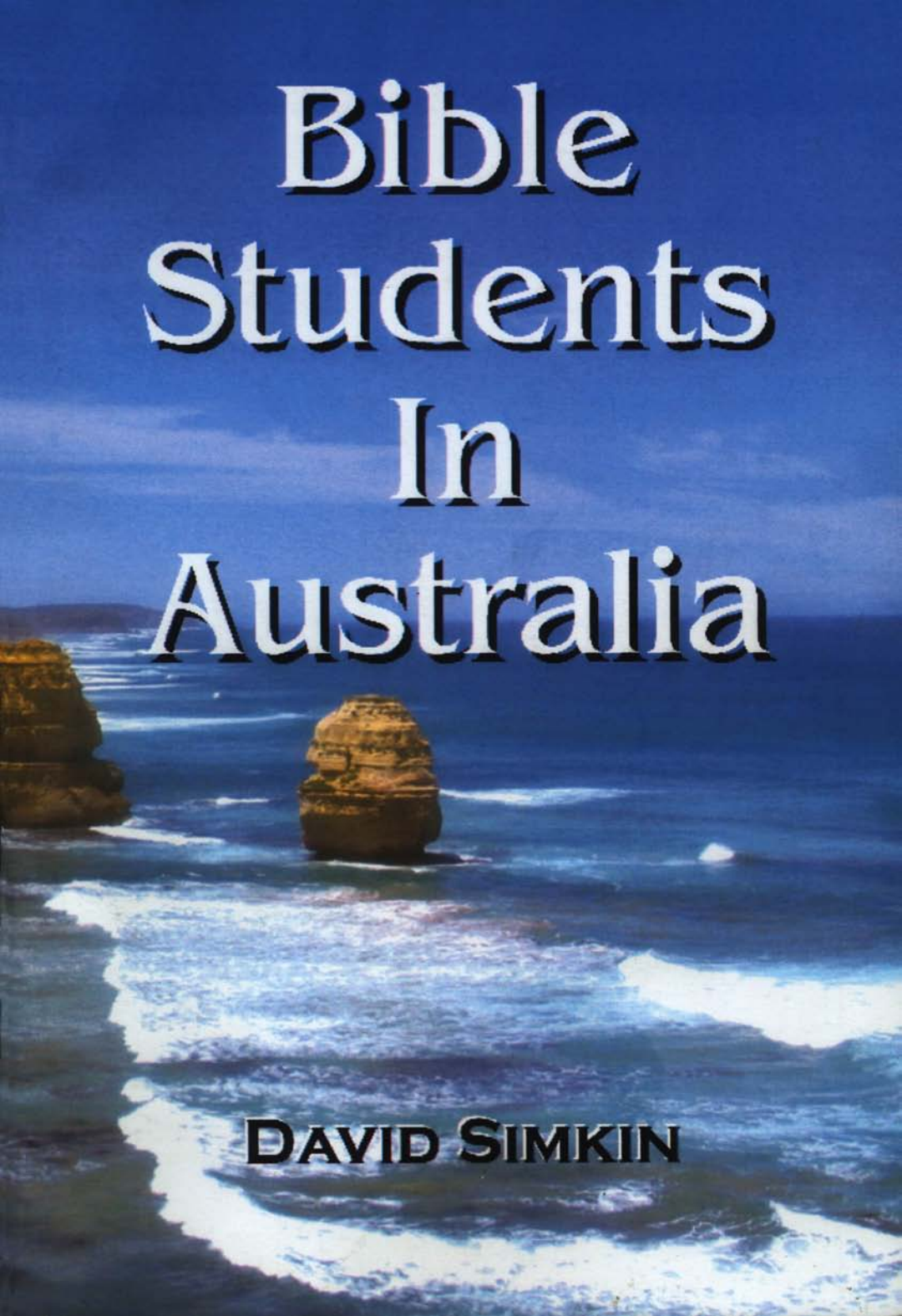
Bible Students In Australia



DAVID SIMKIN

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PREFACE

In 1989, the book "Bible Students in Britain" was published by the Bible Fellowship Union, England. The author was Brother Albert Hudson and the book set out in a kindly and generous style an interesting account of the Bible Student movement in Britain from its inception in 1881.

Its publication brought home the realisation that very little had been documented about the origins and development of the Bible Student movement in Australia and that most of those who might have had personal knowledge of the period prior to the "division" of 1918 had already passed on. Any history of the movement in this country, especially the early days, would therefore have to rely mainly on such written evidence as could be located.

The development of the organisation, known in Australia since the early 1930's as "Jehovah's Witnesses," was outlined in their 1983 Handbook and provides some material relevant to a Bible Student history, though written naturally enough from a J.W. viewpoint. Its reporting of events around the time of the "division" in particular is evidently slanted and unjust but some interesting material nevertheless is provided. The circumstances surrounding this "division" are set out in Chapter 7.

Grateful thanks are extended to brothers and sisters who have provided information and/or documentation used herein. Other sources of information have included reports in the "Watch Tower" prior to 1918, articles in early issues of the locally published "Peoples Paper" and the few records held within the Berean Bible Institute itself.

Finalisation of this history was held over for several years with the possibility of further information coming to hand. In the event, nothing significant has come to light. Further information on any of the areas covered in this book or relevant to the history of the Bible Students in Australia would still however be very welcome.

Berean Bible Institute Inc.

CHAPTER 1

THE BIBLE STUDENT MOVEMENT

The Bible Student Movement had its origins in Allegheny, Pennsylvania, USA, during the period 1870–1875, when a small company of seekers after the truth of the Word of God began meeting for study of the Bible. These studies led them to discover more of the lengths and breadths, heights and depths, of the love of God–that God's promise to Abraham that in his seed ALL the families of the earth shall be blessed, will indeed be fulfilled even though millions have died without receiving that blessing.

The years which followed were a time of continued growth in grace and knowledge of the various features of God's plan of salvation. Charles Taze Russell, a young Pittsburg businessman, became the outstanding leader of this movement, and in 1876 he closed down his business activities and thereafter devoted his time and small fortune to travelling, preaching and writing. His first published pamphlet was *"The Object and Manner of Our Lord's Return"*(1877) and in 1879 he began the publication of the magazine *"Zion's Watch Tower and Herald of Christ's Presence"*. (The word *"Zion's"* was later omitted.)

"Food for Thinking Christians" and *"Tabernacle Teachings"* were published in 1881, followed between 1886 and 1903 by the six volumes of *"Millennial Dawn"*, later retitled *"Studies in the Scriptures"*, also *"Tabernacle Shadows"*, *"What Say the Scriptures about Hell?"* and numerous tracts. His writings were translated into more than 35 languages and his weekly sermons were at one time being published in more than 2000 newspapers.

The movement grew until at the time of his death Brother Russell (as he was known) was pastor of more than 1200 congregations of Bible students in various parts of the world. The following chapters seek to present some account of the movement in Australia from its earliest recorded beginnings.

CHAPTER 2

EARLIEST ACTIVITIES IN AUSTRALIA

Around 1901 Brother Russell had in mind to despatch a small party of Bible Students to Australia to commence a local work. Accounts vary as to exactly how many came and precisely when they did so, but it seems fairly clear that the visit did not eventuate until 1905. Available records show, however, that some individual witness work had been carried on prior to that mission.

A report of one such effort came to light in 1963 through an elderly sister (Louise Fisher) who related that over seventy years previously, when she was a child living in a Melbourne suburb, her parents who were then attending the Methodist Church became interested in the preaching of a Mr Miles Grant. He was an elderly man, who had come out from the U.S.A. and spent a short time in Melbourne in about 1893, preaching the truth about hell and the trinity. Evidently he had received the Bible truth on these subjects from the teachings of Brother Russell, whose messages had been going out throughout America and other countries for some time previously.

The ministry of Mr Grant was apparently quite effective and some families were expelled from their churches because they had attended his meetings. Those who left churches at that time were openly declared to be "heretics". Mr Grant did not stay long in Melbourne, his seems to have been a travelling mission, but the impression he made and the benefits received by those ready to think and study for themselves were much appreciated. *(P.P. 49/4)*

Three years later, in 1896 Arthur Williams, a miner in the goldfields of Kalgoorie, W.A., received a copy of *"The Divine Plan of the Ages"* and was attracted by the truths presented in it. In 1902 he joined with others in Perth for Bible study; afterwards he moved to the country town of Donnybrook, W.A., where he worked in a family store, witnessing to customers and distributing copies of *"Millenial Dawn"* volumes (later re-named *"Studies in the Scriptures"*) in the surrounding countryside. *(Y.B. 83)*

Further evidence of local activity is given in a letter to Society headquarters by a Brother Alfred Pearson in late 1896 (*reprinted in the 1 Feb 1897 issue of the Watch Tower–R 2104*) in which he states that "we are still holding fast to the truth and endeavouring to the best of our ability to spread it among others".

Another early worker in Tasmania, whose name is not recorded, wrote to the Australian Branch Manager of the Watch Tower Society in 1904 welcoming the setting up of a local office, and stating that he had previously had to rely on America for answers to queries, supply of literature, etc. He added–"for several years I have been trying to help Christian brethren by lending them copies of *"Millenial Dawn"*, but as yet have met with no hearty response, one dear brother excepted. . . . Years

before hearing of Mr Russell's books, I was deeply interested in the themes of which he so ably treats, and since reading them have continued to be so." *(R3379)* No doubt there were others whose names are not recorded.

Eventually, in 1905 a small party of Bible Students was sent out from U.S.A.; the main Australian cities were visited and many sets of *"Studies"* were placed in the hands of the people. This effort no doubt laid a foundation for the later work here, as the books found their way into the hands of many sincere ones who were longing for the light of truth. Some records suggest that there were four in the party, but in a booklet *"The Bible Student Movement in the Days of C T Russell"* (1975 ed.) the author, James B Parkinson, lists the following five names–

Brother & Sister S J Richardson

Brother & Sister R E B Nicholson

Brother L F Zink (or Zinc)

This visiting mission came some four years after Brother Russell had first mooted the idea and meantime, in early 1904, the Australian Branch Office of the Society had been established in Melbourne–see next Chapter. In a letter sent to Society headquarters in 1908, Brother Richardson reported that in the two and a half years since he and his wife had come to Australia, they had been "privileged to circulate about 20 000 (!) volumes of Dawn" *(R4120, R4134).* This report would confirm 1905 as the year of the visit.

The Richardsons settled in South Australia and evidently remained on active service for some years, being mentioned in the Branch Office report for 1909. The Nicholsons returned to the U.S.A. after a time, but Brother Nicholson was later recalled by Brother Russell to take over management of the Australian Branch Office in 1909, when his wife and he returned to settle in Australia. Nothing is recorded of Brother Zink, but he evidently returned to the U.S.A. after a time, being listed as a speaker at the "Re-Union Convention of Bible Students" held in Pittsburg, U.S.A., in 1929. In the Notes he is described as "an old-time warrior in the Truth, having served many years as Colporteur and Pilgrim."

All these and others who sought to present a witness here in the early 20th century must have met with much physical hardship including long, uncomfortable travel and spartan living, to pass on to others what they themselves treasured so highly. These efforts continued for many years, even remote areas being reached.

CHAPTER 3

AUSTRALIAN BRANCH OFFICE

Late in 1903, plans were put in hand to establish a branch office of the Watch Tower Society in Australia, with Brother E C Henninges to be the Branch Manager. He had been managing the Elberfield branch of the Society in Germany, but by December 1903 he and Sister Henninges were en route to this country to open an office in Melbourne. *(R3255)*

The Society's report for 1903 states—"Little has yet been accomplished in Australia, yet everywhere we are able to learn about, it seems to imply that it should be ripe for the sickle of truth. Its population is chiefly British and we believe intelligent and liberal-minded. Its claims appealed to us as being in line with the leadings of the Lord, and accordingly Brother Henninges has been despatched thither to open a Melbourne Branch or Mission. Brother Henninges has had considerable experience in Allegheny, and later in London, and is, we believe, every way competent to push the work there. He will doubtless make it a success if the conditions are as favourable as we hope — if the Lord has "much people" there. Although this is in the nature of an experiment, we have already shipped nearly eight tons of literature there — chiefly Dawns — so great is our confidence."*(R3288)*

By mid–1904, the branch office had been set up at 32 Johnston St., Fitzroy, an inner suburb of Melbourne, and Bro. Henninges reported to Bro. Russell that the work was opening up, not rapidly, but that he hoped that "the velocity will soon be considerably increased." Some colporteurs were already active but the field was great and more would be welcome, including any so minded from the U.S.A. Letters received at branch office expressed pleasure and appreciation at the setting up of a local office. *(R3379)*

In 1907 property in George Street, East Melbourne, was acquired and this continued as local headquarters until the "division" in 1918. Those who stayed within the Society used the property until 1929 when the Australian headquarters of the Society were moved to Strathfield, N.S.W., and still later to Ingleburn, N.S.W. *(The East Melbourne property was re-sold in August 1992, a press report of the sale and former owners being included as Appendix A.)*

Following the setting up of the Branch Office, Bible classes were established in the main cities and the colporteur work was extended, with considerable quantities of *"Studies"* and other literature being distributed. The Bible classes were, and to a less extent still are, referred to as "Berean" Bible classes.

The Australian Branch report for 1907 shows–

Publications Circulated

Dawns and Studies	21 903
Tower–Dawns	1 220*
Booklets	1 315
Tracts & free W. Towers	418 450

* Studies in W. Tower format

Unfortunately, not very long after this differences arose between Brother Henninges (with others overseas) and Brother Russell over teachings related to the Covenants and the Atonement, and it ultimately became necessary for a new Branch Manager to be appointed. The appointee was Brother R E B Nicholson, a Scot, who had been closely and actively associated with the "truth" cause since about 1890, first in England and then in Canada. He had previously been in Australia in 1905 and engaged in colporteur work for a short time. He later returned to North America, from where he was recalled by Brother Russell to take over as Branch Manager in Australia in 1909.

A considerable part of the Melbourne Bible class went with Bro. Henninges to form a separate group, which has continued to the present time, being now known as the "Christian Bible Students" *(Refer Chapter 14.)*

The activities of the Branch Office of the Watch Tower Society continued under the leadership of Bro. Nicholson, and in the 1909 branch report he, with Brother E Nelson, stated that little of Australia (and New Zealand) remained to be colporteured. Appreciation was also expressed for the decision by Bro. and Sis. Richardson of South Australia (previously mentioned in Chapter 2) to stay on in this country, notwithstanding that it had meant so much of self-sacrifice to do so. *(R4563/4)*

Over 13 000 books and booklets had been placed during that year and more than 90 000 free tracts, etc., had been distributed. By 1912 these figures had grown to 15 000 and 730 000 in Australia alone. (Previous years' reports appear to have included statistics for New Zealand also.) In 1913, 21 colporteurs were in the field and classes were growing in numbers as well as in interest and grace. Brother Robert Hollister was en route from the U.S.A. to visit the Australian brethren *(Refer Chapter 4),* while the following year 1914 would see the arrival of the Photo-Drama with its quickening of interest. *(Refer Chapter 6)*

By 1914, therefore, the field in Australia and New Zealand had been fairly extensively penetrated. In Australia, there were Bible classes in various places from Brisbane in the north to Perth in the west and about 35 newspapers were publishing Brother Russell's sermons. Conventions were being held in Sydney, Melbourne and elsewhere. A description of the final session of one of these reads–"The brothers and sisters would all stand around in a circle, clasp hands and then sing 'God be with you till we meet again'. Tears would flow. Then a plate of fresh grapes would be passed around. This was called a love feast. It allowed the brothers and sisters to enjoy final fellowship before departing for home." *(YB83)*

Note 1: It is not clear whether the Branch Manager had the support of an Advisory Committee from the outset, but one was operating at the time of Bro. Nicholson's removal from office by "Judge" Rutherford in 1918. *(Refer Chapter 7)*

Note 2: As at 1992, the property in George Street, East Melbourne, remained, externally at least, very much as it must have been at the time the Watch Tower Society branch office was established there. Some references allude to "identical houses side by side, but with separate deeds" and the dwellings currently numbered 16 and 20 match this description. A small building at the rear of No. 20 is also mentioned as having become known as the Tabernacle – whether before or after 1918 is unclear. There was still (in 1992) a separate gateway with the number 20A leading to this one-time stable, which was later used to house printing machinery for Watch Tower literature (after 1918).

The press report on the 1992 auction of the property at 20 George St. refers to prior occupancy by "Jehovah's Witnesses" but this name was not adopted until some years after the Watch Tower Society had moved from East Melbourne.

CHAPTER 4

AN EARLY OVERSEAS VISITOR

Available records show only one visitor from overseas between the time of the setting up of the Australian Branch Office in 1904 and the death of Brother Russell in 1916. The visitor was Brother R R (Robert) Hollister who arrived late in 1913 and spent several months of the following year in Australia and New Zealand

Recalling events of the time very much later, Brother Hollister in a letter dated 20 June 1980 (to Bro. & Sis. W Price of W.A.) remarked: "The preparation of the Photo-Drama was a great task, and that was the reason he (i.e. Bro. Russell) had to give up his plan to visit Australia in person, sending me to convey his love and regrets. No doubt its illustrated presentation of the Truth followed to present it more vividly and detailed." (Bro. Russell was invited several times to visit but never managed to do so.)

Bro. Hollister was due to arrive in Australia in time to celebrate Christmas 1913 with the brethren in Melbourne *(R5398)* and in the following year he undertook a lecture tour of Australia and New Zealand. He drew mainly good crowds to hear discourses on *"Where are the Dead?"* and *"Hell—Two Ways Out."* In the letter of 20 June 1980, he recalled: "The earliest part of my tour was not good as regards the number of public. Brother Russell had written that I

was coming. I was a businessman not a preacher — that put a brake on advertising. In fact Brother Nicholson . . . wrote me at Manila advising me not to come at all but fortunately I ignored that, . . . We did get good newspaper reports and attendances: Perth 500, Hobart 500, Adelaide over 1000, Auckland 500, Christchurch 600, Wellington 2000."

No figures are recorded for other cities but the Australian Branch Manager in his report for 1914 stated: "We are glad to say that the visit of Brother Hollister in the early part of the year was very much appreciated and much good was accomplished, not only in encouraging the brethren everywhere, but also in creating new interest. *(R5617)* After completing his mission he returned to America, arriving back just as war broke out in Europe.

Brother Hollister died in October 1980 at the age of 96; at the time of his visit he would have been 29–30 years old, having already spent 3 years or so lecturing in Europe and the Orient. A leaflet advertising his lectures in Wellington, N.Z., on 25 and 26 March 1914 quotes press comments that "though young in years (he) is ripe in knowledge and experience" and that his lectures were enlivened by accounts of his experiences from earlier travels. A copy of the leaflet is at Appendix B.

CHAPTER 5

THE COLPORTEUR WORK

Early Australian outreach with the good news of God's plan of salvation relied very considerably on the work of colporteurs. These travelled alone or in pairs and penetrated surprisingly far into the outback of this country.

Sisters usually travelled in pairs, in the first place by train, with transport to settlements beyond railheads by horse-drawn vehicle. Accommodation would no doubt have been spartan and often dependent on the goodwill of individuals in the areas visited. Most of the sisters who undertook the work were evidently relatively young and their courage and zeal are to be admired.

Door-to-door witnessing was also proceeding in the cities and larger towns. As a young man of 27, Brother Ernest Martin, who later managed the Berean Bible Institute for many years, undertook colporteur work in several Victorian cities and towns including Geelong. At times during the first two decades of the 20th century there were evidently over 20 colporteurs active around the country, and through their missionary zeal many were reached and blessed by the good news of God's love for all mankind.

This type of outreach is now largely confined to two organisations, whose style and approach have spoilt its image. In its time, however, many were brought to an understanding

of God's plan by this means. While the early Bible Student colporteurs were certainly zealous and no doubt persistent, there was an essential difference between them and the present-day door-knockers — they carried a message of real hope and blessing, not just for a select few but ultimately for all people. This included a resurrection for all, a new world order of peace and righteousness and the truth on many subjects obscured by dark ages tradition and fears.

Though vast numbers were not brought to a love for and knowledge of these truths, nor was this to be expected, many were in fact reached and blessed, and the consequential benefits are still evident. The end results of our service for the Lord are often not known to us — one plants the seed, another waters it, but it is God who gives the increase as it pleases Him. The following account of the seed sown by two lady colporteurs early in the 20th century may in many ways be typical. Their identity is not positively known but one is thought to have been Sister Emillie Ford (later Jeffery) who died in 1990 at the age of 101.

Some time after 1910, the two ladies came to the town of Coleraine in the Western District of Victoria (about 350 km from Melbourne) with copies of *"The Divine Plan of the Ages" (Volume 1).* They called on an old man who lived near the town and he eventually bought a copy for a shilling (10 cents), not out of any interest in it but to terminate the call. At the time another man named Reg Burgess was hawking fruit in the district and when in Coleraine he used to lodge with the old man overnight. He saw and was greatly interested in the volume and was given it by his host.

Reg Burgess had a friend in the small village of Digby some 30–35 km from Coleraine; the friend was a cripple and had a small shop where he repaired farmers' boots. The two began to study the volume together whenever the fruit hawker was in Digby. At the same time, Roy Simkin of Digby was seriously ill and for a long period unable to work or even walk far. In later years, he saw the illness as providential, for during that time he often went to the boot repairer's to chat. One day the latter said to Roy: "I've got a book here. I wonder if you'd like to read it." He answered yes and was handed what he discovered was Volume 1. To use his own word when speaking of the occasion in later life, he found it "exhilarating" and he later obtained all 6 volumes.

Recounting this story as an old man in his 90's, his eyes still lit up as he recalled the joy of his first encounter with the grand news of God's plan. Seventy years on, that joy remained with him and was very evident as he spoke. Through him, Lynton Simkin* also came to a personal appreciation of the truths of God's word and soon after came to Melbourne where he joined the Bible Student Class in that city. He was for many years an elder at the "Russell Street" class *(see Chap.16)*. No doubt there were many other such cases, but most if not all of those reached in those early days have now gone from us. Others have

however been blessed through them and their witness for their Lord to this day.

The early colporteurs certainly travelled far and wide in their time across this country which was even more sparsely settled in many parts then than now and when travel was slow and arduous. To all who so valiantly laboured in this way over the years, much is owed. The assurance of God's word to all who labour for Him is sure—"your labour is not in vain in the Lord."

* *The author's father.*

CHAPTER 6

THE PHOTO-DRAMA OF CREATION

During 1914 the "Photo-Drama of Creation," a pictorial presentation of the Plan of God beginning with creation, became available for showing in this part of the world. It was first shown in New Zealand (and Fiji) and it was reported that about 40 000 saw it in Wellington. All the indications even at that stage were that "good will be accomplished by this means of declaring the whole counsel of God" as revealed in His word.

Late in the year, it reached and was shown in Melbourne, where total attendance was about 22 850, with 1200 on the final day. Over 200 people registered further interest and were followed up. It was next shown in Geelong, a provincial city about 75 km from Melbourne, and the 1914 Branch Report states: "Geelong is a city of churches, hard to wake up. But the Lord arranged to stir them up. The Council of Churches made a strenuous effort to hinder our having the theatre, which is under the control of the Town Council." *(R5617)*

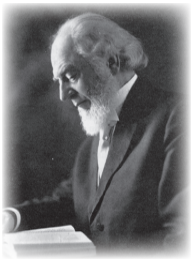
The Photo-Drama continued to attract attention during 1915 and a review for that year records: "In Australia, there have been about 286 exhibitions with a

total attendance of about 295 000; in New Zealand, 63 exhibitions with attendance of about 50 100; in Fiji 25 exhibitions with an attendance of about 6 800. These figures may seem small. . . as compared with the U.S.A. and England, but our conditions are so different. Our territory is larger than the U.S.A. and yet the population of Australia is only about 5 millions, a little more than the population of Greater New York. The one Drama operating in Australia has travelled some 5 000 miles to visit from Queensland to Western Australia. Good work has been done, and while it is surprising how many can see it without lasting good, yet there are some in every State now rejoicing in the truth and giving evidence of thorough consecration as a result of this work." *(R5827)*

Very few alive today would remember seeing the Photo-Drama and only poor quality video copies of portions and audio copies of the commentary are known to survive here. There are also a few copies of the Photo-Drama book held by brethren. (The book was 22 cm x 12 cm in size, burgundy binding with gold lettering 100 pages. A replica edition was printed in 1998 by the Dawn). From remarks of older brothers and sisters who have since passed on, it is clear that in its day the Photo-Drama made quite an impact on many who saw it, and was instrumental in bringing quite a number into fellowship and personal commitment to the Lord. As far as is known, there were no subsequent showings in Australia.

CHAPTER 7

DEATH OF BROTHER RUSSELL



Charles Taze Russell

Together with brethren around the world, Bible Students in Australia were stunned and saddened by the death on 31 October 1916 of Brother Russell, one whom they had all come to love and respect as a faithful brother in Christ and pastor. To quote Brother Nicholson, Australian Branch Manager of the W.T. Society: "For over a quarter of a century I have loved him, not only for his work's sake but for his beautiful character." Many around the world shared these sentiments.

There had been previous crises in the U.S.A., and earlier in Australia also, but events following Brother Russell's death were to have sad and far-reaching effects among erstwhile brethren, dividing brother from brother and sister from sister. This however did not happen immediately, and in this country Brother Nicholson continued as Branch Manager. There were nevertheless some early misgivings over the changes in the organisation and spirit of the W.T. Society under the new president, "Judge" Rutherford.

The catalyst which was to set off the final reaction came in the form of the so-called Seventh Volume titled *"The Finished Mystery"*. This was

published in 1917 and was promoted as the posthumous work of Brother Russell, but was actually put together by two others–C J Woodworth and G H Fisher. Along with other brethren, Brother Nicholson was not impressed with it, feeling that it had neither the spirit nor scholarship of Brother Russell. Apart from its merit or otherwise, however, it soon became a test of loyalty to the Society and an inevitable division.

In an article *"The Parting of the Ways"* published in Vol. 1, Issue 1 (June 1918) of *"Peoples Paper"*, Brother Nicholson outlined the events which culminated in his removal as Branch Manager by "Judge" Rutherford. To summarise, he had communicated his reservations about the Seventh Volume to Society H.Q. but was warned to change his attitude or risk removal. He agreed to continue handling the volume but not to promote it His Advisory Committee endorsed his stand but one Committee member, a Brother E Brewster, on return from a Sydney convention cabled Society H.Q.: "NICHOLSON OPPOSING THE SOCIETY". A prompt reply came, addressed to "BREWSTER, C/- NICHOLSON" and reading: "NICHOLSON REMOVED, BREWSTER APPOINTED MANAGER PENDING ARRIVAL JOHNSON SOUTH AFRICA."

The Advisory Committee (less Brewster) promptly cabled Society H.Q. refuting Brewster's charges but to no avail and Nicholson had no choice but to hand over control of the Branch. No exact date is known but it would have been in late 1917 or early 1918.

CHAPTER 8

THE BEREAN BIBLE INSTITUTE

Whether the work as previously carried on under Brother Russell's leadership could or should continue, and if so how, must have greatly exercised the minds of faithful brethren following the change in direction and spirit of the Watch Tower Society and the inevitable division that occurred. In the U.S.A. a Committee was set up to consider the future nature and direction of ministry to the Lord's people and out of this the Pastoral Bible Institute was established in 1918.

In a letter dated 2 July 1918 to that Committee, Brother Nicholson wrote: "I had expected to look for some living in another way when I left the position I had held so long, but some of the friends earnestly requested that I "take up the organisation" of the Bible Students Tract Society (BSTS) and carry along as hitherto, in harmony with what we believe would be Brother Russell's wish. A Committee of five has been formed and we have had good support already, and we trust just to press along as the Lord may open the way, our first object being to comfort and encourage the interested and then to do good to all as we may have opportunity."

By March 1918, the BSTS had been organised and an unnumbered issue of the *"Peoples Paper"* came out bearing that date. A further issue numbered Vol. 1 No. 1 came

out dated 1 May 1918 and another identically numbered is dated 1 June 1918. All subsequent issues are numbered from the June 1918 issue, which carried the following notice:

"The Bible Students Tract Society has been organised under a Board of five members. The object is to carry on the service of truth along the lines instituted by Pastor Russell–to preserve a centre of interest for all who desire to co-operate in the work and thus to comfort and sustain the Lord's people in the particular trials of this day; also to supply Scripture Studies, Bible aids, and such other literature as may be helpful. Step by step the way opened up, and the support seemed to indicate that it was the Lord's will that the Society be formed."

The original membership of the Board (or Committee as it was usually referred to) was–

BRO. R E B NICHOLSON
SECRETARY
SIS. F I MCMAHEN
TREASURER.
BRO. W G MCLEAN
MEMBER
SIS.—GIBSON
MEMBER
BRO. G J LANGDON
MEMBER

Later in 1918 or early in 1919, the Berean Bible Institute (BBI) was set up for the purpose of publishing certain books on Bible topics locally. The first such book was titled *"Foregleams of the Golden Age,"* a hard cover volume of selected studies on Bible themes. This was issued in July 1919 at a price of 2/6 (25 cents). Before this, however, the Institute had published a booklet by Bro. C F Main of Adelaide titled *"Notes and Comments on The Finished Mystery."* Other booklets and books have followed over the years—see Appendix C. Membership of the BBI and BSTS Committees was the same throughout.

After 1924, the activities of the BSTS and the BBI were merged under the name of the Berean Bible Institute, though for a period the name Berean Biblical Institute was used. Since 1925, the BBI has published the *"Peoples Paper,"* numerous booklets, *"The Voice"* (an occasional leaflet type publication for general distribution), convention summaries, etc. A pocket edition of Daily Heavenly Manna was published locally in 1928/9 (later re-issued) as well as roneoed editions of *The Ten Camels, Poems of Dawn* and *Tabernacle Shadows* during World War II. *The Plan of God in Brief* was also printed locally in 1950.

The rented hall in which the Berean Bible Students of Melbourne hold their Sunday meetings.

During 1922, the BBI collaborated with the Pastoral Bible Institute (USA) and the Bible Students Committee (UK) (now known as the Bible Fellowship Union)— to produce a pocket edition of *"The Divine Plan of the Ages."* This was printed in England but showed all three organisations as joint-publishers. A later edition printed in the USA in 1932 also bore all three names.

For a time after the setting up of the BBI, minutes of Committee meetings were kept. The minutes for 8 June 1919 refer to drafting of "the article of association" but no such document has been traced. The final entry in the Minute Book is dated 7 January 1929. Details of this entry are given in Chapter 9. The offices of the BSTS and the BBI were for several years in the Melbourne city area, later moving to the Hawthorn/Glenferrie area (inner suburbs). From 14 September 1936, the BBI office was at 19 Ermington Place, Kew–Brother E E Martin's home. Following his death in 1988, the office was transferred to the present address in Briar Hill, also a Melbourne suburb.

CHAPTER 9
INSTITUTE PERSONNEL

For the first 70 years of the Berean Bible Institute's existence, management of all activities was effectively in the hands of two men–

Brother R E B Nicholson
From 1918 to 1929
Brother E E Martin
From 1929 to 1988.

Until at least 1929, a five member Committee was providing formal support but, apart from Sister McMahen who continued to assist in Institute activities for several years as she was able, this support seems to have lapsed soon after 1929.

R E B NICHOLSON

As earlier stated, Brother Nicholson had been Watch Tower Society Branch Secretary for several years before the "parting of the ways" and he was instrumental in setting up first the BSTS and later the BBI. From 1918, he managed all activities with the help of Sister McMahen in the office. He wrote and prepared articles for the Peoples Paper, published various booklets on Bible topics, gave public and class addresses, and as well undertook intrastate and interstate visits to the brethren.

Early in 1929, he planned to travel overseas and on 7 January 1929 the Committee resolved: "As Mr R E B Nicholson is likely to be absent from Australia for some considerable time, it is agreed that Mrs Florence

Ida McMahen shall act as Secretary, pro-tem, in addition to the position of Treasurer which she has hitherto held. It is also agreed that Mr Ernest Martin be appointed as Assistant Secretary during Mr Nicholson's absence. Should any difficulty arise, it is agreed that Mrs McMahen may consult with Mr A C F Faehrmann of Murray Bridge, S.A., and Mr W Reeves of Hawthorn Grove, Hawthorn (Vic)."

As it turned out, Brother Nicholson never resumed duty as Secretary and spent most of his remaining years in Western Australia, where he died on 22 March 1955, aged 84. *(Refer Appendix D)* Sister McMahen predeceased him on 30 November 1954. *(Refer Appendix E)*

E E MARTIN

With the non-return to duty of Brother Nicholson, Brother Martin effectively took over management of the Institute, with Sister McMahen's assistance while she was able to give it. He continued to do so until just before his death on 28 June 1988, being ably assisted in the office and in visitation work by Sister Gwen White during the 1970's and 1980's. Sister E Langdon also assisted as housekeeper at the Institute for a number of years.

Brother Martin continued the activities commenced by Brother Nicholson, as well as preparing scripts for the "Frank and Ernest" broadcasts which began in 1942, and the advertising of free booklets in mass circulation magazines, such as the *Reader's Digest, New Idea,* etc. Despite failing health, Brother Martin prepared and had the June/July 1988 issue of *Peoples Paper* published early in June 1988.

A tribute to him appeared in the following issue. *(Refer Appendix F)*

SINCE 1988

From 1983, Brother David Simkin was on record as Assistant Secretary but took only limited part in activities until May 1988 when Brother Martin's failing health made a handover necessary. Since then, he has carried on the activities of the Institute, with office equipment, literature stocks, etc. being progressively transferred to Briar Hill. Responses to advertisements offering free booklets are ably dealt with by Sister Susan Charlton.

Over the years since 1918, the Institute has enjoyed the support of individual brethren and the Bible Classes in Melbourne and elsewhere and a meeting of interested brothers and sisters in Melbourne was held on Sunday 21 May 1989 to review the position and decide the best future arrangements. At a later meeting on Sunday 5 November 1989 a Committee of five members was appointed, as had originally been provided for in 1918. The initial Committee members were—

Brother Joseph Hiam
President

Brother David Simkin
Secretary

Brother Raymond Charlton
Treasurer

Sister Audrey Grant
Member

Sister Elizabeth Simkin
Member

Excellent support continues to be received from brethren in the various parts of Australia and overseas, while good relations continue with other Bible Student organisations in the U.S.A. and the U.K. as each seeks to maintain a witness to the wonderful plan of God.

INCORPORATION

On legal advice, the Berean Bible Institute, Inc. was incorporated under the Associations Incorporation Act 1981 on 27 November 1990. Later the Australian Taxation Office confirmed the Institute's exemption from the requirements of the Income Tax Assessment Act 1936. These actions were necessary but do not affect the daily activities of the Institute.

CHAPTER 10

THE RADIO WITNESS

In the early part of 1942, the possibility of a "radio witness of the truth in this country" was raised by the brethren of the Adelaide, S.A., Bible Class, with the suggestion that the advice be sought of the Dawn Bible Students Association, USA, which had been sponsoring such broadcasts in America. Some enquiries of local radio stations had earlier been made, but the cost had been thought prohibitive at the time.

Enquiries of the Dawn and local radio stations on this occasion seemed favourable to the undertaking of a radio effort, the Dawn offering to provide recordings free for a 3 months series or alternatively scripts of their programs or dialogues, as they were known. At the time, importation of recordings was not permitted, no doubt a wartime measure, and the offer of scripts was taken up and initially these were used. Later on, scripts were locally written or put together by Brother E E Martin.

Despite early interest, the national broadcaster, the Australian Broadcasting Commission, declined the programs and commercial stations were approached. Successful arrangements were concluded with Radio Station 3GL in Geelong. Although situated in a provincial city, 3GL was received clearly in many parts of Melbourne as well as in some country areas of Victoria and northern

Tasmania. The first program went to air on Sunday 17 January 1943 at 10 PM, the topic being *"God's Remedy"*. The script of this program was included in the January 1943 issue of *"Peoples Paper"*. The programs were announced as the *"Frank and Ernest Dialogues"* and took the form of a question and answer discussion between the two participants, Frank and Ernest. The names indicate the roles.

Through all the years of broadcast (1943 to 1980), Brother Ernest Martin took the part of Frank, with Brother Norman Marshall as Ernest for the first 25/30 years and Brother David Simkin over the final years. Earlier dialogues were recorded on large discs in the 3GL studios in Geelong, but later ones were recorded on audio tape at the Institute premises in Kew. A few scripts are still held as well as cassette recordings of half a dozen or so, but little else now survives.

In addition to 3GL, some 21 other radio stations in various parts of Australia were used for longer or shorter periods during the 38 years that the programs were running, but 3GL proved the most productive and the programs ran continuously on that station until 31 December 1980. From 1978 it was, in fact, the only station taking the dialogues. At first the programs went to air on 3GL at 10 PM, but from 5 September 1943 this was changed to 10 AM, a very good time slot. This was retained until March 1979, when in the interest of better listener "ratings" 3GL moved all its religious programs to Sunday evening, with preference to Geelong based programs. *"Frank and Ernest"* was allotted a time around 11 PM –this proved quite unsuitable and eventually led to a decision to cease broadcasts after the end of 1980. A list of all stations used is at Appendix G, with a typical *"Frank and Ernest"* script at Appendix H.

For short periods in 1977 and 1978, programs produced by the Dawn (USA) were broadcast on two country radio stations; this was arranged directly by the Dawn brethren.

"Frank" Bro. E Martin and "Ernest" Bro. D Simkin (about the mid 1970s)

Very few religious programs are now carried by any of the main radio stations and, for the present, there seems to be little or no opportunity for this form of witness in Australia, or for any television effort, the cost of which would be prohibitive.

During the 38 years that the programs were on air, quite an impact was made in terms of enquiries received at the Institute and some were brought into fellowship. A further number have kept in touch with the Institute through the Peoples Paper or by correspondence, particularly from the more remote country areas of Australia. Whether any comparable effort will be possible in future remains to be seen.

CHAPTER 11

OVERSEAS ASSOCIATIONS

From its inception in 1918, the Berean Bible Institute has corresponded and collaborated with the PASTORAL BIBLE INSTITUTE (USA) and the BIBLE FELLOWSHIP UNION (UK)–previously known as the Bible Students Committee (UK). Both of these organisations were set up at very much the same time as the B.B.I. for similar reasons and with similar objectives. This close association has continued to the present time.

Since the establishment of the DAWN BIBLE STUDENTS ASSOCIATION (USA) in 1932, similar close co-operation has been maintained with that group also. The B.B.I. has throughout acted as a local contact and representative for all three overseas organisations, handling subscriptions for their periodicals *(Herald, Bible Study Monthly and Dawn)*, and arranging supply of books and other literature from these sources.

The CHICAGO BIBLE STUDENTS –BOOK REPUBLISHING COMMITTEE was set up later to reprint the Watch Tower (1879–1916) and other writings and sermons of Brother Russell. The B.B.I. maintains close relations with this group also, providing a local source for their publications, not only for the brethren but for other interested enquirers. The B.B.I. is also in touch with other literature publishing brethren in the U.S.A.

As mentioned elsewhere, a special edition of *"The Divine Plan of the Ages"* was jointly published in 1922 by the P.B.I., the B.S.C. and the B.B.I., a three country effort.

A number of individual overseas brethren also maintain contact with the B.B.I. and Australian brethren through the Peoples Paper, seasonal correspondence, financial support, etc. These are mainly in the U.S.A. and U.K., but include some in New Zealand, Canada, Israel, Germany, India and elsewhere.

Fellowship with others around the world who love the same Lord and rejoice in the wonderful plan of God for the ultimate blessing of all people is indeed a sweet joy and privilege.

We thank Thee that Thy Church unceasing,

While earth rolls onward into light,

Through all the world her watch is keeping

And rests not now by day or night.

(J Ellerton)

CHAPTER 12

LATER OVERSEAS VISITORS

Apart from the small party sent out by Brother Russell in the early 20th century to start a work here, there is no record of anyone other than Robert Hollister *(refer Chap. 4)* visiting this country prior to World War I. On more than one occasion Brother Nicholson urged on Brother Russell the desirability of his visiting here. The last such invitation followed a resolution passed at the 1915 Melbourne Christmas Convention; Brother Russell's reply early in 1916 read: "I cannot promise anything definite in respect to a visit to Australasia, much as I should like to greet you all in the flesh, to say some words of comfort and encouragement and to personally receive assurances of your continued Christian love. However, we know not what the Lord's providence may indicate, but assure that we will seek to follow His leading in this and every matter." *(R5868,9)* In the event, no visit was ever made by Brother Russell, who passed away later in the same year.

Between the two world wars, several brethren came out from England to settle here for varying periods, nearly all returning to England for health or business reasons in the mid to late 1930's. (Names included Clipsham, Perrin, Fletcher, Wheeler) There is no record of visitors in the usual sense from the U.K. until shortly after World War II when a Brother Green came out by ship. He spent some time in Melbourne but left rather disappointed that he had not met many whom he had particularly meant to converse with. Later in the early 1980's Brother John Oakley came out from the U.K. for a short stay.

Most overseas visitors have been from the U.S.A. and over the post-WW2 years the fellowship of quite a number has been enjoyed. Among the earliest were Brother and Sister Lanowick. Brother Casimir Lanowick was an expert on affairs and events in Israel and his lectures on the subject were much appreciated. Brother and Sister Pollock and Brother and Sister Fay were other early visitors, both Brothers Russell Pollock and Ed Fay giving public lectures during their visits here. The two brothers also became very familiar to the Australian brethren through *"The Bible Answers"* films shown here.

Quite a considerable number of other U.S. brothers and sisters have also visited for varying lengths of time, names of many being listed below. On one occasion, Brother Carl and Sister Margie Hagensick brought out a party of 17 brothers and sisters in all, one of whom (Susan Nippa) later married Brother Ray Charlton of Melbourne, where they and their children now live. There have also been visits by Brother Gary and Sister Ruth Gowryluk from Canada and Brother Akira and Sister Terue (Grace) Yamano from Japan.

The differing backgrounds, outlooks and styles of presentation of all the visiting brethren have provided an

enriching experience for all. It is hoped that the blessing has been mutual and some recompense for the sacrifices that are made by those who journey so far to a distant country. Apart from the encouragement they give, especially to small or isolated groups or individual brethren they are able to call on, their visits remind us of the essential unity of all the Lord's people around the world, regardless of race or colour or circumstance. "Blest be the tie that binds our hearts in Christian love!"

More recently, there have been further visitors from the U.K., including Bro Denis and Sis Uta Sutcliffe, Bro Peter and Sis Julie Webb and Bro Jim Callaghan, the latter twice. These came primarily to visit the C.B.S. brethren but were able to meet with others. There have also been visits from Poland by Bro Danael Krawczyk and Bro John Kopack to the Polish brethren.

POST-WW2 VISITORS Names of visitors not already referred to above include–

Br. & Sr. Buss, Br. Mali, Br. & Sr. Tate and daughter, Br. & Sr. Burton Brown, Br. & Sr. Nekora, Br. & Sr. Lamel, Br. & Sr. Wilson, Sr. Berna Bolton, Sr. Martha Mull, Peter, Robert & family, Br. Panucci, Br. & Sr. Lankford, Br. & Sr. Allers, Brs. Pazucha & Knapp, Br. & Sr. G Rice, Br. & Sr. Jeuck, Br. & Sr. Jezuit, and Bro & Sr Luke.

Blest be the tie that binds

Our hearts in Christian love;

The fellowship of kindred minds

Is like to that above.

(J Fawcett)

...Bible Students Union...

MASONIC HALL, COLLINS ST.,
MELBOURNE.

Xmas Convention

All Believers in the Atoning Sacrifice of Christ,
CORDIALLY INVITED.

Unsectarian. Seats Free. Come.

Office:
Bible Students Tract Society, 11 Temple Court, Melbourne.

Bible Students Union. Convention, Xmas 1918.

"Let Israel rejoice in Him that made him: Let the children of Zion be joyful in their King."

Wednesday, December 25th.

7.00 Reception at "Bethel," 16 George Street, East Melbourne
7.30 Bible Study in Jude

Thursday, December 26th.

3.00 Praise and Welcome
3.30 Symposium: "Phases of the Christian Pathway"
The Fight—V. C. ARTHUR The Fruitgrowing—A. JEFFREYS
The Race—W. REEVES The Transformation—J. MILLER
6.45 Praise and Testimonies: "Why I Rejoice in the Lord"
7.15 "The Relationship between God and Man illustrated in our Lord's Prayer" ... ... E. H. HUNT
7.50 "In His Footsteps" ... ... G. J. FORD

Friday, December 27th.

3.00 Praise and Testimonies: "Why I Believe in the Truth"
3.30 Bible Study: "Jude"
7.00 Praise and Testimonies: "Things which have Helped Me as a Christian"
7.30 "Our Sufficiency" ... ... R. L. SIMKIN
8.05 "Chosen of God" ... ... A. W. HOOPER

Saturday, December 28th.

3.00 Praise
3.15 "The Power of Will—Self-control" A. F. C. FAEHRMANN
3.50 Discourse ... ... H. L. C. MICHELMORE
6.45 Testimonies: "The Year's Experiences and the Effect on My Character"
7.30 Discourse ... ... C. F. MAIN

Sunday, December 29th.

3.00 Praise
3.15 "Set Thine House in Order" ... G. J. LANGDON
3.45 Bible Study: "Jude"
6.30 Testimonies. "What Shall I Render Unto the Lord"
7.00 "The Smiting of Jordan" ... ... R. E. B. NICHOLSON

AT DISPENSARY HALL, CLIFTON HILL.

Monday, Dec. 30th.—7.30, "God is Working in You" L. G. SIMKIN
Tuesday, Dec. 31st.—7.30, Bible Study "Jude"

New Year's Day, Jan. 1st, 1919.

Open-air Gathering at Blackburn. Conveyance by Coach. Enquire for particulars from Secretary.
2.30 Symposium: "Prayer"
"To Whom Should We Pray" A. W. HOOPER
"Who Should Pray" ... ... E. ANDERSON
"How Should We Pray" ... ... C. S. CALLAM
"For What Should We Pray" W. G. MCLEAN

Particulars of Baptismal Service to be announced.

Tea provided between Sessions by the Melbourne Church.

Bible Students Convention. Masonic Hall, Collins Street.

PUBLIC SESSION:
SUNDAY, 29th DEC., 1918, at 7 p.m.

R. E. B. NICHOLSON.

"Rolling Back the Curse."

All Are Welcome. No Collection. All Seats Free.

——COME!——

Hickling & Powell, Printers, Brunswick

A reproduction of a 1918 Convention Program

CHAPTER 13
BIBLE STUDY CLASSES

Following the pattern established in the U.S.A. and elsewhere, Bible study classes were set up from earliest days in each State of Australia under the auspices of the Watch Tower Society. Since the separation from the Society in 1918, independent Bible classes have been held in Melbourne, Sydney, Adelaide and Perth. At various times there have also been regular meetings and/or conventions held at Gawler, SA, Canberra, ACT, Burnie, Tas, Williamstown and Digby, Vic, and possibly at other unrecorded venues.

Prior to 1972 only occasional meetings appear to have been held in Queensland but, following a gathering of interested brethren in July 1972, arrangements were made for regular meetings in both Nambour and Brisbane, and a first Convention was held in Nambour in July 1973. The Bible study classes and what is now an annual Convention have continued and grown since then. Some increase in numbers is the result of migration of brethren from Southern States to the warmer Queensland climate for health or family reasons. Much of the credit for these activities is due to Brother Greig Tosh of Nambour, who, as well as being largely instrumental in planning and co-ordinating them, records and distributes tapes of all conventions (Nambour and elsewhere in Australia) to isolated brethren in this country and to various overseas brethren.

Currently there are two English language Bible Classes meeting in Melbourne–the Berean Bible Class at Camberwell and the Christian Bible Students (New Cov't) at Ashburton, both Melbourne suburbs. Between the 1920's and 1949 there was a further Bible Class–the Christian Fellowship (often referred to as the Russell St class, its meeting place being in that Melbourne street.) When it disbanded, members linked up with either the Berean or New Cov't Classes. A comparable third Class met in Sydney also during much the same period.

Since 1963, a Polish language Bible class has been held in the Melbourne area *(refer Chap. 15)*. Several years ago these brethren purchased their own meeting hall, but other classes meet either in hired premises (Melbourne and Adelaide Classes) or in private homes (all others). Meetings in Nambour and Brisbane are held on various days and in differing locations as most suitable; other classes meet each Sunday morning/afternoon.

The Polish language class has a fortnightly address with other sessions devoted to Bible study. The Christian Bible Students of Melbourne (refer Chapter 14) have a morning Bible study followed after lunch by an address. Apart from conventions, other Bible classes normally use all sessions for Bible studies. Convention programs are more varied and include addresses, fellowship and hymn sessions, Bible studies in full or group sessions, young people's activities, occasionally film or audio/visual presentations.

Current Convention venues are–

Melbourne (Berean)–live-in accommodation at Marysville *

Melbourne (New Cov't)–live-in accommodation at Yarra Junction *

Nambour–live-in accommodation at Alexandra Hdlds #

* hill country resort # seaside resort

OTHER CLASSES Few details of other individual classes over earlier years are recorded but some further information has recently come to hand as follows:

SYDNEY – Br Greig Tosh has reported that his father (Br Arthur James Tosh) was an elder in the Sydney Berean class before and during WW2. His mother (Sr Irene Tosh) was an usherette in the Newtown, Sydney, theatre which was showing the "Photo-Drama" and both she and her husband were involved in colporteuring work in Sydney. Br Greig attended the Sydney class during WW2, when there were about 10–12 members. (As a sidelight, Br Greig mentioned that it was as a result of reading Scripture material which his parents placed in a fruit box that was being returned to Victoria that the Hiam family first became interested in the good news of God's Plan.)

PERTH – In a lengthy personal letter to Sr Margaret Guy of the Perth class, Br Wilf Price recalled some memories of the Class which he joined in 1935 soon after his consecration. The class at that time was some 40 or 50 strong and in the late 30's three of the Hiam family of Victoria moved to W.A. (Brs Nat and Will and Sr Rae) Br Wilf later married Sr Rae Hiam and together they were mainstays in the class and for a witness to the good news of the gospel for over 45 years. Br Wilf recorded that his aunt, Sr Stirling, joined the Perth class (IBSA at that time) in 1908 but no further details are available.

SUNDAY SCHOOL classes have been held from time to time, as needed, two notable leaders in the Melbourne Berean class being Sr Audrey Charlton and Br Jack Harmsworth (and his "chaps")

The Berean Bible Institute seeks to assist the Classes and the brethren generally wherever possible, but each Bible class is entirely autonomous.

CHAPTER 14

THE CHRISTIAN BIBLE STUDENTS

As already described in Chapter 3, differences arose around 1908/9 between Brother Russell and Brother E C Henninges, the Australian Branch Manager at the time for the Watch Tower Society, over the teachings concerning the Covenants and the Atonement. As a result, it became necessary for a new Branch Manager to be appointed –Brother R E B Nicholson.

A considerable portion of the Melbourne Bible Class went with Brother Henninges to form a separate group and this fellowship has continued to the present time, being now known as the "Christian Bible Students". Bible classes are held regularly in Melbourne and an annual Easter Conference is held at "Adanac Lodge" Christian Centre in Yarra Junction, a beautiful location in the hill country about 43 miles (68 km) east of Melbourne. Brethren from other Bible classes are welcomed to attend and take part.

It is of interest to note that the *1983 Jehovah's Witnesses Yearbook* mentions the "defection" of Brother Henninges and that, while 80 out of 100 associates reportedly went with him, "the Henninges group soon died out." In reality, it has continued and, among other activities, publishes a periodical newsletter *"The New Covenant News"*. It maintains contact with similarly-minded groups in the U.S.A. and elsewhere, and with other Bible Students in this country. The Christian Bible Students have also given public presentations of the *"For This Cause"* and *"God's Kingdom"* videos.

Doctrinal differences still remain between those associated with the Christian Bible Students and what might be termed the "Berean" Bible classes, but good relations exist between the groups, including some joint participation in annual conventions and conferences. A small New Covenant group has also met in Sydney over the years.

CHAPTER 15
THE POLISH BRETHREN

Some years after the close of World War II an influx of migrant brethren from Poland to this country began. Most eventually settled in the Melbourne area in Victoria. The first to arrive were Brother and Sister J Pulyk with their two children. They linked up with the Berean Bible Class in Melbourne, where they fellowshipped for many years until Bro. & Sis. Pulyk moved to Queensland for health reasons. Later, they returned to Melbourne, Sis. Pulyk passing away soon afterwards. (Bro Pulyk passed away 25/8/98).

The main Polish migration began in 1962 with the arrival of Bro. Adam Zurek, followed by the Kopczyk and M Kozub families and later the Ciechanowski, Grudzien and Merski families. A separate Polish language Bible Class was set up in Melbourne in 1963, with meetings being held initially in the homes of the brethren in turn. In 1965 the Class began to meet upstairs in the Masonic Hall in Richmond, where the Berean Bible Class was meeting downstairs. Mid-week meetings continued to be held in the homes.

Later the Polish brethren rented a hall belonging to the North Blackburn Baptist Church until an opportunity arose to purchase a suitable hall, previously an Open Brethren Church, in Blackburn. By this time the brethren had their own homes, mostly in the Blackburn area, and felt the need for a settled place of worship, independent of landlords. Several brethren banded together to finance the purchase and the hall has since been the centre of their worship and fellowship. The hall was extended in 1991/2. Nearly all services are still held in Polish, though most attending would now be reasonably competent in English.

Most of the Polish brethren migrated from the cities of Krakow and Chrzanow. More than half were born into the Roman Catholic Church but became Bible Students as a result of witness work in Poland. Pioneer in this was Bro. Hipolit Olesczynski, who was born in Warsaw but migrated to the U.S.A in 1891. He was personally entrusted by Bro. Russell with practically all the work among the Polish brethren and undertook three missions to Poland prior to 1914 and again visited in 1922. Other pilgrims visited after World War I, including Bro. Stan– these travelled throughout Poland and their efforts were supported by means such as the Photo-Drama, distribution of literature, public lectures and conventions.

Leaders of the Polish Bible Class in Melbourne have been Brothers L Kopczyk, Ciechanowski (deceased), Czapla, Grudzien and Merski. In the early days of the Polish presence in Melbourne it was not uncommon for Bro. L Kopczyk to bring along a group of brothers and sisters to any special service at the Berean Bible Class and, between meetings, lead them in singing Polish hymns and accompanying them on the violin. After a “love feast”, the Polish brethren would sing along with

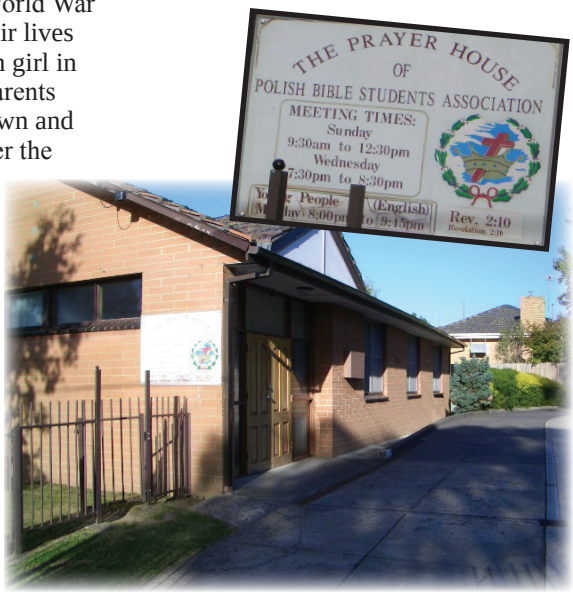
the English-speaking brethren in their own language in “Blest be the tie that binds!”, a surely universal expression of Christian love. Their “auf wiedersehen” blended strangely beautifully with the English “till we meet again”.

Brother Ciechanowski, the oldest of the Polish leaders, came into the “truth” at a very early age. Of great faith and stable character, he was for many years very active in the Lord’s service. He was greatly trusted and loved by all the brethren, to whom he acted as a wise and loving counsellor when called upon. During World War II, he and his wife risked their lives by sheltering a young Jewish girl in their home in Poland. Her parents could only escape on their own and had to leave her behind. After the war, her parents returned and took her with them to Israel.

Sunday classes, as already stated, continue mainly in Polish and addresses by visiting English-speakers are translated. Likewise, addresses by visiting Polish-speakers are translated for the benefit of the English language Berean Class. Not all Polish brethren, however, have elected to stay with the Polish group. From the outset several have fellowshipped on a regular basis with the Berean Bible Class. Both classes maintain close ties and share in special activities. In areas other than Melbourne, any Polish brethren join with local English-speaking brethren.

The younger folk among the Polish brethren hold separate mid-week classes and have held occasional camps with services in English, in which most are fluent. Others from outside the Polish group are welcomed and join in these activities. Baptisms of some of the younger Polish brethren have been conducted in the Yarra River, no doubt reminiscent of our Lord’s baptism in Jordan.

The meeting place of the Polish brethren in Blackburn has a name board reading–“Prayer House of Polish Bible Students”, an apt and appealing witness.



The Polish Prayer House in Blackburn.

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CHAPTER 16

THE "RUSSELL STREET" CLASS

Apart from what are now known as "The Berean Bible Class" and the "Christian Bible Students," a third Bible study group met in Melbourne for some time in the 1920's until 1949. In its later years it was often referred to as the "Russell Street Class," its meeting place in its final years being in the Y.W.C.A. premises then situated in that street. For identification, the first two groups are referred to hereafter as the "Berean" and "New Covenant" groups or classes.

In Sydney also, there was for a number of years a third Bible class, which during World War II years met in Rawson Chambers, Sydney, which it appears was earlier the venue of the "Berean Class." The circumstances leading to the setting up of this class and how long it lasted are not known, but it may be significant that at least two of the leaders held "unorthodox" views on one or two points. One of these was Bro. Alfred A Hart, who had been a Watch Tower representative for Bro. Russell in India for some time before coming to Australia.

The origin of the third Bible class in Melbourne is somewhat better known. As can often be the case, it was a personal, and not a doctrinal, issue that led to several of the "Berean" class withdrawing from around the mid 1920's and subsequently meeting separately. After a few years this breakaway group decided to seek reconciliation and went together on a particular Sunday afternoon to rejoin their former brethren. Sadly this only led to some, but not all, of the "Berean" class withdrawing at the conclusion of the service and setting up a separate class, known since then as the "Berean Bible Class".

The remainder, with the former breakaway group, continued to meet for some time in what had been the "Berean" class venue under the name of the "Christian Union", which according to the 1926 Convention program was the name hitherto used by the "Berean" class. Later a Melbourne University Christian group adopted the title "Christian Union" amidst some publicity and the brethren took the name of the "Christian Fellowship" until the class was dissolved in 1949. At that point, remaining brethren linked up with either the Berean or New Covenant classes.

CHAPTER 17
MEDIA ADVERTISING

Bible Classes in past years customarily advertised their meetings in the daily press, Saturday edition–the Berean Bible Class advertised monthly while the Christian Bible Students weekly.* These have not proved productive but are felt to be a means of witness. From time to time, special advertisements have given notice of public lectures, visiting speakers, conventions, video presentations.

Daily newspapers were also used in earlier years to offer free booklets, advertisements being placed both by individual Bible Classes and the Berean Bible Institute. They often began with one or more questions to readers, followed by an offer of a free booklet on the subject. Some examples are at Appendix J. One advertisement placed in the Adelaide press by the brethren there invited readers to attend the Freemasons' Hall, 68 Weymouth St., Adelaide, to hear (and see) several Bible questions dealt with in 2 hours of American T.V. films. These were presumably from *"The Bible Answers"* series, featuring Brothers Pollock, Fay and Woodworth.

In more recent times and particularly since the radio witness ceased, the Berean Bible Institute has placed advertisements in mass circulation magazines such as *"Reader's Digest"*, *"The New Idea"* and *"Womans Weekly"* These have brought in quite considerable numbers of requests for the free booklets offered–up to 300 for some booklets but 1000 or more for *"Archaeology Proves the Bible"* –the most popular by far. Other literature is offered when sending out the requested booklet and follow-on enquiries are received in about 5% of cases. Currently (2005/6) only *"Reader's Digest"* is being used.

Sustained interest is however small, as is probably to be expected, but we cannot limit what our Heavenly Father can do when seed is faithfully sown. Sometimes results show up many years later, a case in point being a request from a great-grandmother for 6 copies of a booklet she had heard advertised on a *"Frank & Ernest"* broadcast at least 15 years earlier and which she felt would be helpful to her family. (The booklet was, providentially, still available.)

Booklets published locally have been used in this work in the past, but in recent times those published by the Dawn, USA, have mainly been offered. These efforts have achieved varying results and at least some ongoing interest and seem to represent one avenue of witness which is still open and is reaching some seeking souls. Booklets are provided freely and gladly by the Berean Bible Institute to any classes or individuals wishing to undertake an outreach in their own areas.

* Both the BBC and CSB discontinued advertising in 2005.

CHAPTER 18

WHAT OF THE FUTURE?

The era of public lectures and of radio witness seems clearly passed, at least in this country, though it is noted that broadcasts still apparently continue in some other lands. The advertising of free booklets brings in an initial response and some ongoing interest, with some expressions of real appreciation being received from time to time. Activities such as publicly advertised video/ film presentations or leaflet drops, etc., bear little, if any, fruit. At the same time, Bible Class numbers are generally declining overall.

How then should such resources as still remain by way of able personnel and available finance be used? No doubt, this is not a problem unique to Australia and is engaging the minds of brethren in other countries. Brother Albert Hudson (*"Bible Students in Britain"* page 194) points out that God has never left Himself without a witness and, in these momentous times, that witness must still be given even though the present conditions may call for quieter, less obtrusive, more personal means than in earlier times.

As far as outreach is concerned, our day would seem to be one of "small things" and further substantial response to the message of the gospel of great joy which shall be to all people probably cannot be expected.

But even today, there is the one here or one there who is still hungering and thirsting after righteousness and it is up to us to watch for and grasp whatever opportunity arises to meet such needs, both as individuals and as Christian groups.

Meantime, the ministry to the Lord's people of comfort and encouragement, of mutual edification and exhortation, is set before each brother or sister, young or old. Many today are elderly and frail and need our practical help from time to time. Some are burdened and in need of our prayers and where possible a reassuring word. Youth can also be a time of uncertainty and the wise, kind counsel of an older brother or sister, quietly given at just the right time, can be very precious and of lasting value. "A word in due season, how good it is!"

May our gracious Heavenly Father guide and bless us each one as we daily seek to serve and witness for Him and for our dear Saviour!

Amen.

APPENDIX A

Watch Tower offices in East Melbourne

EAST MELBOURNE / $600,000-plus

THE AGE
Sat. 22 Aug. 92

Original home of Witnesses

WHILE it looks like an early colonial Georgian house, 20 George Street, East Melbourne, was built in the 1880s when everyone else was going for arcaded verandas, statuettes and crowded parapet walls.

Apparently its old-fashioned, simple styling was chosen to match the house next door — both properties belonging to the same family.

In 1903, the Jehovah's Witnesses established 'their' first Australian headquarters there.

Followers regularly met at the house and used an illustration of it on their literature. The present owner, Ms Sue Morgan, occasionally still gets visitors searching out the faded Tabernacle sign on the side.

When Ms Morgan became associated with the house 12 years ago, it had been used as a boarding house, and there is the usual fund of horror stories about its state of repair.

One gem of expedient plumbing was the system for washing up in the kitchen: a tap that ran straight onto the floorboards.

Ms Morgan was so horrified by the bathroom, where an immersion heater represented the latest technology, that she washed by candlelight to avoid discovering some overlooked grime.

characteristic ... off-white and champagne color scheme, polished floors and open fireplaces with marble or timber mantels.

The kitchen has been restored to ... East ... in a tumble of climbing roses including 'Wedding Day' and 'Spek's Yellow', and continues past lemon trees, a pomegranate, a feijoa and a fruiting avocado to a dilapidated ancient shed made of packing case timber.

On the path continues, past chook sheds turned into greenhouses for orchids, an apricot and Japanese maple, then to a sharp turn in front of a beautiful tortured willow.

The property includes a dog-leg on title, just a narrow path between neighboring properties which opens up into a huge garage accessible off a lane.

Here, Ms Morgan dries flowers and houses her 1928 A-model Ford delivery van, which she has also restored. She says it reaches 65 kph with a tail wind.

This garage provides a rare opportunity for a car-fancier in East Melbourne, with enough space for three or four cars.

Also suited to a family, there are four bedrooms upstairs — two huge and the other two of a good size.

One has access to its own north-facing balcony, which is shared by the bathroom, renovated also with a country look combination of slate, recycled leadlight windows and brass fittings.

— RHONDA DREDGE

Extract from "The Age" newspaper, Saturday 22 August 1992

Original home of Witnesses*

20 George Street, East Melbourne
Brick; eight rooms; land 10.1 x 36.3 metres
Auction 11am
Saturday 29 August by Carmichael &Weber (417 6025).

Price: $600,000 plus

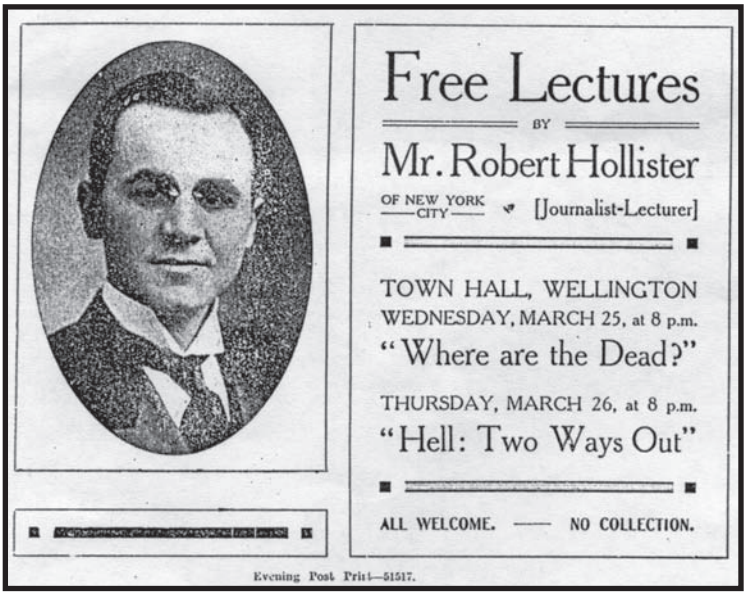
...like an early colonial Georgian house, 20 George Street, East Melbourne, was built in the 1880s when everyone was going for arcaded verandahs, statuettes and crowded parapet walls.
Apparently its old-fashioned simple styling was chosen to match the house next door — both properties belonging to the same family.
In 1903, the Jehovah's Witnesses established their first Australian headquarters there.
Followers regularly met at the house and used an illustration of it on their literature. The present owner, Ms Sue Morgan, occasionally still gets visitors searching out the faded Tabernacle sign on the side

When Ms Morgan became associated with the house twelve years ago...

* From 1903 to 1914 it was the home of the Watch Tower Society.

APPENDIX B

Publicity for Robert Hollister's mission



Free Lectures

BY

Mr. Robert Hollister

OF NEW YORK CITY — [Journalist-Lecturer]

TOWN HALL, WELLINGTON

WEDNESDAY, MARCH 25, at 8 p.m.

"Where are the Dead?"

THURSDAY, MARCH 26, at 8 p.m.

"Hell: Two Ways Out"

ALL WELCOME. — NO COLLECTION.

Evening Post Print—51517.

MR. HOLLISTER, who is making a tour of Australasia, though young in years is ripe in knowledge and experience. He comes highly recommended as a Bible Scholar and forceful ntertaining speaker. He maintains that in our days of fearless investigation, technic knowledge, and general enlightenment, the Bible may be interpreted reasonably consistently, harmoniously, and fully in accord with true science and philosophy.

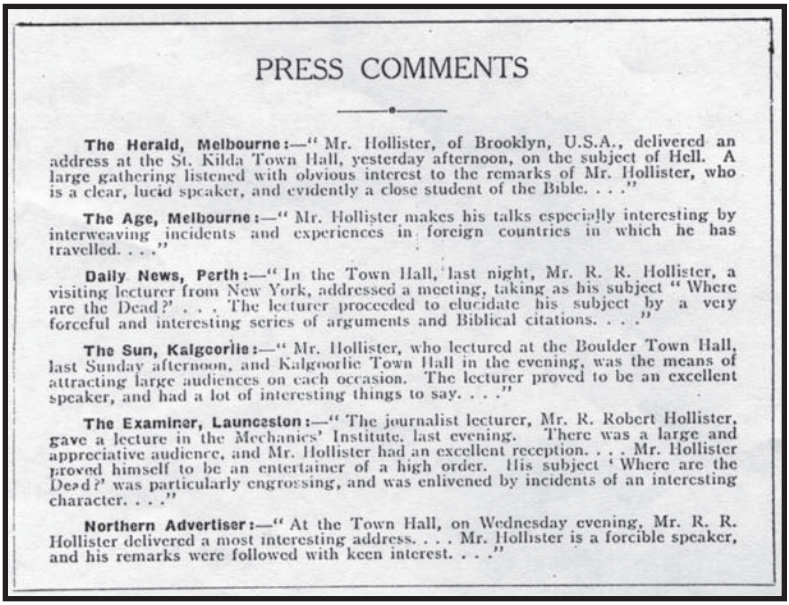
Mr. Hollister's present tour, extending over a period of three years, has included Europe and the Orient. Speci study of social, political, and religious problems has been made. The adequacy and efficiency of Foreign Misssons examined, and their messages and methods ympathetically considered.

To hear Mr. Hollister is to join in his ravels. Yourself and friends are cordially invited to be present at these lectures. He speaks under the auspices of the I.B.S.A., and consequently from an independent, non-sectarian point of view.

(See Press Comments inside)

APPENDIX B

Publicity for Robert Hollister's mission



PRESS COMMENTS

The Herald, Melbourne:—" Mr. Hollister, of Brooklyn, U.S.A., delivered an address at the St. Kilda Town Hall, yesterday afternoon, on the subject of Hell. A large gathering listened with obvious interest to the remarks of Mr. Hollister, who is a clear, lucid speaker, and evidently a close student of the Bible. . . ."

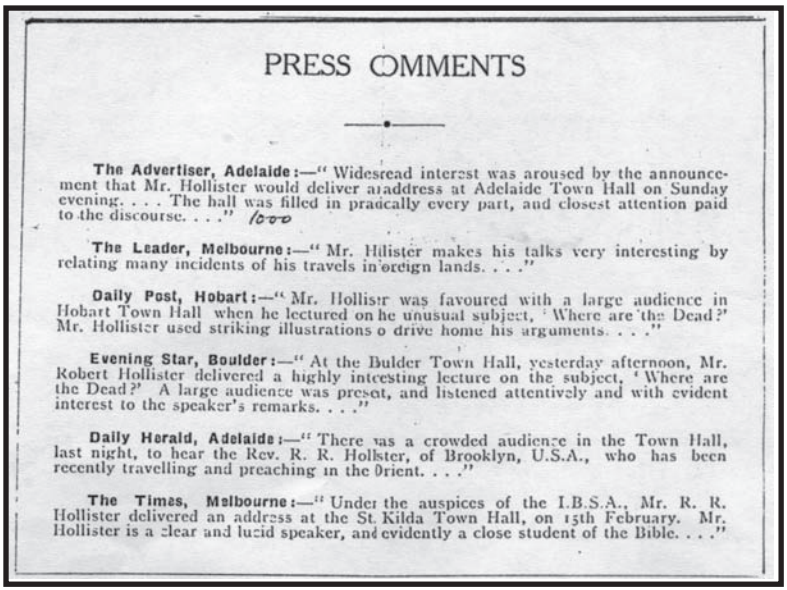
The Age, Melbourne:—" Mr. Hollister makes his talks especially interesting by interweaving incidents and experiences in foreign countries in which he has travelled. . . ."

Daily News, Perth:—" In the Town Hall, last night, Mr. R. R. Hollister, a visiting lecturer from New York, addressed a meeting, taking as his subject " Where are the Dead?' . . . The lecturer proceeded to elucidate his subject by a very forceful and interesting series of arguments and Biblical citations. . . ."

The Sun, Kalgoorlie:—" Mr. Hollister, who lectured at the Boulder Town Hall, last Sunday afternoon, and Kalgoorlie Town Hall in the evening, was the means of attracting large audiences on each occasion. The lecturer proved to be an excellent speaker, and had a lot of interesting things to say. . . ."

The Examiner, Launceston:—" The journalist lecturer, Mr. R. Robert Hollister, gave a lecture in the Mechanics' Institute, last evening. There was a large and appreciative audience, and Mr. Hollister had an excellent reception. . . . Mr. Hollister proved himself to be an entertainer of a high order. His subject ' Where are the Dead?' was particularly engrossing, and was enlivened by incidents of an interesting character. . . ."

Northern Advertiser:—" At the Town Hall, on Wednesday evening, Mr. R. R. Hollister delivered a most interesting address. . . . Mr. Hollister is a forcible speaker, and his remarks were followed with keen interest. . . ."



PRESS COMMENTS

The Advertiser, Adelaide:—" Widespread interest was aroused by the announcement that Mr. Hollister would deliver anaddress at Adelaide Town Hall on Sunday evening. . . . The hall was filled in pradcally every part, and closest attention paid to the discourse. . . ." 1000

The Leader, Melbourne:—" Mr. Hilister makes his talks very interesting by relating many incidents of his travels in oreign lands. . . ."

Daily Post, Hobart:—" Mr. Hollistr was favoured with a large audience in Hobart Town Hall when he lectured on he unusual subject, ' Where are the Dead?' Mr. Hollister used striking illustrations o drive home his arguments. . . ."

Evening Star, Boulder:—" At the Bulder Town Hall, yesterday afternoon, Mr. Robert Hollister delivered a highly interesting lecture on the subject, ' Where are the Dead?' A large audience was preset, and listened attentively and with evident interest to the speaker's remarks. . . ."

Daily Herald, Adelaide:—" There was a crowded audience in the Town Hall, last night, to hear the Rev. R. R. Hollster, of Brooklyn, U.S.A., who has been recently travelling and preaching in the Orient. . . ."

The Times, Melbourne:—" Under the auspices of the I.B.S.A., Mr. R. R. Hollister delivered an address at the St. Kilda Town Hall, on 15th February. Mr. Hollister is a clear and lucid speaker, and evidently a close student of the Bible. . . ."

APPENDIX C

Literature published by the Berean Bible Institute.

BOOKLETS.

TITLE	DATE		
Notes and Comments on the Finished Mystery	Apr	1919	V2/4
Hope Beyond the Tomb	Dec	1919	V2/12
Some of the Parables	Aug	1923	V6/8,9
The Bible Teaching on Hell	Jan	1924*	
Do the Dead Know Anything? Where are they?	Feb	1924	V7/2
The Bible Teaching concerning Hell, Death, Spiritism	Feb	1925	V8/2
Christ's Return - His Revealing and Manifestation	Dec	1926	V9/12, 10/1
I Will Come Again	Aug	1927	V10/8
Some of the Parables (Enlarged Edition)	Oct	1928	V11/10,11
The Bible Teaching concerning Hell, Death, Spiritism	Jan	1935^{R}	V18/1
Times of Refreshing and Christ's Return	Jan	1937	V20/1
A New Dictator - The Only Hope for Humanity	Aug	1938	V21/8
The Offerings for Sin	Aug	1939	V22/8
The Greatest of These is Love	Jul	1940	V23/7
British Israelism	Dec	1940	
God's Best Gift (US item printed locally)	Dec	1940	
God and Reason (US item printed locally)	April	1941	
Hope beyond the Grave (US item printed locally)	Sep	1941	
Do the Dead Know Anything? Where are they?	Jan	1948^{R}	V31/1
The Manner of Christ's Return and Appearing	Sep	1948	
The Mystery of Christ	Jan	1949	V32/1
Peace Desired - War Continues	May	1949	
Our Lord's Great Prophecy	Sep	1949	
Some of the Parables	Jan	1951^{R}	V34/1
What is the Christian's Sabbath	Jan	1952	V35/1
Christian Baptism	Jan	1953	V36/1
Christ's Return - His Revealing and Manifestation	Jan	1954^{R}	V37/1
Why We Observe the Lord's Supper Annually	Jan	1955	V38/1
Does the Bible Teach Divine Healing for Today?	Jan	1956	V39/1
Our Bible Translated	Jan	1957	V40/1
Notes on Christmas Convention 1957	Jan	1958	V41/1
Mankind Coming Back from Hell. Two Ways Out.	Jan	1959	V42/1
How are the Dead Raised Up? With What Body Do They Come?	Jan	1960	V43/1
Israel as I Saw It (C. Lanowick)	Aug	1960	V43/8
Knowing God	Jan	1961	V44/1
God's Best Gift (US item printed locally)	Aug	1969^{R}	
The Greatest of These is Love	June	1978^{R}	
Where are the Dead?	Oct	1978+	
Knowing God	Apr	1979^{R}	
Times of Refreshing & Christ's Return	Jun	1979^{R}	

Thy Kingdom Come. When will this Prayer be Answered?	Aug	1979	
The Christian's Joy	Oct	1979	
Watch Israel - God's Time Clock	Feb	1980	
The Abrahamic Seed of Blessing	Jun	1980	
The Mystery of Christ	Oct	1980[R]	
God's Best is Yet to Come	Dec	1980	
Armageddon - Then Peace on Earth	Feb	1981	
Hope (US item - local edition)	Oct	1981†	
God Dwells not in Temple Made with Hands	Dec	1981	
God's Great Plan of Salvation`	Feb	1982	
The Kingdom of God	Apr	1982	
God has a Plan - You are in It	Aug	1982	
Mandkind Coming Back from Hell	Oct	1982	
God Promises Wars Will Cease	Dec	1982	
The Fig Tree (Israel) and All the Trees	Apr	1983	
Can the Living Talk with the Dead?	Aug	1984	
God's Two Distinct Salvations	Apr	1985†	
A New Ruler - Humanity's Only Hope	Aug	1985†	
Blessed Hope for Suffering Humanity	Dec	1985	
A Tree Planted by the Rivers of Waters	Feb	1986	V69/1
Where are the Dead? (Edgar)	Aug	1986	V69/4
Lights and Shadows in Christian Experience	Feb	1987	V70/1
The Preservation of Identity in the Resurrection	Feb	1988	V71/1.

NOTES:

The reference in the right-hand column is to the issue of "Peoples Paper" which the booklet replaced.

* approximate date only

[R] reprint of an earlier issue

\+ This corresponds with the earlier "Do the Dead Know Anything? Where Are They?" which in turn is taken from the Watch Tower for 15 Jan 1910. This message under these or other titles seems to have been constantly in print since 1910.

† These items have since been reprinted.

OTHER BOOKLETS for which no precise date of issue is known

God's Covenants
God's Restitution Plan
The Day of Jehovah
Is Baptism Essential to Salvation?
For Thee and Me
The Search for Truth (W. Smith)
Gifts of the Spirit - True and False
God's Remedy for a World in Distress
Good Tidings of Great Joy
Jehovah's Witnesses - Who are They?
The Lord is My Shepherd

APPENDIX C

Literature published by the Berean Bible Institute continued

BOOKS

TITLE	DATE	
Foregleams of the Golden Age	Jul	1919
Foregleams of the Golden Age (revised edition)	Jan	1929
Daily Heavenly Manna - pocket edition	Dec	1934
Daily Heavenly Manna - pocket edition (re-issue)	Nov	1936
Daily Heavenly Manna - pocket edition (re-issue)	Jan	1939
Poems of the Dawn (US item duplicated locally)	Apr	1939
The Ten Camels (by L K Poole, Canada - duplicated locally)	Aug	1939
Foregleams of the Golden Age (re-issue)	June	1941
The Son of the Highest (US item duplicated locally)	Jan	1942
The Plan of God - In Brief (UK item printed locally)	Jun	1947
The Ten Camels (re-issue)	Nov	1949
Poems of the Dawn (re-issue)	Nov	1949
Pictures from the Past (by L K Poole, Canada - printed locally)	Oct	1972
Daily Heavenly Manna - pocket edition *		1976
The Divine Plan of the Ages (Vol 1)**		1922

* It is not clear whether this was actually printed in Australia

** This was a joint venture with the Pastoral Bible Institute, USA, and the Bible Students Committee, England, (now the Bible Fellowship Union) - the book was printed in England. It was re-issued in 1932.)

APPENDIX D

Obituary– R E B Nicholson

The majority of our Australian friends, as well as brethren overseas have known Brother R. E. B. Nicholson of Perth, Western Australia, for many years, and all will no doubt feel a sense of great loss in hearing of the passing of our dear Brother on the evening of 22nd March last.

Our dear Brother Nicholson, having reached the age of 84 years, had been in failing health for some time, and while the end of his earthly pilgrimage was expected at almost any time, yet the loss of one who has been of such great help in the truth cause in Australia for about fifty years is keenly felt by the brethren who have known him for various periods during this long time.

While quite a young man, and studying for an appointment to a church ministry in England, our Brother Nicholson received the truth message through the volumes of the *"Studies in the Scriptures"* about the year 1890. Warmly appreciating the message of the Plan of the Ages he was soon engaged in the service of distributing these helps to the study of the Bible, and in the years 1904 - 1905 visited Australia with other brethren and engaged in the colporteur work with marked success. It was at this time that some of our elderly brethren were found by the truth message. Returning overseas to Canada and U.S.A., Brother Nicholson was for a time at the headquarters of the work in America, and had often related incidents in connection with the happy experience at the Bible House in association with Brother Russell. In the year 1909 Brother Nicholson was sent out to Melbourne from the American headquarters to take over the Australian work in association with the brethren in this land.

During the next nine years considerable work was undertaken from the Melbourne office, and many brethren in Australia received the message of the truth during this time, when the *Photo-Drama of Creation* was also shown. It was during these years and onward that Sister McMahen (whose passing was reported in February's *"People's Paper"*) was also closely associated with the work from the Melbourne office with brother Nicholson. When the testing time came with the change in the teachings and spirit of the work from the headquarters in the U.S.A., following the passing of Brother Russell in 1916, Brother Nicholson, in association with other brethren, including the late Brother Main of S.A., and the late Sister McMahen, formed the Berean Bible Institute in Melbourne in 1918, so that the truth message may still be proclaimed in its purity and in the spirit of tolerance and liberty, as in former years.

About the same time in 1918, the brethren in U.S.A. and England who discerned the change in the teachings and spirit from the American Headquarters, also formed committees to carry on the

truth work in their lands, and there has been cooperation between the Berean Bible Institute and the truth brethren overseas ever since, Brother Nicholson being of good assistance in this respect, as in 1922 and again in 1929, he visited England and America and associated with the brethren in those lands.

It was early in the year 1929 that Brother Nicholson, leaving for his visit overseas, and apparently feeling that he could be of more service to the Lord by being free to travel amongst the brethren, made arrangements for the work at the Berean Bible Institute in Melbourne to be carried on as formerly.

After spending some time with the brethren in South Africa with the few friends there, and arranging a translation of a pamphlet into the Zulu language for distribution in that land, Brother Nicholson continued on to England, and later to Canada, after which he visited the brethren in New Zealand and was of good assistance to the scattered friends there.

For the next ten years our Brother Nicholson resided for periods in Melbourne, Sydney and Perth, and also often visited the Adelaide brethren, and in each centre was always of much assistance and encouragement to the friends at the Class gatherings and in association with the Lord's work generally.

After so many voyages to different parts of the Lord's harvest field, during which our dear Brother was equally happy and zealous for the cause to which he had devoted his life —whether he was speaking at public lectures or Class gatherings, attending Bible studies in Class meetings or in homes, or visiting the isolated members of the Lord's family—in July 1939 he left Melbourne for the last time for Perth, Western Australia, where he had resided and associated regularly with the brethren in those parts ever since.

The message of present truth was always foremost in the mind of Brother Nicholson, who also had the talent to explain the scriptures in a very helpful manner, by the Lord's grace, and his good fatherly advice and encouragement will be greatly missed by the friends in Perth, and by others who were in contact with him through the mail. No doubt many of the brethren have happy memories of associations with our dear Brother over various periods, which would be up to half a century for odd members still walking in the earthly pilgrim way.

The desire to carry out the Apostle Paul's advice to Timothy—"Preach the word; be instant in season and out of season,"—was ever prominent in our Brother's thoughts. With very good reason he declared that it was not sufficient for the Lord's people to enjoy their own Bible studies, and seek to build themselves up by such gatherings, though such is important. His thought was that some of the Lord's people could not gather the same benefit as others from the studies, and the preaching of the truth should not be neglected in the classes. Likewise when the radio witness was made possible in Australia over the past twelve years, Brother Nicholson maintained that public meetings

should still be continued whenever an opportunity offered, the object being, of course, to continue sounding forth the message by all means to hearing ears, so that the harvest work would not be neglected at the end of the age.

We thank the Lord for the lives of His dear people who have laboured in His vineyard as we believe our dear Brother Nicholson has for upwards of sixty-five years—with the one object of serving the Lord's cause and bringing honour to his name. Not many have the privilege of a life-long service, but no doubt the Lord chooses His servants at the right times, and places them where they are most needed, and undoubtedly the Lord's cause in Australia has been profited by this servant being provided for so long, to labor with other members who likewise have the Lord's interest at heart, in this part of the harvest field.

Over the years quite a number of helpful articles from the pen of our Brother Nicholson have appeared in the pages of the *"Peoples Paper,"* of which he was the editor for ten years, and also other publications previously, and his last publication to the "*Paper*" was, aptly enough, his reference to the passing of our dear Sister McMahen and the esteem in which she was held by the brethren generally. Less than four months had elapsed between the passing of these two members of the Lord's family who had worked together for twenty years in the Melbourne office in the truth service.

While there is a feeling of sadness in the loss of our dear members in Christ, yet we cannot but rejoice that the long pilgrimage of our dear Brother Nicholson has been brought to a close, with all the weariness and the trials of the way in the past, and the glorious inheritance entered upon by the Lord's grace and strength. Sincere sympathy is extended to one sister in England and nephews and nieces who also are well acquainted with the Lord's wonderful plan of salvation, and so they will not sorrow unduly, but will give thanks to God, with us, for a life so well spent in the service of Christ.

Practically all the friends in the Perth area were present at the funeral on the afternoon of March 24th, when four brethren assisted with the service in the home and at the graveside. "As we have borne the image of the earthly, we shall also bear the image of the heavenly. . . Behold, I show you a mystery; we shall not all sleep, but we shall all be changed. . . O death where is thy sting? O grave, where is thy victory?" "Blessed are the dead which die in the Lord from henceforth; Yea, saith the spirit, that they may rest from their labours, and their works do follow them."

APPENDIX E

Obituary– F I McMahen

Considerable numbers of the Australian brethren have known Sister McMahen of Melbourne as a devoted helper in the truth cause in this land for many years. On the 30th November last our dear Sister finished her pilgrim way, and her passing has left a deep impression on the brethren, especially the members of the Melbourne Class.

For almost twenty years prior to 1929 our dear Sister McMahen has been actively associated with the truth cause in Australia in a very marked way, at the office of the work in Australia, and at the gatherings of the Lord's people, and many who came into the truth in those early days and since, will particularly remember her motherly assistance and encouragement as they sought to understand the truths which mean so much to the truly devoted followers of Christ.

Over the past twenty five years our Sister continued to serve the Lord more particularly in connection with the Melbourne Class, and all who have been associated with the gatherings have held our sister in the highest esteem. An accomplished musician, and intellectually brilliant, Sister McMahen used her talents in the interests of the Lord's people without sparing herself, in her devotion to the Lord's cause. Having such a complete understanding of the doctrines and general teachings of the Bible, she was of great help at Bible Classes, assisting the chairman over the years in a way that demonstrated a Sister's true place of service in the Church of God.

Advancing years did not slacken our Sister's zeal and love for the Lord and His people, and apart from occasions when ill-health hindered her attendance with the brethren, she was regularly associated with the Melbourne class up till one week previous to her death; indeed, when visiting our dear Sister at her home two days prior to her passing she expressed the intention of attending the next day's Bible Class. When visiting again just a few hours before her earthly life was brought to a close, a few bright words were the only indication that bodily pain was being experienced, and passing away in her sleep our dear Sister McMahen completed her pilgrim way without complaint or fuss of any kind—just as she had lived for so many years as a patient, energetic and devoted servant of the Lord she so dearly loved; truly a wonderful example of those who through faith and patience inherit the promises.

Sincere sympathy is extended to the bereaved relatives in the family circle in the loss of a devoted mother, grandmother and great-grandmother, and while our dear Sister is also keenly missed by the brethren in Melbourne, we rejoice that all her trials and weaknesses are past, and by the Lord's grace, this dear member shall have received her reward in the inheritance of the heavenly kingdom. A nice number of Melbourne friends attended the funeral of our dear departed Sister, and in the quietness of the countryside the earthly vessel was laid to rest, having been used so fully

as the tabernacle for the new creature in Christ Jesus.

From our Brother Nicholson in Perth, with whom Sister McMahen was associated in the truth service for many years, the following has been received:-

The information is received of the passing away or our dear and highly respected Sister F. I. McMahen—passing away from this side of the veil which so thinly intervenes between all the difficulties, trials and sorrows of our earthly pilgrimage, and the glories of the Heavenly Home of the faithful in Christ.

It is about 44 years since Sister came to our office in Melbourne to purchase a copy of the *"Divine Plan of the Ages,"* which she so appreciated, and she soon had the other five volumes of the studies, which she quickly devoured. This led to an earnest desire and zeal to make known to others the glad message of the wonderful Divine Plan, which is indeed, "good news which shall be to all people," so different from the miserable doctrines of the church creeds. She recognised the Present Truth as the sickle of "the harvest which is the end of the age," and she sought how she might cooperate in the harvest work, in which she has ever since continued so faithfully.

Our Sister McMahen was naturally gifted with a clear, logical mind, and was always a great help in the Bible studies, with her questions, expressions and Bible quotations. The privilege of receiving a clearer light upon the Word of God produced in her the desire to make it known to all she could reach with the message. She engaged in the colporteur work and was then very successful in getting the sermons printed in about 40 different newspapers in all the states of Australia, and she became a very faithful and reliable worker in the Melbourne office. One of the first that she was instrumental in bringing to the joys of the Truth was a very dear, elderly Brother Holmes, a local preacher, who also became a good co-worker and an Elder in the Melbourne Ecclesia, and he was also a good helper in the work which at that time included posting a copy of our paper once a year to every name in the Australian Directories or Voting Lists.

Few, it seems, with such natural abilities are able to preserve the humble, faithful heart like our Sister. This was always evident whether in her service in the office or in Christian fellowship. Sister McMahen will be very greatly missed by the friends in the Truth, and by her family relations, especially her two daughters to whom we would express our deep sympathy. They know of her wonderful faith and hope and therefore will not sorrow as those without such assurance.

There is no doubt but that we are living in days of wonderful prophecy; in fact, in the end of the age, in the time of which Paul writes concerning the return of Christ. He says, the dead in Christ shall rise first, and then at the same time (during the harvest period) those who remain shall be caught away "in a moment"; they do not need to 'sleep' in death, but at the moment of death are changed from mortality to immortality. This is the time of which Rev. 14:14 speaks—"Blessed

are the dead who die in the Lord, from henceforth; they rest from their labours but their works do follow them." "They shall be mine, saith the Lord, when I make up my jewels,"—when he came to take His faithful members Home, the little flock, to whom it is the Father's good pleasure to give the kingdom, as joint-heirs with Christ, to be with Him, that where He is, there they may be also.

Sister McMahen was one of a committee, who in 1918 formed the Berean Bible Institute, in order to carry on the service of the truth, and she assisted also in the publication of the book *"Foregleams of a Golden Age."* She was like a good mother in the "Israel of God," always so helpful, sympathetic and wise in counsels and we trust that she has gained the great welcome—"Well done, good and faithful servant, enter into the joy of thy Lord."

APPENDIX E

Obituary–
E E Martin

Faithful Service Completed

E.E. MARTIN

28th. May 1901

28th. June 1988

With a deep sense of loss, we report the call to higher service on 28th. June 1988, of our dear Brother in Christ, Ernest Edward Martin, at the age of 87 years. All who have enjoyed his fellowship in person or through the "Peoples Paper", both in Australia and Overseas, will share in the loss of a devoted Christian friend and counsellor.

Brother Martin was born in Werribee, near Melbourne, but spent his early years on his family's country property in northern Victoria. Here, as a boy of 12, he first heard, through his older brother Reg. the good news of God's great Plan for the salvation and blessing of all mankind. About a year later he saw, and was impressed by the "Photo Drama of Creation", a visual presentation of the Divine Plan, which was generating quite considerable interest at that time. His own interest continued, and as a young man he was led to accept Jesus Christ as his personal Saviour, and to consecrate his life to Him. Subsequently, he decided to commit his life completely to Christian service, and in 1928 he left the property in northern Victoria, which his father had meantime given to him, to undertake colporteur work in several central Victorian centres and later in Geelong.

In the same year (1928) he was elected an Elder of the Melbourne Berean Bible Class, and he served in that capacity continuously until his death. Here, his wide knowledge of the Scriptures and his ability as an expositor and public speaker were used to bless and encourage many of the Lord's people, and to present a public witness to the truths of God's Word.

In 1929, after he had been assisting in the work of the Berean Bible Institute for a period, he was asked by the Principal, who was going overseas, to take over on a temporary basis. This proved to be a permanent arrangement, and he continued to control all its activities from then on. Through the outreach of the Institute, he became well known, and a means of blessing over the years, to a great number of people throughout Australia and overseas.

His activities at the Institute included regular publication of the "Peoples Paper", many of the articles being from his own pen, also numerous booklets and tracts. For many years, he also prepared and participated as "Frank" in the Australian "Frank and Ernest" radio dialogues, through which several listeners were subsequently brought into fellowship. Brother Martin also gave willingly of his time and talents in personal assistance, visitation and spiritual counselling to the Lord's people.

Our Brother's services were always rendered freely and unstintingly "as unto the Lord", and not for the praise of men, but many of the Lord's people, both young and old, acknowledge with gratitude to the Lord, the blessings received through his long and faithful ministry. Now he rests from his labours, to receive from his Lord the reward of faithful service — "Well done, good and faithful servant, enter thou into the joy of thy Lord".

"Forasmuch as ye know that your labour is not in vain in the Lord."

APPENDIX G

"Frank & Ernest" – Radio Stations used

STATIONS	PERIODS ON AIR
3GL, Geelong, VIC	17 January 1943 to 31 December 1980
3SH, Swan Hill, VIC	18 July 1943 to 9 July 1944
2WG, Wagga Wagga, NSW	5 September 1943 to 28 November 1943
3BO, Bendigo, VIC	2 July 1944 to 24 June 1945
2CA, Canberra, ACT	short period in 1944 or 1945
3SH, Swan Hill, VIC	1 July 1945 to 3 June 1946
2HD, Newcastle, NSW	1 July 1945 to 30 June 1946
2KY, Sydney, NSW	7 July 1946 to 9 October 1962
2VM, Moree, NSW	5 March 1961 to September 1961 (approx.)
4MB, Maryborough, QLD	18 September 1960 to July 1962 (approx.)
5AD, Adelaide, SA	24 October 1943 to 21 October 1945
5PI, Port Pirie, SA	24 October 1943 to 21 October 1945
6PM, Perth, WA	17 October 1943 to May 1945 (approx.)
6AM, Northam, WA	17 October 1943 to May 1945 (approx.)
6KY, Perth, WA	May 1945 to 25 September 1960
6NA, ?, WA	May 1945 to 25 September 1960
7HT, Hobart, TAS	2 June 1946 to 29 December 1946
7EX, Launceston, TAS	2 June 1946 to 29 December 1946
3BO, Bendigo, VIC	2 June 1946 to 29 December 1946
4KQ, Brisbane, QLD	8 June 1952 to July 1962 (approx.)
4LG, Longreach, QLD	21 November 1954 to May 1955 (approx.)
6AM, Northam, WA	16 July 1978 for "several months"
3XY, Melbourne, VIC	15 January 1967 to October 1967 (approx.)
2QN, Deniliquin, NSW	7 May 1972 to May 1973 (approx.)
4GY, Gympie, QLD	February 1974 to July 1974 (approx.)
*2TM, Tamworth, NSW	June 1977 to August 1977 (approx.)
*3NE, Shepparton, VIC	August 1977 to April 1978 (approx.)

* Arranged direct by Dawn, USA

APPENDIX H

"Frank & Ernest" – Sample script

FRANK: I see you have brought the booklet with you which discusses God's plan as it is outlined in the Bible— the plan by which God is working out the destiny of men and nations.

ERNEST: Yes Frank, and it certainly has been a great help to me. The chart which it contains is especially helpful in illustrating God's plan. The divine plan certainly is a long range one. It reaches all the way from paradise lost to paradise restored.

FRANK: That's right, Ernest, and the age during which the lost earthly paradise is to be restored is described by the Apostle Peter in Acts 3:20,21 as the "times of restitution of all things;" and Peter tells us that this glorious culmination of the divine plan was foretold by all God's holy prophets since the world began.

ERNEST: That certainly should make it authentic, and if I understand the matter as it is outlined in this booklet, the period of the restoration of paradise takes place in the thousand years during which Christ's Kingdom will be ruling the world.

FRANK: You're right again, Ernest. Students of the Bible usually refer to it as the Millennial Age.

ERNEST: You're right too, Frank, and in this booklet the Millennial Age is shown as the first age in God's world of tomorrow.

FRANK: Have you got clearly in mind now the idea of the three worlds in God's plan?

ERNEST: Yes Frank, I think I have. It's illustrated very clearly in the booklet. The first world began with creation and ended at the time of the Flood. The second world, which is the world of today, began at the Flood, and ends with the second presence of Christ: and the third world then begins and continues forever, because it's God's world. It certainly helps one to understand the Bible better to keep these three worlds in mind. And Frank, I notice by the illustration given in this booklet that the second world, the world of today, is subdivided into ages. What about the first world; that is, the world before the Flood?

FRANK: Only one small portion of the Bible deals with that first world, although it does tell us some very important facts concerning it. It was at the very beginning of this first world that God created man, and provided him with a perfect home in Eden.

ERNEST: But he was driven out of that home wasn't he?

FRANK: Yes. Paradise was lost. Adam disobeyed God's law, and was sentenced to death. The Apostle Paul tells us about this, saying that as by one man's disobedience sin entered into the world, and death as a result of sin, so death passed upon all men, because all have sinned.

ERNEST: Did God make any promises during that first world?

FRANK: Yes, even at the time of disobedience of our first parents, God promised that the seed of the woman would bruise the serpent's head. Also, speaking through Enoch he made a promise concerning the second coming of Christ, when He would return with his church to begin the thousand-year work of judging the people. Toward the close of that first world God told Noah about the coming Flood, and after the Flood promised that there would never be another one; but it is not until we get over into the second world that the promises of God begin to reveal the details of the Divine plan. As you remarked a few moments ago, the chart in the booklet shows that this second world is divided into various ages. The first one, beginning right after the Flood, is designated the "Patriarchal Age."

ERNEST: Why the Patriarchal Age?

FRANK: Simply because during that period God dealt exclusively with individuals, particularly Abraham, Isaac and Jacob. These were the patriarchs or fathers of Israel.

ERNEST: Did you say that God dealt almost exclusively with these men during that time?

FRANK: Yes, so the Bible indicates.

ERNEST: Does that mean that God didn't love anyone else back there; that he was interested only in those patriarchs?

FRANK: No, it doesn't mean that at all. We know in fact, that God was interested in all the people at that time, because he made a promise to the patriarch Abraham that through his seed He would bless all the families of the earth. (Gen.12:1-3.)

ERNEST: But Frank, you forget that all the people back there died. How could they ever be blessed. I can't see how the people of Abraham's time are yet to receive blessings from God, in harmony with the promise he made to Abraham. I'm telling you Frank, they are all dead, and you can't bless dead people.

FRANK: I'll grant you that we can't bless dead people, but God can, because he is able to restore them to life. The point is, Ernest, that God's promise to bless all the families of the earth is to be fulfilled through a resurrection

from death. Meanwhile and throughout the ages, God has merely been preparing to bless all the families of the earth.

ERNEST: Do you mean to say the people of Abraham's day, including the Sodomites, are to be brought back to life upon the earth, and have an opportunity to be blessed?

FRANK: Yes. That is made very positive in the sixteenth chapter of Ezekiel's prophecy. Probably Jesus had this prophecy in mind when he spoke of how favourable it would be for the Sodomites in the day of judgement.

ERNEST: Frank, God's ways are certainly wonderful, aren't they? On account of human limitations, we say, "While there's life there's hope," but God assures us that there is still hope, even after life is gone, because He is able to restore life.

FRANK: That's very true, and it means that in our study of the divine plan for the ultimate salvation of the human race, we are not to think of the temporary cessation of life as in any way interfering with that plan.

ERNEST: Frank, I can now understand why God has appeared to be disinterested in the human race; it is simply that He is working out a plan by which they are all to be blessed on a much larger scale than the human mind has ever conceived. That's wonderful! But let's get back to Abraham, and to the Patriarchal Age. What are we to understand was the work of God during that time?

FRANK: Well, as we have already seen, God spoke to Abraham, while he lived in Ur of the Chaldees. He called him to leave that country, and go into a land that He would show him. That land, by the way, is what we now call Palestine, and is looked upon by the Jews, the descendants of Abraham, as the "promised land."

ERNEST: But God promised more than the land to Abraham, didn't He?

FRANK: Indeed He did. God said to Abraham, and said to him on many occasions, that through his seed all the families of the earth were to be blessed. Not only did God make this promise to Abraham, but He confirmed it with His oath. The covenant is of two parts, first there is the <u>seed</u> of promise, and second, the blessing of all the families of the earth through that seed.

ERNEST: Frank, is this promise the basis of the idea that the Jews, as God's people, are one day to rule the world?

FRANK: Yes, it is one of the promises upon which that thought is based. But both Jews and Gentiles have failed largely in comprehending the full meaning

of the promise. In the New Testament, the Apostle Paul tells us that when God made that promise to Abraham, the real seed he had in mind was Christ. It is through Christ, and his redemptive work, that all the families of the earth are to be blessed with happiness and everlasting life.

ERNEST: Do you mean that the natural seed of Abraham does not figure in the promises at all?

FRANK: No, I don't mean that. As a matter of fact, they figure very prominently in the promise. God promised the land to Abraham, and to his posterity. The natural seed of Abraham will yet possess that land. The scriptures show that the truly righteous Jews, who accept the Messiah at the beginning of the Millenial Age are to become the earthly representatives of the Messianic Kingdom. You see, Ernest, the seed of Abraham is of two parts, represented in the promises made to him, as being like the stars of heaven—that is, the spiritual seed; and the sands of the sea-shore—the earthly seed.

ERNEST: Are we to understand then, that about all God did during the first age in this second world, was to make promises to Abraham concerning his purpose to later bless the whole world through Christ?

FRANK: That is the most important thing God did during that time, These promises were reiterated to Isaac, and later to Jacob. Faithfulness to these promises prepared the patriarchs for the future part God has for them in his plan.

ERNEST: Frank, I notice on the chart at the close of the Jewish Age another age begins, called the Gospel Age. You know, this little book, with its chart, is certainly making the Bible understandable, I'm going to keep right on reading it, and I'll be back later with some more questions. I just wish everybody could have a copy of this little booklet, "God's Plan".

FRANK: Ernest, it's free for the asking, and everybody is welcome to a copy

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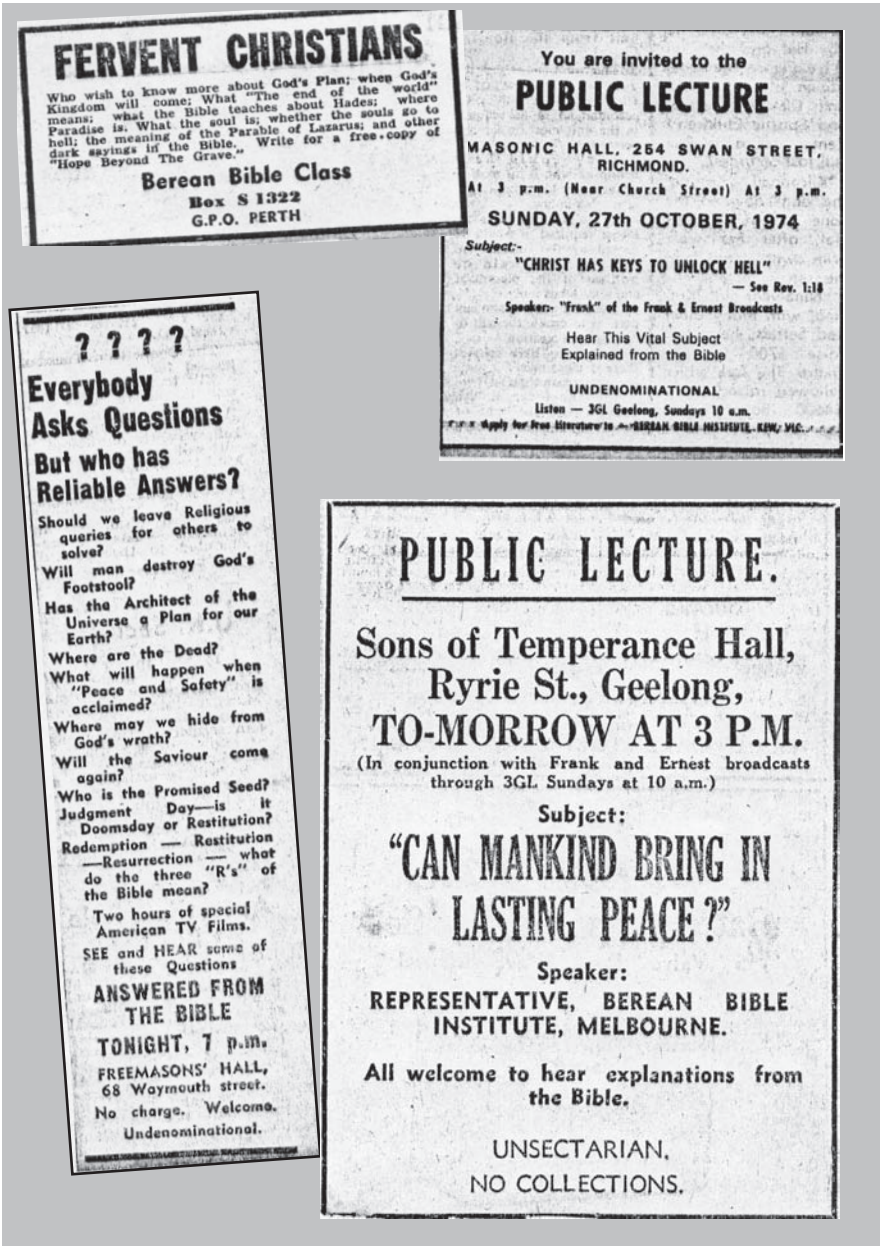

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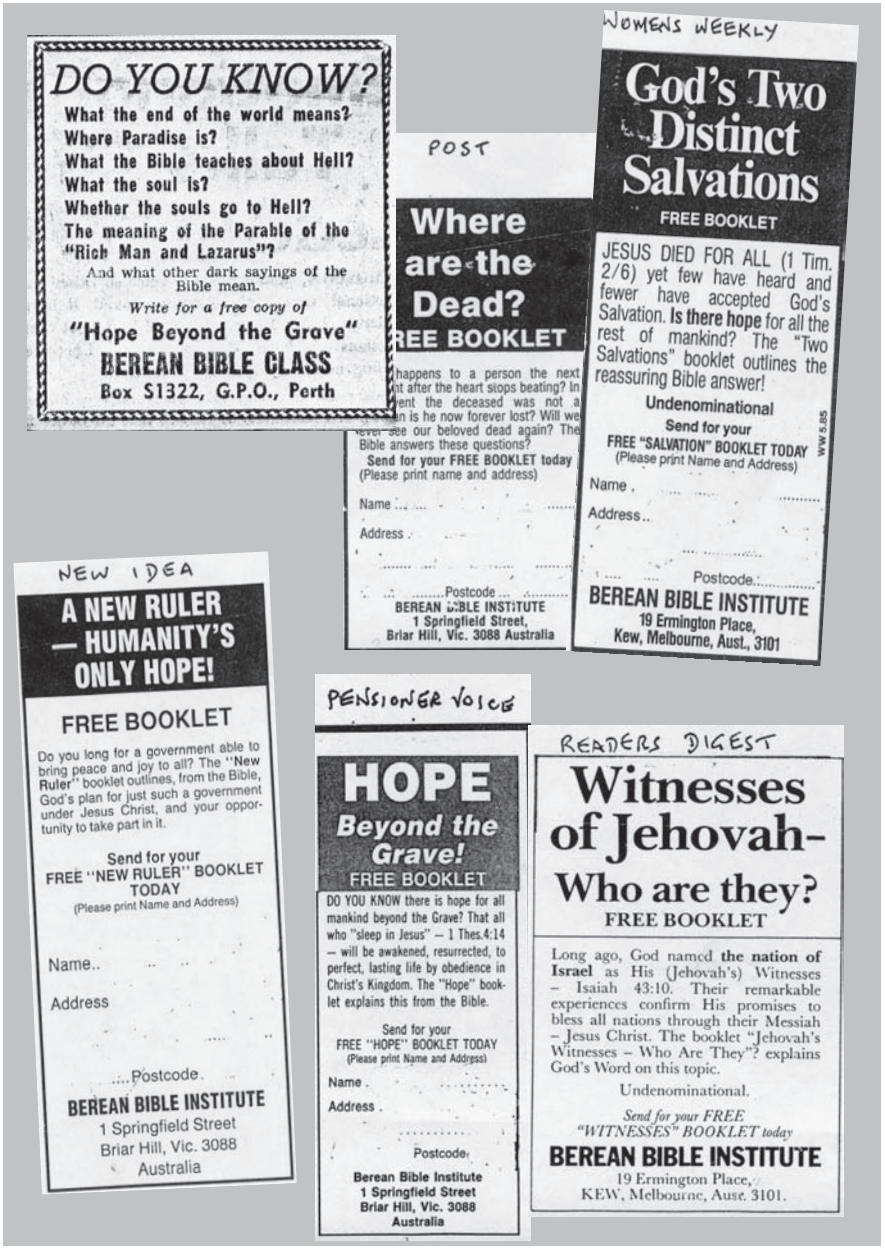

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APPENDIX J

"People's Paper" Vol. 1, No 1 front page

PEOPLES PAPER

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PUBLISHED MONTHLY

Published by the Bible Students Tract Society. R. E. B. Nicholson, Secretary

Vol. I, No. 1 MELBOURNE, June 1ST, 1918

Extract from A Letter to International Bible Students

Our Dearly Beloved Brethren,—

Greetings in the Saviour's Name!

True to His promise, the Lord in due time sent to the Laodicean Church "that Servant." The evidence has convinced us that the Saviour's prediction regarding a "faithful and wise servant . . . to give meat in due season to the household" has been fulfilled in the person and work of our beloved Pastor, Brother Russell. His departure became the occasion for God's faithful people to feel a deep sense of loneliness and loss. And yet as they have continued to look to the Good Shepherd for guidance, He has richly blessed them through their re-reading the six volumes of "Studies in the Scriptures" and the back issues of "The Watch Tower." It is now seen by these faithful students that many of our Pastor's explanations and teachings contain a depth of significance that seems not to have been realised while he was with us, and in fact it is doubtful if he himself was conscious of the full force and import of many of his messages.

Do we not recall how he ceased not to urge upon us the importance of a full consecration of all that we have and are, and of the privilege of sacrificing even our right to heavenly glory, honor and immortality, if by so doing we might be more pleasing to the Lord and more helpful to the Church? Do we not recall how he urged upon us the importance of "making our calling and election sure" by the practice of the graces of the Spirit, and by the development of the fruits of the Spirit in our lives? Do we not recall how he urged upon us the importance of "taking heed unto ourselves" lest we should fail to make our calling and election sure? Do we not recall how he urged upon us the importance of "taking heed unto the doctrine" lest we should be deceived by the wiles of the Adversary? Do we not recall how he urged upon us the importance of "taking heed unto the flock" lest we should fail to be examples to the flock? Do we not recall how he urged upon us the importance of "taking heed unto the Elders" lest we should fail to be subject to the Elders? Do we not recall how he urged upon us the importance of "taking heed unto the Deacons" lest we should fail to be helpful to the Deacons? Do we not recall how he urged upon us the importance of "taking heed unto the Church" lest we should fail to be helpful to the Church? Do we not recall how he urged upon us the importance of "taking heed unto the Pastor" lest we should fail to be helpful to the Pastor? Do we not recall how he urged upon us the importance of "taking heed unto the Servant" lest we should fail to be helpful to the Servant? Do we not recall how he urged upon us the importance of "taking heed unto the Master" lest we should fail to be helpful to the Master? Do we not recall how he urged upon us the importance of "taking heed unto the Lord" lest we should fail to be helpful to the Lord? Do we not recall how he urged upon us the importance of "taking heed unto the Holy Spirit" lest we should fail to be helpful to the Holy Spirit? Do we not recall how he urged upon us the importance of "taking heed unto the Holy Scriptures" lest we should fail to be helpful to the Holy Scriptures

APPENDIX J

"People's Paper" Vol. 1, No 1 front page

how he warned the saints "night and day"? And we doubt not that it was "with tears," yes, and at the cost of bitter persecution and earthly loss, and even at the cost of life itself. Like St. Paul he could say, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." Time after time he called our attention to the sacred and solemn warnings of Holy Writ, and exhorted us to sobriety and watchfulness against the devices and sophistries of our Adversary. As if almost possessed of the spirit of the ancient Prophets, he looked forward to the experiences of the very last members of the Church and seemed to sense an especially fiery trial and a strong delusion that would sweep through the ranks of the Truth people and work havoc with many. Alas, that in so short a time after the departure of our dear Pastor there should be realized a complete and world-wide fulfilment of his solemn predictions! Yea, so subtle and so heart-searching has been this fiery trial, as apparently to overtake the majority unawares! Perhaps not since the days of the apostacy, early in this Gospel Age, has there been such a severe test upon the people of God.

It is not our purpose in these lines, dearly beloved, to go into a review of the facts and circumstances that have led up to this great test among the Lord's people; nor shall we here consider the source and nature of any controversy, nor the acts and procedures of the various brethren involved. Much of this you have had fairly and truthfully brought to your attention in previous publications.

Suffice it here to say that our dear Pastor, seeming to anticipate some great tests after his departure, sought to fortify the institution through which he had conducted the Harvest work against encroachment of the Adversary. As the Steward of the Lord's goods, Brother Russell realized that he had a right, not only to direct during his life, but also to control through the Charter of the Watch Tower Bible and Tract Society, and also through his Will after his death. Additionally, the copyrights of the various books, etc., were his personal property; and before turning them over to the Society he required a promise from the directors to permit him to conduct the Society's work according to his wishes during his life, and as outlined by him in his Will. This promise being furnished for distribution new literature of which they cannot fully approve, because of its unsatisfactory character and in most cases it has been prepared and published contrary to Brother Russell's instruction given in his Will and Charter and writings, and which, therefore, their conscience forbids distributing. From many we learn that the gravity of the situation has been intensified manyfold by having had placed before them a book called "The Finished Mystery," and which purports to be the long-looked-for truthful exposition of Revelation and Ezekiel. Many faithful Bible Students tell us that as they have carefully and prayerfully investigated and examined this book, and as they fail to hear therein the voice of the Good Shepherd speaking to His faithful sheep, they refuse to follow its voice as being that of a stranger. *These faithful brethren call our attention to the fact that this book is sailing under false colors; for they say, and we believe, that the word "posthumous" is entirely out of place as applied to this book for the reason that it does not contain one sentence of Brother Russell's writings which was not published before his death, and which, so far as is known, he expected to have incorporated in his proposed Seventh Volume; therefore it could not be Brother Russell's Seventh Volume, either posthumous or otherwise.*

Thus it is seen at once that on the one hand, by the claim that it is his posthumous work, thousands have accepted a mediocre book as his, which is being praised therein, even beyond his great deserts, the responsibility of which he himself with exaggeration has been fixed upon him. Additionally, the faithful watchers point out to us that, induced thereto by the claim that it is his posthumous work, thousands have accepted a mediocre book as his, which thereby speaks with an authority which it does not possess; and which thereby has secured for itself and its authors and publishers an authority and a prestige with many, greatly above its and their deserts; an authority and prestige that are the result of Brother Russell's and not their achievements as "that Servant" in many years of most meritorious service. Moreover, consecrated brethren who have made a most sober investigation of this volume truly point out to us that it makes application to the Society of Biblical symbols which mean other things, and that therefore is required a promise from the directors to permit him to conduct the Society's work according to his wishes during his life, and as outlined by him in his Will. This promise being furnished for distribution new literature of which they cannot fully approve, because of its unsatisfactory character and in most cases it has been prepared and published contrary to Brother Russell's instruction given in his Will and Charter and writings, and which, therefore, their conscience forbids distributing. From many we learn that the gravity of the situation has been intensified manyfold by having had placed before them a book called "The Finished Mystery," and which purports to be the long-looked-for truthful exposition of Revelation and Ezekiel. Many faithful Bible Students tell us that as they have carefully and prayerfully investigated and examined this book, and as they fail to hear therein the voice of the Good Shepherd speaking to His faithful sheep, they refuse to follow its voice as being that of a stranger. *These faithful brethren call our attention to the fact that this book is sailing under false colors; for they say, and we believe, that the word "posthumous" is entirely out of place as applied to this book for the reason that it does not contain one sentence of Brother Russell's writings which was not published before his death, and which, so far as is known, he expected to have incorporated in his proposed Seventh Volume; therefore it could not be Brother Russell's Seventh Volume, either posthumous or otherwise.*

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APPENDIX K "The Voice" - Sample copy

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The Glad Resurrection Day

"Weeping may endure for a night, but joy cometh in the morning" — Psa. 30:5

REFERRING to the words of Jesus on the night immediately prior to His great sacrifice on behalf of us all, He said—"Let not your heart be troubled: ye believe in God, believe also in me." Within a few hours of uttering these words Jesus was to suffer and die on the cross. How could those disciples believe in Him then? However, on the third day they were to learn that Christ had risen from the dead. He was a living Saviour then! This He had predicted also on the night prior to His death, when He said—"Ye now therefore have sorrow (you have sorrow when I say I must leave you), but I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

Did Jesus see those disciples again? He surely did! And He has seen us again, so to speak, since we became Christians. Those disciples in Jesus' day were weak and timid while He was still with them, but after His resurrection appearances to them, and especially after Pentecost, they became strong, confident and full of faith in Him. The same has happened to us, as Christians, since we have learned to know and love the Lord, and to feel assured that He does all things well.

After Jesus' resurrection, those disciples at His first advent understood what His death and resurrection would mean for them, and for all mankind, in due time; and so do we, when we grasp the wonderful truth—that "Jesus Christ, by the grace of God, tasted death for every man" —for every human being who has ever lived. Those are the words of the Apostle Paul, and he knew the truth. He said again—"For as in Adam all die, even so in Christ shall all be made alive."

Then the Apostle Peter declared that "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." But Jesus doesn't bring all mankind to God in the present life, does He? Yet another Scripture declares—"God was in Christ, reconciling the world unto himself." How many of the world have already been reconciled to God? Not everyone, we all admit. But Christ tasted death for everyone—in every city and country in the world! And all mankind are yet to benefit from Christ's sacrifice for them. But How? The words of our risen Lord, through the Apostle John, help us in this matter when He said—"I am he that liveth, and was dead; and behold, I am alive for evermore; and have the keys of hell, and of death." What did Jeus mean by having the keys of hell? The Bible hell is the condition of death, and Jesus went to the Bible hell for all mankind. We call to mind the Scripture in Psa. 16: 10, quoted by the Apostle in Acts 2: 31, after Jesus' resurrection—"Thou wilt not leave my soul in hell"—which was fulfilled in our Lord's resurrection—"This Jesus hath God raised up, whereof we all are witnesses"—Acts 2: 32.

The words of the Psalmist help us further, in Psa. 102: 19, 20—"For God hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death." What a scene the Almighty beholds on earth today with man's inhumanity to man, and death taking away the human family one by one throughout the world. But God is going to loose the prisoners that are appointed to death—those in the prison-house of death. It's lovely to know that the Psalmist was given that information, by inspiration of God, so long ago, and it's absolutely true.

To illustrate or picture the wonderful resurrection day, when all mankind shall be awakened from the death condition, we have an account given in John's Gospel respecting the resurrection of a dear brother who had passed away while Jesus was absent from the locality where he lived. When Jesus returned He performed such a marvellous miracle which brought joy and rejoicing to the hearts of the two sorrowing sisters in particular, and which also brings hope and encouragement to our hearts, as we accept by faith the lesson God would wish us to take from this lovely incident. We refer to John 11 where the death and resurrection of Lazarus is recorded. When Lazarus became sick the sisters sent a message to Jesus—"He whom thou lovest is sick"—hoping and expecting, perhaps, that Jesus

would return quickly and cure the sickness. They had become acquainted with the Lord curing people, bringing them back to health and strength. But Jesus did not return, and Lazarus died. Then Jesus said to His disciples with Him —"We'll go back and awake Lazarus out of sleep." The disciples replied that if he slept he would do well. Then Jesus said plainly—"Lazarus is dead."

When our Lord returned He was met by Martha who said—"Lord, if thou hadst been here, my brother had not died." Jesus said unto her—"Thy brother shall rise again." To which Martha replied—"I know that he shall rise again in the resurrection at the last day." Martha had learned that truth from Jesus, no doubt. Then Jesus said to her—"I am the resurrection, and the life: he that believeth in me, though he were dead (though he die), yet shall he live. And whosoever liveth (then) and believeth in me shall never die." The miracle that followed was intended to illustrate just what Jesus had said in respect of all mankind.

When Mary met Jesus she expressed the same thought as Martha—"Lord, if thou hadst been here, my brother had not died." We note the emphasis was on Jesus curing their brother while he still lived; they had not expected their brother to be restored to life, for he had been dead four days. When our Lord asked where they had laid their brother, and approached the grave, asking that the stone be taken from the entrance, Martha was apprehensive, saying—"Lord, by this time he corrupteth: for he hath been dead four days." After prayer to the Heavenly Father, acknowledging that it was the Father's power that would perform the miracle, and that He knew it was God's will that it be carried out, we read that Jesus—"Cried with a loud voice, Lazarus, come forth; and he that was dead came forth." We read—"Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him." Can we wonder that they believed on Him after such a miracle?

Could there be anything more wonderful than to realise what the fulfilment of that miracle will mean in the Kingdom of Christ—that all mankind shall be awakened from the sleep of death. Lazarus, of course, died again, but we note clearly that he was asleep in death for four days; he had not gone to heaven. Four days, four years, four hundred years, or four thousand years, make no difference to the Lord when the time comes to bring mankind back from the prison-house of death, to enjoy lasting life on the restored earth, by obedience to the laws of Christ's Kingdom.

How thankful we are to know of this glorious salvation provided by God, through the sacrifice of His dear Son who "tasted death for every man." From the Apostle Paul we read again in the words of 1 Thes. 4: 13, 14—"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." When we have hope in Christ, we know of a surety that our departed loved ones are in His keeping; they are "asleep in Jesus." Paul continues—"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." This is a sure promise that God will bring back from the death condition all mankind at our Lord's second advent, that all may learn to know the Lord from the least to the greatest, and accepting Him also as their Saviour gain lasting life on the restored earth.

What a comfort is this gracious plan of salvation God has promised for His human family, through the gift of Jesus to be our Saviour. We do well to remember also, that we were all under the sentence of death, but through faith in Christ, we have a certificate for life. And those who, in this life do not gain a certificate for life, will have a full opportunity of obtaining that in the resurrection day. In explanation, previously, mention was made of the text by the Apostle Paul—"God was in Christ reconciling the world unto himself" —but God has reconciled only a comparatively few of mankind unto Himself since Jesus' first advent. These, on proving faithful unto death in the steps of the Master, are promised a place in the heavenly kingdom, to reign with Christ, to assist in the restoring to life and blessing of the remainder of mankind who obey the laws of the earthly kingdom. This will be easy to do at that time, with Satan bound, and the glory of the Lord covering the earth as the waters cover the sea.

Then will be fulfilled the words of Rev. 22: 17 —"And the spirit and the bride say, Come." There will be a Bride, then, for the Church will be with Christ for this great restoration work of a thousand years, on behalf of all the willing and obedient of resurrected humanity. "And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Then shall also come to pass the fulfilment of Matt. 25: 34—"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Praise God from whom all blessings flow.

APPLY FOR FREE LITERATURE

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"Can the Living Talk with the Dead?"

"Where are the Dead?"

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Victoria, Australia, 3101.

APPENDIX L Photographs

R E B Nicholson

F I Mc Mahen

E E Martin D Wallace V Wallace John Sandles
at 19 Ermington Place Kew, Victoria

I B S A Convention Group - pre 1918

Berean Convention Group - circa 1921 (taken at Blackburn, Victoria)

Above photograph shows the party of American brethren who visited Australia in 1972. They are Bro James De Groot, Sr Margie Hagensick, Janet Kosky, Sr Harriet Dychton, Cher-el Hagensick, Sr Lucy Strzelczyk, Sis Shirely Bichel, Joanne Hagensick, Sis Florence Niemyski, Sis Marilyn Binda, Paulette Niemyski, Sis Ruth Anderson, Garry Gowryluk, Sr Sue Nippa, Bro Carl Hagensick, Bro Tom Kwiathowski, Bro David Niewmyski.

APPENDIX M
Religious Bodies in Australia

EXTRACTS from "RELIGIOUS BODIES IN AUSTRALIA" by Rowland Ward & Robert Humphreys (New Melbourne Press)

1. Bible Students (Millennial Dawnists/Bereans)

The religious body known as Jehovah's Witnesses since 1931 owes its rise to Charles Taze Russell (1852-1916) who began the work about 1879 in the United States. After his death in 1916, the movement underwent various changes under the new President, J.F.Rutherford (1869-1942), and a portion of the membership withdrew in order to continue, by and large, the interpretation of the Bible taught in Russell's 6 volume work, *Studies in the Scriptures*, the first volume of which was published in 1886.

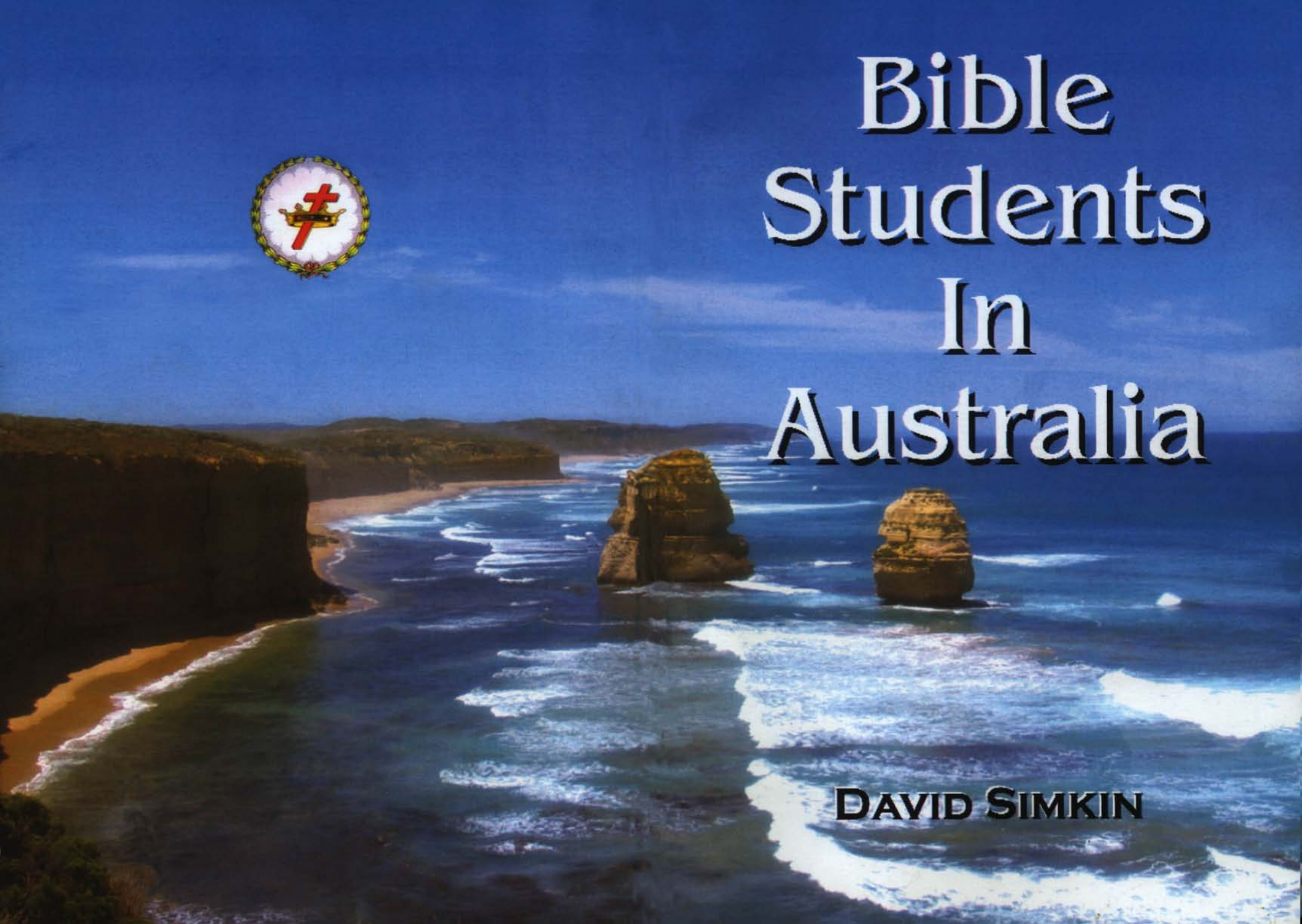
Russell was raised a Presbyterian in Pennsylvania, the son of a prosperous draper. In 1870 he joined a small group of Adventists led by Jones Wendell who predicted the return of Christ in 1874. Disappointed followers spiritualised the date and predicted a new date of 1914. Russell had four leading ideas: (1) he rejected an eternal hell; (2) he spiritualised the 'coming' of Christ in 1874 and regarded the period from 1874 to 1914 as the 'millennial dawn' period which would be marked by the return of the Jews to Palestine and climaxed by the establishment of God's direct rule on the earth and glorification of the saints; (3) he taught that because of Adam all were born with death as an inheritance, but because of Jesus' death inherited sin was cancelled and all were guaranteed a second chance during Christ's 1,000 year reign on earth. By its present suffering the church was making a contribution to the atonement; (4) he taught that the church consisted of 144,000 saints from the time of Christ to 1914 who would receive the position of priests and kings in heaven, while the rest of the saved would be a class of heavenly servants. Russell's invisible return of Christ necessitated a spiritual resurrection of Jesus, hence the bodily resurrection was denied. The doctrine of the Trinity was similarly rejected. (See further under Jehovah's Witnesses).

In 1879 a magazine called *Zion's Watch Tower and Herald of Christ's Presence* was commenced, and within 12 months there were 30 congregations in sympathy with Russell's view point. Soon *Zion's Watch Tower Tract Society* was incorporated to spread 'Bible truths in various languages by means of the publication tracts, pamphlets, papers...' Over 6 million copies of the first volume of *Studies in the Scriptures* were distributed. Russell made several trips to Britain and a branch office of the Society was established in London in 1900, with offices in Germany (1903) and Australia (1904) following.

When Russell died in 1916 he left behind a registered non-profit charitable body called the *Watch Tower Bible and Tract Society*, with headquarters in New York, in the hands of a board of directors and editorial committee. There were many associated congregations of independent character but linked through Russell's literature and travelling preachers (or 'pilgrims') supported by the Society. Volunteers spread the message by selling Russell's books door to door on a commission basis.

The *Berean Bible Institute* was founded in Melbourne in 1918 and distributes material from several similar groups in the United States, particularly that of the *Dawn Bible Students Association*, and also the *Bible Fellowship Union of Britain*. For many years it produced the 'Frank and Ernest' radio programme on some 20 stations. It has about 200 members in about 7 'classes' - Melbourne (including a Polish class at Blackburn), Sydney, Brisbane, Nambour, Adelaide and Perth. There are much larger numbers in similar groups in Germany and France, as well as smaller numbers elsewhere. In belief they follow the main lines of Russell's teaching, and are thus unitarian. They reject the teaching of Jehovah's Witnesses subsequent to Russell's death, and thus do not oppose such matters as saluting the national flag and blood transfusions. They are loosely organised. The Lord's Supper is held once a year at Jewish Passover time.

2. Christian Bible Students (New Covenant Fellowship)
This is the name adopted of recent years by two small congregations in Melbourne (Ashburton 50) and Sydney (Peakhurst 15) who meet each Sunday. The origins of the group go back to 1907 when Ernest Charles Henninges, the Australian representative of Russell's organisation, withdrew mainly because of objection to the teaching about the role of the church in contributing to the atonement. The *New Covenant Advocate* was issued by Henninges monthly from 1909 to 1944. The Sydney congregation was formed in the 1930s. The *Christian Believers Conference* in Somersworth, New Hampshire is a parallel group, as is *Faith Builder Fellowship* in San Diego. They also reject Russell's idea that Christ came in 1914. The name *New Covenant Fellowship* is actually the name of a company founded by Henninges in 1924 to promote interest in Bible study through its published literature.



Bible Students In Australia

DAVID SIMKIN