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The Days of the Son of Man.

THE thoughts in this article have been presented in these columns before, but as there seems some doubt in the minds of some of our friends respecting the ending of the Gospel Age and the inauguration of the Millennial Age, it is hoped that the following may again prove helpful in the light of the Scriptures as a whole.

It is well to keep in mind that the "Times of the Gentiles" mentioned by our Lord in Luke 21:24 is not to be considered a period of any divine favour or covenant with the nations; it was simply the period of time during which God punished Israel by not protecting them from the "beastly" powers of Daniel's prophecy. Bible students are agreed that 2520 years covered the "Gentile Times" from 606 B.C., to 1914 A.D., but there is nothing to say that immediately that time was fulfilled Christ's Kingdom would be in control of the world's concerns. There is no statement in the Bible to say that all the Church would be glorified by that time, nor that the image of Gentile powers would be smitten by the stone and scattered to the four winds right away. (Dan. 2:34, 35.) All this seemed possible as we looked forward many years ago, but it was not a correct view. We are learning more and more that our thoughts are not always God's thoughts; His ways are so much higher and greater than ours, and Peter (2 Pet. 3) seems to warn us against having too limited views, particularly in connection with dispensational truths and the, ending of this Age. Our Lord said: "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Since the 1914-18 war Jerusalem is no longer trodden down and Palestine has flourished to a great extent. The fig tree is "putting forth leaves" as our Lord foretold. (Matt. 24:32, 33)

The time features of prophecy concerning the "time of the end" stated by Daniel are important, and all have been fulfilled. The 1260 days (years) ended in 1798-9, when the persecuting power of Rome was broken; the 1290 days ended 1828-9 with the Millerite movement And the announcement of the coming of Christ; the 2300 days ended 1846 with the cleansing of the sanctuary class, and the 1355 days brought us the promised blessing of the feast prepared by our Lord for "the days of the Son of Man" from 1874 onward. (Luke 12:36, 37; Rev. 3:20.) These time features are not dependent upon any system of Bible Chronology.

As far as Chronology is concerned we do not believe that we have yet reached the 6000 years since the creation of man. We believe that Christ's reign will begin when the Seventh thousand year period begins and that the Church must be all glorified and begin the reign with Him and that Satan will be bound during the same time. We do not know when the 6000 years will be reached, but are assured that it will be within reasonable time, for all the signs of the presence of the Son of Man and of the end of the age, which Christ gave to His disciples, are before us today, and He said, "This generation shall not pass till all these things begin to be fulfilled." (Matt. 24:34, corrected translation.)

There can be no doubt but that Daniel's prophecy about the "Time of the end" refers to quite a lengthy period of time and that the "running to and fro and increase of knowledge" had its beginning prior to the middle of last century. Our Lord also clearly indicates a certain time of Harvest—"The harvest is the end of the age." He also spoke of the work of harvest of the Jewish Age in His own day. At that time it was wheat being separated from chaff, the harvest being followed by the burning up of the chaff. Now it is separating the wheat from the bundles of tares and the tares are to be symbolically burned. He surely spoke of being present again to conduct this Harvest work, for He said that the Lord of the harvest will first say to the reapers, "Bind the tares in bundles," etc. This work has been proceeding ever since the Millerite movement, since which tint there has always been a separated class. In Volume 3 it is pointed out that a separation work began in Miller's day, but the trouble has been that we expected everything to culminate too quickly. It would seem that the thoughts about the Parallels and Jubilee calculations misled to the conclusion that the harvest of the Gospel Age would be a period of forty years, and that the times of restitution and the setting up of the Kingdom would date from 1878. The Parallels are not intimated in the Bible nor the Jubilee cycle; there is no mention, of any seventy jubilees at all. It seems strange how we took the land sabbaths of 2 Chron. 34:21 to mean jubilees. These seventy sabbaths are the same period as Daniel's seventy weeks, and had fulfilment in our Lord's day and three and a half years later.

Instead of comparing the ending of the present evil world with that of the Jewish Age, both our Lord and Peter refer to the ending of "the world that was before the flood" and to Noah's day as being comparable to the second presence of the Son of Man. When we consider the matter, does it not seem reasonable that there should be as long a period of probation or warning or preparation or of separating of the godly from the wicked at the end of this present evil world, before its final destruction, as

there was in the days of Noah prior to the flood? When the Lord announced the end of that Age to Noah, He said that it would not be for 120 years—"yet man's days shall be 120 years." That Age was of short duration and of meagre population in comparison with the present Gospel Age. It would seem that "the days of the Son of Man," the presence of Christ prior to the great time of trouble, for searching out and dealing with His people and preparing for the establishment of His Kingdom, may correspond as in other respects to the time of probation in Noah's day.

The question arises as to when "the days of the Son of Man" began and there is this suggestion. In Daniel 12:11 we read of a period of 1290 days (representing years) but as the verse stands there is no mention as to what was to happen at the end of that time. However, it was pointed out by a student some time ago that the correct order of the verses in Daniel 12 is to begin the chapter with verse 5, read on to verse 11, then verse 1, then verse 12, then 4, 3, and 2, and lastly verse 13. There are instances of verses not being in proper sequence in the Scriptures; for instance, Matt. 24:28 ought to come after verse 41, as can be seen by comparing Luke 17:3437. Daniel's prophecy had to be sealed unto the time of the end and maybe this mixture of the verses was for that purpose. When the verses are placed in their proper sequence it is seen that following the 1290 days (years, ending 1829) of verse 11, verse 1 reads,—"And at that time shall Michael stand up" etc. Our Lord is represented in Scripture as seated at the right hand of God until the time comes to put down His enemies. This standing up seems to indicate a return and commencing a work of preparation for His Kingdom. That may then be the time when the "parousia" had its beginning. One hundred and twenty years is not a long time in God's sight with whom "a thousand years are but as yesterday." Nor is it long even from a human viewpoint as the "Day of Preparation," including the resurrection of the Church, first those who have fallen asleep in Christ and then those who remain alive are to be "changed in a moment"—at death—"caught away" to be together with the Lord at the same time, "the time of the end," the Harvest time.

After the Lord's discourse in Matt. 24 respecting "the signs. of His presence and the end of the Age," He gave three parables to illustrate the procedure at that time. The Ten Virgins indicated the condition of the Church at His coming and the separation work to follow. Some who had sufficient light to be awakened in expectation, failed through lack of oil in their vessels (hearts). It also emphasised what He had said in His discourse—the necessity of watching, for some say, "The Lord delayeth His "coming." In 2 Pet. 3:4 we have also a class indicated that says, "Where is the promise of His presence." This Virgin Parable has been in course of fulfilment since the Millerite movement, as also the next parable of the Talents. The sleeping saints were to be raised and receive rewards; according to the use of their talents they would be given responsibilities in the coming Kingdom. No doubt they are being instructed respecting their relative positions, etc., while at the same time those alive and remaining are being dealt with in the same way, as they finish the earthly course, and are "caught away to be with the Lord in the air."

There is also another parable that speaks of the inspection of the guests by the King, and some may be found who have taken off the "Wedding Garment." These go out of the light of truth and it seems evident that this parable is also in operation. Then, when the "Harvest is ended and the summer is past," when the Church is complete and with her Lord, the winter time of trouble will prepare poor humanity for the Age of blessing and the Parable of the Sheep and Goats will proceed and take 1000 years to accomplish.

Though these matters have been seen in this way for many years, they all seem to grow clearer as the days go by. There is no attempt, however, to force these views, nor any thought that all must see alike on such out-workings of prophecy; at the same time one could not feel the free happy fellowship with those who once rejoiced in the "parousia" truths and row deny them—the fellowship was broken between the wise and the foolish virgins, and it appears just like that.

The blessedness at the end of the 1335 days in Dan. 12:12 (1874-5) was the feast of present truth provided by our

Lord who had then been present quite a time, engaged regarding the cleansing of the sanctuary, etc., but by this time (1874 onward) He had girded Himself and prepared the promised blessing of truth that has gladdened all our hearts.

It is clearly evident that a Harvest work has been proceeding; the sound of the trumpet called us from the four winds of heaven (Matt. 24:31)—from all the sects of Christendom—and the bundles of tares have become more and more bound up in errors. Harvest siftings have been frequent, many have fallen out, lost the light of Present Truth. Some, like the Fish, returned to the Sea, some like the one talented man gone into outer darkness, some like the foolish virgins who failed to enter the Marriage Chamber, and some like the man that took off the wedding garment deny the necessity and efficacy of the Cross, the Ransom for all, by adopting theories such as Universal Reconciliation, etc. The false prophets are many (Matt. 24:23, 25). The testings such as might, if it were possible, deceive the elect, must be along the lines of teachings, and what we see about us confirms our faith that we are living "in the days of the Son of Man," (His parousia) and that ere long all the saints will have been glorified and the Kingdom will be inaugurated for which we have so long prayed and still do, "Thy Kingdom come, Thy will be done on earth as in heaven."

The message to the church of Philadelphia was "Hold fast that which thou hast that no man take thy crown." The intimation appears to be that a time was approaching when the particular danger would be to let slip the things that had been received, which had stirred so much joy and zeal in the service of Christ. The prevailing spirit and temptation of the day would be lukewarmness—a compromising of truth and principle, in doctrine as well as practice. This spirit is quite evident today among those who did rejoice in present truth and must be overcome by those who are to be granted the wonderful reward. (Rev. 3:14-21.)

FRANK & ERNEST BIBLE TALKS

Vic. and N.S.W. Time. Geelong, 3GL, 222 Metres Sydney, 2KY, 294 Metres Western Australian Time. SUBJECTS FOR JULY	Sundays - 10 a.m. 8.15 a.m. Sundays Perth, SKY, 227 Metres - 10.15 a.m.

6th July—"Jehovah, Creator and Father." 13th July—"Jesus, the Son of God." 20th July—"The Holy Spirit." 27th July—''Populating the Eearth." 3rd August—"How Old is Man?"

SUBJECTS FOR JULY 2 KY 6th July—"The Blood of Atonement." 13th July—"Devils and Demons."

20th July—"The Miracle of the Kingdom." 27th July—"Princes in all the Earth." 3rd August—"The Earth Devoured."

The Great Company.

THE Divine plan for human salvation is a perfect one, and God's provision for the great company on the spirit plane appears necessary in order that the full measure of that completeness may be made up.

We know full well that the invitation extending over the Gospel Age is to the end that we may form with Jesus the reigning power. Consequently the promises of sharing His nature and throne are absolutely definite.

The hope of obtaining spiritual life apart from the glory, honour and immortality promised to the body members of Christ, is, of necessity, not nearly so clearly stated, for "we are all called in the one hope of our calling," nevertheless, the hope of obtaining a spiritual birth, aside from the 144,000, is variously set forth in the Scriptures both new and old.

The fact that our heavenly Father has made provision for a great company who enter for, but fall short of winning the prize of the High calling, is not only prefigured by the scapegoat, but also alluded to in Psalm 45:14, "The virgin and her companion virgins" (bridesmaids, as it were, making complete the wedding party), the same circumstance is supported by Rebecca and her damsels.

Then we may gather the same view from Matt. 25:1-2. Verse 7 says, "All the virgins arose," not all the world, in fact, not any of the world. The parable shows the subsequent unpreparedness of the foolish virgins. They were "too late," or not ready in time. Is it either reasonable or scriptural to conclude that such a class as they, in losing the prize of the High calling, were lost themselves? If not, what is the only alternative? They surely cannot be dealt with a second time, when the time will have come for the world's judgment or trial. Having become new creatures (in Christ) all earthly rights were given up, and so that avenue of life cannot be opened to them. All who have started in the way now open to life, have left the world forever, and it seems unthinkable that any who have exchanged earthly hopes for heavenly, should eventually gain the former. Consecration to death with Christ can by no means lead on to life on earth.

The question then is: Where are those spirit-begotten ones to be who are not included in the Bride class, having not fully overcome, but later having been "saved so as by fire"? The Scriptures answer: "Blessed are they that are called to the marriage supper of the Lamb." Called to be the Bride but not chosen, the great company, in keeping with God's bounty, are favoured wedding guests. (Rev. 19:9; 7:9-15.)

He Cometh with Clouds.

THE Scripture in Rev. 1:7 is generally quoted as a proof that our Lord Jesus at His Second Coming will be visible to the whole human family; that they will all have great mourning when they see Him; that it will be a sad day for them—especially for the Jews. Our thought respecting the passage, in the light of other Scriptures, is different from this. In the first place, the Lord Himself said, “Yet a little while, and the world seeth Me no more, but ye shall see Me.” Only the Lord’s faithful followers were to see Him. The Apostle Paul explains that Jesus’ followers will see Him because they are to be changed in the First Resurrection, “in a moment, in the twinkling of an eye.” The Scriptures clearly indicate that our Lord’s present condition is the Heavenly, the spirit condition, not only as high a condition as before He came into the world, but still higher.

The Lord prayed to the Father that He would glorify Him with the glory that He had with Him before He came into the world—’’before the world was.” The Father assured Him that He had glorified Him and would glorify Him again. (John 17:5; 12:28. Vatican MS.) The Scriptures also assure us that our Lord in His glorified condition is far above angels, principalities and powers. (Phil. 2:9, 10.) When He was a man, He was “a little lower than the angels.” (Heb. 2:6-9.) The Scriptures declare that the Lord is now the express image of the Father’s person (Heb. 1:3) , and also declare of Him, “Whom no man bath seen nor can see.”

Another Scripture tells us that the coming of Christ will be for the blessing of the world. The very object of His coming will be for the lifting up of the poor and fallen race. St. Peter tells us that there will be “Times of Restitution of all things, which God bath spoken by the mouth of ALL His Holy Prophets since the world began.”—Acts 3:20, 21.

How shall we harmonise this last statement with that of our text, which says that He shall come with clouds; that every eye shall see Him; and that all mankind “shall wail because of Him”? The answer is that in harmony with other Scriptures the coming with clouds would signify the coming in a period of trouble—the word “clouds” being used to signify trouble—in the dark Day. He is coming in clouds, in that the time in which He will first manifest Himself to the world will be a very dark Day to the world—”a time of trouble such as never was since there was a nation,” and, we are told, never shall be again. (Matt. 24:21.) That will be a dark, cloudy Day.

In that Day, ultimately all eyes shall be opened; and all mankind shall see Him with the eyes of their understanding—see Him in the sense that we see Him now, and have knowledge of Him and of the Father. A blind man sees in the same sense. He says, “I see now”—meaning that he sees with his intellectual sight. It is far better to see with the intellect than with the natural sight.

Darkness now covers the earth. “The god of this world hath blinded the minds of all those who believe not.” (2 Cor. 4:4.) There are a great many blinded minds at the present time. They. do not know the object of Christ’s coming. They do not have the scriptural ,teaching as to why He comes. But their blinded eyes shall be opened. Every human being shall come to an understanding of the fact that the Lord’s Kingdom is for the blessing of “all the families of the earth” according to God’s Promise made to Abraham and all the Prophets after his day.

The Jews will come to recognise Him. The Apostle Paul says, “Blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved” (Rom. 11:25, 26) from their blindness, from their ignorance, from their misunderstanding at His presentation of Himself at His First Advent. Another Scripture says that when they see Him, recognise the “sign of the Son of Man in the heavens, then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory.” (Matt. 24:30.) The Prophet says that those that “pierced Him” shall mourn for Him as a man mourns for his only son. (Zechariah 12:10.) Thus they will appreciate Christ, and their eyes will be the first that will be opened. But at that same time, when their eyes begin to see out of obscurity, they will not see the Lord with the natural sight.

There is first of all a parousia, or presence of Christ, which is known only to the spiritual class. The culmination of His work in the parousia will be the gathering of the Church to Himself in the First Resurrection. The Scriptures go on to say that He shall be revealed in flaming fire, taking vengeance.

The “clouds of heaven” well represent the confusion in general. The world for a time will be in ignorance of His presence. But gradually they will come to know that they are in the time of trouble, the Day of wrath, in which this Age is to close. Then they will mourn. The whole world will be in mourning. If the world has mourned in the past, much more shall we expect it to do so when the trouble will be general. In the midst of that trouble, they will gradually learn of the grace of God. Human selfishness, they will find, has been so over ruled as to lead up to the glorious Kingdom of Messiah, through which are to come all the blessings which God has promised.

Our Bad Goodness,

The following short article from the “Christian World” was printed some years ago, but it is thought will be helpful and appreciated by many new readers as well as all other friends again.

THERE are two famous prayers, apparently contradictory but really complementary, which I should like to put side by side that we may learn their lesson.

The first is Augustine’s anguished cry, “Domine, libera me a homine malo—a me ipso,” which may be freely translated, “Lord, save me from that evil man—myself.” The second is the well-known prayer of an early Wesleyan preacher, James Spence, ‘ Lord, save me from that good man, James Spence.” I confess that I do not know which of the two is the greater or betrays the deeper insight. They are both typically Christian prayers, perhaps at different poles of life and thought: but there are moments in our experience which each must be offered.

Every one can understand Augustine’s prayer. He had passed through the scorching fires of passion, and he was thinking of the downward pull of the lower desires. He knew the evil in himself, the evil that was himself! For he knew that we men and women are our own worst enemies. The things that hurt us are not outside us; the men that wound us are not other men: we are despoiled by the “evil man” within us. God’s best salvation is to save us from ourselves—from the lower dream, the pet passion, the fond indulgence.

But James Spence saw as deeply. He knew that a true Christian must be rescued not only from his sins but also from his virtues—the virtues on which he prides himself, the virtues on which he is too apt to rely. There is no greater moment of spiritual danger for a Christian than when he admires himself, or is complacent about his fine attainments. That good man, James Spence, is actually James Spence’s worst enemy, especially when he is conscious how very good James Spence is as compared with other men. Thus I think that the Wesleyan’s prayer is the more discriminating of the two, “Save me from that good man, James Spence.”

Two men went up into the Temple to pray. One of them, a Publican, cried out in abandoned shame, “Lord, be merciful to me, a sinner.” This is the parallel of Augustine’s cry, “Save me from the evil that is in me—save me from that evil man, myself.” The other, a Pharisee, was a good man, undoubtedly a good man. He attended church, lived correctly, performed all his daily duties to his neighbour and his God, and was unquestionably the best kind of citizen of his own day. But alas, he knew it—and even told Almighty God all about it in his confessions! I think we must admit his virtues: every word he said was strictly true. It is quite nonsense to say he was a hypocrite. He was an ornament of that good class of men, the Puritans of their time, the Pharisees. But this should have been his prayer, “Lord, save me from that good man, James Spence.”

Our Lord never wearied of showing that a good man’s main danger lay in self-satisfaction, which is a milder or disguised form of pride. I imagine that in our human weakness no honest man can be wholly unaware of his own virtues and attainments. We know that we don’t drink, or misbehave, or shirk our duties, or dodge the income tax. A man cannot help knowing his virtues as well as his faults and sins. But the finest Christian prays to be saved both from his virtues and his sins! Our deadliest sin is self-satisfaction and pride, as Jesus showed in His parable: it kills the very virtue it exults in. Let us do anything at all with our hands except pat ourselves on the back. “Lord, save me from that good man, James Spence.”

The Best Wine.

“Thou host kept the good wine until now.”—John 2:10.

When from life’s feast the glory has departed,
And weariness creeps on,

When on thy lips the bread has turned to ashes
And all the wine is gone,

Then fill the jars once more, though but with water.
And fill them to the brim ;

And to the waiting guests about thy table
Pour out thy best—for Him.

His power only waits for thy small effort,
To add His mighty touch,

Transmuting thy poor gift to His rich vintage,
Making thy little—much.

So shalt thou know again the joy of service
That thou hadst thought was past,

And find the Master of the Feast has given
The best wine at the last.

—Annie J. Flint.

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.

Melbourne.—Masonic Hall, 254 Swan Street, Richmond (near Church Street)—Sundays, 3 p.m. and 6 p.m. Thursdays, 19 Ermington Place. Kew, E.4.-7.45 p.m.

Geelong, Vic.—Sons of Temperance Hall, Ryrie Street, Sundays, 3 p.m.

Adelaide.—Druids Hall, Flinders Street—Sunday, 3 p.m. and 6.30 p.m.

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

Perth.—Chancery House (First Floor) , 3 Howard Street. Sunday, 3.30 p.m. and 6 .15 p.m.

The Day of Jehovah.

THE “Day of Jehovah” is the name of that period of time in which God’s Kingdom, under Christ, is to be gradually “set up” in the earth, while the kingdoms of this world are passing away and Satan’s power and influence over men are being bound. It is everywhere described as a dark day of intense trouble and distress and perplexity upon mankind. And what wonder that a revolution of such proportions, and necessitating such great changes, should cause trouble. Small revolutions have caused trouble in every age; and this, so much greater than any previous revolution, is to be a time of trouble such as never was since there was a nation—no, nor ever shall be.—Dan. 12:1; Matt. 24:21, 22.

It is called the “Day of Jehovah” because, though Christ, with royal title and power, will be present as Jehovah’s representative, taking charge of all the affairs during this day of trouble, it is more as the General of Jehovah subduing all things, than as the Prince of Peace, blessing all. Meantime, as false and imperfect views and systems fall, the standard of the new King will rise, and eventually He shall be recognized and owned by all as King of kings. Thus it is presented by the prophets as Jehovah’s work to set up ‘Christ’s dominion: “I will give thee the Gentiles for thine inheritance, and the uttermost parts of the earth for thy possession.” (Psa:2:8.) “In the days of these kings shall the God of heaven set up a kingdom.” (Dan. 2:44.) The Ancient of days did sit, and there was brought before Him one like unto the son of man, and there was given him a dominion, that all kingdoms should serve and obey him. (Dan. 7:

9, 13, 14, 22, 27.) Added to these is Paul’s statement that, when Christ shall accomplish the object of His reign, “then shall the Son also Himself be subject unto Him [the Father] that PUT ALL THINGS UNDER HIM.”-1 Cor. 15:28.

This period is called the “Day of Vengeance of our God, ‘ and a “Day of Wrath.” (Isa. 61:2; 63; 1-4; Psa. 110:5.) And yet the mind that grasps only the idea of anger, or supposes divine malice, seriously errs. God has established certain laws, in harmony with which He operates, and those who from any cause come into conflict with these reap the penalty or wrath of their own course. God’s counsel to mankind has .been continually rejected, except by the few; and, as we have shown, He permitted them to have their own way and to drop Him and His counsels from their hearts. (Rom. 1:28.)

THE PRESENT SITUATION.

We here mark more particularly the present aspect of affairs in the world, as we now see them shaping themselves for the rapidly approaching conflict—a conflict which, when its terrible climax is reached, must necessarily be a short one, else the race would be exterminated. The two rival parties to this battle are already visible. Wealth, arrogance and pride are on one side, and widely-prevailing poverty, ignorance, bigotry and a keen sense of injustice are on the other. Both, impelled by selfish motives, are now organizing their forces all over the civilized world. With our eyes anointed with truth, wherever we look we can see that the sea and the waves are already roaring and lashing and foaming out against the mountains, as represented in the threats and attempts of anarchists and discontents whose numbers are constantly increasing. We can see, too, that the friction between the various factions or elements of society is rapidly getting to the point described by the prophets, when the earth (society) will be on fire, and the elements will melt and disintegrate with the mutually generated heat.

All this trouble will but prepare the world to realize that though men may plan and arrange ever so well and wisely, all their plans will prove futile as long as ignorance and selfishness are in the majority and have the control. It will convince all that the only feasible way of correcting the difficulty is by the setting up of a strong and righteous government, which will subdue all classes, and enforce principles of righteousness, until gradually the stonyheartedness of men will, under favourable influences, give place to the original image of God. And this is just what God has promised to accomplish for all, by and through the Millennial Reign of Christ, which Jehovah introduces by the chastisements and lessons of this day of trouble.—Ezek. 11:19; 36:25, 36; Jet. 31:29-34; Zeph. 3:9; Psa. 46:810.

DUTY AND PRIVILEGE OF THE SAINTS. . .

An important question arises regarding the duty of the saints during this trouble, and their proper attitude toward the two opposing classes now coming into prominence. That some of the saints will still be in the flesh during at least a part of this burning time seems possible. Their position in it, however, will differ from that of others, not so much in that they will be miraculously preserved (though it is distinctly promised that their bread and water shall be sure) but in the fact that, being instructed from God’s Word, they will not feel the same anxiety and hopeless dread that will overspread the world. They will recognize the trouble as the preparation, according to God’s plan, for blessing the whole world, and they will be cheered and comforted through it all. This is forcibly stated in Psa. 91; Isa. 33:2-14, 15-24.

Thus comforted and blessed by the divine assurance, the first duty of the saints is to let the world see that in the midst of all the prevailing trouble and discontent, and even while they share the trouble and suffer under it, they are hopeful, cheerful and always rejoicing in view of the glorious outcome foretold in God's Word.

The Apostle has written that "Godliness with contentment is great gain," and though this has always been true, it will have double force in this Day of the Lord, when discontent is the chief ailment among all worldly classes. To these the saints should be a notable exception. There never was a time when dissatisfaction was so widespread; and yet there never. was a time when men enjoyed so many favours and blessings. Wherever we look, whether into the palaces of the rich, replete with conveniences and splendours of which Solomon in all his glory knew almost nothing, or whether we look into the comfortable home of the thrifty and temperate wage-worker, with its evidence of taste, comfort, art and luxury, we see that in every way the present exceeds in bountiful supply every other period since the creation, many-fold; and yet the people -are unhappy and discontented. The fact is that the desires of a selfish, depraved heart know no bounds. Selfishness has so taken possession of all, that, as we look out, we see the whole world madly pushing and driving and clutching after wealth. A few only being successful, the remainder are envious and soured because they are not the fortunate ones, and all are discontented and miserable—more so than in any former time.

But the saint should take no part in that struggle. His consecration vow was that he would strive and grasp and run for a higher, a heavenly prize, and hence he is weaned from earthly ambitions, and labours not for earthly things, except to provide things decent and needful; for he is giving heed to the course and example of the Master and the apostles.

Therefore they have contentment with their godliness, not because they have no ambition, but because their ambition is turned heavenward and absorbed in the effort to lay up treasure in heaven and to be rich toward God; in view of which, and of their knowledge of God's plans revealed in His Word, they are content with whatever of an earthly sort God may provide. These can joyfully sing:

"Content, whatever lot I see,

Since 'tis God's hand that leadeth me."

If the example of the saints is thus one of contentment and joyful anticipation, and a cheerful submission to present trials in sure hope of the good time coming, such living examples alone are valuable lessons for the world. And in addition to the example, the counsel of the saints to those about them should be in harmony with their faith. It should be of the nature of ointment amid healing balm. Advantage should be taken of circumstances to point the world to the good time coming, to preach to them the coming Kingdom of God, and to show the real cause of present troubles, and the only remedy.—Luke 3:14; Heb. 13:5; Phil. 4:11.

New Price List of Bible Helps.

In view of the greatly increased cost of all printed matter, the following prices will apply for publications, thus cancelling all other price lists. These prices are for single copies, post paid.

"Foregleams of the Golden Age"-2/9.
"Divine Plan of the Ages," pocket edition, blue cloth, 2/6. In red cloth, ordinary size, 1/6.
"Battle of Armageddon"—(4th vol. Scripture Studies) in pocket size, blue cloth, 4/6.
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Correspondence.

Frank and Ernest, Dear Sirs—Please would you send me a copy of your Talks on “God’s Chosen People” which you have been speaking of over Geelong Station 3GL during the past Sundays. I have been interested in your Talks each Sunday. Thanking you; I am, Yours sincerely.

To Frank and Ernest, Dear Sirs—Hearing your Dialogue en “Christ’s Return” from the local station on Sunday I wondered if copies of same were still available. I would also be glad of the booklet “Christ’s Second Presence.” If you will please advise I will be happy to forward cost of same. Thanking you; Yours faithfully.

Frank and Ernest, Dear Brothers—I have been listening in to your lectures of a Sunday, and I am very interested in what you say, so would he very pleased if you would send along some of your literature. Yours faithfully.

Frank and Ernest, Dear Sirs—It is only a few weeks since I first heard your Sunday morning Dialogue, and they appeal to me. I am an old pensioner living alone, and have been a believer 66 years. I have a good wireless and I am seeking for truth all the time. Do I understand you have some literature available? If so, I shall esteem it a favour if you will send particulars. Thanking you in anticipation.

Dear Frank and Ernest—You will find enclosed a postal rote for 5/- towards your Radio Fund. I received all the books and Dialogues quite O.K., for which many thanks, and the “Heavenly Manna” is a lovely little book. Re “Peoples Paper”, that was a nice thought.

If ever there was a time for Christianity it is now; the way things are going people don’t seem to be satisfied with Sunday, with surfing, sports, gambling, drink, etc., and Godless homes; and to think that God has never broken a promise to one who trusts in Him. Yours faithfully.

Dear Frank and Ernest—Would you kindly forward the following—”The Divine Plan of the Ages,” “Some of the-.

Parables,” “Hell and Spiritism,” and “God and Reason.” Enclosed you will find 10/- to pay for the books, the balance to go for the Radio Fund. I want you to get 5/-for the Fund; if the books are more than 5/- I will send same on, and oblige, Yours faithfully.

Frank and Ernest, Dear Sirs—I would he very grateful if you would forward to me the discussions which are broadcast over Station 2KY. I have listened with great interest to your Talks when it has been permissible in my house, as my people are all against me because I am a Christian.

I wish you every success in your effort to spread the Word of God, and thanking you, I am, Yours in His service.

Dear Frank and Ernest—I have listened to your Talks on 2KY on prophetic and world events with much interest. I am a Bible student and feel that you will accomplish much by your Talks in the way of awakening and enlightening the careless public. I thank God for the work you are doing and pray that many may be helped by it.

Thank you for your offer of free literature; I would much appreciate it if you would send me the books you recommend in your Talks. Address to me as above. Yours sincerely.

Dear Brothers—In our letter box this morning we found card re your kind offer of free literature on “Scriptural Explanations of World Events.” This subject has been a vital point in my work for the Master, and over 33 years I have, in my medical missionary work, travelled through N.S.W., and S.W. Queensland continually.

My work has been “love work”—fares are provided in trains to where I have to catch any kind of available vehicle, to be swung across rivers in flying foxes, and then on to a waiting horse. In such places all travelling has to be in saddle. I find plenty of accommodation. The Lord uses the medical side of work to open hearts and doors of the very hardest. I have many calls in the cities, etc., through which I pass and have many opportunities to pass on such valuable and needful truths.

I will be most grateful if you can spare me some of your literature to pass on with earnest prayer for the dear Master’s blessing and guidance. May His richest blessing rest upon your work for Him. Gratefully yours in His glad service, till He comes.-

P.S.—There is so much cult and modernistic literature everywhere that it is good to have that on the definite clear Word of God.

Dear Frank and Ernest--Would you kindly send me a copy of the two booklets mentioned in your Sunday Talk, 8th June. My husband and I are regular listeners and are very interested. Yours sincerely.

Dear Frank and Ernest—I listened to your Dialogue over the air for the first time at 8.15 a.m. on June the 1st. I found your Station in trying to trace another one, but was delighted with your Dialogue, also to know I could have a copy of them. I would be so glad if you would post me a script of them from the 1st June, beginning with the Dialogue about “Peter and the Rock” as it will help me in my Bible study, and the booklet too. Thanking you, I am, Yours in the Master’s service.

P.S.—Please find enclosed postage stamps to cover postage.

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