



Volume XXV11 . No. 1 MELBOURNE, 1st JANUARY, 1944 Price—Threepence

The Adversary of the People of God.

THE Authorized Version of the New Testament makes frequent use of the word devil, and leaves the impression that there are many devils; but this thought is not borne out by the Scriptures in general. In the New Testament two Greek words are thus translated, daimonion and diabolos. Of these two words, the first should be properly rendered “demon”; and the second “devil.” The demons are the unclean spirits, the familiar spirits, the fallen angels; while the Devil is Satan. The term Satan signifies adversary, opponent; for the Devil is the opponent of righteousness and of Jehovah.

Whoever has failed to discern that there is a Devil is all the more liable to come under the influence of this great, malevolent being, who is portrayed in the Scriptures as the greatest foe to God, to men and to righteousness. St. Paul speaks of the “wiles of the Devil” and warns the Church that her warfare is with “wicked spirits in the heavenlies.” (Eph. 6:11, 12, margin.) He also mentions “the prince of the power of the air” (Eph. 2:2), and intimates that it would be impossible for us really to contend with him; for he is too wily, too wise for us.

There is an evil influence constantly exerted in the world, operating against truth, righteousness and purity, and therefore operating against God. The Scriptures inform us that this influence is exerted by the Devil, Satan, who was once a holy angel. It was by permitting pride and ambition to gain control of his heart, that Satan became an opponent of God and of righteousness.—1 John 3:8; 1 Tim. 3:6; Isa. 14:12-14.

Although mankind cannot see Satan, yet he can see them, and by means of mental suggestion can gain control of them. He has a variety of ways by which he exercises his influence. The most potent way is through human agents — using one person against another. His favorite method of operating is by putting darkness for light. This he does by making the good appear evil, the true, false, and the right, wrong.

St. Peter tells us that Satan goes about as a roaring lion, seeking whom he may devour. The lion has a very stealthy walk. On his feet are soft cushions, which enable him to come very near to his prey before his approach is recognized. It is said that, at this point, when the beast is about to spring upon his prey, he roars so loudly that the victim is paralyzed with fear and thus is easily caught.

Satan, the Adversary of the Church, is strong and lion-like, vigilant and fully awake. As the Apostle Paul declares, he seeks to use every opportunity against us. He lies in wait, seeking to devour us. Although he is alert, yet he never approaches us with a roar, but creeps stealthily upon us in some unlooked for place or time, to devour us, to overcome us, to crush out our spiritual life, and particularly to destroy our faith

in God. As those whose ears are trained to detect the footfalls of the lion will hear his step, while those who are unfamiliar with his habits will not hear the slightest sound, so may we, whose ears the Lord has opened, and whose eyes have been anointed with the eyesalve of consecration and submission to the Lord's will, be of quick perception to recognize the approach of our arch enemy and to resist him. Let us stand, clad in the full armor which the Word of God supplies, and in His strength wielding the Sword of the Spirit.

St. Paul shows that the most subtle attacks of the Adversary are to be expected through human agencies. Satan works in the hearts of the children of disobedience; and the more honourable they are, and the more closely identified with the Lord and His people these children of disobedience may be, the greater service they may render to the Adversary. For this reason, Satan presents himself as an angel of light, and not as a messenger of darkness; for well he knows that error and sin will repel the children of light.--Eph. 2:2; 2 Cor. 4:4; 11:14, 15; Eph. 6:11, 12.

Satan uses various methods against those whom God is seeking and calling. As an angel of light, he has done much harm. His constant endeavor is to lead the people of God astray from the Lord and from their covenant of sacrifice. While we know that God is able so to succor His people that the Adversary could not touch them, yet His providences inform us that this is not His way. He permits Satan seemingly to gain a great triumph over the Lord and His people; but in no way does this seeming interruption affect the Divine Plan of the Ages.

By this we do not mean that God is co-operating with Satan and his evil work. God is testing His people, by permitting those conditions that make the way so narrow that only the faithful will walk perseveringly to the very end. All others will sooner or later fall out of the way.

Proper Method of Resistance.

The Christian's warfare is a fight of faith. St. James' statement, "Resist the Devil and he will flee from you" (James 4:7), does not mean that we are to battle with him in order to confound him. Whoever thinks that he is able to battle alone with Satan surely must possess great self-conceit, or else must overestimate his own ability and underestimate that of the Adversary. In any contention, Satan would surely gain the victory.

Malice, envy, hatred and strife, the Apostle says, are the kind of works which Satan supports and into which he endeavours to lead mankind. (Gal. 5:19-21; 1 John 3:8). His methods are deceptive. His suggestions come along the line of pride and self-conceit. The mental suggestion, "You can do it; you are a person of great ability; do not be afraid; show people what is in you," has led to the downfall of many.

In order to deceive the children of light, Satan transforms himself into an angel (messenger) of light; for well he knows that he would not deceive them, if he were to present himself as a representative of sin. Ever since the fall of Adam, the Devil has sought to entrap mankind. Particularly for the past eighteen centuries, he has been endeavoring to introduce error into the Church, in order to produce false Christians—Christians who would be a detriment to the cause of Christ. Evidently he has had much to do with formulating the creeds of Christendom.

The Lord's people are to resist the Devil by not allowing his seductive arguments to have weight with us. We have the sure word of prophecy and the instructions of our Lord and of His Apostles; and if we love the Word of the Lord, we shall seek to be guided by it. "He that is begotten of God keepeth himself, and that Wicked One toucheth him not."-1 John 5:18.

The experience of our Lord in the Wilderness affords a good example for all the people of God to follow.

He did not seek to keep up the controversy, the discussion with the Adversary; but when the evil thought was presented, He promptly resisted it. Satan was well versed in the Scriptures, portions of which he presented with a view to misleading our Lord into taking a wrong course. Jesus did not say to the Devil, "Merely because that is a Scripture, I yield to your argument." On the contrary, He immediately thought of the principle involved, and showed the Adversary wherein he was mistaken. When prophecies were quoted out of order, our Lord made very positive statements to that effect.

This course is a very good one for us to follow. If one of the Lord's people should be drawn by Satan into a discussion about some Scriptural text, and if he should recall, or if another brother should suggest, a text which would answer right to the point of discussion, he should decide, "The Scripture which tells me to 'resist the Devil' is the proper guide to my course of action. I will not stop to discuss what I do not understand." Thus he would "resist," and at the same time rebuke the Adversary.

St. Paul urges the Lord's people to put on the whole armor of God, that they may be able to withstand the wiles of the Devil. His statement seems to imply that none will be able to withstand Satan without Divine aid. The Apostle points out the fact that these are the days when the whole armor of God will be necessary. (Eph. 6:13-18; Rev. 3:10.) The question may be asked whether those only who are furnished with the whole armor will be able to stand. The answer is that the Lord is supervising the affairs of His people and that He will see that all who are putting their trust in Him shall have opportunities for putting on the whole armor of God.

Many devote to frivolity the time which they could employ in putting on the armor which God has provided for His people. The Lord is so arranging the matter that such will not be able to withstand the darts of the Adversary; for He wishes none to stand in this evil day except those who are thoroughly consecrated to His will. To these He will render assistance, so that all things shall work together for good to them. His grace is sufficient to carry all through who have come to a knowledge of Him and have made a consecration to Him. This grace may be supplied through the Scriptures, through reading matter, through a service or through a hymn; but the protection will be along the lines of the Truth. When we lose the Sword of the Spirit, we lose our only protection against error.

The Lesson of Confidence in God's Wisdom and Love.

The Adversary's method of attack is well illustrated in the fall of our first parents. Mother Eve should have resisted the suggestion which came to her through the serpent—that God had forbidden that which was for their highest interest in life. She should have said, "I will not entertain such a thought; for to do so would be disloyal to my Creator." When the suggestion to eat came to Father Adam, apparently the thought came also, "You may as well join with her in the partaking of the food. It will be better to die together, for there will be no pleasure in life without her." Adam stopped to reason on the matter, but he did not have a sufficiency of knowledge to permit him to do so successfully. He should have said, "God knows; He arranged it. What He has said is enough for me. I will be true to Him, and trust the results to His Wisdom and Love."

Obedience is the lesson for us to learn from the experience of Adam and Eve. We have not a sufficiency of knowledge with which to reason on some subjects, even if our reasoning faculties were fully developed. Consequently when a suggestion of evil of any kind is made, our only proper course is to say, "No! The Lord our God has said that we must not touch it, lest we die." Mother Eve allowed reasoning to come in and thus was persuaded. We should profit by her mistake. A proper confidence in God and a recognition of our own lack of wisdom should decide us immediately. There should be no controversy. We should say, No!

Evidently God is seeking those who are in this attitude of mind. Christ and the Church have been called

for this very work of bringing mankind back to perfection of character. Many times the Divine Plan may not seem to us to be the wisest course; and if we should not learn the lesson of absolute trust in the Divine Wisdom, Justice, Love and Power, we could not trust God in everything. The Father seeketh such to worship Him as will do so in spirit and in truth, and who have perfect confidence in Him as the One who is all-wise and all-loving to direct and guide their affairs. Those who do not learn this lesson of trust, will not be fit for the responsibilities to be put upon the glorified Church. Let us learn this lesson and be very positive in our endeavors to be in harmony with God.

Faithfulness in trial will develop the overcomers. The Lord does not wish to have in the Little Flock any who are disloyal in any sense of the word. They may be weak in many of the essentials of character, but they are all loyal to God. The Lord is seeking those who will remain loyal under trials and difficulties, and thus develop characters pleasing to Him. These are not alarmed at Satan's onslaughts, which are seen to be an occasion for an increase of faith; for greater is He that is on our part than are all that are against us!

In Pilgrim's Progress this inability of the Wicked One to touch the faithful people of God is very beautifully pictured. While walking in the narrow way, "Christian" beheld two lions; and for a moment he was terror-stricken. "Christian" studied the situation and decided to go forward. When he came near the lions, he found that they were chained. So it is with our adversaries. They can do no harm to the children of God. Although they may roar, yet they cannot injure the New Creature.

The New Creature may develop even when the outer man is perishing. Satan succeeded in having the chief priests and Pharisees cause the death of our Lord; but this was the very means by which He entered into glory. In his dealings with our Lord the Father has given us an illustration of His dealings with us. So we may know that even if Satan should appear to get the victory over us, these "light afflictions" will, as we are told, "work out for us a far more exceeding and eternal weight of glory." —2 Cor. 4:17.

We know that we have no power with which to oppose Satan. None is sufficient for these things except the Lord.

But He is greater than are Satan and all his angels. We are looking forward with the eye of faith to the things that are unseen. So it behooves us to be steadfast, immovable, full of faith, and therefore able to meet whatever the Father permits to come upon us.

Radio Dialogues in "Peoples Paper."

It is expected that very few of the Dialogues will be printed in the "Peoples Paper" throughout the year ahead, but as all these Talks are now available in leaflet form, all our friends are welcome to copies, which can be sent each month with the "Peoples Paper," or if desired more frequently, can be posted each fortnight.

All who wish to receive the weekly broadcasts in print, should send word during January, and will all please state if they are desired each fortnight, or enclosed with their monthly "Peoples Paper." Extra copies of each Dialogue will also be supplied where these are placed to advantage. No charge will be made for these Dialogues, this expense being covered by the General Fund which is supported by voluntary contributions.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

Published by the Berean Bible Institute, 19 Ermington Place, Kew, E4, Melbourne, Victoria, Australia.

The New Year.

THE opening of another new year is a time for sober retrospection as well as one for hopeful and confident anticipation on the part of all the Lord's people. It does us all good to count our many blessings over the past twelve months, for, by doing this, it will help us to realise always from whence all strength shall come for the year ahead.

The experiences of the past year through which all God's people have passed, whether they have been in close proximity to the battle fronts of the present great conflict, or in the quieter places of the world, will have been used to some good account by all rightly exercised thereby, in the development of the peaceable fruits of righteousness. That this is the most important work being accomplished by the Lord in these last days of the harvest time; namely, the perfecting of the last members of His Church, for their future association with Christ in His Kingdom to assist in the blessing of mankind generally, is well evidenced throughout the New Testament.

What cause for thankfulness and praise to God there is, when, at the commencement of another year we can show our gratitude to the Lord by proclaiming with the Psalmist —"O bless our God ye people, and make the voice of His praise to be heard; which holdeth our soul in life, and suffereth not our feet to be moved."

From this standpoint of complete dependence upon the Lord, all who are His people may face the new year with courage, assured that whatever may be the experiences ahead, His grace and strength will be fully realised as they seek to faithfully serve His cause under every circumstance. Delighting in the Lord's good will for us brings joy and peace even amidst the most trying conditions, and may this be the happy condition of all God's consecrated people as they enter another year, and right on till they reach the heavenly Home.

"I wish thee now, 'midst all the world's dark sorrow,
The quiet sense of being truly blest;
We cannot tell what waits us on the morrow,
But we can have in Him deep, quiet rest."

Glad Tidings.

FRANK: Well, Ernest, I presume you've been looking forward to Christmas in the usual spirit of joy and good will-

ERNEST: Yes, Frank, I have—at least so far as I am personally concerned. On the other hand, with conditions in the world as they are, one cannot help wondering how many millions of people 'in Europe and other desolated parts of the world will get very much comfort out of the Christmas thought this year. I know that when Jesus was born the angel announced the event as being glad tidings of great joy unto all the people, but there are millions of people in the world nineteen centuries later who have not yet experienced this joy.

FRANK: You don't mean to imply, I hope, that God doesn't fulfil His promises-

ERNEST: No, I'm not implying anything, but I'm not blind to the fact that nearly two thousand years after the Prince of Peace was born, there's less prospect of peace than at any time in the history of the world. ..Frank, do you really think that the angelic message of peace on earth will ever be realised? Do you think that Christian civilisation ever will triumph in the world?

FRANK: Certainly, but to be fully assured of this, it is necessary to realise that what we see to-day does not represent a failure of Christianity. True Christianity has never really been tried and Jesus knew that it wouldn't be tried during this age.

ERNEST: But does not that fact in itself prove that Christianity has failed? After all, if Christianity is but an idealism which is too impractical for the nations to adopt and practice, what hope can it really hold out to a distressed world?

FRANK: Christianity is more than an idealism. The plan of God as it centres in Christ, the Founder of Christianity, has in it all the necessary elements for the establishment of an actual governmental control over the affairs of the people. It is for the establishment of this Kingdom of the Messiah that we pray when we offer the words of the Lord's Prayer, Thy Kingdom come, Thy will be done-

ERNEST: But Frank, Christians have been offering up that prayer throughout the entire age, and yet look at the condition that's in the world to-day. If the nations have not, in all that time decided to accept Christ's Kingdom and to abide by its precepts, what assurance do we have that they ever will do so?

FRANK: Well, after all, Ernest, when we discuss Christianity I think it's a wise thing to consult Jesus, the Founder of Christianity.

ERNEST: I agree that Jesus should be consulted, but didn't He send out His disciples to preach the gospel to all nations? Wasn't this done with the idea of converting the nations to Christian standards? The fact that the nations have not adopted Christian ethics but have continued to make war on each other, indicates, on the face of it, that there has been a failure of expectation somewhere along the line. Certainly it does not seem as though the nations will very soon beat their swords into ploughshares.

FRANK: That's quite true, but Jesus didn't expect that the mere preaching of the gospel would induce the nations to love each other, and upon this basis to discard their munitions of war.

ERNEST: What, then, has been the purpose of preaching the gospel if it has not been to convert the

nations to Christianity?

FRANK: Jesus explained that one of the objectives of preaching the gospel of the Kingdom in this Age would be in order that it might serve as a witness, and we are told that after this witness work of God is complete, then the end would come-

ERNEST: The end of what?

FRANK: Why, the end of this present evil age. And Jesus made it very plain that when the end of the age did come the world would be far from converted. In the parable of the wheat and the tares, he shows us that at the end of the age the world would be overrun with tares, and that not until after that would the wheat share in the Kingdom with Him. Jesus, and also the prophets and apostles, foretold that the age was to end in a great time of trouble, this trouble being the result of man's selfishness and godlessness. Jesus did not expect that the world would be any different today than what we see it to be; so that no matter what we may think about it, God's plan has not failed.

ERNEST: Frank, you said a moment ago that one of the divine purposes in having the gospel preached during this age has been that it might serve as a witness to the world. Has there been any other purpose in the teaching of the gospel?

FRANK: Yes. The Scriptures indicate that the main purpose of the gospel-preaching work of Christians during this age has been the calling and preparation of the Church of Christ to reign with Him a thousand years, and it is not until after the footstep followers of Jesus are all called out of the world and exalted to sonship in God's ruling family, that the Christian's prayer, Thy Kingdom come, Thy will be done on earth as it is in heaven, will be answered. When we take this Scriptural view of the matter, we can easily see that the preaching of the gospel during the nineteen centuries past has not failed to accomplish the purpose God had in mind.

ERNEST: Frank, a moment ago you mentioned the parable of the wheat and the tares, and indicated that through it Jesus revealed His knowledge of the fact that the world would not be converted to true Christianity during this age. Just how is that indicated in the parable?

FRANK: It is clearly shown by the fact that the tares are an illustration of imitation or counterfeit Christians.

ERNEST: I always thought the wheat in this parable represented Christians, and that the tares represented sinners

FRANK: No, Ernest, the tares are an imitation or counterfeit of wheat and therefore represent those who, while they accept the name Christians, are not in reality Christians. It is not for us to decide, of course, who are Christians and who are merely imitation Christians. It is a matter of general knowledge, however, that one of the signs of the times is the general spirit of worldliness and unbelief that is entering more and more into the churches of today. This is reflected in various ways throughout the Christian world. In addition to this, we also know that the pre-1914 church- state systems of Europe also claimed to be Christian governments. Now the whole world knows that they were not actually Christian governments, but Christian only in name. Governments that are actually Christian

do not make war on their neighbors, because this is something that Christ definitely forbade.

ERNEST: Well, no doubt just about everybody would agree that if there were more real Christians in the world there wouldn't be so much hatred and bloodshed. However, Frank, a mere knowledge of the fact

that Jesus Himself may have known all about these conditions of distress that would be in the world in the year 1943, doesn't make the conditions themselves any more pleasant to bear. Do you think it is still proper, under the circumstances, to refer to Jesus as the Prince of Peace?

FRANK: Absolutely yes. A beautiful prophecy concerning the birth of Jesus is recorded in the ninth chapter of Isaiah, and in this prophecy one of the titles that is applied to Him is that of the Prince of Peace. Ernest, perhaps you would like to read that prophecy; I think you will find it quite enlightening. It's the ninth chapter of Isaiah, verses six and seven.

ERNEST: Yes, I'll be glad to read it. As a matter of fact I had the chapter marked in my Bible and planned to ask you about it in connection with the subject of Christmas. Verses six and seven read, "For unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His Kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this." Frank, that is a wonderful promise, all right, and if it had all come true we could certainly have said "Merry Christmas" with a whole lot more zest and meaning than is possible in view of what we see in the world today.

FRANK: We can be enthusiastic about this promise anyway, when we realise that it's a prophecy, the most of which is yet to be fulfilled.

ERNEST: I thought you said it was a prophecy of the birth of Jesus. Jesus was born nineteen hundred years ago, wasn't He?

FRANK: Yes, that's true, but there's nothing in the prophecy to indicate that all the wonderful things that it relates concerning the work that would be done by Jesus was to be accomplished at, or soon after His birth. It's merely telling us that this Great One who was born nineteen hundred years ago came into the world as God's Messiah to establish a Kingdom in which He would be the Prince of Peace, The Mighty Counsellor, the everlasting Father, and that of the increase of His Government and peace there would be no end.

ERNEST: How do we know that it was not supposed to have a fulfilment at the first advent of Jesus?

FRANK: Because the prophecy goes on to show that the increase of the Messianic Kingdom which it describes begins with the reordering or rebuilding of the throne of David. In Acts fifteen, verses thirteen to eighteen, we are told that God first visited the Gentiles to take out of them a people for His name and that after this work is accomplished, the second advent of Christ takes place, and that not until then will the house of David, which is fallen down, be restored. Hence this foretold increase of the Messianic Kingdom does not and cannot begin until after the second

advent of Christ. The work from the first advent to the second advent has been that of gathering those who were to be associated kings with Jesus in His Kingdom.

ERNEST: Can we really believe that such a world-wide kingdom of peace and happiness is soon to be established in the earth?

FRANK: Yes, and the basis of our faith in the fulfilment of this promise of God is in the assurance that the zeal of the Lord of hosts will perform it. It does not depend, in other words, upon human efforts. This Messianic Kingdom is to be implemented by an actual governmental arrangement that will take definite control of the affairs of men. When this occurs, which the Bible shows will be in the near future, then

there will be peace.

ERNEST: Frank, what do all the various titles mean which the prophecy applies to Christ? It says that He is to be a Counsellor, a Mighty God, an everlasting Father, etc.

FRANK: These titles indicate the scope of work to be accomplished by the Messiah. What a wonderful Counsellor Christ will be; certainly the world needs counsel today. The Scriptures say that the wisdom of their wise men shall perish, and it is perishing. The title, The Mighty God, suggests that true religion is to be established in the earth when Jesus is King, and that won't be Hitler's religion either. Jesus is also to be the Everlasting Father, because He will give the people everlasting life. The word "father," as you know, means life-giver. This work of giving everlasting life to the people is something that no other king has even suggested doing; but it's on the agenda for Christ's Kingdom. This giving of life to the subjects of Christ's Kingdom is to be so complete that even the dead will benefit from it in that they are to be raised from the sleep of death. And of course He will be the Prince of Peace. He will establish peace among the nations and within the nations. He will establish peace in the hearts of all mankind. And also, He will establish peace between God and men, and this will be the basis for all the other wonderful blessings of that Kingdom.

ERNEST: Well, certainly, the angels were right when they said, "Behold, we bring you glad tidings of great joy which shall be unto all people." And I'm certainly glad, that it's actually coming true.

Faith Healing.

This article from an early "Peoples Paper" is reprinted by request.

THERE are various schools of faith healing, such as Christian Science, Theosophy, Spiritualism, Pentecostals, and others, such as Hypnotists and healers by suggestion, who make no profession of Christianity at all. Certain men appear to be born with such powers, enabling them to bring relief to sufferers. All will agree that much of the healing done is not by the power of Christ; the question is whether any "faith healing" of today is of the Lord or not.

The fact that most of it is done under such different conditions to the miracles of Christ should be sufficient to cause suspicion. With the Lord and the Apostles, they went about doing good, and sought no gain in return. They required no promise of joining their party, no promise that the restored ones would even become Christians. There was no attempt at display. There was the simple delight to do good to God's glory. "Silver and gold have I none," says Peter, "but such as I have give I thee, in the name of Jesus Christ of Nazareth arise and walk." So with the Master, there were no agonising screaming prayers, no jargon of mingled shoutings by several praying aloud at the same time, while others sang hymns. There was no blaming the poor patient for lack of faith. The faith was, in the Master and in the apostles, and the wondrous words, "Go in peace and sin no more," could not be purchased by gold and silver, but they never failed to accomplish their purpose. There were some beautiful incidents of faith on the part of the cured, or by those who sought help for the afflicted. In such instances their faith was rewarded, "Thy faith have made thee whole," as in the case of the Syro-Phoenician woman, and the faith of the Centurion resulted in the healing of his servant, but the Lord was not depending upon the faith of others for power to do His mighty works.

There was a purpose in all our Lord's miracles. It seemed but appropriate that He Who would one day come again to earth, as the Great Physician, who would cure all diseases, aches and pains, and wipe away all tears, banish death, and empty the tomb, should during those 31- years' sojourn as a man, give some little illustrations of the great blessings which were due at His second presence. Thus we read "This

beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory.” (John 2:11.)

There seemed more the necessity also for such demonstrations of power at that time. The Lord was operating with natural Israel; none were as yet begotten of the Spirit, and therefore they could not understand spiritual things. The natural mind requires natural demonstration; the Jews naturally looked for such demonstration when Messiah would appear. In this way they would expect to recognize Him as is intimated in John 7:31, “And many of the people believed on Him and said, when Christ cometh, will He do more miracles than these which this man hath done.”

While such demonstration was necessary at that time, because of the great change of dispensation which was taking place, and particularly because of treating with the natural minded people of God, there was not the necessity for its continuance. In fact, to have continued the acts of healing would surely have thwarted the purpose of the Gospel Age. It would have soon won the popularity of the world, and taken away the reproach of Christ. That will be just what will happen when the Great Physician takes up His great power, and reigns, and heals the diseases of all the willing and obedient, not only bringing a temporary release from pain and disability, but He will then even destroy death. When righteousness will be so rewarded, the heathen and sceptics will all be attracted, and the knowledge of the Lord will soon be popular. During this Gospel Age, however, the Lord has not attempted to make the religion of Jesus Christ popular. He has purposely allowed Satan still to reign, and sickness, sorrow, and death to prevail, and His own people to suffer persecution, “They who will live godly in Christ Jesus shall suffer persecution.” God has purposely permitted such conditions because He has not been desirous of converting the world as yet — that has been quite a mistaken idea on the part of many Christians. If God had desired to convert the world at this time He would doubtless have continued miracles of healing, etc., but the Scripture states that He has only desired to take out a “little flock,” “a people for His name,” such only as are willing to “suffer with Christ,” and be like their great Leader, perfected through suffering. These, far from seeking to escape death, have devoted themselves to death, “as many as are baptised into Christ are baptised into His death.” Only if we suffer with Him shall we reign with Him. Such consecrated followers of the slain Lamb are not looking for physical healings; they are rather looking for grace and strength to prove loyal to God in the same way that their Master trod. It is only by having similar experiences that similar character can be attained. The desire is not how to escape suffering but how to be rightly exercised by it.

We see, then, that there was no question for the continuance of miracles of faith healing, etc.; on the contrary, we observe good reasons why such should not be continued. We are, therefore, not surprised to find that the power to pass on the gift of miracles was confined to the apostles, and that these gifts passed away with the generation following. It was this power of passing on the gift by the laying on of hands that Simon the Sorcerer desired to purchase. When Phillip the Evangelist (not the apostle) had been preaching, and had made converts in Samaria, it was necessary that the apostles should send two of their number along, in order that they might lay their hands upon the converts that they might receive the holy spirit.

The Apostle Paul, after having spoken regarding various gifts of miracles, in 1 Cor. 12:12-31, finishes by saying, “Yet show I you a more excellent way.” He then proceeds to describe the principal grace of Christian character, and shows that while the gifts of faith, prophecy, and tongues, etc., should pass away, this grace of the spirit would be eternal, and therefore how much more important it is that we should exercise ourselves to attain the fruits and graces of God’s holy spirit than that we should be so interested in such gifts of tongues and healing, etc., which were after all the things of childhood. Things which were essential only during the church’s infancy.

Satan has sought out counterfeits for probably everything in connection with the Christian religion, and we have such a warning in 2 Cor. 11:13-15, “Satan himself is transformed into an angel of light, therefore

it is no great thing if his ministers also be transformed as ministers of righteousness.” Spiritualists, Theosophists, and Christian Scientists all deny the fundamental doctrine of Christianity and the Cross—the ransom sacrifice for all, and therefore any power of healing they exercise cannot be of God. Regarding other “healers,” we find them generally much confused on simple Christian doctrines, and we cannot but think that before God will use a man in any such remarkable way He will first lead him to a clear knowledge of Himself and His word. Others, such as the Pentecostals, do not give evidence of God’s holy spirit, the spirit of a sound mind, of peace and joy and moderation, but rather by their fanatical ways in screaming prayers and irresponsible actions and unintelligible mutterings and rollings on the floor, give evidence of demoniacal possession. The great adversary has surely greatly succeeded in luring in strong delusions one way and another that if it were possible even the elect would be deceived.

No doubt all these poor people think they are right; think they are under the influence of God’s holy spirit; but that is just where the great adversary has deceived them. There is nothing in the New Testament to indicate that there would be another Pentecostal shower. There is only “one baptism” of the holy spirit, which came on the Lord Jesus Christ, and flowed down to the church at Pentecost. The only way to participate in this Baptism is by becoming members in the body of Christ by repentance, faith and consecration. “We are all baptised by one spirit into one body.”

Correspondence.

VICTORIA.

Frank and Ernest.—Dear Brother Christians.—I was indeed very delighted and also enlightened after listening to your dialogue, “Paradise and the Thief.” I would be pleased to receive two copies from you, one being for my son in New Guinea; I’m sure he would appreciate it very much.

I must thank you for the great comfort I am deriving from listening to you on Sunday mornings. May God continue to be with you and bless you in your great work. I shall remain; Yours in wishing for the Lord’s Kingdom to be soon established here on earth.

Frank and Ernest—Dear Christian Friends.—Many thanks for booklets, etc. I enjoy them very much. Will you send me “Daily Heavenly Manna” 2/-, and “Beauty of Holiness” 10d.? Will you please enclose leaflet, “Coming Back from Hell Soon”? I am very interested in your broadcasts. You explain the Bible truths so clearly.

May God bless you in this splendid work. From a very sincere friend.

Dear Sir,—I am sending you 5/- to help on your good work. I always listen to your Sunday morning broadcast from 3GL, and I hope same will continue, and may many listeners be blessed and seek Christ’s guidance in this troubled world. May God bless your work. Yours truly.

Dear Frank and Ernest.—I am writing to ask would you please send to me another of your lovely and helpful little books, “Daily Heavenly Manna” and am enclosing 2/- in stamps for the book. A friend was staying with me last week and I was showing her the “Daily Heavenly Manna” you so kindly sent me; she was so impressed with it that she asked could I get one for her, and left 2/- with me. It is a most comforting little book, and so helpful. . . .

I “listened in” again this morning to your interesting discussion on Biblical matters and am sure very

many people must be helped by your explanations of the teaching of the Great

Book, and I sincerely wish you God's blessings on all your good work. Again thanking you. In the service of Christ.

SOUTH AUSTRALIA.

Dear Sir.—It was with great interest that I listened to your talk this morning, and as you have some copies of same that can be had for the asking, I am writing to let you know that I would very much like to have one, as I have never heard it given in such a way before.

I think such addresses will do a wonderful lot of good, especially these days and times which we are passing through. I wish you every success in your good work for the Master. I remain, yours respectfully.

Berean Bible Institute.—Will you kindly forward a copy of the Frank and Ernest talk which we heard from station 5AD Adelaide last Sunday? I think the title of the talk was "Freedom from Fear." Further, we look forward to hearing the talk next Sunday, and would like a copy of this talk also. . . .

My wife, daughter and myself have enjoyed listening to the Frank and Ernest dialogues broadcast from 5AD each Sunday, and look forward to bearing many more.

We feel that this form of presenting Bible truths will be greatly appreciated and understood by many.
Yours most sincerely.

P.S.—Enclosing 3/- as a small donation to assist in your broadcasts.

Berean Bible Institute.—Dear Brethren.--Your Frank and Ernest series of dialogues which are now given over the air from stations 5AD-PI promise to fill a long felt need. I'm afraid that most of us have been more or less in the dark concerning what to expect at and after the end of this age.

I could not conceive of a loving God sending His children to eternal torture who have not been wilfully bad, but mainly through ignorance have not turned out to be friends of His. . . .

I thank you for your very helpful literature; already it is being used to good effect. I am enclosing 7/-, being one year's subscription for the "People's Paper." Balance to assist with other literature.

I pray that many people will avail themselves of the facilities you offer to bring about the rapid spread of Scripture truths. I am yours in His service.

N.S. WALES.

Frank and Ernest.—Dear Sirs.—Many thanks for the literature received so promptly, and to-day I got the copy of December "People's Paper."

It is all very helpful and interesting; I was very interested in the dialogue and booklet on "Armageddon." I will be able to hear the Sunday morning talks from Swan Hill quite well, I am very thankful to say. There is no doubt it is a wonderful witness to the people of Australia, and is just what such a lot of people are looking for.

I am enclosing a postal note for 9/-. It is for a year's subscription to the "People's Paper" for myself, to be sent to the above address, and I also wish to pay for a year's subscription of the same paper to be sent to

I would like a copy of "Foregleams of the Golden Age" sent to myself. I see you have a paper on "Why Sin, Death and Evil are Permitted." I would be glad to have one of them to send to a friend of mine. She is like so many people, she cannot understand God allowing it, and I know I did not give a satisfactory explanation of it. Praying that your work will be abundantly blessed. Yours sincerely.

Bible Institute, Melbourne.—Dear Sir.—I have been most interested to listen to the Frank and Ernest broadcasts from 2WG and am sorry they cannot be continued, but we hope to pick them up at another station. I feel that the presentation of their material attracts the interest of many outside the Kingdom of God.

May God continue to bless this work. Yours in His service.

(Word to hand states that 3SH (226 metres) is heard well in Wagga area.—B.B.I.)

Dear Sir.—As a constant listener of the talks that you give over the air I find that they are very enlightening on Bible topics, and as a result I would like you to send me a copy of last Sunday's talk, also to-day's. Trusting that God will bless these talks on Sunday mornings. I am, yours in His service.

Frank and Ernest.—Dear Sir.—We listened with great interest to your talks through 2WG, and I would like you to send to me two leaflets on the subject "Paradise and the Thief," to forward to friends who did not hear it. Also one of "Coming Back from Hell Soon." I am enclosing a 1/- postal note I have on hand. Yours truly.

Berean Bible Institute.—Dear Sir.—Some time ago I received the book "Foregleams of the Golden Age." After making a study of it, and checking up with my Bible, I must say it has given me help and encouragement. I am a Sunday School teacher, and when I try to apply the knowledge I have gained in teaching, I find I have first to unlearn the scholars some of the things they have been taught, and when I have discussed the truth I have learned with the superintendent and the minister I do not have very much success with them, even after pointing out the references in the Bible. I do not intend to give up trying to spread the truth of God's wonderful love for mankind

I also wish to thank you for the copies of the "People's Paper." I have learnt many things from them. I am enclosing a postal note for 5/-; would you be good enough to send me a copy of "The Son of the Highest"? You advised me that it would help me in teaching.

May God bless you and the members of the Society, and may they be fruitful in spreading the wonderful truth of God and His love for suffering mankind. Yours faithfully.

("Son of the Highest" is temporarily exhausted.—B.B.I.)

WEST AUSTRALIA.

Berean Biblical Session—Dear Friends.—I was fortunate enough to hear your session last Sunday on the subject of "Hell." I am interested in these matters, and would like to know more of your views on Biblical matters.

I would like to know who or what the name "Berean" represents; I am aware that a town of the name of Berea is mentioned in the travels of the Apostle Paul, but have not heard previously of the Berean Society. Thanking you. I am, your friend.

Dear Christian Friend.—My son would like a copy of the dialogue broadcast last Sunday, of which he was

only in time to hear the last few. minutes, and of which they offered copies.

Herewith I am enclosing a cheque for £ 1/1/- to help defray the cost of broadcasting. Yours faithfully.

Dear Frank and Ernest.—Your talks have been coming over very well up to date, and have been most interesting.

We have just enjoyed listening to “The Thief in Paradise,” and would be pleased if you could send us a copy of this talk, together with the “Two Salvations.”

I feel that I should like to help if only in a small way in this work you are doing of broadcasting the truth to for people. With this in mind, I am enclosing 1 in my letter to be used as you think fit.

I pray that the Lord will bless this work and that you will be enabled to carry on. With best wishes from my husband and self.