



Volume XV. No. 6 MELBOURNE, 1st JUNE, 1932 Price —Twopence Halfpenny

## The Second Presence of Christ.

(Continued from previous issue.)

OUR LORD'S presence will be manifested to the world by exhibitions of "power and great glory," not, however, merely to the natural sight, but to the eyes of their understanding, as they shall open to an appreciation of the great changes which the new Ruler shall effect. His presence and righteous authority will be recognised in both the punishments and the blessings that will flow to mankind from His reign.

In that Day, evil powers are to be overthrown and righteousness, established by a gradual process, shall speedily work out a corresponding retribution to evildoers and blessings to them that do good—"Tribulation and anguish upon every soul of man that doeth evil, . . . but glory, honour and peace to every man that worketh good",—in that day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds (Rom.

2:9, 5, 6). And, since there is so much that is wrong now, the retribution will be very severe at first, making a "time of trouble such as was not since there was a nation." Thus, in vengeance and trouble, and wrath upon the nations, will the Lord reveal to the world the fact of the change of dispensation, and the change of rulers. And thus, "when the judgments of the Lord are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:5-11) .

Our King will thus reveal Himself gradually—some will discern the new Ruler sooner than others, but ultimately "every eye shall see (discern) 'Him'" (Rev. 1:7). But "He cometh with clouds," and while the clouds of trouble are heavy and dark, when the mountains (kingdoms of this world) are trembling and falling, and the earth (organised society) is being shaken, disintegrated, melted, some will begin to realise that the great day of Jehovah has come ; that the foretold day of trouble and wrath upon the nations is beginning, and that Jehovah's Anointed is taking to Himself His great power and beginning His work of laying justice to the line and righteousness to the plummet (Isa. 28:17). And He must reign until He shall have put down all authorities and laws on earth, contrary to those which control in heaven.

While the Lord's presence will be revealed to the world by means of the judgments of the great time of trouble, yet a different method is used to make known to His footstep followers the fact that that important event has taken place. Our Lord repeatedly urged upon His followers the necessity for earnest watchfulness respecting His second advent.

His words are, "Watch, therefore, for ye know not what hour your Lord doth come." And when His

disciples inquired what would be the sign of His presence and the end of the Age, the Lord gave them certain signs or indications which would enable us to know of the fact of His presence after it had occurred. In our Authorised Version the Greek word "Parousia" is incorrectly rendered "coming." In the Emphatic Diaglott and in Prof. Young's translation it is rendered "presence," and in the marginal reading of the Revised Version "presence" is acknowledged to be the true definition of the word. The Greek word "parousia" invariably signifies personal presence, as having come, having arrived, and it should never be understood as signifying to be on the way, as the English word "coming" is generally used.

In the 24th chapter of Matthew's Gospel we have what has been termed our Lord's great prophecy, and when we remember that it was given in answer to the question "What shall be the sign of Thy presence and of the end of the Age?" it assists us to identify the divinely provided signs. Coming down to verse 27 in this chapter, our Lord furnished us a most beautiful illustration of the manner in which His presence will be revealed. His words are, "As the bright-shining emerges from the east, and illuminates even unto the west, so will be the presence of the Son of Man." That most translations of this verse are faulty in using the word lightning, where sunlight is meant, is evident, for lightning flashes do not come out of the east and shine unto the west.

They just as frequently come from other quarters, and rarely, if ever, flash clear across the heavens. The Lord's illustration, and the only one which will comport with His words, is the sun's brightness, which: does invariably- emerge from the east and shine even unto the west. The Greek word "Astrape," here used, is thus shown to be improperly translated in this text, and also in the account of the same words by Luke (Ch. 17:24). Another instance of the use of the word "Astrape" by our Lord is found in Luke 11:36, where it applies to the brightness of a candle, and in the common version is rendered "bright-shining"—"As the bright-shining of a candle cloth give thee light." Incorrect ideas of the manner of our Lord's coming and revealing, firmly fixed in the minds of the translators, led them into this error of translating "astrape" by the word "lightning." They supposed that He would be revealed suddenly, like a flash of lightning, and not gradually, like the dawning sunlight. But how beautiful is the figure of sunrise, as illustrating the gradual dawning of truth and blessing in the day of His presence. The Lord associates the over-comers with Himself in this figure, saying, "Then shall the righteous shine forth as the sun in the kingdom of their Father." And the Prophet, using the same figure, says, "The sun of righteousness shall arise with healing in his beams." The dawning is gradual, but finally the full, clear brightness shall thoroughly banish the darkness of evil, ignorance, superstition and sin.

In Matt. 24:30 our Lord refers again to the sign of His presence among His professing people. "Then shall appear the sign of the Son of Man in heaven." The sign or proof of His "parousia" will be given in heaven. Not in the heaven of the Father's presence, and before the holy angels, but in the symbolic heaven, the ecclesiastical heaven—the professedly spiritual class—that the sign or evidence of our Lord's presence will first be apparent. Some will "see" the fulfilment of the prophetic declarations respecting this day of the second presence in the marvellous unfolding of the divine plan of the ages, and will recognise it as one of the signs of His presence (Luke 12:37). The judgment of Babylon, Christendom, social and ecclesiastical, is another sign that the Judge has come, and is reckoning first of all with those to whom, as stewards, He committed His goods (Matt. 25:19; Luke 19:15). Judgment must begin with the house of God. It is to Laodicea, the last or seventh period of the church's history, that the announcement is made, "because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth."

The gathering together of God's elect from the four winds, from one end of heaven to the other, referred to in verse 31 is also a sign of our Lord's presence. It is a sign in the heavens—amongst the professedly spiritual class. Have we not all seen that during the past sixty years particularly there has been a work of separation going on amongst the

Lord's people. And have we not heard and responded to the call, "Come out of her, My people, that ye be

not partakers of her sins and receive not of her plagues.” The harvest work in progress is probably one of the clearest proofs of our Lord’s presence. The parable of the wheat and tares illustrates the special work which marks the closing period of the Gospel Age. We are all familiar with the parable which pictures the man who sowed good seed in his field, and how later his enemy came and sowed tares among the wheat. When the servants of the householder noticed the growth of the tares they became alarmed and said to their lord, “Wilt thou -that we go and gather them up?” But the lord says. lest while ye gather up the tares ye root up also ..e wheat with them. Let both grow together until the harvest, and in the time of harvest I will say to the reapers, ‘Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn.’ “ In explaining this parable our Lord said, “The harvest is the end of the age.” The tares, or imitation Christians, are to be gathered in bundles for the burning, while the wheat, which represents God’s true people, the “little flock” of overcomers, is to be gathered into the barn of safety. Just as our Lord was present during the Harvest of the Jewish age in the gathering of the wheat from the chaff of that nation, so also He is present during the Harvest period of the Gospel Age gathering the wheat from the tares. His presence as chief Reaper during this Harvest period is shown in Rev. 14:14. 16, “And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on His head a golden crown and in His hand a sharp sickle.” And he that sat upon the cloud thrust in His sickle on the earth ; and the earth was reaped.” The parable of the fig-tree putting forth its leaves is another sign. In Luke 13:6-9 we have another parable of a fig-tree which was fruitless and the owner threatened to cut it down, but afterwards spared it in order to give it a further opportunity to bear fruit. It would seem to illustrate the unfruitful condition of the Jewish nation and the Lord’s long-suffering with that people. Also in Matt. 21:19 there is the incident of the unfruitful fig-tree which Jesus cursed and immediately it withered away. Both these references seem. to point to the Jewish nation as represented by the fig-tree. So in verse 32 of the 24th of Matthew we believe our Lord is referring to the Jewish nation under the figure of the fig-tree. The fig-tree putting forth its leaves would, we believe, illustrate the revival of the Jewish national hopes. God had promised that He would restore them again to their own land and establish them, there, and as the time of the Gentile dominion over Israel draws to a close we can see the indications of God’s returning favour to His people. The fact that we can see these indications is proof that we are living in the time of the Lord’s presence. According to the Diaglott rendering, Matt. 24:33 reads, “Thus also when you shall see all these things know that He is nigh at the doors.” Our Lord’s words in verse 34 indicate that the generation which would be living at the time when these signs could be recognised would not pass away until all be fulfilled.

In verses 37-39 our Lord refers again to the disciples’ question regarding His presence. He says, “As the days of ,Noah, so shall also the “parousia” (presence) of the Son of Man be.” The comparison we notice is not between the coming of \_Noah and the coming of our Lord, nor between the coming of the flood and the coming of our Lord. The coming of Noah is not referred to at all; neither is the coming of our Lord referred to; for, as we have seen, “parousia” does not mean coming, but “presence.” The contrast, then, is between the time of the presence of Noah among the people “before the flood,” and the time of the “presence” of Christ in the world, at His second advent, ‘before the fire of trouble which marks the full end of the present dispensation.

And though the people were wicked in Noah’s day, before the flood, and will be wicked in the time of our Lord’s presence, before the hot fire of trouble comes upon them, yet this is not the point of comparison or likeness to which our Lord refers; for wickedness has abounded in every age. The point of comparison is stated clearly, and is readily seen if we read the passage carefully. The people, except the members of Noah’s family, were ignorant of the coming flood and unbelieving as to the testimony of Noah and his family, and hence they “knew not” ; and this is the point of comparison. So shall also the “presence” of the Son of man be. None but those of the family of God will believe here; others will “know not,” until society, as at present organised, ‘begins to melt with the fervent heat of the great time of trouble now impending. This is illustrated by the words, “As in the days that were before the flood, they were eating, drinking and marrying (Luke 17:28 adds, “Planting and building”) until the day Noah entered into the ark,

and knew not . . . so shall also the “parousia” (the, presence) of the Son of man be.” In the time of the presence of the Son of man, therefore, the world will go on with its eating, drinking, planting, building and marrying—not mentioned as sinful doings, but as indicative of their ignorance of His presence, and of the trouble that will prevail in the world. This, then, is our Lord’s answer to the question of the disciples : What shall be the sign (or indication) of Thy presence and of the end of the Age? It is as though the Lord said : There will be no sign for the worldly masses they will not know of My presence and the new dispensational changes. Only a few will know, and they will be taught of God before there is any sign which the worldly could discern.

The closing verses, from verse 42 on, are full of meaning. In verse 37 our Lord had shown that the world would not know of the “parousia” of the Son of man; and now He cautions His professed disciples that, unless on their guard, they will be similarly in darkness relative to His parousia. His words are, “Watch, therefore, for ye know not what hour your Lord cometh.” If one expected a thief to come at a definite time, he would stay awake so as not to be taken unawares; so the Lord urges upon us to be ever awake, always ready, and watching for the first evidence of His presence.

“Who, then, is a faithful and wise servant, whom his Lord hath made ruler over His household, to give them meat in due season? Blessed is that servant, whom his Lord when He cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all His goods” all the storehouse of precious truth shall be opened to such faithful servants, to supply and feed the household of faith.

But if the servant’s heart is not right, he will say: My Master tarries (He has not arrived) and may smite his fellow-servants (who are declaring that the Lord has arrived). Such may eat and drink with the intemperate (become intoxicated with the spirit of the world), but the Master of that servant will come ( will have arrived) in a day not expected, and in an hour in which that servant is not aware, and will cut him off and appoint him his portion with the hypocrites.

Thus we see that the period of the Lord’s presence among His people during the Harvest-time of the Age is a time of separating His faithful people and gathering them together unto Himself in harmony with the Prophet’s statement : “Gather my saints together unto Me, those that have made a covenant with Me by sacrifice.”

In the Lord’s sight it is evidently an important matter that His church—His prospective Bride—should continue to maintain an attitude of watchfulness. If we fail to watch we will not discern His presence, and even after being made acquainted with the fact of His presence we must still keep on the alert. In this connection how appropriate are the Master’s words in Luke 21:34-36: “Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of man.”

It would seem that the parable of the virgins was given to encourage us to watchfulness. While the whole Church from Pentecost until the present day has had occasion to observe and be profited by the lesson along this line, yet it seems clear that this parable has a special application to the times we are now living in—the days of the Lord’s presence. “Then (at that time—the time when the Lord is present among His people) shall the kingdom of heaven be likened unto ten virgins.” The -ten virgins would represent collectively the Lord’s true people seeking to know and do His will. However, there is a difference in these virgins, as shown by the fact that five were wise and five foolish. All had lamps which would represent the Word of God, and their minds were stirred up in expectation of the second coming of Christ. It would seem that the going forth of the virgins to meet the bridegroom very fittingly represents the Second Advent movement which had its ‘beginning in the early part of the nineteenth century. The Lord’s

people at that time, represented by the virgins of the parable, were right in looking for the Lord to come again, 'but having an imperfect understanding of the object and manner of His return, and expecting Him to come in human form, they were disappointed when their expectations were not realised. It seemed as though the Bride-groom had tarried, and the virgins slumbered and slept. A little later, however, the cry is made, "Behold the Bridegroom" the word "cometh)" is not retained in the old -MS S. The announcement is : "Behold the Bridegroom." What is it that is represented by the midnight cry of the parable? We believe it can refer to nothing else than the publication of the truths concerning our Lord's presence and the Harvest work in progress, as presented by Bro. Russell in Vols. 2 and 3 of his "Scripture Studies." These valuable helps have been the means of calling the attention of the Lord's people to the divinely- provided signs which indicate that we are now living in the days of the Son of man—the days of His presence. What an effect this knowledge has had upon the virgin class. How they all stir themselves and trim their lamps, and go forth to meet the Bridegroom in glad expectancy. And here we find that the wise virgins have a decided advantage in having a plentiful supply of oil in their vessels. The oil seems fittingly to represent the holy Spirit of Christ—the spirit of our consecration. The foolish virgins are lacking in that respect, and so while they go away to secure the needed oil, the wise ones enter, in to the Bridegroom's presence and. the door of opportunity is closed. It would surely be a disappointment to the foolish ones to find that all opportunity to gain the prize of our heavenly calling had passed. The Lord's reply to their entreaty to open the door again is, "I know you not." They had not made themselves acquainted with the Lord sufficiently, they had not partaken fully enough of His spirit ; they could not, therefore, be members of His Bride—His joint-heirs in the Father's Kingdom. The most they could receive would be to be made members of the great company class by coming up through great tribulation to a lower place as servants 'before His throne. In verse 13 the Lord again reminds us of the need for watchfulness. His words are: "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

In His message to the church of Philadelphia our Lord's words (Rev. 3:11) indicate that He would soon be present. "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown" ; but to Laodicea, the period in the church's history which follows the Philadelphian, and the period in which we are now living, His message is (verse 20), "Behold, I stand at the door and knock (as one present) ; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." (Concluded.)

## THE HYSSOP.

Not to the cedar on the mountain height,  
 But to the hyssop springing from the wall;  
 Not to a monarch tree broad-branched and tall,  
 But to a lowly herb, fragile and slight,  
 Is faith compared. Yet hyssop on that night  
 When death o'er Egypt settled like a pall,  
 Shone as the sceptre of the Lord of all,  
 Outstretched to guard His own with saving might.  
 Lord, with that sacred hyssop which could give  
 A moment's solace to Thy mortal woe,  
 Purge me from all my sin, and bid me live,  
 And guard and comfort me where'er I go ;  
 I seek not high things like the cedar tree,  
 The blood-stained hyssop is enough for me.

R. Wilson.

## Correspondence.

New South Wales, 15/5/32. Dear Brother,

Again I write to thank you for the help I receive through the little "P.P.," and it is a great joy to read the correspondence therein, and to find that others are feasting on the great truths we hold so clear; and which are made plain in your little paper. The insertion of the Convention addresses has enabled the isolated ones to join in spirit though absent in body, and to feel we are each one of that great Body, being built up together, and inspires one to keep closer to the Giver of every good gift, and to "cast not away the confidence," but to continue in the old paths—unto the end. I have not been able to get to the Sydney class for a long time, owing to my wife's health, and so the printed page is indeed a welcome guest. I am enclosing for the tract fund, and pray that God will bless you and all the clear ones who are colabouring with you. Please remember me in your prayers.

Your Brother in Christ,  
A.P.

Queensland.

Dear Brother in Christian Service.

As though God directed, I received by post to-day a supply of Biblical literature, for which I thank you very much. Being a student and fellow-worker for the furtherance of the Kingdom of God on earth, I have, on receiving much help from your papers become very interested in your Institute. I would like you to forward me a supply of your free Tracts and other literature such as "Our Lord's Return: the Object and Manner," "Perplexed Humanity's Only Hope," "Do the Dead Know Anything: Where are They?" "God's Great Plan of Salvation and Restoration," "The Bible Teaching on Hell and Spiritism," and "Our Lord's Parables," as advertised in "The Voice." I am in a position to hand such literature on if you care to forward such.

I found the pages of the "Peoples Paper" and "The Voice" very spiritual and helpful; the sunshine of the Holy Spirit shines radiantly through and through their pages and bring their readers face to face with Jesus of Nazareth, "Whom to know is life eternal."

I remain,  
Your fellow worker in Christ, A.B.G.

New South Wales,  
May 12th. To the Berean Biblical Institute,

Would you kindly post to me the two following papers, and if the free copies are not available, name the price? "Do the Dead Know Anything?" "The Bible Teaching on Hell and Spiritism." I have read the pamphlet called "The Voice," and found it most interesting and comforting.. Enclosed are stamps for postage.

Yours truly,  
Mrs. T. L.

## ROLLING AWAY THE STONES.

O Saviour Christ, who by Thy word of power  
Didst call beloved Lazarus from the tomb,  
And turn'dst, for those who mourned, in that glad hour  
To glorious day the night of sorrow's gloom,

The power to break Death's bonds was Thine alone,  
Yet aid Thou sought'st—Roll ye away the stone.  
So still Thy power dead souls to life (lost call,  
No other voice than Thine the word can speak,

But that the word of life may come to all,  
The service of Thine own Thou still dost seek;  
Our fellowship in toil Thou still (lost ask,  
To roll away the stones is our blest task.”

### PEOPLES PAPER.

Published by the Berean Biblical Institute, at National Bank Chambers, 226 Glenferrie Rd.,  
Hawthorn, Melbourne E 2.

(Monthly) 2/6 per annum, post paid,

While it is our intention that these columns be used for teachings strictly in accord with the Lord's Word,  
we cannot accept responsibility for every expression used, either in the correspondence or in the sermons  
reported,

A Cross (x) on the wrapper indicates that the Subscription to “Peoples Paper” is overdue.

## ANOTHER YEAR

WITH the close of April, another year's work of the Berean Biblical Institute has been covered, and the opportunity is taken at this time to present the Tract Fund Account and to include a brief review of the work of the twelve months, 1931-32, to the above mentioned time. In relating the certain features, it is with the feeling that all the dear friends, both old and new, are fully interested in what has been our privilege to undertake, together with their good assistance and encouragement rendered in so many ways throughout the past year.

At the outset we desire to express that much blessing has been realised in connection with the service, and trust that the same has been the experience of each one associated with us, or others, in the cause of truth; and so- we render grateful thanks to our loving heavenly Father for all His goodness and favour at all times.

The printing of quantities of free literature suitable for distribution to the public- who may be feeling after the Lord and His message of hope and salvation; the publishing of the monthly "People's Paper"; and providing such additional Bible Helps as may be profitable and encouraging to the brethren enjoying the light of present truth are still the main features of the efforts to serve the Lord's cause from the Institute in Melbourne.

Correspondence received from our readers from time to time to the effect that the "People's Paper" is appreciated with its message of truth, and is found to be of assistance in their Christian pathway, has been encouraging, and is accepted as an indication of the Lord's will for its publication to continue, though the subscriptions fall far short of covering its cost. It was hoped that the subscription list may have increased, but, while a number of new readers have subscribed in recent times, others have discontinued, some being unable to provide the cost are supplied free, so the subscriptions received remain much the same. The action of those friends, who, in addition to forwarding their own subscriptions and assisting the Tract Fund, have enclosed amounts to go towards supplying those unable to subscribe, is very much appreciated, and we are hoping to be able to continue sending the "Paper" to all who desire it. Will. all the brethren who have assisted with the "People's Paper" accept sincere thanks-, and kindly realise that we desire and are looking forward to their co-operation, and that of all others who may be desirous of helping even more during the days ahead, so that the truth may be proclaimed to the glory of God.

The provision of free literature from the Tract Fund has again been sufficient to meet fully all the calls made upon it, and though the printing and providing gratis of tracts is costly, yet we do not like to depart from the principle of supplying them free so that all who desire may share in the work, but of course cannot go beyond the means provided. It is recommended that all literature be used very wisely so that the best possible good may be attained.

The results from the tracts, while small in comparison with the quantity distributed, are really satisfactory and encouraging, especially when used in response to enquiries from the coupons in the newspapers. This method of witnessing is found to be much more effective and not so costly as that of distributing large quantities of tracts broadcast. Some of our brethren in Tasmania and South Australia have co-operated in this way during the past year by inserting the coupons for free literature in suitable newspapers, with the result that a nice number have been led to an appreciation of the truth after reading the papers and books, and in one district a class has been formed for study. Several of the interested have since expressed how thankful they are for having answered the coupon, and so we rejoice with them in this evidence of the Lord's leadings and favours bestowed. Maybe some of our friends in other parts may like to co-operate in their own districts by the same method, and we shall be pleased to hear from all who desire to do so,

Other avenues of assisting are always open, such as the colporteur work, or loaning of the studies, and a good supply of tracts is on hand for all willing workers. While always recognising that our main efforts must be towards our own sanctification and that of our brethren in Christ, what could be more pleasing^ to our heavenly Father in harmony with this, than our whole-hearted desire to proclaim at every opportunity the “glad tidings of great joy,” of which the poor world is so much in need at the present time; not with the object of merely proclaiming the restitution of all things in due time, but to find those who may yet be led to see the wondrous invitation of the Lord to follow in His steps by a willing and loving sacrifice at this present time, and henceforth to attain to the heavenly inheritance by faithfulness unto death.

From the account shown below it will be seen that a deficit of £9/6/6 has been incurred in the work during the last twelve months, but we are trusting that this may be made up this coming year, realising that the Lord’s provision through His people shall be for the carrying on of the work that may yet be our privilege to engage in, together with all those who delight in serving the Lord and His cause. More could be attained, maybe, if the present work could be extended, but we are doing our best with the means provided, realising that the contributions for the work represent

the willing sacrifices and self-denials of the brethren generally.

It is always a pleasure to hear from all dear friends regularly, and we trust that, notwithstanding the difficult times we are living in, this year ahead may be one of really good progress on the part of all in the narrow way, by the Lord’s grace. May all the Lord’s people fully appreciate the wondrous hope of our high calling, and run with patience the race set before us, looking unto Jesus. We desire that the prayers of the brethren may ascend to the Lord on our account, that all may be done to the glory of His name.

#### TRACT FUND ACCOUNT.

To Balance Carried Forward ..	£21 3 3	., Donations Received ..	154 3 10	£175 7 1
By Advertising, Free Literature, and Pilgrim	£7 19 11			
Postage ..	15 18 9			
Free Tracts and Deficiency “People’s Paper”	75 3 1			
General Expense (Office, etc.) ..	24 18 7	DD Personal and House ..	39 10 0	1 Balance .. 11 16 9
				£175 7 1

Each day; each year; Christ’s love is always ours, In sunshine, or in sorrow’s darkest hours;

Lean hard on Him, dear friend, He loves to know You rest in Him because you trust Him so. E.G.

46 PEOPLE’S PAPER. June 1st, 1932

# Investigation of Spiritualism.

SPIRITUALISM TESTED BY A COMMITTEE APPOINTED BY THE "SUNDAY SUN SYDNEY.

THE committee consisted of five members—Dr. A. H. Martin, Mr. C. P. Breckenridge, Mr. Robert Sproule, 1\11..

C., Mr. E. T. Fisk, eminent radio expert, and Dr. E. Haslett Frazer, specialist in nervous disorders.

An open invitation was given to all interested to present any evidences. Several mediums and psychics responded, and in each case one or more seances were held. The purpose was to secure evidence, if possible, in support of the claims made respecting communication with persons who have died.

The first three of the committee concurred in the following report, while the other two, who had not been able to attend all the seances, agreed that no proofs had been demonstrated :- TEST No.1 ;FIRST FAILURE.

"The first medium who sat with the committee was Mrs. A. Speaking 'under control,' or in a light trance, Mrs. A. said, 'There is wonderful power in this room. You can get a materialisation. You can get spirit photographs as long as you have proper conditions. You can lift that table.'

"Under the mediumship of Mrs. A. none of these things happened.

"The art known as psychometry was tested with Mrs. A., who claimed that with the aid of departed spirits she could usually read the contents of a sealed letter. This was tried, but—without success.

"No 'spirit' which manifested through this medium could be identified by any member of the committee, although the Christian names of no fewer than 18 'spirits' were mentioned. One name was known to a member of the committee as that of a deceased friend, but the 'spirit's' replies to questions did not lead to any identity being established.

"Mrs. B., the second medium who appeared before the committee, spoke in a condition of 'deep trance.' Nothing said under her mediumship gave evidence that the communications emanated from the spirits of deceased persons, and it appeared to the committee that the medium's condition might have been due to a state of self-hypnotism.

"Inquiries of this medium showed that she became interested in spiritualism after a personal bereavement, which, with the attendant circumstances, must have involved a severe mental shock. In such a condition it would be easy for her to develop trance conditions quite independent of spirit control.

"In the case of Miss C.. the committee observed nothing to make them believe that this medium was preaching under the control of Rev. John Ferguson, the late minister of St. Stephen's Presbyterian Church, nor indeed that she was under spirit control at all.

"The 'spirit' showed no knowledge of the life history of Rev. John Ferguson. The latter's son, Rev. E. A. Ferguson, who was present at the seance, afterwards pointed out characteristics of the speech of Miss C. under control materially differing from those of the late Rev. John Ferguson.

"This medium was also allegedly controlled by a Chinese and a Japanese spirit, but again the committee was not satisfied that such was the case.

“Miss C., in reply to the committee’s inquiries, stated that as a child she had had opportunity of hearing Chinese speech, and the vision which she described in trance corresponded with her childish memories.

“She stated also that as a little girl she had a fondness for impersonating the part of a Japanese girl in a play. This fact, the committee thinks, would be sufficient to account for what she believed to be a Japanese spirit controlling her when probably she was only in a state of auto-hypnosis.

### **CEMETERY EXPERIENCE.**

“As regards the medium D., who attempted to demonstrate clairvoyance and mind reading, the committee saw nothing which they considered worthy of serious consideration.

“The evening spent in a cemetery yielded no experience which the committee could regard as evidence of the possibility of spirit communication. While Mrs. E., who escorted the committee, declared that spirits were visible, the committee could see nothing satisfying them that such was the case.

“Perhaps the most interesting phase of the inquiry was the demonstration of ‘spirits speaking with direct voice’ per medium of Mrs. F. at the seance of a suburban society. The messages received appeared satisfactory to the members of the club, but those messages directed to members of the committee showed no real knowledge of the committee’s personality, or of their deceased relatives.

“The seance was held in complete darkness, and as the sitters did not hold hands it would have been quite possible for any person to leave his seat and speak through one of the trumpets.

“The committee later suggested to this club that another seance be held under test conditions, and that instead of darkness a dim red light’ might be used, red being said to be favourable to spirit phenomena ; or that the trumpets be covered with soot so that they could not be touched without fingerprints being left.

“This proposal was considered by the club and the committee was informed that the club would have nothing to do with such a test. In the circumstances, the committee states that the voices heard cannot be said to be those of disembodied spirits.

### **“NOT PROVED.”**

“The committee is of opinion that the demonstrations given have failed to supply any positive evidence of communication with deceased persons. Those who believe in spirit communications have been publicly invited to ‘bring ‘before the committee evidence in support of their faith.

“Such evidence as was adduced the committee considered in a fair-minded and open spirit, every facility being given to those concerned to produce their phenomena.

“The claim that the spirits of deceased human beings do communicate with the living may or may not be true, but the committee considers that it has not been proved by the evidence brought forward in this inquiry.

“The committee is of opinion that indiscriminate incursions into this field of investigation constitute a danger to emotional persons, who are likely to find that such inquiries result in mental impairment or a distorted mental outlook.”

## **MR. SPROULE'S IDEAS.**

Mr. Sproule added to the report the following personal observation :-

“As an observer, confining myself to the presentations, I say that no conclusion could be drawn that personality survives the destruction of the body.

“I emphasise the fact that my consideration was confined to the presentations before the committee, and, on these,

I find that not only could no conclusion be drawn that personality persists after the destruction of the body, but that one could not say there was even a reasoned probability of it. In other words, no inference could be drawn from the presentations that there is such a thing as discordant intelligence.”

Dr. Frazer added :—”In all the ‘mental’ phenomena which I have seen during this investigation there was not one which. could not ‘be entirely and satisfactorily explained in the light of modern psychology.

“At no stage of this investigation did I see or hear anything—physical or mental—,which I could accept as proof of human survival or communication.

“I agree with the committee in its note as to the inadvisability of inexpert incursions into the realms of the Occult.

“I know that it has a peculiar fascination for discontented souls, but it is the most dangerous of all ‘penchants.’ Drug-addiction is child’s play by comparison.

“It must be realised that the vast majority of humanity is ignorant, feebly developed, the slave of its latent emotions and existing in a state of nervous unbalance and potential disruption. Emotional sanity is the very rarest of all human achievements.

“The unconscious anxiety about death, the refusal of the unconscious to believe in its ultimate disintegration, and the stupid and illogical exhortations of the prevailing religious systems, all tend to give the question of immortality an enhanced interest.

“None the less there is Truth somewhere hidden in all these complexities. ‘It cannot be bought. As ever, it is extraordinarily difficult and hazardous of attainment.”

On the other hand, there is Sir ‘Oliver Lodge, who has said, “It was a phenomenon that must be recognised that a person could leave his body to be manipulated by another intelligence.”

It seems strange that inquiry should be made respecting this subject without reference to the Bible. It is there alone that we find the solution. The Scriptures do not ignore spiritualistic manifestations, but supply records of them and also the explanation. There is the witch of Endor, also the intimation that such witches existed when the Law of Moses was written, for we read in Dent. 18:10, 11: “There shall not be found among you anyone that maketh his son or

his daughter to pass through the fire, or that, useth, divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer ; for all that do these things are an abomination unto the Lord.” Isaiah 8:19 also warns against the same things.

The witch at Endor saw what Saul believed was Samuel, but Samuel was dead, and “the dead know not

anything.” “There is no work, nor device, nor knowledge, nor wisdom in the grave.”—Eccles. 9:5, 10; Psa. 6:5 ; 146:4, etc. The only hope of future life and consciousness is in the resurrection-1 Uor. 15:17-22. Even had it been possible to awaken Samuel, he was too loyal to God to obey a witch acting in defiance of the Divine Law.

If we turn to Jude 6 and 2 Pet. 2:4, we may see who these intelligences are that so deceive humanity, not only in the seances of spiritism ‘but in all the false religions of the world, in the many delusions and errors in doctrine as well as through the oracles of the mythological religions.

These angels ‘began their mischievous work among mankind prior to the flood and are referred to in Gen. 6 as the sons of God who fell into sin. To such an extent had they contaminated the human race that evidently Noah and his family were the only ones left of pure Adamic stock. ( Gen. 6:9.) . In order that the human race should ‘be preserved as of pure Adamic stock, all others were destroyed in the deluge.

These “wicked spirits” were then restrained in “chains of darkness,” so that they could no longer materialise as formerly. They can now only operate through mediums, and that in darkness. However, where there is an enfeebled mind or a person willing to yield himself or herself (it is more generally through women), they can operate and deceive the unwary into believing that they ere in communication with their departed friends. The communications are of no help to anyone, and are often so foolish and fickle that even spiritualists acknowledge that they are not all good spirits with which they come in contact.

In the days of our Lord they possessed those who were of weak mind, etc., and they recognised Jesus of Nazareth as the Son of God, crying out, “What have we to do with thee, Jesus, thou Son of God? Art Thou come hither to torment us before the time?” (Matt. 8:29.) No doubt spiritualists are sincere, but they are nevertheless deceived into this abominable practice which so often leads into insanity.

The basis of Spiritualism, Theosophy and Christian Science is the Satanic lie spoken to our first parents: “Thou shalt not surely die.” It seems so easy to tempt man along that line. The thought of death is abominable, and so any suggestion as to escaping cessation of being attracts. So the thought of inherent immortality was propagated in the heathen religions ever since the days of Nimrod and became incorporated in church teachings from Pagan Rome. How plainly the Bible declares to the contrary, “Thou shalt surely die.” “The soul that sinneth it shall die.” “The dead know not anything.” “There is no knowledge, nor wisdom, nor device in the grave,” etc. Then, again, is not immortality held out as the hope of the overcomers in the Church of Christ? Why should we be exhorted to so run as to obtain “glory, honour and immortality” if we inherently possessed a never dying soul?

Spiritualism is really demonism and can bring no real good to anyone. It is an example of how far one can be led astray into superstition and error if we neglect the guidance of the Divine Word.

## True Love to One's Neighbour.

Luke 10:25-37.

“Thou shalt love the Lord thy God with all thy heart. and with all thy soul, and with all thy strength, and with all thy mind. and thy neighbour as thyself .”— Luke 1(1:27.

THE insincerity and evil disposition toward Jesus on the part of the Jewish teachers (doctors of the law, scribes and Pharisees) was very manifest in the question, they publicly propounded to Him, for the evident purpose of trapping Him in His words, and thus hindering His influence among the people. It was for this purpose that they mingled with the multitudes who wits

His miracles and attended His preaching. But Jess-more than a match for, their cunning craftiness; and we Annie the adroitness with which He ever thwarted their purposes.

The question on this occasion was, “Master, what shall I do to inherit eternal life?” The questioner probably thought He would say. “Von must believe that I am the Son of (hod, the promised Messiah,” Then they would have said, “He repudiates the law. The law says that the man that doeth the things contained therein shall live by them.” This, to the people, would have seemed a strong argument against Jesus, before they had become sufficiently acquainted with Him and His teachings. While such a claim on the part of Jesus would have been the truth, the people were not yet prepared to understand and receive it. They needed continued and repeated evidences, nut assertions, to convince them; and the Lord modestly and wisely gave them what they needed. and with great tact and skill avoided the interference with His purpose on. the part of His enemies.

- - Jesus' answer referred the questioner to the law, saying, “What is written in the law : how readeest thou?” They gave the answer from the Law—Thou shalt love the Lord with all thy heart, etc., and thy neighbour as thyself—and Jesus said they had answered correctly, and that if they would do that they should have eternal life.

The answer, however, was not satisfactory to anyone, not even to the questioner, who was doubtless anxious to make a show of his zeal for the law ; but the thoughts now revolving in every mind must have been the disconsolate remembrance of the fact that though thousands had endeavoured to merit life through the keeping of the law, not one had ever yet succeeded in retaining life ‘beyond the usual allotment. And so they understood the Lord's words to imply that if they could keep the law perfectly, then they should receive the; life; but that “if” was insurmountable: they could not keep it, and there seemed to be no hope of life unless this great Teacher might have something else to suggest.

Even the questioner betrayed some anxiety in the matter. as though he felt that his own conduct toward God and his fellow-men might not stand the scrutiny of the law, even as judged by those about him. Possibly some were present who, by their incredulous faces, indicated that they did not think this man always acted as if he loved his neighbour as himself, and God supremely. So, to justify himself ill the estimation of such, this doctor of the law endeavoured to give the impression that the word “neighbour” had some restricted meaning which permitted the exercise of a good deal of selfishness.

The illustration which followed forced from the questioner himself the admission of the truth that every man is neighbour to every other man ; that our common humanity is the neighbourly-bond, and that only those who recognise the bond of human brotherhood, and act accordingly, are worthy of the name “neighbour.” To ignore the claims of human brotherhood is meanly, selfish and inhuman, yet that was just what the proud, boastful, hypocritical teachers of that day were doing (Matt. 23:14, they were scrupulously tithing their mint and anise cummin, and omitting the weightier matters of the law—

judgment, mercy and faith.

The truth thus wisely put, and by logical argument forced home to the hearts of all, exposed the hypocrisy of the caviling questioner, and drew from himself the admission of the truth. "Then, said Jesus unto him, Go, and do thou likewise." Thus the evil designs of the unbeliever were frustrated and the truth was triumphant.

## ATTRACTIVE HOLINESS.

I have a good deal of sympathy with that prayer so often quoted of the little child: "O Lord, make the bad people good, and the good people nice!" That is the proof of our Christianity. We do not always stop to think that holiness is one of the most attractive traits a person can possibly have, and that God's command to be holy, even as He is holy, is a command to show forth His own super-natural loving-kindness continually.

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