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Do World Events Foreshadow Armageddon?

Will Australia Be Involved?

(This article, the subject of a Public Lecture, is published by request, as fully as space permits.)

THE subject of the Battle of Armageddon is, we believe, a most interesting and vital one in the minds of a great number of people, not only those who are really interested in the Bible. This is understandable, because in the minds of most thinking people the term Armageddon has attached to it the idea of a great day of reckoning, in which God will be the Controller and Overseer.

This general idea of Armageddon on the part of thinking people, many of whom make no claim of understanding the Bible, is very much in harmony with the Scriptural record, for the only place where Armageddon is mentioned in the Bible, namely, Revelation 16:16, it is stated in the context (verse 14) , that "the kings of the earth and of the whole world are gathered to the battle of that great day of God Almighty."

Now it is usually helpful, when trying to fit any great event into the history of mankind, to take a broad view of God's Plan of the Ages and seek to determine at what time the Bible indicates a change takes place in God's dealings with mankind. In other words, God has called a halt to man's disobedience at various times throughout the ages. We think of the time in Noah's day, when mankind went on in their pleasures and wickedness, and it is recorded—"They knew not till the Flood came and took them all away," (Matt. 24:39.) Only Noah heeded God's advice and instruction, and was saved with his family from that terrible judgment of God.

Then, at our Lord's first advent, God sent a great judgment upon Israel because of their blindness and hardness of heart in rejecting their Messiah. Jesus' spoke of this severe experience for Israel a few days prior to His death on the cross, as follows—"And when he was come near, he beheld the city (Jerusalem), and wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children with thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." (Luke 19:41-44.)

The Apostle Paul in writing to the Thessalonians, also referred to. this great judgment of God upon Israel, when he stated, “They both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men; forbidding us to speak to the Gentiles that they might be saved, to fill up their sin alway; for the wrath is come upon them to the uttermost.” (1 Thes. 2:15, 16.) In the destruction of Jerusalem in A.D. 70 was fulfilled also the words of the multitude when Pilate would have released Jesus—”His blood be on us, and on our children.” However, God had good reasons, no doubt, for permitting that great judgment upon Israel at the close of the Jewish Age, and which will yet be to their advantage when the Kingdom Age is established, and Israel and all mankind are raised from the dead to benefit, if they will, from past experiences and the blessings then to be available for all.

Further, in the end of this present Gospel Age, at the time of Christ’s second advent, God is going to call the greatest halt to man’s disobedience in the whole history of the human race. Various terms are used in the Bible to describe this great time of God’s reckoning with the human race, such as we have seen—”That great day of God Almighty.” And again, “The great day of God’s wrath,” “The day of Jehovah,” etc. Then, in Revelation, we have the symbol of a great earthquake given to describe this same upheaval and great levelling process which will humble the human family before their Creator. It reads in Rev. 6:12, 15-17—”And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake .. . And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens (secret societies, etc.) and in the rocks (fortresses of society, civil and ecclesiastical) of the mountains (kingdoms) ; and said to the mountains and rocks, “Fall on us. (over or about, to cover and protect us), and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?”

From the faithful Apostle Paul we find the true setting for the time when all men, great and small, shall be required to render their accounts to the Lord, so to speak. In his second letter to the Corinthians, chapter 10, Paul explains that the weapons in the Christian warfare are not carnal, but nevertheless they are “mighty through God to the pulling down of strong holds (of error and sin) ; casting down imaginations (human reasonings), and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” This is the important work that is going on in the lives of all true followers of Christ, through the power of God; and then the Apostle adds—”And having in a. readiness to revenge all disobedience (in the world at large), when your obedience (the Church’s obedience) is fulfilled.” (2 Cor. 10:4-6.) In other words; this is a prophetic statement revealing that after the followers of Christ have fulfilled their covenant of sacrifice, after their “obedience” unto death has been accomplished, joyfully, gladly, in the steps of the Master, at the end of the Gospel Age, the time will then be due for God to deal with all disobedience amongst the masses of mankind.

This judgment of mankind is described in various terms also by the prophets. The Lord, through the prophet Joel, gives some vivid descriptions of His “ revenging of all disobedience” in chapter 3, as follows—’’Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near . . . Beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen. and gather yourselves together round about . . . Let the heathen be wakened, and come up to the valley of Jehoshaphat (God’s pleading judgment) ; for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; tome, get ye down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision (trial, crisis).” (Joel 3:9-14.)

Through the prophet Jeremiah we have the further record from the Lord—’’Therefore thou shalt say unto them (the nations generally), thus saith the Lord of hosts, the God of Israel; Drink ye, and be drunken, and

spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts; Ye shall certainly drink. For, lo, I begin to bring evil on the city (Babylon, Christendom) which is called by my name, and should ye be utterly unpunished?

Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord." (Jer. 25:27-31.)

The statement, "The Lord hath a controversy with the nations," is of special interest. The meaning of the word "controversy" is contest. The Lord hath a contest with the nations—the day of reckoning is indicated. And this is just the thought contained in the term "Armageddon" which means "mount of destruction."

The Mount of Megiddo was noted in olden times as the scene of great battles, and so it is used in the Scriptures to describe God's decisive controversy or contest with the nations of the earth. But why does the prophet say, the Lord hath a controversy or contest with the nations—all the nations? For the same reason, that in Revelation it says that the kings of the earth and of the whole world are gathered to the battle of that great day of God Almighty—to

Armageddon.

But could all nations be gathered to the literal Mount of Megiddo in Palestine? Is that what the Scriptures mean?

No, we do not think so! Just as Babylon of olden times was literal, and Babylon of the New Testament is symbolic; just as Egypt of olden times was literal, and Egypt of the New Testament is symbolic; so Armageddon of olden times was literal, and Armageddon of Revelation is symbolic. When we speak today of an army, or even of individuals meeting their "Waterloo" we do not think of them going to the actual place of Waterloo, in France, where the Duke of Wellington's soldiers defeated the French army. No, we mean that such an army or individuals are defeated in any particular engagement. So, in the same sense, all nations, all mankind, will meet their "Waterloo" in the great Battle of Armageddon—the great Day of God Almighty.

Does that mean that events in the Middle East, in the vicinity of the Mount of Megiddo, are of small or no importance in connection with the Battle of Armageddon? No, it does not mean that! Events in Palestine, Persia, Iran, Egypt, etc., are most significant, and certainly so foreshadow Armageddon—that part of Armageddon which has to do with that part of the world. A prophecy of Ezekiel is most informative in this connection; from the 38th chapter, it states—''Therefore, son of man, prophesy and say unto Gag, Thus saith the Lord God; In that day when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army. And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, (set apart, distinguished as thy conqueror) 0 Gog, before their eyes . .. And it shall come to pass at the' same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel, so that .. . all the men that are upon the face of the earth shall shake at my presence, and the mountains

(kingdoms) shall be thrown down, . . . and I will call for a sword against him throughout all my mountains, saith the Lord God; every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord." (Ezek. 38:14-23.)

Also, from the prophet Jeremiah, we have a record with marked information concerning not only the Armageddon experiences of Israel, but also revealing the deliverance which will follow the necessary corrections which the Lord sees fit to permit to come upon the descendants of His ancient people gathered in the Holy Land in these last days of the Gospel Age. The prophecy reads —"For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it. (Since 1918, particularly, this prophecy has been in course of fulfilment.) And these are the words that the

Lord spake concerning Israel and concerning Judah. For thus saith the Lord; we have heard a voice of trembling of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it. . . . Therefore fear thou not, 0 my servant Jacob, saith the Lord; neither be dismayed, 0 Israel; for lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished." (Jer. 30:3-11.) Surely, a most wonderful promise of God's protecting care and final deliverance of Israel in their Armageddon strife, in preparation for their blessing and establishment as the earthly center of the Lord's Kingdom on earth, after which the ancient prophets will be resurrected to take their place as "princes in all the earth" (Psa. 45:16), to administer the New Order, as " the law shall go forth of Zion (the heavenly phase of the kingdom), and the word of the Lord from Jerusalem." (Micah. 4 :1. 2. See also Zech. 14:1-3, 6-9.)

But what of other parts of the world? Do events in Korea, China, Malaya, India, The Balkans, Europe, Soviet Russia, North and South America, etc., foreshadow Armageddon? They surely do! Hear the Lord, through the prophet Zephaniah—''Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth (order of society on earth) shall be devoured with the fire of my jealousy." (Zeph. 3:8.) Could there be anything clearer than that this is the Lord's "controversy (contest) with the nations,"—all the nations, great and small? And who can doubt the outcome!

The prophet Haggai adds his testimony from the Lord, as follows—"For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens (ecclesiastical systems, rejected by the Lord), and the earth (organized, law- abiding society), and the sea (restless masses of mankind), and the dry land (social aristocracy. of wealth etc.) : and I will shake all nations. (Haggai 2:6. See also Heb. 12:26, 27.)

Is it not very evident that the nations at large must all pass through Armageddon? Does this include Australia; will Australia be involved in Armageddon? Yes, absolutely! But Australians do not go to the Mount of Megiddo, in Palestine, for the Lord's "controversy (contest) with the nations." No, indeed! Armageddon experiences are coming to Australia; to every state in Australia; to every city and town in Australia; to every home in Australia; to every individual in Australia.!!

How do we view these matters; with grief and sadness? Or do we love God's will concerning. each feature of His plan which He, in His wisdom, sees is necessary for the ultimate prosperity of the human family? Armageddon strife will really humble all mankind, and the Lord declares, through the prophet—"Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." (Zeph. 3:9.) Thus, "the desire of all nations shall come." (Haggai 2:7.) Just to think of that—no more contention and strife between the nations behind the "Iron Curtain" with those of the West; no more wars or preparations for war, because the lasting lessons will have been learned, and those who then will not hear (obey) that prophet (Christ and His Church in glory) shall be destroyed from among the people. (Acts 3:23.)

Who, that grasps the glorious, outcome of the Divine purposes for mankind,. including God's victory for the benefit of the human race in His "controversy (contest) with the nations" cannot truly say—"I love Thy will, 0 God; Thy blessed perfect will; in which this once rebellious heart lies satisfied and still?"

And while we saw from the Apostle Paul, that God has "in readiness to revenge all disobedience, when your (the Christians') obedience is fulfilled," showing that most of Armageddon's strife will follow the deliverance of the Lord's people to the heavenly kingdom, yet some of God's true people will likely pass through a measure of earth's travail, and the appropriate questions such would do well to bring to mind are, How shall we act when the pressure comes? Shall we be at our wits end, like the world of mankind? And the answer, No, the Lord's people may, and shall still be, as "lights in the world," examples of those who through faith and patience inherit the promises. The harvest work having been completed, public lectures will all be past, classes for Bible study, etc., will be impossible, but these gatherings will have accomplished lasting benefit, by the Lord's grace, in the hearts of those who, now, having still the opportunity, delight to meet in the Lord's name, in spirit and truth, with other dear Christians of like precious faith. With Armageddon strife all around the last members of the Lord's people in the flesh, such may take comfort from the words of Moses to the Israelites on that memorable occasion of their deliverance from Egyptian bondage—"Fear ye not, standstill, and see the salvation of the Lord." Also, as the little hymn expresses the matter—''Nothing left but time for prayer; waiting to be gathered there."

While this must surely be the happy condition of God's true people, waiting for their deliverance to the heavenly kingdom, what of other human beings, many of whom are good people who love the Lord, and yet are not consecrated followers of the Master? It may be fitting here to mention the view presented from the headquarters of a certain religious organization and proclaimed by their adherents, that the Lord will grant protection through Armageddon to all people of good will who join their "Theocratic Organization." In other words, these adherents are practically promised a passport through the Armageddon strife because of their affiliation with this movement which claims the exclusive right to represent Jehovah in the earth today. But does God's Word support such a theory? We know of no Scriptures which promise either heavenly or earthly blessings to any of earth's inhabitants because of their association with an earthly organization. The only ones to whom the Lord promises the heavenly inheritance are those "whose names are written in heaven"—not on any earthly membership roll. (Heb. 12:23.) And the only ones on earth who "may be hid in the day of the Lord's anger," are the meek, as expressed in Zephaniah 2:3—"Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." Seeking righteousness and meekness is very good, and the prophet's words imply that the lowly minded will not be involved in the struggles and strife of trying to prop up the present " heavens and earth," and so they may be measurably "hidden," outside the influence of the chaos which will extend throughout all lands. Be it noted, however, that there is no Scriptural authority for any systems of men to grant protection through Armageddon to any of their followers. False claims of this kind can 'be very deceptive, just as false claims of the Papacy to be the only true church on earth has deceived millions through the centuries. God does not deal with groups of people— because they belong to this or that church on earth. God deals with individuals only whose hearts are lifted up to Him in spiritual communion, now; and to a lesser degree with individuals

who feel after Him and desire righteousness with a meek disposition, even though they may not be seeking the heavenly kingdom.

In conclusion, the Psalmist presents a comforting message of assurance to the last members in Christ when he declares—”God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth (organized society) be removed (unsettled and overthrown), and though the mountains (kingdoms) be carried into the midst of the sea (swept into the lawless, ungovernable masses of mankind) ; though the waters thereof roar (become infuriated) and be troubled (with the disputing of contending factions), though the mountains shake (by terrible revolutions) with the swelling thereof.” Yes, God’s people may commit their whole existence into the care of their Heavenly Father in full confidence, during the passing of the “present evil world.” They will be just waiting the Lord’s good time for their full deliverance into the kingdom of His dear Son. And even in the waiting attitude they are supplied with heavenly sustenance — “There is a river, the streams whereof shall make glad the city of God (the Church, in which God dwells), the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved; God shall help her at the dawning of her morning,”—when she has passed through her night time, in which “no man can work,” and has been ushered into glory. Her morning is to precede the Millennial morning. (Psa. 46:1 - 5 .)

Melbourne Christmas Convention.

The Melbourne brethren wish to announce that their Annual Christmas Convention ,will be held this year

(D.V.), from December 25th to December 28th inclusive, with extra gatherings on New Year’s Day, in the Masonic Hall, 254 Swan Street, Richmond. An invitation is extended to all friends able to assemble for these gatherings around the Lord’s Word. Further information is obtainable from the Class Secretary—Mr. J. Hiam, 44 Heath Avenue,

Oakleigh, S.E.12, Victoria.

Harvest Fruit.

Should we not esteem the fruit borne in our lives of more consequence than the results of labours in the harvest work? Does not 2 Tim. 2:6 teach this?

So, even if there was no fruit from the harvest work except the fruit of patience, humility and fortitude borne in our own lives, it would more than pay to be in that work.

"God's mercy 'tis which hides results—
A mercy which our good consults;
For did He choose He could reveal
The fruitage of our Christian zeal."

"He might have shown the seed you thought
Had surely died and come to naught
Was living in some unknown place,
Producing words and works of grace."

Our heavenly Father wants us to work for Him, not for results—work from principle, not from a mere desire to see our efforts prospering.

Each in his way is indispensable. To do our own share in the acting, and to feel that each one is an integral, essential portion of the whole, not interfering with the rest, is cooperating best in the work.–F. W. Robertson.

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While it is our intention that these column be used for teachings strictly in accord with the Lord's Word. we cannot accept responsibility for every expression mod. either in the correspondence or in the sermons reported.

A Cross (x) on the wrapper indicates that the Subscription to "Peoples Paper" is overdue,

Restitution Opportunities for All People.

RESTITUTION for the human family is a wonderful truth which abounds throughout the Word of God. What a gracious provision God has made in His Plan in providing that the benefits of Christ's sacrifice shall be as extensive and far-reaching as the condemnation has been through Adam's disobedience. The Apostle's words, that Jesus "by the grace of God tasted death for every man," (Heb. 2:9), really mean what they say—that every human being who has lived will be given an opportunity to gain life through accepting Christ, in due time. How strange it is that any teaching should seek to prohibit the opportunity for restitution to certain races or sections of humanity, without any Scriptural authority. This article is presented in the hope that it may prove helpful on the subject of the Kingdom opportunities for "all the families of the earth."

The Apostle Peter tells us that restitution is spoken of by the mouth of all the holy prophets. (Acts 3:20, 21.) They do all teach it. Ezekiel says of the valley of dry bones, "These bones are the whole house of Israel." And God says to Israel, "Behold, 0 my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I .. . shall put my spirit in you, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."—Ezek. 37:11-14.

To this Paul's words agree (Rom. 11:25. 26)—"Blindness in part is happened to Israel until the fulness of the Gentiles (the elect company, the bride of Christ) be come in; and so all Israel shall be saved," or brought back from their cast-off condition; for "God bath not cast away his people whom he foreknew." (Verse 2.) They were cast off from His favor while the bride of Christ was being selected, but will be re-instated when that work is accomplished. (Verses 28-33.) The prophets are full of statements of how God will plant them again, and they shall be no more plucked up. "Thus saith the Lord, the God of Israel, . . . I will set mine eyes upon them for good, and I will bring them again to this land; and I will build them and not pull them down, and I will plant them and not pluck them up. And I will give them an heart to know me, that I am the Lord; and they shall be my people, and I will be their God; for they shall return unto me with their whole heart." (Jer. 24:5-7; 31:28; 32:40-42 ; 33:6-16.) These cannot merely refer to restorations from former captivities in Babylon, Syria, etc., for they have since been plucked up.

Furthermore, the Lord says, "In those days, they shall say no more, the fathers have eaten a sour grape, and the children's teeth are set on edge, but every one (who dies) shall die for his own iniquity." (Jer. 31:29, 30.) This is not the case now. Each does not now die for his own sin, but for Adam's sin—"In Adam all die." He ate the sour grape of sin, and our fathers continued to eat them, entailing further sickness and misery upon their children, thus hastening the penalty, death. The day in which "every man (who dies) shall die for his own sin," only, is the Millennial or

Restitution day.

Though many of the prophecies and promises of future blessing seem to apply to Israel only, it must be remembered that they' were a typical people, and hence the promises made to them, while sometimes having a special application to themselves, generally have also a wider application to the whole world of mankind which that nation typified.

While Israel as a nation was typical of the whole world, its priesthood was typical of the elect "little flock," the head and body of Christ. the "Royal Priesthood;" and the sacrifices, cleansings and atonements made for Israel typified the "better sacrifices," fuller cleansings and real atonement "for the sins of the whole world," of which they are a part.

And not only so, but God mentions by name other nations and promises their restoration. As a forcible illustration we mention the Sodomites. Surely, if we shall find the restitution of the Sodomites clearly taught, we may feel satisfied of the truth of this glorious doctrine of Restitution for all mankind, spoken by the mouth of all the holy prophets.

And why should not the Sodomites, have an opportunity to reach perfection and everlasting life as well as Israel, or as any of us? True, they were not righteous, but neither was Israel, nor were we who now hear the gospel. “There is none righteous; no, not one,’ aside from the imputed righteousness of Christ, who died for all. Our Lord’s own words tell us that although God rained down fire from heaven and destroyed them all because of their wickedness, yet the Sodomites were not so great sinners in His ht as were the Jews, who had more knowledge. 19-:24; Luke 17:29.) Unto the Jews of Cigixiiianni He said, “If the mighty works which have been done in thee had been done in Sodom, it would have remained until this day.”—Matt. 11 :23.

Thus our Lord teaches that the Sodomites did not have a full opportunity; and He guarantees them such opportunity when He adds (verse 24), “But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee.” Thus, it will be a tolerable time for Capernaum, and yet more tolerable for Sodom; because, though neither had yet had full knowledge, nor all the blessings designed to come through the “Seed,” yet Capernaum had sinned against more light.

And if Capernaum and all Israel are to be remembered and blessed under the New Covenant, sealed in due time by the blood of Jesus, why should not the Sodomites also be blessed among “all the families of the earth?” They assuredly will be. And let it be remembered that since God “rained down fire from heaven and destroyed them all” many centuries before Jesus’ day, when their restoration is spoken of, it implies their awakening, their coming from the tomb.

Examining the prophecy of Ezekiel 16:48-63, it will be noted that God speaks of Israel, and compares her with her neighbour, Samaria, and also with the Sodomites, of whom He says, “I took them away as I saw good.” Neither Jesus nor the Prophet offers any explanation of the seeming inequality of God’s dealings in destroying Sodom and permitting others more guilty than Sodom to go unpunished. That will all be made clear when, in “due time,” His great designs are made manifest. The Prophet simply states that God “saw good” to do so, and Jesus adds that it will be more tolerable for them in the day of judgment than for others more guilty. But upon the supposition that death ends all probation for these people, and that thereafter none may have opportunity to come to a knowledge of the truth and to obey it, we may well inquire, Why did God see good to take away these people without giving them a chance of salvation through the knowledge of the only name whereby they can be saved? The answer is, because it was not yet their due time. In “due time” they will be awakened from death and brought to a knowledge of the truth, and thus blessed together with all the families of the earth, by the promised “Seed.” They will then be on trial for everlasting life.

Further, in this prophecy, after comparing Israel with Sodom and Samaria, and pronouncing Israel the most blameworthy (Ezek. 16:48-54), the Lord says, “When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them.” The captivity referred to can be no other than their captivity in death; for those

mentioned were then dead. In death all are captives; and Christ comes to open the doors of the graves, and to set at liberty the captives. (Isa. 61:1; Zech. 9:11.) In verse 55 this is called a “return to their former estate”—a restitution.

Some, who are willing enough to accept of God's mercy through Christ in the forgiveness of their own trespasses and weaknesses under great light and knowledge, cannot conceive of the same favor being applicable under the New Covenant to others; though they seem to admit the Apostle's statement that Jesus Christ, by the favor of God, tasted death for every man. Some of these suggest that the Lord must, in this prophecy, be speaking ironically to the Jews, implying that He would just as willingly bring back the Sodomites as them, but had no intention of restoring either.

But let us see how succeeding verses agree with this idea. The Lord says, "Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then, thou shalt remember thy ways and be ashamed, when thou shalt receive thy sisters . . . And I will establish my covenant with thee, and thou shalt know that I am the Lord; that thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God." When a promise is thus signed by the Great Jehovah, all who have set to their seal that God is true may rejoice in its certainty with confidence.

To this Paul adds his testimony, saying, "And so -all Israel (living and dead) shall be saved (recovered from blindness), as it is written, 'There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them when I shall take away their sins.' . . . They are beloved for the fathers' sakes; because the gracious gifts and callings of God are not things to be repented of." —Rom. 11:26-29.

We need not wonder that Jews, Sodomites, Samaritans, and all mankind, will be ashamed and confounded when in His own "due time" God shows forth the riches of His favor. Yea, many of those who now claim to be God's children will be confounded and amazed when they see how God so loved the world and how much His thoughts and plans were above their own.

A King

Talking on board ship to an English acquaintance, a leading American statesman was discussing the problem of bettering the conditions prevailing in great cities, and finally said that the only solution was a king.

"Oh," said the Englishman, "I thought you Americans had done with all that."

"No," said the other, "we know the King we want, and are waiting for Him. His name is Jesus, and we pray daily 'Thy Kingdom come.' "

Prayer.

To offer prayer I never durst presume.
Did not dear Jesu's name my prayer perfume;
'Tis, O my God, for the loved Jesus sake,
That day by day address to Thee I make;
Though sinful, I dare Thee my Father own,
With humble confidence approach Thy throne.

O wondrous love, which gives us free recourse
To drink our fill at love's unbounded source,
Our sorrow to unbosom, and our need,
And a rich promise for each want to plead;
With heaven while here below to keep commerce,
Familiarly with God to hold converse:

To intercede for blessings on mankind,
The pleasure of a charitable mind;
To beg all graces, deprecate all bane,
Heaven for ourselves and others to obtain.—T.K.

Correspondence.

Berean Bible Institute, Melbourne,—Dear Brethren in Christ Jesus, Greetings. Our Lord said, "Who are my brethren; he that doeth the will of my Father." And as I believe you are endeavouring to do the will of our Heavenly Father I am pleased to call you brethren.

I was pleased to receive your letter, also booklets, broadcast copies, etc., and am very glad to have at last caught up with you. I think the Lord must have led us to your broadcast, as we have been looking for a long time to find someone whose teaching we could harmonize with our own, and as soon as we heard the first broadcast we recognised the tie that binds.

You see, we used to be very active in the I.B.S.A. Class in for many years; then we lost touch for some years. After we came to the seaside we tried to fellowship with the J.Ws., but they are impossible. One must not ask questions, and only answer what is in the Tower; there is no salvation outside of the Theocratic Organization; all the people who lived before the Flood have had their judgment day, no resurrection for them; also Sodom and Gomorrah, no resurrection for them. What a wonderful victory for Satan if they were right but thank God we know they are not right.

We still love the Lord and pass on the glad tidings whenever we have the opportunity. We have not read all that you sent, but we have read enough to know that we are in harmony with it. For a start will you please forward the following-6 copies each of "Plan of God"; "Our Lord's Great Prophecy"; "Do the Dead Know Anything?"; "The Lord is My Shepherd"; "Peace Desired." Also "Peoples Paper" subscriptions for myself (two years) and two friends. I am enclosing cheque covering cost of the above, and £5 to the Radio Fund. If ever you come up this way we would be very pleased to see you, and if you should require it we could put you up for the night.

We pray that the Lord will richly bless your labor of love in His service. Your Brother and Sister, by His grace.

Berean Bible Institute,—Thank you very much for your kind letter and the literature which my husband and I have read with great interest.

We are most interested in the Bible and we feel the more we delve into it the more we shall understand it and learn to appreciate its great value. We do not like to miss your Sunday morning talks, as we find them most informative and instructive and makes us want to search the Scriptures more. It is a living Book and so up to date.

We would very much like to have copies of the broadcasts and any other literature which you think will be helpful to us, and which we will pass on to others. I was brought up Baptist, but like so many other churches, the Bible was never made really interesting and it is only now that I am realising what wealth there is in it, and that everything is coming true to prophecy.

Again thanking you for your help and the literature. Yours sincerely.

Dear Christian Friends,—Your broadcasts are wonderful. Would you send me a copy of last Sunday's talk please?

I will send you a donation later on, as I am not able to get out at present. I am a converted R.C., so you can see how greatly I need your help to overcome all the false doctrines I've been taught, and my people are mostly all still blind and very bitter towards me. I only found my blessed Saviour three years ago. Yours in His keeping.

Dear Frank and Ernest,—My husband and I are interested in your discussions over 2KY Radio Station, and would like to receive some of your literature setting out if you are undenominational, or if denominational what creed do you profess? We think it is only fair to state that we find it difficult to make a selection out of the many Protestant creeds and several Catholic creeds recognised to be generally in existence, and in the circumstances are compelled to interpret the Scriptures, which admittedly is confusing, according to those faculties which have been passed on to us. Sufficient it is to say that in the absence of any other light given to us, we call ourselves Christians without any of the creeds of Christendom.

We think that theologians, over the years, have only succeeded in confusing the teachings of Christ and His Apostles and have concluded the best way to understand Christianity is by diligent study of the Bible and by prayerfully seeking the grace of God for our enlightenment whilst at the same time keeping an open mind for enlightenment from the various commentators on Christianity. Awaiting the favor of your esteemed views. Yours faithfully.

(The broadcasts of Frank and Ernest, and work of the Berean Bible Institute are wholly on an undenominational basis, with the Bible as the only authority for truth.—B.B. Institute.)

Brothers Frank and Ernest—Greetings in the matchless name of Jesus. I am so glad that you are also free from the bondage of denominationalism. "Whom the

Son sets free is free indeed." May the Father of us all pour into you His richest blessings of light, truth, love and power through His spirit.

In my diligent search for Truth our Father led me to listen to your program last Sunday. The holy spirit in me agreed with your vision of God's plan for Jew and Gentile; I would be delighted to receive your offer of the booklet and printed messages, so that I may share with others the good things that are available for all who seek. Your Brother in Jesus.

Frank and Ernest, Dear Brothers in Christ,—I have been listening to your broadcasts each Sunday morning, and I have enjoyed them very much. I have followed up the series on the “Plan of God,” and it has helped me to understand God’s Plan better. I would like to have a copy of that booklet called “The Plan of God in Brief’, also a copy of the new booklet.

I am fourteen years of age and I accepted Jesus Christ as my Saviour two years ago . . . I was baptized last October. Thanking you for your help. I am; your Sister in Christ.

Dear Frank and Ernest,—We have heard a lot of interested comments on your session, and though we have tried to get your broadcast, our set does not seem strong enough to pick up your wave length; and so our information regarding your talks comes from a friend who tells us sufficient to make us want to hear more.

We are very interested in Bible study, and indeed have a study group every Sunday night at above address and are glad of any added light on the Scripture teaching.

Would you be kind enough to forward us some literature on all Bible subjects, as we are never tired of learning of the wonderful things contained therein. If there is any charge or postage, let us know, and we will defray the cost by return. Thanking you; yours sincerely.

Dear Frank and Ernest, Dear Sirs,—Happening to listen-in the last three Sunday mornings, 10 a.m., session talks by you, I was much interested in your somewhat unusual views, particularly last Sunday’s, and so am writing, as invited, to ask for the literature you say you have on that subject, or kindred subjects.

As a church worker, and S.S. teacher for years, and so a Scripture student, I seek this favor. Have you anything dealing with John 1:9? For the present I am enclosing note 1/- to cover postage. I am; yours sincerely.

FRANK & ERNEST TALKS

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

Sydney, 2KY, 294 M. „ 8.15 a.m.

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

Perth, 6KY, 227 N. „ 4.45 p.m.