



Volume XXVI . No. 10 MELBOURNE, 1st OCTOBER, 1943 Price—Threepence

The Faithfulness of God.

(Psalm 36:6.) (Contributed.)

THE great and momentous days through which the world is passing at this present time are days of patient waiting for the Lord's people; waiting to see what the next few years will bring in the working out of God's great Plan of the ages. A few short years ago many of the saints might have looked ahead to this day and visualised conditions in the world vastly different from what they are.

At the outbreak of the present world war it seemed as though events might move very quickly and bring about the letting loose of the four winds from the four corners of the earth, to envelop the world in the last great struggle, culminating in the end of the present order and the establishment of Christ's Kingdom for the blessing of all the families of the earth. However, we see now that years have rolled by and the world still goes on, although admittedly in most countries it has undergone some drastic changes which have affected in some ways the lives of every individual.

We are not able to tell as yet, just what the immediate outcome of the conflict will be, but that it is one of the spasms which must come before the final deliverance there is not a doubt.

There are many things to which the Lord's people should pay particular attention. Many scoffers will come, and even now some are saying that this is just another crisis through which the world must pass in the progress of civilisation; that this trouble is no evidence of the second advent of Jesus, and that Christians had the same thoughts and expectations in respect of the outcome of the last world war. The truth of this latter we readily admit and it must be pleasing to the Master to see that at least some of His professed followers are awake and watching for any indication of the change of dispensation now due.

Thank God, He has made bountiful provision for every emergency in the experience of His faithful Church. His Word is full of words of counsel, warning, exhortation and encouragement, so that none of the faithful need go astray or be discouraged because of what might be said or done by those who oppose the truth.

There are also many good living people who, although they do not scoff at the thought of Christ's second advent and the establishment of His Kingdom, nevertheless do not evince any special interest in that great event, but rather are content to go on in the ordinary way of life in the belief that this war will soon be a matter of history and that the United Nations will eventually crush the aggressor nations and bring about

some sort of an arrangement whereby all nations will be able to live in peace and safety and enjoy the work of their hands without fear of being bombed from the skies or disturbed in any way by any would-be aggressor.

These are very nice thoughts and the aims and objects of the United Nations are, no doubt, the result of a genuine desire to do good and retain the individual liberty and freedom of speech which is the right of all people.

The true followers of God's Son, however, are not to be lulled into any false feeling of security and contentment with present conditions and promises for a man-made Utopian order for the future, nor are they to be engaged in any thing that might engender strife or the spirit of anarchy, realising that God is permitting present world powers to carry out certain work in the gradual development of His great plan in the ultimate interests of the human family.

There is also another class of people who have grave doubts and fears for the future, having faith in neither God nor man, saying that if God loved the human family He would not allow such terrible things to happen as we see coming to pass in the world to-day, and contending that because of their deductions in this connection, God, if there be one, can have no interest in the affairs of the world, either now or for the future. These same individuals have no hope of a resurrection, believing that death ends all. How dark the outlook! No God; no hope; no future. There has been wars and strife all down the ages, they say, and so man is destined to live on, each generation in its turn experiencing the particular kind of trouble and ultimate death that fate has marked out for it.

What a sense of joy the believer has in his heart, as against such a background of scepticism, doubt, faithlessness and utter defeatism. There stands out the great silver lining, the unfailing promises of God's Word in contrast to the general picture as portrayed in so many different ways. Thanks be to God for His great faithfulness; truly those who are privileged to see the silver lining beyond the dark clouds can say with David in Psalm 36:5, "Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast."

Surely David has not been alone in experiencing that thrill of admiration and wonderment that follows when the majestic handiwork of God is studied with a receptive and reverent mind. The creative power of God as it is revealed in earth, sun, moon and stars, has ever been a source of delight to teachable and meditative hearts. There are many who have realised with David a very much deeper sense of their own littleness as they have considered the heavens and marvelled at the unlimited expanse filled with the works of a great Creator.

From the far-off days of antiquity, even to the present day, sage and philosopher, poet and prophet, have found in these numberless creations an inexhaustible storehouse of illustration. Sunshine and shadow, light and darkness, thunder and lightning, storm and calm, land and water, clouded skies and heavens without a vapour, have all been employed to give point to argument, and beauty and charm to song and story. Can we marvel, then, that in the Bible, the Book of all books, with its peculiar message for every changing circumstance, we should find these wonderful works of God used in an almost endless variety of ways as illustrations of one or another of His outstanding qualities of character.

The sun may be used in a certain set of circumstances to illustrate a scorching agency, destructive of all life and blessing because of God's indignation. Then again, it is sometimes used to represent the very reverse, and its healing, illuminating and life-giving powers are extolled as blessings of untold worth. Clouds also may be used to symbolise judgment and sorrows, and again as a sure token of joy and blessing. And so our gracious, faithful God instructs His children, by filling His Book of inspired

revelation with those helpful illustrations so beautifully suited to impart a knowledge of His diversified wisdom, and to enlist the reverent devotion and love of our hearts.

In the text before us, we are told that the faithfulness of God reacheth up to the clouds, and in keeping with the rest of that 36th Psalm it is, no doubt, intended to magnify the greatness of His faithful provision for His own. It is an assurance that His careful supervision of our interest is not confined to narrow limits and exhaustible supplies, but like His thoughts and His ways it is high above our thoughts as the heavens are above the earth. In this unbounded faithfulness of God, which the greatest variety of illustrations could never exhaust, this text may be considered the silver lining of the dark and sombre clouds we so often dread.

Just as in animal and vegetable life perpetual sunshine is not always the best, so in the spiritual life of the church, real growth and full fruitage are best secured when sunshine and shadow, storm and calm make up the constant round of experience. Indeed, the Bible lays special emphasis on the impossibility of reaping the greatest results in Christian experience unless there be "much tribulation" and chastening which for the present is not joyous but grievous.

Again and again it is the value of sorrows that is given the place of special mention in the Word of God, reminding us that an overcast sky may hide very much greater evidence of our loving Father's care than could be ours if flowery beds of ease were all we really knew. In other words, the lesson is that God's faithfulness is not only as high as the clouds in a figurative way and therefore equal to all our needs, but the darkest clouds become the most suitable background for the divine artist's most wonderful paintings.

Do we not see, then, that the darker the picture the world's troubles is painted, the brighter the promises of God's Word stand out in contrast to all who by faith in a faithful God have had the eyes of their understanding opened, enabling them to see the wondrous harmony in the eternal purpose of the great Creator of all things.

Artists among men are rarely found painting a cloudless sky. There is very little in a clear atmosphere to draw upon those impulses that stir within the mind, when, with the sunrising or sunsetting the fleecy clouded horizon presents a background of colour to the view. If the sky is clear there may be seen but one ball of fire, but what a variety of shades and hues appear when that light is diffused through the low hanging clouds.

How wonderfully true this is in the life of the saints. Yes, there are many dark clouds in the lives of the saints, in addition to the general picture of darkness in the world generally. If there should be no clouds, no dark shadows, nothing but sunshine, what a wealth of promises precious to every saint must be erased from the blessed pages of the inspired Word.

What an array of resplendent characters, names immortalised on heaven's roll of honour, must be obliterated if the path of fidelity to God had not passed through the deep waters of affliction. But gratitude for the "divers temptations" and the ability to "glory in tribulation" is possible only to such as have risen to the higher ground of faith, where it is habitual to remember that the faithfulness of God actually reaches to the height of every cloud, whether they be clouds of difficulty and trial divinely permitted to test our faith, or clouds of punitive discipline, made necessary because of our mistakes and failures. Thank God, His faithfulness does reach unto every cloud we may know.

How often we sing the words of that prayerful hymn, "O may no earthborn cloud arise to hide Thee from Thy servant's eyes," for out of many humiliating defeats we have learned how weak we are, and how many failures can dim the vision of His face. Day by day we pray that no such shadow caused by our unfaithfulness shall be permitted to hide the Sun of our soul from our view, but alas! how constantly

pained we are to discover that some “close girding sin” or weakness so easily besets us. But even then over this, which perhaps is the darkest cloud that could hang over the head of a saint of tender conscience, there shines the deep crimson reflections of our Lord’s atoning sacrifice, reminding us of the blessed fact that a full provision has been made for all who are contrite in heart. His forgiving love is reflected back in exceeding great and precious assurances that He knoweth our frame and remembers that we are but dust, and having been tempted in all points even as we are, Jesus has been made our merciful and sympathetic High Priest, possessed of all we need of patient understanding love.

“O whither could we flee for aid,
When tempted, desolate, dismayed?
Or how would hosts of foes defeat
Had suffering saints no mercy seat?”

How dark, indeed, would such clouds be if God’s faithfulness did not reach their utmost bounds. The hosts of discouragement, hopelessness and despair would sweep down over us if that dismal cloud was not made the background of renewed assurances that He loves to the uttermost all who share with Him that abhorrence of sin His Word reveals. And what a wealth of comfort and consolation tints that cloud when we read, “Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” “A bruised reed shall He not break, and the smoking flax shall He not quench.” “Like as a father pitieth his children, so the Lord pitieth them that fear Him.” (Isa. 1:18; 42:3; Psa. 103:13.)

Truly these are wonderful revelations of Divine faithfulness to all who fervently yearn for complete emancipation from present limitations, “when this corruptible shall have put on incorruption, and this mortal shall have put on immortality.” In the meantime, while we ourselves groan within ourselves waiting for this complete deliverance, we can rejoice to visualise with another of the Lord’s servants, “A rich vessel laden with the love of God, sailing for thousands of years across the world’s sea, till at last it anchors in the harbour of Bethlehem and discharges all its treasures on the Hill of Calvary.” Yes, and poured out there by One who painted a picture of His shepherding love, in the story of a wandering sheep restored. He knew no wandering sheep could find its own way back, and so He reveals in this richness of His forgiving grace His faithfulness even unto the clouds, that must surely hide His face should we wander into forbidden paths.

I Shall Not Want.

As we pause to consider the possibilities of the near future, how good it is for all of us to realise that the faithfulness of God can never fail to reach the height of whatever it may please Him to permit us to experience. The cold, grey clouds of want with very limited supplies of material things may indeed come very near to some of us ere we finish our pilgrim way. In these days when plenty of life’s good things come our way, we are only too ready to say, “Faith can firmly trust Him, come what may.” But, have we in good times, with all the privileges that have been ours, developed faith and trust in the all-sufficiency of God, so that no matter what circumstances in which we may be placed, be it trials through shortage of material things, physical suffering, or greater trials at the hands of those who may be influenced by the powers of darkness, we shall be strong enough to prove the worth of our vows of consecration, to follow faithfully He who is leading even unto death? Surely in His strength and only in His strength we will be able to maintain a happy demeanour, for we know that even where we are not permitted to trace all the need for such trials of our faith, there can be a confidence that He will never leave nor forsake us.

When the Clouds and Shadows All Depart.

Some day the clouds and shadows that now surround our path will be no more,—”Some day the silver

chord will break," and the life of earth will have ended. And when the life of faith is ended the life of sight begins, when we shall see as we are seen, and know as we are known, when the stone is rolled away from all the hidden things and the buried mysteries believed in and hoped for come out into the light, what joy it will be to remember that when all was darkest and stormiest, we walked on the moving waters with nothing to guide us, nothing to uphold us, but faith in Him who had appeared to us in the storm and who had said to our eager spirit, "Come."

In that glad morning without clouds, that clear shining after rain, when the ministry of sorrow is perfectly understood, what anthems of praise we will sing to Him who led us through the school of pain and sorrow to the heights of heaven's eternal joys. And cannot we, even now, say with a happy inward confidence that

"There are moments when the shadows bring
No sense of parting or approaching night,

But rather all my soul seems broadening
Before the dawn of unimagined light,

As if within, the heart and folded wing,
Were making ready for a wider flight."

Radio Sessions.

THE radio witness has been working smoothly since the change of time to Sunday mornings early last month, and the addition of station 2WG has been appreciated by a good number of friends. It is felt generally that the change to 10 a.m. on Sundays should serve almost as well for our particular broadcasts as Sunday nights, and the less expense for morning sessions is an important consideration.

It is evident that some time is necessary to enable listeners to become acquainted with the broadcasts; however, some very earnest enquiries have been received over the past month, showing that the message of the truth is being really appreciated.

An encouraging feature is the earnestness with which some of our brethren in the different localities are grasping the privileges of service, by commending the broadcasts to others wherever possible, and by this we trust that all who long for the glad message may be reached, by the Lord's grace. Except the Lord bless the hearts of those to whom the message goes, we realise that no lasting good would result, and the prayers of the brethren, as well as their best efforts in various ways, will no doubt add much to the good being done, by the Lord's overruling providence.

It is pleasing to know that our friends in Perth, W.A., have arrangements well advanced towards commencing the radio witness in those parts, and it is hoped that this effort will also convey the glad message to many more hearts.

The subjects for broadcast during October from 3GL, 3SH and 2WG are as follows:

October 3rd—"The Church." October 10th—"As Angels of Light." October 17th—"A Vision of the Kingdom." October 24th—"The Lord's New Order." October 31st—"God's Lasting Remedy."

The Dialogue below was heard over the air last month, and is now available in leaflet form for those who can place it to advantage.

The Angry Nations.

ERNEST: Frank, I've found a text here in the 11th chapter of Revelation (verse 15) which says that the "kingdoms of this world have become the kingdom of our God and of His Christ; and He shall reign forever and ever." Is this the same kingdom that's to be established in answer to the Christian's prayer, "Thy kingdom come, Thy will be done on earth even as it is done in heaven"?

FRANK: Yes. It's also the same kingdom described in the 2nd chapter of Daniel's prophecy, as eventually filling the whole earth. And in Daniel's prophecy also, even as in the prophecy you have just read, it is revealed that this divine kingdom is established in connection with the overthrow of the kingdoms of this world.

ERNEST: That may be, but what I don't understand is the further statement here in this chapter, which is that when the divine kingdom is established, the nations of earth became angry, and that God's wrath is upon them. If the setting up of Christ's Kingdom is to result in God's will being done in the earth, why should it be said that the nations became angry? Is it a part of God's will that the nations be angry under the rulership of Christ's kingdom? I thought that Christ's Kingdom is to bring peace and happiness to the nations. Do you see my difficulty?

FRANK: Yes, I do, but it's an apparent difficulty rather than a real one. Christ's Kingdom will eventually bring peace, but to start with the selfish and aggressor nations of earth resist it, and are angry, when they realise they are being overthrown. This is shown in the prophecy of the 2nd Psalm. It might be well to read a few verses of that Psalm just to refresh our memories. I see you are turning to it now, so I'll listen while you read.

ERNEST: Shall I begin with the first verse?

FRANK: Yes, if you please.

ERNEST: Very well; it reads: "Why do the nations rage"—

FRANK: You'll notice the prophecy is speaking of, angry nations just as does the one you read from the Book of Revelation.

ERNEST: That's right, and the next verse says, "The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against His anointed."

FRANK: I'd like you to pause just for a moment to notice that word "anointed." This is one of the Messianic prophecies. The word Messiah means anointed. The word Christ in the New Testament also means anointed, hence the passage you read from the Book of Revelation about the kingdom of Christ could just as well say the kingdom of the Anointed.

ERNEST: Well, that's something worth knowing. Is this foretold opposition to the Christ in any way associated with what the Revelator says concerning these nations becoming angry?

FRANK: Yes, and it explains why the nations opposed to Christ's Kingdom become angry. It is because they want to maintain their own dictatorial rulership over the masses of the people, and they angrily resist the establishment of Christ's Kingdom.

ERNEST: But, according to the 4th verse of this 2nd Psalm, the Lord merely laughs at them and at their efforts to resist His will. And in the 5th verse it says, "Then shall He speak unto them in His wrath, and vex them in His sore displeasure." While I'm at it, I think I'll read the next few verses, and then we'll have the whole story. I'll continue with the 6th verse: "Yet have I set My king upon My holy hill Zion . . . Ask of Me and I will give thee the heathen for an inheritance, and the uttermost parts of the

earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them to pieces like a potter's vessel." Well, according to this, there won't be much left of the kingdoms of this world. But tell me, what does it all mean, anyway?

FRANK: Jesus, of course, is the one primarily referred to as the Lord's anointed. This prophecy is quoted in the 4th chapter of Acts, and there we learn from the Apostle that the opposition of Gentile Governments to the Christ began with the crucifixion of Jesus. In that instance worldly opposition to earth's new King seemed to triumph, in that the rulers were permitted to put Him to death. But this was only a seeming triumph because three days later He was raised from the dead by a miracle, after which He declared that all power had been given to Him, both in heaven and in earth.

ERNEST: But Frank, the resurrected Jesus didn't begin dashing the nations to pieces back there, did He?

FRANK: No, for the reason that a further preparatory work for the Kingdom was to be accomplished.

ERNEST: And what was that?

FRANK: From then until now, this new King of earth has been selecting His cabinet members, which, to use Scriptural language, are described as the body members of Me Christ, or Messiah.

ERNEST: Do you mean that the Messiah of the prophecies is not Jesus alone, but includes His Church?

FRANK: That's right! And in Revelation 2:26, 27 there is recorded a promise which Jesus makes to the members of His Church indicating that they are to share His Kingdom honours with Him. It might be well to read that passage.

ERNEST: I'll be glad to. You know, Frank, I like to get real Scriptural answers, then I know they're right. Now, let's see, chapter 2, and here's the 26th and 27th verses. They read, "And He that overcometh and keepeth My Word unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers; even as I received of My Father." Why, this sounds like a quotation from the prophecy of the 2nd Psalm, which I read a moment ago.

FRANK: It is a quotation from the 2nd Psalm, and by it, as you see, Jesus is promising His faithful followers that they will share with Him in the work of His Kingdom.

ERNEST: Well, that does seem to explain why the nations were not dashed to pieces soon after Jesus was raised from the dead. But Frank, has it required all the nineteen centuries since Jesus was raised from the dead for the selection of His cabinet members?

FRANK: Yes!

ERNEST: Why should it require so long a time?

FRANK: The Scriptures show that this amount of time was required in which to accomplish this part of the divine plan for the reason that Christ's cabinet members, His Church, are selected from among all

nations, and during many generations. In this way they will represent a pretty complete cross-section of humanity, over a long period of time, hence they will be in a position to deal with mankind intelligently and sympathetically during the thousand years of the Messianic Kingdom.

ERNEST: That sounds like a wise arrangement; but what about those members who were selected from previous generations, and are now dead? How can they take part in the Kingdom work of Christ?

FRANK: They are raised from the dead, the same as Jesus was raised from the dead. In fact, the Scriptures speak of them as having part in Christ's resurrection. This is called the "first" resurrection, and is one of the great miracles, which occurs at this end of the age, even as the resurrection of Jesus was the outstanding miracle at the beginning of the age.

ERNEST: Well, if we believe that Jesus was raised from the dead, we should be able to believe that His church will also be raised. And is it your thought that the kingdoms of this world will endeavour to prevent the establishment of

Christ's Kingdom now, even as they opposed Jesus Himself at the beginning of the age?

FRANK: That's the Scriptural thought, not mine. Selfish, aggressor kingdoms have always been in opposition to the true teachings of Christ, and to the high standards of righteousness set forth by Him.

ERNEST: Would you say that the angry condition of the nations to-day is fulfilling the prophecies relating to this foretold opposition to Christ's Kingdom?

FRANK: Yes, at least partly so. There are time prophecies in the Bible which indicate that the transfer of earth's sovereignty to Christ, the rightful King in the world of to-morrow, would be due to begin in the near future. It is a well recognised fact now that the old world, as our fathers knew it, is passing away. It is also a well-known fact that some sort of new world order is the inevitable outcome of the present global war which has been precipitated by aggressor nations. From a strictly human viewpoint, and without the prophecies of the Bible to guide us, I think we could all wish that the democracies should be the ones to dictate the policies of the new order. That new order will indeed have incorporated in it all the truly righteous ideals for which the United Nations are now fighting. But the Lord's Kingdom will be better than anything that the most noble of human minds have been able to conceive. It will be the answer to the Christian's prayer, "Thy Kingdom come, Thy will be done on earth as it is done in heaven."

ERNEST: Would you say, then, that nations which are fighting against truth and liberty and righteousness, are opposing Christ and the establishment of His Kingdom?

FRANK: Yes. You see, the policy of human selfishness has always been to resist change. As the end of the age approached, the Lord caused a great increase of knowledge to flood the earth. This knowledge tended to expose superstitions, and the false claims of European nations to rule by divine right. The desire for freedom and economic security was aroused and first found a measure of expression through the democracies.

ERNEST: Wasn't it the Vice-President of the United States who said that education has started the common people of the earth on the march for freedom?

FRANK: I believe so! And it has also been well said that the picture of a castle set on a hill, surrounded by the huts of peasants, has lost its glamour for down-trodden people. The prophecies, of course, apply particularly to those kingdoms of Europe which were the outgrowth of the old Roman Empire. When the nations became angry in 1914, these were the first to begin to crumble, like a "potter's vessel." The great

struggle of those nation% then was to maintain the status quo of the pre-1914 order of things. All hope for that is now gone, but still those nations do not recognise the imminence of Christ's Kingdom.

ERNEST: Going back to my first question, then, is it the Scriptural thought that the anger of the nations against Christ's Kingdom is merely temporary, lasting only until they recognise and accept blessings God will shower upon them in the Millennial Dawn.

FRANK: Yes! That's the thought exactly. It is during the transition period from the old world to the new world that the nations are angry. The Prophet Haggai refers to this same time as one of shaking, but says that following the shaking, "The desire of all nations shall come." Ernest, what is the desire of all nations?

ERNEST: Well, barring the distorted ambitions of the dictators, I should say that the desire of the people in general is for freedom, security, peace, and happiness. I think we would all like to do away with the necessity of air raid shelters.

FRANK: That's true, and it is these blessings Christ's Kingdom will soon bring to the world. And better still, that same Kingdom will bring health and everlasting life to the people. Concerning this, one translation of a kingdom promise recorded in Isaiah 25:8 says that death will be cast down headlong, and that tears will be wiped away from all faces. Yes, because Jesus paid the penalty for man's sin, even all the dead are to be raised. Certainly the nations will no longer be angry when all these blessings are made available.

Pilgrim Finishes His Course.

The following report is to hand from Sydney respecting the passing of another of the Lord's people.

"Brother Phillips, of Moss Vale, N.S.W., has completed his earthly journey. He was well known to the brethren in N.S.W., and to some in other states. He was well versed in the truth and manifested a humble, loving disposition. He was a school master by vocation, but also an apt pupil in the School of Christ. Well done good and faithful servant."

Cards, Desolation—Restoration.

This poem is now available in post card size, in a variety of colours. Many of our friends will know the very helpful message it contains for the bereaved. It is also very useful in conveying the hope of salvation in a general way. It is supplied at 3 for 6d., 1/8 per dozen; or 1/6 per dozen in. 3-dozen lots.

Question Box.

(This Question was held over from last month's issue.)

Question—Please explain 1 Thess. 4:16, 17.

Answer—In these verses the Apostle describes the manner of the Lord's return and presence, and the conditions associated with the Second Advent. The Greek word here translated "shout" is *keleusma*, which signifies a shout of encouragement. A shout implies a public message designed for the ears, not of a few, but of a mixed multitude. It is generally designed either to alarm and terrify or to assist and encourage. Or it may have the one effect upon one class, and the reverse effect upon another, according to circumstances and conditions.

The aspect of affairs in the world for the past sixty or seventy years very strikingly corresponds with this symbol, in the outbursts of world-wide encouragement for all men to wake up to a sense of their rights and privileges as men, and to consider their mutual relationships, the principles upon which they are based and the ends which they should accomplish. Where is the civilized nation that has not heard the shout, and is not influenced by it! The entire civilized world has, in the past sixty years, been studying political economy, civil rights and social liberties as never before in the annals of history; and men are encouraging each other, as never before, to probe these subjects to the very foundation. The shout of encouragement started by the increase of knowledge among men has already encircled the earth, and under its influence men are banding themselves together and contending and striving for both real and fancied rights and liberties. As their organizations increase and multiply, the shout grows louder and longer, and will by and by result as foretold, in the great time of trouble and tumult of angry nations. (See Isa. 13:4; Jer. 25:32.)

"The voice of the Archangel" is another striking symbol of similar import. The name "archangel" signifies "chief messenger;" and our Lord Jesus Christ is Himself the Chief Messenger of Jehovah. (Mal. 3:1.) Daniel refers to the same personage, calling him Michael, which name signifies "who as God." It is as the representative of Jehovah's authority and power that Christ acts during the period of His "parousia"—presence. The voice of the Archangel represents Christ's authority and command. This symbol, then, represents Christ as taking control—the overruling of His providence in respect of the affairs of the earth. (See Psa. 29:3; 46:6, etc.)

The same thought is differently expressed by Daniel when he says, then shall Michael, the great Prince, "stand up!"

To stand up signifies to assume authority, to give commands. At the command of Michael, systems of error, civil, social and religious, must go down, however old or firmly entrenched they may be. The sword out of His mouth shall cause the havoc: the truth on every subject, and in all its varied aspects, shall judge men, and, under his Power and overruling, shall cause the overturning of evil and error in all their many forms.

"The trump of God" is also a symbol and is mentioned by Paul in connection with the resurrection of the sleeping saints. (1 Cor. 15:52.) Rev. 10:7 shows that when the trump of God begins to sound, the mystery of God, i.e., the hidden features of the Plan of the Ages will be made clear. Rev. 11:15, 18 shows a further work taking place under the sounding of the seventh or last trump, the trump of God. The announcement of the presence of Christ, and the harvest message, seems to mark the commencement of this symbolic trump (Matt. 24:31) which will continue to sound right throughout the Millennial Age, down to the consummation of the Plan of the Ages. (Rev. 11:18.)

Thus it is seen that the “shout,” the “voice of the archangel” and “the trump of God” are all symbols, and now in course of fulfilment. The three symbols used by Paul are mentioned as inseparably connected with the Presence of our Lord; indeed they are the instrumentalities for the accomplishment of the “harvest” work of the Gospel Age. If we can see the fulfilment of these symbols by the eye of faith, then we can know that we are living in the harvest period and therefore in the presence of the Son of Man.

The Apostle declares that “the dead in Christ shall rise first.” The sleeping saints will be the first to be gathered home at the time of the Lord’s “parousia!” Then “we which are alive and remain” i.e., the saints still in the flesh at the time of the Lord’s presence, “shall at the same time with them be caught away in clouds for a meeting of the Lord in the air.” (Diaglott rendering.) In 1 Cor. 15:51, 52 the Apostle shows that the saints who are living at the time of the Lord’s presence will not need to remain in the sleep of death. They shall be “changed in a moment.” As each one finishes his course faithfully unto death, passing under the veil, he is taken to be with the Lord and the already risen saints. This is a comforting thought for the Lord’s people still in the flesh at this time of His presence. How it should encourage us to daily faithfulness to our consecration vows, knowing that just beyond the valley of shadows lies the triumphant entrance into the presence of the glorious King of Kings. (See also Rev. 14:13.)

Correspondence.

It will be of interest to our friends to know how our Radio Sessions are received at the Radio Stations. The following is from the managers of the two stations more recently engaged—“The broadcasts originating from 3GL, Geelong, are most interesting, and we feel sure that after a period of time this feature will become very popular in Northern Victoria and Southern New South Wales. Assuring you of our best services at all times.”

“We have your letter to hand and advise that the first of these Sessions came through the relay in good order on Sunday, 5th. The Session should create quite an interest in our area. We thank you for the pointer which will be used in advertising your session. You will, we take it, send us new pointer scripts each week. We are sure you will be well satisfied with the help this Radio Station can be to your very worthy cause and we hope our association will be long and successful.”

Victoria.

Dear Brother—Your good letter was gladly received. All packages too have come safely to hand. I have just finished listening to this morning’s Dialogue. Since commencing in the mornings the programs come over my little set with very great improvement; there seems to be no other stations to interfere at that time and the whole session is delightfully clear. I hope that others around here continue to listen . . . As the session becomes more widely known it will become more talked about, and so I have confidence that the number of listeners will increase.

I am very happy to say I managed to get to—last Friday. A slip was placed in every letter box, and I called at the doors where there were no letter boxes. I found encouragement on my mission, one lady informing me that she did not attend any church but was very interested in the Bible itself. She took two booklets and several papers and said she would write the Institute and enquire for more if she liked them . . . I met another farmer just leaving the town by horse and gig. When he read the slip I gave him he became very interested. He said, “Oh, this is Frank and Ernest; yes, we have been listening to them.” I asked, “Do you find it interesting?” He said, “Very; you see, I am a man who has not previously given any study or deep thought to these things and I have never heard of it this way before.” He further said,

“We nearly always go to church but quite often it is a relief when the minister finishes his sermon for there is little in it. . .”

I still have a few Radio slips left, enough for the present, as I may not be able to get to any big centres immediately—I would love to if possible, but it is not easy to get away any distance for very long. With much Christian love; your Brother in Christ, by grace.

Dear Brother—Greetings in His Name. I was so glad to hear the message of the Kingdom on the air once more. I do hope you will be able to continue giving out the good news. I know quite a number of people are listening to Frank and Ernest and receiving a blessing. May you continue long to praise His name. Enclosed please find L 1 donation to the broadcast’s expense. With much Christian love; your Sister by His grace.

Victoria.

Dear Brother—We have just listened to the Radio Message again and found it very good and helpful re the “Many Mansions.” I think this is one of the finest talks yet given, insofar to proving helpful to the general listener not fully enlightened to truth on the subject.

I have been present at burial services for the dead, where the sorrowing relatives have been consoled by the officiating minister with the thought that their loved one was now looking down upon them from heaven and if he could be heard, would be counselling them not to weep and lament for him for he was now far happier. This comfort (?) is offered even when it is known that the departed one made no profession of walking the “narrow way” even though he lived a reasonably good life. No wonder peoples’ minds become confused.

How much easier it is to understand the truth—that only the truly consecrated can entertain hopes of an heavenly inheritance, and that the world sleep in death, unconscious, until the awakening in the resurrection at the last day, the glad Millennial morning. . .

I could do with another “Divine Plan” and 2 “God and Reason,” and just a few Dialogues for use as samples. Enclosed is 10/-; any balance you could place against the “P. Paper” debit, as I use quite a few numbers each month. Your Bro. in Christ, by grace.

ACT.

Dear Brother—We feel it is a privilege to be engaged in the Radio Work, and hope some good will result in this district. The broadcasts have been good as far as we are concerned; it is quite a pleasure to hear them without any difficulty after the previous endeavours.

Some people tell’ us their set may not be able to pick up Wagga, but I think most would be able to do so. There is just one improvement I would like to hear and that is in the singing. . . A hymn on the programme is a real good idea; we are pleased to hear one, as it puts the Dialogue in a good setting. The announcement prior to the discussion is one of the best; it would be hard to improve on it.

We have used up nearly all the slips you have sent us and would suggest two or three thousand in your next parcel. We will use them as we have opportunity; I may have next Saturday free, and if so can put out quite a number. . . Am sending the “Canberra Times” so that you can see our advertisement. With Christian love; yours in the Lord.

New South Wales.