reassuring to see things going along in such accord with what has been pointed out to us so long. We have been fortunate in having such faithful watchmen who brought these things to our notice, for I suppose most of us would never have seen them for ourselves. It gives such a feeling of comfort that the dear Lord has the situation well in hand, and will intervene at just the right moment. I pray the Lord's blessing on you and His guidance. With Kindest Christian regards; Yours sincerely.

Frank and Ernest, Dear Sirs—I was interested in this morning's discussion on "The Seed of Blessing," but as I am old and deaf, it is difficult for me to follow all that is said. Enclosed is £1 note, and I should appreciate a copy of each Sunday's talk, as I try to listen in regularly. Thanking you in anticipation. Yours faithfully.

To Frank and Ernest, Dear Sirs—I very much enjoy "listening in" to the 10 a.m. session on Sunday mornings. I wonder if you could send me the lines "Beyond the Sunset" which you used yesterday morning. I am among the shut-ins, on account of arthritis, and depend so much on the radio for fellowship. Thank you for your interesting address. With best wishes for 1957; yours sincerely,-

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