



Volume XXVI. No. 6 MELBOURNE, 1st JUNE, 1943 Price—Threepence

## Divine Guidance.

(Convention Address. Psa. 73:24.)

WE are living now in the end of the age—a time fraught with great dangers, great evils, subtle temptations, paralysing fears, confusion, uncertainty and destruction.

All thinking people are hoping, longing and expecting some one, or some kind of government to guide them out and away from the present scenes of distress and perplexity. But the Scriptures reveal that no guidance or deliverance will come to mankind until their own folly has reduced them to the point of despair—"I will bring distress upon men, that they walk like blind men (i.e., without a guide) . . . because they have sinned against the Lord . . . the whole land shall be devoured by the fire of His jealousy.' (Zeph. 1:17, 18.) "Except those days be shortened, there should no flesh be saved." (Matt. 24:22.)

Only when the nations are thoroughly humbled will Divine authority speak to them in a voice of command. "Be still and know that I am God: I will be exalted among the nations." (Psa. 46:10.)

Mankind has forsaken the right way and rejected Divine guidance, but there are some individuals who feel their need of guidance; we all need it from the beginning to the end of our earthly life. Guidance implies that we are not independent—we need a regulator, a director or conductor through life. One who places himself under a guide is aware of lack of knowledge or ability to direct His own course or vocation.

Two important characteristics are necessary—submission and obedience to the will and instructions of the conductor. And as a preventative against anxiety one other quality is also necessary, namely, absolute faith in the guide. Cooperation with the guide, submission, obedience and faith can bring about the desired results. To the degree in which this becomes habitual to the will, do peace and rest take possession of the life.

These qualities are necessary to those who seek Divine guidance. In fact, the Scriptures only promise Divine supervision to those who are willing to fully surrender their wills to the Lord. The Lord will guide only a certain type of people—"The meek will He guide in judgment, the meek will He teach His way."

Although we have a Guide who is omniscient, loving and omnipotent, one who understands all our needs, yet we find it difficult to cut loose from self—self-will—and our own limited wisdom, and from every object or scheme and allow the Lord to be the regulating centre, but if we can place ourselves, all we possess, day by day, month by month, year by year, under our never erring Guide we will find gradually a

spiritual balance, a steadiness, a calmness, which we once thought was not possible. Although this comes gradually, nevertheless it is a sure result, if faith casts her anchor into the Eternal. The soul's drift is thus checked, and this is beautifully stated in one of our hymns:—

“I leave it all with Jesus  
Day by day ;

Faith can firmly trust Him,  
Come what may ;

Hope has dropped her anchor,  
Found her rest

In the calm sure haven  
Of His breast ;

Love esteems it heaven  
To abide at His side.”

In actual experience, is this so with you and me? You leave all with Jesus, then you do not take any responsibility. For instance, if you give your money over to the bank, the bank takes over the responsibility. Our Lord takes the responsibility of that which we have committed to Him; we need not worry about the consequences. “Commit thy way unto the Lord and He shall direct (or guide) thy path.” (Psa. 32:8.) “I am persuaded (convinced) that He is able to keep that which I have committed unto Him against that day,” says the Apostle Paul. (2 Tim. 1:12.) Unless we commit ourselves to the Lord He cannot guide nor guard us, nor complete that which He has in view for us.

Israel, you know, often thought they knew best what path to take and when to take it, but the Lord, who was their Guide, disassociated Himself from the consequences of their own foolishness and allowed them to learn the necessary painful lessons.

But why do we need Divine guidance? Spiritually we are travelling through conditions similar to natural Israel, through a waste, howling wilderness where the winds of false doctrines blow from every direction; even the lion walks about seeking whom he may devour. Have we not also learned by experience, time and again, that our own unaided ability, wisdom or strength, has not produced the best results? It has not fulfilled our expectations and desires.

Many of our words have not always been a blessing, many of our thoughts have not produced good deeds, our schemes have often resulted in disappointment, our righteousness has been as filthy rags. Sometimes we have been as the horse, or as the mule, with no understanding; the bit and bridles, as it were, were necessary because of self-will and wanting our own way. (Psa. 32:9.)

There is the example of Jonah for our instruction. He was told by the Lord to go to Ninevah, but he took fright, he wanted to go to Tarshish—circumstances seemed to favour that direction—but after a while he found himself confined in the belly of the whale, the “belly of hell” he called it. Like Jonah, we find ourselves hedged about where there is very little scope for action, because of wanting our own self-will, our own self-directed ways--self takes fright when there is little faith. But the Lord arranges circumstances for our correction, as He did for Jonah, that we may learn to abide in Him. Better I think to look up into the eye of our Guide, than be taught in isolation. How appropriate the words—“Trust in the Lord with all thine heart; and lean not to thine own understanding.” (Prov. 3:5.)

Let us settle this point then, and allow nothing to turn us from a steadfast faith that Divine guidance has been promised to those fully surrendered to the Lord and that if we seek it in the Lord's way we are sure to receive it. You are sure that the Lord has saved you; you are sure the Lord has given you the hope of the high calling, then be just as sure the Lord also guides those whom He has called. This does not mean that one so guided will never take a false step, and never stumble, but the Lord overrules these failings and teaches us valuable lessons, and a greater longing for a closer walk with God is thus developed.

From within and without we are continually receiving impressions through various influences—we are prompted to do or say certain things. These impressions come chiefly through the ears and eyes, and the mind entertains or rejects them, but this does not mean we are guided by them independently of the written Word. To every doubtful impression, certain tests should be applied—Are they Scriptural? Is it in harmony with the teaching and spirit of the Word? If we receive impressions from above, they will always be in harmony with the Bible. The Lord never guides any of His people contrary to His written Word. If any desired knowledge is found in the Bible then we should act upon it; if no direct statement can be found, the example of a Bible character may guide us. Failing this, certain basic principles will guide. The questions, then, would be—Is it in harmony with the principle of love or selfishness? Am I prompted by fear or self-sacrifice? But if still in doubt as to a certain course, then do nothing; just wait. “Wait on the Lord; be of good courage and He shall strengthen thine heart.” (Psa. 27:14.)

There may be some earthly, human impressions, but these will die of fright when compelled to look into the mirror of God's Word. We speak of providential leadings. What do we mean? It means that “the steps of a good man are ordered of the Lord.” (Psa. 37:23.) It means that when a leading is of God the way will always open, as the Master said—“When He putteth forth His own sheep, He goeth before them and the sheep follow Him, for they know His voice.” Notice, “He goeth before” (providential leading), we follow. “I will go before thee,” declares the Lord, “and make the crooked places straight. I will brake in pieces the gates of brass and iron.”

It is never a sign of Divine leading when a Christian insists on opening his own way and riding rough-shod over all opposing things. If the Lord goes before us He will open all doors for us; we will not need to hammer them down. “I have set before thee an open door, and none can shut.” Or through His providential overruling He will shut a door and none can open it.

I think most of us know of providential openings in our Christian way, and also the hinderings or blocking of a certain way, which we were quite powerless to alter. Or through lack of wisdom and knowledge we have made decisions, which the Lord through circumstances reversed, and which we see later would have been to our disadvantage in many ways if the Lord had not directed the issue.

Those who commit their way unto the Lord discover that He prepares circumstances in advance for their experience, service or development. For instance, when He prepares a Phillip to go expounding the Scriptures, He has already prepared the person to receive the teachings He never says to an imprisoned Peter, “Arise, go quickly,” but that Peter finds chains providentially broken, and gates burst.

The Lord never prompts us to do impossible things; such impressions do not come from above. There is the instance of two professing Christians in Acts 5. Ananias and Sapphira sold a possession and pretended to give the Apostle all the money; they were prompted to give only a part of the price. This prompting did not come from above, but from an evil source. Peter's impression came from above.

It is the holy spirit that will guide you into all truth, and show you things to come. The holy spirit never guides contrary to the Word; the Word never guides us contrary to providence and providence does not guide us contrary to the Word and spirit. These three elements of Divine guidance are always harmonious.

There are times in our Christian experience, when a complete change of circumstances takes place. But we are not taken by surprise, for we have long ago asked the Lord to direct our steps. He has prepared us for the change, and also prepared the other place or circumstance in advance. He sees these changes as necessary for our Christian development.

On other occasions there may be certain paths into which the Lord seems to be calling us. Friends and brethren may disapprove and urge us not to walk into unnecessary hardship or danger and there is no doubt in our minds that sometimes the Lord does guide us through our brethren. But still we have strong convictions that we are called to do the Lord's will and this experience is of Him. In such a case we will get into difficulty if we try to please two parties of different mind. Here, loyalty to the Lord's will and the truth must guide us, then faith can leave the consequences with Him.

The Apostle Paul answered his well-intentioned advisers, who urged him not to walk into danger by going to Jerusalem, "What can you mean, by thus breaking my heart with your grief? for I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus (Acts 21:13.)

This faith of resigning all to the Lord is something to be coveted, for this will secure for us the fulfilment of the good promises of the Word. Our Lord too was sustained by His faith in the Divine supervision of all His experiences. He answered Pilate, "Thou couldest have no power at all against me except it were given thee from above." (John 19:11)

There are some individuals over whom the Lord's guidance begins at birth. Moses was one of these; the Apostle Paul was another. He guides or supervises circumstances, not only of the individual, but in some cases the lives and circumstances of the parents, in order that His glory and the effectual working of His powers may be seen some day, as of Him, so that none should glory in his own ability, strength and wisdom. He demonstrates this to some individuals who are His special instruments and servants of the Church, by bringing them down to a helpless condition for a season, in order that they may not forget that the Lord is the true and unerring guide, and controller of His servants, and the Church as a whole.

The Lord guides us by directing circumstances and arranging other people's lives around us in such a way as to prepare us for an experience or a message which He intends to put before us. As the Apostle says, "How shall they hear without a preacher? And how shall they preach, except they be sent?" Again, "He shall give His angels (messengers) a charge concerning thee, to guard thee in all thy ways."

We are greatly blessed in having a better knowledge of the Scriptures than we have had in the past. The Word of God has in all ages been a guide to those who take heed of its councils. "Thy word is a lamp to my feet and a light to my path." The Lord said, "He that followeth me shall not walk in darkness."

We cannot take in all the instructions at once, for in the beginning of the Christian way we were as little children in understanding, asking many and foolish questions, but as we grow and are directed into all truth, our ears are taught to hear and obey without asking why and wherefore. Day by day this transformation of our renewed mind continues, that we may learn by experience what God's will is, for it takes time to learn how to decide what is, and what is not God's will.

A Christian—George Mueller—gives a rule which he followed in coming to decisions—"I seek in the beginning to get my heart in such a state, that it has no will of its own in regard to a given matter. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. Having done this, I do not leave the results to feeling or simple impression. If I do so, I make myself liable to a great delusion. I seek the will or spirit of God through or in connection with the Word of God. The spirit and the Word must be combined. If I look to the spirit alone, without the Word, I lay myself open to a great delusion also. If the holy spirit guides us at all, it will do so according to the Scriptures,

and never contrary to them. Next, I take into account providential circumstances. These often plainly indicate God's will in connection with His word and spirit. I ask God to reveal His will to me aright.

Thus, by prayer to God, the study of His Word, and reflection, I come to deliberate judgment according to the best of my knowledge and opportunity, and if my mind is thus at peace, I proceed accordingly."

But why does the Lord guide us by His counsel and by various means and into different places and circumstances? Solely for two purposes, namely—(1) "I am glorified in them," (John 17:10.) (2) "To present you faultless before the presence of His glory with exceeding joy." (Jude 24.) "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." (Isa. 62:3.)

## New Booklets.

Two booklets from England are now available as follows:

"The Beauty of Holiness" is a 60 page booklet explaining the development of God's plans to make the world holy and showing how the call to consecration is a part of that greater plan. Its principal use is for passing on to Christian friends. Price, 10d. post paid.

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# ANOTHER YEAR

ANOTHER yearly term for the Berean Bible Institute has been completed at the end of April. Once again it is with much thanksgiving to the Lord for all His blessings that this short report is presented to our readers and especially to those members who have assisted in the work so helpfully, as unto the Lord.

The brethren will be pleased to hear that the work has continued over the past year without being greatly affected by existing conditions; indeed, there has opened up a new means of service, namely, the witness by radio, and which is referred to below.

The publishing of the "Peoples Paper and Herald of Christ's Kingdom" has continued as formerly, and the messages of appreciation of this monthly journal have been very encouraging. Once again we acknowledge with appreciation the good help to the columns of the "Peoples Paper" by various brethren. The number of subscribers shows a slight increase, a number of new readers being added to our list, while others have dropped off, some of whom have finished the earthly way.

Some good help to the "Peoples Paper" is provided by those friends who forward subscriptions for others, while other members obtain new subscribers by passing the "Paper" to those who are interested. All readers are welcome to extra copies for placing where good may be done, and lists of names and addresses are welcome where the "Paper" is gladly sent for a period, free of charge.

With some additional costs the "Peoples Paper" continues far from self-supporting and the deficiency is made up each year from the Tract Fund. As the postage cost has increased 50% on the greater number of copies sent out, it is felt reasonable to add this extra postage cost of 6d. to the subscription fee, making the yearly rate 3/- instead of 2/6, commencing with the beginning of this month. Friends attending Classes or living near each other are helping to save expense when their papers are sent under one cover; maybe other friends could also assist in this way.

Quantities of books and booklets have been supplied to the brethren throughout Australasia, and also to our friends overseas, especially in Britain, U.S.A., and Canada. While stocks of some books are exhausted, it is hoped to print more as soon as possible.

The witness work with tracts, Kingdom Cards and Consolation Cards, also by newspaper advertisements, has been continued by some Classes and individual friends, resulting in about 250 new enquiries for the free literature. Some real good has been done in this way, by the Lord blessing the truth message, and a number of new friends are now receiving the "Peoples Paper" regularly, and appreciating the Bible studies.

Quite a number of bereaved persons have expressed appreciation of the comfort received as a result of Consolation Cards being sent, and this work may possibly be undertaken by still others of the friends. Consolation Cards for the bereaved and Kingdom Cards for general use are available, also varieties of tracts, all of which are supplied from the Tract Fund.

From the Tract Fund Account below will be seen the amount of voluntary financial assistance received from the brethren for carrying on the general work. No doubt many sacrifices are represented and in the Lord's providence all expenses are covered for the work which seemed good to engage in, throughout the year.

The correspondence from the friends is gladly received and while reply is sometimes delayed with extra work being undertaken, we hope to hear regularly from all who love the Lord and His truth and are desirous of communicating. The prayers of the brethren on behalf of the work are greatly appreciated, and we trust and pray for the Lord's blessing on all His dear people everywhere, especially in these trying times.

More than ever are the truths of God's Word apparent from the events taking place world-wide to-day. We can surely rejoice and lift up our heads, as our Lord exhorted, knowing that our redemption is nigh. And not only so, but this present order of things shall soon have passed away and Christ's Kingdom be established with God's will being done for the blessing of all the families of the earth. "Faithful is He that calleth you; who also will do it."

## TRACT FUND ACCOUNT.

|                               |                                             |       |    |
|-------------------------------|---------------------------------------------|-------|----|
|                               | ByFree Books and Booklets.....              | £45   | 11 |
|                               |                                             | 94    | 6  |
| To Balance Carried Forward .. | „Kingdom and Consolation Cards .            | 570   | 5  |
| „Donations . .....            | 173 5 3                                     | 1711  | 0  |
|                               | „Free Tracts and Deficiency “Peoples Paper” | 303   | 0  |
|                               | 260 0                                       | 2314  | 5  |
|                               | „Extra Printing Paper .....                 | 31    | 0  |
|                               |                                             | 38    | 5  |
|                               | „General Expenses (Office, etc.) ..         | £1748 | 8  |
|                               | „Personal.....                              |       |    |
|                               | „Postage .....                              |       |    |
|                               | Pilgrim Work, Travel, etc.                  |       |    |
|                               | „Balance.....                               |       |    |

## The Radio Work.

OUR readers generally will be aware of the broadcasting of the message of truth from one Radio Station (3GL— Geelong, Vic.), which has been possible in recent months by the liberal support of a number of brethren, under the Lord’s providential overruling.

At this time last year a number of brethren in South Australia expressed a desire to use the radio for spreading the truth, as was being done rather extensively by the friends overseas. Enquiries to the brethren of “The Dawn”

brought a ready response and assistance in providing a supply of programmes which have proved very effective in their land, and this loving co-operation, in the efforts to use the radio here, is very much appreciated.

After an amount of preparational work in providing sample recordings and interviews with managers of various Radio Stations, it was found possible to arrange a Sunday night session with 3GL, and this was done, the opening broadcast taking place in January last. Since that time a regular Sunday night session has been conducted, and there is evidence of the Lord’s blessing upon this effort, in His name.

The various subjects discussed from the Bible have been appreciated by a goodly number of listeners, and some very earnest enquiries have been received for the copies of Dialogues and free literature offered over the air. Some who have enquired have had the truth literature for years, and it is especially pleasing to hear from these.

A good amount of advertising has been done in Radio and other appropriate newspapers, and the friends have assisted well in the distribution of nearly 50,000 advertising slips, to try and encourage as many as possible to listen to the broadcasts. Copies of each Dialogue are necessary for the Radio work and additional supplies have been printed for use as tracts.

The Radio Fund Account shows the good assistance received from the brethren up to the end of April, and the expenses met have covered all costs, including some beyond the close of April. The scope of this work will depend on circumstances, but for the present 3GL is serving very nicely. If further opportunities

are to open up, no doubt there will be some clear indications from the Lord. A continuance of the prayers of the brethren upon this witness work is sincerely requested, and we are happy to know that the Lord will add His blessing and give the increase as He sees good.

#### RADIO FUND ACCOUNT.

|                                                                           |         |
|---------------------------------------------------------------------------|---------|
| To Donations .. . . . . . . . . . .                                       | 19914 0 |
| By Radio Station*-3GL .....                                               | 15915 0 |
| „ Advertising—Radio and other Papers, and Slips for<br>Distribution ..... | 4819 0  |
| „ Recordings .. . . . . . . . . . .                                       | 170 0   |
| „ Printing Quantities of Dialogues .. ..                                  | 1715 6  |
| Extra Literature for Radio Work .....                                     | 27 6    |
| .. ..                                                                     | 016 11  |
| .. Travel and Sundries.....                                               | 515 0   |
| .. Balance .....                                                          | 475 1   |
|                                                                           | 19914 0 |

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# Armageddon.

The following Dialogue was broadcast on Sunday, May 16th, and is available in leaflet form for all desiring copies. ERNEST: Hello Frank. I've been waiting to see you, as I want to ask some questions about the subject of Armageddon. This is a subject that is being much discussed these days. People are asking me about it, and I don't know the answers too well. Just what is Armageddon, anyway? Can we apply the term to what is happening in the world to-day, and if so, how and when will it end?

FRANK: Those are interesting questions in view of the global war now in progress and it should be interesting to learn more of what the Bible says about Armageddon.

ERNEST: Where does the word Armageddon come from?

FRANK: It is a word of Hebrew origin, and is found in the Bible.

ERNEST: How many times does the word Armageddon appear in the Bible?

FRANK: Just once, Ernest, and that is in the 16th verse of the 16th chapter of Revelation.

ERNEST: Only once? It seems odd that one passage of Scripture should create so much interest among students of prophecy. What does the text say about it?

FRANK: As my memory serves me, the text says, "And He gathered them together into a place called in the Hebrew tongue, Armageddon." From this text you will see that the word is of Hebrew origin.

ERNEST: That being true, are we to think of Armageddon as being a certain geographical location?

FRANK: Historically, Armageddon, or Hill of Megiddo, as it was called by the Hebrews, occupied a very strategic position in the plain of Esdraelon, in the ancient Holy Land. It commanded an important pass into the hill country, and was the great battle ground of Palestine.

ERNEST: Armageddon battles were fought way back in those ancient days, according to that.

FRANK: That's right. The Hill of Armageddon, or Megiddo, means the mount of destruction. Many ancient battles were fought there. For instance, it was there that Joshua won his first victories over the Canaanites in securing from them possession of the Holy Land. It was there that Gideon and his famous three hundred men routed and defeated the Midianites, and re-established the worship of the true God. It may also interest you to know that it was at Megiddo that General Allenby completed the rescue of the Holy Land from the Turks during the First World War.

ERNEST: Do you think, then, Frank, that the death struggles of the old world are to take place at ancient Megiddo, in the Holy Land?

FRANK: There will no doubt be terrible battles fought there before Christ's Kingdom takes over the control of earth's affairs, but I don't think that is particularly what the Bible means by its prophetic use of the term Armageddon. I believe that Armageddon, as used in the book of Revelation, is a symbolic term; its symbolic meaning, of course, being based upon historical facts associated with the ancient Hill of Megiddo. We have other instances of this prophetic and symbolic use of words. Babylon, for instance, in the Old Testament, was a location; but Babylon of Revelation is symbolic. The same is true of Egypt,

which is also used symbolically in the New Testament.

ERNEST: What would you say, Frank, is the main symbolic thought associated with the term Armageddon?

FRANK: It is a battle in which God directs the issue and destroys the forces of evil. The symbolic meaning of Armageddon is very important, and is based upon the historical background of the great battles Israel fought at the Hill of Megiddo. The nation of Israel was God's nation, and when they were obedient to Him, He protected them against their enemies. Israel achieved wondrous victories at Megiddo because God directed the issue. In the book of Revelation, chapter 16, Armageddon is associated with what is described as the "Battle of the great day of God Almighty."

ERNEST: I get it, I believe. Armageddon is a great struggle participated in by mankind, and in which God directs the final outcome. Is that right?

FRANK: Yes. And Ernest, the use of battle grounds in this symbolic sense is not unfamiliar to us. For example, the term Waterloo. When we say that an army, or a nation, meets its Waterloo, we don't mean that they travel all the way to the ancient battlefield of Waterloo, where Napoleon was defeated. Rather, the outstanding defeat of Napoleon at Waterloo has caused the name to be used as symbolic of any major defeat of an army that previously has had a long series of successes. So Armageddon stands for a great struggle, of vital interest to the human race, in which God directs the outcome in a glorious victory, which will result in lasting peace and happiness for all mankind.

ERNEST: Couldn't we say that God may have directed the issue of the First World War, in that the result was the establishment of the League of Nations, which was set up as an instrument of peace?

FRANK: I doubt if there is anyone in the world who, in view of the failure of the League of Nations, would want to argue that God was behind it. Whatever God backs up does not fail. It is possible that efforts such as were represented in the League of Nations, are foretold in the prophecies. In Isaiah 8:9-12 we read that the people would endeavour to associate themselves for mutual protection, but that their federations would be broken. Read that prophecy some time; you'll enjoy it.

ERNEST: Frank, I constantly marvel at the accuracy with which the Bible has foretold world developments during this time of the end. No wonder some one has said that prophecy is history written in advance. But tell me this, when will the great battle of Armageddon be fought, or is it now being fought.

FRANK: There's a lot involved in the answer to that question. To illustrate we might ask: When did the United States enter the present global war? Was it when the Lend-Lease programme was put into effect in a determination to assure a United Nations victory? Or was it the day after Pearl Harbour? Or, will it actually be, in the fullest sense, when the United States' armed forces are actually engaging the enemy on all fronts in overwhelming strength, as it is expected shall eventually be the case?

ERNEST: I understand your illustration, but how do you fit it to the facts associated with Armageddon?

FRANK: That's a big subject to discuss in so brief a time, but briefly I will say this, that according to the time prophecies of the Bible, what is scripturally styled the "Times of the Gentiles" were due to end in the year 1914. During these times of the Gentiles a lease of power was granted to a certain succession of Gentile powers, beginning with Ancient Babylon. This particular set-up was represented in the pre-1914 church-state governments of Europe.

ERNEST: Were these the succession of kingdoms illustrated by the man-like image which Nebuchadnezzar saw in his dream?

FRANK: Yes. The account of that is in the 2nd chapter of Daniel. In this prophecy the image is shown to be destroyed by what turns out to be Christ's Kingdom. But in connection with its destruction, it is said first to fall, then it is ground to powder, and then the wind blows it away. This is all symbolic language, of course, but nevertheless clearly indicates a succession of calamitous events by which a world order is overthrown, preparatory for God's new world.

ERNEST: And where does Armageddon come into this picture?

FRANK: In the full sense of the word, the Bible indicates that Armageddon will be one of the advance phases of this great time of trouble, ending finally when God miraculously delivers His people from the aggressor hordes that come down against them in Palestine from the North. Certainly that will be the climax. Students of prophecy, however, have properly referred to the events leading up to this great climax of Armageddon, as its incidental skirmishes, leading up to the final climax, of which the First World War was undoubtedly one of these skirmishes or spasms.

ERNEST: Why do you say that?

FRANK: For two very good reasons, and there are others, First, it went a long way towards setting aside the hereditary church-state ruling houses of Europe, which I believe all thoughtful people realise were responsible for most of the wars of the world throughout the centuries of the past. These had to go before lasting peace could come to the world.

ERNEST: What's your other main reason?

FRANK: The fact that as a result of that first phase of the time of trouble, Palestine was wrested from the Turks, by the British, and the Jews permitted to return there. This was necessary as a partial fulfilment of the prophecies pertaining to the restoration of Israel, and for setting the stage for the final phase of Armageddon.

ERNEST: It certainly is reassuring to faith to realise that during all this period of trouble, such as the world has never seen, that the Jews should be so marvelously blessed

in Palestine. But I suppose they are in for some trouble there also, sooner or later.

FRANK: Yes, the Bible so indicates. We don't know how soon that will be, nor all the details of events that are to occur between now and then. But, while the 38th of Ezekiel and the 14th of Zechariah indicate that great trouble awaits them there, yet in that trouble God will deliver them, and then the world will know that God has directed the outcome of Armageddon for the establishment of His Kingdom in the hands of Christ. In Isaiah 9:6, 7, we are told about Christ as earth's new ruler, and that of the increase of His government and peace there will be no end. The prophecy concludes by saying that the "zeal of the Lord of hosts will perform this."

ERNEST: Which seems like another way of saying that God will direct the issue of Armageddon, so that peace and happiness will triumph thereafter. And that will really mean that the Christian's prayer, "Thy kingdom come," has actually been answered, and that God's will shall then be done on earth, even as it is now done in heaven. How grand it would be if only those who have died could then be alive and enjoy the blessings of the Kingdom.

FRANK: They will be there, Ernest, for even the dead are to be raised, that they too may enjoy the blessings of the new Kingdom.

ERNEST: That's just the way it ought to be, and what we would expect a loving God to do. This great time of trouble is doubtless a needed rebuke to the people for disobeying God's laws; but I am thankful that the Kingdom blessings soon to follow will teach the people the goodness and wisdom of God. Frank, does the Bible suggest anything that can be done about the matter now?

FRANK: God is man's only true refuge, and the Prophet Zephaniah, chapter 2, verse 3, says, "Seek ye the Lord, all ye meek of the earth. Seek righteousness, seek meekness it may be that ye shall be hid in the day of the Lord's anger." This is not a definite promise of protection, but it goes without saying that all should seek righteousness.

ERNEST: And now another question

FRANK: I'm sorry, Ernest, time's up. But I'll tell you. In order to understand clearly just what is involved in Armageddon it is well to have in mind the general outline of God's whole plan of salvation, and then study the prophecies pertaining to the present time in the light of this knowledge. You will find the booklet, "God and Reason" a great help along this line. I have a copy here for you, as well as a smaller booklet on "Armageddon" which will explain more than I have time to say at present.

ERNEST: Thank you very much, Frank. I'll read them both carefully.

"Peoples Paper" Subscriptions.

As mentioned in the report on the work in this issue, the subscription to "Peoples Paper" will now be 3/- per annum, instead of 2/6. The extra 6d. will cover the additional postage cost on the majority on "Papers" sent out, and does not mean extra being received for the production of "Peoples Paper."

## Dialogues in Tract Form

As a result of the Radio witness all the Dialogues thus far broadcast are available in leaflet form, for passing on where good may be done. It is not intended that these should be distributed generally, but rather handed personally where there is some good desire for such reading matter. All friends who can place them to advantage are welcome to supplies. The subjects are as follows:

“God’s Remedy.”  
“God’s New Order.”  
“Freedom from Fear.”  
“The Truth about Hell.”  
“The Messianic Theocracy.”  
“Paradise and the Thief.”  
“Where are the Dead?”  
“The War of Survival.”  
“The Third Heavens.”  
“The Last Days.”  
“What is the Soul?”  
“Hope for the War-Stricken.”  
“Jerusalem.”  
“The Second Advent.”  
“The Sun of Righteousness.”  
“The Rich Man and Lazarus.”  
“The Jew and the War.”  
“Armageddon.”  
“God Has a Plan.”  
“God’s Promises.”

Further leaflets in connection with the radio work are available as follows:

“Coming Back from Hell Soon.” “The End of the World.” “Zionism is Prophecy.”

## Two Parable Booklets

“Parables of the Kingdom,” is the title of a booklet recently produced by our English brethren. It contains a short explanation of six of our Lord’s parables, as follows:— “The Wheat and the Tares,” “The Great Supper,” “The Ten Virgins,” “The Pearl of Great Price,” “The Rich Man in Hell,” and “The Sheep and Goats.” Containing 29 pages it will be found a helpful little book for the brethren, or for passing on.

“Some of the Parables” is well known to most of our readers. Containing 90 pages in explanation of a number of our Lord’s parables and an article on “What Shall be the Sign of Thy Presence and of the End of the World?” it is a most useful booklet on these subjects.

The above booklets are supplied at 10d., the two; and three copies of each for 2/3, post paid.

# Correspondence.

Victoria.

Dear Friend, —I very much enjoyed your letter received yesterday; it is so encouraging to find one here and there who is not in darkness. I sometimes look at people in the street and marvel at their interest and satisfaction in everyday trifles. I am regarded as a bit of a crank by many of my friends, but seeing that Paul was classed as insane because he did not have the herd instinct, it does not worry me.

My parents were Particular Baptists and therefore keen Calvinists; I remember, even as a child, the horror I felt at the prospect of the lost. Later I had the first gleam of light from a S.D.A. tract, but their arguments were weak and altogether not convincing; years later I ran across the booklet “Where are the Dead?” Here, I felt, was a writer who was sure of his ground; then later, I procured all the books and found them so interesting that I read well into the early hours. I regard “The New Creation” ‘as the greatest book published since the Bible. I have a friend who would like a copy but I suppose they are now unprocurable.

I would very much like to read “Foregleams of the Golden Age” if you would be so kind as to send it. I feel pretty sure that it is correct regarding Christ’s return being invisible to the world, though the S.D.As. and others loudly proclaim otherwise; it would be amusing if it were not such a sacred matter, the literal interpretation which they give to so much of the Revelation, but it impresses the natural mind more greatly than does the truth in many cases.

I am enclosing a tract which you may find interesting. There is a friend who sends me a Christadelphian paper every month; it is another mixture of truth and error but I think with more truth than the S.D.As. have, but they make the same mistake of believing that Christ will come visibly during the war. I believe that the war is only a prelude to Armageddon, which will be a world-wide revolution brought about by another and worse depression than the last.

It will come, I think, after the war, when the rich and the rulers sit back and say, “Peace and safety.” The people will be saturated with communistic propaganda, both in print and over the air, but the rich will not be willingly or easily deprived of their easy life, and that, I think, will lead to the final trouble.

I once tried to prove to a R.C. the non-existence of purgatory; he became very violent and claimed that Matt. 5:26 was proof of such a place. I gave up the attempt after that.

I am enclosing some stamps to cover cost of postage of books, which I hope to receive from you.

Yours sincerely.

(The writer of the above first communicated after hearing the radio sessions. The book “The New Creation” is still in stock at 1/6 per copy, post paid.—B.B.I.)

South Australia.

Berean Bible Institute.—Dear Friends.—Please accept the enclosed postal note, three shillings, for purchase of the booklets “Tabernacle Shadows,” “Some of the Parables” and “God and Reason.” I have found these booklets most interesting and helpful and appreciate them greatly.

Many thanks also for my copy of “Peoples Paper” which I duly received here a few weeks ago. It was

most pleasing to note the amount of appreciative letters which you have received regarding the radio sessions from 3GL. Response such as this furnishes in itself ample evidence of the immediate success of these sessions, and this is very encouraging indeed. Radio is always a dependable medium through which to communicate the Truth to others and personally I think that radio has a great and important future ahead.

Unfortunately, however, I have been unable to hear every programme, therefore would appreciate it very much if you would be kind enough to send me a copy of any one of these sessions which you should choose.

And now in conclusion once again wishing you the complete success which you so richly deserve with your work, I will close. Hoping to hear from you again shortly, as convenient.

Sincere Christian regards.

Victoria.

To Frank and Ernest—Dear Sirs.—I would like you to send me your book “Foregleams of the Golden Age,” as mentioned in your paper “The Voice,” also your book for children, “The Son of the Highest” (red paper cover) for which I enclose postal note to cover cost.

I would also like a free copy of your booklet “Where are the Dead?” which was mentioned over the air. Thanking you for the Dialogues you sent last week, which I have read and will pass on to some of my friends to read.

I remain, your sincerely.

Victoria.

Frank and Ernest.—Dear Sirs.—Thanks for your very interesting session over 3GL to-night. I should be pleased if you would forward a copy of booklet mentioned; in fact, any others you have on hand.

Thanking you, yours faithfully.

Victoria.

Bible Institute.—Dear Sirs.—I would be obliged if you would send me a copy of the talk given by Frank and Ernest from station 3GL last Sunday night, and also a copy of the booklet mentioned by them.

I am, yours truly.

• Victoria.

Frank and Ernest.—Dear Sirs.—I listened in carefully to your broadcast last Sunday about the Rich Man and would very much like to have your booklet referred to; also, if you have two or three others that you think advisable, send them too. I am enclosing P/N 2/- towards cost of same.

I am, yours with thanks.

Victoria.

Berean Bible Institute.—Dear Sirs.—A small leaflet announcing a radio session from station 3GL has come to my hand.

On the back you have set out some propositions concerning which I would like to read more. I should be glad if you would forward me, at the above address, any literature you may have available.

Yours sincerely.

Victoria.

Dear Frank and Ernest.—I have just listened to your conversation about the return of the Lord, and would like to have a copy of the booklet referred to. Would you kindly forward same to me at the given address.

Thanking you in anticipation, yours sincerely.

Victoria.

Dear Sirs.—Will you kindly send copy of Dialogue given Sunday night; enclosed please find postal note for 2/- as a subscription to the work.

Yours truly.

Victoria.

Dear Frank and Ernest.—Will you please forward to me a copy of your broadcast discussion of last night; also the two booklets you promised. I am enclosing a stamp for reply, and thanking you in anticipation.

Yours sincerely.

Tasmania.

Frank and Ernest.—Dear Sirs.—Would you please forward me a copy of the addresses “Why Sin and Sorrow is Permitted” and “What is the Soul?”

I am enclosing 2/- to cover cost, and if there is any change or no cost, please keep it towards the session.

Thanking you in anticipation, yours faithfully.

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