



Message to the Church at Sardis

“And unto the angel of the church in Sardis write; These things saith he that hath the seven spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the spirit saith unto the churches”—Rev. 3:1-6.

HAD we been able to stand at the beginning of the Gospel Age and by the spirit of prophecy to view the different epochs, indicated by these seven Churches, as covering the time from the days of the apostles to the return of our Lord, we might have supposed that there could be such a Church as that at Ephesus to symbolise the first period of the Church's history, and that there would be no difficulty in finding such a Church as the faithful suffering congregation at the city of Smyrna. It is easy also to think that such a condition could have prevailed at Pergamos; namely, that the elders began to assume authority over the Church, and thus picture the time following the overthrow of the persecuting power of Paganism, when State favours being granted to the clergy class, they became lords over God's heritage.

We can also imagine the condition at Thyatira, where a worldly-minded woman was allowed to control matters in the Church, and thus exactly pictured the condition in the fourth period, when the popes leaned on the arm of the State, and acted in a large way

like that wicked woman Jezebel, and the most wicked condition of the professing Church developed, and the great anti-Christ reigned for a thousand years, from 799 to 1799 A.D.

But could it be possible in those early days, even while the Apostle John was still alive, that a Church could be found among those who had heard the apostle's preaching, that would be in such a state as could symbolise the 5th period described in the words of this message—“I know thy works, that thou hast a name to live, and art dead.”

Yes, sad as it may seem, there was a Church to be found which could symbolise this condition. No wonder that it is nowhere mentioned in any of the Acts of the Apostles or in any of the Epistles. This passage in Revelation 3 is the only place in the New Testament where the name of Sardis appears. Even this would seem to be appropriate to the symbol, for it would appear that this Church at Sardis and the Christians of the fifth church period evidently form part of, and refer to, the great multitude class, mentioned in Rev. 7, for there is not much direct mention in the Bible of this class which fails to live up to the full privileges, as followers of the Lamb.

The City of Sardis does not appear ever to have been of much repute, only that the kings of Lydia lived there. Travellers describe it as a place of solitude, and it seems that the Mahomedans have a mosque there which was formerly a Christian church.

This symbolic prophecy describes how the great anti-Christ—the “great woman Jezebel” or the papal church—otherwise described by Daniel as the “fourth beast”, would devour the whole earth, and tread it down and break it in pieces—Dan. 7:23. The sanctuary and the host were to be trodden under foot—Dan. 8:13—and an attempt made to silence every voice against her abominations and false doctrines. No one was allowed to teach anything but what Rome sanctioned. To possess a Bible

became a crime, and Bibles were publicly burned, and those who dared to teach the truth were burned at the stake or put to other torturous death.

It would seem that the Historical period to which this message to Sardis applies would date from 800 A.D. up to the end of the 15th century. About the 12th century a people known as the Cathari separated themselves from Rome, and established religious societies. They were so persecuted that they were bound to make their homes in the valleys of Piedmont, and were therefore called Vallenses, and later Waldenses.

The historian, Milner, speaks of these as being mainly the representatives of true Christianity of the 13th century. He writes (pp. 558)—“From the animosity of the Waldensian persecutions, and from the unanimity with which the powers of the earth, both secular and ecclesiastical, supported these persecutions, the reader is already prepared to conclude that, abstracted from the churches of the valleys, and their connections, there was scarcely in Europe at that time a visible church of Christ to be found. But there were, as the Waldenses confessed, ‘some individual souls in Babylon.’”

Milner continues—“Nor does there appear in the whole Roman Church in this century a single divine who could give a serious inquirer the Scriptural answer to the question—‘What shall I do to be saved?’”

Then came, in the 15th century, the infamous council of Constance, which martyred the noble John Huss, of Bohemia, and Jerome, of Prague. Soon after this time the pope boasted that every protesting voice was silenced. This, however, was not for long, for soon the great Reformation broke out in all its strength.

What we wish to note, however, is that during the period from about 800 down to the 15th century, the words of the message to the Sardis Church aptly apply—“Thou hast a name that thou livest and art dead.”

The one sending the message to this Church is appropriately described as—“He that hath the seven spirits of God and the seven stars.” He hath all the fullness of the power of God, and He hath the seven stars; all light and truth will come from Him, and not through any false church or any system falsely claiming to be the only channel of truth and grace.

“He that hath the seven spirits of God.” For He whom God hath sent speaketh the words of God, for God giveth not the spirit by measure unto Him—John 3:34. After His awakening from the tomb, our Lord declared—“all power is given unto me in heaven and in earth”—Matt. 28:18.

The trouble with the Church of Sardis was that they had lost considerably the spirit, the life, the power. They had a name that they

lived, but were dead. The Church during that long period of time was surely in the wilderness condition, and did not have the benefit of the Word of God, and its unfolding of truth as we have. It was the time of the antitype of Elijah, and the 3½ years of drought in Israel. God’s two witnesses witnessed in sackcloth. That is, the Word of God contained in the Old and New Testaments was almost out of use, and very little understood. It was a very feeble witness that was given during those dark days of the “Dark Ages.” Christianity was at a low ebb, and there is nothing for which the Lord commends the Church of this period. “I have not found thy works perfect before God.” “Be watchful and strengthen the things which remain that are ready to die.”

The Lord Jesus was so full of spiritual life, so full of love and zeal towards God, as the Psalmist writes of Him in Psalm 69—“For the zeal of thine house hath consumed me.” The Church of Sardis period seemed to have considerably lost this great love that burns within the soul, and expresses itself in zeal and sacrifice. The position reminds us of the possibility that even after tasting of the heavenly hope and after being begotten of the holy spirit to this new life, we might lose our first love, lose our sense of appreciation of God’s love and mercy in having opened our eyes, in this acceptable day, to see the wondrous hope in Christ and the wideness of His mercy for all mankind in due time. It reminds us of the possibility of quenching the spirit, of drowning it perhaps by permitting the fear of man to hinder us in our course, or it might be through the desires of the flesh, fleshly appetites, and cravings for ease and comforts, for taking matters more easily. The thought maybe is entertained that after all the sacrifice is too great. The way seems longer and harder than we had thought, and maybe we see others enjoying the good things which belong to the natural man. Maybe, it is along social lines, we like entertainment, or it may be that business is allowed to absorb too much of our time and thought; perhaps we want to make more than is essential for providing “things honest in the sight of all.” And it may be the world of fashion and show draws us just at first a little away from the Lord, and then too, perhaps, worldly pleasures appeal, and we begin to think we can allow ourselves a little of worldliness, such as picture shows and such entertainments without hindering our spiritual course.

No true follower of Christ who said that while we were “in the world we should not be of the world” can truly testify that they can indulge in such things and still maintain the spiritual life of love and zeal. No, the spirit of the world is enmity with God; the flesh warreth against the spirit, and the spirit against the flesh. One or the other will conquer, and life or death is in the balance.

We have been begotten of the holy spirit to the heavenly hope—"a manifestation of the spirit is given to every man to profit withal." None of us can say there is no danger of losing this spirit; none can say there is no fight. We all have fears within and foes without—2 Cor. 7:5. We all have to combat the three great enemies—the world, the flesh, and the devil. The Lord has provided all needed armour, and promised that no trial or testing shall come to us but such as we are able to bear, and that He will provide the way of escape, and grace for every time of need.

"Be watchful and strengthen the things that are ready to die." To watch and pray was almost the last words of Christ to His apostles before He offered up Himself to God for us. It will be ever needful for everyone of us. Let us for a moment think we are secure, and be off our guard, depend upon it there will be some slip or we will get into some snare. Let us keep our lamps trimmed and burning, like men waiting for their Lord. Though we are living in the days of the Lord's "parousia", or first phase of His presence, let us still "lift up our heads", still watch and be alert for further developments, waiting for our deliverance, to be with Him in His appearing and kingdom. "For when Christ, who is our life, shall appear, then shall we also appear with him in glory"—Col. 3:4.

There is the warning that if we should fail to watch, fail to pay attention to the Word, and fail to note the signs of Christ's presence, if we should not stir ourselves and strengthen our faith, our hope, our love, our zeal, and grow strong in spiritual life and discernment—"strong in the Lord, and in the power of his might"—then the Lord would arrive and be present, directing the closing of the election of the Church, and preparing for the setting up of His kingdom, and we might not know it. The Diaglott reads, verse 3 — "Remember, therefore, how thou hast received and heard, and observe it and reform. If, therefore, thou should not watch, I may have come (on thee) as a thief, and thou mayest by no means know at what hour I may have come on thee."

These are certainly not pictured by the class mentioned in Luke 12:37—"Blessed are those servants whom the lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." These watchers would be represented by the five virgins, who have oil in their vessels, the holy spirit in their hearts. The Sardis class seems in every way to represent the great multitude, or the five foolish virgins, who had run out of oil; they had allowed other matters to absorb their interest, and, so the spirit was quenched, and the "blessed hope of his appearing" was dimmed.

While this Church in Sardis was a symbolic prophecy concerning that particular period of church history—the Dark Ages—leading up to the Reformation, it undoubtedly also refers to a class in the Church even now, at the end of the age. The matter, then, is for our personal examination and application. Are we among the faithful watchers? Are we paying all attention to the things which we have received and heard? Are we holding fast that which we have? Are we quick to repent in matters in which we find we have erred? Are we earnestly "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ"—Tit. 2:13.

Then comes the question, How can we strengthen the things that are ready to die? Why is it that Christians who have a name that they live are dead? Is it not that the truth has seemed to become a sort of common thing, has it not lost its lustre? Is that not because we may have lost the fervency of our first love? Is it not that we have somehow forgotten all that it cost our Lord to purchase us by His own precious blood from sin and death? Have we forgotten the quarry from whence we were taken, the hole from whence we were hewn? Have we forgotten the confusion and error of the kingdom of darkness since we were translated into the kingdom of light?

Then let us again call to mind all the way God has brought us, how His love was manifested in the sacrifice of His Son to pay the price of sin, and think of His agony and grief in that cruel night and day. Surely, as viewing once more the crucified Lord and "greater love hath no man than this, that a man lay down his life for his friends", we cannot view the cruel cross without again saying—

"He bore, He bore it all for me,
What have I borne for Thee?
He now has brought to me
Down from His home above,
Salvation full and free,
Pardon and life and love,
He brings, He brings rich gifts to me,
Lord, I give all to Thee."

If we realise that we are weak in the faith, that our spiritual life is dwindling rather than increasing; if our star of hope is dim, let us look to Him that is strong, to Him who has loved us and given Himself for us; to Him who has all power in heaven and in earth; to Him who has promised never to leave us nor forsake us; to Him in whom all the fullness of the Deity dwells, who has the seven spirits of God, who, having travelled the same narrow way, "tempted in all points like as we are", is able to succour such as come unto God by Him.

Therefore, looking unto Jesus, who is the author and finisher of our faith, let us lay aside every weight and the sin which doth so easily beset us, and run with patience the race set before us—Heb. 12:1, 2.

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Convention News

AS usual a wonderful time was again experienced by all who were able to attend the Nambour Convention held on the 29th and 30th of July. We are very grateful to our loving Heavenly Father for all His goodness and blessings bestowed over the two days of the Convention. We realise how every good and perfect gift comes down from the Father.

It was a great source of encouragement to have so many travel over such long distances to be with us. We were pleased to welcome a larger than usual number of brethren from the Melbourne Class, including some new faces; also brethren from Geelong, and far-away Perth, not forgetting our local Queensland brethren from Brisbane and Toowoomba. The overall attendance was very good, the best for a Nambour Convention to date. Without these visiting brethren the Convention would not be possible; we wish to express our sincere appreciation to all who attended.

Two Bible Studies were conducted on Col. 3:12-17, and Heb. 12:18-29, both of which proved very helpful. There were 11 addresses delivered by the brethren, as well as Question Time. Many spoke at the Testimony Meeting and expressed their thankfulness to the Lord for His guidance along the narrow way, and the many blessings received as well as His watch care.

Many messages were received from Classes and individuals throughout Australia, assuring us of their prayers and Christian love; these were all very much appreciated. Christian love and greetings from the Convention were sent to all who remembered us and to all brethren everywhere, together with the Scriptures found in 1 Cor. 15:57, 58; Acts 20:32 and Psa. 103:13-18.

The topics of the addresses given were as follows—"The Tabernacle in the Wilderness"; "Exceeding, Abounding, Abundantly"; "Anathema—Maranatha"; "The Walls of Jericho"; "Joseph and Benjamin"; "Consecrated Thinking"; "Take Heed that No Man Deceive You"; "The Unsearchable Riches of Christ"; "Mountains of the Lord"; "Some of Peter's Admonitions" and "The Days of Noah and the Days of Lot."

We wish to thank all the brethren for their labour in preparing studies and addresses and also the Sisters for their work in preparation and serving the temporal food; we know that all these services are rendered as unto the Lord, to whom we give all praise, honour and glory.

Tapes have been made of the addresses and studies given at the Convention, and these are available to any who would like to hear them.

The Hidden Word

Psalm 119:9-16.

(Contributed Address)

QUITE a few years ago, a very elderly Christian brother stood up to speak on these verses. He began his address by asking as the Psalmist does—"Wherewithal shall a young man cleanse his way?" Then he added "And an old man, too." And so this dear old brother with his soft white hair and short white beard proceeded before his hearers, many of whom were still quite young then, to answer this question from God's Word.

So it is that long after these verses were written, we find still that they are specially directed to each young man and each young woman; indeed, they speak to young Christians of all ages. For while we can still learn from our Heavenly Father, we are indeed still young in that sense. How many of the youngest-at-heart brethren we have known have in years been quite elderly.

Psalm 119 itself as a whole is what is known as an acrostic, and verses 9-16 are the second stanza under the heading of the second letter of the Hebrew alphabet. It seems that in the original, each verse or line started with that letter. While there are connecting threads throughout the Psalm, each stanza is a little entity in itself. So in these eight verses, the Psalmist begins with a question and then progresses through several aspects of the answer to the very pointed question—"Wherewithal shall a young man cleanse his way?"

In the first stanza, the Psalmist has extolled the blessedness of those who walk undefiled in the way. This is one of the two elements of practical Christian living exhorted by the Apostle James—"to visit the fatherless and widows in their affliction and to keep unspotted from the world"—selflessness and separateness—James 1:27.

The question that naturally follows is then—How does a young man **cleanse** his way? How can his conduct, his conversation, his aims, his ambitions, his thoughts, his every step be made pure? While there are several aspects of the answer in these eight verses, perhaps the secret is in verse 11—"Thy word have I hid in my heart that I might not sin against thee." What a truly lovely expression

of utter devotion to God is here, devotion that puts God's Word at the very centre of life.

But before we look at what this means to you and me, let us turn to some New Testament advice to young men. First, we have our Saviour Himself speaking to the rich young ruler, as recorded in Mark 10:17-22. This young man had a problem—he was a good living man, he kept the Law, but he was not satisfied at heart. He knew he was missing out somewhere, and we read that Jesus beholding him loved him, and said unto him—"One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me."

He knew God's Word but it did not have sole possession of his heart. There was another occupant there, and as the Lord also told His disciples—"No man can serve two masters." We cannot prize earthly treasure and hope to know the far greater heavenly treasure.

Another young man was Timothy, whom Paul affectionately called "my own son in the faith", and amongst much fatherly advice we read in 2 Tim. 3:14-17—"Continue thou in the things which thou hast learned and hast been assured of . . . And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

Timothy was blessed with early knowledge and love of God's Word and the apostle needed only to remind him to **continue** on, to let the Word of God already cherished have its free course in all phases of his life and ministry.

The elderly apostle John also, writing in his first letter, addresses the younger men of his hearers—"I have written to you, young men, because you are strong and the word of God abideth in you"—1 John 2:14. Youth is the time of new found strength and of confidence and courage. How wonderful when these great qualities are coupled with God's Word in the heart—dwelling continually there as the apostle declares.

In each case, we see the clear message that effective life and service springs from emptying out of the heart anything that will compete with or detract from love of God's Word and His ways, and the implanting deep within of that Word which gives true strength and purpose to life.

The apostle James exhorts his hearers to "receive with meekness the engrafted word, which is able to save your souls"—James 1:21. The thought here is of the Word implanted or hidden deep in the heart, even as the Psalm-

ist so long ago testified—"Thy word have I hid in my heart."

There are many reasons why people hide a thing but three might be—to get rid of it, to keep it out of sight, or to preserve and treasure it. It is surely in this last sense that the Psalmist is speaking, for he goes on to tell how he loves to meditate upon it and desires to be guided by God's Word.

Many of the enemies of God down the ages have sought diligently to bury the Word of God once and for all, and in some countries today publishing it is a crime. Many others have not sought to destroy it but to keep it out of reach of the people. The only safe and sure place for it is, then, in the hearts of God's people. In at least one Eastern country today where the Scriptures are no longer being published the motto for Christians is—"learn the Word", that is to say, learn it by heart, so that you will not have to depend on the written page.

We are blessed to have free access to the Scriptures, but how more important that the Word of God be hidden in our hearts. Here it will be a power source for our lives. We say that we have a loved one always in our heart, so that he or she is never forgotten for any length of time. So it ought to be with God's Word, for it is by His spirit through the Word that He speaks to us each day.

So the Psalmist answers his own question, How shall a young man cleanse his way?—By taking heed thereto according to thy Word—by measuring each thought and word and deed by the Word of God. To be able to do this, there are two pre-requisites which he names:

First: To seek it wholeheartedly (verse 10). We have already seen that God's Word must have sole place in the heart. In fact, faith itself and Christian service and obedience can only be a full time whole-hearted affair. Our love to God must be out of a pure undivided heart and fervently given. This does not of course mean that there will never be failures or shortcomings, but the desire of the heart, which God knows, will be single.

Second: To lay it up securely (verse 11). We have seen too, that God's Word needs more than to be just acknowledged, more than to be read, more even than to be studied, though all these are good. God's Word needs to be hidden or laid up in the heart, like a prized possession or treasure. This is not, however, like locking up valuables in a vault to be seen and enjoyed once a year or so, but rather setting in an honoured place to be a daily source of power and joy, of meditation and daily delight.

With this great treasure laid up, how then does the Psalmist plan to purify his way? The following verses set out his determination firstly to learn and be led by that Word, to absorb into his life its directions and its stan-

dards. He wants to have God's Word so much a part of his being that he will not wander from the path it shows him.

So later in this long Psalm, he can say in verses 97, 98—"O how I love thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies." And again in verse 105—"Thy word is a lamp unto my feet, and a light unto my path."

Here we see the twofold value of God's Word hidden in the heart for daily guidance. For God's Word not only makes clear where our feet are taking us and whether we are, as we are instructed, truly making straight paths for our feet. No, it also lights up the way before us and shows us, as we follow closely, the path our Father has set out for us. Ours is a walk of faith; how important then is the lamp of God's Word to show each next step along the way that leads ultimately to life eternal.

"Teach me thy statutes, O Lord" is the Psalmist's prayer. Show me the bounds of Thy will and the limits beyond which I wander only at my peril. Strengthen me so that I will not stray or be led away by the adversary from the pathway set before me.

"Teach me thy way, O Lord, and lead me in a plain path (or rather a level path), because of mine enemies (or rather those who observe me)"—Psalm 27:11. How much we all need the clear pathway that leads right on to our Father's home. We know it must be a narrow way, but we know also that His Word can make it plain and enable us to follow on right to journey's end.

The Psalmist's desire is that he may be kept from sinning against God. Here we know by experience that knowledge alone will not keep the fallen man from sinning. No, the requirement is for inner motivation to do right—a love of righteousness, and above all love for its Author and for His strengthening power. The Psalmist was in real earnest to be so imbued with the Word of God that his life would be given its direction and its power from that source.

But not only does he long to learn and live God's Word, but he is determined to testify to others the wisdom and goodness of God.

"With my lips have I declared all the judgments of thy mouth"—verse 13. This is the natural response of one who truly loves God's Word and has hidden it in his heart—not to forget it but to treasure and to remember it. "Open thou my lips; and my mouth shall show forth thy praise"—Psalm 51:15. Declaring God's Word is of course not a matter of telling only, but of showing it by word and deed. This is very necessary for as we saw earlier, in Psalm 27:11, there are those who observe us and these will soon notice any inconsistency.

Even further to learning, living and declaring God's implanted Word, the Psalmist is resolved to enjoy it, to meditate and delight himself in it. "I have rejoiced in (or enjoyed) the way of thy testimonies"—verse 14. If God's Word does not bring joy to the heart and life, something is indeed very wrong, and we need to pray again with the Psalmist — "Restore unto me the joy of thy salvation"—Psalm 51:12.

But as well as laying up God's Word in our hearts, as the Psalmist so long ago resolved to do, we have our Saviour's exhortation to lay up treasure in heaven, and we should go on to do this also. In our hearts, we will have all God's precious promises and precepts stored up, to be learnt and lived and rejoiced in daily. In our Father's house, we will have securely laid up all our dearest hopes and aspirations.

There also, God Himself has laid up for each overcomer the crown of righteousness, an inheritance that never fades or corrupts for all who are kept by God's power—2 Tim. 4:8; 1 Pet. 1:4, 5. But the life hid with Christ in God must first begin with God's Word hid in the heart.

The Psalmist in his day loved the Word of God, and from his heart he sought sometimes falteringly, to live out its precepts. How blessed are we to know Him who is the living Word of God, and to have His peace and His strengthening power. How blessed further, to know the guidance of God's holy spirit to nourish the Word of God hidden in our hearts to the production of the precious fruits of righteousness in our lives.

How then shall we cleanse and purify our way? How shall we ensure that we walk worthy of all pleasing? Let us with the Psalmist measure every thought and word and deed against God's Word. This is the Word that gives life and light and needs to be hidden deep, laid up, treasured in our hearts.

"Great peace have they which love thy law: and nothing shall offend them"—Psa. 119:165.

Great peace have they and O, such calm assurance,
Whose heart, dear Lord, is ever set on Thee,
To guide them through this present land of sorrow,
Who love Thy law and ever wait on Thee.

That still small voice so quickly answers
Each doubt, each fear, along life's weary way,
Until we see Thee in the brightness of Thy glory,
That joyous morn of Love's Eternal Day.

—D. M. Coates.

Melbourne Christmas Convention

The brethren of the Melbourne Class extend a cordial invitation to all friends able to attend their Annual Convention to be held this year (D.V.) on December 23rd, 24th, 25th and 26th, in the Auxiliary Room, Kew City Buildings, Charles Street, Kew. Further information from the Class secretary—Mr. J. B. Hiam, 27 Redhill Avenue, Burwood East, Victoria, 3151.

Extracts from Correspondence

Frank and Ernest, Dear Sirs—I appreciate your fine ministry on radio; it offers a clear view of many topics. The Dialogue is well done and effective I think, and is worthy of our consideration. Would it be possible to receive the booklet concerning “God’s Plan”? Thanking you for your service. Yours sincerely.

P.S. Would you have any material on the validity or otherwise of the “Trinity” and the distinction between God the Father, and God the Son. Are they the same personality or different personalities? Should we regard them as one? How do we relate to them, and what of the holy spirit? (Literature explaining the details of the Trinity teaching, is gladly supplied to all desiring this—B.B. Institute.)

Dear Sir—May I please have a copy of the booklet—“The World’s Judgment Day”? The Scripture references you quoted are of particular interest to me. I listen in to the programme every week and find the subjects very interesting; thank you for a good programme. Being a young Christian I think it is important to clarify these kind of subjects, using the backing of Scripture. Thanking you; yours sincerely.

Secretary, “Peoples Paper”, Dear Friend—Enclosed please find cheque for — being subscription for two years. Would you forward a few tracts that I would prayerfully distribute. Both Mrs. — and I appreciate very much your broadcast and the “Paper” you forward to me. May God richly bless you in your work of spreading the Gospel. Yours in His name.

Dear Christian Friend—Just after writing my last letter to you, I received the copy of “Peoples Paper” in which you state there is a possibility of broadcasting from Northam, W.A. Perhaps the cheque I am enclosing could be put to use there. Two texts of Scripture I like very much are—“When the judgments of God are abroad in the earth, the people will learn righteousness” and “Righteousness bringeth peace and security.” Trusting your W.A. effort is successful. Yours sincerely.

Dear Mr. — I enclose my half-yearly donation towards the expenses of the Institute, and once again, I thank you for your Sunday morning broadcasts, and for the “Peoples Paper” which you send to me regularly. My best wishes to yourself and your work, with kind regards, from Yours sincerely.

Berean Bible Institute, Dear Friend—Thank you so kindly for all the Frank and Ernest Biblical Dialogues and the “Peoples Paper,” etc., you send me from time to time, and little booklets of good reading. I enjoy every bit of

the good Christian reading; my husband enjoys the reading of them too. We read our Bible every night before going to sleep. We find God ever helpful and good to us in many ways; we take everything to God in prayer, and thank Him for our many blessings.

I have enclosed \$—— towards “God’s work.” I love to hear Frank and Ernest over the wireless when I can get it. . . . Thanking you kindly for all the good reading; I do appreciate it all very much. Yours sincerely.

Dear Sirs—If you have any copies of your recent series on “God has a Plan and You are in it”, could you please make a copy available for me. Also if you have any other literature I would like to read it, especially what Church you represent and any copies of previous talks. I have often heard you on the air, but never got to write before. Thanking you. (The Berean Bible Institute and Frank and Ernest Broadcasts do not represent any denominational church, but are quite Undenominational, basing all teachings on the Bible alone—B.B. Institute.)

Dear Frank and Ernest—I wish to thank you for your addresses you give over the air each Sunday that most times I listen to. . . . Today’s address was no surprise to me; I’ve always known that neither Peter, nor any one of the apostles was the founder of the Roman Catholic Church, as Peter’s death occurred more than 200 years before the Romans accepted Christianity as a universal church, and by then many corruptions had crept in as mankind brought their own ideas into true Christianity. . . . So please would you kindly send me a report of today’s sermon, etc. Could I have the “Life After Death” sermon as well please. Enclosed a small donation for postage. Yours sincerely.

The Mount of Olives the Kingdom of Blessing

“And his (Jehovah’s) feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south”—Zech. 14:4.

THIS text refers to the closing of the Day of Trouble and the manifestation of God’s power in connection with that trouble. The literal Mount of Olives may have, and probably will have, somewhat to do with the matter. It is referred to here as experiencing a great earthquake. No doubt the Israelites will be gathered at Jerusalem at this time, and no doubt the Lord’s favour will be manifested to them there. This will be at the close of

"Jacob's trouble", from which the Lord will be present to deliver them. Our thought is that this will be after the Church shall have passed into glory. The execution of what is here described seems to be a part of the work of the glorified Church with Christ.

We understand that the Ancient Worthies will then appear, and that God's favour will have returned to the Jews, and that Israel's temporal blessings will there begin. This would imply that the Jews will then be under the New Covenant arrangement, and hence that the Church must have been completed.

Symbolically, a mountain represents a kingdom. The Scriptures elsewhere declare that Jehovah will make the place of His feet glorious—Isa. 60:13. The word "olive" always associates itself in the minds of the people of the Orient with the thought of light and nourishment. The olive oil they use regularly instead of butter. As the olive furnishes both light and food, the Mount of Olives would represent the Kingdom of God. Olive oil was poured upon the head of the Jewish kings and priests, and symbolised thus the holy spirit. God's Kingdom will be for the blessing of mankind. It will be of two phases—the heavenly and the earthly—and all people may eventually come under its blessed conditions.

See "Studies in the Scriptures", Vol. 4, pages 649-656, for further elucidation of this passage.

(Continued from page 3.)

It was there that Sardis failed; they would carry the weights of care, anxiety and fear, and the sin of unbelief or lack of faith. It is good to know that the Lord will not quench the smouldering flax or break the bruised reed, but will by disciplining experiences, help such as these Sardisian Christians to wash their robes, and preserve their names in the Book of Life—Rev. 7:9-17.

There were a few names in Sardis who had not defiled their garments, even though associated with this dead and alive company. He that hath the seven spirits of God and the seven stars, knoweth them that are His, and "they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the spirit saith unto the churches."—Rev. 3:4-6.

"Where Are the Dead?"

A booklet bearing the above title has been printed, and a copy is being supplied to all friends receiving this issue of "Peoples Paper." This is a reprint of years ago which has proved a valuable explanation of this important subject. Extra copies are available supplied through the General Tract Fund to all who can use them to advantage.

Pilgrim Way Ended

One of our Sydney brethren, elderly Brother Davis, finished the pilgrim way on August 24th, after over fifty years of appreciation of God's wonderful plan of salvation for humanity. For many years our dear Brother Davis, with the late Sister Davis, attended the Sydney Class when there was quite a nice assembly. When numbers decreased he held a fortnightly meeting in his home at West Ryde, where a little group met for study and fellowship, and encouraged one another in the Christian way. Whenever possible the late Brother Warren attended the meetings at West Ryde for some years.

Our Brothers Davis and Warren also attended a number of Melbourne Conventions together, as they were very closely united in their devotions to the Lord, the truth, and the brethren, and it was always a great pleasure to have these two dear brethren in our midst; they have been much missed in recent years.

More recently Brother Davis did not enjoy good health, but he was ever cheerful and showed steadfast faith and confidence in the Lord at all times. When attending the last Memorial with the Italian Class in Sydney, it was evident that his health was failing. Brother Davis thought highly of the Italian brethren, one of whom conducted the funeral service helpfully in the service of the Lord. Sincere sympathy is extended to all members of our Brother's family in the passing of a devoted father and grandfather. By the Lord's grace, we feel our dear Brother Davis has been a faithful follower of our Master, and will have received His approval to a place in His kingdom. "Blessed are the dead who die in the Lord."

He wakeneth morning by morning, he wakeneth mine ear to hear as the learned. The Lord God hath opened mine ear"—Isa. 50 : 4, 5.

Lord, in the stillness of the dawn
Before the world breaks in
To flood the mind with its concerns
Its hurry and its din.
Let me breathe deep of heavenly air,
And may my inner ear
The music of the heavenly land
In all its sweetness hear.

New Meeting Location in Melbourne

Regular meetings are now held in the Auxiliary Room, Kew City Buildings, Charles Street, Kew, on Sundays at 10 a.m. by the Polish brethren, and at 3 p.m. and 6 p.m. by the Melbourne Class. A welcome awaits all desiring to attend these undenominational gatherings.

FRANK & ERNEST TALKS

3GL Geelong, 1350Kc. — Sundays 10 a.m.

6AM Northam, 860Kc. — Sundays 10.30 a.m.