



Volume LXVI No. 6

MELBOURNE, DECEMBER, 1983 - JANUARY, 1984

Price — 20 cents

## *A Christmas Meditation.*

“Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord”—Luke 2:10,11.

**T**he account of the birth of Jesus is always most appealing to us in its simplicity and grandeur. We have in these verses from Luke’s Gospel an outline of the ultimate blessing of all the families of the earth, when in the dispensation of the fulness of time God will gather together in Christ all things, both which are in heaven and earth, even in Him.

In this meditation, however, we are to consider the birthday of our Lord from a different standpoint to that expressed in Luke’s Gospel. It does not take any great intelligence to determine that Christmas Day is not the real anniversary of the birthday of Christ. While this matter is not really important in one sense, yet when viewed from the standpoint of our Lord giving His life for the life of the world when exactly 33½ years old, it will be seen to be very important indeed. Six months prior to the Passover season at the time of our Lord’s sacrifice on Calvary, dates back to about October 1st. Early in October would therefore be the correct date of the birth of Jesus, the Saviour of the world. And was not this date most important in the history of Israel? It surely was. It was at this time of the year, six months from the Passover season, that God arranged the great Day of Atonement for Israel.

On the typical Day of Atonement certain animals were sacrificed. The first was a bullock, slain by the High Priest and its blood taken within the Most Holy of the Tabernacle was sprinkled on the mercy seat. That was a most important event in the history of Israel, because God arranged that that sacrifice (and the sacrifice of the goat that followed) should typically cleanse

the nation for twelve months ahead, and it had to be carried out carefully, in detail, every year.

Keeping that picture in mind, we know from Luke 3:23 that Jesus, when He began to be about 30 years of age (at the time of Israel’s Atonement Day), consecrated Himself to God, and presenting Himself to John the Baptist was immersed, symbolizing His complete submission to God, now to be sacrificed (as the antitypical bullock) for the salvation of the world. We have it recorded in Matt. 3:16—“Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him; and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”

How clearly Paul explains the matter to us in the tenth chapter of Hebrews—“Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me; in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God. For it is not possible that the blood of bulls and of goats should take away sins. But in those sacrifices there is a remembrance again made of sins every year.”—Heb. 10:5-7, 4, 3.

In the continual offering of bullocks and goats year by year, the Israelites would see that these were not in any way a real sacrifice for sins, but pointed forward to the One who would come “once for all.” From our studies of Israel’s

### “Peoples Paper” Subscriptions

Subscriptions to “Peoples Paper”—\$1.00—are now due for 1984. In view of the high postage cost of \$1.80 per annum (\$2.40 overseas), this postage expense is covered by the Tract Fund (which is supported by the brethren generally) to enable all who desire the “Peoples Paper” to receive it regularly.

Atonement Day we learn that the sacrifice of the animals pictured not only the sacrifice of Christ and His new, spiritual life begun, but also the sacrifice of the Body of Christ and its new, spiritual life begun.

To most of us growing up from childhood, the anniversary of our birthday may have been very important in our minds, but when we become true followers of Christ, the beginning of our new, spiritual life is the all-important event. We believe that the Lord would have us assess our lives as really beginning at the time of full consecration and the begetting of the holy spirit.

When the Lord was arranging for Israel to keep the Passover—Exod. 12—He said to them—“This shall be the beginning of months to you.” There was a new life beginning for Israel according to the flesh. What more shall we say in respect of Spiritual Israel who receive the new, spiritual life, while laying down their earthly lives in the steps of the Master? The Apostle Paul places the same importance on this matter in his letter to the Hebrews. He was writing to the Jewish Christians who had many trials and difficulties; they had left the teachings of the old Jewish arrangement and were persecuted most bitterly by their own people. Paul sought to encourage and help them to see that the same God of the Hebrews was not unmindful of their experiences when they were laying down their lives in the service of the true Messiah, of whom their ancient Scriptures had much to say. In Heb. 10:32 we read,—“Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions.” “After ye were illuminated!” That is the turning point in the life of Christians, just as it was the turning point in the life of Christ. The first thirty years of Christ's life are hardly reported at all. He would not have us look back to His boyhood days. No, He would have us look to the time when He was consecrated to the service of God. That was indeed His real spiritual birthday, if we may use the term. So, the followers of Christ remember the former days—“after ye were illuminated ye endured a great fight of afflictions.” It does us good to look back to the time when we gave ourselves to God unreservedly, completely.

The Apostle reminded the Hebrews how they, too, endured this fight of afflictions, “partly whilst ye were made a gazestock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.” How Paul appreciated those who bravely joined him in defence of the Gospel, those who held up his hands, as it were, in his experiences! “Cast not away therefore your confidence, which hath great recompence of reward. Ye had compassion

on me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. Ye have need of patience, that after ye have done the will of God, ye might receive the promise.”—Heb. 10:33-36.

We can be pleasing to our Heavenly Father only as we consider ourselves members of His Heavenly family (when we have truly consecrated our all to Him), and not as human beings. At times, when we come in contact with the world, with the trials and weaknesses of all around us, including perhaps our own relatives, and feel somewhat perplexed in seeking to bear the troubles of others, some of the Lord's people may be inclined to say: Well, we are only human, and we feel deeply the sorrows and difficulties of our loved ones. Yes, it is quite right to feel for others and sympathize with them, but it is not right for those who are fully consecrated followers of Christ to feel that they are still human. In 1 Cor. 1:21, 22 we read—“Now he which stablisheth us with you in Christ, and hath anointed us, is God; who also hath sealed us, and given us the earnest of the spirit in our hearts.” Thus, we are members in the Anointed.

Again the Apostle declares—“As many as are led by the spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of sonship, whereby we cry, Abba, Father.” Have we received the spirit of sonship? “The spirit itself beareth witness with our spirit, that we are the children of God.” “If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.”—Rom. 8:14-16; 2 Cor. 5:17. The Apostle does not say “will be” or “shall be,” but now, in the present time, those who are truly God's people are new creatures in Christ. “Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God,”—not only on the other side, in the resurrection, but now, by His grace. —1 John 3:1.

How important it is, then, that our thoughts and desires, our words and actions, be guided from our new standpoint of sons in God's spiritual family. When we meet a great crisis in our lives or the lives of others, how helpful it is to ask, How may I please my Heavenly Father in this matter? We should say, I am truly one of His children, and all that I do; must be done not from the human standpoint, but from His standpoint. How much worry and disappointment would be saved by viewing everything with our new mind,

the mind which was perfectly exhibited by Christ Himself. It makes us sad to hear any brethren complaining or murmuring with their lot. It really proves that at that time at least they are not living in the spirit, and hence are really "grieving the holy spirit of God, whereby we are sealed unto the day of redemption."

In Revelation 14 we have a picture of the 144,000 gathered with their Lord on Mount Zion, singing a new song. To be of these faithful overcomers it is essential that we learn this "new song" here, during our pilgrimage; and the only way to learn it well is by thinking, speaking and acting as members of God's heavenly family now.

It is recorded in the Psalms that the Heavenly Father puts a new song in the mouths of His own people, even praise to our God. It behoves us to ask ourselves, Have we got that new song in our mouths? If we have not, we must strive to attain it by viewing all things from God's standpoint, in harmony with our new birthday, our new life in Christ.

In one of his prophetic utterances the Psalmist declared—"Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty; for he is thy Lord; and worship thou him"—Psa. 45:10, 11. Does this mean that we should forget all our connections with relatives and friends? No, but rather that nothing of Adam's family or household must be allowed to come between our attachment to God's house of sons. If we view things from the natural standpoint, we are looking down to earth. We must forget those things that are behind—"forget also thine own people"—in the sense that God must come first in all our thoughts, and when that is so, His people do not neglect responsibilities, but do all things as unto the Lord.

We are approaching the close of another year. It is a good time to remind ourselves of opportunities and privileges for the year to come. It is a blessed thing to tune our hearts to God on awakening each morning, and sing a song of praise to Him, thankfulness for the night passed, seeking His help to walk in His ways for the one day ahead. If the days are too much for us to handle, let us split them up into moments. "Moment by moment," surely, is the way to view our pilgrimage, appreciating our wonderful standing in Christ since we were illuminated, and thus living on higher ground. Instead of making us proud, doesn't it humble us to think that the mighty God of heaven, He who dwells in the high and holy place, condescends to think of us, and is really our own Heavenly Father, and in His

goodness has invited us into His heavenly family! Surely we want to sing His song more as the days pass.

When we meditate upon the season of Christmas as relating to the birth of the baby Jesus, let us remember that His greater birthday was the time of His spiritual begetting. God in His wisdom saw that it was necessary for the Saviour to come as a babe. He could have sent Him a mature man, but He did not. Those first thirty years were a time of waiting and preparation for the all-important time of His presentation of Himself to God in full consecration at Jordan on the anniversary of His birthday. So with us, the all-important time is when we also, by God's grace, present ourselves at the altar of sacrifice and receive the illumination of His holy spirit. As we look back over the years, should we not praise God all the more for the favours we have had, and rejoice in the privileges that may yet be granted to us, to sing this "new song" to His praise and glory, for the assistance of His people, the making our own calling and election sure, and maybe for the encouragement of still others who may yet have ears to hear and be drawn to the Lord in this acceptable time.

Show me Thy face—one transient gleam  
Of loveliness divine,  
And I shall never think or dream  
Of other love than Thine;  
All other light will darken quite,  
All lower glories wane,  
The beautiful of earth will scarce  
Seem beautiful again.

Show me Thy face—I shall forget  
The weary days of yore;  
The fretting thoughts of vain regret  
Shall hurt my soul no more;  
All doubts and fears for future years  
In quiet trust subside,  
And naught but blest content and calm  
Within my breast reside.

Show me Thy face—the heaviest cross  
Will then seem light to bear;  
There will be gain in every loss  
And peace with every care.  
With such light feet the years will fleet,  
Life seem as brief as blest;  
Till I have laid my burden down  
And entered into rest.

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#### Melbourne Christmas Convention

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

PEOPLES PAPER  
AND HERALD OF CHRIST'S KINGDOM  
(Bi-Monthly) \$1.00 per annum, post paid.  
*Published by the Berean Bible Institute,  
19 Ermington Place, Kew, Melbourne,  
Victoria, Australia, 3101.*

While it is our intention that these columns 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 Half Hour's Silence*

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour"—Rev. 8:1.

In view of all the facts and circumstances, the logical conclusion is that the breaking of this seventh seal by Christ, signified that He had disclosed to Him at that time all the various features of the Divine plans and purposes. The fulfilment of this scene in which the Lamb breaks the seventh seal must have occurred at or soon after His resurrection. The fact that on the occasion of His last conference with His disciples on the mountain in Galilee, just before His ascension, He told them that all authority and power was given to Him—Matt. 28:18—implies also that a perfect understanding of all matters in connection with which that power was to be exercised, was committed to Him.

His resurrection from the dead proved that His great sacrifice was acceptable to the Father—Acts 17:31—although the merit of it was not applied in behalf of any until His appearance in the presence of God in heaven—Heb. 9:24. The very fact of His resurrection by the Father proved conclusively that He was then worthy to understand and carry out the Divine will and purpose. It did not require the application of that merit in behalf of the Church to make Him worthy to understand and worthy to execute all the Father's purposes. The acceptability of His sacrifice, therefore, made possible the giving of this wonderful power and knowledge to Him prior to His ascension. However, before St. John himself saw the symbolical transactions of the seventh seal, before he saw or heard anything more, he informs us that a period of "silence" followed, lasting "about a half hour."

Up to this time the Apostle had been continuously hearing voices and witnessing symbolical occurrences either before the throne or upon the earth, etc.; but when the Lamb opened the seventh seal, there came a cessation of activities, both in the scene of the throne vision and on the earth. Concerning the symbolical significance of this "silence" there are two very important things that must not be overlooked in our investigation:

1 The very fact that a half hour is mentioned implies that symbolic time is referred to.

2 That while the expression, **half an hour**, would of itself refer to an exact definite period of time, yet the fact that the word "**about**" is used, meaning a little more or a little less, changes the complexion of the matter somewhat and leaves us to look for something that would be either a little more or a little less than a half hour of symbolic time. When symbolic time is employed in the Scriptures, a year of 360 days invariably is represented as a "day": an hour being one twenty-fourth part of a day would, therefore, represent fifteen days; a half hour would be seven and a half days; and "about" a half hour would be either a little more or a little less than seven and a half days.

Expositors of the Revelation have searched in vain for a period in history in which there was a cessation of activities in connection with the work of carrying forward the Divine purposes. Whenever an application has been attempted, the time feature has been ignored. One eminent expositor has explained the symbolic "silence" to be a brief but indefinite period when no new agents were to go forth to work important changes in the world. This interpretation is founded upon the fact that as this "silence" precedes the sounding of all seven of the trumpets, the fulfilment of it must also precede the events symbolized by all the trumpets. We believe that this is the only logical conclusion to be reached in locating the "silence".

Let the fact be borne in mind that all the seals of the scroll were opened by Christ, including the seventh (in the sense that He was given to know the entire significance of the scroll) before His ascension, which evidently teaches that He was given to understand **then** all the Father's plans and purposes; but that St. John himself did not have disclosed to him the symbolic occurrences of this **seventh** seal until the "silence" ended; this enables us to locate the symbolic "silence" as the period beginning at Christ's ascension, and ending with the descent of the holy spirit on the day of Pentecost. This period was, as is stated in the Scriptures, ten days in length, which would fulfil the requirements of the symbol, "about the space of half an hour"—seven and one-half days. Immediately preceding His ascension to heaven, Christ commanded the disciples, that before beginning their work they tarry in Jerusalem until they were endued with power from on High—Luke 24:49; Acts 1:4. Thus we see that according to a Divine command all activities on the part of the disciples were to cease during this period—they were to wait and tarry in silence. The reason for this command is very apparent:

first, they needed to be endued with Divine power and illumination from on High and thus be qualified to execute the Divine commission; second, He must appear in the presence of God and there arrange for the imputation of the merit of His sacrifice in behalf of His followers, before this illumination and Divine power to enter upon this work could be given them. "And when the day of Pentecost was fully come," the Gospel Age was fully opened and the Divine commission began to be carried out. Then the symbolic "silence" ended. (From "The Revelation of Jesus Christ").

### *What Does God Require?*

"Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart." "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—Prov.3:3; Micah 6:8.

**M**ercy and truth are great principles of righteousness. Truth and righteousness are, we may say, synonymous. That which is right is true, and that which is true—firm, faithful, steady, genuine—is usually right. The record does not say that we shall bind justice about our neck. Justice is a quality which we are not permitted to exalt too highly, except in our hearts and minds, as a principle of the divine standard. We are to remember that there is none righteous, no, not one—none perfect. Hence our course in respect of justice cannot be the same as that of our heavenly Father. He recognizes no lower standard than justice, up to which everything must measure.

If we are acceptable to the Father, it can be only by righteousness. If we have not righteousness, it must be obtained from Christ; for God receives nothing short of perfection. Though imperfect in ourselves, we are to come up to the standard of justice as nearly as possible in our own personal conduct, but we are not to exact full justice from mankind. Since they have no one to make good for them, it is our duty to be benevolent toward them, and thus emulate the character of God, who is merciful. While He keeps the two qualities, justice and mercy, distinctly separate in His dealings, it is not for us to do so.

For one to keep the principles of truth and of righteousness before his own mind, is to be a thoroughly upright man or woman, one in whom truth, purity, goodness, will be in control. But a person who has merely these principles in control should cultivate more and more the quality of mercy. We should bind these about our neck. The thought is that of a necklace, ornamental band.

As a man puts around his neck a cravat, with a jewel in it, as an ornament, placed where it will be displayed, so these qualities of character are jewels. Give them a prominent place; for they will help to make you better, help to make you more acceptable to the Lord.

The preferable place for the display of a jewel is the neck. There a jewel is especially conspicuous and ornamental. So we should fasten these noble qualities of character where they will be manifest in all the affairs of life. Whether we buy or sell, or whatever we do, we should wear these ornaments. They will show what is the character of the man or woman—right on the outside, in the very front. They should be seen as we meet others. There should be nothing mean, nothing contemptible, nothing niggardly about us.

More than this, we are to write mercy and truth in our hearts. We are to remember that originally God wrote the divine law in Adam's heart. We know that in the divine heart, the divine character, are the qualities of truth and mercy. God is merciful, kind and loving. And as God has these traits of character, so when He made man in His own image, His own likeness, man was created with these qualities in his character. Man was not created an unrighteous, an untruthful being.

However, man fell from his original perfection. With the centuries of falling and imperfection of mind and body, and with every interest pressing for self-gratification at the expense of others, these principles of mercy and truth have become largely effaced from our hearts, just as the constant dropping of water, and the general wear and tear of the weather would tend to efface the original inscription on a stone. In time one could scarcely discern the characters. So we see in mankind that some have apparently lost all sense of justice, all sense of mercy, nearly all sense of patience, gentleness, brotherly kindness and love. All these qualities that belong to the heart, as originally placed there by God, have been more or less effaced—in some more than in others.

### **Purpose of God's Providences**

Under the terms of the New Covenant and through the ministrations of Christ's kingdom, God purposes to re-write upon the heart of man the original character which was in his heart, and which has been effaced by selfishness. "Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah.... I will put my law in their inward parts, and write it in their hearts"—Jer.31:31-33. "A new heart also will I give you, and a new spirit will I put within you:

and I will take away the stony heart out of your flesh, and I will give you an heart of flesh"—Ezek.36:26.

God's law is the law of truth and mercy. Truth would include everything righteous, toward God and toward man. Mercy includes all the graces of character. The Millennium will be the time for the re-writing of these qualities in the character. This work of re-writing the divine character in the heart, which will progress in the world by and by, for a thousand years, is already begun in the Church. We write these qualities within our own hearts. Entering the school of Christ is voluntary, not compulsory. In the next age mankind must write these qualities in their hearts, through the assistance of the Mediator. There will be stripes to bring mankind to righteousness. And if they are intentionally unwilling to obey the laws of righteousness, they will be destroyed.

But now obedience is a voluntary matter. We declare that we desire to have these lessons written in our hearts; and to attain this end, we enter the school and submit ourselves to the Great Teacher. Then, by the various providences of our lives, He shows us where we have not yet engraved these qualities within our hearts. As we pray for patience, He gives us lessons of experience that will engender this quality in our hearts, and that will strengthen it more and more. As we pray for love, He gives us tests of love. As we pray that we may develop mercy, we find more opposition, which will develop mercy. Thus God gives us opportunities for the writing of truth and mercy in our hearts.

We must attain to that condition of heart where we shall love truth and righteousness, and where we shall hate iniquity and unrighteousness. As the people of God, we have the first opportunity now to develop these traits. And the Lord tells us that if we prove faithful in learning our lessons, it is His intention to use us during the Millennial reign, His intention to make us judges of the world—its rulers, teachers.

### **Jewish Law Helpful to Christians**

The words of our second text were addressed to the Hebrew people and not to Christians; for there were no Christians at that time, of course. The words do not seem to be prophetic, but an exhortation to the people. Apparently the Jews thought that the Lord was asking too much of them; and since this was so, they felt that they should not take the law too seriously. The Lord seems to bring the matter down to a specific statement: What is required of thee but three things; namely, to deal justly, to love mercy, and to walk humbly with thy God? This would seem to be the sum total of the law.

The Lord was looking to see Israel live as nearly up to the requirements of the law as possible. And He purposed to bring them, in due time, the promised New Covenant, which would take away the stony heart out of their flesh and give them a heart of flesh, thus making them tender-hearted. But if now they would walk as nearly as possible in harmony with the requirements of this law, doing justly, loving mercy and walking humbly with their God, they would be blessed accordingly.

While this law was given to the Hebrews alone, nevertheless the principles inculcated therein are applicable to the whole world. Everybody who would have any standing with the Lord, is required to do justly, to love mercy, and to walk humbly. Therefore every statement of the law, in that it gives the Christian a conception of God's standards, is helpful to the Christian; it shows him the standards of perfection. But the standard of a Christian goes higher than that of the law. The law is merely an amplification of the Golden Rule—Do unto others as you would that they should do unto you. Deal justly with others, if you would expect them to deal justly with you; and be merciful to others, if you would expect them to be merciful toward you.

In thinking of these qualities and considering which should be put first, we decide that in our conduct toward another, we could not think for a moment of giving anything less than justice. Additionally we might be as merciful as the circumstances would permit. But nothing less than justice should be thought of. In our requirements of others, however, we are — as before stated — not to expect full justice. Remember that the whole human family is imperfect. If by the grace of God we are able to be more just or more merciful than the average, it is through God's spirit.

### **God's Standard of Righteous Conduct**

To walk humbly with the Lord would imply that we were in that condition of mind in which we could be taught of Him, could appreciate His goodness and our own insignificance; that we were receiving whatever instructions He was sending. While God made our race in His image, we have largely lost that image. Therefore we should be very humble and teachable in all things.

Comparing God's requirements of Israel, as given in the text, with His requirements of the Church, we would say that God requires nothing more than this from the Church. This is as much as justice would require from any creature. The peculiarity of the position of the Church is that it is not one of requirement, but of privilege. But we see operating in the Church a still higher prin-

ciple than that of Law; namely, that of sacrifice. As Jesus loved the Father and loved righteousness, and sacrificed His earthly will and earthly ambitions and privileges, so He set us an example that we should walk in His steps. It was not required of Him that He should do more than justice, but He was permitted to do more. And so with the Church. We are not required to do more than justice, but are permitted to do more. If we present our bodies living sacrifices, and are faithful to the end, the Lord will count us among those to whom He will be pleased to give, very soon, the glorious kingdom, the kingdom for which we pray.

### Various Degrees of Love

After we came voluntarily into this condition of sacrifice, it became a bondage to us in that we had taken vows to this effect, and we are bound by our own vows. We vowed that we would lay down our lives in harmony with the invitation—"Gather my saints together unto me; those that have made a covenant with me by sacrifice." Still the Lord is not requiring more of us than justice. But He is waiting and watching to see to what extent we will be faithful to the agreement of our covenant. If we are joint-sacrificers with Jesus, then we shall become joint-heirs with Him. At our consecration, we took His yoke upon us. Could we go back and take up the privilege of restitution? No; this we gave up entirely! The only thing for us is to fulfil our covenant of sacrifice, for rebellion against that covenant would mean the second death, everlasting destruction.

There are various degrees of love. That degree to which we have consecrated ourselves is the sacrificing love, which goes beyond what would be just to a brother, a neighbour or an enemy. This is the love of God, which is an all-absorbing, an all-comprehensive love.

That the requirements of the texts are very reasonable will be conceded by all. That God could not require less from those whom He is educating for the future judging of the world, is evident, and yet all of these qualities specified through the prophet are comprehended in the one word—Love. Love requires that we shall deal justly with our neighbours, with our brethren, with our families, with ourselves; that we shall seek to cultivate our appreciation of the rights of others—their physical rights, their moral and intellectual rights, their liberties; and that, appreciating these, we shall in no sense of the word seek to abridge or deny them. But additionally, love leads us to have the spirit of sacrifice that gladly lays down life itself for the brethren.

## *The Oldest Book*

Autobiography of the Bible  
(W. G. Thompson)

**I** am the oldest book in existence, having outlived the storms of thirty centuries. Men have endeavoured to banish me from the face of the earth; they have hidden, torn and burnt me, and have done to death tens of thousands of my faithful witnesses. No other book has been more bitterly hated; no other book has been so dearly cherished; no other book has been so misrepresented and misunderstood; but today while so many of my foes slumber in death, I still live on.

It is not for me to speak of the conflicting creeds laid to my charge, but on behalf of the one true purpose of my revered Author I appeal to reason. Look at the stately trees of the forest; the living green of the meadows bespangled by a thousand lovely flowers; the singing birds that delight themselves amid the beauties of nature; the blue dome of heaven, illuminated by the sun, moon and stars that space out a universe too immense for man to fathom; and know that the Creator of these things has a wise and loving purpose equally great and beautiful on behalf of man.—Isa.55:6,13.

There is revealed within my covers a plan so broad and a design so deep as to be beyond the power of human origin. My story centres around the Redeemer, who by the grace of God tasted death for every man. Based upon this atoning sacrifice all the dead will be raised, and the whole earth made glorious with life and happiness everywhere, without a trace of sorrow, pain or death—Isa.11.9; 60:13., Rev.21:1-7.

My message has blessed every follower of Jesus. It has inspired them with hope, encouraged them to zeal, comforted them in sorrow, and strengthened them in faith, till they have laid down their all in death, awaiting their grand reward. Like the crystal springs from the mountainside which flow on and on to refresh the luxuriant verdure on the plains below, so in the glad day now at hand the waters of truth will impart their life-giving blessing to the willing and obedient of mankind, who will forever, with one sweet accord, praise, love and adore my beloved Author.—Rev.5:8,13.

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### "Good Tidings of Great Joy"

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

## *Pilgrim Way Ended*

Word is to hand respecting the passing of our dear Sister Driesener of Gawler, South Australia. We have very happy memories of fellowship with Sister Driesener and her parents, the late Brother and Sister Kennewell, her sisters and other brethren in Gawler and Adelaide over many years past. Having received the Truth message about 1918, our Sister Driesener had developed the lovely fruits of the spirit in large measure. By the Lord's grace we feel she has been faithful in hope of the heavenly inheritance. "They shall be mine, saith the LORD of hosts, in that day when I make up my jewels" — Mal.3:17.

The following is to hand from Adelaide: On September 22nd last our dear Sister Driesener of Gawler, South Australia, finished her earthly walk. Our Sister had been seeking to follow the footsteps of her Master for upwards of 65 years. At first, with her parents, sisters and others, she rejoiced with the Class meeting at Gawler. When meetings were no longer available at Gawler, Sister Driesener journeyed to the Adelaide Class almost every Sunday and each day at Easter Conventions for many years.

Since about 1976, frailties of age prevented our Sister from coming to Class, but her steadfast faith supported her in trying circumstances. Sister Driesener was quick to acknowledge the source of her help and her complete dependence on the Lord. Passages like 1 Cor.1:26-29; Phil.4:4-9; Gal.6:10 and hymn 13 still remind the Class of Sister Driesener and the many times she related them to a passage being studied. Our warmest sympathy is extended to her three children, grand children and family generally.

## *The Witness Work*

**T**here has been encouraging response to the advertising of booklets in suitable magazines again recently. Also the last booklet advertised and sent out with the current "Peoples Paper" — "Our Bible Translated" — has been well appreciated. Requests for further copies have been received, one new friend asking for 100 copies.

Also booklets advertised in past months continue to bring responses from near and far. One friend whose home address is Geneva, Switzerland, and who works on a ship stationed in Turkey, writes "I'm enjoy reading magazine when I came across your subscription card of free booklet for 'Wars Will Cease'. You know I'm fond of reading God's Word and also pertaining to God.

"As I introduce myself, I'm a Filipino citizen, 27 years of age, and a chief officer on board MV '—'.

We are 20 Filipino on board with 2 Turkish, and contracted here for 11 months, and now we are 4 months already. For my life here on board, I'm not exposed of going ashore; I prepare to read good magazine and God news and words. I hope it will not disturb the silence of anyone. Have more power on your Institute and staff. May Almighty God bless you all. Truly yours."

It is certainly a privilege to be able to supply the message of the Lord's Kingdom to all who are seeking after God, if haply they may find Him, as the Apostle declared — Acts.17:27. We ask the blessing of the Lord upon all sincere people who receive His Truth message, and have confidence that He will give the increase as He sees good, at the present time, or in the later time of visitation — 1 Pet.2:12.

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### GROWTH

Let me then be always growing,  
Never, never standing still,  
Listening, learning, better knowing  
Thee, and Thy most blessed will;  
That the Master's eye may trace  
Day by day my growth in grace

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### *Books Available*

In view of the greatly increased postal charges, literature prices are now as follows:—

"**God's Promises Come True**" — \$2.50 (Postage from \$1.85).

"**The Divine Plan of the Ages**" — \$1.20 (Postage \$1.10 in Victoria, \$1.35 interstate).

"**The Creator's Grand Design**" — \$1.20 (Postage \$1.10 and \$1.35).

"**The Book of Books**" — \$1.20 (Postage \$1.10 and \$1.35).

"**Daily Heavenly Manna**" — \$1.20 (Postage \$1.10 and \$1.35).

"**Songs in the Night**" — \$1.20 (Postage 70c and 80c).

"**Emphatic Diaglott**" **New Testament** — \$3.50 (Postage \$1.10 and \$1.35).

"**Tabernacle Shadows**" — \$1.20 (Postage 70c and 80c).

"**God and Reason**" — 10c (Postage 40c and 45c).

"**God's Plan**" — 10c (Postage 40c and 45c).

"**Hope Beyond the Grave**" — 10c (Postage 40c and 45c).

"**Israel in History and Prophecy**" — 10c (Postage 40c and 45c).

"**Our Lord's Great Prophecy**" — 10c (Postage 40c and 45c).

"**Manner of Christ's Return**" — 10c (Postage 40c and 45c).

"**Christ's Return**" — 10c (Postage 40c and 45c).

"**Some of the Parables**" — 10c (Postage 40c and 45c).

Numerous other small booklets.

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