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Passing of the Reign of Sin and Death.

DAY OF THE LORD AT HAND.

WHEN we were children the days were longer and the years seemed interminable. The holidays of the year stood out before us prominently, but seemed seldom to recur. Gradually all this changed as we reached the zenith of our energy. Now the days chase each other, and we marvel at the brevity of life. How God regards time we might not know if He had not revealed the matter in His Word. As we read, "A thousand years in Thy sight are but as yesterday," and "A day with the Lord is as a thousand years." Our minds assent—it must be so! And God's people are blessed in proportion as they are able to take the Divine viewpoint of life and all of its affairs.

From the Divine standpoint, then, we see that the six thousand years of earth's history, from Adam's day until now, are merely the work-day portion of a great week whose Seventh Day or Sabbath of a thousand years is "the day of Christ," "the last day," "the day of judgment" or trial for the world; the day in which "every knee shall bow and every tongue confess to the glory of God;" the day in which "the righteous shall flourish and the evildoers shall be cut off in the Second Death;" the day during which God will "pour out His Spirit upon all flesh," as He now grants it to His servants and handmaidens.

In the Divinely arranged custom of the Jews the new day began at sunset. Thus we are approaching the evening or beginning of the great Seventh day of the Divine Week—the day which means so much of blessing, uplifting, privilege, opportunity of Divine favour to our race through Messiah's glorious Kingdom, which throughout this Seventh Day will reign "from sea to sea and from the river to the ends of the earth," putting down everything contrary to the Divine standards and uplifting the world of mankind (bought with the precious blood at Calvary) from sin, meanness, degradation and the tomb—up, up, step by step to human perfection in a world-wide Eden. The unwilling, resisting Divine favours and privileges, shall be destroyed in the Second Death.

"Six days shalt thou labour and do all thy work, but the Seventh is the Sabbath of the Lord thy God. In it thou shalt not do any work." Whoever reads carefully intelligently, the pages of history, must be struck with the energy which has been manifested by our race and is still being manifested. The pyramids and the ruins of ancient cities, and civilisation, all tell us of the ceaseless struggle of humanity against the adverse conditions prevailing in the earth, including the strife against sickness and death, and, by a few, a noble fight against sin and further degradation.

Well does the Prophet express the truth of our observation, saying, "We have not wrought any deliverance in the earth" (Isaiah 26:18). A few have gained fabulous riches, name or fame, place or power, but the majority during all this period have gone down in the strife to the tomb, slain by the great associated monarchs which the Bible declares are now reigning—Sin and Death.

And even the comparatively few who have gained eminence and whose victories are most loudly extolled in human history have fallen also — many of them in the very prime of life — all of them in comparative childhood. Why is it that a man should not live for a hundred years when we have the Divine assurance that even under the Divine sentence Father Adam resisted death for 930 years—so vigorous was his constitution?

Wearied Children Fall Asleep.

From the Divine standpoint the children of Adam, born in sin, shapen in iniquity, of a few days and full of trouble, fall asleep in death — like children wearied in their play; albeit it is a play grim with tragedy, in which each actor performs his part most realistically.

From the Divine standpoint human ambition and strife and energy are accomplishing a useful purpose, even though the

efforts are usually selfish and often brutish. The lessons now being learned by Adam's children will not all be lost. The greater mellowness of heart and broader views of the majority of those who have thus battled selfishly for even

fifty years suggests that, as a whole, our race might do better work in a second century than in the first. Moreover, the Scriptures indicate that the great drama of sin, selfishness and passion being enacted by humanity is furnishing a lesson to angelic hosts respecting the exceeding sinfulness of sin—its downward tendency—its bitter fruit and the hopelessness of any to escape therefrom except by Divine assistance.

Next the Lesson of Good.

The forbidden fruit of Eden was from the tree of the knowledge of good and evil. Doubtless the Creator would eventually have given a full knowledge of both good and evil to our first parents. They were merely forbidden an immediate plunge into knowledge to their own disadvantage. Craving knowledge before its due time, Mother Eve disobeyed her Maker and enticed her husband also into disobedience. The result has been that instead of learning the philosophy of good at first and of evil later, they and their race have been precipitated into lessons respecting evil first, with the knowledge of good to come later.

The holy angels, who have never transgressed the Divine law, have continually the lesson of good—an appreciation of the Divine character, the principles of righteousness, etc. Their lessons in respect of evil they are gaining by observation instead of by experience—the way recommended to our first parents by the Creator, but in their ignorance rejected.

But God foreknew the course which His human children would take under the influence of temptation; He foreknew that they would fall into sin, and therefore would experience its penalty, sorrow, pain and death. While His eye has pitied His poor creatures for six thousand years, nevertheless He has allowed His great original Plan of the Ages to move along slowly to a grand climax—the Plan which He purposed in Himself from before the foundation of the world.

That climax in human affairs, we believe, is near at hand. It marks a great change in Dispensation. The six thousand years, the reign of sin and death, are to be completed by a terrible time of trouble which might not improperly be termed the natural result of human selfishness, (sin) operating under the influence of the great principles of the New Dispensation about to be ushered in. The head-on collision which thinking people foresee in the present world war, and which the Scriptures graphically portray, will give to society an earthquake shock; more than this, the graphic picture is of a world-conflagration which will involve the heavens, or ecclesiastical powers, as well as the earth, or social system, and the mountains, or kingdoms of the world. The picture would be too terrible to paint, and useless as well, were it not for the silver lining to the cloud.

The awful shocks which God's people are warned to avoid so far as possible by following peace—peace and benevolence—will merely prepare the way for the glorious blessings of the great Seventh Day, in which man will rest from his own schemes and endeavours and come fully under the control of the great King, Messiah, whose rule of righteousness for human uplift has been prophetically pictured for centuries.

The Picture in Retrospect.

Still looking from the Divine standpoint at the six great thousand-year days in which sin and death have reigned, we perceive that one effect has been as foretold to Mother Eve, "I will greatly multiply thy sorrows and thy conception." We perceive that our race has multiplied much more rapidly than it would have done had it remained perfect as at first, for the first children, even in the days following the fall, were frequently born when the father was an hundred years old.

We have already referred to the lesson respecting the sinfulness of sin which comes to all mankind—most fully, most consciously to those favoured by contact with the people of God who have received the Divine Revelation. The enlightened ones have been but a small proportion of the whole. After two thousand years of the reign of sin and death God foretold in an obscure manner the blessings He intended to bring subsequently to the race: To Abraham He said, "All the families of the earth I will bless—through thee and through thy Seed." That message, followed in Israel by the giving of the Law Covenant, has been the Light of the world. For eighteen centuries it was the only light of hope, of prospect. Then, in partial fulfilment of that promise, came Jesus, the first practical expression of Divine love and pity for our race. No longer would God content Himself merely with promises. He would now begin the

Work of Human Rescue.

But if any hoped that world-wide blessings would immediately spring up as the result of Jesus' work, he was mistaken.

On the contrary, Jesus Himself was combated by the Prince of darkness and his deluded subjects. And the same principle has continued for nearly two thousand years—all followers of Jesus have been obliged to take up their cross and suffer for righteousness, for godliness, in the midst of a crooked and perverse people, amongst whom they have shone as lights and whom, to some extent, they have assisted in enlightening, civilising, etc.

Thus the six days of the week, so far as light, truth, knowledge of God is concerned, have all been dark days. The lights which God provided in His followers have been as candles set upon candlesticks. They have indeed reprov'd the darkness, but they have been powerless to scatter it. Nor did God so intend. His declaration through the Prophet is, "Weeping may endure for the night, but joy cometh in the morning." (Psalm 30:5). Again, "Darkness covers the earth, gross darkness the people;" but "the Sun of Righteousness shall arise with healing in His beams."—Isaiah 60:2; Malachi 4:2.

This promised Sun of Righteousness which is to scatter the darkness of earth, we are told distinctly, consists of Jesus and those who have walked in His footsteps throughout this Gospel Age. These, approved of the Father, will be glorified beyond the veil by a resurrection to glory, honour and immortality. Then speedily these will "shine forth as the Sun in the Kingdom of their Father" (Matthew 13:43). This will mean the ushering in of the great Seventh Day—

Messiah's Day.

God Has Not Neglected Us.

From this Divine viewpoint God is not slack concerning His promises. The six days of the week have not yet passed. The glorious Seventh Day in which the great Mediator between God and men will assume His Kingdom powers is near at hand. Instead of thinking that God is neglecting and forgetting to fulfil the Messianic promises, we should with the eyes of faith realise that He is working all things according to the counsel of His own will. We should consider the matter from the standpoint that God has exercised great patience with humanity in not blotting out the race; He has been long-suffering. And this assures us that the Unchangeable One would prefer that none of His creatures should perish in death, but rather that all, if they would, might turn unto Him and live.—Ezekiel 33:11.

The great opportunity for the masses of our race to turn to the Lord and attain everlasting life will be after the darkness shall have passed, when the Sun of Righteousness shall be shining forth; after the Highway of Holiness shall have taken the place of the Broad Road to destruction; after Messiah, the great King, shall have dethroned Satan, the Prince of darkness, from the world's control; after the Prince of Peace shall have established peace upon a proper basis. We can sing heartily with the poet:

"A thousand years, earth's coming glory,
'Tis the glad day so long foretold,
'Tis the glad morn of Zion's glory,
Prophets foresaw in times of old!"

Waiting for the Mother.

Our race was generated by Father Adam as well as condemned to death through his disobedience. What the race needs is another father or lifegiver, and this is exactly what the word Saviour signifies—Life-Giver, Father. The Redeemer, at the cost of His own life, became the purchaser of Adam and his race with a view to their resuscitation, their resurrection from sin and from death. Is not one of the Redeemer's titles "The Everlasting Father"—The Father Who gives everlasting life? Unquestionably He has not yet fulfilled this glorious office of Life-Giver to Adam's race; He will fulfil it, however—"in His Day."

Speaking to His faithful disciples, His followers in the narrow way, Jesus promised them, "In the regeneration ye shall sit upon twelve thrones." (Matthew 19:28). That regeneration period corresponds exactly to St. Peter's "times of restitution," or years of restoration (Acts 3:21), and both of these periods agree to the general teachings of Scripture respecting a resurrection at the last day—Messiah's day—the thousand years of regeneration, resurrection, restitution, which will afford Adam and his race fullest opportunities for attaining perfection of human nature in an Edenic worldwide Paradise.

The Lord through the Prophet assures us of the wonderful success which will attend the establishment of the New Empire of earth, the dominion of the Prince of light, which will supersede the dominion of the Prince of darkness, when Satan shall be bound for a thousand years, that he may deceive the peoples no more. Thus it is written, "He shall lay righteousness to the line and justice to the plummet and the hail (Truth) shall sweep away the refuge of lies." (Isaiah 28:17).

But why the delay, do you ask? Ah, we answer, God did not permit Adam to begin the establishment of his race until first He gave him Eve as his bride, his wife. The world needed not merely a life-giver but a mother, a caretaker, a helpmate.

Similarly in the Divine arrangement God has provided that the restitution time, the world's uplifting period, the regeneration epoch for mankind, shall not begin until first the true Church, the "little flock," the Bride of Christ, shall be completed and be united or married to the Heavenly Bridegroom beyond the veil—made partaker with Him of glory, honour and immortality—the divine nature.

Thus the great Plan of the Ages, timed by infinite Wisdom, has delayed long enough to permit you and me and all of God's Spirit-begotten children to make our calling and our election sure to a share with our Redeemer in His glorious work. How glad we should be to find the door of opportunity to this "high calling" still open and that the Heavenly Father and the Kingly Redeemer are beckoning us to share the things which eye hath not seen nor ear heard, neither have entered into the heart of man, but which are reserved for us and for all who love Him sincerely—more than they love houses or lands, parents or children or self!

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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Broadcasting to Commence.

IT is a pleasure to report that successful arrangements have been made with the Geelong (Vic.) Radio Station-3GL-- to broadcast a series of the "Frank and Ernest" Biblical Dialogues in the new year.

The sessions are to be from 9 p.m. till 9.15 p.m. on Sunday nights (Victorian time), as this hour is thought a convenient one to reach the majority of listeners who may be encouraged with the message from God's Word. The whole matter is committed to the Lord for His guidance and blessing and all interested friends are asked to remember this effort before the throne of grace, and also assist in making the session known, as suggested below.

The date for commencing has been fixed for Sunday night, 17th January (D.V.) and our readers will realise that they can do a great amount in their own localities to make these broadcasts known, and it is requested that this should be done wherever this Station-3GL--can be heard. It would be helpful if the friends would make extensive enquiries as to how clearly this Radio Station is heard where they are situated, for while the guaranteed range of broadcast is somewhat limited, the manager of the Geelong Station informs us that his station is heard in all Australian states, and overseas, under favorable conditions.

An advertising circular is being posted out with this issue of "Peoples Paper" and if all interested friends will make sure if 3GL can be heard on Sunday nights, where they live, and will send for as many circulars as they can use to advantage, for placing in the homes of listeners, also in shops etc., supplies will be forwarded right away. Please let us hear as soon as possible, so that the circulars may be distributed in good time prior to the opening broadcast on Sunday night, 17th January.

Should any of the brethren feel like advertising in their local papers, this should assist also, but it would be well to send word of any proposal of this kind. When the broadcasts are under way it would be helpful to hear of the clarity of reception and the interest shown by listeners with whom our readers come in contact.

The good assistance from our friends to make this effort possible is much appreciated and has been voluntarily contributed, as all work undertaken by the Institute is carried on by this means, under the Lord's providential overruling.

A Radio Fund has been opened for this branch of the work, while the Tract Fund meets the expense of the work generally.

The dialogue following, "God's Remedy," is another of the series that will be heard over the air in due course, and copies of this in leaflet form will be available to all for distribution.

God's Remedy.

ERNEST: As you know, Frank, many people are asking, "Where is God in all the suffering that now is being inflicted upon innocent people?" Today, as never before, truth and righteousness seem to be on the scaffold, and paganized cruelty upon the throne. Does the Bible furnish a satisfactory answer to the many questions that present world conditions are forcing upon us?

FRANK: Yes, Ernest, it does. The Bible reveals the plan of a loving Creator for a peaceful, happy world of tomorrow, with the assurance that no surprise move by the devil can prevent the success of that plan to alleviate all human suffering,—even death.

ERNEST: Certainly that is what we should expect of a loving and powerful God. However, to believe that God has the situation fully in hand does not in itself answer the question as to why present conditions have been permitted.

Why does God permit women and children to be bombed to death from the sky?

FRANK: We may just as well ask why God permits women and children to get sick and die as they have been doing by the millions all down through the centuries. When we ask what God is doing about human suffering we should have in mind this larger picture of suffering. Mankind, as a matter of fact, has been travelling through the valley of the shadow of death for more than six thousand years.

ERNEST: Has God permitted human suffering to continue all this time without doing anything about it?

FRANK: Oh, no, I don't mean that. God has been doing something about it. He has been getting ready, as a matter of fact, to put a stop to it. Nevertheless, He permitted our first parents to transgress His law in order that they might learn, experimentally, the terrible results of disobedience. He has permitted humanity in general to learn this same lesson. But in spite of man's rebellion against Divine law, God has made provision to give him an opportunity to be recovered from the effect of his transgression.

ERNEST: But why wait so long before putting that provision into effect?

FRANK: One reason for the delay has been in order that all may have an opportunity to learn the same lesson. As each generation has gone down into death, it has -been proved that man by his own wisdom cannot extricate himself from the results of his own sin. For this reason God has waited to apply His remedy in order that all mankind might the better appreciate and enjoy it because of their former experience.

ERNEST: But Frank, what help will that be to people who have already died?

FRANK: God's provision for a suffering world includes a resurrection from the dead. Because of this, death does not interfere with what God proposes to do.

ERNEST: According to that, then, God is not subject to the human limitations expressed by the well-known saying, "While there's life there's hope." Frank, that's a wonderful thought, and if it is truly God's plan as outlined in the Bible, it will be a wonderful boon to the human race. The experiences of this present life would be much more valuable if there is to be a future opportunity to profit from them. How often we hear it said that "if I only had my life to live over again how differently I would do."

FRANK: That doesn't mean, of course that one can wilfully disobey God's law now and go unpunished for it. It does mean that there will be a full opportunity to make the very best use of experience gained during the time when sin and death is reigning in the world.

ERNEST: A moment ago you remarked that God has already been doing something about human suffering. What has God been doing?

FRANK: One thing that God has already done is to send His Son to redeem man from death. This occurred more than nineteen centuries ago, when Jesus came into the world and died on Calvary's Cross as man's redeemer. The Scriptures reveal that the death of Jesus provides a release from the penalty of death entered against Adam and the race when our first parents transgressed the Divine law six thousand years ago.

ERNEST: Why, Frank, that should mean, it seems to me, that ultimately mankind will cease to die.

FRANK: Yes, that's exactly what it means. It is God's purpose, through Christ, to destroy death. The Apostle tells us this in 1st Corinthians 15, Verse 26.

ERNEST: Well that's certainly a better outlook than human wisdom has been able to conceive. It has been declared that one of the war aims of the fighting democracies is to assure men and women of all nations the right to die in bed, rather than to be bombed to death from the sky. However, if what you have just pointed out from the Bible is really true, it means that God's remedy for both the present and the past ills of mankind is to be so far-reaching that men and women will not need to die at all, either in bed or otherwise. But Frank, why has God permitted nineteen centuries to pass without anything further being done about it? Why has not this wonderful remedy for human ills already been put into effect?

FRANK: The Scriptures point out that there was an additional preparational work to be accomplished, and it is this that God has been doing since the first advent of Jesus.

ERNEST: What is that work?

FRANK: It is the work of selecting from mankind what Jesus referred to as a "little flock" to reign with Christ in the Kingdom through which the blessings of life will be dispensed to the dying race. This little flock class, selected during the present Gospel age, is what the Bible calls the church of Christ.

ERNEST: But Frank, I don't quite understand why the church should be called a "little" flock. Hasn't God been doing all He could to get the whole world to join the church? Didn't Jesus commission His disciples to go into all the world and preach the gospel?

FRANK: Yes, but the purpose of this was not to convert the world, but merely to serve as a witness to the world, and to reach the one here and there who would respond and who, by following faithfully in the footsteps of Jesus, would be qualified to reign with Him in His Kingdom.

ERNEST: The fact then, that we see the world unconverted today, and paganism sweeping over such a large part of it, does not signify that God has failed in what He has been doing.

FRANK: You have the right thought. As a matter of fact, Jesus Himself explained that at His second presence there would be very little faith left upon the earth. He declared, furthermore, that this age would end in Godlessness and unbelief, culminating in a time of national and international trouble such as never was since there was a nation. He explained that because of this great trouble all the tribes of the earth would be caused to mourn. It is this mourning that we are now witnessing. Meanwhile, of course, God has not forgotten mankind, but has been awaiting His own due time to apply the remedy which He has provided.

ERNEST: That may be, Frank, but what assurances have we that man's failures will not always continue to result in suffering and death?

FRANK: We have the assurances of God's promises. These promises confirm the blessed fact that the effectiveness of the Divine remedy does not depend upon imperfect human efforts. The success of the true Kingdom of God will not depend upon the strength of armament neither upon the land, in the air, nor on the sea. It will not depend upon the thickness of armor-plate, nor the tonnage of flame-throwing tanks. The prophet says that the influence of Christ's Kingdom will be widened until it embraces the whole world, not because worldly kingdoms have sponsored His cause, but because, as the prophet says, "the zeal of the Lord of hosts will perform it." It will be a case, in other words, of actual Divine intervention in the affairs of men, for the purpose of saving mankind from the result of his own sinful foolishness.

ERNEST: Well Frank, that's all very wonderful, but you know there are a great many ills afflicting the people today, and it's pretty hard to believe that they will all be cured. Does the Bible actually get down to cases and tell us, for example, that God will destroy the great plague of war that has intermittently menaced the world throughout all the ages?

FRANK: Yes. In a prophecy recorded in the 46th Psalm, the Lord says that He will make wars to cease unto the ends of the earth. In the 4th chapter of Micah's prophecy, the Lord explains that the nations will inaugurate an actual and 100 per cent. disarmament program, beating their swords into ploughshares and their spears into pruning-hooks.

ERNEST: Well, the nations are certainly not doing anything like that now.

FRANK: Quite true. The very reverse of this is the present program of the nations. This is foretold also in the 3rd chapter of Joel's prophecy, where the prophet declares that in this end of the age, the nations would beat

their ploughshares into swords and their pruning-hooks into spears.

ERNEST: That certainly reveals God's foreknowledge of coming events. But to get back to the solving of the world's problems, how about the present economic problems, which are almost certain to become very acute when the present war ends?

FRANK: On this point the Lord has promised that every man will sit under his own vine and fig tree. This shows that economic security will at last be attained and that will automatically solve the problem of poverty which has been such a menacing one to millions during all the centuries of the past. Concerning this, the prophet says, Christ "shall judge the poor of His people, He shall save the children of the needy, and shall break in pieces the oppressor. For He shall deliver the needy when he crieth, the poor also, and him that hath no helper."—Psalm 72:4-12.

ERNEST: That sounds very much as though the forgotten man is to be remembered. But what about human selfishness? As long as that exists, there is sure to be trouble, it seems to me.

FRANK: God has provided for the solving of this problem also. He assures us through the prophet Jeremiah that He will then write His law in the hearts of the people. This means that love, instead of selfishness, will become the motivating power of all human activity.

ERNEST: How about the religious problem? Today, as you know, earth's millions worship a multiplicity of gods. This religious confusion among the millions of humanity causes no end of trouble. As we know, it is one of the things that's now preventing national unity in India.

FRANK: The religious problem is to be solved also. The Bible tells us that the knowledge of the glory of God will then fill the whole earth as the waters cover the sea, so that all will know and worship the one true God, the Creator of heaven and earth. In Zephaniah 3:9 the promise is made that then the Lord will turn to the people a pure message, by which they will be enlightened, and through which they will all call upon His name to serve Him with one consent. Not only so, but in Revelation 20, verse 1, we are told that Satan, the false god of the whole earth, who has deceived all nations, will then be bound, and that his blinding and deceptive influences over the people will be removed. This will make possible a real solution for the religious problems of the people in that it will lead to a true understanding of the God of love and mercy.

ERNEST: Well, it certainly will be a new world, won't it?

FRANK: Yes, it will be God's new world of tomorrow, in which there will be no sickness and death, and in which even those who have died will be raised from the dead to enjoy the blessings God has provided. And, this won't be like the tomorrow that never comes, for God's tomorrow will come—and it's not far away either.

Morning Hymn.

(The following lines by J. Keble are suggested as a helpful morning meditation through the New Year.)

New every morning is the love
Our wakening and uprising prove;

Through sleep and darkness safely brought,
Restored to life, and power, and thought.

New mercies, each returning day,
Hover around us while we pray;

New perils past, new sins forgiven,
New thoughts of God, new hopes of Heav'n.

If on our daily course our mind
Be set to hallow all we find,

New treasures still, of countless price,
God will provide for sacrifice.

The trivial round, the common task,
Will furnish all we need to ask,

Room to deny ourselves, a road
To bring us daily nearer God.

Only O Lord, in Thy dear love
Fit us for perfect rest above;

And help us, this and every day
To live more nearly as we pray.

—J. Keble.

Has Noah's Ark been found?

THE following article was read recently in a reprint from the U.S.A. periodical "Prophecy Monthly," and in view of the fact that many discoveries by excavations, over recent years, have proved the correctness of the Bible in other ways, this story does not seem unreasonable, and is certainly interesting.

The story itself is told by Vladimar Roskovitsky, a White Russian who was serving as an aviator in the Czar's armies just before the Revolution. He was not a Christian at the time of the discovery, but was led by the proof of the truth of the Bible account of the Flood to become a Christian, and is now engaged selling Bibles.

His story is that he was stationed with a group of aviators at a lonely outpost about 25 miles northwest of Mt. Ararat. The day was blistering hot, as August days are apt to be in semi-desert regions, and the men looked longingly at the snow-cap on Mt. Ararat. The Captain of the post appeared, and said that a super-charger had been installed in No. 7 plane, and Roskovitsky and his friend were ordered to take it up for a test at high altitude.

All the preparations were quickly made, and with an engine already hot from the sun, the aviators were soon in the air and circling the camp for altitude. At 14,000 feet they levelled off to become accustomed to the altitude.

An Amazing Sight.

Suddenly Roskovitsky was taken with an impulse to head for the snow-capped peak. He circled it a couple of times, and then took a long glide down the south side of the mountain, when suddenly he came upon a perfect jewel of a lake, blue as turquoise, and partly frozen over at the shaded end. As the men circled to get clearer views, the second man began to shout wildly and to point to the lower end of the lake. The pilot looked and nearly fainted.

To use his own words: "A submarine! No, it wasn't, for it had stubby masts, but the top was rounded over with only a flat cat-walk about five feet across down the length of it. What a strange craft, built as though the designer had expected the waves to roll over the top most of the time, and had engineered it to wallow in the sea like a log, with those stubby masts carrying enough sail to keep it facing the waves.

"We flew down as close as safety permitted and took several circles around it. We were surprised, when we got close to it, at the immense size of the thing, for it was as long as a city block, and would compare very favorably in size with the modern battleships of today. It was grounded on the shore of the lake with about one-fourth under water. It had been partly dismantled on one side near the front, and on the other side there was a great doorway nearly twenty feet square. This seemed quite out of proportion, as even today ships seldom have doors half that large.

"After seeing all we could from the air, we broke all speed records back down to the airport. When we related our find the laughter was loud and long. Some accused us of getting drunk on too much oxygen, and there were many other remarks too numerous to relate.

Captain's Interest.

"The Captain, however, was serious. He asked several questions, and ended by saying, 'Take me up there; I want to look at it.'

"We made the trip without incident and returned to the airport.

" 'What do you make of it?' I asked, as we climbed out of the plane.

" 'Astounding,' he replied. 'Do you know what ship that is?' 'Of course not, sir.'

" 'Ever hear of Noah's Ark?'

" 'Yes, sir. But I don't understand what a legend of Noah's Ark has to do with our finding this strange thing fourteen thousand feet up on a mountain top.'

" 'This strange craft,' explained the Captain, 'is Noah's Ark. It has been sitting up there for nearly five thousand years. Being frozen up for nine or ten months of the year, it couldn't rot, and has been in cold storage, as it were, all this time. You have made the most amazing discovery of the age.'

Russian Government's Expedition.

"When the Captain sent this report to the Russian Government, it aroused considerable interest, and the Czar sent two special companies of soldiers to climb the mountain. One group of fifty men attacked one side, and the other group of one hundred men attacked the big mountain the other side.

"Two weeks of hard work were required to chop out a trail along the cliffs of the lower part of the mountain, and it was nearly a month before the ark was reached. Complete measurements were taken and plans drawn of it, as well as many photographs, all of which were sent to the Czar of Russia.

"A few days after this expedition sent its report to the Czar, the Government was overthrown, and godless Bolshevism took over, so that the records were never made public, and probably were destroyed in the zeal of the Bolsheviks to discredit all religion and belief in the truth of the Bible.

"We White Russians of the air fleet escaped through Armenia, and four of us came to America, where we could be free to live according to the 'Good Old Book,' which we had seen for ourselves to be absolutely true, even to as fantastic-sounding a thing as a world flood."

While the Lord's people do not need any outward evidence to convince them of the authenticity of the Flood in Noah's day, so much has been taught which contradicts the Bible account of this and other important happenings that, if the discovery of Noah's Ark is to be added, in the years ahead, to other actual proofs of Old Testament records, it will be a further means of opening the eyes of all people to the surety of the Word of God, and assist them to come into line with the requirements of the Kingdom, when "the desire of all nations shall come."

The Question Box.

Question: Did our Lord partake of the usual Passover Supper with His disciples before His crucifixion? If we accept the account in John's Gospel, the day of the crucifixion was the day of preparation for the Passover. (John 19:14, 31, 42).

Answer: It would appear from the account that our Lord and His disciples ate the Passover Supper on the day preceding the one on which the Jews in general ate it. John's Gospel (18:28; 19:14) indicates that when our Lord was before Pilate in the Judgment Hall, which was after He had eaten the Passover, the Pharisees, His accusers, had not yet eaten it—nor would they eat it until the evening after His crucifixion. The Jewish day began at sundown and lasted until the following evening. It was therefore the same Jewish day in which He was crucified that He ate the Passover with His disciples and instituted for them the Memorial of His death. The type could not pass away until its antitype had come, and the antitype of the killing of the Passover Lamb must occur on its anniversary, the 14th day of Nisan.

Hence the significance of the Scriptural statement that “they could not take Him, because His hour had not yet come. (John 7:30; 8:20).

Question: In Matt. 13, the reapers were instructed to “gather ye first the tares and bind them in bundles to burn them.” The popular interpretation of the parable emphasises the importance of gathering the wheat from among the tares, “one here and one there.” Our Lord in His interpretation of the parable (verses 36-43) says nothing about wheat gathering. What is the real lesson of the parable?

Answer: The lesson of the parable is that at the harvest time of the Age a separation would be made between the “wheat”—the fully consecrated Christians, “children of the Kingdom,”—and the “tares”—imitation Christians, “children of the wicked One.” It is the message of present truth that accomplishes the harvest work and separates the two classes. The verses in Matt. 13 emphasise the gathering of the tares and their subsequent destruction (as tares) in the fiery time of trouble which marks the full end of the Age. Matt. 24:31 describes another viewpoint of the harvest work, the gathering together of the elect. Comparing these two viewpoints it is seen that the harvest message of present truth will “bind the tares in bundles” and at the same time “gather the wheat into My barn,” Matt. 13:30; (see also Rev. 14:14-16).

Question: Do you think there is a time sequence in the illustrations given by our Lord in Matt. 24:45-48, and chapter 25:5? First the wise servant, activity, serving in the Lord's work. Then the evil servant, still activity, but smiting the fellow servants instead of humble service. Now the ten virgins time when all the virgins, wise and foolish, slumber and sleep.

Answer: We cannot see a time sequence along the lines suggested in the question. The virgins parable is seen to be concurrent with the verses in Matt. 24. This is shown by the word “Then,” ch. 25:1. “Then” (at that time; the time of our Lord's parousia) shall the kingdom of heaven be likened unto ten virgins etc. The parable of the ten virgins seems to have commenced its fulfilment about the year 1829 A.D. It was just about this time (the ending of the 1290 days of Daniel) that the attention of the Lord's true people was directed to the imminence of the Lord's Second Coming. There was a general trimming of lamps and a going forth to meet the Bridegroom. The virgins at that time expected the Lord to appear as a man. The year 1844 was set down as the time for His arrival. The expectations of the virgins not being realised, “they all slumbered and slept.” Shortly after 1874 a clear understanding of the Lord's presence was made known to the virgins. It was then clearly shown from the Scriptures that the Lord had returned, and the announcement could be made “Behold the Bridegroom, go ye out to meet Him.” The references in Matt. 24:45-48 would seem to apply to both faithful and unfaithful servants from the time of the Lord's presence, and to the full end of the Age. Matt. 25:5 seems to apply to the period of time prior to the realisation of the Lord's presence, for it was the cry “Behold the Bridegroom,” He is present, that demonstrated who were the wise and who were the foolish virgins.

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