



Volume XXXVIII MELBOURNE, NOVEMBER 1955

## How Jesus Preached to Spirits in Prison

“Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the spirit, by which [two experiences death and resurrection] he preached unto the spirits in prison.”-1 Pet. 3 :18, 19.

THIS text has been made the basis for some 1 peculiar presentations. From it some have deduced an intermediate state lasting between death and the resurrection. Others have claimed it as an authority for the doctrine of Purgatory. The difficulty in every case seems to be the failure to remember that the Bible always and everywhere teaches that the dead are really dead, that they know nothing, and that, therefore, it would be impossible to do any preaching to the dead humans. Undoubtedly the theory that people are more alive after they are dead than when they were alive is responsible for nearly all the foolish things which we have all at some time professed to believe.

Before dismissing the thought that these “spirits in prison” are human spirits, let us note the fact that to say, “human spirits,” is an absurdity in itself, because human beings are not spirits and spirits are not humans. “Who maketh his angels spirits,” is the Scriptural proposition. True, we do sometimes speak of humans as possessing a spirit of life or energy of life, and the same would be equally true of the lower orders of creation, beasts, fish, fowl, etc.

Again, we sometimes speak of the Church as spirit beings—begotten of the holy spirit. Thus the Apostle speaks of the natural man in contrast with the New Creature, a spirit being. To appreciate this statement we must remember that the Church class receive the begetting of the holy spirit to the end that, if faithful, they may attain unto a spirit resurrection and become spirit beings, like unto the angels and like to the Redeemer. But we are not spirits yet, except by faith—by hope. However, the context shows that the Apostle had no reference to the Church, either: we were not in prison; we received the message of salvation through the Apostles.

The spirits to whom the message was given had proven themselves disobedient, says St. Peter. He even tells us the time of their disobedience, namely, that it was “in the days of Noah, while the ark was preparing.” Surely if noticing these particulars mentioned in the , context, no one would be excusable for misunderstanding this Scripture and considering it in any way applicable to humanity of our day, or to humanity in general. However, it is helpful to us to learn the full particulars of the matter. What was their disobedience, and when and how were they imprisoned?

Turning to Genesis 6:1-5, we find there the cause of the disobedience of those angels, who for a time had been permitted to see what they could do for the uplift of humanity, or, rather, permitted to demonstrate that the downward tendency of sin is incurable except in the manner which God has already arranged through Messiah and His glorious reign of a thousand years.

Instead of those angels helping mankind out of sin they helped themselves into sin, and by so doing they increased the depravity amongst humanity until the astounding record is that “the wickedness of man was great in the earth, and that every imagination of the thought of his heart was only evil continually.” The particular sin of those angels was that when they were granted the privilege of materializing—of taking human bodies for the sake of helping and instructing mankind — they misused this power and took to themselves the daughters of men for wives.

Thus these angels came gradually to prefer to live as men, amongst men, and to rear earthly families rather than to abide in the condition in which they were created--spirit beings, higher than humans. Not only was this wrong in the sense that it was taking a course in opposition to the Divine arrangement, but it was wrong also because the thing was done for the cultivation and gratification of lust, and it led to their own moral defilement as well as having a baneful influence upon humanity ; for we can readily see that for the angels of superior powers and intelligence, to become leaders in lustful practices would mean a great influence upon mankind toward sin and defilement of mind and body.

We are particularly told that the offspring of this improper union between the angels and the daughters of men were giants, both physically and mentally ‘niperior to the fallen human family — “men of renown.” And this statement, that they were “men of renown,” was at a time when manhood’s estate was reached at a hundred years, and implies that God did not interfere to hinder or stop the progress of sin for perhaps several centuries. In the meantime the race had become so corrupt that apparently only Noah and his family were uncontaminated—all others, had more or less under the influence, directly or indirectly, of these fallen angels or their giant sons. Hence of Noah it was written (not that he was a perfect man, but) “Now Noah was perfect in his generation” (uncontaminated) and his family apparently the same. Hence these alone were saved in the Ark, while all the remainder, more or less contaminated, were destroyed by the flood.

It was then and there that God imprisoned those spirits, angels, who kept not their first estate; they are therefore called fallen angels, devils, demons. They were not imprisoned in some far - off world called hell, nor are they engaged there in stoking fires for the torture of poor humanity. Following the leading of the Scriptures we find that when the flood came they were not destroyed because, while their fleshly bodies which they assumed might indeed perish, yet they would merely dematerialize, or assume their spirit conditions again.

The record is that God cast them down, that He condemned them to an overthrow — that they might not any longer associate with the holy angels, but must be reserved in tartarus —our earth’s atmosphere. Here they were imprisoned, not in a special place, but in the sense of having their liberties restrained, “in chains of darkness.” They were no longer permitted to Materialize and thus to associate with humanity. These things are distinctly told us by St. Jude and St. Peter (Jude 6; 2 Peter 2:4, 5) an explanation in full harmony with the Genesis account of their fall.

We, of course, cannot know that all of those fallen angels are still in a disloyal condition of heart. On the contrary, in harmony with our text, we may suppose that some of these fallen angels have since repented of their wrong course and it would be none too strong a way to state the matter—that any such repentant ones would surely have terrible experiences as a result. To be obliged to be in close touch and relationship with the more evil and malignant ones and to have the knowledge of all their evil designs and efforts would be a terrible experience and, besides this, we may be sure that the rebellious would not hesitate to

persecute the repentant ones in every conceivable manner,

On the other hand, the repentant ones would be obliged to restrain themselves and to not render evil for evil, knowing that this would be contrary to the Divine will. In other words, repentant ones amongst those fallen spirits, influenced by the preaching of Jesus or otherwise, would have a kind of purgatorial experience, and the very thought calls forth our sympathy.

When imprisoned or cut off from the privilege of materialization, many of the fallen spirits, we know not what proportion, continued their active opposition to God, after the manner of Satan. Hence they are spoken of as his angels, his messengers, his servants and spoken of as Beelzebub, the Prince of Demons. Satan, who sinned, much earlier than other, and' in a different way, the Scriptures tell us was an angel of a higher rank, or a higher nature, and this superiority of his has made him the Prince or ruler over the hosts of fallen spirits.

The fight of Satan and his fallen angels is against God., against all who are in harmony Him, against all the regulations of righteousness, and against all the channels and servants whom the Lord may use. St. Paul's words along this line are forceful; he remarks that God's people contend not merely "with flesh and blood," but also "with wicked spirits in high positions and the question arises, "Who is sufficient for these things?" The reply is that none is sufficient; without the aid of the' Redeemer, His church would be quite overcome and vanquished by evil.

Likewise, without the Redeemer's aid through His Kingdom, without the binding of Satan, without our Lord's releasing of the world from the bondage of sin and death, there would be no hope of the world's recovery from present bondage. But with the Apostle we exclaim, "If God be for us, who can be against us?"—Rom. 8:31.

Satan's original plan of attack was to bring our race under his influence by misrepresentation—by putting darkness for light and light for darkness — for instance, the temptation under which Mother Eve fell. Satan there represented himself as Eve's friend, giving her sound advice. He represented God as having a selfish motive behind His command that our first parents should not eat of the tree of the knowledge of good and evil. Satan declared that man cannot die.

And has he not since kept up the same line of falsification? And has he not deceived the whole world upon this very subject? Do not most people in every land believe that when a man dies he does not die, but lives on--exactly Satan's lie of the first instance? How few have believed God, even amongst His people who truly loved Him, and who truly desire to believe the teachings of His Word. We have all been under a kind of "hoodoo." "The god of this world [Satan] has blinded our minds" on this subject. We now see .that death is the penalty for sin and that the resurrection is the salvation which God has promised and will provide.

Satan has had powerful allies and servants in the fallen angels, and it is through their persistence that this lie has seemingly triumphed over the Divine Word--"Dying, thou shalt die." These fallen spirits have made various manifestations in every land for centuries, and thereby have apparently substantiated the theory that a dead man is more alive than when he was alive. Knowing that mankind would have nothing to do with them if their real personality were known, they hide their personality and represent themselves as our dead friends who desire to speak with us, either directly or through mediums.

A further desire of these angels is to obsess or to get possession of a human being. Being chained or restrained from the privilege of materialization, the next most desirable thing in their estimation is to gain control over a human being and to use his body instead of their own. This is styled obsession, and persons so afflicted today are sent to an insane asylum where, it is estimated, they constitute at least one half of

the entire number. In the days of our Lord these were not mistakenly supposed to be insane, but rightly declared to be obsessed. All remember the New Testament account that our Saviour and His Apostles cast out legions of fallen spirits from humanity.

□ We need not discuss this question with Bible Students, for it is too well recognised to be disputed. We suggest a topical study of this subject by all our readers. We see how many times Jesus and the Apostles cast out demons, and note the particulars. Although we still have with us spirit mediums and many obsessed, we cannot know whether the proportionate number is greater or less than in our -Lord's day. Since the world's population today is so much larger, the same number of evil spirits (which do not increase) would show proportionately less.

But, however that may be, we may assume that some fruitage resulted from the great sermons preached to these in connection with the death and resurrection of our Lord, respecting which S. Peter tells us in our text. Additionally, St. Paul remarks, "Know ye not that the saints shall judge angels?" (1 Cor. 6:3.) We know that the holy angels need no judging or testing, no trial, hence the Apostle must in some way refer to a trial or judgment or testing of these spirits in prison who were once disobedient, in the days of Noah. And if the judgment or testing is a part of the divine plan, it implies a hope for them, and in conjunction with St. Peter's statement in our text it gives the reasonable inference that the preaching which Jesus did to them was not wholly in vain.

Here arises another question: If Jesus was really dead, as the Scriptures declare, if "He poured out his soul unto death," and "made his soul an offering for sin," and He was, not raised from the dead until the third day after His crucifixion, how could He in the meantime preach 'to spirits in prison, or to anybody else? We reply that He could preach in the same way that the Apostles refer to in respect of Abel, saying, "He, being dead, yet speaketh." (Heb.

11.4) ; and again, in the same way that the blood of Abel is said to have cried to God—figuratively. Of one thing we are sure, namely, that Jesus gave no oral address while He was dead. He preached in the way we sometimes refer to when we say, "Actions speak louder than words." •

It was the great object which the fallen angels saw that constituted to them the great sermon that gave them a ground for hope. On several occasions the fallen spirits, when commanded to come out of human beings, declared that they knew Jesus. In the long ago they had known Him, when, as the Only Begotten of the Father and His representative, He had created them and all things that are made, and was also the mouthpiece for all divine orders and regulations.

The fallen angels realised that He had come into the world to be its Redeemer; they perceived the great stoop that He had made from His lofty position on the heavenly plane to the servant on the human plane. They admired His loyalty and faithfulness to God, but doubtless believed Him to be foolish; they never expected Him to arise from the dead. But when they perceived His resurrection on the third day to glory, honour and immortality, "far above the angels, principalities and powers and every name that is named," His sermon to them was complete, namely, that "the wages of sin is death," but that "the gift of God is eternal life." (Rom. 6:23.) And as they realised thus the power of God and the love of God for His human creatures, the Apostle's words imply that this constituted to them a message of hope. Perhaps if they would show full contrition God eventually would have mercy upon them, even as He had had mercy and had provided for humanity.

The lesson is one for all. God's power is infinite, so is His love, His mercy, His goodness. Nevertheless, every wilful sin will have its punishment, a just recompense of reward, and only the willing and obedient shall have the divine favour and everlasting life.

Tracts Available.

The article “What May We Expect from Geneva Conference?” which appeared in October “Peoples Paper,” will be available in tract form shortly. Friends who can use these to advantage should apply for supplies. These tracts are provided free from the Tract Fund.

Other tracts also available in quantities

“Does God Perform Miracles of Healing Today?” “God’s Solution for the Formosa Problem.”

“Is there a Second Chance for Salvation After Death?”

“Do World Events Foreshadow Armageddon? — Will Australia Be Involved?”

## Melbourne Christmas Convention.

The Melbourne brethren wish to advise that their Annual Convention will be held over the Christmas period (D.V.) in the Masonic Hall, 254 Swan Street, Richmond, Melbourne.

The days of Convention have now been confirmed for December 24th, 25th, 26th and 27th, with additional gatherings on the New Year weekend for December 31st and January 1st.

A cordial invitation is extended to all friends able to attend these assemblies in Melbourne, and further information may be obtained from the secretary—Mr. J. B. Hiam, 16 Kennedy Street, South Oakleigh, S.E.13, Victoria.

“All things come of Thee, and of Thine own have I given Thee.” Both the ability and the will of giving to Him is from Him.

Leighton.

PEOPLES PAPER AND HERALD OF CHRIST’S KINGDOM.

Published by the Berean Bible Institute, 9 Ermington Place, Kew, E.4, Melbourne, Victoria Australia

# The Treasure of the Humble

UNDER the above heading the following article appeared in the Adelaide "Advertiser" on October 8th, having been received here from one of our brethren, and it is felt that the thoughts will be appreciated by all of our friends. Apart from one or two deletions the article is reproduced in full, as follows :-

"Humility has been called the Cinderella of the virtues.' Who, then, will rescue her from her lowly estate and set her in her rightful place as queen of them all? This is indeed a daunting task, for she is, by her very nature, a shy and retiring maiden, never at home in the limelight of publicity. This may explain why her charms are so imperfectly appreciated by the general public; they do not lend themselves to advertisement.

"The Greek sages were ready enough to exalt such masculine virtues, as wisdom, temperance, fortitude and justice, but tended to disparage humility as being linked with weakness, if not with weak-mindedness. Plato and Aristotle passed her by ; the Stoics knew her not. Nor had she any lodgment in the Roman mentality. Thus, in ancient time, the Cinderella of the virtues' was constrained to make her abode with women, children and slaves, if even these were willing to entertain her.

"The Teacher of Nazareth was seemingly the first to celebrate her beauty ; He was certainly the first to enthrone her. This may explain why so many thought Him mad. With the spread of the new religion, millions, even among the warlike barbarians, were taught to pay her tribute of admiration. St. Paul, St. Augustine and St. Thomas Aquinas championed her name and talked of her glory. Yet, even among professing Christians and churchmen, few have caught much of her disposition. She wears indeed a garland of praise, but is rarely attended by an imposing retinue of courtiers. . . . It has even been maintained that our Cinderella is more at home with the Asian mentality than with the European. This, however, is a matter on which it is unnecessary to adjudicate.

"Certain it is that few modern authors have much to say for her. Friedrich Nietzsche, somewhat unnecessarily, warned his German compatriots against her. He despised the Christian ethic as 'a sheeplike morality' ; his 'Super Man,' being the incarnation of ruthless egotism, scorns any thought of humility. George Bernard Shaw could see no beauty in her that he should desire her. Apart from composers of sermons and suchlike pious effusions, the only modern author to say much in her favour is Maurice Maeterlinck, who wrote a book significantly entitled 'The Treasure of the Humble.'

"In the world largely dominated by the doctrine of 'Get on or get out,' the Cinderella of the virtues is desolate indeed. Who wants to cultivate a maiden whose acquaintance is so obviously a handicap in an age of blatant selfadvertisement and competitive pushfulness? The gentle voices of those who know her charm are drowned in the babel of phonographs and loud speakers.' Those whose delight is to blow their own trumpet' can find no pleasure in Cinderella, who bids them, reduce the trumpet to a 'pianissimo' and even shut it off altogether. In the dance of modern life, what place can there be for a maiden who detests anything in the nature of 'showing off'? Even Mrs. Grundy is hardly at a greater discount than Cinderella.

"Yet, though Cinderella is never out to 'make a splash' or 'raise a dust,' she is by no means unsociable. She is always ready to fill offices and do jobs which others think 'beneath' them. Being a thorough democrat, she loves the common people ; it is among them that she finds most of her limited circle of friends and acquaintances.

"Nor is she a stranger to those who are really great. Artists, scientists and thinkers of noblest eminence are among her chosen lovers, for they have learned her secret and caught her spirit. Only the 'second - raters'

need to vaunt themselves. He who is obsessed with his own importance can never do the best work. Rather is he like a narrow - necked bottle; the less there is in him, the more noise he makes in pouring it out. Acquaintance with Cinderella would be the best medicine for a swelled head, which is generally a muddled head. Simplicity, sincerity and service are the recipes she offers to a world which is very sick.

“Cinderella is no company for cowards; it takes rare courage to confess errors and shortcomings. Only as we become aware of our ignorance are we likely to seek knowledge. Only as we ‘own up’ to our failures are we likely to repair them. Thus Cinderella may teach us to snatch the rose of victory from the thorns of defeat. Her company has an astringent quality which wakes us from self-complacent dullness. By making us ashamed of what we are, she helps us to become what we ought to be. Poor as Cinderella may seem to the eye of the world, she waits to bestow on everyone of us ‘the treasure of the humble’.”

## Christian Conduct.

“Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven.” -- Matt. 5:16.

IN connection with the discourse on the beatitudes, recorded in the fifth chapter of Matthew, our Lord referred to the traditions of the ancients, which evidently had a great control over the people at that time. The important lesson for every Christian to learn is that the fact that a matter is ancient, that it has been long believed, is no positive proof of its correctness. There is one standard for the ancient as for the modern—the Divine Revelation. “If they speak not according to this word it is because they have no light in them.”— Isa. 8:20.

The traditional teaching to which our Lord referred was not wholly erroneous, just as the traditions of the “dark ages” contain some elements of truth. Error alone is weak in comparison to error mixed with a little truth ; hence our great Adversary usually endeavours to interweave some measure of truth with all the injurious falsehoods which have burdened the world for centuries, and still burden us in proportion as we are deceived by them. This was true in respect of the matter the Lord was discussing: The Law had something to say respecting the taking of God’s name in vain, and tradition had modified the law and limited it to false swearing. Our Lord pointed out that the third commandment had a broader and a deeper meaning than the tradition implied—that it meant that God’s name should never be used in any irreverent manner, and not merely forbidding its use in connection with the violation of an oath in the Lord’s name.

Our Lord extended the thought, teaching His followers that they should not continue the custom of their day, of proving their assertions by appeals to God, to heaven, etc. The same lesson is for the followers of Jesus today ; others may feel it necessary to emphasize their statements by oath, but the followers of Jesus are to so live, so act, so speak, that their words pass for par anywhere and with anybody. To this end they must be absolutely truthful, so that whoever may hear them may know that their yea is yea, and their nay is nay.

Oaths and solemn assertions in the ordinary conversation of life imply that the truth of the speaker is questionable that his yea is not always yea, and that his nay is not always nay. The tendency is to make him less careful in the ordinary statements of his conversation that are not thus solemnised; the effect is also to make him less reverent towards the Lord or the other holy things which he may have called upon as witnesses, as evidences of his truthfulness. As the word of such people becomes common and liable to be broken, so their oaths would soon also become common and liable to be broken. Such matters go on from bad to worse, usually. On the contrary, where the word is held sacred, the avenues of sin and error and falsehood are measureably stopped.

Nothing in this injunction can properly be understood to apply to the, taking of an oath in a court of law.

Such oaths, commanded by the law of the State, are necessary, because all have not the high standard of truth desired. To one of the Lord's people an affirmation must mean exactly the same as an oath; he would not affirm what he would not be willing to swear to.

While the Lord's injunction is good for all who have ears to hear it, it is especially appropriate to the little flock who have applied themselves to hearken to all His commands and be taught of Him, and, to whatever extent is necessary, to suffer with Him in following the course of righteousness. Truly, all such should be models of truthfulness and uprightness, and thus be burning and shining lights, glorifying our Father in heaven in their homes and in the communities where they live.

Another of the teachings of the ancients was that absolute justice should be rendered — an eye for an eye and a tooth for a tooth. Some features of the Law did imply this. If one caused an injury to another intentionally, he should be maimed himself correspondingly. Our Lord said: "I say unto you resist not evil (do not retaliate, rendering evil for evil), but whosoever shall smite you on the right cheek, turn to him the other also." Who can obey this astounding proposition? Even if we modify it all that language will permit, it is still apparently beyond the reach of any fallen human being it teaches the ideal requirements of the Divine law of perfect love.

In seeking an interpretation of this expression, let us look to our Lord as an example. We find, for instance, that our Redeemer was smitten upon the cheek, and that while He did not literally turn the other, He did not attempt to retaliate, even in words. In this indirect way He did turn the other cheek. He expostulated with His smiters in kindly terms, however, and we may properly follow His example and consider it in full agreement with His instruction in this lesson.—John 18:22, 23.

The Apostle Paul, also, learning of the threats of the Jews against his life, did not make threats against them, nor pray evil upon their heads; but he did use such steps as were at his command to thwart their evil desires, sending word to the governor and invoking the power of the civil authority. The lesson for us is that we may use all lawful and legal means in our self-defence, and may even wisely run away from dangers and persecutors, as the Lord directed and the Apostles exemplified. Remember our Lord's words: "They that take the sword shall perish with the sword." The lesson evidently is: "Follow peace with all men."

"If any man sue thee at the law and take away thy coat, let him have thy cloak also." The revisers translated this to mean that if anyone is disposed to go to law with you and take away your coat, you should settle with him, even though it deprive you of both coat and cloak. This lesson of submission, nonresistance, is surely a difficult one to thoroughly learn. We cannot doubt that many would take advantage of such a disposition, and that as the result he would have the bad end of many a bargain. However, this would not prove the Lord's counsel unwise even as respects the present life. We know, too, that the Lord would be quite able to compensate us for anything we might suffer in way of loss in obedience to His directions, to whatever extent He might see would be to our advantage. He who is for us is more powerful than all they that be against us, and undoubtedly loyalty to Him and obedience to His Word would prove eventually the better part.

The next injunction, to "go with him twain," is not generally understood. It does not mean that we should be turned aside from the duties and affairs of life at anybody's bidding. In olden times certain magistrates, governors, etc., had the authority of law to press the service of the people for governmental work. For instance, note how Simon the Cyrenian was compelled to bear the cross of Jesus a certain distance. Our Lord's injunction is that His followers should be so broadminded, so liberal, so generous, that they would not only obey the legal commands, but be ready to go farther—to do more than had been required. A Christian measure of anything must be full, never skii-dp. is an element of the higher law, the law of love, and its spirit of generosity in our hearts.

In similar strain, the great Teacher enjoins that we shall give and lend to those requesting. We cannot suppose that our Lord meant that our loans or gifts would be such as would be injurious to the recipients. Love must be the basis of our conduct, as it is the very essence of the Master's law. We cannot think, either, that He means that we should neglect the interest of our homes and families in giving to others, or loaning to them. We are bound to suppose that our Lord in this, as in all things, wished His followers to be wise as serpents and harmless as doves. What He wished to enjoin evidently was that spirit or disposition which would have pleasure in loaning or giving to the needy, and which, being so circumstanced as to be able to comply with such requests, would be glad to do so, using proper discretion and judgment as to time, place, and persons. In other words, the spirit of Christ is a benevolent spirit and not a mean or stingy one, and all the Lord's people, more or less selfish, need to learn this. There are few, perhaps, who would be in any danger of injuring themselves or others immediately dependent upon them by any acts of benevolence.

The requirement to "love thy neighbour" was a feature of the law, and in enjoining this the tradition of the elders was quite right; but they added to it that an enemy should be hated, whereas the law said nothing of the kind, but, on the contrary, enjoined that if an enemy's ox or ass or property of any kind were seen going astray, or about to be injured, they should be protected and assisted and held for the owner, even though he were an enemy, and even though at a considerable cost of time and trouble. We are to be generous with those who transgress against our rights and interests, our enemies. This does not mean that the Lord recognises or treats His enemies with the same degree of blessing that He grants to His friends or His children, nor does it mean that we are to love our enemies in exactly the same sense that we love our bosom friends and companions. The Lord gives special blessings to those who are especially His, and we also may properly give more of our love and favour to those who are in accord with us. The lesson here again is large-heartedness and generosity. To "love them that love you," the Lord points out, would come far short of the standard He sets us, and of the lesson we must learn if we would be His joint-heirs and companions, in the glory, honour and immortality of the kingdom.

The last verse of our lesson caps the climax of all instruction, telling us that the copy which we are to consider and follow is that of our Heavenly Father—we are to be perfect as He is perfect. Ah, yes! It would have been impossible for the Great Teacher to have set us any other pattern or example or standard than the perfect one, with instruction that, in proportion as we love Him and desire to have His approval, we should endeavour to pattern after the Heavenly Father's character. The Lord will judge us not according to the flesh, but according to the endeavours of our hearts as new creatures.

## Question Box.

### USE OF BLOOD TRANSFUSIONS.

(Reprinted from "The Dawn".)

In Genesis 9:4 we read, "But flesh with the life thereof, which is the blood thereof, shall ye not eat." Do you believe that this is a command against giving blood or accepting blood transfusions?

We do not. The instruction God gave to Noah undoubtedly emphasized the value to be placed upon blood. In Lev. 17:11 we find the statement "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls." Every student of the Bible knows there was no actual sin-atonement value in the blood of the animals slain in the typical sacrifices, for the Apostle in Heb. 10:4 declares, "For it is impossible that the blood of bulls and goats should take away sins."

The great respect required to be shown toward the blood of the animals during the time that they were being used for symbolic sacrifices, pictured the great esteem in which Christians must hold the blood of Jesus, which represents His entire perfect humanity, sacrificed for us. The death penalty was the sentence passed upon any who showed disrespect for the blood in those days.

This also was a picture of the second death which will befall those of this dispensation, of whom it can be said, he "hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace." (Lev. 17:14 ; Heb. 10:26-29.) It is this lesson of the ransom through the precious blood of Jesus which we are taught by the texts here quoted, and not the idea that it is in any way sinful to give blood or accept blood transfusions.

The types of the Old Testament pointed to the fact that all hope of life, real, perfect life, for either the church or the world of mankind, abides in His blood through whom we have redemption. Just as the blood of the animal had greater value in its symbolic significance after the animal's death, so Jesus' right to life, as pictured by His blood, is used after His death, as the great ransom for all the human race.—Eph. 1:7; 1 Tim. 2:4-6.

No one could ever think it wrong to protect another from a vicious beast, even though in so doing he was bitten and therefore lost some blood; and we can find no Scriptural authority which says that it is wrong, as some claim, to give a small amount of blood in order to save the life of another from a dread disease. In fact, to refrain from doing so would appear as though one were callous to the needs of his brother or ruled by religious ignorance. Certainly it would be incompatible with the law of love as set forth in the Scriptures, for love is the perfect expression of unselfishness. Of course, many cannot give blood because of their own physical condition; but certainly no sin is committed by either giving or accepting a donation of blood.

## Correspondence.

The Secretary, Dear Sir—Just a few lines to let you know that when possible I listen to your Frank and Ernest Talks, 3GL Geelong; often the reception from this station is not the best on the radio that I have, but I get your “Peoples Paper” and I must admit I get wonderful information by reading same, and if I find someone interested I pass it on to them.

I am enclosing £1 note to assist your finances, for I realise it must cost a lot of money to pay for those broadcasts; you must have some very generous people highly interested in the wonderful work you are doing; for I have never heard you appealing for financial assistance at any time that I have been listening-in to Frank and Ernest. May they long be spared to continue the wonderful work they are doing. Kind regards and best wishes to all concerned. I am, Yours sincerely.

(No appeals for funds are ever made, as all the work carried on from the Institute, including the radio witness, is supported by voluntary contributions from friends who have been blessed by the truths of God’s Word, and desire to serve His cause as they have opportunity—B.B. Institute.)

Dear Frank and Ernest—I have been listening to your sessions of a Sunday morning and have found them very helpful. My reason for writing this letter is that I was wondering if you could send me a copy of each week’s message.

You say at the end of your session, “If you are interested in today’s talk, write for a free copy,” but the trouble is I am interested in all of them, and was wondering if there was an annual subscription or something. If my request is unreasonable, please do not hesitate to say so, and I will understand. Yours sincerely.

(Copies of the broadcasts are gladly supplied regularly to all who apply for them.—B.B. Institute.)

Berean Bible Institute, Dear Friends in Christ—It is a long time since I was in touch with you; however, my interest is as great as ever. I listen to the broadcasts whenever possible and every spare moment is spent with the Bible or some of your papers. The articles are so comforting and so beautifully written. I still marvel at the rich blessing that came my way when I received my first “Peoples Paper.” . . .

Isn’t it a sad world, and one feels so helpless. I pray for the end of these troublesome times--unhappiness all around one and seemingly no way out. Then I think of my own inner peace, and yet I fall far short of my calling. I would like the book “Our Most Holy Faith,” also “The Everlasting Gospel.” Enclosing money for same. Is it possible to get literature in German; I have a dear friend that finds it hard to read English, who is just ready for the truth. It would be nice if the “Divine Plan” could be obtained in German.

I am worried sometimes as I do so little financially to assist the truth. Although I have a really big expense at present . . . I feel I am not doing enough; perhaps you could give me some guidance in this matter. I hope to be able to send something regularly next year, but the cost of living is almost frightening . . . You never ask for donations, but I would like to know if money is needed; I think we should be told, as it is our privilege to assist. Thanking you; Yours sincerely.

(Literature in the German can be supplied quite free. In July’s “Peoples Paper” a report on the general work and radio witness, together with balance sheets covering the previous year’s work were presented, and this “Paper” is available to all, upon request.—B.B. Institute.)

It is easy enough to be pleasant  
When life flows by like a song,

But the man worth while is the man who will smile  
When everything goes dead wrong;

For the test of the heart is trouble,

And it always comes with the years;

And the smile that is worth the praises of earth  
Is the smile that shines through tears.

—Selected.

#### FRANK & ERNEST TALKS

Geelong, 3GL, 222 M. Sundays 10 a.m.

Sydney, 2KY, 294 M. , 8.15 a.m.

Brisbane, 4KQ, 435 M. 9 a.m.

Perth, 6KY, 227 M. , 4.45 p.m.