



Volume XXXVII MELBOURNE, DECEMBER, 1954 Price- Fourpence Halfpenny

## The Babe Born to be King

WHY were all men in expectation of Him at the time of His birth? What was to be peculiar about Him to lead Israel to expect His birth? The answer to this question is that God had made a certain promise centuries before and the promise had not been fulfilled. This promise contained the thought that a holy child would be born and that in some way, not explained in the promise, this child would bring the blessing the world needed.

The promise behind the expectation was that which God made to Abraham, saying, "In thee and in thy seed shall all the families of the earth be blessed." From that time onward, all the Israelites were waiting for the birth of the child that should bring the blessing.

But why was a Messiah necessary? Why wait at all for the birth of the child? The answer to this question is that sin had come into the world; that God had placed our first parents—holy, pure and free from sin—in the glorious conditions of the Garden of Eden with every favourable prospect and everlasting life at their command if they continued in harmony with God. But by reason of their disobedience they came under Divine displeasure and sentence of death. This sentence of death has brought in its wake aches, pains, sorrows, tears, sighing, crying and death — all of these experiences as the result of sin.

Our Heavenly Father said to our first parents—and this was the first intimation that He gave them of a deliverance—that "The seed of the woman shall bruise the serpent's head." The serpent in this expression means Satan—all the powers of evil, everything adverse to humanity, everything adverse to the blessings which God had given them, and which they had lost by disobedience. But the promise was vague and they understood little about the "seed of the woman" and "bruising the serpent's head." It merely meant in an allegorical way a great victory over sin and Satan, without explaining how it should come.

So mankind continued to die; they continued to have aches and pains and sorrows; they continued going down to the tomb. They realised that what they needed was some Saviour to come and deliver them from the power of sin, to deliver them from the death penalty of sin—a Saviour who would be, in other words, a Life-giver. They were dying and needed new life. This is the meaning of the word Saviour in the language used by our Lord 2nd the Apostles. They were hoping and expecting that God would send a Life-giver.

It was on this account that they were so greatly concerned regarding the promise made to Abraham —"In

thee and in thy seed shall all the families of the earth be blessed”—they shall be granted a release from sin and death. In no other way could mankind be blessed. It would be impossible to bless mankind except by releasing them from sin and death. Hence, the Scriptures tell us of God’s sympathy; that God looked down from His holy habitation; and beheld our sorrow, and heard, figuratively, “the groaning of the prisoners” humanity—all groaning and travailing under this penalty of death—some with few aches and pains, and some with more aches and pains; some with, few sorrows, and some with greater sorrows, but all groaning and travailing in pain.

But God’s sympathy was manifested; and we read that, “He looked down and beheld that there was no eye to pity and no arm to save” and with “His own arm he brought salvation.” This is what was promised to Abraham—that one should come from his posterity who would be the Saviour of the world; and because this promise was made to Abraham and to his seed, they were marked out as separate from all other nations and peoples. To the Jewish nation alone belonged this great honour—that through them should come this salvation. Hence, from that time onward the Jews spoke of themselves as God’s people, the people whom God had promised to bless, and through whom He would bring a blessing to all others. Therefore, all other people were called heathen. Israel was thus separated because God’s Covenant was with them, and not with the others. But God’s Covenant with Israel was for the blessing of all the others: “In thy seed shall all the families of the earth be blessed.” Now, we have the “Why” of this wonderful babe being born.

How could He be a Saviour? In what way could He be different from any other babe? Why not use some other babe as the one through whom salvation should come? The answer of the Bible is that salvation could not come to mankind unless there should be a satisfaction of justice on account of original sin. That must be the first consideration. The penalty, “Dying, thou shalt die,” pronounced against the first man, must be met before the world could be blessed.

Why not let any man die? Because all were under the sentence of the original condemnation, and none could be a ransom-price or a substitute. Hence the necessity for a specially born babe, different from any other babe. In what way was this One differently born? The Bible explains to us very distinctly that He was not begotten of an earthly father. Although Joseph was espoused to Mary, yet this child was not the child of Joseph. The Bible explains that this child was specially begotten by Divine power, in the mother, though she was still a “virgin” when she brought forth the child.

This is the Scriptural proposition; and while it may not seem clear to some, yet the Word of God standeth sure. If the Redeemer was not perfect then He could not be the Saviour of the world. The promised redemption implied that Jesus would be perfect; it implied that He would be as the first man was before he sinned. “For since by man came death, by man shall come also the resurrection of the dead”: “As all in Adam die, even so shall all in Christ be made alive.”

So this one must be, as the Apostle declares, “holy, harmless, undefiled and separate from sinners.” (Heb. 7:26.) He must be entirely distinct and separate from humanity so far as sinful features were concerned. If we had time it would be interesting to go into the scientific features—of how a perfect child could be born from an imperfect mother. If we can have a perfect life germ we can have a perfect child from an imperfect mother. And so, if we had perfect fathers, we would soon have a perfect race. But there is no father who can produce a perfect child. Hence it was necessary in this case (and the Scriptures declare it was accomplished) that God should beget this Son by power from on high. Therefore, that which was born of the “virgin” was separate and distinct from all humanity. His life came not from an earthly father, but from His Heavenly Father.

It is written that before He became flesh Jesus had an existence; as He declared, “Before Abraham was, I am.”

Again, in one of His prayers, He said, “Father, glorify thou me with the glory that I had wish thee before the world was.- The Revelator tells us that “He was the beginning of the creation of God,” and Paul says that “by Him all things were made.” And so our Lord Jesus was not only the beginning, but also the active agent of the Father in all the creative work in the angelic world and in the creation of humanity, and in all things that were created.

The whole matter is summed up by the Apostle John. We will give a more literal translation of “In the beginning was the Word.- This expression, Word, in the Greek is Logos. The thought behind the word Logos is that in olden times a king, instead of speaking his commands directly to his people, sat behind a lattice work, and his Logos, or messenger, or word. or representative, stood before the lattice work, and gave the message of the king to the people in a loud tone of voice. The king himself was not seen by the people—the Logos was the one seen. So this is the picture the Scripture gives us of how Jesus was the express representative of the Heavenly Father, the One through whom the Heavenly Father made Himself known--the Word, or the Logos. So we read in the first chapter of John, “In the beginning was the Logos, and the Logos was with the God, and the Logos was a god. The same was in the beginning with God. By Him were all things made, and without Him was not anything made.-

In other words, Jesus was the direct Creator of all things. He was the Divine Power, Agent, Word, Messenger, the Logos of Jehovah. He did all the great work of creation; but He Himself was the first of God’s direct creation the Firstborn of all creatures, that in all things He might have the pre-eminence—the first place.

When the time came that our Heavenly Father made known His great purpose that He would bless the world: He gave opportunity to this First-begotten One—this One begotten of the Father—to be the servant in this great work He intended to accomplish for mankind. Consequently, the Scriptures state that “for the joy set before him he endured the cross, despising the shame.” And now He has sat down at the right hand of the Majesty • on high. He has this great reward because of His obedience even unto death, the death of the cross.

The Apostle speaks of Him as having been rich, but for our sakes becoming poor, that through His poverty we might be made rich. He tells us how , He left the glory which He had with the Father and humbled Himself to the human nature. Why? Because, as already stated, it was necessary that some one should become man’s Redeemer; an angel could not redeem man, neither could an animal redeem man. The Divine law is “an eye for an eye; a tooth for a tooth; a man’s life for a man’s life.” This was to teach us a great lesson that perfect human life having been condemned to death, it would require a perfect human life to redeem it. It was therefore necessary that Jesus should become the “Man Christ Jesus,” in order “that he, by the grace of God, might taste death for every man.”

The results that have followed have been that He Himself proved His own faithfulness. “Being found in fashion as a- man, he humbled himself and became obedient unto death, even the death of the cross” — the most ignominious form of death. It pleased the Father thus to prove Him, not only by death, but by the most ignominious form of death—dying as a culprit, being crucified between two thieves. What a terrible ignominy to die thus!

It would be ignominy enough for us in our imperfection, but for Him, perfect, “holy, harmless, undefiled and separate from sinners,” it must have been a cause for deep and poignant sorrow. Having completed the laying down of His life, at the end of the three and a half years, He cried, “It is finished!” What? Not His work, for much of that lay before Him! He merely finished this part of the work, finished laying down His life a ransom-price.

What next? After His death came His resurrection; and we read that “God raised him from the dead on the third day.” According to the Scriptures He was raised up from death a glorious being—”Sown in corruption, raised in incorruption; sown in dishonour, raised in glory; sown in weakness, raised in power; sown a natural body, raised a spirit body”; “Wherefore God hath highly exalted him and given him a name that is above every name, that at the name of Jesus every knee should bow, those in heaven, and those on earth, and those under the earth; that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”—Phil. 2:10.

But we see not yet all knees bowed to Him, Why not? The Scriptures tell us that before He begins His great work for the world of mankind, He first does a work for the elect, the Church, those who desire to walk in His footsteps, to gather out of the world a Bride, to be co-workers with Him in all the great work of the Father. This is the only work yet in process of accomplishment, and this has been going on now for over nineteen centuries. We see how he

gathered out the saintly ones from amongst the Jews, “Israelites, indeed, in whom there was no guile.” Not finding enough to make the desired number, He proceeded to gather them from all nations, kindreds, tongues and peoples.

The Apostle tells us that when this Bride class is united with Him they shall be parts of the Seed of Abraham; as we read, “And if ye be Christ’s then are ye Abraham’s seed, and heirs to the promise.” (Gal. 3:29.) This statement relates to the promise made to Abraham, that through him and his seed all the families of the earth shall be blessed. Thus we see the work that Christ is accomplishing now.

The invitation to become the Bride of Christ is a very special invitation and those who would be His must walk in the -narrow way.” If they will sit in His Throne, they must suffer with Him. If they suffer with Him they shall also share His glory. So “the sufferings of Christ, and the glory that shall follow,” were not only to be accomplished in our Lord Jesus, personally, but He was an example for all the Church who are justified through faith in His blood. They have a share with Him in His sufferings, and will share in His glory; they have a share in the First Resurrection, as the Revelator declares, “Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him for a thousand years.”—Rev. 20:6.

The Apostle says, “I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord,” “that I might know him and the power of his resurrection” (the special resurrection) to the divine nature. How? By being made conformable to His death; for “If we suffer with him we shall also reign with him.”

All the families of the earth are to be blessed, as originally promised in Eden: “The seed of the woman shall bruise the serpent’s head.” Also, as Paul states in the 16th chapter of Romans, “The very God of peace shall bruise Satan under your feet shortly.” So, then, the next thing in order in the outworking of God’s Plan will be to bruise Satan and destroy sin.

When will Satan be bound or restrained? Just as soon as this Age shall end; because this Age is merely for the development of the Bride class; then will come the promised Free Grace to all the families of the earth. Messiah’s Kingdom shall come. He has promised that when He shall reign, all His faithful shall reign with Him: “To him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in his throne.” All the Church will be associated with Him in His great Messianic Kingdom; and “He shall reign from sea to sea, and from the river to the ends of the earth”; and “Unto him every knee shall bow and every tongue confess, to the glory of God the Father”; “The knowledge of the glory of God shall fill the whole earth “ The whole earth will become as the Garden of Eden. Paradise Lost will be Paradise Restored. The divine image lost in Adam will be restored to man.

Human nature will be brought to perfection. But the glorious reward to the Church will be the divine nature, to be like her Lord, to sit at His right hand, and to bless the world of mankind. Man will become not only perfect, having all that Adam had, but will have additional knowledge and character; and there is every evidence that this shall be an eternal blessing.

However, the Scriptures tell us that some will be lost, and that the loss they shall sustain will be loss of life, and therefore all the pleasures of life. “They shall be as though they had not been”; “They shall be destroyed from amongst the people.” Peter says, “They shall be destroyed as brute beasts.”—Acts 3:23; 2 Pet. 2:12.

When? When the eyes of their understanding shall have been opened to see the Lord and to understand His glorious character, and they shall have had opportunity to appreciate and enjoy His blessing. When such intentionally reject the grace of God, they shall die the Second Death, from which there is no resurrection, no hope of recovery. But, thank God, there shall be no knowledge of suffering for them; they shall be destroyed as brute beasts.

In proportion as we believe in this Babe of Bethlehem shall we rejoice to-day. In proportion as we believe He was manifested on our behalf; in proportion as we believe He’ died for our sins; in proportion as we recognise Him as the glorified Saviour; in proportion as we have surrendered our hearts to Him and seek to do the things well pleasing to Him shall we have the peace of God.

Our hope on behalf of mankind in general is that in God’s due time His blessing shall reach all—not the same as that for the Church, but as Peter tells us in Acts 3:20, 21, “He shall send Jesus Christ, who before was preached unto you, whom the heavens must retain until the times of restitution of all things spoken by the mouth of all the holy prophets.”

Booklet for January’s “Peoples Paper.”

The booklet, “Why We Observe the Lord’s Supper Annually,” is taking the place of January’s “Peoples Paper,” and is being posted with this issue of the “Paper” to all subscribers.

Bible Studies.

Copies of the following books are expected to arrive by the time this issue of “Peoples Paper” reaches our readers. Prices on application

“Hymns of Dawn”—music.

“Divine Plan of the Ages”—cloth and paper covers.

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“Atonement Between God and Man.”

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## Christian Character.

“Brethren, whatsoever things are true, whatsoever things are honourable, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things.”—Phil.:4:8.

MANKIND in general does too little thinking, and what it does is more or less not on right lines and built on false bases and premises. Nevertheless, all will agree as respects human welfare there is a power in thought second to no other one in the universe. Few, perhaps, realise to what degree their own happiness and well-being is dependent on right thinking, to what extent whole communities and nations owe their happiness or misery to their right or wrong thoughts on the important problems of life. Words are a power in the world. Truly did the wise man say, “As a man thinketh in his heart so is he” (Prov. 23:7). If he thinks justly, he will speak and act justly; if his thoughts are selfish and ignoble, his words will be deceitful, and his conduct dishonest.

The teacher appeals to the power of thought, also the preacher, politician and financier appeals to it, as well as the sociologist. Thousands of books, magazines, pamphlets and newspapers published in every land are all appealing to thought. It is the great engine which is moving the whole world. The difficulty is that few are of logical and discerning mind, the fall having affected and disordered our reasoning faculties, and self-seekers frequently take advantage of the weak mental state of humanity to delude with sophistry, and thus to hinder and obscure correct thinking and reasoning. Against the great force and weight of selfishness does humanity labour, as well as the wiles of Satan, and so it is not surprising that generally it is misled and deceived because also it must struggle against its own inertia and inaptitude.

The Lord also appeals to the power of the mind through His Word, and urges upon His people that they be “transformed by the renewing of their minds” (Rom. 12:2). Indeed, it may be said that the cultivation of the power of thought began with the Lord’s people, and that insofar as religious matters it has in no degree left them. Heathen religions seek to restrain the intellect and appeal chiefly to passions, prejudices and fears. The Lord, on the contrary, calls to His people saying, “Come, let us reason together.” (Isa. 1:18.)

Nominal Christendom have not responded in any great measure to our Lord’s invitation, and therefore have not had their “senses exercised by reason of use,” and are not in the Lord’s family. (Heb. 5:13, 14.)

Thinking also may be a dangerous practice in the absence of absolute knowledge upon which to base and exercise our reasoning faculties, but the Lord has protected His faithful ones. The Scriptures lay down certain broad lines, and invite God’s people to reason within these lines of revelation, and thus to taste and see that the Lord is gracious, and come to a clearer knowledge of Him, a better understanding of His character and plan. Many who are awakened to independent thinking are careless of the limitations of Divine revelation, and therefore the influence of the Divine Word upon them is a mental liberty which, lacking the Divine control, is very apt to go to the extreme of license, self-conceit and infidelity. Wherever the Bible has gone it has been the torch of civilisation; millions have profited by its enlightening influence, though only a few have walked close to its light, and these few are the true Christians, the “wheat” of this age, “the first fruits unto God of his creatures” which He is now harvesting. (James 1 :18. )

Thought can be controlled just as words or actions can; the will is at the helm, and it is necessary first of all that it be rightly directed and strong in curbing those thoughts which it recognises as evil, and encouraging those which are helpful and beneficial. The will in Scripture is called the heart, and is always appealed to by the Lord as He seeks amongst men for His “peculiar people.” The message, “My son, give

me thine heart," thy will, is to those who have been brought into harmony with Him through forgiveness of sins by faith in Christ Jesus the Redeemer. It is for such if they would go on to perfection to the full attainment of His gracious purposes for them, to give their hearts and wills to Him in consecration.

The heart given to God thus seeks to know the Divine will, to catch the Divine thought, and obey it in word and act; in proportion as this is attained will there be a newness of life in every respect. It is for this reason that the revelation of the Divine will and plan is furnished to believers, that by growing in the knowledge of it the transforming influence may extend to every avenue of life. Our text is addressed to the saints, not to sinners, evil doers and evil thinkers. The entire epistle to the Philippians is addressed to "all the saints in Christ Jesus who are in Philippi" (1:1), and applicable to all the saints everywhere, not to the worldly, but only those who have consecrated their will and heart to God.

The context proves our assertion, for after speaking of prayer and thanksgiving to God and the peace of God, which passeth all understanding, Loping their hearts and minds, the Apostle sums up this advanced position of grace with the words of our text as the finish of the argument and of the process of character development, "Finally, brethren Whatsoever Things Are True."

Love for the truth lies at the very foundation of saintship, and the apostle declares that those who will be rejected in this harvest time are such who receive not the truth in the love of it (2 Thess. 2:10). With our imperfect brains we are in danger of being misled, and hence the Word of the Lord appeals to us with force that we should not even touch that which we realise is untruth. To tamper with error after we see it is error, to "see how it would reason out anyway," is to lay a trap for our spiritual feet. If we are following God's admonition in this text it will mean an avoidance of fiction, of novels, of unrealities. This will mean an increased reverence for whatsoever things are true and more devotion to them, an increase of time to study, and an increase of the spirit of truth in our hearts.

"Whatsoever Things Are Honest."

Who does not know that there are dishonourable and dishonouring thoughts the pondering of which not only wastes valuable time, but instead of bringing a reward, a blessing, entails a loss, a disadvantage, a stain upon our minds unworthy of us as new creatures in Christ Jesus. These true but dishonourable thoughts that present themselves at the bar of our minds are usually in connection with others, the errors, weaknesses or follies of our friends; the sooner we discern the matter and dismiss them, the better, and our hearts will become more noble.

"Whatsoever Things Are Just."

We are not to be continually meditating over grievances and injustice; we are living in this present evil world, hereunto we were called, even to endure it for righteousness' sake, to lay down our lives for the Lord and His Word, and yet to be evil spoken of and to have all manner of evil spoken of us falsely for Christ's sake. Remembering our consecration, we are to take it as it comes, not grieving specially. Thus doing we will have more time to think of the more strengthening and elevating things that are just an:, in harmony with righteousness.

"Whatsoever Things Are Pure."

The Lord's people must maintain purity of heart, and then purity of speech and action will follow; the mind is the one first attacked by impurity. The Apostle James declares: "Lust, when it has conceived, bringeth forth sin, and sin, when it is finished, bringeth forth death" (James 1:15).

“Whatsoever Things Are Lovely.”

The saints must have kind, gentle and lovable thoughts. These, in turn, will gradually develop into graces of character. Shun vindictive contentious thoughts, as they are enemies of the new creature.

“Whatsoever Things Are of Good Report.”

Some may argue that since the world hateth the light and rejoices in iniquity, that therefore the things that would be reputable with it would not be so with the children of the light. But not so; the world does recognise a right standard, even though it does not follow it or pretend to do so, even though it call us hypocrites, as it did our Lord.

Many would think, if they divested their minds of all untrue, unworthy and impure thoughts, that their minds would become quite vacant, and that they would have no topic whatsoever to engage them. This is true with many, but by the time they would be in this attitude they would have such a hunger and thirst for righteousness that they would be in just the right condition to receive the spiritual food the Lord has prepared for them. There is only one thing which demonstrates itself to be the thing true, honourable, pure and lovely, and that is the Divine character and plan, whose length, breadth and height and depth no man can measure; only the saints can comprehend by the holy spirit, and in proportion as they possess the spirit, do they obtain the holy mind, replacing and displacing the unholy thoughts of the natural man (Eph. 3:18). Such a ruling of the mind, such a self-mastery is a conquest. “He that ruleth his spirit is better than he who taketh a city” (Prov. 16:32) , and they shall have a share in the kingdom. Oh! then “let us lay aside every weight and the sin that doth so easily beset us, and run with patience the race set before us, looking unto Jesus, the author of our faith” until He shall have become the finisher of it” (Heb. 12:1, 2) .

Well do the Scriptures emphasise the importance of guarding the heart, the mind, the will, saying, “Keep thy heart with all diligence, for out of it are the issues of life.”

He who for Christ’s sake shares his own loaf with the hungry, casts more into the treasury than they who, out of their abundance, scatter hundreds and thousands they never miss. Hare.

## Church Membership.

THE matter of membership in any church gathering THE of course, be on the basis of the truths of God's Word, and that only. We do, not think that any sincere Christian who has come to a knowledge of Bible truth would desire membership in any gathering where the theories of immortality of the soul, trinity, and confused teachings respecting the Lord's return, kingdom, and the harvest work, etc., were taught. Inasmuch as the Lord is calling His people out from the church systems where such errors are taught (Rev. 18:4), it would not be pleasing to Him for any one knowing the truth to remain in such associations.

In the case of funeral services, when any of our brethren were not available to take the service, some of our friends in the past, feeling- that the usual burial service of the various denominations would not be pleasing to the Lord, have approached a minister and suggested certain Scriptures be read at the graveside, and in some cases a prepared statement by the bereaved relative in the truth has been passed on to the minister with the request that it be used instead of the church service. The necessity for this is evident to the brethren, because the usual church burial service allows no distinction between a Christian and an unbeliever, and it is most inappropriate, even to relatives around the grave, to hear Scriptures read and statements made which refer only to the Lord's followers being applied to their departed loved 'one, who may have been a good person, but not at all a believer in the Lord in this life. As a funeral service should in no way be considered an occasion for proclaiming any particular church doctrine, but rather the simple statements from the Scriptures, it is felt that almost without exception ministers would be ready to comply with the wish of bereaved relatives respecting a funeral service.

With reference to weddings it should be remembered that the authority to perform marriages is granted by the government of the land to certain individuals, which includes officials of registry offices and ministers of most denominations. It is therefore appropriate to procure the services of registrars for marriage ceremonies where the parties feel this to be the best and proper course. A number of our brethren have been married by the government registrars after which functions in keeping with the truth have been held with others of the Lord's people, and the occasions have been helpful and a blessing to all concerned.

### Melbourne Christmas Convention.

The Melbourne brethren wish to announce that their Annual Convention will be held again this year (D.V.) over the Christmas season, for the four days December 25th to 28th, with additional gatherings on January 1st and 2nd. These assemblies will be held in .the Masonic Hall, 254 Swan Street, Richmond, and a cordial invitation is extended to all friends able to attend these gatherings in the Lord's name. A helpful season of refreshing is confidently anticipated, by the Lord's grace. Further information is obtainable from the secretary, Mr. J. B. Hiam, C/o Berean Bible Institute, Kew, E.4, Victoria.

## The Refiner's Fire.

He sat by a fire of seven-fold heat  
As he watched the precious ore,

And closer He bent with a searching gaze,  
As He heated it more and more.

He knew He had ore that could stand the test,  
And He wanted the finest gold,

To mould as a crown for the King to wear,  
Set with gems of a price untold.

So He laid our gold on the burning fire,  
Tho' we fain would have said Him "Nay":

And He watched the dross that we had not seen.  
As it melted and passed away.

And the gold grew brighter, and yet more bright,  
But our eyes were so dim with tears,

We saw but the fire—not the Master's hand—  
And questioned with anxious fears.

Yet our gold shone out with a richer glow  
As it mirrored a Form above,

That bent o'er the fire, unseen by us,  
With a look of ineffable love.

Can we think that it pleases His loving heart  
To cause us a moment's pain?

Ah, no! but He saw thro' the present cross  
The bliss of eternal gain.

So He waited there with a watchful eye,  
With a love that is strong and sure,

And His gold did not suffer a whit more heat  
Than was needed to make it pure!

—Unknown.

## Concordances

Some copies of Strong's Exhaustive Concordance are now on hand with strong cloth binding. While the price is greatly increased, these Concordances contain such a wealth of information with the meanings of all Hebrew and Greek words used in the Bible, and are really essential for detailed study of the Scriptures. The present price is 1 7/12/ 6.

"Our Most Holy Faith."—This is a splendid volume of most helpful articles and sermons by the author of Studies in the Scriptures, published by the brethren of "The Dawn" in U.S.A. Containing 719 pages, including Index, and well bound, with silver lettering, it is priced at 20/- post paid.

"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.

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Revised Standard Version Bible,-1952. Copies of this Revised Bible Are available, and will be found helpful for comparison in Bible study. Bound in strong cloth covers 50 / - ; in red rexine 60/-.

A New Picture Bible.—A Cambridge Bible, containing 30 coloured illustrations, with marginal references, and strong, black, cloth cover. A very good child's Bible; price 15/6.

## Radio Sessions on 4LG.

Arrangements were completed last month with the manager of Radio 4LG, Longreach, Queensland, to broadcast a series of our Frank and Ernest sessions through that station, at 9.15 p.m., on Sundays. Commencing date was 21st November, and the wave length is 273 metres. It is felt that 9.15 p.m. will be an appropriate time, when people, especially in the outback parts of the country, may be more relaxed and perhaps able to give more attention to the radio than at other times of the day. We pray for the Lord's blessing upon His message of truth as it is sounded forth in this new area as well as in all other parts, that all may be to His praise in the harvest work of these last days of the age.

## Correspondence.

Berean Bible Institute, Dear Folks—Loving Christian greetings in the name of our loving Lord. It has been some months since I wrote you; not knowing the date when my subscription to “Peoples Paper” expires, am sending herein check for 3 dollars to cover cost of renewal for one year, the remainder to be put in general funds, etc.

My papers after reading are forwarded to another state for an invalid sister who wrote me that she so enjoyed them, so kindly accept double thanks for your little paper which is greatly appreciated by both of us.

If you have leaflets dealing with the unprecedented time of trouble now spreading throughout the whole globe, I would like to be favored with some, as am entirely isolated — no class, no fellowship, excepting through the magazines and few correspondence with truth friends.

May God’s richest blessings be yours as you daily walk the narrow way of sacrifice, and often via the “fiery furnace” route, and thanking you in advance for the leaflets herein asked for. I am, Your elderly Sister.

Berean Bible Institute, Dear Sirs—Many thanks for literature received some time back. “Our Lord’s Great Prophecy” cleared many texts I did not understand; as usual my daughter and I marvel how you are able to explain everything to our satisfaction. As soon as anything arrives in the mail, everything else is forgotten; then in no time I’m looking for more. I don’t seem to be able to get enough. Of course I’ go over everything you send me many times; if only it were possible to join a study group! I have been blessed with so much, I suppose I must be patient; but it really amazes me when I think I have found some one that is searching, and pass on some thing that I expect to capture their interest, and it is usually handed back without comment, or else they fail to understand it. I cannot help feeling sorry they do not grasp it. I remember I read only one article in the “Peoples Paper” to capture my attention. . . .

I know you are against church membership, but it often puzzles me what one should do in the case of a death in the family, or even a wedding. Is it out of order to obtain the services of a minister when one is not in harmony with his teachings?

Are you having a Christmas Convention? If so, I would appreciate a report on the sermons. Although I go over and over the papers and books I receive I’m always wanting more. I will make a list of what I would like you to forward— “Daily Heavenly Manna,” 1 dozen Greeting Cards, “Some of the Parables,” the last three broadcasts if possible. Have you anything dealing plainly with the errors of the Roman teachings; they are numerous, I know, but should I ever get the opportunity, I would like to be able to prove beyond doubt to others, the errors of this system.

I often come across texts which are puzzling, and although I may understand, I cannot explain to others. For instance, a person said there are such strange things in the Bible, like Matt. 23:9, and also the text that reads, “The barren have many more children than she which hath an husband,” or something similar. Many texts that I did not understand in Matt. 24 were answered in the book, “Our Lord’s Great Prophecy.” How I’ loved it and marvelled at the wealth of wisdom contained in it. From verse 16 to 22 was made beautifully clear.

I am enclosing postal note for literature as convenient. Asking for your prayers that we may one day in the future have the great privilege of meeting some of the brethren at a convention; my time is fully occupied at presents but I am not giving up hope. Once again thanking you for the books received some time back. I am, Yours sincerely.

(A short article "Church Membership" appears in this issue of "Peoples Paper" in which reference is made to funeral services and weddings. Some thoughts on Gal. 4:27 will also appear in a later issue of "Peoples Paper," and literature on the Roman Catholic system is available. --B.B. Institute.)

Frank and Ernest, Dear Sirs—I was very interested in your broadcast from station 2KY. I have never heard anything quite like it before. I am very interested in Dispensational Truth, and would like a copy of these talks and booklets on the second coming. So few Christians seem to be aware of these great truths and I would like something I could place in their hands. Yours truly.

Berean Bible Institute, Dear Sirs—Received your literature which I appreciate very much. . . . I have to stand at a machine all day and I get very weary, but these glorious truths help to sustain one as we look forward with anticipation to the part we have in the kingdom.

I am enclosing 10/- for subscription to "Peoples Paper" and some back copies of Frank and Ernest Biblical Dialogues, as I feel the question and answer is a most helpful method of imparting knowledge. Later I would like "Our Lord's Great Prophecy" and "Divine Plan of the Ages." When you forward the "Peoples Paper" would you please let me know cost of the books and any others dealing with prophecy. With grateful thanks; Yours in Christ.

Frank and Ernest, Dear Sirs—When able to do so, I like to listen to your session "Frank and Ernest" and to-day I liked it very much, so I am asking if you will please send me a copy of "Prepare to meet thy God," also "Hope Beyond the Grave," for further reference.

I have been an invalid for a number of years and any talks regarding answered prayers are of interest to me, because I have learned to understand such a lot. Wishing your session much success in its popularity. Thanking you; Yours sincerely.

Frank and Ernest, Dear Friends in Christ—I am writing to tell you how much we enjoy your broadcasts; I find them of great assistance to me in my' Christian life. Would you please send me all the literature you have available, as it would be a great help to me. Thanking you very much. Yours sincerely in Christ.

Dear Frank and Ernest—We have just received the October and November copies of "Peoples Paper." I've loved God and Jesus since childhood, but not really properly. Now, recently, I've come to a greater, richer appreciation of truth and I think I'm getting a passion for righteousness . . .

I cherish the booklets and past issues of "Peoples Paper," Dialogues and literature you so generously sent us through the years. I almost became a this year, but I re-read, and studied all the Berean literature, and I've come back to the truth. I want to collect as much truth literature as I can get; I want to be one of the Lord's dear people, but it would be extremely hard. I love the fruits of the spirit, but I'm just a "babe" in Christ yet.

Enclosed please find a donation of 7/6; I would like to subscribe to the "Dawn" magazine; also I'd be grateful for booklets and any past reports and notes of Christmas Conventions. Are the six volumes of "Studies in the Scriptures" available? What is the price, please? I hope to send another donation later. Meanwhile, assuring you that now I'm beginning to love God and His beloved Son Jesus really and truly, and hoping to hear from you. I remain.

P.S.—We do enjoy the Frank and Ernest dialogues, now we have the radio. . . . We would love the broadcasts to be larger.