

BIBLE STUDENTS MONTHLY

Vol. 8, No. 8

January 1932

OUR MONTHLY DISCOURSE

"CERTAINLY I WILL BE WITH THEE"

Exod. iii: 1-12.

Moses, at forty years of age, having been schooled in all the learning of the Egyptians, and recognized as mighty in word and in deed, determined to cast in his lot henceforth with the people of God. He renounced his relationship to the king's family, "refusing to be any longer called the son of Pharaoh's daughter." He chose rather to suffer affliction with the people of God, and with them to have an inheritance in the promises made to their fathers. While with the Egyptians he was a sharer of the riches which were accruing to that people through the oppression and bondage of the Israelites; and Moses could no longer be a participant in the fruits of this wrongdoing, nor enjoy these pleasures of sin, injustice. We have this attestation to his moral rectitude, his love of justice. It indicates that he was naturally high-minded, noble, just. How many of the Lord's people, living under the instructions of the Gospel, and the enlightening influences of the holy spirit at the present time, need to take a lesson from Moses' course. How many would be willing to enjoy the fruits of sin and injustice—to continually receive and enjoy wealth and luxuries known to be unjustly wrung from poor unfortunates? How many would be inclined to console themselves with the thought that they were not directly responsible for the injustices and oppressions whose profits they nevertheless would enjoy? How noble was Moses' course, and how much approved of the Lord! It is proper that all who know and love

righteousness and justice should take a firm stand upon these principles.—Heb. xi: 24-26.

It is written that Moses' course in this matter was the result of his "esteeming the reproaches of Christ greater riches than the treasures of Egypt." The reproaches of Messiah were heaped against the Israelites; for undoubtedly the Egyptians had learned that the Israelites believed themselves to be the heirs of the great promises from the Almighty made to their father Abraham, and repeated to Isaac and Jacob—that through this nation should come the great Messiah, the great Deliverer, who should bless and rule the world. No doubt the oppressed people were frequently taunted upon these extravagant hopes, by their oppressors. But Moses, believing these promises, preferred to associate himself with the despised people, and left the courts of Egypt. As the Apostle explains, this was because "he had respect unto the recompense of the reward"—he hoped by allying himself with his own people to preserve his share in these Abrahamic promises and in the blessings which must ultimately come through them by a better resurrection.—Heb. xi: 35, 39, 40.

Although, naturally, Moses was meek, he nevertheless was not ignorant of his education and abilities; and these being known to the Israelites he had every reason to suppose that they, expecting deliverance from Egypt about this time (in harmony with God's Word to Abraham about four hundred years before) would rejoice in hav-

ing him for a counsellor, a representative, a qualified law-giver, amongst them. In his zeal for his brethren, and in his abhorrence of the injustice practised upon them, he smote one of the Egyptian taskmasters, and delivered the oppressed Hebrew. He presumed that by such a course he would awaken the energies and spirits of his people and that they would accept him as their leader and that the deliverance of Egypt would forthwith begin. But his disappointment was great when the next day he discovered that his kinsmen had no such loyal feeling toward him as he had toward them; for, while endeavouring to correct a dispute between two Israelites, the one who did the other wrong resented the endeavours of the peacemaker, and showed that he and a large class whom he represented failed to appreciate the conduct of Moses, and failed to accept him as a law-giver. The erring Israelite demanded, "Who made thee a judge or a law-giver over us?" Where is your authority? We deny that you have any. Would you slay me, as you did the Egyptian yesterday? Moses was completely disheartened, and fled to the wilderness of Paran. He had fondly hoped that his sacrifice of the throne and glory of Egypt for his people's sake would be appreciated by them, at least, but coming to his own his own received him not. Apparently he had made a great sacrifice, and to no purpose. Undoubtedly the natural meekness of his disposition was intensified by this rebuff.

How often the Lord's people—spiritual Israelites—find that they have experiences somewhat along the line of Moses! How sometimes our efforts and energies and plans for good, yea, our self-sacrifices, seem to be rejected, their value nothing, and ourselves turned away from activities and opportunities which we had coveted as oppor-

tunities for the Lord's service. How disheartening we have found this, until later on we discovered that the Lord's hand was able to bring blessing out of our disappointments, and how we could and have learned lessons under trying circumstances, which we could never have learned otherwise. And how these lessons have been ordered of the Lord so as to fit and to prepare us for future usefulness in His service and to His people. Let us, then, have the more courage and the more faith and the more trust in God—trusting Him where we cannot trace Him, knowing that all things shall work together for good to them that love Him—the called ones according to His purpose.

What a change the forty years in the wilderness wrought in Moses! At its beginning he was ready and anxious to lead the Israelites; full of modest confidence in himself, as a leader, a commander, a law-giver, for that people—no doubt realizing by faith that God had prepared him and educated him that he might have the proper qualifications to be their leader. But now, when the Lord's time has come, his courage is gone, his self-confidence is upset, and he protests to the Lord that he is totally unqualified. Now the Lord needs to encourage him, and Moses receives more deeply than he could have done forty years before the thought that Israel's deliverance was not to be by man or through man, but by the Lord Himself—and that the human agent would be merely the Lord's representative. What a valuable lesson Moses was learning, and how necessary is such a lesson to all of the Lord's people, especially to any and to all whom He would use in any special sense in connection with His work. We must learn that it is not our work, but God's work, not our power or ability or wisdom, or greatness or learning, but the divine power working in and through us, which



is mighty to the pulling down of strongholds, and to the lifting up of weak, and to the bringing in of the great salvation which He has promised. The more thoroughly we learn this lesson the better it will be for ourselves, and for all who, in the Lord's providence, we are sent to assist in His way—to deliver from the bondage of sin and death.

Our text, "Certainly I will be with thee," is an inspiration to the Lord's people everywhere and at all times, when endeavouring properly to do any part of the Lord's work, heeding His call through the Word. If God be for us, and if God be with us, who can prevail against us eventually? There may be with us, as there were with Moses and his service, various difficulties, trials, vexations and disappointments—for we have the treasure of the new nature in earthen vessels, and the weaknesses and imperfections and short-sightedness of these are sure at times to cause us difficulties and discouragements. On such occasions our duty is to turn the eyes of our understanding to Him whom we serve, whose ambassadors and representatives we are, and to recall His promise, "Surely I will be with thee." This means eventual victory, though, perhaps, through devious ways that we know not, and expect not, which nevertheless will ultimately prove to have been advantageous to us and to our Master's glory.

"This shall be a token unto thee, that I have sent thee." No doubt Moses thought now of his failure to interest his people when he went to them still covered with the honours of the schools and the army, and in the prime of life; and perhaps he now contrasted his present condition as a shepherd, forgotten by many who knew him in Egypt, without renown, without favour before the court, without influence or prestige; and no doubt he said within him-

self, If I could make no impression before, how could I hope now to accomplish as much? But, "This shall be the token unto thee," to prove "that I have sent thee." He was to know that when God sent, it meant that the right time had come, and that all of God's good purposes would be accomplished. He was to know that without the Lord he could do nothing; that with the Lord he could do all things. And so all of the people of God, who would be useful and used in his service, must learn this lesson: "Without Me ye can do nothing." Then God gave Moses the absolute assurance that he and his people should come forth out of Egypt, and should worship in the very mountain in which now he beheld the burning bush, and talked with the angel of the Lord.

By the various signs God established the faith of His servant. The burning bush itself was one of these demonstrations of divine power. Another demonstration was the casting of his rod upon the ground, and its becoming a serpent, a symbol of evil, and the divine power exercised again by which the serpent was turned again into a staff, representing God's power to turn evil things into good things through the operation of faith. Again, his hand was thrust into his bosom, and taken out was found to be leprous, and being thrust in again and taken out was found to be restored to health. In sending out His people in the present time, His ambassadors, the body of Christ, to service (services that are much inferior in many respects, yet superior in some regards), the Lord does not give us these visible demonstrations of His power, but we may be sure that none are sent unless first they are given some testimonies on a higher spiritual plane. They must behold the Lord as the great light; they must realize that His justice is as a consuming

fire as respects everything sinful, everything evil, but that through Christ He has mercy upon our imperfections, and grants us to see His light and to enjoy it without being consumed thereby.

Only after such lessons have been learned in the school of experience under our great Teacher and Pattern, Jesus, are we ready for the Lord's service in various ways, as He may be pleased to indicate them and to send us and use us. Let us learn thoroughly the lesson that our undertakings, even for the Lord and in the interest of His people, can only prosper in the Lord's time, and when we are sent of Him; but that nevertheless every effort we may put forth, even in our ignorance, if done in meekness, humility, and with a respect for the recompense of reward, will surely be

owned of the Lord, and blessed of Him to our good and to our development for future service, even as in Moses' case.

Let each of us then, dear readers, impress upon our hearts the essence of this lesson, that if God be with us and for us, however humble and weak of ourselves, we may be mighty through Him to the pulling down of the strongholds of error and for the building up of His people in the most holy faith, and for their deliverance from the bondage of error. Let us in the name of the Lord do with our might what our hands find to do, but always with the thought that we serve the Lord. Let His words, "Certainly I will be with thee," be the strength in our every endeavour in His name and cause.

SPECIAL NOTICES

NEW YEAR GREETINGS.—The Master said: "Let not your heart be troubled, neither let it be afraid." "Ye believe in God, believe also in Me." May His words guard the hearts and minds of each and all of us throughout the opening year! "O rest in the Lord, and wait patiently for Him."

HOME-GATHERING.—All who can arrange to attend the Home-gathering to be held in Birmingham can be assured of a warm welcome, and a precious season of refreshment. On January 2nd at 266 Corporation Street, commencing at 3.30 p.m. On January 3rd at Co-operative Hall, St. Francis Street, commencing at 10.45 a.m. Apply Mr. G. Fitter, 35 Finton Road, Acocks Green, Birmingham, for accommodation.

CALENDARS.—We have a few "Mild-may" Calendars left as yet; the decoration is an Orchid design in their usual good style and colourings. It can at any time be converted into a beautiful Motto Card bearing the following words:—"Change and decay in all around I see. O Thou who changeest not, abide with me," with the text—"The Peace of God shall keep your hearts and minds through Christ Jesus. The price of the Calendars is 1s. 2d. post paid."

DIAGLOTT N.T.—The Diaglott N.T. is no longer obtainable in cloth at 6s. 3d. The only form available is in de-luxe binding at 10s. each.

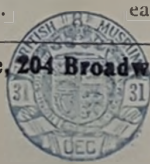
ANONYMOUS.—We are grateful to the dear friend who kindly sent us £1 "towards helping the Lord's poor. In His Name."

TRACTS.—The Tracts available at present are "Thy Kingdom Come," "Spiritualism," "Why God Permits Evil," all at 10s. per 1,000. Also "Earthquakes," 9s. per 1,000. The little "Kingdom" Cards at 4s. 9d. per 1,000 are still found very useful.

GOD'S COVENANTS.—A useful little booklet at 6d. each. Also Charts at 4s., 7s. 6d., and 12s. 6d. each. These are most useful in obtaining a proper understanding of this important subject.

ON LOAN.—The following books are loaned free of charge to any finding it difficult to purchase them—Divine Plan, Revelation of Jesus Christ, vols. 1 and 2, Daniel, the Beloved, What P.R. Said, What P.R. Taught, P.R. Sermons, Photo Drama of Creation, and God's Covenants.

RENEWALS.—The subscription for this paper (2s.) becomes payable in May each year.



BIBLE STUDENTS MONTHLY

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OUR MONTHLY DISCOURSE

THE RACE-COURSE AND ITS WITNESSES

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us."—Hebrews xii: 1.

The opening words of this text direct our minds back to the preceding context, as though St. Paul were saying, In view of the great things accomplished by these faithful characters of the past, who manifested such faith and confidence in God that they were willing to deny themselves all earthly rights and privileges—seeing that we are thus encompassed with so great a cloud of witnesses—martyrs—let the inspiration of their example spur us to the greatest faithfulness in running **our race**.

The Apostle speaks of the Ancient Worthies as a "cloud of witnesses." He does not use the word **witnesses** in the sense in which it is used often to-day—in the sense of **on-lookers**. Originally, the word **witness** was used in the sense of a **witness to the truth**, or a **martyr**. Therefore, the text would seem to mean: Seeing that you have many surrounding you of those whose lives testified to the truth—**martyrs**, who were cut off from home privileges and from life itself—it should have a strong influence upon you. These Ancient Worthies, through the achievements of their lives, are looking down upon you.

The fact that the Ancient Worthies were even then dead need not detract from the Apostle's figure of speech. This style of expression is commonly used by us all. As an illustration, we recall that on one occasion Napoleon addressed his army saying, "My men, thirty centuries look down upon you!" While, strictly speak-

ing, centuries cannot **look down**, yet in one sense of the word they can; for we can look back into the past and realize matters that are thirty centuries old and more.

The Apostle wishes us to remember that this "**cloud of witnesses**" is surrounding us, and that therefore we should run this race faithfully. While those noble characters will not obtain the prize for which we are running, they are, nevertheless, to have a prize. As we recall how faithfully they endured and achieved what was set before them, how careful we should be in running the race set before us—a race for glory, honour and immortality!

This "cloud of witnesses" continually surrounds us. The experiences of the Ancient Worthies are our experiences. At every step of our journey we find encouragement, strength, from the contemplation of their course. The Apostle, in giving us the picture of our text, indicates that we are to consider ourselves as running a race. We are to view the affairs of the present life as from a race-course.

No doubt St. Paul had before his mind the popular Grecian games of his day, especially the races. So his suggestions to those in the race for glory, honour and immortality are based upon that mental picture. As the runners in those races would strip themselves of all that was not absolutely necessary, so the Christian should lay aside all possible weights and hindrances in his course, and run with patience the race set before **him**.

God has great blessings in store for every member of the human

family willing to accept the same on the Divine terms. But the chiefest of all the blessings brought to our attention in the Bible are those found to be provided for the Church class—the Little Flock, to whom it is the Father's good pleasure to give the Kingdom, and the glory and the honour of association with Jesus in the work of blessing the world during His Millennial Reign.

The Apostle urges us, saying, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith, who for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the Throne of God."

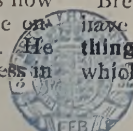
The Apostle is a forceful reasoner; for in these words he exhorts to look backwards at the list of Ancient Worthies and to consider what they endured and how faithful and loyal to God they were. Then he would have us consider them as though they were a cloud of witnesses watching us, to whom has been given this still greater blessing and privilege of becoming sons of God on the Divine plane, of attaining "the Divine nature."—John i: 12; II Peter i: 4.

He pictures before our minds a great race-course, in which we are the runners. He pictures Jesus as the Leader gone before, the One who has become the Author of our faith, the One through whom we are privileged to enter this race, and the One who has promised us grace sufficient for every time of need. He pictures to us how Jesus ran in this race and by faith looked forward to the joy that was set before Him by the Father. He pictures to us how loyal Jesus was, and what He endured—the cross and its shame. He pictures the Father's faithfulness in

highly rewarding Jesus, seating Him at His own right hand of Divine Majesty. Then comes the exhortation, "Let us lay aside every weight," every hindrance, everything that would prevent our running grandly and successfully the race for this great prize which Jesus has obtained, and to which we are invited through the merit of His sacrifice.

The Apostle reminds us also that one of the greatest hindrances to our running this race is sin; that we are beset by inherited sin in our members; and that we need to run in the race not only perseveringly, but also patiently for whoever would obtain so great a prize will need patience, will need to be proven and tested in all points as respects his loyalty and devotion to the Heavenly Father, to the Truth, and to the brethren. Only such as attain the character-likeness of their Leader in this narrow way may hope to be with Him and like Him, and share His glory; for God has predestinated that these shall all be conformed to the image of His Son.—Romans viii: 29.

The weights to be cast aside might differ in different persons. One person might have inherited titles, honour, position. St. Paul himself was one of these. He was born a Roman citizen—an honour of great distinction in his day. This prerogative he laid aside when he entered the Christian race-course. He did, however, refer to his Roman citizenship when the interests of the Truth made it advantageous for him to do so. But he never tried to follow a middle course—to benefit himself and please worldly acquaintances a part of the time and then fellowship with the Lord's people at other times. One thing alone he did, as he tells us in these words: "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching



forth unto those things which are before, I press toward the mark for the Prize of the High Calling of God in Christ Jesus."—Phil. iii : 13, 14.

Another weight might be **wealth**. One possessing much money might be hindered in the race by fostering the thought that he must occupy a large house, keep many servants, and live as do others of his class, but that nevertheless he would attend the meetings of the Lord's people. Still another weight might be talent along some line. Another might be love of the approval of men, etc.

He who desires to win in the race for glory and honour eternal should lay aside all those weights and any others which he may recognize as such; otherwise he will be so handicapped that he will not run well. Some runners will be more than overcomers and will receive the prize. Others will barely be saved, because of handicaps, and will receive inferior positions.

St. Paul tells us how much he valued these earthly possessions—ambitions, honours, etc. He weighed them and compared them with the Prize of the High Calling of God in Christ. His judgment in regard to these earthly honours was that they are but **loss and dross**. Therefore he threw them all away.

Of those who retain their hold on earthly things the Lord declares, "How hardly shall they that have riches enter into the Kingdom of God?" These riches are not merely of gold, but may be of honour, position, power, approbation of men, etc. All these are likely to prove a hindrance in the race upon which we have been invited to enter for the Prize.

As we look back to the faithful witnesses of the past, we find that they carried very few weights along with them. They cast their weights aside, and ran with patience the course before them.

Not all weights and hindrances

are to be cast aside, however. A man who enters the race with a wife and children must not throw these aside. If he has a child on each shoulder, then he must **run with them**. But if one who is **unmarried** is thinking of engaging in this race, he will do well to consider carefully **how many children he should have on each shoulder, or whether he should have a wife on his shoulders**. Some would be hindered with a wife, while others might be hindered without a wife. Each must decide for himself what is best. We are not trying to lay down rules.

Let us now consider that part of our text which deals with besetting sins. Another translation says **the close-girding sin**—the sin which wraps itself closely around us. Some sins are like a loose-flying garment, and others wrap themselves tightly about us. With these hindrances the runner is obliged to stop now and then to disengage himself, and so loses time.

We are to avoid sin in every sense of the word. **No one** has the right to sin. If we cannot rid ourselves entirely of our close-girding sin, we must put it off to such an extent that it will not interfere with our running. If this sin be an inherited weakness, a part of one's very nature, what then? Then he shall **run** in the race—not walk, not sit, but **run**, bending all his energy to win, straining every muscle, every power of his being. This is what the Apostle sets before us in our text.

The Lord has set this subject clearly before us in the Bible. The race is not an **imaginary** race, but a **real** one. It is a race that the Lord has arranged, and He has **definitely stated the terms**, the assistance to be expected, and the Prize at the end of the course. We thank God for the explicit information given in the Scriptures and for all the helps and encouragements of the way, as well as for this great cloud of witnesses

surrounding us. And by the Lord's grace we will run with patience; for without this grace of the Holy Spirit one would soon fall out by the way, would soon lose all.

Any one might run a few steps; but when some of these find all the affairs of human life hindering them, and realise that they must drop all unnecessary weights, they begin to think that there is no use to try—the sacrifice is too great. So the Apostle encourages us to have patience; for all these trials, difficulties, etc., rightly borne, are developing character. The Lord wants true, loyal characters, established in righteousness, and these cannot be developed and demonstrated except by just such experiences as He gives His people.

The Apostle well knew the terms and conditions of the race in which he had engaged, and that it would be impossible for him to win unless he lived up to those conditions. He knew that the closest attention and

most untiring vigilance would be necessary to reach the goal on time, and during the race there would be more or less uncertainty as to who would get the victory—the crown of life. In the Olympic and other Greek games it was always uncertain as to who would receive the much-coveted laurel crown.

The Christian is running a much greater race than any earthly course could ever exhibit. We know the goal toward which we run, and we have a sense of security—that if we run faithfully we shall gain the Prize of our High Calling. Ours is not a race merely to the strong, and a victory to the swift. It is a race in which each one, according to the earnestness of his effort, will be rewarded. If one runs with all his soul and strength he will surely gain the Prize. And never before was there such a race! Never one so remarkable! Never one so glorious as this race set before us!

SPECIAL NOTICES

MEMORIAL.—The date suggested by "The Herald" for the keeping of the Memorial this year is Tuesday, April 19th, after 6 p.m. Jesus said—"do this in remembrance of me," therefore let us keep the feast in sincerity and truth.

CONVENTION.—It has been decided to hold the Annual Convention at Whitsuntide, and in the city of Nottingham as formerly. Further particulars will follow at a later date.

ON TOUR.—Brother H. J. Shearn will be visiting the following towns. Particulars of the Meetings to be held can be obtained through this Office.

Windsor	February 9
Welling	" 10
Gravesend	" 11
Leigh-on-Sea	" 12
Maidstone	" 13/14
Laddingford	" 15
Tunbridge Wells	" 16
Eastbourne	" 18
Sandown	" 19
Bournemouth	" 20/21

Brother T. Holmes will be visiting similarly:

Manchester	February 19
Manchester	" 21

Morecambe	" 22
Barrow-in-Furness	" 23
Blackpool	" 24
Preston	" 25
Lymington	" 27
Wigan	" 28

ANONYMOUS.—It is with gratitude we acknowledge the safe receipt of £1 from a dear friend desiring to remain anonymous. Also a similar amount sent "In His service."

FOR DISPOSAL.—We can offer just now the following volumes, some new, some second-hand, but all in good order: "P.R. Sermons," in cloth and in leather binding; "Poems of Dawn," in cloth; "Reprints of Watch Towers," both in cloth and half-leather; "Studies in the Scriptures," in cloth, karatol, and de luxe; Question Books for same. Also Hymns of M.D., with and without music; Cruden's Concordance; etc., etc. Full information on application.

GOOD HOPES.—The Committee are grateful to all Classes which assist them in their work by having a "Good Hopes" box for the purpose.

RENEWALS.—The subscription for this paper (2s.) becomes payable in May each year.

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OUR MONTHLY DISCOURSE

"I HAVE PRAYED FOR THEE"

"Simon, Simon, behold Satan hath desired to have you, that he might sift you as wheat; but I have prayed for thee that thy faith fail not."—Luke xxii: 31, 32.

As the Passover season approached our Lord not only said, "My soul is exceeding sorrowful even unto death," and found Himself pleading "with strong crying and tears unto Him that was able to save Him out of death"; but additionally he had great solicitude for His dear followers, and sought to arouse them to an appreciation of the hour of temptation into which they were entering, saying, "Watch and pray, lest ye enter into temptation." Not only was that the most trying time of our Lord's earthly experience, but it was also the most trying time for his apostles, and particularly for Judas and Peter. Both of these men were prominent amongst the apostles, the one as the treasurer and purchasing agent of the little group, the other as a specially bold champion of the Lord's cause, who had, as the mouthpiece of the twelve, announced their faith in Jesus as the Messiah, and who had publicly declared that although all men should forsake the Lord he would not do so. From the human standpoint it would have been surmised that any temptation that might come upon those thirteen would have been upon the weaker and less prominent ones and not upon the three most prominent.

We may draw some valuable lessons from noting the course of the three specially tempted. Our Lord's course was the proper one, humility, fear, an appreciation of the trials leading to watchfulness and prayer. He escaped and came out of the trial stronger every way, and on the day of His public

arraignment before the priests and Pilate, and when He was crucified before the multitude, He was the calmest of the calm, for God had strengthened Him. He is our pattern: our course should similarly be one that would not deny dangers, would not boast of our courage, strength, but would lean upon the arm of the Lord and through His grace come off conquerors.

Peter's case we remember well: A good man of strong character, he realized not his danger, and hence was not prepared for the arts of Satan, by which he was placed in so trying a position that his boasted courage fled, his wonted strength of character vanished, he denied his Lord even with profanity. What a lesson to us of human frailty, and of how we ourselves might be overtaken and ensnared by the wiles of the devil. How much each one needs to watch and pray, lest we enter into temptation—lest we succumb to temptation. How much we each need to remember the prayer the Lord gave us as an ensample, "Abandon us not in temptation, but deliver us from the evil one."

That was a fateful time for Judas: If the Adversary could so juggle, deceive and mislead the true-hearted Peter because he was off his guard in watching and praying, what might we not expect he might be able to accomplish with Judas, whose heart was not right, who was selfish, self-seeking, ambitious, covetous? We cannot wonder that Satan's victory over Judas was soon accomplished—that he fell quickly into the snare of the Adversary, and lent his heart and energy

to the betrayal of the Master for thirty pieces of silver. His case was very different from that of Peter, the loyal, the true, for the moment bewildered and off his guard and fearful. The cases of the two men are very different because, although the danger was the same, their hearts were in different conditions.

Our Lord's words in our text give us the assurance that, because of this difference in the hearts of the two men he could properly be the advocate of the one before the Father but not the advocate of the other. He could stand for and represent the one who at heart was loyal to him, however weak his flesh, however careless he might be of the divine provision for his protection. He was still one of the Lord's sheep, therefore subject to the Shepherd's care. He was still one of the Lord's members, therefore subject to the oversight and interest of the Head in his welfare. He was still one of the members of the Lord's espoused virgin Church, whom he loved and for whom he gave his life, and for whom, therefore, he might properly and did make supplication as the betrothed Bridegroom.

But in the case of Judas, his heart alienated through selfishness, any appreciation for the Lord and love for him which he possessed at the beginning of the ministry had evidently died, been swallowed up of selfishness and ambition—and into that heart thus fully withdrawn from the Lord we are told Satan entered. By thus willingly withdrawing his heart and strength and consecration from the Lord and lending the same of deliberate intention to self-seeking, he became a tool of the Adversary. As our Master said, "It must needs be that offences come"—that he should be crucified—"but woe unto that man by whom the offence cometh."

In our experience the Passover season has always been one of

special danger, special besetment to the Lord's consecrated people. For some reason unknown to us the Adversary seems to be permitted to have special power at this time. We have noticed time after time that, as we approach the Passover season, Satan's activity has been manifested by some kind of an attack upon the Truth and by some kind of a special trial or test upon the Truth in connection therewith. Although we know in advance that none of the Lord's disciples true at heart will be plucked out of his hand by the Adversary, nevertheless we fancy that we can sympathise to some extent with our Lord's feelings when he exhorted the disciples to watch and pray, lest they enter into temptation.

True, Jesus knew who it was that should betray him, and was, therefore, not surprised or disconcerted in respect to Judas' course; and yet, undoubtedly, the thought that one who had eaten bread with Him should "lift up his heel against Him" (John xiii: 18), one who had been His companion, helper, familiar friend, should become His enemy (Psalm xli: 9), all this must have had a saddening effect upon our dear Master, who could assuredly sympathise with even His bitterest enemies as well as with those who, Peter-like, failed at the first to withstand the Adversary's assault but who subsequently are recovered by divine mercy and aid.

Since the body of Christ is one, and since our Lord declares that whatsoever is done to one of the least of His members is done to Him, it follows that the Judas class and the Peter class all down through the Gospel age to the present moment have been betraying the Lord in proportion as they have betrayed or denied His members. We, therefore, should note the significance of His statement to Peter, "I have prayed for thee that thy faith fail not."



" I HAVE PRAYED FOR THEE "

3

For all of the Peter class the Lord is the Head, the Representative, the Advocate before the Father. Without His aid, without appearance for us and application to us of the merit of His own sacrifice, none of us could stand, all would be judged unworthy, unfit to have part or lot in the great blessings which the Lord has invited us to share with Jesus. And as the Master prayed for such, intercedes for such, makes good the unwilling imperfections of such, so should all who have His Spirit feel generously, kindly, sympathetically, speak helpfully to the Peter class. But as the Master had no such words of sympathy for Judas, the open and premeditated enemy and traitor, so likewise, whatever our sorrowful feelings for such may be, there is no room for any expression of sympathy or co-operation in their evil work: as for any of the apostles to co-operate with Judas would have meant a share in his evil deeds.

However much sympathy we may feel with Peter and others of similar character and experience — since, however much we may rejoice with him that the Lord prayed for him so that his carelessness in the matter of watching and praying for himself did not result in his undoing and his loss of relationship to the Lord — nevertheless we should strive not to be of the Peter class, but of the class represented by our Lord Himself. Let us be of the watching, praying and faithful kind, who will not be overtaken by the Adversary's temptations of the present time.

We are in the "harvest" time; the separation of the wheat from the tares is due, and, more than this, the separation of the chaff from the wheat is also due—a sifting process. While this figure may to some extent fit to the experiences of the Church in the past, we are sure that it does specially apply to the Church in the "ends of the ages"—to those who were living in the end or har-

vest of the Jewish age, and to those who are now living in the end or harvest of the Gospel age. And our Lord is pleased to permit these siftings; they are necessary, apparently, that the Judas class may be entirely sifted out, and that the Peter class may be so thoroughly stirred up by the trials and difficulties and realisation of their own weaknesses, and the knowledge that they would utterly fail without the Lord's sustaining grace, that these lessons may prove profitable to them, developing in them more and more of meekness, watchfulness, prayerfulness and trust in our all-powerful Head.

We remember in this connection our Lord's words which indicate that the present will be a time of trial which "will try all them that dwell upon the face of the whole earth.—Rev. iii:10. We remember the Apostle's statement also that it will be a time of fiery trial upon those who are of the true Church, saying, "Every man's work shall be tried so as by fire," and his assurance is that only the gold, silver and precious stones of faith, hope and love will abide the fiery trial.—I Cor. iii:13.

Wherever perfect love has not been attained the "fire" of this day, the siftings of this day, will manifest it—the Lord will separate the deficient ones. This may cause us sorrow, as earthly ties are severed and fond hopes blighted; nevertheless the Lord's message to us on the subject is figuratively represented in the command which he gave to Aaron and his sons, when two of the under-priesthood perished because they offered strange fire before the Lord which he had not commanded them.—Lev. x:1. Moses as the Lord's mouthpiece declared that the survivors in the priesthood must make no mourning or lamentation for those whom the Lord had cut off. To have done so would have implied disloyalty to the Lord and a failure

to appreciate his wisdom and justice and love in the matter.—Lev. x:6.

How searching will be the tests which will prove our love and loyalty to the Lord and His divine arrangements is clearly intimated in our Lord's prophecy respecting our day when He said that the sifting would be of such a kind as would "deceive if it were possible the very elect." It will not be possible to deceive the very elect, because for these our glorious Head stands sponsor. They are His followers, they are His betrothed, they are His members; He is their Head and Representative and Ambassador; he intercedes, supplicates, prays for them, and their faith will fail not

because they are His, because—however imperfect they may be as respects the flesh—at heart they are perfect, thoroughly loyal to Him and to His cause, to their fellow-members.

So, then, we sound again, as we have previously done at this season of the year, the Master's words, "Watch and pray, lest ye enter into temptation." Our words, like the Master's, will fall on two classes—some will make light of the warning and expose themselves to danger; others will hearken to the warning of the Master's voice, and to them it will be a part of the power of God unto their preservation.

SPECIAL NOTICES

HOME-GATHERING.—Friends are specially invited to attend a Home-gathering to be held in the Co-operative Hall, Coxhoe, Durham, on Sunday, March 13th, commencing at 10.30 a.m. and continuing throughout the day. There will be a meeting on the Saturday evening at 7 p.m. at "Manoach," Station Road, Coxhoe, to which friends will be welcome. Full particulars of Mr. B. C. Atkinson, "Manoach," Station Road, Coxhoe, Co. Durham.

ON TOUR.—Bro. T. Smedley will be visiting the following towns. Particulars of the meetings to be held can be obtained through this Office.

Wombwell	March 2
Sheffield	" 3
Huddersfield	" 4 & 6
Dewsbury	" 5
Scarborough	" 7
Redcar	" 8
Sunderland	" 9
Ashington	" 10
Newcastle	" 11
Coxhoe	" 12/13
Darlington	" 14

Brother T. Holmes will be visiting similarly:

Cheltenham	March 9
Malvern	" 10
Abertillery	" 11
Pontypool	" 12/13
Chepstow	" 14
Grimth's Town	" 15
Cardiff	" 16/17
Pontardulais	" 18
Swansea	" 19/20
Trowbridge	" 21
Bath	" 22
Swindon	" 23

Uxbridge	" 24
Bromley	" 25
Brixton ... (afternoon) ..	" 27
Baling ... (evening) ..	" 27
Brother H. J. Shearn will be visiting:	
Kettering	" 18
Leicester	" 19/20
Tamworth	" 21
Rugby	" 22
Market Bosworth ...	" 23

AN OPPORTUNITY.—The most encouraging results now being obtained from the distribution of the "Kingdom" Cards leads us to suggest a wider work along this line. The Lord certainly appears to be using this means of witness at the present time, and His labourers do not labour in vain we know. The Cards are 4s. 9d. per 1,000.

TRACTS.—The Tracts available at present are: "Thy Kingdom Come," "Why God Permits Evil," and "Spiritualism," all at 10s. per 1,000. Also "Earthquakes," at 9s. 6d. per 1,000.

ON LOAN.—The following books are loaned free of charge to any finding it difficult to purchase same: "Divine Plan," "Revelation of Jesus Christ" (vols. 1 and 2), "Daniel the Beloved," "What P.R. Said," "What P.R. Taught," "P.R. Sermons," "Photo Drama of Creation," and "God's Covenants."

GOOD HOPES.—The Committee are grateful to all Classes which assist them in their work by having a "Good Hopes" box for the purpose.

RENEWALS.—The subscription for the paper (2s.) becomes payable in May of each year.

BIBLE STUDENTS MONTHLY

Vol. 8, No. 11

April 1932

OUR MONTHLY DISCOURSE

THE MEMORIAL

"This do in remembrance of Me."—Luke xxii: 19.

As we all know, the Jews used the moon more than we do in the reckoning of their time. Each new moon represented the beginning of a new month. The new moon which **came closest** to the spring equinox was reckoned as the beginning of the ecclesiastical year, the first day of the month Nisan. On the fifteenth day of that month, the Feast of Passover of the Jews, lasting a week, began. That Feast of seven days represented the joy, the peace, the blessing, which resulted to the first-borns of Israel from their passing over, and typified the complete joy, peace and blessing which every true Christian experiences through a realization of the passing over of his sins through the merit of Christ's redemptive sacrifice. All true Christians, therefore, in their hearts have a celebration of this Feast of Passover continually—**completeness** of the matter being represented in the seven days, seven being a symbol of completeness. Not seeing the matter from the same standpoint, the Jew thought less of the killing of the Passover lamb and the eating of that supper than he did of the week following it. But our Lord emphasized the importance of the killing of the Passover lamb when He announced Himself as its Antitype and when He invited us to celebrate His death on its anniversary, until, at His Second Coming, our entrance into the Kingdom would signify the complete fulfilment of all our blessings.

It would be a great blessing, doubtless, to many Christians if they could see this subject in its

true light, could lay more weight upon the value of the death of Christ, and join more heartily in its celebration—on its anniversary, instead of at various other times and seasons, irregularly and without special significance. However, there is to be found all over the civilized world little groups of the Lord's people who are taking heed to this subject, and whose delight it is to celebrate the Master's death according to His request—"As often as ye do this"—annually—"do it in remembrance of Me." We believe that such a celebration brings special blessing to both heart and head. The nearer we come to the Divine requirements the greater is the measure of our blessing, the more closely are we drawn to our Master and Head, and to each other as members of His Body.

The date of the celebration this year will fall on April 19th, after 6 p.m., because at that hour begins the 14th day of the month of Nisan, according to the Jewish reckoning. We urge upon all the Lord's people everywhere to gather as may best suit their convenience in little groups or families to do this in remembrance of our Lord's great sacrifice. The fact that it is the anniversary of His death makes the matter the more impressive.

We recall the circumstances of the first Memorial, the blessing of the bread, and of the cup, the fruit of the vine, of our Lord's exhortation that these represented His broken body and shed blood, and that those who are His followers should participate—not only feeding upon Him, but being **broken**

with Him, not only partaking of the merit of His blood, His sacrifice, but also in laying down **their lives** in His service, in co-operating with Him in every and any manner. How precious these thoughts are to those who are rightly in tune with the Lord!

Following these thoughts they may think of the course of Judas, who, though highly favoured, loved filthy lucre to the extent that he was willing to sell his Master, and was bold enough even while his treachery toward the Lord was being exposed to cry, "Is it I?" The very thought that any who had companied with the Lord could thus deny Him and betray Him to His enemies causes a proper loathing of such conduct, and should properly fill us with caution, if not with fear, lest in any sense of the word we should for the sake of honour or wealth or any other matter sell the Truth or any of its servants, the members of the Body of Christ.

Let our minds, then, follow the Redeemer to Gethsemane's Garden, and behold Him with strong cryings and tears praying to Him who was able to save Him out of death—expressive of the Master's fear of death lest in some particular He might have failed to follow out the Father's Plan and therefore be thought unworthy of a resurrection. We notice how our Lord was comforted by the Father through the angelic messenger with the assurance that He had faithfully kept His consecration vow and that He would surely have a resurrection as foretold. We behold how calm He was thereafter, when, before the High Priest and Pilate, and before Herod and Pilate again—"as a lamb before her shearers is dumb so He opened not His mouth" in self defence. We see Him faithful, courageous, to the very last, and we have His assurance that He could have asked of the Father and had more than twelve legions of angels

for His protection. But instead of petitioning for aid to escape His sacrifice, His petition was for aid to endure it faithfully. What a lesson for all His footstep followers!

On the other hand, we remember that even amongst His loyal disciples the most courageous forsook the Lord and fled, and that one of them in his timidity even denied his Master! What an occasion is this for examining our own hearts as respects the degree of our faith, courage and willingness to suffer with Him who redeemed us! What an opportunity is thus afforded for us to buttress our mind with resolutions that by His grace we will not deny our Master under any circumstances or conditions—that we will confess Him not only with our lips but also by our conduct.

Next we are shocked with the thought that it was the Lord's professed people, the Jews, who crucified the Prince of Life! Not only so, but that it was the leaders of their religious thought, the chief priests, scribes, Pharisees and Doctors of the Law rather than the common people. We hearken to the Master's words, saying, "Marvel not if the world hate you; for ye know that it hated Me before it hated you", and we see that He meant the religious world in our case also.

With the completion of the membership of the Body of Christ, the very elect, and the completion of their testing as to faithfulness unto death, will come the conclusion of this Gospel Age—the resurrection change of the Church to be with and like her Lord. Then, as our Master declared, those who now partake of His broken body and are broken with Him in the service of the Truth, those who now participate in His cup of suffering and self-denial, will by and by drink with Him the new wine of joy in the Kingdom—beyond the veil.—Matthew xxvi: 29.



THE MEMORIAL

3

With that glorious Morning of the New Dispensation will begin the great work of the world's release from the bonds of sin and death—the great work of uplifting. The Apostle Peter calls the great Epoch "The Times of Restitution of all things spoken by the mouth of all the holy Prophets since the world began" (Acts iii: 19-21). The thought before the minds of those who participate in this Memorial should be that expressed in the Apostle's words, "If we suffer with Him we shall also reign with Him"; "If we be dead with Him we shall also live with Him"; "for the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us."—Rom. viii: 17, 18; Rom. vi: 8; 2 Timothy ii: 11, 12.

With these thoughts respecting the passing over of the sins of the First-born through the merit of the precious blood, we may indeed keep the Feast of the Passover with joy, notwithstanding trials and difficulties. So doing, and continuing faithful as the followers of Jesus, very soon we shall have the great privilege of leading forth the Lord's hosts—all who ultimately shall hear and know and obey the great King—out of the dominion of sin and death, out of Egypt into Canaan. Yes, dear brethren, in the language of the Apostle, "Christ our Passover is slain for us; therefore let us keep the Feast."

On the occasion of the institution of the Memorial of His Death, the Master in His conversation with the Apostles, said: "But I say unto you, I will not drink henceforth of the fruit of the vine until that Day when I drink it new with you in My Father's Kingdom." (Matthew xxvi: 29.) Our Lord was here contrasting two great Days—the Day of **suffering** and the Day of **glory**. This Gospel Age has been the Day of suffering. The Millennial Age will be the Day of glory, and is

especially spoken of as "the Day of Christ."

The fruit of the vine, the literal cup, represents two thoughts. The cup of wine is produced at the cost of the life of the grape. The grape loses its own individuality. The juice is pressed out, and thus the fruit of the vine is made ready for use. The cup of wine—the juice of the grape—represents, however, not only the crushing of the grape, but also the exhilaration that comes as the result. So in our drinking of this literal cup. To us it symbolizes our Saviour's sufferings and death, and our own participation with Him in these sufferings. But wine also represents joy, gladness, and is thus used in the Scriptures. So in the sense in which the Lord used the words "fruit of the vine" in the text just quoted, it represented the joys of the Kingdom.

The Father marked out for our Lord Jesus in His earthly experience a certain specific course. This course constituted His Cup of suffering and death. But the Father promised Him that after He had drunk this Cup faithfully, He should be given a different Cup, a different experience—glory, honour and immortality. And then the Saviour was authorized by the Father to make the same proposition to those who might desire to become His followers—that if they would suffer with Him, would drink His Cup of death with Him, then they should participate with Him in His future Cup of Joy.

"Whosoever will save his life shall lose it." We are all to pass through the trying experiences represented by the **wine-press**. We are to lay down our lives in the Divine Service. We are to submit ourselves to the crushing experiences, to be obliterated as humans, and to become New Creatures. "If we suffer [with Him], we shall also reign with Him"—not otherwise. So we joy-

fully accept the invitation to drink of His Cup. And not until the Cup has been drained to the last shall we receive the other Cup—the Cup of Kingdom joys. While our Lord had a great blessing in the obedience which He rendered to the Father, yet it was a trying time for Him down to the last moment, when He cried, "It is finished!" And so with the Church. We must drink all of the Cup. We must endure all of the experiences. None of the Cup is to be left.

All the sufferings of Christ will be complete when the Body of Christ shall have finished its course. The new Cup of Joy was given our

Lord when He was received up into glory. Then all the angels of God worshipped Him. Soon our Cup of Joy will be given to us. One by one those who were alive and remained at the Coming of the Master are being gathered Home. Undoubtedly we shall all partake of this joy with them soon, if we are faithful. We believe the fulness of joy will not be reached until all the members of Christ are with Him beyond the veil. Then we shall share His Throne and partake of His glory. Then with our beloved Lord we shall drink of the new wine in the Kingdom; for the promise is to all His faithful saints.

SPECIAL NOTICES

MEMORIAL.—On Tuesday, April 19th, after 6 p.m., we meet around the table of our Lord, to once again remember Him, until He be revealed unto His own beloved ones. May the sacred occasion find us with hearts prepared; filled with expectation of a blessing.

CONVENTION.—As already intimated the Annual Convention will be held at Whitsuntide, commencing on Saturday, May 14th, at 2.30 p.m., and continuing until the following Monday night. This year it will be held in the Y.W.C.A. Hall, Shakespeare Street, Nottingham, of easy access from all parts of the City. For accommodation write to Mr. G. Absalom, "Halcyon," High Grove, Chilwell, Notts. Please apply early as a record attendance is expected.

IMMERSION.—Arrangements for immersion will be made if applications reach us on, or before, May 1st.

CONFERENCE.—The usual Conference of Representatives will be held in the same building on the Monday at 11 a.m. Anyone wishing to attend can do so whether a Representative or not. Particulars of Mr. A. C. Essex, The Cottage, Park Road, Chilwell, Notts.

REPRESENTATIVES.—The Secretary, Bro. Essex, will be glad to receive all forms, duly filled in, which were sent out for the purpose. Classes and isolated friends desiring to share in this useful service should apply for particulars, either to Bro. Essex, or to this Office.

ANONYMOUS.—Our sincere thanks to the dear sister who has kindly sent anonymously the sum of 10s.—"in the Lord's service."

ON TOUR.—Bro. T. Smedley will be visiting the following towns. Particulars of the meetings can be had from this Office.

Oxford	April	3
Ealing	"	4
Ingatstone	"	5/6
Luton	"	7
Letchworth	"	8
Kettering	"	9/10
Leicester	"	11
Rugby	"	12
Warwick	"	13
Birmingham	"	14
Tamworth	"	15
Market Bosworth	"	16/17
Burton-on-Trent	"	18

Brother T. Holmes will be visiting similarly:

Lisburn	April	10
Portadown	"	11
Dumfries	"	13
Ardrossan	"	14
Glasgow	"	16/17
Greenock	"	18
Edinburgh	"	19
Carnoustie	"	20
Dundee	"	21/22
Newcastle	"	23
Ashington	"	24
Sunderland	"	25
Coxhoe	"	26
Darlington	"	27

PASTOR RUSSELL'S SERMONS.—

We thank the dear friend who anonymously forwarded a copy of this useful volume to be placed in our loaning library.

RENEWALS.—The subscription for this paper (2s.) becomes payable in May each year.

BIBLE STUDENTS MONTHLY

Vol. 8, No. 12

May 1932

MESSENGERS FOR GOD'S PEOPLE

"He shall give His angels (messengers) a charge concerning thee, to guard thee in all thy ways."—Psalm xci: 11.

In the midst of the "perilous times" of this "evil day," and of the warning voices of the Holy Prophets and Apostles pointing out snares and pestilences and subtle dangers on every hand—and in the midst, too, of a realizing sense of the actual existence of such evil besetments and perils—how precious to the saints are the assurances of Divine protection and care and personal love!

Evidently the person referred to in our text as giving a charge, or message, is Jehovah, the Heavenly Father. The Prophet David is prophesying in respect to some person, then future. That person was primarily, we believe, the Lord Jesus Christ; and secondarily, all those whom He has accepted as members of His Body throughout this Gospel Age—the Messiah class, Head and members. The words imply a special care of God over this class. All through the Scriptures they are referred to as those whom God specially loves and specially cares for. Our Lord Jesus is the Only Begotten, the Well-beloved son, and all those who are His members are peculiarly loved. Jesus said to some of His faithful disciples, "The Father Himself loveth you."

The charge given to the angels we would understand to have a very broad application. The Apostle Paul assures us that the angels of God are ministering spirits sent forth to minister unto and to serve

those who shall be heirs of salvation, the saved ones of this Gospel Age. Yes, all of these, because believers in Christ, because at heart faithful, because fully consecrated to the Lord and begotten of His Spirit, are the special and happy objects of His grace, ministered to and served by the invisible messengers. Our Lord Jesus sets forth practically the same thought in His declaration, "Their angels do always behold (have access to) the face of My Father." The Master's words seem to imply that one or more of these angels have charge over the consecrated ones, the Very Elect.

Our Lord uses a different figure of speech from that of the Apostle, as though He would assure us that these messengers would not be delayed in caring for our interests. They would not be hindered by more important Heavenly business, but would at once have direct access to the Divine presence and attention, so that our interests would have all needed consideration. Our Lord would have us realize that we are of the House of Sons, under Himself the chief Son, hence no time is lost in bringing our interests to the Father. Our interests have first place, our angels have **always** access to the Father. Before we speak, He knows our minds. Before we realize our own necessities, He has made provision for them. A wonderful watch-care has been arranged. It is hard for us to understand how the Almighty God

can give such particular care and attention to our needs. Instead of being puffed up that God has manifested such loving consideration towards us, it should make us feel how little we are, how unworthy of such blessings.

Although the Father makes such use of Heavenly messengers, this by no means invalidates the thought that the Lord's earthly children are frequently used of Him as ministers, servants, the one of another. Indeed, we may be assured that the invisible messengers are required generally to act through human instrumentalities. Of this we have illustrations in the Harvest work, supervised by our present Lord and His Heavenly hosts, yet in the main carried on by members of His Body in the flesh.

The Apostle Paul has stated that the Lord makes His ministers, or servants, a flaming fire, and intimates to us that any and every agency and power that Divine providence uses is a part of that care over His people. (Heb. i: 7.) In other words, every agency used of God—whether it be fire or electricity or man, or whatever—would be a messenger of God. And whatever would not be to His praise and work out what He chooses, He is able to restrain—as He tells us.—Psalm lxxvi: 10.

These angels are to "keep thee in all thy ways"—not only in all the affairs of the Church, both individually and collectively, but also in all times; it was kept during the Dark Ages as well as at other times. But this care will not keep us from temptation. None can be of this elect Church unless they have trials. In order to have the overcoming qualities of heart they must have the tests. But the Lord's promised grace is to be with them for their assistance—not to overcome for them, but to sustain them. His grace is sufficient for us. He

does not make up for a poor will; but He does make up for imperfect bodies. If the will is poor, He does not want such in His elect Church. He wants His people to be strong in will—nothing doubting—overcomers.

The next verse of the Psalm from which our text is taken proceeds to say that these messengers which have a charge over the affairs of the Church, Head and Body, will keep the feet from stumbling. In a general way we might apply the term **feet** to some members of the Body all down, in all times of the Age; as we might say, for instance, one member is a hand, and one a foot, etc. The Church, resting on those feet members all the way down, throughout the Gospel age, will be guided aright; they will not be allowed to stumble; for, "Thy Word is a lamp unto my feet and a light unto my pathway." Thus they would be enabled to surmount the difficulties in their path.

So all down through the Gospel Age the messengers of the Lord have helped His people over all of their trials. But this reference to the feet seems especially applicable to the last members of the Body of Christ. "How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace . . . that saith unto Zion, Thy God reigneth!" (Isa. lii: 7.) This would seem to apply to the last members of the Church. This could not have been said all the way down the Age. It is only for us who are living at the present time to say.

These various manifestations of progress that we see, are just beginning. The new regime is only opening. After our Lord shall have delivered and glorified the Church, then He will begin the work with the world.

The text seems to imply that the

feet members at this time would be in a position of special trial, and be as a stumbling-stone. And this calls to our remembrance that the Lord foretold this, saying, "He shall be . . . for a stone of stumbling and for a rock of offense to both the houses of Israel." (Isa. viii: 14.) This stone was stumbled over in the end of the Jewish Age. (1 Peter ii: 8.) The Scriptures set forth that Jesus is the Way. The Lord is a Stumbling-Stone in the pathway of many. These passages do not refer to the world. It was not the Gentile nations that stumbled over Jesus at His First Advent, but it was some of the true Israelites who were there stumbled. And the text implies the stumbling of some true Spiritual Israelites because of the coming of the Lord in a way totally different from what they had imagined. So we believe that there are very many good Christian people to-day who are stumbling over Christ's Presence. They thought so and so; they imagined so and so. And all is so different from what they had imagined and expected that it is just as it was in the end of the Jewish Age, when the rabbis stumbled.

The question is, why should not the angels have charge over all good people, so that they would not stumble? Is not this the promise? We answer that the promise is made to all who are of the elect class. But in order to remain members of this Body, they must all stand the trial. It will be a test. Are they willing to have the assistance of the angels—messengers? Are they willing to surmount these difficulties and to remain in the way?

One class will be in a condition to receive the trials in the proper manner; another class will be so self-confident, so overcharged with the cares of this life, and so lacking in spiritual development, that they will not be ready to avail themselves of the services of the angels. This

is because God uses as His messengers some whom the world will not be ready to receive.

In the Jewish Age the Lord used some whom the scribes, the doctors of the Law and the chief priests could not accept at all. If He wanted to use agents, or channels, or messengers, to teach the people, why did He not choose the learned scribes or the pompous Pharisees of that day? Why did the Lord use as His messengers men who had been fishermen, tax-gatherers—persons whom the learned would think entirely unfit as instructors, or teachers? We recall that in the end of the Jewish Age it was written of two of them (and perhaps of them all) that the people perceived that they were unlearned and ignorant men. (Acts iv: 13.) How could it be that God would pass by some of the most learned of that day? "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in Thy sight."—Matt. xi: 25, 26.

So to-day the Lord is using channels, agencies, messengers, that are not acceptable to many whom they approach. And while these are making up their minds to believe, slow in this because overcharged with the cares of this life, the elect company will be made up. Then the others will say, "Lord, Lord, open unto us." But the Lord will declare that He cannot recognize them as members of His Body, the Elect. They will not have shown the spirit of meekness, gentleness, patience, love, necessary to give them a place in this Body. So it will be only the Body members who will be lifted up by the messengers and carried safely through the trials and difficulties which will be permitted to test the love, loyalty and obedience to the will of God, of all who have made with Him a Covenant of Sacrifice—even unto death.

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Cloth (new), Vols. 1, 3, 5 and 6,
 1/- each.

Reprints (Watch Tower).

Cloth, 30/-, set of 7 vols.

Leather, 25/- and 40/-, ditto.

Odd vols. (cloth), 1, 6 and 7, at
 4/6 each.

Pastor Russell's Sermons.

Cloth, 3/6. Leather, 5/-.

"What Pastor Russell Taught."

Cloth, 2/6 each.

"What Pastor Russell Said."

Cloth, 3/6 ea. Leather, 5/6 ea.

Photo Drama Scenario.

Cloth, 2/- each. Paper, 1/- each.

Convention Souvenirs.

Various, at 1/- each.

Concordances.

Cruden's (cloth), 2/6 each.

Strong's, 20/-.

M.D. Hymn Books.

Without music, 1d., 3d. & 6d. ea.

With music, 3d. and 7½d. each.
 (according to condition).

Berean Manual.

Cloth, 1/6. Leather, 3/-.

Edgar Books.

Gt. Pyramid Passages (cloth),
 Vol. 1, 3/6.

Ditto (leather), Vol. 2, 2/6.

The Great Pyramid (cloth, as
 new), 7/6.

Bible Helps.

Bible Talks (for children), cloth
 3/6.

Bible Educator (Plumtree), 2
 vols., 5/6.

Oxford Bible Helps (clear print),
 3/6.

Bagster's Treasury of Scripture
 Knowledge, 1/6.

Hebrew, Greek and English
 Dictionary (Browne), 3/6.

Dictionary of the Bible (Boutell),
 3/6.

Lowth on Isaiah, 1/6.

Isaiah, by Rodwell, 1/6.

The Epistles, by Shuttleworth,
 1/-.

The Psalms, by J. A. Robertson,
 1/6.

Notes on Isaiah, by S. Sharpe, 1/-.

SPECIAL NOTICES

CONVENTION.—As already intimated the Annual Convention will be held at Whitsuntide, commencing on Saturday, May 14th, at 2.30 p.m., and continuing until the following Monday night. This year it will be held in the Y.W.C.A. Hall, Shakespeare Street, Nottingham, of easy access from all parts of the City. For accommodation write to Mr. G. Absalom, "Halcyon," High Grove, Chilwell, Notts. Please apply early as a record attendance is expected.

IMMERSION.—An immersion service will be held on the Sunday afternoon. Will candidates please write the Committee.

EARTHQUAKES.—A special issue of

this paper is available containing subject matter on "Earthquakes in Prophecy" from Brother Russell's pen. Friends wishing to have supply for distribution can obtain them from this office at 9s. 6d. per 1,000, carriage paid.

VOLUME 9.—The June issue of this paper will commence the ninth year of its publication. Friends desirous of being kept informed of matters of interest in Great Britain, and also of having one of Bro. Russell's helpful Discourses each month, should notify this Office. The charge to those able to pay is 2s. a year including postage, but the paper is gladly provided free of cost to any of the Lord's poor who make application for it.

Bible Students Committee, 204 Broadway Chambers, Letchworth, Herts.

BIBLE STUDENTS MONTHLY

Vol. 9, No. 1

June 1932

"THE RANSOM AND THE SIN ATONEMENT"

PART I

"For the bodies of those beasts, whose blood is brought into the sanctuary (Most Holy) by the high-priest for sin, are burned outside the camp."—Heb., xiii, 11-13.

We all recognise that the Bible teaches that sin is in the world; that sin entered the world by Father Adam's disobedience, and that until a Ransom-price had been paid there could be no complete reconciliation between God and man. There must be a Ransom as a basis for reconciliation. We understand, therefore, the Scriptures to teach that our Lord Jesus, when He laid down His life, laid down the Ransom price. The word "ransom" signifies corresponding price; and because our Lord Jesus did not have a nature that was the same as Adam's nature, it was necessary for Him to leave the glory He had with the Father before the world was, to humble Himself and to take upon Him the form of the human nature, that He, by the grace of God, could taste death for every man. And so we read in the Scriptures, "A body hast thou prepared Me."

There was no human being that had such a body as would be a sufficient sacrifice for the sins of mankind, because all were sinners. Had there been a perfect man he might have given his perfect life a ransom, but there was no perfect man. Therefore, as represented in the Psalms, "no man could give a ransom for his brother." Hence it was necessary for God to find one who would have the ability, who would have the necessary thing to offer for man. The Lord shows us through the Law that His law calls for "a life for a life, an eye for an eye, a tooth for a tooth"; that this was the basis of Justice on which God was operating in this matter. And so, because it was a man that had sinned, the death of an angel could not be his redemp-

tion price; it must be a like, or corresponding price. It was a human life that was lost, and it must be a human life given to constitute the redemption price. It was not sufficient that there should be bulls and goats slain during the Jewish time, because these, the Apostle explains, were only figures and types of the "better sacrifices" which God intended in due time to present.

So the Apostle assures us that the man Christ Jesus came to our relief. He left the glory of the heavenly nature and took the human nature, for the very purpose of sacrificing it in order that He might be our Redeemer; because Justice required a man's death to redeem the man (Adam) who had sinned.

When our Lord "died, the just for the unjust," it was that He might bring us to God; not only that He might bring us, the Church, to God, but that He might bring to God all of humanity who might desire to come to God. But His death did not bring us to God. His death was merely the laying down of the price, and that price was necessary to be found first. To illustrate: Suppose you had an obligation to meet—five thousand dollars. And suppose that you owned a property worth five thousand dollars, which you could sell. The price, or value, of the property would be a price exactly corresponding with the debt that was owing. You sell this property in order that you may have its value as a ransom price. But when you sold the property, you had not cancelled your obligation; you had merely sold the property, and obtained the price, which later you could apply.

Such was the effect of our Lord's

death. When He "died, the just for the unjust," He laid down "a corresponding price." Thus it is stated that "by one man's disobedience sin entered the world and death as a result of sin," and thus the death sentence and all its concomitants passed upon Adam's race, because all were infected by the disease of sin, and therefore were all under the sentence of death. Our Lord, in order to redeem us, laid down our Ransom-price, His own life. That Ransom-price was a sufficient price for Adam, or for any other member of Adam's race, or for all—just as He might subsequently apply it. No less than that would have paid for any one. If the Lord had purposed to redeem one individual alone and leave all the remainder of us out, it would still have taken His life, and nothing short of it; because it was man's life that was forfeited, and man's life must be the penalty.

Because this condemnation came through the one man, Adam, therefore in meeting the penalty for one it could be so applied as to take in the whole human family. So we see the philosophy of this great doctrine of the redemption, and how God had fixed the matter purposely so he might be able to settle the debt to His own Justice by the one sacrifice of His Son.

Now that, simply told, is the story of the Ransom—and all of it. If Jesus, when He ascended up on high, had chosen to use that Ransom-price, or Ransom-value (which He then had in His hand), on behalf of all mankind, then indeed it would have been a sufficient price for all. But He did not do so. The story how He does apply it is elsewhere told, and that is called the atonement for sin. The account of how our Lord applies His Ransom is shown in the typical sacrifices of Israel's Atonement Day.

We are not to think of the Ransom and the Atonement as being the same thing. We are to remember

that the Sin-Offerings are not Ransom sacrifices. We are to remember the Ransom sacrifice was not the Sin-Offering. They are two separate propositions. But one view of Christ's work is presented from this standpoint of the Ransom-price: that Christ's death was the Ransom-price, and was necessary, no matter how it would be applied; it must be given in offset for the one life that was forfeited and condemned by the Almighty's law. According to the Scriptures our Lord Jesus, in His sacrificial work, met various requirements: For instance, He was "born under the Law." What difference did that make? The Apostle explains that if Jesus had not been "born under the Law" His sacrifice would not have applied to the Jews, because God had previously separated the Jewish nation from other peoples by the Law Covenant which He made with them.

That Jewish nation, under its Law Covenant, was on trial and failed to keep that Law Covenant after accepting its provisions, saying, "All these things we will do." Under their Law Covenant God offered them eternal life if they would keep His Law, but if they violated it the penalty would be eternal death. Thus they came a second time under the divine sentence: the first time with the rest of us under Adamic condemnation, and the second time through failure to keep their Law. Hence, the Apostle says that "the Law which was ordained unto life they found to be unto death," for "by the deeds of the Law could no flesh be justified in God's sight." Hence it was necessary for Christ to be born under the Law, to be a Jew, that He might redeem all the Jews under that Law Covenant arrangement.

God has all these very different features in His plan, nevertheless Christ is the central point from



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which every one of these variations of the Divine programme radiates—the Jews to be redeemed specially, also the whole world of mankind aside from these; and besides God's purpose in connection with the Church, the elect, the Body of Christ. In order to keep ourselves from getting confused, we must do with these pictures of our Lord's work just as we do with the symbolical pictures of the Church He gives us in the parables. The parables furnish a variety of pictures of the Church. The Church is likened to the living stones of the Temple; to the members of His Body; to a flock of sheep; soldiers under Christ, "the Captain of our salvation"; and again likened to the Bride of Jesus, the Bridegroom.

Now, if we mix these all up, and ask, How could the Bridegroom marry the members of His own Body, or how could the Captain marry His own soldiers, or marry the stones of the Temple, you see what confusion we would have. Each picture, therefore, must be recognised as more or less separate and distinct if we would make any progress in understanding the Scriptures. In each picture there is a lesson, but we must not mix it up with other pictures. So, then, get distinctly in mind what the Ransom is, and leave it where it is; do not take it away from there and mix that thought with that of atonement or mediation. The Ransom was that which our Lord gave, and which could not be given by anybody else, and which needed not to have any repetition. But it did not show the application of Jesus' Ransom-price. He merely "gave Himself a Ransom, to be testified in due time."

How the blessing will begin and proceed is shown by the sin-offering. The sin-offering is the special feature of our topic, as represented in our text.

The Apostle in our text is discussing sin atonement. He points

us to one particular picture illustrating his subject. In the typical service the Jews made various offerings and sacrifices—thank-offerings, peace-offerings, sin-offerings, etc. The sin-offering picture is the only one of these we are now looking at and discussing. The sin-offering for the nation was made annually, on the 10th day of the 7th month, which is styled the Day of Atonement. The offerings or sacrifices for sins, through which the Atonement or Reconciliation with God was effected, were made on this Day and lasted as valid for a year, at the end of which the whole procedure was repeated. The Apostle refers to this offering of bulls and goats year by year continually and tells us of the "better sacrifices" made by our Lord Jesus, which need no repetition, because actually cancelling sin. We are to remember, however, that this one sacrifice of Himself, which forever perfects all who come unto God through Him, began with the sacrifice of our Lord Jesus in His own person and has been continued by Him throughout this Gospel Age in the persons of His Church, His followers. These are invited to present their bodies living sacrifices, holy and acceptable to God and their reasonable service. As the High Priest accepts any of these sacrifices the consecrated one is begotten of the Holy Spirit and henceforth counted as a member of the Body of The Christ—a member of the Body of the High Priest, who is doing the sacrificing. In this sense of the word the "better sacrifices" of the High Priest, which began eighteen centuries ago, when He offered up His flesh, continue in His followers as they offer up their flesh, which is acceptable in sacrifice, because of the High Priest—in His name, in His merit, as His sacrifice. In this sense of the word the whole work of the Day of Atonement is the day of sacrifice—though in another sense of the

word, as shown by the type, it is divided into two parts—the sacrifice of the Head and the sacrifice of the Church, the members of the Body.

(To be continued)

SPECIAL NOTICES

HOME-GATHERING.—A hearty welcome awaits all who can attend the following Home-gatherings:—June 5th, Dartford, Kent, in "Glentworth Hall," Lowfield St., commencing at 10.45 a.m., and continuing throughout the day. Lunch and tea will be provided in the Hall. For particulars apply to Mr. A. O. Hudson, 20 Darwin Road, Welling, Kent.

June 25th and 26th, Huddersfield, Yorks, in Temperance Hall, Princess Street, commencing on Saturday at 3.30 p.m. Meals in same building. Full particulars of Mr. P. Morte, 25 Garden Terrace, Ravensthorpe, Dewsbury, Yorks.

CONVENTION.—A short report on the Convention, held at Whitsuntide, has been forwarded to Brooklyn, and it is hoped that it may appear in an early issue of "The Herald." After providing for our usual Discourse and the necessary Notices, this little paper scarcely affords space for anything more.

ON TOUR.—Bro. H. J. Shearn will be visiting the following towns. Particulars of the meetings can be had from this office.

Oxford	June 12
Swindon	" 13
Cheltenham	" 14
Malvern	" 15
Portadulais	" 16
Newport	" 18
Cardiff	" 19
Llanover	" 20
Pontypool	" 21
Chepstow	" 22
Bath	" 23
Bristol	" 25, 26

Brother T. Smedley will be visiting similarly:

Darlington	June 10
Coxhoe	" 11, 12
Newcastle	" 14
Ashington	" 15
Sunderland	" 16
Scarborough	" 17
Brigg	" 19
Leeds	" 20
Dewsbury	" 22
Huddersfield	" 22

CALLED HOME.—After some ten years of considerable suffering our dear Sister Darbyslure, of Bolton, Lanes, has left us to be "forever with the Lord." She passed away on April 13th at the age of 81 years. The testimony of her devoted daughter is: "Her faith never faltered to the last."

As we go to press word has reached us of the passing away of our dear Brother W. C. Seager, late of Ipswich, who for several years acted as a member of the Bible Students Committee. We know but little of the circumstances at present, but we well know our Brother as a faithful disciple of Jesus, and we have every hope that he is now with his Lord, and has received His "well done."

ON HOLIDAY.—A happy and effective means of witnessing whilst on holiday is by the use of the little "Kingdom" cards, provided at 4/9 per 1,000.

VOLUMES ON LOAN.—The following books are loaned free to friends not in a position to obtain them in any other way:—The six volumes of S.S., "What P.R. Said," "What P.R. Taught," "Pastor Russell's Sermons," "Photo Drama of Creation," "The Revelation of Jesus Christ" (2 vols.), and "Daniel the Beloved."

"THE HERALD."—All publications of the Pastoral Bible Institute of Brooklyn are dealt with at this office. Please be sure and notify us early of any change of address. Binders for "The Herald" are 2/6 each.

POEM.

"Faith came singing into my room, and other guests took fright.

Fear and anxiety, grief and gloom sped out into the night.

I wondered that such peace might be, but Faith said gently.

Don't you see, they really cannot live with me."

RENEWALS.—The subscription for this paper (2/-) becomes payable in May each year.

BIBLE STUDENTS MONTHLY

SPECIAL SUPPLEMENT

June, 1932

Loving Greetings.

The Conference of Representatives held during the Convention time, though quite apart from the general assembly of the brethren, was well attended. It was an interesting and profitable meeting, the spirit of loving co-operation pervaded the whole, and it was felt that good results would follow: already there has been some evidence along this line, and we hope for more.

In every avenue of life, both public and private, co-operation appears to be the order of the day: internationally it is similar, and the same idea is much emphasised in the New Testament respecting God's Church; we only need point out one illustration to show this. When describing the Church—Christ's Body—the Apostle forcefully shows the interdependence of one member upon another, saying the head cannot say to the feet I have no need of thee, etc. Every properly constituted Ecclesia is an organisation of this character, and demonstrates the same thing.

It is along this line of co-operation that the Lord has specially assisted His people in these closing days: in our own country, for example, we have the Bible Students Committee entrusted with certain services which are placed upon it by the votes of brethren scattered up and down the country. This arrangement has been in operation since April 1919, therefore it is in its fourteenth year of service. We think it will be of interest to the brethren to read the first circular letter this Committee sent out, and we incorporate it verbatim, with extracts from another circular letter sent out in August 1919. It is of real interest to note that there has been practically no variation in the work from the very first; and we think no fully informed person would be likely to question the usefulness of the service that has been rendered.

DEAR BRETHREN,

Dated May, 1919.

Greetings in our dear Redeemer's Name.

Since the death of our dear Brother Russell, peculiar and unlooked-for developments have arisen amongst the Lord's people, and many of the brethren in Great Britain and elsewhere find themselves forced to dissent from much that is now done in the name of the Lord and the Harvest Work. It is unnecessary to detail all the various items to which exception is necessarily taken, but evidence is not lacking to show a departure from the principles of the Truth, and also from the arrangements of our beloved Brother.

Shortly after his "change," there were influences at work in this Country which culminated in the open violation of the "Golden Rule" and of the principles that had hitherto guided and held us together as one "Body,"—several brethren occupying positions of trust in the Harvest Work here under Brother Russell's appointment, and whose integrity was never questioned by him, being forcibly deprived of their privileges and freely misrepresented up and down the Country. Similar treatment has also been meted out to brethren much honoured in the service of the Truth in other Countries, evidencing, we believe, additional violations of the precepts of the Lord's Word.

It is therefore hardly a matter of surprise that, following this course, further deviations have become manifest. The Society, originally formed by Brother Russell as a **business** organisation in connection with the Harvest Work, has within the past two years, at the instance of its present officers, gradually pushed forward certain claims which practically constitute it a **religious** organisation; which **make loyalty to it a test of fellowship** amongst the brethren; and which attach to it an importance that is not warranted by Scripture—by claiming it to be the only channel of the Lord; that the acceptance of the "Finished Mystery" is essential to being a member of the

scriptural qualifications for holding office in any Ecclesia (see Z. 16, pages 69, 70).

On account of the perplexity in many minds, and the difficulties and divisions in numerous Classes, arising from the foregoing, a Conference of representative brethren was held in London on April 5th, 1919, the object being to ascertain as far as possible what, in these circumstances, the Lord's will might be in respect to serving and assisting those brethren who find themselves ostracised because unable to submit to such tests of fellowship and demands of loyalty contrary to the letter and spirit of God's Word. After due deliberation, the Conference elected seven brethren to form a Committee to be known as the BIBLE STUDENTS COMMITTEE. This Committee was requested by the Conference to make arrangements to meet the needs of the brethren as the Lord might direct.

It is proposed to provide assistance by arranging for Pilgrims to visit the Classes, large and small, in various parts of the Country, and to address the public as opportunity may arise; also to provide a limited supply of free tracts (reprints of Pastor Russell's writings) for personal distribution, such assistance to be extended just as the Lord may indicate through the mutual support of the brethren. The undersigned, comprising the BIBLE STUDENTS COMMITTEE, are therefore circulating this letter throughout the United Kingdom, inviting all who have suggestions to offer or who desire to co-operate with them along the lines already indicated, to write the Secretary of the Committee at the address given above.

The present members of the Committee have been elected to serve until August 4th, 1919, by which date it is expected a fuller knowledge of the needs and wishes of the brethren will have been gained, and at which time it is hoped that a Convention may be arranged in London, so that by means of a general conference of brethren the Lord's will with respect to these matters may be further determined and arrangements for the future made accordingly.

The Committee wishes to state that it does not desire to act in opposition to any who are engaged in the promulgation of "present truth." It stands humbly, yet firmly, by the Word of God, believing that the things written therein are sufficient for the guidance and instruction of God's people. It highly values and greatly appreciates the presentations and expositions of that Word as given us of the Lord through our dear Pastor in his six volumes of "Studies in the Scriptures" and "Tabernacle Shadows," etc., and proposes to uphold them in every possible way.

Surely at this time it behoves us all to "watch and pray" as never before, lest the great Enemy of God's people, putting light for darkness and darkness for light, lead us away from a simple and profound trust in Him into the artificial and unscriptural methods of Babylon.

In conclusion, dear brethren, "we commend you to God and to the word of His grace, which is able to build you up and give you an inheritance among all them that are sanctified," reminding you that, whilst the trials of the Lord's people increase in unexpected ways, on the other hand, evidences accumulate which indicate that the "way" is coming to an end.

Hoping it may mean a glorious consummation for you,

Signed by the seven brethren.

Copied from Circular Letter, August, 1919:—

(Extract from Secretary's Report.)

In rendering this our first report of the activities of the Bible Students Committee, we desire to acknowledge our gratitude to the Lord for the manifestations of His favour throughout the short period of our existence as a Committee.

We think it might safely be said that few, if any, undertakings in connection with the Lord's work have been entered upon with greater reluctance than this one, and, probably, none were preceded by more earnest

prayer. Only when further silence and inactivity were felt to be quite impossible, were the initial steps taken, which, under the Lord's guidance, have brought us to the present time. Everything has gone forward quietly and orderly without the slightest hitch of any kind, and the experience has had the effect of bringing many of us closer together in the bonds of love and devotion, if nothing more.

The Committee was elected to act until the time of the Convention, and now we render the account of our stewardship, with some little explanation of our inception, and the objects we have had in view.

The Brethren are asked to judge, and to decide the question, whether any movement of the kind is advisable for the future and, if it is decided that something of the kind is necessary, to then determine what form it shall take. From this remark, all will recognise that in rendering this report, we, as a Committee, are performing our last official function, so that there will be no Committee or anything of the kind for the future, unless it be confirmed in office to-day, or some other arrangement substituted for it.

It is not the thought of the Committee that Public Lectures be arranged for except in conjunction with a Class or Classes. In fact, the idea of **seconding** the brethren in all **their** efforts, both of a public character and in their home meetings, is the method of work that appeals to the Committee as the best at the present time. If, therefore, this idea is followed for the future, it will be for the Classes, both large and small, and for isolated brethren also, to make use of the Committee in any and every possible way. It would be but waste of time to set up a Committee—or any such arrangement—and then fail to make use of its services.

Several interesting questions, arising in part from the Secretary's report, were dealt with, one interesting query being—"What relation do the Classes bear to the Central Committee?" the reply to which was—"The relation of the Classes to the Committee is that of brethren: the relation of the Committee to the Classes is that of servants, the Committee having no power or control whatever over the Classes." Our thought is that any attempt to control or bind the ecclesias is tantamount to supplanting the true Head of the Church and contrary to the Lord's will.

It was then proposed and seconded that the Secretary's report be accepted, and this was carried unanimously.

The proposals read as follows:—

That this meeting of Associated Bible Students met in Convention in London on Monday, August 4th, 1919, resolve to confirm the arrangements set up by certain of their number at a Conference held in London on April 5th, 1919, and which arrangements are set forth in a minute kept of the proceedings which reads as follows:—

That this Conference being conscious of the need for co-operation for the well-being of the Church in Great Britain appoint a Committee to be known as the Bible Students Committee, and consisting of seven brethren including the Chairman and Vice-Chairman, to act as general overseers in the interests of the community, and to be empowered to appoint a Secretary, Assistant Secretary, and Treasurer, to be selected from their number or otherwise, as they see fit. These three officials to form the Executive to carry out any, or all, of the objects to be determined upon by the Bible Students Committee until a fresh Executive be appointed; and to have control of all funds and their application.

In case of need, the Bible Students Committee may co-opt the services of other brother or brethren to make up their number.

The Chairman of the Bible Students Committee to act as President of the Annual Convention, and to be **ex-officio** a member of the Executive, but not to be eligible as one of the three members of the Executive Committee.

It is now further resolved that this Committee be continued, and to be known as the Bible Students Committee, the same to be appointed annually at a specially arranged meeting to be held at each Annual Convention in

London, preferably at the August Bank Holiday time. This Bible Students Committee be hereby empowered to call such Annual Convention and to make the necessary arrangements for same.

It is further resolved that this Bible Students Committee be empowered from henceforth to take such steps as they may deem proper for the purposes of promoting Christian knowledge, and the strengthening of the Faith, by the dissemination of Bible truths, orally, or by printed page; by means of printing and publishing, or by the distribution of Helps for Bible Study, pamphlets, tracts, or any other religious publications; by the holding of public and private meetings, and by the use of all other lawful means which may seem to the Committee, directly or indirectly, conducive to the furtherance of the above objects.

The income and property received and acquired, whencesoever derived, shall be applied solely towards the promotion of the objects already set forth, but nothing herein shall prevent the payment, in good faith, of reasonable and proper remuneration to any one whose services are used in the foregoing interests, in return for any services actually rendered at the request of the Executive, or of railway fares, light, heat, or the repayment of out-of-pocket expenses, or any other payments necessary for the proper carrying out of the objects here set forth.

The Bible Students Committee shall cause true accounts to be kept: (a) details of all monies received and expended by the Executive Committee and (b) of the assets and liabilities.

After some discussion, the proposals submitted by the Committee including the latter clause, were put to the meeting and carried.

That the feature of co-operation might be still more fully expressed, the Committee in the year 1923 introduced the Representative idea. The Committee had three chief objects in view regarding it:—

1. That they (the Representatives), and not the Committee, would supervise the annual election of the Committee.
2. That the Classes, through their Representatives, might bring forward their own suggestions for consideration, and be informed of the decisions arrived at.
3. That the Representatives, as a separate body from the Committee, might carry out services of a more secular character than those specially entrusted to the Committee.

In addition to the foregoing it was felt that should an emergency arise at any time the Executive of the Representatives could call a Conference of responsible brethren, to consider the matter that had arisen, quite apart from anything the Committee might do.

It is satisfactory to know that this body of brethren is rendering good service in many ways, and the Committee would be very sorry to lose its loving co-operation and its useful help in the Lord's work. **It is important to have in mind that the Representatives represent those who appoint them, and not the Committee,** and that the Committee have not the least control over them. Any isolated Brother or Sister can appoint himself or herself as Representative.

Any enquiries regarding the work of the Committee should be addressed to this Office; and all enquiries and other matters related to the Representatives should be addressed to the Secretary—Mr. A. C. Essex, The Cottage, Park Road, Chilwell, Notts. Correspondence is welcomed in each case; the more that is learned of these two means of service the better, as their only justification for existence at all is their general usefulness to the brethren.

We send our love in the Lord, and His guidance for you in all your ways.

BIBLE STUDENTS COMMITTEE.

(204 Broadway Chambers, Letchworth, Herts).

(N.B.—More copies of this supplement can be had free on application).

BIBLE STUDENTS MONTHLY

Vol. 9, No. 2

July 1932

"THE RANSOM AND THE SIN ATONEMENT"

PART II

"Thus shall Aaren come into the holy place; with a young bullock for a sin offering."—Lev. xvi, 3.

In Leviticus xvi we have the divinely arranged picture of the Day of Atonement and its sacrificial work. The high priest took a bullock, which was for himself—and which represented himself—and slew (sacrificed) it. The bullock represented our Lord as a man; as expressed in the Scriptures, "A body hast thou prepared Me." (Heb. x, 5.) Subsequently two goats were brought and tied at the door of the Tabernacle. These were taken from, or represented the congregation, the people of Israel, and were typical of the household of faith, the Lord's consecrated people—two classes of them, the "little flock" and the "great company." How beautifully the type shows that these have not bodies especially prepared for sacrifice. This is particularly shown in the statement that the goats were taken of or from the congregation of the children of Israel for a sin-offering, while no such statement is made respecting the bullock. In other words our Lord, by reason of His miraculous birth, was perfect, actually so—"holy, harmless, undefiled, separate from sinners." We, His disciples, however imperfect, are of the world, children of wrath, even as others. Taken from the world, our imperfections are reckonedly covered by the merit of Christ's sacrifice—by the first part of His sacrifice, atoned for by the blood of the antitypical bullock, the blood of Christ. We remind you that the Apostle points out that our Lord's sacrifice took place at the beginning of His ministry and was finished at its close; He could not be the sin sacrifice until His thirtieth year, under the Law. And it is written that just as soon as He became thirty He made the sacri-

fice: "Now when Jesus began to be about thirty years of age He cometh to John at Jordan to be baptized of him." We may be sure that He arrived in time to present Himself in sacrifice to the Lord, at the very earliest possible moment. There it was, the Apostle tells us, that He fulfilled the prophecy, "Lo, I have come, as in the volume of the Book it is written of Me, to do Thy will, O God. Thy law is written in My heart." "There," says the Apostle, "He taketh away the first that He may establish the second." In other words, there He began to set aside the typical for the "better sacrifices." The offering of Himself was instantaneous, but the presentation of His body to the trials and difficulties of life continued throughout the three and a half years of His ministry and finished on Calvary. He consecrated Himself in a moment, to give up all, even life itself, in the Father's service. But the actual giving of time, influence, strength, vitality, lasted three and a half years. From the moment of His consecration at baptism He was reckonedly dead and, at the same moment, begotten of the Holy Spirit. He was reckonedly alive as a new creature, an embryo spirit-being, during the three and a half years, the flesh being consumed and the new nature growing strong in the Lord, developing in harmony with the Divine will. At the cross the sufferings of the flesh, the consumption of the sacrifice, was complete, finished; and on the day thereafter the new nature was raised to perfection by the Father's power, a glorious spirit-being, invisible to the dead world, but manifested to the disciples under various forms and under various

circumstances, to prove to them that He was no longer dead, and the other fact, that He was no longer the man Jesus, but the glorified spirit Jesus. Thus the Apostle says, "He was put to death in the flesh, but quickened in the spirit."

In the type the fat, etc., were put upon the brazen-altar in the Court and all the remainder was burned, except the blood, outside the camp. The high priest took the blood, and his two hands full of incense and the fire from the altar and passed immediately into the holy, into the light of the golden candlestick. On the altar, which stood between the candlestick and the shew-bread, he placed the fire and then crumbled the incense upon it. We read that the incense penetrated into the Most Holy. This was necessary. The significance of the statement is that the incense offered by the high priest was another picture, as seen by the Almighty. It was a sweet incense to God. It went before our Lord into the Most Holy and there rested upon the mercy-seat. Notice, then, the three burnings. The one in the Holy represented the Divine view of the sacrifice of Christ during the three and a half years of His ministry. The burning of the fat on the brazen-altar in the court represented our Lord's sacrifice as seen by His disciples and faithful followers, the justified ones—about five hundred brethren. And all who since have come into this condition of justification have by faith seen that same sacrifice. The burning of the carcass outside of the camp represented our Lord's sacrifice as viewed from the standpoint of man. To them it is an improper use of time and energy. To them His life had an evil odour, as they considered Him a companion of publicans and sinners. The three burnings, outside the camp, inside the court and in the first of the holies, together represented our Lord's sacrifice from these widely different standpoints. When one ended—when our Lord was crucified—

His sacrifice was finished then. He passed beyond the veil in the resurrection to follow. Yet our Lord's work was not finished at Calvary in another sense. It was merely begun. He had finished the first part of His sacrifice—the sacrifice of His own person, the body prepared. But He had a larger work yet to do, namely, according to the Father's plan, the acceptance and sacrifice of a Church class—"the Church of the first-born, whose names are written in heaven." The Head of this Church had finished His sacrifice and become the Lord of glory, but the remainder had yet to pass through similar experiences to His—walking in His footsteps.

In the type when the high priest had finished the offering of the incense, he took the blood of the bullock and entered with it into the Most Holy, stooping under the second veil, which pictured our Lord's three days in the tomb. He arose the other side of the veil a spirit-being and later ascended up on high, "there to appear in the presence of God for us." Looking at the type and tracing its fulfilment we find that this signified the sprinkling of the blood upon the mercy-seat and before the mercy-seat. When the Apostle says He appeared for us we find that this fulfilment was typified by the priest's presentation of the blood on behalf of Himself and His house—the Church, which is His Body; the "great company," the "household of faith," the antitypical Levites, or the house of Levi.

Next look at the other part of the type or picture. After offering the blood of the bullock the high priest came out and laid his hands upon the goats, as already described, and accepted one of them as the Lord's goat for sacrifice and the other as a scape-goat for destruction. The casting lots indicated that the high priest had no choice as to which should be the sacrifice. Even so all who make consecration to the Lord are eligible to sacrifice and the Lord

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3

is no respecter of persons, but willing to accept all who are faithful to their covenant obligation. Those two goats, as we shall show, represented or typified the consecrated Church of this Gospel Age, who from the world have presented themselves to the Lord. The Lord's goat represents the members of the Body of the High Priest; the scape-goat represents the less faithful of the Church, the "great company," the antitypical Levites. In the type we read that the high priest laid his hands upon the Lord's goat and smote it, killed it, and took of its blood and did therewith even as he had done with the bullock, while its fat was similarly placed upon the brazen-altar and its flesh burned outside the camp. This fact illustrates the Church having part in Christ's sufferings and filling up that which was left of His afflictions. This is true not only of the apostles, but also of all who have since sacrificed their all in the interests of the Lord, the Truth and the brethren.

In our text the Apostle identifies the Lord with the bullock and His faithful people with the goat. He reminds us that no other sacrifices than those of the sin-offering were ever burned outside of the camp, and no other sacrifices ever had their blood sacrificed and sprinkled in the Most Holy to make atonement for sin. Then the Apostle says, "Let us go with Him (Jesus) outside the camp, bearing the reproach with Him." These, then, are the "better sacrifices" which do take away sin, as explained by St. Paul. The effect of this great sacrificing work of the high priest during this one sacrificial Day of Atonement will never need repetition. It will thoroughly accomplish the Divine purposes. It will effect the full reconciliation of the world. The merit, of course, is in the sacrifice of the bullock. The bullock represented our Lord Jesus, while the goat represented a multitude of 144,000. The laying down of our lives in the Lord's service accounts

nothing of real value—nothing that would of itself ever take away sin. The entire merit of our sacrifice is through the justification which first applied to this goat class through the merit of the bullock's sacrifice.

The type tells us that the high priest counted this blood of the goat as a part of his one sacrifice, the one sacrifice by which all will be blessed who ever attain to everlasting life. The high priest presented the blood of the goat for a highly different purpose than that for which he had previously applied the blood of the bullock. The blood of the bullock was for the high priest and the members of his household. The blood of the goat was for all the remainder of the people of Israel. In the antitype the blood of Christ avails for His consecrated saints, the "little flock," the "royal priesthood," and for the Levites, the "great company," while the sacrificial merit of the Church, the Body of Christ, He applies on behalf of all the people, the world—as many of the world as desire to avail themselves of the glorious opportunities of reconciliation.

When the high priest had finished the first sacrifice and the offering of his blood he came forth. He manifested himself at Pentecost and symbolically laid his hands upon the Church in the Pentecostal blessing, by which sacrifice his followers were enabled to be conformed to the terms and conditions of his sacrifice. But after offering the blood of the goat the high priest is represented as having finished his work. He puts off his sacrificial garments and puts on his garments of glory and beauty, typified by the glorious qualities of Christ's character and the honourable mission to which He had been anointed as the world's Prophet, Priest, King, Judge and Mediator. Thus coming forth He represents our Lord's Second Advent and assumption of divine glory and power, at which time the Church will be with Him as mem-

bers of His Body, to co-operate in the dispensing of the blessings of the New Covenant to Israel and to all the families of the earth. As on the Day of Atonement the people of Israel put on sackcloth and ate no pleasant food, but fasted and waited for the coming out of the high priest in his garments of glory and beauty, so it has been throughout this Gospel Age. The whole world lieth in the wicked one, overwhelmed in sin and death and corruption. Of them St. Paul declares, "For we know that the whole creation groaneth and travaileth in pain together until now. For the earnest expectation of the creation waiteth for the manifestation of the sons of God" (Rom. viii, 22, 19)—waiting for the High Priest, Head and Body, typified by the glorious garments of the Jewish high priest. Following the picture a little further we see that the high priest in his glorious garments went to the altar and lifted up his hands and gave his blessing to the people—the blessing of the New Covenant, the blessing of the forgiveness of sins, the blessing of pouring out at the Holy Spirit upon all flesh. If in the type a blessing is portrayed, how much greater will be the blessing in reality! As in the type the people arose, threw off their sackcloth and fasting and rejoiced in their forgiveness, so in the Millennial morning

the world, coming to an appreciation of the great High Priest and the sacrifices of Atonement, will arise from sin and degradation and death and rejoice in divine favour and in the realization of the many blessings of restitution set before Israel, as declared by the mouth of all the holy prophets since the world began.—Acts iii, 20.

In the context the Apostle says, "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." (Heb. xiii, 12.) Are we asked what people Jesus would sanctify with His own blood? We answer, in the broader sense of the word, "All people—all who ever will accept sanctification, cleansing, reconciliation through Him." We read that He gave Himself a ransom for all. It matters not that He did not apply it at once for all, but merely for us, the Church, the "household of faith." The intention of His sacrifice was for all. This does not alter the fact that thus far the merit of Jesus' sacrifice extends not beyond the "household of faith." In due time through the Church His merit will extend to every creature. Thus it is written, "They shall obtain mercy through your mercy," and we obtain our mercy through Jesus' death, as He, by divine grace, tasted death for every man.

(To be continued)

SPECIAL NOTICES

ON TOUR.—Bro. H. J. Shearn will be visiting the following towns. Particulars of the Meetings can be had from this Office.

Warrington	July 13
Preston	July 14
Blackpool	July 15
Barrow-in-Furness	July 16/17
Morecambe	July 18/19
Manchester	July 20
Nottingham	July 21/22

CALLED HOME.—On June 4th our beloved Brother Andrew Scott, of Barrow, passed from us to be forever with his Lord. Thus our sad loss is his eternal gain.

ANONYMOUS.—The receipt of 10s. is gratefully acknowledged.

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"THE RANSOM AND THE SIN ATONEMENT"

PART III

"Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel."—Leviticus xvi, 21.

Some, without mature thinking, have remarked that the scape-goat cannot represent a spirit being class, because it never went into the Holy nor Most Holy. We reply that neither did the bullock nor the Lord's goat go into the Holy nor Most Holy. It was merely the blood of these that was taken into the Most Holy, and the blood represents the surrender of earthly rights and privileges and life willingly, in pursuance of the divine will or arrangement. The scape-goat, or "great company" class, consists of those who made an offering of themselves and were accepted, but who failed to fulfil the conditions of their sacrifice. Failing to become members of the High Priest's Body and sharers of His glory on the divine plane, these would have had nothing, had the Lord not specially provided for them an experience of tribulation for the destruction of their flesh, that the spirit might be saved in the day of the Lord Jesus. They had been accepted of the Lord because of their faith and their consecration unto death. Failing to make good their consecration and holding on to the present earthly life, they would lose all, were it not for the arrangement thus made on their behalf for the destruction of their flesh. Nor are we to think of these as a dishonourable class, an unfaithful class, an undeveloped class. None can gain eternal life under the divine arrangement on any plane of being except as he shall be transformed and be brought to the condition of perfect loyalty to God and His righteousness. Any who do not come up to the highest standard of obedience to God would not be accounted worthy of eternal

life in the "great company," or in any other. Having been begotten of the Holy Spirit they could not reassume their earthly rights and restitution blessings. Those once consecrated and sacrificed are gone forever. If the spirit life be not attained the implication would be the Second Death.

This "great company" class has nothing whatever to do with sin atonement, for the scape-goat was neither burned outside the camp, nor was its blood brought into the Most Holy. What, then, is signified by the statement that Aaron laid his hands upon the head of the scape-goat and confessed over it all the iniquities of the children of Israel and all their transgressions in all their sins, putting them upon the head of the goat?

The sin atonement effected by the blood of the bullock and the blood of the Lord's goat represented the atonement for original Adamic sin and all the weaknesses and imperfections traceable directly thereto. Since the blood of these two animals made satisfaction for all such sins of all the people, it is manifest that none remained to be confessed upon the head of the scape-goat. What sins, then, were those which Aaron confessed upon the scape-goat's head? We reply that they were such trespasses as those our Lord taught us to pray for, saying, "Forgive us our trespasses, as we forgive those who trespass against us." If we freely forgive those who trespass against us, God will freely forgive us our trespasses. But He did not forgive original sin, but instead, sentenced us to death on account of it and provided His Son as our Redeemer. These trespasses are shortcomings,

imperfections, etc., as represented in carelessness or indifference or wilfulness or any other failure to do the Lord's will the very best we know how. The Lord represents that He keeps a very strict account of all the world's affairs. He explains that the severe tribulation which came upon the Jewish nation in the close of its harvest time was a retributive experience. In that awful trouble with which their age ended, as our Lord foretold, the Lord required all the righteous blood shed from the time of righteous Abel down to about that time. In a word, every injustice cries out for vengeance, for retribution, for penalty. The great original sin, whose penalty is death, our Lord Jesus has paid, dying, the just for the unjust. But there are many sins, many injustices of the past, as well as of the present, which are still unaccounted for to justice. For instance, in Revelation we read that the souls under the altar cried, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" (Rev. vi, 10.) Justice is merely waiting for the full number of those persecuted for righteousness sake to be completed and then the punishment will come. The great time of trouble with which this age will end will, like the time of trouble which closed the Jewish Age, signify a time of settlement of the claims of Justice. The "great company," failing to sacrifice during the acceptable time, will be permitted to share a considerable measure of that trouble coming upon the world—to cancel, if you please, a measure of the troubles due to come upon humanity in general. When that time shall come these dear friends, represented in the "great company," will rejoice in their share of suffering and destruction of the flesh, that they may be saved as spirit beings in the day of the Lord Jesus. And what they shall suffer of the iniquities of the world will mean

that much less for others in that day of trouble.

That our Lord suffered, the just for the unjust, the Scriptures clearly set forth—not merely the amount of pain which He experienced, or, in old English, suffered: He suffered death on account of sin. We suffer with Him. We are partakers of His sufferings. Our Lord's most severe sufferings were probably in Gethsemane, where, we read, that He was in a great agony and that "Of the people there were none with Him"; even the faithful, beloved eleven apostles were drowsy and could not watch with Him at that hour. But they could not comprehend His trouble—that the programme of the next few hours meant so much to Him. He knew that in His covenant made at Jordan He had given up His earthly rights and privileges. He knew that now His entire dependence as respects a future life rested upon a resurrection from the dead and He knew, too, that if He had not performed the divine will perfectly, completely, that He could not be granted the glorious resurrection change and the eternal glory on the spirit plane. Thus we read that He offered up strong crying and tears unto Him who was able to save Him out of death and that He was heard in that thing which He feared. He feared death—not that He doubted the Heavenly Father's promise that if His sacrifice was faithfully performed He would be granted a glorious resurrection. He feared that unintentionally He might have made some error, might have failed to perform some portion of His consecration vow. He feared, therefore, lest there had not gone the full measure of the cloud of incense into the Most Holy to cover the mercy-seat and to indicate that He had been faithful to the last degree in His sacrificing. Then it was that the angel appeared, to strengthen Him. What the strengthening was is not revealed, but most evidently it pertained to

the things which He feared. Undoubtedly the angel, as the Father's representative, assured Him about His faithfulness; that His sacrificing had been acceptable in the Father's sight. At once a great calm came, in which the great storm of anguish, which had threatened but a moment before to wreck His mortal body, subsided. Thenceforth we behold Him the calmest of the calm—before the high priests enduring the contradiction of sinners against Himself in the presence of Pilate and the rabbis. Led to the cross He was the most self-possessed of all of whom we have any knowledge on the occasion. When His disciples forsook Him, it was He who interposed that they be not pursued, but let go their way. When Peter denied Him, it was He who calmly looked towards Peter, reminding him of the prophecy. On the way to Calvary it was He who spoke words of peace to the weeping women, saying, "Weep not for Me, but rather for yourselves." How different are the experiences of Christ's followers! We have Him not only as an Example and as a Teacher, but as our Protector and as our Advocate. We may indeed have strong consolation because He has assured us that He has not only appeared for us, but that He is able to succour us in every time of need. He is still Head of the Church, which is His Body. He is still supervising the interests of all of His members. He is still saying to us, as He did to His disciples of old, "This is My blood—drink ye all of it."

Whoever fails to clearly see that the Church at the present time is the members of the Body of Christ can never understand how the Church is to share her Lord's sacrifice, as represented in His cup. After our Lord at the Last Supper had Himself partaken of the fruit of the vine, He handed the cup to His disciples, saying, "This is My blood of the New Covenant, shed for many for the remission of sins.

Drink ye all of it." This is the cup of shame, of sorrow, of indignity, of self-denial on behalf of others. The Master spoke of it as the cup which the Father had prepared for Him. He left some of it for us, that we might have the privilege of sharing in His sufferings and of the glory that shall follow as soon as the last member of His mystical Body shall have been glorified. When He passed the cup to His disciples at the Memorial Supper, His words, "Drink ye all of it," not only meant that all who would be His disciples must drink of that cup, but also meant that His followers must drink all of it, must leave none of it. In other words the sufferings of Christ belong exclusively to this Gospel Age, marked by His own sufferings at its beginning and terminating with the revelation of His glory in the Kingdom. There will be none of the sufferings of Christ for the world to drink of during the Millennial Age and there will be no opportunity for any of them to become joint-heirs with the Redeemer. The Master said that His cup was the blood of the New Testament—the new will, His will or Testament, by which He is bequeathing His earthly rights and earthly honours to the earthly seed of Abraham and to the world of mankind through them. It is His blood that was necessary for the sealing of the New Covenant and we were invited to share His cup, to share the sealing, and to share the dispensing of the New Covenant blessings to Israel and the world. Whoever does not drink of this cup, whoever does not share in the sufferings of Christ—the same sufferings which He experienced, as members of His Body—cannot share with Him His Millennial throne of glory, by means of which the New Covenant blessings will be established with the world.

Mark this intimation that His followers must be sharers with Him in His sufferings and mark the declaration that the same must participate in the same sufferings if

they would sit with Him in His throne. Harken to the two disciples as they inquired of Him just before His death if they might sit, the one on the right hand and the other on the left in His Kingdom. Jesus replied, " Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto Him, We are able." (Matt. xx, 22.) When they asserted their willingness to die with Him He assured them that they would indeed share with Him His throne and indeed drink of His cup and share His baptism of death and have place in His Kingdom.

Let us hold fast to these precious promises. If others lose their hold

and claim that they can no longer thus see with us, our pity should be for them that the light that they had has gone from them. Let us not smite the blind, but rather be kind and generous toward all. The greater the number of the blind, the greater is the blessing and privilege of those who do see. Let us rejoice in our privileges and use them. Let us remember the Master's words, " If the light that is in thee become darkness, how great is that darkness?" Such are in a more pitiable condition than the world who never saw. Let us remember, too, that some kinds of blindness are more or less contagious and let us guard our spiritual sight as one of the most precious boons given of the Lord.

SPECIAL NOTICES

HOME-GATHERING.—A special welcome is extended to all who are free to attend a Home-Gathering to be held in Rugby on Saturday and Sunday, August 20th and 21st in St. Peter's Hall, Clifton Road, Rugby. A public meeting will be held on the Sunday evening.

ANONYMOUS.—We gratefully acknowledge the receipt of 10s. sent "for use in the Lord's service."

TRACTS.—At the moment we are out of stock. If any are available which cannot be distributed locally, particulars sent to us will be passed on to others enquiring for them.

USED PUBLICATIONS.—Scripture Studies, 1—6 (cloth), 8d. each, or 4s. 6d. set; ditto (Karatol) 6d. each, or 4s. 6d. set, also 6s. set. "Beauty Dawns" (black leather), 12s. 6d. set. Question Books, 2d. each. S. Studies (new) cloth, vols. 1—6, 1s. each; complete sets, 6s. and 7s. 6d. Rotherham's N.T., 2s. 6d. Authorized N.T. (large print) 2s. Annotated Bible, 10½"×8"×3" (½ leather), 5s. 6d. Weymouth's N.T. (large cloth)

4s. 6d. Diaglott N.T. (leather), 7s. 6d. Reprints (W.T.) cloth, 30s. set of 7 vols; ½ leather, 10s. set. Odd volumes (cloth) 1, 6, 7, at 4s. 6d. each. P.R. Sermons (cloth), 3s. 6d. each. Photo Drama Scenario (paper) 1s. each. "What P.R. Said" (cloth), 3s. 6d.; (leather), 5s. 6d. each. Convention Souvenirs (various) 1s. each. Cruden's Concordance (cloth), 2s. 6d., 4s. 6d. each. M.D. Hymn Books (no music) at 3d. and 6d. each; with music, 3d. & 7½d. each. Berean Manual, cloth, 1s. 6d., leather, 3s. each. Edgar Books "Great Pyramid Passages (cloth) vol 1, 3s. 6d., ditto, vol. 2 (leather), 2s. 6d. "The Great Pyramid" (cloth), 7s. 6d. "Bible Helps" (children), cloth, 3s. 6d. "Bible Educator" (Plumtree) 2 vols., 5s. 6d. "The Bible Word Book" (Wright), 1s.

ON HOLIDAY.—A convenient and effective means of witnessing whilst on holiday is by the use of the little "Kingdom" Cards, provided at 4s. 9d. per 1000.

RENEWALS.—The subscription for this paper (2s.) becomes payable in May each year.

BIBLE STUDENTS MONTHLY

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"GOD'S TRIED AND PROVEN PEOPLE"

"The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul."—Deut. xiii, 3.

God had entered into a Covenant with the Children of Israel, in harmony with His promise made to Abraham their father. Four hundred and thirty years after His Covenant with Abraham, the Lord had called Israel out of Egypt, out of the house of bondage, and had made them a nation in the wilderness. He had proposed to them that if they would keep His law and His statutes He would make of them a great people, above all other peoples of the earth. They had entered into this Covenant with the Lord, and had declared that they were very glad to accept this Divine arrangement and to have the opportunity of carrying God's blessing eventually to all mankind. But now Israel was about to cross over Jordan and enter the land of Promise. Before parting from them, Moses explained to them that it was not enough that they had accepted the conditions of the Covenant and become the Lord's people: God would test them, would prove them.

Why should God prove them? As a people they had left Egypt under the leadership of the chosen servant of God. They had crossed the Red Sea, and sung their praises for deliverance. They had journeyed forty years in the wilderness. They had been refreshed with the water from the smitten rock. They had been fed with the bread from Heaven. God knew all about them when He took them for His people. What more could He wish?

Ah! but their fathers had rebelled against God, and had fallen in the wilderness because of sin, because they had murmured against Him whom they had covenanted to serve. And now Moses explained

that God wished to prove to what extent the Covenant would be kept by these their children. He said: You have entered into this agreement which God made with your fathers. You have made a consecration to be the servants of the Lord. Now, are you ready to perform the terms of your agreement? "The Lord your God doth prove you, to see whether you love the Lord your God with all your heart and with all your soul."—Deuteronomy xiii, 3.

Do you appreciate God? was the query. Do you realise the value of His kindness? Do you truly love Him with all your being—with all your powers, your strength? Are you fully surrendered to the Lord? For "thou shalt remember all the way which the Lord thy God hath led thee these forty years in the wilderness—to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments or no. He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know, that He might make thee to know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. Thou shalt also consider in thine heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee. Therefore thou shalt keep the commandments of the Lord thy God, to walk in His ways and to fear Him.

"For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys

and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive and honey; a land wherein thou shalt eat bread without scarceness; thou shalt not lack anything in it . . . When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which He hath given thee. Beware that thou forget not the Lord thy God, in not keeping His commandments and His judgments and His statutes, which I command thee this day."—Deuteronomy viii, 2—11.

What an exhortation! What an incentive to faithfulness! Who would not worship and serve such a God! And what a wonderful application can Spiritual Israel make of this Scripture! How marvellously has our God led us, His Covenant people, through the wilderness of this world, and provided for our needs day by day! How the chastenings of His loving hand have kept our feet from wandering; or if we have turned at any time to the right hand, or to the left, how has His love drawn us back! And has He not brought us into a good land, a land of brooks of water, a land of fountains and depths, a land of oil olive and honey, a land wherein we eat bread, the Bread of Heaven, without scarceness? Truly, we have not lacked anything in it. If Israel of old had reason to prove their gratitude and love to God, how much more reason have we, Spiritual Israel!

After Moses had reminded Israel of all the loving kindnesses of the Lord on their behalf and of their solemn Covenant, he proclaimed to them the ordinances of the Lord by which they were to be governed, and then gave them most solemn warnings of the consequences of forgetting God and breaking their Covenant. This discourse, of which our text is a part, and which comprises the larger part of the Book of Deuteronomy, was delivered to Israel just before Moses' death in Mount Nebo—the highest point of

the ridge of Pisgah—whence the Lord showed him all the land of Canaan, and where he was buried. God had told Moses that He should not go over Jordan, because of his disobedience at the waters of Meribah, when he smote the rock contrary to the command of God. This discourse was his last message to Israel, and is very touching and impressive.

Moses finished his message with these words: "I call Heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing. Therefore choose life, that thou and thy seed mayest live, that thou mayest love the Lord thy God, and that thou mayest cleave unto Him; for He is thy life, and the length of thy days, that thou mayest dwell in the land which the Lord swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them." Such words were very forceful at such a time; for Moses had told them that he was about to die, and that God would give them a new leader to go with them over Jordan.

As a matter of fact, we know that Israel did not live up to their engagement, as God had assured Moses would be the case. They were like unto their fathers who died in the wilderness. During the centuries of their dwelling in Canaan, however, there were quite a large number who individually proved worthy of the blessing and favour of the Lord. St. Paul refers to these in Hebrews xi, and declares their loyalty to God. These are to have a "better resurrection" than their brethren or than mankind in general. The Apostle mentions such characters as Moses, Samuel, David, and many of the prophets and others who were not so honoured and prominent as these in an earthly way, but who had the honour of having pleased God.

Their serving the Lord with all their heart and soul could not justify them legally; for they were imperfect and blemished through the fall. But all the powers that

had were devoted to the Lord. These became heirs of God—not heirs in the highest sense, because this opportunity was not open in their time. No one could gain this highest position until the Redeemer had come and opened the way. So all these worthy ones who lived prior to the Christian Era, died in faith, not having received the promise, i.e., its fulfilment. But "they looked for a City which hath foundations, whose Builder and Maker is God." And soon these faithful servants of the Lord will "stand up for their portion."

But we, the Church, must all first be perfected. In this class our Lord Jesus holds the highest place, and by the sacrifice of Himself He opened the door of opportunity to His brethren of the elect class. "Israelites indeed" were honoured with this invitation to become joint-heirs with Christ, sons of God. Only those who love God with all their heart and soul are "Israelites indeed." The average Israelite of our Lord's day was not fit to be of this select company; only "Israelites indeed" accepted the invitation. Throughout this Gospel Age these true Israelites have been entering into this wonderful favour with all their heart and with all their soul.

It is not because we are more nearly perfect in the flesh that we have obtained this great favour, but because the Lord opened the way, and because we had a love for righteousness and an honesty of heart. Those who lived before our time, during the Law Covenant Dispensation and prior to it, needed justification also; and the same Redeemer who has purchased us has through His sacrifice provided justification for them, that they too may ultimately come into the blessed relationship of sons of God.

The way in which this expression of our text is put might give the impression that God does not know the hearts of men. The Scriptures assure us that God can fully read the heart, "that all things are naked and open unto the eyes of

Him with whom we have to do"—no thought or purpose of our heart is hidden from Him. But when we think of the Almighty—what He knows or what He does not know—we are at a loss to form an opinion. So far as our experience goes, there is no one who could know just what He himself would do under any given condition in the future. We may think what we would probably do, but we are not sure. And if we are not sure that we ourselves know what we would do, we cannot see how any one else could know what we would do. We cannot by any mental process understand how it would be possible for God to know what we might do to-morrow, unless He coerced our mind or hedged up our way, so that we could do only one certain thing.

It would not be wise for us to say that there are some things that God could not know, that He does not know—or that there is **anything** that God does not know—but we can say that we are not able to **understand** how God could know what we shall think to-morrow, or next week. God made man a free moral agent; and He always respects this free agency, and gives us the opportunity of exercising our own wills. He is not pleased to have people who would work automatically. He permits us to make our own decisions. He has given us His Word, He gives us all needed assistances, and He will help all who are seeking to walk in His way. But these questions, we trust, will all be solved for us ere long. We know that God proves His professed people and demonstrates their heart attitude just as if He did not know—perhaps only as a proof to angels and men.

God is proving the Church now. There are many of the professed Church of Christ who have never made a covenant with God at all. But He is testing all those who have made a covenant, as to whether or not it is a heart-consecration—whether it is **self first** or **God first**—whether it is **success in life** or the

honour of God and the doing of His will. He is trying us because He wishes to find out who will be worthy of a place with His Son on the Throne, who will be worthy to reign with Him in the Kingdom, and who of the remainder will be worthy of a place in the company of antitypical Levites, and finally, who will be deserving of the Second Death.

Ours, therefore, is not only the high honour of being sons of God during this Gospel Age, but also of being proved for the lasting rewards. The Jews that knowingly lived in violation of their Law lost merely their temporal life, but did not forfeit their opportunity for the eternal life. But if any of us do likewise, we shall forfeit the life eternal. Therefore, the dealing of God with us goes beyond His dealing with Natural Israel. Our responsibility, then, is so much the

greater, and the issue is final.

The Kingdom is designed only for those who by the grace of God shall in heart, in character, become like the Master, in that they will love the Lord with all their heart, with all their soul (all their present capacity), and be able to say: "Not My will, but Thine, O Lord, be done." No other heart condition than this of entire submission to God in Christ can make us acceptable for the Kingdom; for no other condition represents full loyalty and full love to God. Let us not forget that all the Heavenly glories and blessings, which "eye hath not seen nor ear heard, neither have entered into the heart of man," God has prepared only for them who love Him supremely—and who prove this love. But His grace will be sufficient for our every need.

SPECIAL NOTICES

HOME GATHERINGS. — Mansfield.

The Mansfield brethren notify us that they hope to hold a Home-Gathering as in previous years in the Y.M.C.A. Hall, on Saturday and Sunday, September 24th and 25th; particulars to be obtained from Mr. H. W. Jones, 29 Harrington Street, Mansfield, Notts. **Dewsbury.**—A warm welcome is extended to all who are enabled to attend a Home-Gathering in Dewsbury on Saturday, October 1st, from 3 p.m. onward in B.S. Room, Queensway Arcade (over G. Parker's shop), and on Sunday (Oct. 2nd), from 10.30 a.m. onward at Speight's Dancing Academy, 6 Old Westgate, Dewsbury. Meals in room at moderate charges. All further information from Mr. A. Carrington, 6 Greenmount Street, Beeston Hill, Leeds.

ON TOUR.—Bro. Geo. Ford will be visiting the following towns. Particulars of the Meetings can be had from this Office.

Rugby	Sept. 14
Oxford	" 15
Bath	" 16
Bournemouth	" 17/18
Eastbourne	" 19
Brixton	" 22
Bromley	" 23
Welling	" 24/25

Gravesend	" 26
Ealing	" 27
Anerley	" 28
Bro. H. J. Shearn will be visiting similarly:	
Sheen	Oct. 4
Brentwood	" 5
Braintree	" 6/7
Ipswich	" 8/9
Sutton	" 10
Downham Market	" 11

Brother Shearn also expects to be making a tour in Scotland in September, probably commencing at Dumfries on September 16th, and ending at Edinburgh, on the 24th and 25th. Visits to Glasgow, Greenock, Dundee, Ardrossan, and Carnoustie, will be included, but as the dates of these are not finally arranged on going to Press, we merely make the notification here and shall be glad to give full particulars as soon as available to any wishing to have them.

ANONYMOUS.—We desire to express our sincere thanks to the Sister who has kindly sent us a copy of Vol. 2 "Revelation of Jesus Christ" for use in our Lending Library. Such gifts are very welcome.

RENEWALS.—The subscription for this paper (2s.) becomes payable in May each year.

BIBLE STUDENTS MONTHLY

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October, 1932

OUR MONTHLY DISCOURSE

THE FAITHFUL ARE WATCHFUL

"Blessed are those servants whom the Lord when He cometh shall find watching."
—Luke xii, 37.

In the Master's exhortations to His faithful ones—that they prepare themselves for His "Well done!" and the participation with Him in His Kingdom, He said, "Fear not, little flock; it is your Father's good pleasure to give you the Kingdom" (v. 32). The Lord purposely left His followers without definite information respecting the time for the establishment of His Kingdom. He had illustrated the interim of time between His going and returning in the Parable of the Talents. He as the Master had left His servants in charge of His goods while He went to a far country, even Heaven itself, to be invested with the Kingdom authority; and at an appropriate time He would return to receive His servants, and according to their faithfulness would make them sharers with Him in His Kingdom, and then would begin His rule over His subjects, for their blessing and uplift out of sin and death conditions—for their deliverance from the reign of Sin and Death.

Our lesson opens with a parable. If in a great house, the master were about to be married and to bring home his bride, the servants would on that particular night be especially active, wakeful, attentive, that they might receive their lord with proper attention. They would not know exactly the time of their master's coming; but they would be continually on the alert that they might hear his knock and open instantly. So Jesus declared all of His followers should be on the alert for His Second Coming. It was not that He would bring His Bride with Him, rather He comes that He may receive His Bride here. Indeed, the faithful servants are

then to be made the Bride, according to the other picture.

The thought is that Jesus' followers should take their ideals of alertness from the extremest experience of earthly service. Jesus intimated that His followers might be looking for Him sooner than He would come, saying that if He shall come in the second watch or in the third watch or whenever, blessed are those servants if He finds them watching for Him, alert, ready to receive Him. He declared that He will grant such servants a special honour. He will gird Himself, make Himself their servant, and cause them to sit down to a sumptuous feast which He will provide.

This Bible students understand to signify that at the Parousia of Jesus, His Second Presence, He will first of all make Himself known to His faithful followers, while the world in general will be ignorant of the fact that He has come. His manifestation to the world will come later; as we read, "He shall be revealed in flaming fire"—judgments. When He shall appear [to the world], we [the Church] shall appear with Him in glory.—Colossians iii: 4.

Elsewhere Jesus speaks of His Second Coming as thief-like. The thought is that He will be present for a time, unobserved by the world, known only to the Bride class, the salt of the earth, whom He will remove—changing them from earthly nature to Heavenly. Verse 40 confirms this thought, and instructs all the Lord's faithful that they should be ready for His presence, to render up at any hour their accounts and experience the change.

It is our Lord's Parousia that is described in to-day's lesson—His

earliest manifestations of His Second Advent. The world will see Him not, and know not of His presence, and His Church will know of His presence only by His "knock"—by the intimations given in the Scriptures—the fulfilment of prophecy. It will then be for the watchful ones to recognise this fulfilment, and by faith to open their hearts and minds promptly to acknowledge the Master's presence and all that Presence implies of the nearness of His Kingdom and of the proving of all who will be found faithful, worthy to share in that Kingdom as members of His Bride.

For such as receive Him He will make a feast. Out of the Divine Word He will bring things new and old, for their refreshment and comfort. The Bible will become to them a new Book; they will feast upon the riches of God's grace, and the dark things will become clear, the hidden mysteries shall be revealed. The Master Himself will be the Servant, the Revealer, the Setter-forth of these viands of Truth. Many Bible students believe that we are now living in this very time; and that each faithful, watchful follower of Jesus will be granted a hearing of the knock and the privilege of participating in this feast, which many tell us they are now enjoying.

St. Peter was perplexed. Was this parable especially for the Apostles, that they should watch, etc., or was it for all the people? he enquired. But the Lord did not answer him directly. He merely assured St. Peter that at the appropriate time the Lord would appoint a steward over His household, to give them their portion of food in due season. This is not very different from what has been the Lord's usual method of dealing with His family. While a measure of the Spirit is given to each for his profit; and while the Holy Spirit thus given is to guide the recipient into a knowledge of the things of God, nevertheless the Lord has been

pleased to use special instrumentalities at various times.

For instance, St. Peter apparently for a time was a leader amongst the Apostles, in opening the Pentecostal door, and later in opening the door to the Gentiles—preaching to Cornelius, the first Gentile convert. Later on, the Lord seems to have specially chosen St. Paul to be His particular messenger to the Gentiles; as we read, "He is a chosen vessel unto Me, to bear My name unto the Gentiles." (Acts ix, 15.) Similarly Enoch, Abraham, Moses, the Prophets, and others during this Gospel Age have seemed to be especially used of the Lord to draw the attention of His people to His Word. In the case of the Apostles, there was of course a plenary or special inspiration, which does not appertain to others of this Age since.

While the Lord has thus appointed special servants in handing to His household meat in due season at various times, it was required of each one who would partake that he should prove, test, determine whether or not the teaching was of God. He was to prove all things by the written Word of God, which the Apostle Paul declared is sufficient that the man of God may be thoroughly furnished. Any servant not found faithful, it is intimated, would be supplanted by another.

The servant at the end of the Age, at the time of the Master's coming, if found faithful, would be especially blessed, and be given a general charge respecting the spiritual food to the Lord's family, the "meat in due season." But if he should prove unfaithful and fail to recognise the Master's presence, and manifest an unkind spirit toward the household, ministering to his own earthly wants rather than to the spiritual needs of the family of God, he would be removed in that day—cut asunder, separated, allowed to go into outer darkness with the world in general, in utter ignorance of the times and seasons.



etc., of his Lord. The assumption is that the displacement of the one servant would mean the recognition of another to supply the Household of Faith.

On the basis of this parable the Lord explained a general principle of His dealings; viz., that any servant, knowing his Master's will and not doing in harmony therewith, would receive stripes, punishments, tribulations, of some sort, in proportion to the degree of his knowledge and opportunity. On the other hand, any servant, even if he did things worthy of stripes, yet did them ignorantly, would receive proportionately fewer stripes. In a word, the general principle is that "to whom much is given, of him much is required."

The heart of this lesson is found in verse 37, which refers to all of the Lord's servants who will be living at the time of His Second Coming—who in the earliest stages of His Parousia, His presence, will be faithfully watching, on the alert to serve every interest of the Lord's cause, seeking His will, doing His will, searching the Scriptures, obeying the Scriptures, to the best of their ability. These will be informed to a certain degree respecting the time in which they will be living, as the Apostle points out, saying, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." "Ye are all children of the light, children of the Day." "For the Day of the Lord shall so come as a thief in the night in the which they [the world] will say, Peace and safety; and they [the world] shall not escape [the tribulations of that day]." "But ye, brethren, are not in darkness, that that Day shall overtake you as a thief." "Ye are all children of the light, children of the Day." (1 Thessalonians v, 1-8.) "Let us therefore walk, not in darkness, but in the light."

The secrecy observed respecting the time and the manner of the Second Coming of Jesus will prove

to be a strong test. All of the Lord's consecrated ones who are overcharged with the cares of this life—business, pleasure, etc.—will be slow to hear the knock; and even when they hear, they will be too much engrossed to give heed.

However, there will be a great blessing on those servants whom the Lord at that time shall find watching—not watching the sky, as though they would see Jesus, when He is now a spirit being, invisible to humanity, but watching the Bible testimonies, watching the trend of the times, watching their own hearts, watching also the interests of the Church of God, seeking to build one another up in the most holy faith, laying aside every weight and every besetting sin. Let all of us who claim to be virgins—pure ones—who claim to be the Lord's servants as well as His brethren—let us be found of Him in peace, seeking first the Kingdom of God and the righteousness which it inculcates; let us be found alert, watching for opportunities of usefulness in the proclamation of the Kingdom Message, and in helping the Bride to make herself ready.—Revelation xxi, 9; xix, 7.

The Committee hope that the following few thoughts, in addition to the above article from Brother Russell's pen, upon a subject much upon our hearts and minds to-day, may prove helpful, and they append them as

Some Further Reflections.

"In your patience possess ye your souls."

In these words the Lord sought to comfort and encourage the hearts of those who would be "waiting for the blessed hope and appearing of the . . . Saviour." Truly as the wise man of old has said, "Hope deferred maketh the heart sick." Or, in other words, it so affects the heart that often it is prepared to entertain doubts, and doubtful suppositions, which it would freely cast aside when in a more healthy condition.

In so far as these conditions prevail to-day they need to be recognised and guarded against by those who desire to prove faithful unto death. How happy it would make us if, by the Lord's grace, it were found possible for us to encourage at this time fellow labourers in the Lord's vineyard, much as indicated by the prophet Isaiah, chapter 41, 6-7. Perhaps none of God's people doubt the fact that we are living at the very end of the Age. Yet some may not have specially noted Jesus' words that "the harvest is the end of the age" (Matt. xiii, 39), and that He would be present to supervise the work as at the Jewish harvest (Rev. xiv, 14-16). Possibly some who recognise the harvest work might like some further Scriptural evidence of the **presence** of our Lord. Just prior to His departure from the earth, Jesus said to His distressed disciples, "If I go and prepare a place for you, I will **come** again. . . ." "I have said unto you I **go** away, and **come** again unto you." (Jno. xiv; 3, 28.) Here our Lord was plainly comparing His going away from earth to His coming again to earth, and, so far as we can understand the matter, the language allows of no question respecting the literal going or coming of our Lord; one was to be as actual as the other. Did He give us any "signs" which were to indicate the fact of His return when such should happen? He gave many such signs

and repeatedly enjoined upon His followers to watch—saying to His critics on one occasion, "Ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matt. xvi, 3.) It is only necessary to consider the 24th chapter of Matthew to realise numbers of these signs, and in connection with these our Lord said: "This generation shall not pass till all these things be fulfilled." Again, "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And He spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away till all be fulfilled. Heaven and earth shall pass away: but My words shall not pass away." (Luke xxi, 25-33.)

SPECIAL NOTICES

ON TOUR.—Bro. T. Smedley will be visiting the following towns. Particulars of the Meetings can be had through this Office.

Dewsbury	Oct. 1/2
Cleckheaton	" 3
Beeston, Leeds	" 4
Darlington	" 5
Coxhoe	" 6
Ashington	" 7
Newcastle	" 8/9
Sunderland	" 10

Scarborough	Oct. 11
Brigg	" 12
Huddersfield	" 13
Wombwell	" 14
Sheffield	" 15/16

ANONYMOUS.—We desire to thank very warmly the unknown giver of £1 which has reached us through the post for our use in the Master's work.

RENEWALS.—The subscription for this Paper (2s.) becomes payable in May each year.



BIBLE STUDENTS MONTHLY

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OUR MONTHLY DISCOURSE

THE DIVINE PLAN IN TYPE

When God's due time came, according to His Plan, He called Abraham to make of him a type of Himself, and to give him a son, Isaac, to be a type of Christ, and to call for Isaac a Bride, Rebecca, who would be a type of the elect Church of this Gospel Age. And as with Rebecca came maids, so with the elect Church comes the "great company" class. As Abraham offered Isaac on the altar in a figure and he was recovered from death in a figure, so God really offered His Son in death and recovered him out of death actually by resurrection from the dead. As all that Abraham had he gave to Isaac, so it is that all the blessings that God has to give to all others of the human family who will become His people will come through the antitypical Isaac. And when Rebecca became Isaac's bride and joint-heir, she became sharer with him in all the joys and privileges which were his. Thus was represented the future glory of the Church with Christ in blessing all the families of the earth.

Moreover a double figure is used to represent The Christ, namely, Jesus the Head and the Church His Body. In the fulfilling of this figure the Apostle tells us that all of the consecrated overcomers are members of the Isaac class, saying, "Ye, brethren, as Isaac was, are the children of the promise." The Church as the Bride is pictured in St. Paul's statement, "If ye be Christ's, then are ye Abraham's Seed and heirs according to the promise"—the promise that through us the world shall be blessed.—Gal. iii: 29.

While the foregoing is a brief synoptical picture of the whole, the details of Abraham's life represents the details of the Divine Plan of the

Ages. As Abraham had the promise that he should be the Father of many nations, it implies that, eventually, many peoples of the world will become God's children—but only through Isaac and through the promise made respecting Isaac's work. Furthermore, the Seed of Abraham, it was foretold, would be as the stars of heaven and as the sand of the seashore. The stars of heaven represent the spiritual Seed of Abraham. The sand of the seashore represents the multitudinous earthly seed, the human family brought back to life during the Millennium, the result of the redemptive plan.

St. Paul gives us the key to the entire situation in the suggestion that Abraham's wives were typical of Covenants and this explains to us the seemingly harsh treatment of Hagar. Abraham was obeying Divine instructions, and the Divine instructions were so shaped as to constitute the matter in type a picture and lesson for our instruction. Abraham's first wife was Sarah. St. Paul explains that Sarah typified a fundamental promise, and her name, Sarah, signifies princess or chief one. This princess Covenant, the one upon which all the others depended for their fulfilment, is the one which fulfils its mission or purpose in the development of the spiritual Seed—Isaac—"We as Isaac was are children of the promise." This Covenant has nothing whatever to do with the development of any other children of God except through the Isaac class, the Mediator class, the great Prophet, Priest and King class, through which all of God's blessings are to descend to humanity.

Because Sarah was to serve as a

type of spiritual things she was barren for long years, to teach that God's primary Covenant with Abraham would be barren (unfruitful) for long centuries. Meantime, in order to make another type, Sarah's bondmaid, Hagar, was given to Abraham for a wife, Sarah seeking to appropriate the child of Hagar as the Seed of promise—as her own. Hagar represented the Law Covenant made with Israel at Sinai, as St. Paul explains. The child or offspring of that Covenant was the Jewish nation, Israel in the flesh. The fact that Sarah sought to recognise Ishmael as her son and held Hagar in her arms at the time of his birth, implied that the Law Covenant with Moses as its Mediator would, for a time, seem to constitute Israel the heir of the original Covenant — which included the blessing of all the families of the earth. But this was not the Divine will.

And so, in God's due time, Sarah brought forth Isaac, who typed the true heir of the Covenant or Promise. This birth of Isaac was represented primarily by the begetting of our Lord Jesus Christ by the Holy Spirit to the spirit nature; and, later on, by His resurrection to the perfection of spirit nature; and in a larger sense, as St. Paul explains (Ye, brethren, as Isaac was, are the children of promise), the birth of Isaac represented the begetting by the Holy Spirit of the entire Church, which is the Body of Christ. Then came the persecution, the mocking of Isaac by Ishmael and the subsequent casting out from Divine favour of the Hagar or Law Covenant and her child, the Jewish people. They have been outcast for centuries and were about to die—about to lose their national identity, about to be absorbed by other nations, just as Hagar and Ishmael, after being cast out, wandered through the desert until they had eaten their loaf and had drunk the water they had with them and Ishmael was ready to die. Then the angel of the Lord drew their

attention to a spring of water in the desert and, after their refreshment, counseled their return and submission to the Divine arrangement—their recognition of the Sarah Covenant and spiritual Israel. We have come close to this very point of time now. The poor Jews, losing hope, were about ready to die, to give up all faith in the promises. But, behold, at the opportune time, a well-spring of hope revives them and the message to them is that there is a spiritual Israel and also a natural Israel and that their blessings are along natural lines and must come to them through the recognition of the glorified Mediator of a New (Law) Covenant.

The Apostolic explanation of this wonderful system of types stops here. And we would be inclined to stop here also, were it not that other Scriptures clearly point out that later on, after the death of the Hagar Covenant and after the principal Covenant shall have accomplished its purposes in the bringing forth of spiritual Israel, the antitypical Isaac, a New Covenant is due to be introduced "after those days"—after the interim of this Gospel Age specially set apart for the development of the antitypical Isaac. That New Covenant is referred to by St. Paul. When discussing this very subject he says respecting natural Israel's restoration to Divine favour, "This is my Covenant with them when I shall take away their sins; as concerning the Gospel they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes, . . . for as ye in times past have not believed God, but have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all."—Rom. xi: 26-32.

The same great Covenant, future for Israel, is referred to by the Prophet Jeremiah. (xxxi: 31.) Israel

is there told that after certain days God will make a New Covenant with them, not the Sinaitic Covenant—not the Hagar Covenant—and just as surely not the Sarah Covenant, which gives birth only to a spiritual Israel. The prophecies respecting that New Covenant are earthly, restitutionary. Under it, “after those days,” God will take away the stony heart out of their flesh and give them a heart of flesh—he will make them tender-hearted human beings, loving, kind, etc. But he will not make of them spirit beings or New Creatures.

The Mediator of that New Covenant, Israel understood, will be a greater Mediator than Moses, though like unto him in the sense that Moses was the type or small fore-finger of him. Even so the Mt. Sinai Covenant, with Israel as the Ishmael class gendered thereunder, were typical of the greater blessings and upliftings to be accomplished by the New (Law) Covenant. For these reasons the Lord did not confuse the types by reinstating Hagar as Abraham’s wife after the death of Sarah, as representing a renewal of Divine favour toward Israel and the use of natural Israel as the earthly channel of Divine favour and blessing to all the families of the earth. Instead, God permitted Hagar to cease as a type after showing her subserviency to Sarah and the recovery of her child, the Jew, from perishing.

Thus the Divine Plan all centred in the promise, “In thy Seed shall all the families of the earth be blessed.” Nevertheless the Jew and his Law Covenant have been used of the Lord as a supplementary means of blessing and instruction to the Church and to the world. Likewise in the future the blessings that will go to Israel and through Israel to the world under the New Covenant will all depend upon the first Covenant, the Sarah Covenant, the spiritual one and its spiritual Seed—The Christ, Head and Body. The New Covenant can go into effect as a better Covenant than the

Mosaic one only by reason of having a better Mediator than Moses, “The Mediator of the New Covenant”—The Christ. And He will become the Mediator of that Covenant and put it into effect for the blessing of all through or by means of his “better sacrifices.” First, the sacrifice of Jesus, the foundation of all reconciliation with the Father—“and we through him.” Secondly, the Father’s acceptance of the Church as members of the Body of Christ, upon the condition mentioned by St. Paul, “I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God.” These are the better sacrifices which the great Mediator presents to Justice, all founded upon the merit of the Lamb of God which taketh away the sin of the world. His merit will be shared in, through God’s arrangement, by the “little flock,” the Royal Priesthood, who not only by faith accept the Redeemer’s merit, but who, by grace, also lay down their lives. They become dead with Him, that they may also live with Him and share His glory, honour, immortality, Kingship, Priesthood, Mediatorship, etc.

Looking back at the original Covenant made with Abraham, it is like a closed-up telescope. For hundreds of years natural Israel seemed to be the Seed of Abraham, to whom the promises were made and through whom all the nations of the world would be blessed. Yet after more than sixteen centuries the telescope was slipped out a notch and matters so completely changed that the Jew does not know what happened unto this day. The thing which did happen was that Christ Jesus came and **personally** became the Seed of Abraham, by obeying the Law. Then by **dying** for Adam’s race, he was exalted to be the Spiritual Seed of Abraham. Then He was ready to give the earthly part of Israel’s blessings to as many as would receive them—by **justification by faith**. Bewildered

Israel held off and the favour went to the few of that nation and to thousands of others previously in darkness—Gentiles. These, after accepting the blessed privilege of human justification, were invited to surrender it, to sacrifice it, as their Redeemer had done.

This work of sacrificing has been going on for more than eighteen centuries, and soon will be finished. When the sacrificing finishes, to whom will the blessed privileges of fellowship with God and Covenant privileges then be given? We answer that the Apostle and the prophets declare that it will be given to Israel again, but not by their own Law Covenant, but by a Law Covenant which the Lord will make with them at that time. The Redeemer and His sacrificing associates, his "members" or "Bride," will act as Mediator of the New Covenant between God and Israel.—Ezek. xvi: 60, 61; Rom. xi: 27-32.

Furthermore, the blessed privileges of that New Covenant will not be confined to those of Jewish birth,

but all the nations of the earth will be privileged to become "Israelites indeed," without guile, and to come under the terms, conditions and blessings of that New Covenant.

Thus eventually the blood of Christ shall extend in its efficacy and blessing, not only to the "household of faith" of this present time, but to the Jews in the next age and through them to all nations. It will be none the less the blood of Christ that will bless and whose efficacy will restore all nations to fellowship with God because (1) Spiritual Israel and (2) Natural Israel shall have been associated in conveying the blessing to all nations.

Have in mind, then, that a priest never is a mediator of a Covenant and that a mediator of a Covenant is never a priest to offer sin-offering and make atonement. What God has thus distinctly separated in His Word, we do well to keep separate in our thoughts and words, else our poor heads will become confused over terms, even while holding fast to certain facts.

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ON APPROVAL.—We will send applicants an assortment of Calendars on approval, and will credit in full all that are received back in good condition by November 30th.

ANONYMOUS.—We express our thanks to the dear friend who sent us 10/- and desired to remain anonymous.

RENEWALS.—The subscription for this paper (2/-) becomes payable in May each year.

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OUR MONTHLY DISCOURSE

JESUS

"Thou shalt call His name Jesus, for He shall save His people from their sins."—Matt. i, 21.

Jesus should be a very profitable study, for the more intimately we know our dear Redeemer in the light of the Scriptures the more we shall appreciate Him, love Him and seek to copy Him. No other life than His could bear so continual and close a scrutiny, yet always be full of fresh revelations of moral dignity and character—any other life similarly studied and criticised would reveal its seamy side of weakness, sin and ignobility.

Of the four records, only John's attempts to trace our Lord's genealogy to the heavenly source, and to show us that before He was made flesh He was a spirit being with the Father and a sharer of His glory—a God with the God. But all of the Evangelists are clear in their statement that He **"was made flesh"**—not that He remained a spirit being, and assumed flesh as clothing in which to **appear** to men, but, however explainable, that the life power of the spirit being, the Logos, became the life power of the human being, born of a woman and under the Law, subject to all the conditions and circumstances of the Jews. Matthew traces Joseph's genealogy; for although the statement is clear that Jesus was not the Son of Joseph, nevertheless, being adopted by him as his Son, He might, without impropriety, inherit through him. Luke shows the genealogy of Mary, by which our Lord was actually related, according to the flesh, to our race and to the royal family of David through the line of Nathan.

The noting of the little incidents by which divine providence prepared for our Saviour's birth and

for the sending forth of the Gospel message, are strengthening to the faith of the Lord's people. Realising God's care in the past over even the little things, gives a foundation for confidence in His wisdom and provision for the features of His plan which are yet future—the fulfilment of all the exceeding great and precious promises which centered in Him who was born in Bethlehem. And so also a realisation of the divine providence in the larger affairs of the divine plan stimulates faith also in the Lord's providences as respects the personal and more private affairs of His people. Let us more and more realise that, as even the smallest incidents connected with the birth of our Saviour were ordered of the Lord, so also He is both able and willing to order all of the affairs of His spiritual children. Let us reason with the Apostle that, if God loved us while we were yet sinners, so as to make such careful provision for our redemption, much more now that we are no longer rebels, aliens, strangers, foreigners, but have become His sons, fellow-heirs with Christ and all the saints, we may have confidence in His love and in His providential care, that according to His promise all things shall work together for good to them that love Him—to the called ones according to His purpose.—Rom. v, 8-10; viii, 28.

The same decree that brought Joseph and Mary to Bethlehem brought many others of the numerous family of David, and as the inns or hotels of that time were comparatively limited in number and in capacity, it is not surprising that

the inn proper was full of guests when Joseph and Mary arrived. Indeed, it was rather the custom for many travellers to carry with them their own lodging outfit, and to provide for their own conveniences in the courtyard connected with the inns. And hence the experiences of Joseph and Mary were by no means exceptional. When, therefore, the Babe Jesus was born, a manger became His most convenient cradle.

The city of Bethlehem still exists, and probably is not so dissimilar to what it was in that day, for in that land customs seem to have changed but little in centuries.

The description of the appearance of an angel, and of the fear which the brightness of His countenance engendered, is both simple and natural. All mankind more or less feels instinctively a fear of the supernatural, a trepidation at the very thought of being in the presence of the holy angels. And this is proper as well as natural, for all realise their own imperfections through the fall, fearing more or less that the results to themselves would be unfavourable if divine justice were laid to the line and to the plummet in respect to their affairs. All seem instinctively to realise their need of mercy at the hand of Him with whom we have to do. And so it was with these shepherds; they were affrighted as they beheld the heavenly visitor in their midst: but His message was not one of justice nor in any sense of condemnation, but of divine mercy He soothed them with the words, "Be not afraid; for behold I bring you good tidings of great joy which shall be unto all people." Can we wonder that joy took the place of fear in their hearts as they heard the gracious words? Surely not. And so it is with all who from that day to the present time have heard this true Gospel message, not merely with the outward ears, but truly with the ears of their understanding—comprehending it.

If we could only get all true Christians to study this, and to see the depths of its significance, it would quickly revolutionise the teachings of Christendom! But as our Lord declared, some of the deep things of the divine plan are hidden from many of the wise and prudent according to the course of this world, and are revealed only to the humble—the babes. Nevertheless, the testimony of God standeth sure, and all whose understandings have been opened and who have been enabled to comprehend some of the lengths and breadths, and the heights and depths of God's love, may rejoice that the ignorance of the world in general on this subject and the opposition of the great Adversary who is blinding them, cannot continue forever, but must soon give place, when the Lord's due time shall come; when He who died on Calvary for the world's redemption shall begin His glorious reign by binding that old serpent, the devil, Satan, that he should deceive the nations no more for the thousand years of the Millennial reign. Then all shall see out of obscurity; then all shall discern what at present is the privilege of only the favoured few to see, respecting the divine character and plan—that the message of the angel was true, every word of it—that the grand results to flow from the birth of the Saviour in Bethlehem justified the message sent by the great Jehovah—a good message of great joy which eventually shall be to all people—whose enlightenment and blessing shall have no hindrance, no restriction, and as a result all shall come to a knowledge of the truth and to an opportunity of availing themselves of the grace, mercy and peace provided for all in the great salvation secured by the ransom-sacrifice of our Lord Jesus.

The angel further explained His great Gospel message, showing its basis, and declaring that all the good things mentioned should come to pass because the Saviour,



Messiah, had been born—the one so long looked for in Israel, the promised seed of Abraham in whom not only Israel should be blessed and exalted to honour, dignity and co-operation, but in whom also “all the families of the earth should be blessed.”

All teaching of the grace that is to come to mankind should be coupled with the philosophy of the salvation—the Saviour made flesh and the flesh devoted or sacrificed for our sins, and the Saviour glorified, that in due time after the selection of His Church, He might, with her, according to the divine plan, establish His Kingdom of righteousness for the uplifting of the world of mankind out of ignorance, superstition and general degradation into which the great Adversary has gotten them through the fall and through His subsequent blinding and misleading. In this connection it is well to remember that our Lord's name, **Jesus**, signifies **Saviour**, and that all who would be of the elect Church must have the spirit of the Bridegroom (as well as by faith be covered with the garment of His imputed righteousness): and that His Spirit is one of **opposition to sin to the extent of self-sacrifice**. We also are to “resist unto blood [death] **striving against sin**.”—Heb. xii, 4.

Then the angel gave the shepherds an intimation of the humble conditions under which this great King of earth was born into the world—a babe, wrapped in swaddling bands and lying in a manger. This was necessary, not only to their identification of Jesus, but necessary also to bring down their thoughts from the great and grand results to its humble **beginnings**, lest they should be misled in their expectations. And as it is with every part of the divine plan, so also it should be in respect of all of our proclamations of the same. We are not only to tell of the future glory and greatness and grandeur, but we are to tell also of the present

humiliation — not only of our Saviour who humbled Himself to take a low estate amongst men, and to die for our sins, but also to point out that the “elect” are called to walk in His footsteps, under similarly humiliating circumstances—to suffer with Him, if they would reign with Him; to die with Him, if they would live with Him. And thus also the prophets spoke not only of the glory that should follow, but also of the suffering of Christ (head and body) which must precede the glory. (1 Pet. i, 11.) The lesson to every one who has ears to hear it is, “No cross, no crown.” Let us, then, humble ourselves under the mighty hand of God, and rejoice in every step of the humiliation, that He may exalt us in due time to share the glories of His Son our Lord, and to share with Him the grand work of blessing all the families of the earth.

It was a fitting climax that, after the one angel had told the surprised shepherds of the good tidings of great joy for all people and was ready to depart, he should be joined by an angelic host, singing, “Glory to God in the highest, and on earth peace, good-will towards men.” This was but a reiteration of the Gospel message already delivered. It declared that the work which should be accomplished by the babe just born should redound to the highest glory and honour of Jehovah God, His Father. It declared also that through this work to be accomplished by Jesus should come to earth divine good-will and consequently peace—and all that these would imply in the way of the blessing of restitution and the privilege of attaining everlasting life.

How strange that any should **refuse to see** the very plain statement of the Scripture that God has provided through Christ that every member of the human family shall have a full opportunity of coming to a knowledge of the truth, and

then of relinquishing sin and of accepting a new life of righteousness under the New Covenant—and that then whoever still refuses and will not submit himself to this righteous arrangement shall be utterly destroyed from amongst the people—in the Second Death—that none will be suffered to live in sin and opposition to God to blemish any part of God's dominions, but that all the incorrigible shall be as though they had not been. In no other way can we possibly imagine that the time will ever come when there will be full peace among men. "There is no peace for the wicked, saith My God."

The only solution which God offers respecting the establishment of peace is in connection with the establishment of His Kingdom, for which our dear Redeemer taught us to pray, "Thy Kingdom come, Thy will be done on earth as it is done in

heaven." That will mean peace in its fullest and most absolute sense. The Scriptural proposition does not include the violation of any man's will, but merely the offering through Christ of an opportunity for his everlasting blessing and peace, or his cutting off in the Second Death if he fails to appreciate the divine offer.

The shepherds having heard of God's grace manifested their interest by visiting and paying their homage to the Saviour: and so each one who has heard of the grace of God with an appreciative heart can do nothing less than seek the Lord and do Him reverence and serve His cause by proclaiming the gracious message with which He has been favoured. Let us each do so, and thus more and more increase in our hearts the joys of the Lord and our appreciation of His grand Gospel.

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SOMETHING OF INTEREST.—The friends in Abertillery, being greatly encouraged by the results following a distribution of "Kingdom" Cards, decided to hold a public meeting, when some thirteen strangers attended: a further three meetings were held and the numbers in attendance were 25, 45 and 78. Then a further three meetings were held, on November 19th, 20th and 21st, the numbers present being 60, 106 and 56. Bro. Shearn, who gave this last series of talks, then suggested a meeting to consider the formation of a class; three strangers attended, despite inclement weather; a further meeting is arranged for, and a Class is likely to result. Doubtless the friends will be thinking of our brethren.

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