



Volume XXVI. No. 12 MELBOURNE, 1st DECEMBER, 1943 Price—Threepence

## The King of Kings.

“Behold I bring you good tidings of great joy, which shall be to all people.” Luke 2:10.

FEW babes in all Judea, or in all the world, were born in a more humble place than Jesus. Joseph and Mary had gone to their native city, Bethlehem, for tax registration, under the imperial edict. The little city was crowded with others on similar errand. And so it came that Jesus was born in a cattle stall, where Joseph and Mary had been compelled to lodge for the night. We cannot wonder that it is difficult for many to understand why our Heavenly Father sent forth His Son for our redemption under such ignominious conditions. Only those who have the spirit of the Divine Plan, through the begetting of the holy spirit, can see the wherefore.

The message of the angels was surely an inspired one, fully in harmony with God’s promise to Abraham—only an enlarged statement of the same—the same “all people” to be blessed—and it was still good tidings, and it still meant great joy; but now, two thousand years later, the message pointed out the very individual through whom the good tidings would have fulfilment—the Babe of Bethlehem.

At the time, Palestine was a province of the Roman Empire, and its King, Herod, was not a Jew of the House of Jacob, but a representative of the House of Esau. Herod sought to perpetuate his dynasty, and hence the announcement that a great King of the Jews had just been born, suggested the overthrow of the Herodian dynasty, and the establishment on Israel’s throne of a king in the line of David and Solomon.

Herod’s inquietude is easily understood, but the fact that the people of Jerusalem in general should be disturbed by the annunciation of a king of their own awakens thought (Matt. 2:3). Evidently they were in a very self-satisfied condition; under the Romans they were experiencing great prosperity. Herod, the Edomite, had built them a temple of which they were unduly proud. The people were feeling so satisfied with their attainments, that they had ceased to specially long for, and pray for, the coming of the Messiah, the long-promised King of the line of David. They were disturbed lest any change should be for the worse—lest it should mean internal strife, as between Herod and another, and lest it should mean strife with the Roman Empire, which at the time was treating the Jews quite generously.

A very similar condition of things may be expected in conjunction with the second advent of Christ. The powers that be today are styled Christ’s Kingdom, “Christendom,” but they are really “kingdoms of this world.” Any announcement today that Messiah’s Kingdom is nigh—that He will soon take unto Himself His great power and reign (Rev. 11:17), meets with resentment. If in surprise we ask why this indifference respecting the fulfilment of the prayer, “Thy Kingdom come,” the answer is, Let well enough alone; do

not agitate that subject; it may bring in strife and contention, because many are prospering so well under the reign of the “Prince of this world,” that they could not look upon a change as likely to bring any improvement in their condition—indeed some of them have reason to fear that Messiah’s Kingdom would seriously disturb their entrenched privileges and monopolistic control of the wonderful blessings of our day.

#### Priestly Indifference on the Subject.

Although King Herod called the priests and teachers of his day to inquire particularly respecting the prophecies of Messiah’s birth, and although they answered him correctly, nevertheless, the records show no joy, no enthusiasm, on the part of the religious teachers in respect of the prophetic fulfilment which they had professed to trust in, and to long for. They were indifferent; none of them followed to Bethlehem to find the new born King of the Jews. They had become “Higher Critics,” and no longer believed the prophecies; they had less faith in them than had Herod.

And do we not find an antitype in this day? Are not the chief priests and religious leaders generally so out of harmony with the Divine promises, and so faithless as respects the glorious Messianic Kingdom, of which the Bible tells, that they are ashamed to identify themselves in any degree with those who seek the Lord and wait for His Kingdom? Even those who make no claim to being Christians are waiting for Messiah and the Golden Age, and disposed to seek evidences—but amongst the most prominent ministers of “Christendom” there is apparent unbelief,

Higher Criticism, Evolution and general opposition to Messiah, and His Kingdom. These are quite indifferent; they have plans and schemes of their own by which they , are hoping to accomplish the work predicted for Messiah; they are anxious to raise money and to convert the world without disturbing the present order of things. How clearly they are mistaken! How terrible will be their disappointment, when their cherished plans will all fail in a time of trouble, which, while it will greatly disappoint them, will prove to be the forerunner of the reign of righteousness for the blessing of all the families of the earth—for the ushering in of “the times of restitution.”

#### Was There a Mistake?

About nineteen centuries have passed since these events. Israel, instead of being exalted as Messiah’s Kingdom, has been wrecked. Was it by mistake that Jesus was announced King of the Jews at His birth, or did God change His plan because the Jews refused Jesus and crucified Him?

Neither suggestion is correct. Jesus is yet to be the King of the Jews, and the King of the world. The “mystery” is cleared when we understand that there are two classes of Jews, two classes of Israelites—a heavenly and also an earthly class. Thus there are the two “Seeds of Abraham,” one of which is to be as the stars of heaven, and the other as the sands of the seashore. The heavenly, the spiritual, must be developed first, and be associated with Messiah in glory, honour and immortality, far above angels.

It has required all of this Gospel Age for the selecting of this Spiritual Seed. With its completion a New Age will be inaugurated. Then the earthly blessings promised will be fulfilled to the natural seed of Abraham. “They shall build houses and inhabit them; they shall plant vineyards and eat the fruit thereof;” “the knowledge of the glory of the Lord shall fill the whole earth,” to Him “every knee will bow and every tongue confess,” for all who refuse shall be destroyed in the Second Death. (Isa. 65:21; Hab. 2:14; Rom. 14:11.) Messiah is already recognised as Lord by all spiritual Israelites. During the next Age, He will be crowned Lord of all by natural Israel, not with a literal crown — but when His righteous judgments are discerned, and the Gospel Message is understood, they will all call upon the name of the Lord and serve Him with one consent; and all other nationalities will enjoy the privilege of becoming

proselyte children of Abraham in the flesh. Messiah will reign in His Mediatorial Kingdom for the very purpose of bringing these blessings to natural Israel, and through her to all nations.

The relationship of Messiah to spiritual Israel, the elect Church, is quite different from what it will be toward the world. He is our Lord and prospective Bridegroom; we are His betrothed and prospective Bride and joint-heirs of His glory, and are to be associated in His glorious Messianic work. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:29.)

It will require the entire thousand years of the reign of Christ and His Bride to accomplish that promise—the blessing of all the families of the earth with full light and knowledge and opportunity for complete return to harmony with God, and for the recovery of all that was lost in Adam, and redeemed at Calvary. We by faith hail Him as King, even before the establishment of His Kingdom, and loyally and gladly submit ourselves to Him, pledging our lives in the service of His cause of righteousness and truth. We, when praying, "Thy Kingdom Come," are expressing our sympathy with the righteousness which Messiah's Kingdom shall establish, and our faith in His promise that we shall sit with Him in His Throne. And, when we pray that God's will shall be done on earth as in heaven, we are expressing our confidence that the Messianic reign will be glorious and successful to the last degree—overthrowing all evil and adverse conditions, and establishing righteousness amongst men on the same permanent foundation that prevails in heaven. Then shall the angel's message be fulfilled, for all will understand and appreciate the good tidings of great joy, which shall then be for all people. All will then know of the saving power of the Lord. All will see His glory which will cover the earth as the waters cover the deep; and all the willing and obedient shall go up the highway of holiness to perfection of human nature, henceforth to suffer no more pain or sorrow, or sighing, or dying, for those things will have passed away, and all things will have become new. (Isa. 35:8-10; Rev. 21:4.)

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

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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.

## The Radio Witness.

SINCE last month's issue of "Peoples Paper" there has been further good encouragement with the Radio witness of the truth. Numerous responses of appreciation of the Sunday morning sessions have been received from over a wide area, the most pleasing being from a number of regular listeners who express genuine appreciation and love for the truth. We are thankful to the Lord that this is so, and that He has made the way possible for so many to hear the glad message which means so much to ourselves, especially in these days of the closing period of the Gospel Age.

The free literature forwarded to all enquirers has clearly shown that careful reading and study of the various Bible truths presented in the broadcasts has been undertaken, and numbers of the larger Bible studies have been procured by these new friends, with good results; some have also subscribed to "Peoples Paper" and say that the Bible has a new meaning to them since they discern in it a systematic Plan of God for the redemption of mankind through Christ. We rejoice that the Lord will give the increase by blessing the truths of His Word to all who sincerely seek to serve Him in spirit and truth.

With gratitude to the Lord for His providential overruling, sincere appreciation is extended to all the friends, who, by voluntary contributions have enabled this work to be carried on. The sacrifices of time and means in the interest of the cause of truth is most encouraging. At the close of October a six months' period has been covered with the radio witness, since the first balance sheet was presented, so the opportunity is taken at this time of including the Radio Fund Account, showing the financial position of this feature of the work of the Institute.

Over recent weeks the area covered by 2WG (Wagga, N.S.W.) has been disappointing. This is attributed to the approach of summer conditions, and while there have been some very good enquiries from that area, it was felt that it would not be wise to continue with this station, throughout the summer at least, in view of the higher cost of this station in comparison with the others being used. Sunday, 28th of November, will therefore be the last transmission through 2WG, for the present. Copies of the printed Dialogues are being offered to all listeners to 2WG, to be sent through the post each week, and some of these friends will likely be able to still hear the bread-casts through 3SH (Swan Hill).

The making known of the Radio sessions by the brethren is a valuable service, for in endeavouring to bring a blessing to others, it is found that one receives greater blessings himself. This service should be understood as in no way detracting from the appreciation of the brethren in the harvest truths of God's Word by which the members are built up into Christ. Some of our isolated brethren express joy at being able to hear the broadcasts, as this gives them some fellowship with kindred minds on the foundation truths of the everlasting Gospel. All may have a part in this service of the Lord by joining in prayer for His blessing upon the message of truth, and also by co-operating in any other way possible.

In presenting the Balance Sheet below, it could be mentioned that some advertising expenses paid cover additional periods beyond November 1st. Some paper for advertising slips is also on hand and included in this item of expense; thus, the advertising costs will be less in the next balance sheet.

To Credit Balance, 1st May, 1943 . . . .	1475	1
„ Donations to 1st November, 1943 . .	2616	5
	<u>£308</u>	<u>11 6</u>
By Radio Stations-3GL, 3SH, 2WG, 5AD, 5P1, for various periods to 1st November	£13812	5
Advertising—Radio and other Papers, and Slips for Distribution.....	868	10
„ Recordings .....	110	0
„ Printing Quantities of Dialogues . .	1317	6
„ Extra printing and postage on RadioNotices	215	3
„ Travel and Sundries .....	512	6
„ Credit Balance at 1st November ..	505	0
	<u>£30811</u>	<u>6</u>

The subjects for broadcasts in the weeks ahead are as follows: December 5th—“War of Survival.”

December 12th—“Where are the Dead?”

December 19th—“The Third Heavens.”

December 26th—“Glad Tidings at Christmas.”

January 2nd—“The Last Days.”

The Dialogue below should be helpful on the subject of spiritism, which has caused so much deception, and is still deceiving thousands of people.

## As Angels of Light.

FRANK: Well, Ernest, I see you have your Bible open; have you found something interesting?

ERNEST: Yes, very interesting, and very unusual, I should say. Frank, do you believe that the living can talk with the dead?

FRANK: I don't see how it could be possible if what the Bible says about the dead is true. The Bible tells us, you know, that while the living know that they shall die, yet "the dead know not anything." That statement, by the way, is found in Eccl 9:5

ERNEST: Well, that's about the answer I expected to get, and, ordinarily I would be inclined to agree with you. But Frank, do you know that according to the Bible one of God's own prophets, after he died, communicated with one of the kings of Israel? It says so right here in the Bible!

FRANK: You are referring to the Prophet Samuel, I suppose.

ERNEST: O, you know all about it, do you? Well, I thought I had found something in the Bible you didn't know about. However, I don't see how you can harmonize the fact that Samuel did talk with the living after he died; with the thought that the dead are asleep in death and will remain so until the resurrection. Frank, just in case the reality of this incident has slipped your mind, I would like to read a part of the account. It's found in the 28th chapter of 1st Samuel.

FRANK: All right, I'll be glad to hear it.

ERNEST: As you probably remember, it was King Saul, who, being hard pressed by the Phillistine army, went to a woman who had a familiar spirit and asked her to get in touch with Samuel, the prophet, who was dead. So this woman proceeded to comply with Saul's wishes, and according to the account here in the Bible, this is what happened! I'll read it: "And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me, for thou art Saul. And the King said unto her, Be not afraid: for what rawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, what form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself. And Samuel said to Saul, Why hast thou disquieted me to bring me up. And Saul answered, I am sore distressed; for the Phillistines make war against me, and God is departed from me, and answereth me no more, neither by prophets nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do." So the account goes on. I won't take time to read it all, but what I have read certainly indicates that Samuel, who was dead, was able to talk with King Saul, who was alive. Now, I want to know how this can be explained if the dead are really dead.

FRANK: Who was the woman who served as the medium, or go-between, in this alleged conversation between Saul and Samuel?

ERNEST: According to the earlier part of the chapter, she was a person spoken of as a witch, or one who has a familiar spirit.

FRANK: Ernest, I noticed in the account you read that this witch was quite disturbed, very much frightened, in fact, when she discovered that her customer was King Saul. Do you know why?

ERNEST: Perhaps she was over-awed to realise that she was in the presence of a King. Is that what you mean?

FRANK: No, I think it's near the beginning of that same chapter that we are told that Saul had put out of the land all those who had familiar spirits, that is, the witches and wizards.

ERNEST: You're right, that's mentioned in the third verse.

FRANK: I thought so, and in doing this, Saul had acted in harmony with God's wishes. Witchcraft of all kinds was forbidden in Israel. The Prophet Isaiah, in chapter 8, verses 19 and 20, mentions the matter, and explains that God's people should seek information from the Lord, through His written Word, rather than go to those who have familiar spirits, with the hope of getting information through them from the dead. You can see, then, that Saul was breaking his own commands in going to this witch for information.

ERNEST: All that may be true, but the fact remains that the witch did make contact with Samuel, and Saul, as a result, did receive a message from Samuel. Isn't that right?

FRANK: The account doesn't prove it. It merely shows that the witch described a form to Saul, which he said was Samuel. King Saul saw nothing.

ERNEST: But he heard something, He heard Samuel talking to him, and according to the full account, Samuel made a very accurate forecast of what would happen to Saul. He told this wicked king that he would be with him the next day, meaning that he would be dead.

FRANK: The Bible merely records this unusual incident in the last days of Saul's life, without attempting to explain it, except to emphasize that Saul disobeyed the Lord in going to the witch for information. That Saul didn't actually talk with Samuel as he supposed, is apparent when we take the circumstances into consideration. Saul had tried to

obtain a message from the Lord but had failed. God did not permit His prophets to help him; Samuel, while living, was one of God's faithful prophets. and had he been alive at this time would certainly not have gone against the Lord's will by communicating with King Saul. It is most unreasonable to suppose that after death he would become disobedient to God, and would do that which he would not do when alive.

ERNEST: Well, that is a point, sure enough. If Samuel did communicate with Saul it would mean that he turned traitor to God after he died. Just the same though, this alleged Samuel made a pretty correct forecast of coming events in the life of Saul, didn't he?

FRANK: Not too accurate! But the truth he did tell was not difficult to ascertain. Saul himself knew about what was to happen to him even before he inquired of the witch. He was in hope that the witch would tell him he was merely suffering from nervousness, and that everything would turn out all right, but she didn't. Her forecast agreed with his own deduction, and when later the Phillistine's pincer movement closed in on the King he committed suicide.

ERNEST: Is it your thought, then, that the witch faked the whole thing, as a magician today would do?

FRANK: No. To understand what really did happen, though, we must believe what the Bible says about angels. According to the Bible there are planes of life higher than that of man, not the departed spirit of the dead, but separate orders of creation. These spirit creatures, some of which the Bible calls angels, are very real beings, but they are invisible to man. The Old Testament records that occasionally one or more

of these would materialize and appear in human form. Three of them, for example, appeared to Abraham, and told him of the impending destruction of Sodom.

ERNEST: But what does all that have to do with the witch who talked to Saul?

FRANK: Just this! The Bible indicates that the name of one of these spirit beings was Lucifer, and that he rebelled against the Creator, and that since, many others of the

angels have joined him in the rebellion. Hence Jesus speaks of the Devil and his angels.

ERNEST: But still I don't understand where the witch and Samuel come into the picture?

FRANK: Well, as you will remember, when the fallen Lucifer tempted mother Eve he assured her that she would not die. God had said that if they partook of the forbidden fruit they would "surely die." But Satan said, "Thou shalt not surely die." Man has continued to die in spite of the assurance by Satan that he would not, hence the devil has resorted to every possible device in order to convince man that he really told the truth. And Satan has been pretty successful, for the idea that there is no death is quite generally accepted. One of Satan's tricks in this connection is that of making people believe they can talk with the dead.

ERNEST: But, Frank, how could that be done?

FRANK: The method is very simple. Satan and the fallen angels are able to read the human mind. There they see mirrored the images of our beloved dead. They know from what is in our minds exactly the sort of message to send in order to convince us that we are actually talking with our dead friends or relatives. It was so in the case of King Saul. Probably even the witch was deceived by the method. She may actually have thought she was talking with Samuel, when as a matter of fact she was communicating with the fallen angels. This is just another of Satan's methods of deceit—one of the many ways in which his messengers appear as angels of light to deceive the people by making them believe that death is not a reality.

ERNEST: It just occurred to me Frank, that in Jesus' day He cast out devils from various ones. Were these devils some of the fallen angels you speak of?

FRANK: Yes. They have made contact with the human family in all ages—sometimes in one way and sometimes in another, but their effort has always been to discount the verity of God's written Word, and divert attention from it. The Scriptures forbid God's people to have any dealings with them.

ERNEST: Almost anyone, it seems to me, could be tempted into trying to get in touch with their dead friends. But Frank, we will be able to talk with our dead friends some day, won't we?

FRANK: Yes, that is, in the resurrection, not because the dead are not dead, but because they are to be awakened from the sleep of death. Ernest, just what would be the point of the resurrection if no one is really dead? If the dead are not dead, but living somewhere; if they have fellowship with each other, and even with their friends still in the flesh, just what did Paul mean in Corinthians 15:16-18, where he declared that all have perished if there be no resurrection of the dead?

ERNEST: Well, that is something to think about, I'll admit; and as far as I'm concerned I propose to accept the testimony of God's Word that the wages of sin is death, and that the dead know not anything. And besides, I rejoice in the hope of seeing all my friends in the resurrection. But Frank, who are these fallen angels who impersonate the dead? When did they become fallen angels?

FRANK: The Bible answers that question very definitely, Ernest, but I'm afraid there's not time to go into the subject now. But remember, that the Bible speaks about evil angels as well as good angels. It shows that evil angels often masquerade as good angels—as angels of light when in fact they are Satan's emissaries of darkness.

ERNEST: Well I will certainly study up on the subject, and will probably have some more questions for you later. In the meantime, isn't there some literature that will help? I'm really in earnest about this. As on all other subjects, I want to be sure that I have the truth. What would you recommend?

FRANK: Ernest, I would suggest that you get a copy of a booklet, entitled "Hope Beyond the Grave." There is a chapter in this booklet on "Spirits and Spiritism," and while it's not lengthy, it gives you all the essential Scriptural facts bearing on the activity of the fallen angels, and their various methods of deceit as they have been practiced under the banner of the master deceiver, Satan.

ERNEST: "Hope Beyond the Grave," I'll remember that. Where can I get, it?

FRANK: Why, I have a copy with me that you may have. Individual copies are sent free, to those who write for them. I'll give you my copy, and with a prayer that God may bless you in the study of the truth pertaining to this and other subjects of His Word. You know, Ernest, the question "Where are the Dead" is a very important one today.

ERNEST: I've just been thinking the same thing, Frank. How many thousand there are who would like to know something definite about their beloved dead.

FRANK: And Ernest, there is nothing more soul-satisfying than the truth of the Bible, because it gives one a definite hope. The Bible shows that just as the whole world of mankind literally dies in Adam, so all will be made alive in Christ. Some will be raised to live and reign with Christ, the remainder will be raised to life upon the earth, and given the opportunity of living forever in a global paradise, which will be the everlasting home of the restored race.

ERNEST: That is a real hope, isn't it. It would be grand if all our friends could have a copy of this booklet you have given me.

FRANK: They may have one. All they need to do is ask for a copy; it's free.

Christmas Convention.

The arrangements for the Christmas Convention are well under way, but the exact days and meeting place are not finalised as this issue goes to press. All visiting friends are asked to procure a programme from the secretary of the Melbourne Class, on which all information will appear. A hearty welcome awaits all friends able to attend these gatherings. Address: Mr. J. Hiam, 44 Heath Ave., Oakleigh, S.E.12, Vic.

No Christmas Cards, etc.

With extra work in hand, it is not possible to handle Xmas Card, etc., this year; our friends are asked not to send money for these cards, and we feel sure all will understand.

## Some Thoughts on Eternal Punishment.

THE first mention in the Bible of punishment for man is that recorded in the opening chapters of Genesis,—“For in the day that thou eatest thereof, thou shalt surely die.” (See margin, “dying thou shalt die,” 2:17.) A clear understanding of this death sentence which was passed on our first parents, because they disobeyed God, is most essential if we are to grasp the truth on the matter of eternal punishment. Some people believe that the death sentence in Eden affected only the body, that the “soul” lived on after death, and they reason likewise respecting eternal punishment—that the “soul” continues to be conscious, therefore the punishment must be felt and experienced to all eternity.

The difficulty is, that it is not seen that the union of the body and the breath of lives constitutes the living soul—“And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul.” (Gen. 2:7.) When, therefore, the breath of life is withdrawn at death, the living soul, or sentient being, ceases to exist. To restore life, the breath of life must be re-united with a body, and this is what the Lord promises to do in the resurrection day, for “All in their graves (the death condition) shall hear the voice of the Son of Man, and come forth.” “God giveth it a body (in the resurrection day) as it hath pleased Him, and to every seed (whether it is earthly or heavenly) his own body.” (John 5:28, 29, Revised Version; 1 Cor. 15:38.)

If it can be seen from the Scriptural standpoint that death means cessation of life, it will help in understanding another Bible term called “Second Death.” The first death upon our parents in Eden we call Adamic death, and the following texts may help respecting this death which passed upon all through father Adam:—“As in Adam all die,” (1 Cor. 15:22.) “Death passed upon all men.” (Rom. 5:12.) In other Scriptures death is mentioned as a sleep, indicating the unconscious state—“And when he had said this he fell asleep.” (Acts 7:60) See also John 11:11-14, where our Lord clearly referred to Lazarus being asleep when he was dead. Then right through the Old Testament we find the same thing—“David slept with his fathers,” (1 Kings 2:10); “Solomon slept with his fathers,” (1 Kings 11:43); and so on right through, similar passages can be found with a concordance. Acts 2:34 agrees with this—“For David is not ascended into the heavens,” and our Lord’s own words,—“No man hath ascended up to heaven,” (John 3:13), confirms the truth on this matter of death being cessation of life. And it is only by the goodness and mercy of God that there is to be a resurrection out of death. There would have been no injustice done to us if we had all gone down into death never again to be raised, but “God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” So it is in God’s mercy that there is to be a “resurrection of the dead, both of the just and the unjust,” (Acts 24-15), indicating that after death the only way to again receive life, for any of the human race, is by a resurrection from the dead.

Now the suggestion is presented:—If after what is termed in the Scriptures “Second Death” there is no resurrection given, hence no restoring to life, would not the same principle apply in the case of Adamic death — if there is no resurrection there is no life, and the punishment of death must therefore be lasting? This is just how the matter is presented to us in the Scriptures. The Second Death is really the completion of Adamic death upon all who do not desire to come into harmony with God, after they have been raised out of the first death and given the opportunity of receiving everlasting life, as well as upon those who are raised up to newness of life now in Christ, and then count the blood a common thing. As Christ dies no more, there will be no resurrection for those who die the Second Death. “The wages of sin is death,” “The soul that sinneth it shall die.” (Rom. 6:23; Ezek. 18:4, 20.) It will be noted that it is the “soul” that dies and that refers to the being, not to the body or the breath of life.

So, if the being is dead, and there is no resurrection provided, then Second Death must be lasting death,—lasting punishment, eternal punishment. Just as the gift of God is everlasting life, so the wages of sin—

wilful sin—is everlasting death. “The Lord preserveth all them that love Him; but all the wicked will He destroy.” (Psa. 145:20.) See also Acts 3:23, and note that the reference is to the soul, the being itself. “His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.” Psa. 146:4.

Someone may say, what about the sayings of our Lord in passages such as Luke 16, also the statements in Revelation? But to those who compare Scripture with Scripture there is really no difficulty, for it is evident that in Luke, as also in Revelation, use is made of symbols to describe certain things. That this passage in Luke 16:19-31 is not a literal statement is clear from the fact that Abraham was not then alive; as with David, so with Abraham, he fell asleep, and is still asleep until the resurrection morn. In this passage in Luke Abraham represented God, just as in the offering of Isaac, his son of promise and heir, he pictured the Heavenly Father giving His Son and heir, Christ, to redeem the world of mankind. So the passage can be understood from that standpoint, but not from the literal viewpoint. (A full explanation of this passage in Luke may be had by sending for the booklet, “Some of the Parables.”)

When a passage is apparently symbolical it must then be harmonised with the plain statements of Scripture. Some people become unbelievers because they say the Bible contradicts itself, but this comes from trying to take the whole Bible literally. Our Lord in teaching His disciples used many pictures to describe certain things; for instance He called His people “sheep,” “wheat,” “branches in the vine,” etc., and we at once know what he meant. So with other terms such as “fire,” and “brimstone,” they represent the destruction of that which is placed in them; nothing is preserved in fire, and when the term “brimstone” is added, it signifies the intensity of the destruction—“All the wicked will God destroy.” But they must first be proved wicked in heart and the Lord will do this during the thousand years of His reign with His saints. (Rev. 20:4.)

How glad we are that the Lord will be able to read the hearts aright, and that there will be none destroyed who would be worthy of life. It is the Lord’s design to have a perfect earth, and a perfect race of beings which will be to His praise and glory to all eternity; but those who prove unworthy of life will be destroyed in kindness and love, for they would be a menace not only to those who wish to please the Lord but also to their own happiness. (See Isa. 11:9.)

Bible Study Meetings.

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

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

Melbourne.—Excelsior House, 17 Elizabeth Street (3rd Floor)—Sunday. 3 p.m. and 6 p.m. —  
Wednesday, 19 Ermington Place, Kew, E.4, 7.45 p.m.

Adelaide.—R A.O.B. Rooms, Flinders Street—Sunday, 3 p.m. and 6.30 p.m.

Perth.—Druids’ Chambers, 459 Hay Street West—Sunday, 3.30 p.m. and 6.15 p.m.

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

“Ten Camels” Ready Soon

Completion of the work on the book of Bible Stories, “The Ten Camels” is held up a little longer, but we hope to have these ready shortly.

## Correspondence.

South Australia.

Dear Brother—I am enclosing herewith a cheque for the Radio. It is a very great pleasure to have a part in broadcasting these blessed truths that mean so much to us, and many of which are going to mean so much to the whole world of mankind later on.

We are more than pleased to have the talks begun on 5AD-5PI. They are very clear and distinct; I have heard various expressions of appreciation of them and feel sure many will appreciate them and no doubt be blessed by them.

I go round to a friend's place to listen to them, and he, although not a professing Christian, likes them very much; they appeal to him as being so logical and convincing, and the fact that they are based always on the Bible.

Must close now with Christian love. Your brother in Christ.

South Australia.

Dear Brother—Thank you for your letter; I had the "P.P." forwarded, and also received the notice of the broadcast from 5AD and listened this morning to the Dialogue. It came through beautifully and will, I am sure, be a great witness for the truth. If you can spare any slips I shall be very pleased to place them whenever opportunity offers . . . Sometimes those you least expect, have the hearing ear. My experience has been that those not steeped in traditional teachings are most ready to listen to the truth . . . How lovely it will be when all the blind eyes are opened and the deaf ears unstopped and the knowledge of the Lord shall cover the earth.

I am enclosing 0/-, please use it as you think best for the work. With Christian regards and wishes.

South Australia.

Dear Brother—I was very pleased to hear Frank and Ernest over our South Australian 5AD-5PI stations, as we hear them so clearly. The station announced the new feature so nicely and sympathetically and I feel sure quite a goodly number of people will hear it, as 5AD has the name of being the most popular station in our state.

I am sending along L r which will help the Radio Fund (or any other fund you so desire) a little, as I know the expense must be great. I am glad to see by the "P.P." that so many are sending in for literature and enjoying the talks. Yours in His service and with Christian Greetings.

South Australia.

Dear Brother—Thank you for the advertising slips; these were for friends and others. Last Sunday we were able to get more as there was a liberal supply.

The two Frank and Ernest sessions were put over very well and the speakers very good; we enjoyed hearing them. An old gentleman neighbour enjoyed it, he told me. We pray that God will bless this effort. With Christian love from Brother and myself.

South Australia.

Frank and Ernest—Dear Sirs—I am endeavouring to interest people of this town in the formation of a fellowship; because of the small size of the town the task is not an easy one and I need all the helpful material available...

I listened to Frank and Ernest for the first time yesterday; I am sure that copies of your talks would be very helpful and I am wondering whether you would be good enough to send me two or three copies of your talks each week, also any other helpful pamphlets, such as “Some of the Parables,” I will gladly pay postage and cost of material. I am, Yours in Christian fellowship.

West Australia.

Frank and Ernest—Kindly send me any of your pamphlets you spoke of over the air today. We listened to your dialogue and are very interested. Yours faithfully.

Tasmania.

Frank and Ernest—I would be very pleased if you would send me some of your literature, particularly I would like the book on Bible Parables as mentioned by you on Sunday morning last. I was very interested in your discussion on “Hell,” as I think this subject is very much distorted and misinterpreted, even by our clergymen. .. Thanking you, Faithfully yours.

N. S. Wales.

Dear Frank and Ernest—Greetings in the name of Jesus. I’ve been meaning to write to you for some time. . . Many thanks for the very good literature which you have forwarded me. We enjoy your talks over the air very much. May God bless the work you are doing. We love the little “Peoples Paper.”

I am enclosing a small donation to help along the good work and would be very pleased indeed if you would send along the following (also a few advert slips; I handed the others out)—today’s talk, “The Truth on Hell,” “The Church,” “As Angels of Light,” “A Vision of the Kingdom,” “The Lord’s New Order,” “God’s Lasting Remedy,”

Could you send me a few extra of “God’s Lasting Remedy” and “The Truth About Hell.” We think these exceptionally good and if you could spare a few I would very much like to give them to friends. They have different ideas to you and I, and you explain things so clearly. Also I would like the booklets “Hope Beyond the Grave,” “Where are the Dead?”, “Some of the Parables,” and “God and Reason.” We will gladly distribute advert slips and literature.

Isn’t it wonderful how the more we study His Holy Word and learn of Him how we come to a closer understanding and enjoy companionship with our blessed Lord as never before. The Bible is a store of new things; no matter how often we read a chapter we, still seem to grasp something clearer or notice something new when reading through it once again, don’t we?

I have several friends who are out and out for Christ and they give talks and exhortations at various meetings and I have been overjoyed to learn they have been the means of touching some hearts and leading them to Christ. His service is truly wonderful and so satisfying. . . Life would certainly be awful without His love and friendship. All our possessions and friends may fade away but Christ is ever there. The same yesterday, today and forever

“Though all things change, Christ changes not, Nor e’en forgets, though oft forgot,

His love’s unchangeably the same

And as enduring as His name.”

Prayerful thoughts and kindly regards to you and yours. Yours in the Master’s glad service.

Victoria.

Frank and Ernest—Dear Sirs—Your booklets and dialogue to hand; many thanks for them. I find the Bible studies clearer since listening to your session and reading your booklets. I find “Times of Refreshing and Christ’s Return” of particular interest. I see by “Peoples Paper” you have cards “Desolation Restoration;” would you send me two or three with suitable poem for the bereaved. . .

I am sending 3/- for subscription to “Peoples Paper.” I will later on get your book “Foregleams of Golden Age;” in the meantime I am always grateful for any of your booklets you may have; I find them so interesting and helpful. Any stamps over will help to pay for some. Yours sincerely.

Frank and Ernest—Dear Sirs—I was pleased with your answer regarding the two versions about the thief. It seems to be the only conclusion to come to. I also thank you for the books and dialogues. I was very interested in your talk regarding the vision where Christ was with Moses on the Mount. This had me worried a bit, as it has many others; some people claim that Moses must have come down from heaven, but Christ said “no man hath yet ascended into heaven.”

I would be pleased if you will forward to me two dialogues of each of your last four Sunday talks, as a friend of mine is reading the same. I would also be very pleased if you will send the book you mentioned this morning. Have you any writings or books on the miracles of the Bible? I am pleased to note that the Radio work is progressing. Yours in Christ.

Frank and Ernest—Dear Brother Christians—I am very grateful to you for sending the two copies of your dialogue which I heard over 3GL. I also appreciate the literature which you sent to me on two occasions. I am enclosing 2/6 for the monthly “Peoples Paper.” I have sent the dialogue on to my son in New Guinea.

I find the explanations of the Bible very helpful to me. May God bless you in your work. Again thanking you, I remain.

Dear Frank and Ernest—I listen with interest to your talks on Sunday mornings from 3GL Geelong—it makes one understand the Scriptures more clearly. I was wondering if you would kindly send me some of your free literature. Yours sincerely.

To Frank and Ernest—We listened in to your Sunday broadcast; we are looking forward to next Sunday morning.

We would like a copy of your dialogue and other pamphlets. Please find enclosed stamp to return. I remain, Yours truly.

Dear Frank and Ernest—I enjoy and am interested in your Sunday talks. Will you please send me your booklet about the parables. Thanking you, Yours truly.

Bible Institute—Dear Sirs—Kindly forward me a copy of your booklet, “God and Reason,” also one of “The End of the World” if you have it to spare. We always listen in to your Radio Talks and with your literature we have found them a great comfort in these very sad times. I will enclose stamps to help pay cost of booklets. With thanks, I remain, yours sincerely.

Bible Institute—Dear Sirs—I am very interested in your talks and would like the printed matter which you are offering.

I would like you also to send a copy to—who is very interested and a believer in the second coming of Jesus; her address is—. Signed.

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