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The Lord's Supper.

THE first Passover for Israel meant deliverance and safety. Long had the nation groaned under the taskmasters of Egypt. The Pharaohs had used the Jews for the aggrandizement of the Nile country — in building aqueducts, highways and public buildings. The burden became more and more severe, until finally God wrought deliverance at the hands of Moses, meanwhile revealing His mighty power in ten terrible plagues, the last of which brought death to all the firstborn of the Egyptians, while the first born of Israel were spared.

Had He seen fit, God might have, preserved the firstborn in Israel from destruction without any special preparation for their deliverance, but such was not His method of procedure on this occasion. He also would have them play their part in a great typical program which He had in hand. Hence He gave them explicit instructions how to keep the angel of death away from their homes. Compliance with these orders meant security, and anything else meant destruction. It was a serious matter. There was no other way open for them but the one way indicated by the Lord.

God instructed the Hebrews through Moses that on the tenth day of the first month (the month Abib, later called Nisan) a male lamb, as perfect as it was possible to secure, must be selected by each family from their flock. This lamb was to be placed under special care until the fourteenth day, when it was to be killed. Its flesh was to be roasted so that it might be eaten during the night, and its blood must then be sprinkled upon the lintels and the door-posts of the house, so that the angel of death might see the blood and not come into that home.

In accordance with instructions, each Hebrew family drew together to the feast of the Passover in the night of the 14th of Nisan. This feast consisted of the lamb's roasted flesh, together with bitter herbs and unleavened bread; and each participant in the feast was to have his loins girded, his shoes on his feet, and his staff in his hand—thus indicating that he was fully prepared for a journey—and the ceremony was to be performed in haste.

To Christians, the events described in the 12th chapter of Exodus would be but a matter of history, were it not for the fact that the Bible states that what the Jews did in that first Passover celebration so long ago, was intended to be a type or picture to us of "things to come." In speaking of the children of Israel the Apostle Paul says: "Now all these things happened unto them for ensamples (types), and were written for our admonition, upon whom the ends of the world (age) are come." (1 Cor. 10:11.) Then again Paul says: "Christ our Passover is sacrificed for us therefore let us keep the feast, not with the old leaven, neither with the leaven of malice nor of wickedness, but with the unleavened bread of sincerity and truth." (1 Cor. 5:7, 8.) Thus the apostle shows that the Jewish paschal lamb was a type of Christ, and suggests also that the various other features of this great national festival of the Jews were invested with pictorial or typical significance for Christians.

And just where does the antitype or fulfilment of these things come in? First of all, as the Israelites were under the bondage of Pharaoh, so the whole world of mankind is under the bondage of sin and death. Thus the Apostle says: "Indeed, the earnest expectation of the creation longs for the revelation of the sons of God. For the creation was made subject to frailty (not voluntarily, but by Him who subjected it), in hope that even the creation itself will be emancipated from the slavery of corruption into the freedom of the glory of the children of God. For we know that the whole creation groans and travails in pain together till the present time."—Romans 8:19-22. Diaglott.

As God delivered the Israelites through Moses, so will He deliver all the world through the greater Moses, even the great Christ company—which consists of Jesus the Head, and the church His body. But before God delivers the whole world, He is first to deliver His "first born" ones. These are the followers of Jesus. Concerning them, in the epistle of

James we read: "Of His own will begat He us with the Word of truth, that we should be a kind of firstfruits of His creatures." These "firstfruits" are the only ones on trial for life during the present dispensation. The statement, "Judgment must begin with the house of God," applies to them. In order to secure their salvation, they have been feasting on the "Lamb slain from the foundation of the world," and first of all, they have applied the Lamb's sacrificial blood to their hearts by faith, thus obtaining the grace of justification, which is the standing of perfection before God.

The Christian "eats" (i.e., appropriates to himself) the Lamb during the present "night time" of this Gospel age.

As in the type there was to be nothing left over till the morning, so the follower of the Master realizes that he cannot wait and have his portion of the benefits accruing from the ransom sacrifice in the morning of the Millennial age—he must take his portion NOW, and must use it in the present time. The "roasting" of the typical lamb with fire pictures that the Christian must come in direct contact with fiery trials; the "bitter herbs" typify bitter persecutions; and the "unleavened bread" is a symbol of pure, unadulterated truth on which we must feast.—1 Con 5:7, 8.

Having the loins "girded" is important. The girdle was a symbol of service. The Apostle Paul says, "having your loins girt about with truth." He means that the Christian is to be the servant of truth. When Jesus was about to serve the disciples by washing their feet, He first "girded" Himself with a towel. On one occasion He said, "I stand among you as one that serveth." Thus we see that Jesus was the great Servant of the Truth, and in serving Truth He was serving us, and God Himself.

As the Israelites were to have their shoes on their feet, so the spiritual Israelites should walk in newness of life. The Israelites also were to eat with their staff in their hand. The "staff" would seem to illustrate the Word of God, for that is the staff or support upon which the Christian continually leans. David said, "Thy rod and thy staff, they comfort me." The staff always should be held in readiness for instant use. By effectively using it Jesus foiled the great Adversary in the hour of temptation. It is an equally wonderful weapon for our protection. The Apostle elsewhere speaks of it as the "sword of the spirit."

"Unleavened bread" represents the pure truth. The Jews were not to have any leaven in their homes at the Passover season. They must have a general house cleaning to remove all leaven. In reference to the antitype of this, the apostle says to those who have been guilty of misdemeanors, "Know ye not that a little leaven leaveth the whole lump?"

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Purge out therefore the old leaven (typical of sin), that ye may be a new lump." Unleavened bread was used in connection with the temple sacrifices of the Jews, and was placed in the sanctuary. In the great antitypical feast, the apostle says that we are to eat "not with the old leaven, neither with the leaven of malice nor of wickedness, but with the unleavened bread of sincerity and truth."

It was the sacrifice of Jesus, then, that introduced the great realities pictured by the types and shadows of Old Testament times. It was God Himself Who spread the Christian's banquet. This fact was set forth by the Master in the parable of the Great Supper. The first who had a chance to attend this "supper" were the Jews, to whom the gospel was first preached. But they as a people failed to respond to the message, hence eventually the call went out to those beyond the pale of Judaism—referred to in the parable as those in "the highways and hedges," in other words, the Gentiles. Because of this fact, those who have the truth today can rejoice greatly that God has extended such a favor to them as to call them "out of darkness into his marvellous light," and to spread before them His wondrous feast of truth and love. Because of this fact it is their one desire to show forth His praises, and to glorify Him in their bodies and in their spirits, which are His. In the gratitude of their hearts their mental attitude is,

"I'll go where you want me to go, dear Lord,
O'er mountain or plain or sea;
I'll do what you want me to do, dear Lord,
I'll be what you want me to be."

Those who love the Lord take heed to the apostle's injunction to partake of the feast which God has spread, "Not with the old leaven." Who among us does not know of that "old leaven?" Perhaps we were at one time in some Babylonish system. We may have believed in the dreadful hell promulgated in the creedal teachings. The sermons we heard were full of the leaven' of error. Then the Lord delivered us and revealed His gracious plan for human salvation. And how our hearts rejoiced! We do not want any of that old leaven to get in and become mixed up with the truth now; we don't want to give it any chance to trouble us again, for now we stand in the "holy place" of the Sanctuary, enjoying the light of the "golden candlestick," and feasting on the "shew bread of presence."

And as for the "leaven of malice and wickedness," oh, no, we do not want any of that. It has no proper place in the hearts of those who have been feeding on the Word of God. God's banquet is a banquet of love.

“Blessed are the pure in heart,” said Jesus, “for they shall see God.” In a sense they see God in this life, and they are the only ones who do. They see Him in the sense that they behold His plan and purposes; they see His goodness, they see His love. They follow the instructions laid down in the apostle’s words: “Be not conformed to this world, etc” (Rom. 12:2.) These hate evil in its every aspect and form; and whatsoever things are “true, honest, just, pure, lovely, and of good report,” they set their minds to think on these things.

On the night of His betrayal Jesus celebrated the typical Passover of the Jews, and then instituted a memorial of the antitype of the Jewish Passover. His disciples were no more to keep the Passover feast set down in the law to Israel, but were to keep the Christian’s feast. This, as we have said, was to be a feast of truth, having as its great central fact the ransom sacrifice of Jesus; and it was to be symbolized by the elements of bread and wine. That is what the Master meant when He said, “This is My body which is broken for you: this do in remembrance of Me.” And then referring to the wine, He said, “This cup is the new testament in My blood: which is shed for you, this do ye, as oft as ye drink it, in remembrance of Me.”

Various meanings have been taken from Jesus’ words, as oft “as ye drink it.” Some think the memorial celebration should be a weekly festival, others have adopted the system of holding it once a month. But when we understand that Jesus was the antitypical lamb, it becomes clear that the proper time for the Memorial of His death is the day on which He died, viz., the fourteenth day of the first month; so that the symbolic feast is to be an annual one, while the real feast itself, which is thus symbolized (i.e., the truth) is a daily and hourly one, a something that takes place in the heart of the Christian throughout his earthly career.

A further thought is that not only do the elements of bread and wine symbolize the death of Jesus, but they picture our own participation in the sufferings and death of the Christ body. The great promise held out to the Christian is: “If we suffer with Him we shall also reign with Him.” Then the apostle says, “The cup of blessing which we bless, is it not the communion (common union) of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many, are one bread and one body, for we are all partakers of that one bread.” (1 Cor. 10:16, 17.) Here we get the thought that we are all united in Christ, because the truth draws us together in this great unity.

Then, as we break the bread in the symbolic feast, not only does it speak to us of the broken body of Jesus but also of our own consecration vows. It calls to mind the fact that we covenanted to be broken with the Master, to suffer reproaches for His sake, to present our bodies a “living sacrifice,” holy, acceptable to God, which, says the apostle, is our “reasonable service.” (Rom. 12:1.) And the “wine” suggests that we are willing to follow in the steps of Jesus by laying down our lives, shedding our blood, spending our best powers in the service of the truth. Thus we see that the Memorial has a double significance to us—first, pointing to the Master’s sacrifice; and second, picturing our own willingness to suffer with Him.

The apostle warns against a careless celebration of the Memorial. He says, “Let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation (judgment) to himself, not discerning the Lord’s body. For this cause many are weak and sickly among you, and many sleep.” (1 Cor. 12:28-30.) This indicates that it is important to discern the Lord’s body. “Now ye are the body of Christ, and members in particular,” said the apostle. A real appreciation of this fact causes us to be awake and to be strong and active (not sickly) in the Lord’s service.

Truly, “The night is far spent, the day is at hand!” Let us put on the “whole armor” of light. Let us cultivate love for the truth and for the brethren. Let us “be not weary in well-doing, knowing that in due time we shall reap if we faint not.” Let us come to the Memorial, in fullness of faith and joy, realizing that all things are as loss and dross in comparison with the inestimable riches of truth that God has entrusted to us, and with the incomparable favor of His love that He has extended to us through our Saviour and Redeemer, Christ Jesus our Lord.

Cards, Desolation-Restoration.

This poem is now available in post card size, in a variety of colours. Many of our friends will know the very helpful message it contains for the bereaved. It is also very useful in conveying the hope of salvation in a general way. It is supplied at 3 for 6d., 1/8 per dozen ; or 1/6 per dozen in 3-dozen lots.

Little Opportunities.

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

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

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

-Selected.

PEOPLES PAPER AND HERALD OF CHRIST’S KINGDOM.

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Bible Studies.

THE method of conducting Bible studies and the co-operation given by the members of a Bible Class has much to do with the benefits and blessings received by each member of an assembly.

It is very noticeable that the tendency of chairmen generally is to speak too much when conducting a Bible Class. This may result from various causes, one of which is, that the members of a class may not be sufficiently alert in giving their thoughts, thus leaving too much time for the chairman who feels he must speak to prevent a lull in the meeting. Another reason may be that the chairman becomes so absorbed in a subject that at times he leaves little opportunity for members to take part. This is noticeable at some Conventions when there is much in a study to be brought out in a limited time, but this tendency is something to be overcome by class leaders, thus preventing a habit of giving short addresses, so to speak, after each remark by a class member.

In introducing a class study the leader should seek to be brief and to the point in giving a resume of the previous study. No doubt very often much could be said that would be very helpful, but at a Bible class anything approaching a short address should be avoided, so that the study can proceed. Other meetings for addresses can be arranged.

The successful class leader will seek to draw out the thoughts from all members in the gathering. -The members have their responsibility in being prepared to take part, which means that the lesson should be well studied at home; this is a most important point for profitable Bible study in class. Lengthy expressions are not required; indeed, the most helpful remarks are usually short and directly on the subject, with Scriptural support.

Class members can assist greatly by keeping to the subject under discussion; this is really essential to make a Bible study the blessing it should be to all, and makes the task of the leader so much easier. Above all the Lord's spirit should be invoked so that the guidance and blessing from above may be fully realised by all, the one desire being to be built up by the truths of God's Word to His praise.

Memorial Services.

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The anniversary of the institution of the Memorial of Christ's death falls this year on Tuesday evening, 27th of March. The following services have been arranged, and all consecrated believers in the ransom sacrifice of Christ will be welcome at these gatherings, to be held, D.V., as follows :—

Melbourne.—Tuesday, 27th March, at 8 p.m. at 19 Ermington Place, Kew, E.4. (Phone Hawthorn 6251 for any particulars.)

Adelaide.—Tuesday, March 27th, at 7.30 p.m., at A.N.A. Rooms, Flinders Street, Adelaide.

Sydney.—Tuesday, 27th March, at 7 p.m. at Child Study Rooms, 75 Liverpool Street, Sydney. (Near George Street.)

Perth.—Good Friday, 30th March, at 6.30 p.m. at Druids Chambers, 459 Hay Street, Perth.

Easter Conventions.

Two Conventions are to be held by our brethren over the Easter season this year, at Adelaide and Sydney respectively. All friends who desire to gather together for worship of God, study of His Word and fellowship with other Christians should avail themselves of these opportunities. While interstate travel will be restricted, many living in the home states, and in the vicinity of both Adelaide and Sydney could no doubt attend with a little effort on their part. All who can be present at either of these Conventions are assured of a sincere welcome by the friends in Adelaide and Sydney. Information is as follows :—

Adelaide.—Good Friday to Easter Sunday, March 30th, 31st, and April 1st, at Druids Hall, Flinders Street, Adelaide. Programmes and further information obtainable from—Mrs. H. Bartel, 10 Winston Avenue, Clarence Gardens, Adelaide, South Australia.

Sydney.—Good Friday to Easter Sunday, March 30th, 31st, and April 1st, at Child Study Rooms, 75 Liverpool Street, Sydney (Near George Street). Programmes and further particulars from—Mr. A. J. Tosh, 32 Harry Street, Mascot, N. S. Wales.

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.

Please note the times and meeting places in current issues of "People's Papers" as changes are sometimes necessary.

Melbourne.—Masonic Hall, 254 Swan Street, Richmond (near Church Street) —Sundays, 3 p.m. and 6 p.m. Wednesdays, 19 Ermington Place, Kew, E.4.-7.45 p.m.

Adelaide.—Druids Hall, Flinders Street—Sunday, 3 p.m. and 6.30 p.m.

Perth.—Druid's Chambers, 459 Hay Street—Sunday, 3.30 p.m. and 6.15 p.m.

Sydney.-75 Liverpool Street (few doors from George Street) —Sunday, 3 p.m. and 5.15 p.m.

Corrections.

In last month's "Peoples Paper" the following corrections should be noted. Page 10, 1st column, 2nd paragraph, 3rd line—"around some mighty sun," should read "around some mighty centre." Same column, 3rd paragraph, 4th and 5th lines from bottom—"186 million miles a second," should read "186 thousand miles a second." Page 11, 2nd column, 5th and 6th lines from bottom of page—"Thy gentleness hath made me glad," should read "Thy gentleness bath made me great."

The Mercy of God.

(Rom. 9:16.) (Convention Address.)

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WHILE all who have any knowledge of the true God and His great Plan of the Ages, wherein He has determined to reconcile all things to Himself, will agree that the Scriptures reveal God as One Who is most wonderfully merciful and kind, yet to the uninitiated the mercies of God appear intricate.

If, as the 18th verse of our chapter says, God has mercy on some and hardeneth others, are we to understand that God has special favourites on whom He bestows all His providences, and cuts others off entirely from them? Though it may seem paradoxical, we may answer both yes and no to our question. If all could see everything through the eyes and mind of our God, all would be able to realize fully the absolute justice, love and mercy that He extends or will extend to every creature under heaven. But because so many weigh things according to the fleshly, imperfect, immediate present, it is little wonder that the character of God is maligned as one who takes sides, bestowing favours on some and forsaking others. So much of the true mercies of our God are bound up in these three small words, "in due time." (See 1 Tim. 2:4-6.)

Those who have tried putting a jig-saw puzzle together will know there is no satisfaction. gained until the last piece is inserted in its place. The more complex and ingenious the device the greater the satisfaction realized by the one who solves the puzzle and views the finished whole. On a much bigger and grander scale it is just so with all who will ever come to the full knowledge of the salvation of God. There is only one way to fit the various pieces of the jig-saw puzzle together — the one ordained by the Maker or Creator. The same thing exactly applies to all who ever solve the great mysteries of God.

The world as it is today, in the throes of tremendous upheavals, naturally enough turns to religious elements in the hope of finding some serenity of thought and explanation of world events, but the "heavens" as well as the "earth" is being burned up in the fiery time of trouble now doing its work, and no light is gained that helps men very much to solve the riddle of present unparalleled trouble and suffering. Why? Because generally men spurn the real medium from which an answer could come,—the pure, unadulterated truth of the Bible. Then again, the great majority of those who claim to be using this medium in solving the jig-saw puzzle of present events are, and have been for years, putting blocks in the wrong places, and because of traditions passed on by their fathers have refused to remodel their blocks and set things right.

As far back as we can go in Biblical record, one theme we find—the love of God and His desire for life and happiness to extend to all His creation. True, we know man has not, since Adam's transgression, complied with the Creator's

requirements for attaining to life and happiness, but it is right here where God's mercy steps in. In distinct contradiction to what we have been taught, that God will take vengeance on those who have not complied with His will, by tormenting them to all eternity in some fiendish place, we know that in God's plan there is a time, yet future, when all the hosts of men that have ever lived will perceive the justice, love and mercy on the part of their Creator.

There is also much in Scripture that prominently and rightly speaks of judgments that fall upon men for wrongdoing, but they are, when rightly understood, of the nature intended to discipline mankind. These disciplinary measures are close linked with the long suffering of our God, that allows a man to live the present lifetime alienated from Him through wicked works. The full extent of God's love and mercy, as well as the full import of His justice, will be realized by such through a resurrection of the dead. Rom. 1:18-32, and in the second chapter 1-11, is a good passage for those sufficiently interested, and this passage covers a very long period of time. From earliest times there has been much fulfilment of the first portion of this passage. Men who could and should know better, have more or less deliberately flouted God's holy laws of righteousness. (Read Rom. 1:18-32.)

After reading that passage we may feel like saying, serve them right, they deserve all they get. But in chapter 2 we find what appears to amount to a rebuke to any such thoughts. The first two verses say, "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things."

The more we know of God's plan the more we rejoice that God's judgments will be according to truth against those that commit such things. Judgment, justice and mercy will be so perfectly blended together that no right-minded person will be able to find cause for complaint. "As a man sows, so shall he reap," applies not only to the spiritual class of this age, although we know that the particular scripture does indeed refer to the spiritual class, but the same principle must surely apply to natural men who sin against any light they receive. A noble man must come back in the awakening from death a noble man, while those who have some knowledge of God but do not want to retain Him in their knowledge, and more or less deliberately work unrighteousness will suffer for it by having built a character that will need much retracing of their steps when they are called upon to "obey that righteous Prophet" of the new incoming Age, or suffer second death. (Acts 3:23.)

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As we peruse the first half-dozen verses of the second chapter of Romans, how clearly we see it is not our commission to judge in the present time. True, we are clearly told, "Know ye not that the saints shall judge the world." But that would be when our probation is over and when we are with Christ on the throne. Meanwhile, we are to remember that we still have our great treasure of heavenly or spiritual things in an earthly vessel, and are very prone to do ourselves the things for which we hastily condemn others. (See Rom. 2:3-7.)

We learn so beautifully in John 12:46-48, "I am come into the world, that whosoever believeth on Me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." And so there we see that Jesus Himself at the first advent did not come to judge, but to save the world. All who heard and believed on Him were delivered out of darkness into light, while those who rejected Him and did not receive His words will find themselves judged in the last Day, the thousand years of Christ's reign, by the very words He then spoke. What a contrast we find in the attitude Jesus adopted towards those who turned a deaf ear to His message, and many today who profess to declare the same message. There are well-meaning people who for a long time have declared that all who do not join their particular sect or denomination will forever be lost. Jesus calmly and quietly told all who repudiated His message in that day, that another Day was coming when He would be in greater authority, King over the whole earth, and able to enforce righteousness. Sad at heart after their rejection of Him, He said to His own people, the Jews, "Your house is left unto you desolate," but a glimpse of His mercy is discerned in the following verses. "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." (Matt. 23:38, 39.) He whom they pierced will yet give them an opportunity of receiving and rightly understanding the whole of the Gospel message. Tyre and Sidon, Capernaum, and so on, will return to the land of the living and have an opportunity to repent of their ways and follow righteousness. (See Matt. 11:21-24.) God's mercy alone is responsible for such an arrangement.

In the Old Testament we learn of men after God's own heart and yet when we learn more about them we are surprised at their failures, and wonder how it could have been so said. Truly, indeed, they were men of like passions as we, men who sometimes, if not often, did those things that displeased God. The same God who was merciful to them is also merciful to us, and will be to all. Not by any good of our own, nor by willing or running can we work ourselves in to the favour of God. "Other foundation can no man lay than that which is laid, Jesus Christ," and if any in this age or the coming age are to rejoice in the mercy of God, it must be in this one God-appointed way.

We read in some Scriptures of God hardening the hearts of some. In the 18th verse of the chapter containing our text

we read that God will have mercy on whom He will, and that He will harden whom He will. At first then, we feel like asking with Paul's imaginary questioner, Why then doth God find fault with any, if He so arbitrarily hardens the heart of one and extends mercy to another? Why should He love Jacob and hate Esau, as recorded in Rom. 9:13, and so express Himself before they were born?

The omniscience of God is sometimes not fully realized. The fact that God can so speak of loving one before another can only be satisfactorily answered by His foreknowledge of the characters they would form as they mature to manhood. Another translation gave much enlightenment to me. It suggested that "hatred" was a poor rendering, and should have read "Jacob have I loved, and Esau have I loved less." This rendering gave me a greater understanding of the limitless bounds of the love and mercy of God. Though Jacob ranked higher in God's estimation, yet Esau was not completely outside the bounds of God's love, but it will take the new incoming age to reveal this to all.

A little careful thought reveals that disobedience to God's commands was the cause of Pharaoh's heart being hardened, and wherever we read in the Old Testament of people's hearts being hardened, we are left in no quandary as to why. It was the erring ways they pursued, that hardened their hearts. We read of God doing it, for the simple reason that. He was the Creator of all things, and omnipotent. "I create good and I create evil." But He created evil only in the sense of it being a natural outcome of disobedience.

Yet the hardening of Pharaoh's heart and of all such like is to be wisely over-ruled for good in God's own time.

Just as clay in the potter's hand sometimes forms an impression that requires the potter to remake it, so God is able to remake those characters to His praise. Meanwhile these characters, vessels of wrath fit only for destruction are gone, but in the next age, if they become plastic in the potter's hands, they will be remade. God endures with much long suffering because they are working out His purpose now, making known the riches of His grace or favour on the present vessels of mercy He has before prepared for His highest glory, even us, the Church of the Gospel Age.

We do not always fully grasp the great favour that God has extended to His faithful Little Flock of believers now. The more we do so, the deeper realization we have of our unworthiness of it. Nothing we did or could have done merited it. Nothing done on our own account could have brought salvation. No, that scripture in Eph. 2:8, 9 is clear, "By grace are ye saved, through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." It is not of him that willeth or runneth, but God that showeth mercy. Our salvation was wrought and God's mercy extended to us by the gift of His Son Jesus Christ, and "no other foundation" can any man lay. Yes, and the only works that avail anything are those we build upon that foundation. We are God's workmanship, created in Christ Jesus unto good works. No amount of good works are of any avail before. The only good works of real value are those that follow salvation. These constitute the working out of our salvation "with fear and trembling," because God hath before ordained that we should walk in them. (Phil. 2:12, 13; Eph. 2:10.)

If a man in a large business concern required a partner or second in command in whom he could confide, he would not choose a man who did not show a proper interest in the concern and who did not show proper respect for the manager and head. Therefore those who constitute God's family of this Gospel Age are those who show genuine interest in God's plans and methods, and study His Word to learn of His ways and conform to them. This is the basis upon which God shows mercy to whom He will (believers) and by which He hardeneth others (wilful rejectors of the

Truth), in the present time. The Apostle Paul exhorted the Church to, "by the mercies of God, present their bodies living sacrifices," reminding us that we are bought with a price, and in this we are to continue faithful, lest after all God's kindness and mercy to us We, through disobedience, should harden our hearts. There is a scripture I would like to read in Heb:3:13,14—"Exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end."

If we could only keep in mind the magnitude of God's mercy towards us at all times, it would help us considerably in many a difficult situation. No doubt that is why some experiences are permitted to come to us along life's way, to remind us of our own imperfection, that our great treasure is in frail earthly vessels. It is often in small ways that the fruits of the holy spirit are perfected. To be able to show mercy to others in little things pays big dividends, crystallising our own character and increasing our ability to help others. We may have to live in a house with some person, or work with one, who has strong tendencies to annoy us. We may with kindly disposition point out to that person a better way of doing things. Maybe it is only in preparing a meal, but our companion insists in his or her own way. At the end of a trying day nerves become frayed, the various members of the home have been working hard and things have not gone right—result, hasty judgments are given, unkind utterances are made. It might be said, We know this is so amongst the world, but surely not so with the brethren. They are able to overcome such occurrences. But no, it seems such things occur with greater pressure where brethren are concerned, for our great Adversary grasps every such opportunity.

How can we overcome better than in the past? Let us try thinking mercifully in our own mind, and make excuses for the erring one, endeavour to see his point of view. Remember our own failings of the past and present. The other fellow is not always the only erring one. Where would any of us be but for the continual mercy of our God? Remember, "Forgive us our trespasses as we forgive them that trespass against us." "If ye do not from the heart forgive, neither will I forgive you."

We have learned wonderful things from God's Word. We are able to rightly divide the Word of Truth so that it is not only a meaningless number of jigsaw blocks too hard to assemble. But we have no room to ride the high horse. It is not by our willing or running, but by the mercy of God we are saved at all.

There is a verse or two in Psalm 130:3, 4 I would like to read—"If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee, that Thou mayest be feared."

Then there is a comment in the Manna Book also that I thought would be very nice to read again, that for 14th December—"Blessed are the merciful; for they shall obtain mercy." Matt. 5:7.

"All do not know it, but it is a fact that the grandest quality that man can exercise, and the one which brings the largest amount of blessing itself, is the exercise of the God-like quality of mercy, compassion, benevolence. The Lord lays great stress upon this quality of mercy, declaring that whatever else may be our attainments of knowledge or of grace, if we have not this one we can never be acceptable to Him—if we do not have mercy upon others neither will our Heavenly Father have mercy upon us. And to ensure that we do not consider this mercy to be merely an outward form, an expression of forgiveness and benevolence, our Lord expounds the matter, saying, 'If ye do not from the heart forgive one another, neither will your Heavenly Father forgive you.' . . . Only the merciful shall obtain mercy: and if we have not mercy at the hands of the Lord all is lost; for by nature we were children of wrath, even as others, and under just condemnation."

Then just to close with, we have a few words also recorded in Eph. 4:29-32—"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

FRANK & ERNEST BIBLE TALKS

Of Interest and Help to All.

Victorian and N.S.W. Time. Sundays

Geelong, 3GL, 222 Metres 10 a.m.

Bendigo, 3B0, 309 Metres 10 a.m.

Canberra, 2CA, 286 Metres 10 a.m.

Sundays - 9.30 a.m. - 9.30 a.m.

Sundays- 5.15 p.m. 5.15 p.m.

Correspondence.

Victoria. Frank and Ernest, My Christian Comrades—Please accept my sincere thanks for the Peoples Paper” and leaflets which I received. I believe that there are many blessings in this literature if we only look. I would very much like to know how much money I have to send each month for the “P.P.”

I enjoy listening to your programme each week, and would like a talk and leaflet each week if possible, as I think they are a great spiritual help.

Wishing you every success in the publishing of God’s Word and the Gospel of the Kingdom. I remain, Yours in His service.

(The subscription to “Peoples Paper” is 3/- yearly. When this sum cannot be provided and the “Paper” is desired, it is supplied free, upon request.—B.B. Institute.)

Frank and Ernest, Dear Sirs—I listen with great interest to your Sunday morning Talks over the air, and would like you to send me your booklet “Hope Beyond the Grave,” also any other reading. Yours faithfully.

Frank and Ernest, Dear Sirs—I listened to your Talk this morning on “The Sorrows of Satan,” and notice that you will send a copy of same, so I am writing to ask you for one. The subject of Hell has often puzzled me and I would like to study what the Scriptures really say about it, for I think the popular conception of it was (as you said) born in the Dark Ages.

If you have any other literature on the same subject I would like to have it, and would willingly pay for it. Thanking you, Yours sincerely.

Dear Sir—We received the literature and were very pleased to receive it. My father said he believes every word you say. He would like a copy of last Sunday’s and every Sunday morning’s address.

Transferred from ‘ Reserve Fund

2000

We are sorry about the other letter, but we had put the wrong address and had it sent back to us. I remain.

To Frank and Ernest, Dear Sirs—For the past few months I have listened to your radio broadcasts of a Sunday morning and am pleased to say that, as a Bible reader, I think your most interesting Talks would be helpful to me in understanding the verses of my Bible.

Would you please post on to me any of your future broadcasts and also any booklets concerning your radio Talks.

I will be pleased to receive them weekly, and will cover all costs if necessary. Keep the Good Work going. I remain, Yours truly.

South Australia.

Dear Brother—Thanks for your letters, and glad the meetings continue helpfully. “Tabernacle Shadows” is a good study; we also are finding it very helpful. . .

The broadcasts have come out very well the last few Sundays. “Frank and Ernest” have both improved nicely and are getting more “natural.” That is desirable—naturalness combined with humble dignity of expression, including, of course, distinctness and clear enunciation. This is the safe middle-ground between the somewhat pompous and affected style of some ministers on the one hand, and the cheap hail-fellow-well-met style of the modern entertainer on the other. We are on the air not merely to entertain people, but to impart a blessing to their eyes of understanding, and this is best done by a simplicity and sincerity of manner and expression, which we are pleased to be able to say accompanies the broadcasts. We pray the Lord’s blessing upon this service and upon those engaged and co-operating in it.

At the same time, we have noticed what we think is a tendency for some of us to take it a bit easy and sort of allow the Frank and Ernest broadcasts to represent almost the sum total of our witnessing. While we greatly rejoice in the witness thus being given, we hope we will not slacken our zeal in the service of the truth. The circulation of the Radio cards and tracts in suitable localities, the calling from door to door service which it is still appropriate for us to engage in and blessed are those who are alert to the opportunities in these directions. . .

Much Christian love to yourself and all the friends; Yours in Christian bonds.

Frank and Ernest, Dear Friends—I have been listening to your broadcasts on Sunday mornings for some time and enjoy them very much; they are very plain and easy to understand. I also sent for some of your free literature and was very pleased with it.

The Bible is not a stranger to me; I have been through it many times and love to talk of it and read other's talks. The worst is, I am up in years and my memory is very bad.

I would like you to send me "Daily Heavenly Manna," "Armageddon" and "The Greatest of These is Love." I am enclosing 10/- to pay cost of books and mail, also "Peoples Paper" that I have had and if there is any over will you kindly use it in your good work.

Wishing you every success in your glorious work. Your sincere friend.

Dear Sirs—I am writing to ask you will you send me the address which you gave over the air on Sunday, also please can I have the booklet, 'Hope Beyond the Grave' ? I was reading the Correspondence of "Peoples Paper" which you sent me, dated 1st December. It was stated that the leaflet "An Open Letter to Seventh Day Adventist" was supplied to readers; please can I have a copy? Yours faithfully.

To Frank and Ernest, Dear Sirs—I enjoyed your Talk over the air, and you offered to send the same by post. One is "Hope Beyond the Grave," the other "A Vision of the Kingdom." I enclose stamped envelope and thank you very kindly.

N. S. Wales.

Frank and Ernest, Dear Sirs—Lately I have been listening to your broadcasts from 2CA on Sunday mornings and find them of great interest.

A few Sundays back you broadcast an address on "Baptism." Is it still possible to get this address. If so, I will be very grateful if you would send it to me. Wishing you the best of luck. Your faithfully.

Frank and Ernest, Dear Sirs—I find your Bible Talks on 2CA very interesting and I read every leaflet I get. . . I would like you to send me the booklet "The Plan of God—in Brief," and "Christ's Return." I am enclosing 1 /- in stamps for them, and would you send me the papers on "Has God No Pity," and "Why Sorrow, Sin, Death and Evil is Permitted" ? Will greatly appreciate if you would. Yours faithfully.

Frank and Ernest, Dear Christian Friends—Your very welcome letter to hand, and literature, for which I am very grateful. It is all very heartening and comforting, apart from being helpful to folk that do not often have the opportunity of attending meetings, or getting in touch with any of the brethren.

I did not expect to hear from you any sooner, as I know that it is a very busy time with you. I sincerely hope that the Convention proved a help and pleasure to many—you hold them annually, I suppose.

About the money that I sent down for the "Peoples Paper," I would like it to be put to the work of the Berean Bible Institute. I got word from Mrs. after I had sent it down, that she had paid for my paper for the next year. She also enjoys the little paper and the broadcasts.

Trusting that your work will continue to be blessed, and kindest regards to yourselves.

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