



Volume XXXVII. No. 7 MELBOURNE, JULY, 1954 Price— Fourpence Halfpenny

## Divine Justice in the Deluge.

WHILE to-day there are those who deny the teachings of Genesis respecting the creation of man and the deluge, we have the words of Jesus in Matt. 24:39 stating that the flood came and took them all away; proving that God permitted the deluge and that He was just in blotting out the human family with the exception of righteous Noah and his family.- 2 Pet. 2:4-10.

We should remember that God's covenant with Adam was based upon the fact that he was created perfect (in God's image and likeness) , and was to be granted everlasting life on conditions that he would maintain this image and likeness by continued obedience to his Maker. When Satan obsessed the serpent and guided it to eat the fruit which our first parents were forbidden to eat, he produced thereby a temptation. Mother Eve saw that, so far from the serpent being poisoned by the fruit, it was the wisest of animals. She reasoned that humanity was so much superior to the brute creation that the increased wisdom would make her husband and herself like gods. She thirsted for knowledge and power, and only the Divine command seemed to stand between her and the highest ideals. She partook of the fruit and recommended it to Adam, who was not so deceived (as the Apostle informs us) , for he knew that death would surely follow disobedience. Nevertheless, he disobeyed, thinking he would rather perish with his wife than live on for ever without her.

The disobedience led to expulsion from Eden, and the beginning of the gradual execution of the sentence which reads, "for in the day that thou eatest thereof thou shalt surely die," or as worded in the margin, "Dying, thou shalt die." Up to this time Adam was not dying by any means, for sin alone brought death through separation from the life-giving groves. And according to the Divine pronouncement, he died within the day in which he ate of the tree of knowledge of good and evil. The Apostle Peter informs us that a day with the Lord is a thousand years, and Adam died when nine hundred and thirty years old. His race inherited his dying conditions and sinful tendencies. Thus all humanity are under the curse, condemned, not to eternal torment, but to death in Adam. Whatever, therefore, may cut short human life is no injustice to humanity, because whatever life is now enjoyed is just so much more than the human race can justly claim. Hence the deluge was merely a quick means of executing against Adam's family of sinners the death sentence already expressed sixteen centuries before.

There is the same hope for these as for all the remainder of the human family—the hope of a fresh trial for life lost in Adam. This means not merely a hope of being awakened from the sleep of death, but a hope of restitution, a hope of returning, if they will, to the full measure of human perfection—the image of God in the flesh. This hope rests first of all on God's gracious promise that all the families of the earth

shall be blessed in Abraham's seed. Secondly, it rests on the assurance that Jesus is the Head, and the Church the members of that spiritual seed of Abraham which, as the Elect of God, will soon be completed and glorified with the risen Lord and Saviour.

In the Messianic kingdom, this great "seed" will accomplish the world's blessing foreordained. St. Paul emphasised this, saying, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise made to Abraham." See Gen. 22:18; Gal. 3:29.

As we review the situation we are amazed at the exhibition given of Divine patience. We are reminded of St. Peter's words that God is not willing that any should perish. How easily He could have blotted out of existence our first parents and have created another pair. How easily He could have hindered Satan from presenting the temptation. How easily He could have warned the angels against a course of disobedience and have shown them His full power at any time. These incidents illustrate to us a general principle of Divine character and Divine dealings. God had indeed a glorious dominion before sin entered the world. And He could, of course, have hindered any spread of disloyal ambition of Satan by destroying him, or God could have coerced him into obedience as a slave. But the Almighty has the very highest ideals in respect of His Government and all His subjects. All His work is perfect, as the Scriptures declare, and every variation from that perfection must be the result of disobedience; while the unalterable law of God is that the disobedient shall perish. Whoever does not learn to love righteousness and hate iniquity will be counted unworthy of everlasting life. And so we read that, after the coming of Christ, -Whom the heavens must retain until the

times of restitution of all things," that it shall then come to pass that "every soul which will not hear that prophet shall be destroyed from among the people"—destroyed in the second death and not preserved in a place of torment.

God not only foreknew that the conditions under which man was created would result in sin, but without causing the temptation and without giving any excuse for the disloyalty. He determined to permit it, but only for a very limited space of time. The reign of sin and death is only to last for six thousand years. Then, by bringing in the Messianic kingdom, God will abolish sin and death, lifting all the willing and obedient to human perfection and life everlasting in Eden restored.

He put the death penalty upon humanity, knowing at the time that it would require the death of an obedient sacrifice for human redemption, and purposing in advance that He would provide a Redeemer such as would willingly become man's surety by paying the ransom price. Thus the permission of evil has resulted in the manifestation of God's love, in a manner that otherwise would hardly have been revealed. The infliction of the death penalty for so long has, likewise, demonstrated the persistence of Divine justice. The recovery of the dead by a resurrection will prove, as nothing else could, the wonderful power of our God. And when the entire plan of God shall have been outworked and shall have been made known to angels and men, it will demonstrate the wisdom of God, as it never could have been known, had He not adopted the plan of temporarily permitting a reign of sin and death.

Another thing made possible by the permission of sin has been the special call to joint heirship with Christ in the heavenly phase of the Kingdom. The Bible declares that the Elect Church are begotten of the spirit throughout this age, and are promised that they shall be born of the spirit in the first resurrection. "Flesh and blood cannot inherit the Kingdom of God." The need of a Redeemer opened the way for Him who was "the Word" to become flesh. He was then in the position to demonstrate His obedience unto death, even the death of the cross.—Phil. 2:8. And this great sacrifice constituted not only the ransom price for Adam and his race, but also the basis on which the Heavenly Father highly exalted His Son far above angels to the Divine nature—John 5:26. Similarly the exaltation of the Church to be the Bride of Christ and partaker of the Divine nature (2 Pet. 1:4) was made possible by the permission of evil. The

Heavenly Father could justly permit members of the fallen race, of the same disposition as Jesus (having the mind of Christ) , to sacrificially lay down their lives as members of the Body of Christ, and by thus suffering with Him to be accounted worthy of reigning with Him in glory.—Rom. 8:17.

As the Psalmist exclaims, “Great is the Lord and greatly to be praised.” Infinite in wisdom, justice, love and ‘power. Is it any wonder, in view of this work, that God has outlined for His Son and the Church glorified, that He should consider it necessary to give us tests of faith in loyalty and obedience. Is it any wonder, in view of the work which He has for us to do for mankind, that the Redeemer Himself was given experiences in suffering, that He might be a merciful and faithful High Priest in the things of God in relation to humanity. Since having gained a better understanding of the Bible, we see that the redemption which God provided through His only Begotten Son is to be world-wide in its effect. The race was not condemned individually, but as a whole, in one man, on account of Adam’s sin. Similarly, the race has been redeemed as a whole by the Man Christ Jesus, who gave Himself a ransom for all. — 1 Tim. 2:5, 6; Heb. 2:9; 1 John 2:2.

The fact that God did not deal with any of the human family, except the Hebrews, for four thousand years, does not mean that He cared for the Hebrews only, nor that they alone are to receive the Divine blessing. It simply means that, during that time, God dealt with the Hebrews to select from among them some especially loyal characters to be sharers in His future work, when He will deal with the world in general.

The fact that all this work of selecting one class of servants from Hebrews and another class from every ‘nation during the Gospel Age, has required six thousand years is no argument against God’s purpose to bless all Adam’s children ultimately. We are glad to see in the light of present truth that it is in the eternal interests of all mankind that the past and present elections have been proceeding. The fact that a long time has been consumed in getting ready the instruments of Divine mercy shows the greatness and the thoroughness of the Divine Plan in respect of the race as a whole. Let us then avail ourselves of the glorious opportunities for Bible study and for growth in grace and love. Let us walk worthy of the light, and rejoice in Him who bought us with His precious blood.

#### PEOPLES PAPER AND HERALD OF CHRIST’S KINGDOM.

Published by the Berean Bible Institute, 19 Ermington Place, Kew, E.4, Melbourne, Victoria, Australia

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.

## The Institute's Work.

ANOTHER year's work for the Berean Bible Institute has been completed, and once again we desire to express thankfulness to the Lord for all His blessings bestowed upon the efforts to serve His cause of truth together with our brethren throughout Australia and other lands. It has been a joy to have the loving cooperation of our dear brethren in the privileges of service, and their voluntary efforts are most encouraging and warmly appreciated, knowing that all is accepted of the Lord as done unto Himself.

There is nothing spectacular to report, nor is this to be expected in the Lord's cause, but rather the work has gone on steadily along similar lines to former years. Most of our readers will know that the Institute exists as a centre for proclaiming the message of the Gospel of Christ to all who have ears to hear, with the main object of finding those who are yearning after truth and righteousness, and delight to walk in the steps of Christ in response to His invitation for the high calling. Various means of proclaiming the truths of God's Word are employed, including the printed page in varied forms, the radio (a short report on this feature appearing separately), and gatherings for Bible study, lectures, etc.

Our monthly "Peoples Paper and Herald of Christ's Kingdom," now in its 37th year of publication, continues to reach our brethren and interested friends throughout Australia and overseas, and the messages in its columns are received with appreciation by many readers. A number of brethren contribute to the pages of the "Paper" and their assistance in this way is greatly appreciated, and is of good help in proclaiming the general and harvest truths of God's Word.

As in former years, the cost of printing the "Peoples Paper" has not been covered by subscriptions, and the deficiency is made up from the General Tract Fund. Copies of the "Paper" are used liberally as free literature amongst a considerable number of interested friends, so the expense to the Tract Fund is well spent. Extra copies of the "Peoples Paper" are always available to all for distribution as they have opportunity, and the continued voluntary checking of proofs, folding, wrapping and despatching of the monthly -Paper- by some of our friends is of good assistance and much appreciated.

Despatch of Bible study helps in the form of books, booklets, and tracts has continued throughout the year over a wide area, and our friends are welcome to supplies of free literature for passing out to those who have the hearing ear for spiritual things. Kingdom Cards are also available for the same purpose, and the Consolation Cards for mailing to the bereaved have been used by some Classes, as in previous years. This is a helpful means of supplying some comforting literature to those in sorrow who are desirous of this.

Some Lectures for the public were arranged during the year, and these occasions give opportunity to invite those who are contacted by the radio or advertising circulars. While the attendance from the public is usually small, there is always some blessing from the efforts in this way in encouraging those who are really earnest to attend the regular Bible studies. It is surely good for the Lord's people to be active in any way their talents may provide, and it is a pleasure to hear from all who desire to have some part in the Lord's work.

The financial position for the past year is indicated by the General Tract Fund Account (the radio being separate), and all the goodly provision has been lovingly and voluntarily supplied by our dear friends who desire to use their particular talent in this way, as unto the Lord. We trust that all may realise God's blessing in the sacrifice of the good things of this present life.

Looking forward there is cause for much apprehension as people view the international scene in these days, but for the Lord's people there is cause for much thankfulness for present opportunities and

privileges of service for the Lord, both as respects their own upbuilding, by His grace, and the encouragement of others of precious faith. Many hindrances to progress in the Christian way are certainly before us day by day, but they that wait upon the Lord shall renew their strength, and what could be stumbling stones may be used as stepping stones when our hearts are fully surrendered to the will of God, and His spirit is dwelling within. Prayers of faith surely keep the Christian's armour bright, and we ask all our brethren to join in prayer for the blessing and guidance of the Lord upon the work that may yet be His will and good pleasure to accomplish in this, and all other parts of the harvest field. "Let us not be weary in well doing; for in due season we shall reap, if we faint not. As we have opportunity, let us, do good unto all, especially unto them who are of the household of faith."—Gal. 6:9, 10.

**General Tract Fund.**

To Credit Balance,	166	4
	5299	8
.. Donations		
	£545	0
<hr/>		
By Free Tracts and Deficiency		
Paper" .....	£856	6
	300	0
	38	0
.. Hall Rents, Advertising, Circulars .		
.. General Expenses (Office,	54	6
.. Towards Personal and House	2650	0
	36	6
.. Free Books and Booklets . .	8	0
Credit Balance, 1/5/'54	26	6
0		

**The Radio Work.**

THE witness of the truth over the radio has continued throughout another year, and the Lord's blessing has also attended the efforts in this way. We render thanksgiving to God for this further privilege of service, in which a number of brethren gladly associate, their help being greatly appreciated.

The same radio stations have been used over the past year, namely, 3GL Geelong, 2KY Sydney, 4KQ Brisbane and 6KY/NA Perth and Narrogin, the friends in Western Australia having the cost of the W.A. stations in their care.

There is no doubt about the witness of the truth over the air doing good where other avenues of service could not reach, and this is the case even amongst the brethren who know the truth. The plan of God never grows old; so the simple truths, which are the main contents of the broadcasts, continually bring the fundamental truths to mind and refresh the heart with the great love of God which is shed abroad through Jesus Christ our Lord.

Considerable numbers of new enquiries have been received throughout the year, and from amongst these there are some very earnest and sincere friends who are embracing the truth in all its beauty. We have full confidence that the Lord will add the increase as He sees good, both now and in the time to come. The Lord's assurance through the prophet—"My word shall not return unto me void, but it shall accomplish that which I please"—(Isa. 55:11) , gives encouragement at all times.

Friends who are able to advertise the radio should surely do so, either by the distribution of radio cards or through the newspapers. Sample broadcasts are available in quantity for those able to place them to advantage. Also printed copies of all broadcasts and other free literature are offered over the air to all listeners, and considerable quantities of these have been sent out. All new listeners who enquire also receive several issues of "Peoples Paper" free, and some then de-sire to subscribe to the "Paper"

themselves.

In the Lord's providence the expenses of the radio have been fully covered through the voluntary support of our brethren, and which is very encouraging in this work in the service of our Lord. The Radio Fund shows the main details. The future for this feature, as also other branches of service, are committed to the Lord for His blessing and guidance as He sees good, and the prayers of our dear friends are also requested upon this work that the Lord's will may be done in these last days of the age, to His praise.

#### Radio Fund.

To Credit Balance,	£ 6 8 6 9	
„ Donations ..	7 1 6 9	3
	£784	
<hr/>		
By RadioStations 3GL Geelong, 2KY		9
Sydney, 4KO Brisbane .....	2KY, 30	0
Dialogues, etc. .	21	0
„ Travel and Sundries ..	8	0
„ Bank Charges .. .	1	0
Credit Balance,	76	6
		3
<hr/>		

## Convention Notes.

Notes on Adelaide Easter Convention (16 pages) are now available free from this office.

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

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

#### Bible Study Meetings.

Assemblies for undenominational Bible Study are to be found in the various States, and all earnest truth seekers will be very welcome.

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

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

Adelaide.—Builders and Contractors Rooms, 17 Way-mouth Street.—Sundays, 3 p.m. and 6.15 p.m.

Perth.—The Literary Institute, 1st Floor, Corner Hay and Pier Streets—Sundays, 3 p.m. and 5.30 p.m.

# The Life of Joseph

(Convention Address)

WE find Joseph brought into prominence in the 37th chapter of Genesis. He was then seventeen years of age, a very exemplary son, and the favourite of his father, Jacob.

Jacob was then 109 years old, and it was 200 years after Abraham was called. We find that God had promised Abraham, Isaac and Jacob that He would make a great nation of their descendants, and that all the families of the earth should be blessed by that nation. These promises of the Heavenly Father may have appeared slow of fulfilment, as Jacob had twelve sons and one daughter only, after all this time.

Jacob's family consisted of four sets of children, and this in itself did not tend to full harmony and peace in the home. If the father expected the elder brothers to share his sentiment towards Joseph he was very much mistaken, as they were envious of him and hated him. In their shepherd life the sons became widely scattered and had much time for good or evil, and Joseph was troubled at what he saw and naturally told his father of the state of affairs. The coat of many colours which Jacob gave to Joseph may have been understood by his brethren to mean that their father would bestow the chief blessing on Joseph. • And the dreams of Joseph, which were quite prophetic of his later supremacy in Egypt, may have made the brothers fear that Joseph would advance to a higher and more exalted state in life than they. Joseph probably did not understand his dreams; he innocently told his father and brothers about them, and even Jacob rebuked him, saying, "Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth."

So, we find that when the elder brothers had Joseph far away from their father and home, they were ready to murder him in their envious and malicious state of mind. Two of the brethren, Reuben and Judah, were not in favour of taking Joseph's life, but did not dare to openly oppose the rest, so they suggested other measures. Reuben had him cast into a pit, intending to rescue him secretly and save him. Before Reuben could do this, Judah proposed to sell Joseph to a company of travelling merchants going down to Egypt, and to this the other brothers agreed; so Joseph was sold, and his brothers divided the price among themselves. Reuben evidently was not informed of this transaction, as he shared his father's grief at the supposed death of his young brother. Judah's motive apparently was a double one; first, to ease his conscience by choosing the lesser of the two evils—avoiding murder and yet getting rid of Joseph at a slight profit to all the brothers. Then in common with the other eight, he was willing to lie to his father, and make believe that Joseph was dead.

This supposed loss of a beloved son was a severe ...fiat for Jacob, as evidently Joseph was the one in whose line of descent Jacob looked for the fulfilment of the divine covenant. Joseph was the eldest son of his beloved Rachel, a son after his own heart, in whom was the reverence of God and the love of righteousness. And in Reuben's favour it may be said, that of all the brethren he had the most reason to be envious of Joseph, as Reuben was the eldest son of Leah, the first wife of Jacob.

In the case of Joseph the trial was very severe. From being a beloved and favourite son tenderly reared in his father's house, he was suddenly transported to the position of a slave in a foreign and heathen land. Added to this, too, were the bitter experiences of the murderous hatred, and cold-hearted cruelty of his brothers, and the thought of his father's grief and loneliness; and that, without any apparent prospect of ever seeing his face again, or of ever hearing a word from him, as there were no postal arrangements between foreign nations in those days, and Joseph, as a slave, had no command of time or money. This was surely a bitter experience for a young man of seventeen, but as he left the scenes of his childhood and all he held dear, he took with him the staff of the divine promises, and the principles of truth and righteousness, under which influence he had been reared, and he resolved to be loyal and faithful to God.

While God could have prevented and might have interfered at any step of these distressing circumstances, we see that He did not, but allowed each one to freely manifest Joseph's disposition for good or evil. Yet above them all we see God's overruling providence in turning these very circumstances to account in a most marvellous way for the furtherance of His benevolent designs, and to the special blessing of His faithful servants. Thus, for instance, Joseph being thrown more upon his own resources and in contact with a new, and at that time, the most advanced civilization of the world, received a new and valuable education which otherwise he could not have received. This, together with his trust in God, enabled Joseph to develop that strength of character which he later so wonderfully displayed. Also, in the providence of God, Joseph was the forerunner of all Israel in the land of Egypt, where God proposed to give that entire nation a needed and valuable experience for a long time, in contact with the highest civilization of that day. Yet, as slaves, 'they would be taught humility, and reliance upon God. Also, their race be kept pure and distinct from others, because as slaves they could not intermarry with the Egyptians. And through the Israelites in their land, the Egyptians, and also other nations, were to learn something of the character of the true God.

In Egypt, we find Joseph making the best of his trying circumstances. Because of his faithfulness he soon gained the confidence of his master who made him overseer of all his house, and all that he had he put in Joseph's hand, and the Lord was with Joseph. • After some ten years of service Joseph was falsely accused and cast into prison, but here also the Lord was with him and showed him mercy, and Joseph again made the best of his situation. After some time of discipline and testing in prison, God set before him an open door; He did not take Joseph out immediately, but prepared a way for him to freedom. When God showed Joseph the meaning of the dreams of the butler and baker in prison, he had hopes of release, but the ungrateful butler forgot his benefactor, and Joseph remained a prisoner for two more years. Then the door was swung open this time, not only to freedom, but to honour and advancement.

Joseph's suggestion to Pharaoh of a wise course, in view of the predicted famine, was an evidence not only of his faith in God, but also of a keen active business turn of mind. Joseph evidently did not regard his exaltation next to the king as the full reward for his faithfulness. The throne of Egypt had never been the goal of his ambition, for like Abraham, Isaac and Jacob, he looked for the kingdom of God. With the same faithfulness as before, he quietly set about his new duties of piloting the nation through the threatening dangers of the future. Joseph did not become puffed up with pride, but with the same, quiet dignity that characterizes a true man, he went about the business of his new office with the same energy, competency and faithfulness that he had shown as a slave, a brother, and a son in his father's house.

Again, the wisdom and noble character of Joseph shone out brilliantly in his treatment of his erring brethren, when the widespread famine had brought them down to Egypt. He knew them, but under the changed circumstances they did not recognise him. He had left them a beardless boy of seventeen, sold into slavery; they now saw him a man of forty, arrayed in the vestments of royalty and speaking a foreign language which they did not understand. Had Joseph been of a revengeful spirit, here was his opportunity for retaliation; but Joseph was a well-balanced man, and revenge could have served no good purpose. His course showed that he had a forgiving, as well as a cautious spirit, and that under proper circumstances he was ready to exercise forgiveness. Joseph therefore wisely dealt roughly with his brothers at first, that he might prove whether the experience of years had brought about any change in them, and also that he might learn something about his father and his younger and only hill-brother, Benjamin.

Joseph soon learned that his father and Benjamin still lived, but by concealing his identity and dealing roughly with his brothers he improved the opportunity to test their present disposition, both toward their aged father and Benjamin, and toward each other. He witnessed their concern for their father's feelings about Benjamin, and their tenderness toward Benjamin who was now the father's favourite, thus showing that they had overcome the bitter envy and hatred of their younger days. Joseph heard them confess too,

in their own language, one to another, their guilt with reference to their former treatment of himself, and learned also of Reuben's remonstrance of that time. Then the circumstances drew forth the pathetic prayer of Judah for the restoration of Benjamin to his father, and his offer of himself as a substitute—as a bondman to Joseph.

This was enough for Joseph, penitence and a true change of heart were all he desired, and having proved this thoroughly and wisely, he could no longer restrain himself. His truly forgiving heart now overflowed with benevolence, and he wept aloud, and embraced and kissed his brethren.. His brothers returned home, not only to tell the good news, but also to confess to Jacob their sin against Joseph, as under the circumstances this became necessary. Jacob, who at first thought the news too good to believe, until he saw the wagons from Egypt, said, "It is enough, Joseph my son is yet alive; I will go and see him before I die.

On the long journey God appeared to Jacob in a vision at night, and promised to be with him in Egypt, and that He would there make of him a great nation. Then the joyful meeting and the realisation of Joseph's glory and power, and better still, he saw Joseph's love toward God, toward himself and toward his brethren. In the meeting with Pharaoh, the king bestowed favour upon Jacob and he was thus able to settle in the land of Egypt and enjoy the remainder of his life amidst his family for seventeen years until his death.

We can gather precious lessons of confidence in God and faithfulness and zeal in His service from this beautiful account of the life of one of God's chosen ones. We may observe in Joseph's life the typical foreshadowing of Christ, the Saviour of His people and also of the world. Joseph was another illustration, like that of his father, of the chief blessing coming specifically upon a younger son. So, the chief blessing of God is also to come upon the Christ, Head and Body, the Gospel Church, not the elder Jewish church.

While all of Jacob's sons were elected and inherited a share of the blessing promised to Abraham, Joseph was specially chosen as a type of Christ, Head and Body. He is the one through whom blessings will come upon the natural seed of Abraham, that they in turn may bless all the families of the earth.

As Joseph was hated of his brethren, so Christ also was hated of His brethren, the Jewish nation.

As Joseph came unto his brethren and they received him not, so Christ also was rejected by His Jewish brethren when He came unto them.

Joseph's imprisonment seems to represent the three and a half years of our Lord's ministry, the years after His baptism when He was dying daily, giving up His life for others; or they were parallel also with Christ's three days in the tomb, from whence, like Joseph, He came forth and was highly exalted next to the King.

As all power was given unto Joseph by Pharaoh throughout the land of Egypt, so all power has been given to Jesus our Lord by the Heavenly Father throughout the whole world.

As Joseph used his power to bless others, storing up food for all, so our Lord will use His power, laying up sufficient grace to give everlasting life.

Although Joseph knew that shepherds were an abomination to the Egyptians he was not ashamed to present his father and brethren to Pharaoh. So also our Lord is not ashamed to own as His brethren those who have nothing to commend them but humble, contrite hearts.

Then, in the period of famine, Joseph used the grain, which meant life, to preserve for Pharaoh the land,

the people, and all they had. Here again we may observe a striking type of the work of Christ. During the Millennial Age Christ will give the bread of everlasting life to all who desire it. Thus, as Joseph, Pharaoh's representative, gave life to or saved the lives of many, so Christ, as God's Prime Minister, has provided life for all, and offers it to all on the same conditions of faith and obedience to the King.

We notice, also, how beautifully Joseph's noble and benevolent treatment of his erring brethren prefigures the foretold course of our exalted Lord Jesus with His former enemies. Charity is always a noble quality when seen in such a setting as this. Joseph did not even suggest what he might justly have done to his brethren as punishment for their sin against himself, twenty-three years before. After testing his brethren and finding them changed in heart and penitent, he reveals himself a true, loving, forgiving friend and brother. He makes no boast of his own wisdom or virtue as the cause of his exaltation, but ascribes all the honour to God's overruling providence. He does not even remind them of his prophetic dream which they had just fulfilled in kneeling down before him. Joseph did not say that his brethren were not guilty of evil or wickedness, but was willing to forgive, because they were now in the right heart condition. So, also, our Lord Jesus is willing to forgive freely all who are penitent and humbly come to Him.

In Joseph's case was emphasized God's promise to all His people, as we read in Romans 8:28— "All things shall work together for good to them that love God."

#### Concordances

"Daily Heavenly Manna."—A new supply of this helpful book is in stock. In good, strong binding, with birthday recording pages, this one dollar edition is priced at 10/-, post paid,

Revised Standard Version Bible,-1 9 5 2. Copies of the Revised Bible are available, and will be found helpful for 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.

## Submission.

Oh teach me. Lord, the art  
With Wisdom to remove  
The errors that deceive the heart  
And Truth to clearly prove.

"O! arm me with the mind,  
Meek Lamb, that was in Thee;  
And let my fervent zeal be joined  
With grace and charity."

## Correspondence.

Dear Brother—Am enclosing postal note for my subscription to “Peoples Paper” which I am enjoying, especially of late. Also for “Divine Plan of the Ages,” and should you have a cheaper volume than the 4/6 it would do; I wish to give it to a person who has never read the book. With Christian love; your Sister in Him.

Dear Brethren—At your request for old stamps, I submit my gathering herewith. May I add how we in Ireland appreciate the help we receive from “Peoples Paper”—its simplicity and purity of doctrine, to say the least. Loving greetings; Yours in His service.

Dear Brother in Christ—I have to thank you for the prompt despatch of your truth publication, the “Peoples Paper” to me, and which I am enjoying and finding of good help along the Narrow Way.. .

Many thanks for your good wishes and also for including in your last letter a copy of the Adelaide Convention programme in which I was deeply interested, and would have liked to have visited. I feel that such a visit would be of great spiritual benefit to one here in this country where opportunities to meet fellow Bible students are few. . . I intend, God willing, to try and visit one of your Conventions as soon as circumstances permit, probably around Memorial time of next year, for I feel the fellowship with those of like mind, to one as isolated as I am here in New Zealand, would be a very great help along the Pilgrim Way. With sincere Christian love and greetings in Christ; I remain, Yours in, the Blessed Hope.

Berean Bible Institute, Dear Friends—’I am very sorry I have not sent this postal note sooner, but I do appreciate all your kindness, sending along the “Peoples Paper.” It has been a wonderful help to me since my husband passed away so suddenly. . . I do wish the Institute every success; I do listen to the broadcasts of Frank and Ernest and really enjoy them; I have not been able to get along to the Free Lecture on a Sunday afternoon, but hope some time to get along. Once again thanking you for your kindness. I remain, Yours faithfully.

Dear Friends—I shall be pleased to have some of your latest discussions on the Bible, especially leaflets dealing with the present time of trouble.

I am an inspector of coal mines and in the course of my duties I often discuss your lectures with the coal miners and it is surprising how many take notice of me regarding these discussions.

As the world goes on, it is evident that there is no solution to the problem . . . . I remember my old mother many years ago talking on the Bible to us, while residing in Scotland, about Christ’s wonderful kingdom, and she often said that 1954 would be a very eventful year and would probably see the great time of trouble just on the eve of the establishment of the kingdom.

I would like to give you a donation towards your wonderful work. . . . Will be pleased to have all the topical literature relating to the present time of trouble. Yours very sincerely.

Dear Friend—Please find P.N. to value of being a donation towards your wonderful work in spreading the good news during these very troublous times. . . I was most interested in your literature and shall be pleased to have the leaflets as advertised; I listen in every Sunday morning at 8.15 a.m. to Frank and Ernest —two very logical debaters.

Hoping this small donation will assist you considerably in your great and noble work. Thanks very much

for your very kind letter. Yours faithfully.

Frank and Ernest, Dear Gentlemen—As it is a very long while since I have asked for copies of your broadcasts, although a frequent audience, might I be pardoned for asking for copies of your past nine broadcasts, if that be possible, including yesterday's. . . . Could I also have your booklet offer of yesterday, "Christ's Return," and another booklet, "God and Reason."

Just one more request, of great importance I think, because of its unusualness. I believe I have heard you teach that man is to be given a second chance during, I think, the Millennium. Orthodox religion, both Roman Catholic and Protestant, teaches the reverse of this doctrine. Also the Christadelphians, a most emphatic sect, and the Seventh Day Adventists, teach the reverse—what a man believes, thinks and does on this earth during his lifetime, this lifetime, is his only chance, and upon that he is judged. In fact, you are the only Bible study group who teach the doctrine of a "second chance" within my knowledge; consequently, have you a booklet, or other literature, which deals specifically with this doctrine, putting forward your argument with reasons and Scriptural support?

By the way, what impelled the latter request, yesterday in a broadcast one of the experts answering questions said that there was no evidence whatever in the Bible to support the claim that man has a second chance; in short, his life, belief and conduct in this life is his one chance. They also stated that Christ's words to the thief upon the cross proved that the spirit goes straight to heaven. Yours most sincerely.

(Literature covering the above questions will be gladly sent to all enquirers, including the Lord's answer to the thief on the cross. In next month's "Peoples Paper" an article will also appear respecting the one full chance which God promises to give to all mankind—either in this life, or in the resurrection day of Christ's Kingdom. B.B. Institute.)

Messrs. Frank and Ernest, Dear Sirs—I am ashamed to say that in my forty odd years. I have been "too busy" to have much time for Christ in my life. However, since a friend asked me to accompany her to church one evening, I am pleased to say that I have found a new interest.

As you can quite imagine, I do not know how to start, or where to begin, and I hoped you might be able to help me with some literature, or advise me what to purchase in the way of books. For any comments or helpful suggestions I would be most grateful. Thanking you; Yours sincerely.

#### FRANK & ERNEST TALKS

Geelong, 3GL, 222 M. Sundays 10 a.m.

Sydney, 2KY, 294 M. ., 8.15 a.m.

Brisbane, 4KQ, 435 M. ., 9 a.m.

Perth, 6KY, 227 M. ., 4.45 p.m.

Printed by Hickling & Powell Pty, Ltd., Lygon St.. East Brunswick for Bereau Bible Institute, Ermington Place, Kew, Melbourne. E.4