R 5

are the time when worldliness decreases without any regard to these exhortations. The times of peace are the times when worldliness increases, and worldliness does not decrease during the times of tribulation because people read eight places in Scripture where it says, "Be ready, for you don't know when the Son of man may come. Watch, for you don't know when He is coming. That doesn't have anything to do with the decrease of worldliness in those times. Decrease of worldliness is due to the fact, as he pointed out, that the professors and near professors drift away during that time. It's quite natural. So that

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R 6

so that it would seem to me that your three motives are operative all the time for Christian living. Well, now if your "Watch, for we know not the hour when the Son of man cometh", means, "Watch during times of persecution, because during those times it seems an absolutely unnecessary exhortation. It seems as if there is a fourth motive for Christian living given in such a way as to be operative in those times when it is not needed. It would seem as if if He would give us a sign or a fourth motive which would be operative between these tribulations and not during them it would be useful but the other seems to be rather worseless as a motive for Christian living. / Yes? Student--I think Mr. Horner made a remark in the last session that--when we were discussing the boy's awaiting his father from Japan, or something, that he said that God did send a letter--I mean that's the thing. I mean, you want to just stick with these. Well, let's take the other cases where there is the exhortation and where the letter accompanies it. I mean, I think you have to reconcile them together before we can--we must take them all together, not just stick to these eight, which are-- Dr. MacRae--That's right. We want to take all the passages before we reach a final conclusion, but the thing I'm trying to emphasize now is that in one of these things there is no reference to, no mention of time as connected with the return of Christ, and that in the others there is no tying them up with this particular statement but that we have eight times given, seven or eight times,

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