

BIBLE STUDENTS MONTHLY

Vol. 12, No. 8

JANUARY, 1936

NOTES

NOTES.

It is intended to issue the "Bible Students Monthly" in future as an eight-page periodical similar to this issue, with scope for other matters of interest to the brethren whilst still continuing the articles from Brother Russell's pen which have characterised its pages in the past. The subscription for single copies remains unchanged, whilst on this page will be found particulars of "quantity rates" whereby little groups of friends can obtain their copies for less than the present price by ordering them to be sent to one address. These steps have been decided upon in the hope and desire that the "Monthly" may continue to fulfil its function as a link between the brethren and a means of disseminating news of each others interest and activities, in constantly increasing measure. To this end we will always be glad to receive the names of brethren likely to be interested, and to whom introductory copies may be sent. And so, dear brethren, your prayers and loving interest are earnestly desired that the "Monthly" may be of real encouragement and service.

The world's political complexion at this moment well repays careful attention on the part of the "watchers." It has become almost a commonplace amongst us in these days to repeat the well-known words "When ye see these things begin to come to pass . . ." for the post-war years have been so fraught with tremendous events; and truly we do well to live in ever-increasing expectation of the fulfilment of "all things written." But woe is unto us if in our tense contemplation of the forces which are hurling into chaos the kingdoms of this world we fail to observe the disintegrating

influences in our own midst; for the roaring lion still goeth about, seeking whom he may devour. If those days of anarchy when there was no king in Israel and every man did that which was right in his own eyes have any lesson at all to teach us, that lesson must surely be the one so clearly enunciated by Paul when he said that no man liveth unto himself.

Cain's insolent answer to the Almighty rings down the ages as a warning. We shall not be held guiltless, we who stand in the presence of Christ, if in the certainty of our own personal acceptance with Him we ignore our responsibilities toward fellow-saints; for to deny that we are members one of another is to make the Scriptures of none effect. The very essence of the Christian faith is the spontaneous desire to seek the good of others, the determination to do for our brethren that which we would do for Him were He with us in the flesh. As this new year opens before us let us ask ourselves Cain's question, but in a very different spirit, "Am I my brother's keeper?"

NEW SUBSCRIPTION RATES.

The brethren are invited to take advantage of the following rates which enable classes or groups of brethren to obtain their copies cheaper by having them sent in bulk to one address. The rates for seven or more can be paid quarterly where the friends prefer this arrangement.

Single copy	..	..	2/-	per year
3 copies	..	..	5/-	"
7 copies	..	..	11/-	"
12 copies	..	..	18/-	"
20 copies	..	..	28/-	"

NEWS OF THE CLASSES.

RUGBY.

Very many thanks are due to the friends who came along to bring the loving spirit with them to the Rugby Homegathering on September 22nd. About forty brethren came from various parts of London, requiring long and tedious journeys; Leicester class as usual encouraged us by coming over in a body; about a dozen arrived from Kettering, and the same from Birmingham, including the many ones and twos, making a total of about 150. Bro. Goodwin of Rugby, welcomed the visitors and gave us words of exhortation during the time available. Bro. Alex Guy of Forest Gate, treated us in the afternoon to a powerful address on "Ye have need of patience," and in the evening Bro. C. Barrett of Leicester led us through that most beautiful of scriptures, John 17. There were the usual helpful and spontaneous testimonies, and prayer and praise meetings, and the mealtimes provided that much enjoyed opportunity of fellowship and mutual "sharing," which is the great privilege of these occasions.

TUNBRIDGE WELLS.

We of the little class at Tunbridge Wells had a most happy gathering on October 17; having dear brethren and sisters from many districts, and their bright and loving faces were a real inspiration. They know best who were present, but we had in mind dear brethren from all over the country and such helpful messages from the brethren at Warrington and Birmingham and many from the classes round about London. Dear Bro. Ward gave a very helpful address in the afternoon and dear Bro. Nicholson in the evening, with about 90 friends listening to the message.

DEWSBURY.

As those who have felt the love of God look for opportunities of fellowship with His saints, to speak of Him and to unite in His praise, it was with pleasure that

the Dewsbury friends arranged for their annual October Home-Gathering, conscious of the prayers of the brethren, both far and near, that God's blessing might rest on the assembly.

The usual hall being unobtainable, a larger one was procured, the Y.M.C.A. This proved providential since a larger number of brethren than in recent years attended, there being about 90 in all.

The speakers included Bro. G. Absalom (Beeston) and Bro. P. Wright (Nuneaton), whilst on the Saturday evening a good number of friends heard Bro. Anderson of Dumfries. As the message of the Lord fell from the lips of these brethren it was felt that the fires of love and gratitude were, indeed, renewed in the hearts of all present. May the occasion have been a stimulus to all present to engage in the actual service of Him Who has done so much for us.

WARRINGTON.

News is received from the friends at Warrington that they are planning a General Convention for Easter next. Further details will be announced in our next issue, but in the meantime we feel confident that the friends everywhere will remember these brethren's plans in prayer, and that there may be a rich fruition to their labours.

BEESTON.

A programme is to hand announcing the next quarterly united gathering of friends in the Nottingham district, to be held on January 5th, 1936, in the Co-operative Hall, Chilwell, Beeston, from 10.45 a.m. onwards. Bros. Couling (Rugby) Court (Birmingham) and Essex (Beeston) will, D.V., address the friends, and a warm welcome is assured all who find it possible to attend.

Further particulars can be obtained from Bro. Essex, 50 Park Road, Chilwell, Notts.

CONSIDER ONE ANOTHER.

To make a distinction between the Golden Rule, the acknowledged standard for all mankind, and a Christian's rule of life will be considered by many, doubtless, as a distinction without a difference. But this is not true. The Golden Rule, that one should do to others as he would be done by, is a simple rule of justice. All should recognize it. All should follow it, as none will dispute it.

The rule for Christian living, as taught by the Master and exemplified by Him, is far more exacting than the Golden Rule, which is applicable to all men. Those who become followers of Christ are, of course, subject to the Golden Rule, but they voluntarily place themselves under a far more stringent rule. Their Covenant with the Lord is that in the doing of His will—the doing of righteousness—they will ever stand ready to sacrifice everything, even life itself. This is what the Apostle meant when he declared that Christ pleased not Himself. Even though His will was a perfect one, He renounced His rights, privileges, liberties, that He might serve humanity, and thus lay the foundation for carrying out the Heavenly Father's glorious purposes respecting our race.

The present call of the Church is for those who have the "same mind which was also in Christ Jesus." It is a call for sacrificers. As St. Paul declares, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Romans 12 : 1.) This sacrificing is not to be done in a foolish or aimless way. We are not to sacrifice the things that are right and proper, simply that we may suffer. Right and proper things we may enjoy, except as God shall open our eyes to see privileges and opportunities for self-denial which would enable us to forward His cause, and to minister grace and truth to those for whom

Christ died.

"None of us Liveth to Himself."

Only to Christ and the Church could these words apply; for none others than these have entered into such a Covenant of self-renunciation, giving up the present with all of its privileges and interests in exchange for a promise of a spiritual life hereafter, in the resurrection.

All these, by the terms of their Covenant, are to live unto the Lord—to do His will and not their own will, to serve Him and not to serve self, to lay down their lives in fighting a good fight against sin. All these, when they die, will be dying unto the Lord, in the sense that they are counted as members of the Body of Christ, every member of which must die to the flesh before the entire Body complete can be glorified beyond the veil. To these, therefore, apply the words, "Whether we live or die, we are the Lord's."

This being true, the Christian is to have no will of his own as respects his living or his dying, or any of his affairs. Everything is to be fully committed and submitted to the great Head of the Church. Christ's death on behalf of all is efficacious not only for the dead, but also for the living. All who recognize Him, and are fully consecrated to His service, trust Him fully, in life and in death.

The Apostle proceeds to show that we who constitute the Church which is the Body of Christ are not judges one of another, that all judgment is vested in the Head, the Redeemer of all. Each one now accepted as a member of the Church must ultimately stand the inspection of the Head of the Church; for our present membership in His Body is a probationary one. Loyalty, faithfulness to the Head of the Church now, will bring to us eventually membership in His glorious Body, the Church beyond the veil—His joint-heirs in the Kingdom—His Bride.

The Apostle's argument, then, is that we should avoid condemning one another, and content ourselves with encouraging each other in the good way. Since it is written that every knee shall bow and every tongue confess to God, this proves that our final accounting as members of the Church of Christ will be to God, or to our Lord Jesus as His Representative.

Let Us Then, Judge Ourselves

The Apostle's argument also is that, instead of judging, condemning, fellow-members of the consecrated Body, we should be full of sympathy for them. We should realize that we do not know thoroughly their trials, their difficulties, their environments, their heredities. This should make us very sympathetic towards all the brethren. Our keen sense of justice, our love of righteousness, our hatred of iniquity, should find its principal exercise in self-criticism, and in watchfulness not to do anything that would stumble a brother—not to do anything that would discourage a brother or cause him to fall away from the faith and the works which the Lord requires.

What a wonderful lesson is this in battling against self, rather than against enemies! How many find it easy to excuse their own weaknesses while they are very captious and critical as respects the shortcomings of others! How the Lord warned His people against such an attitude saying, "With what (soever kind of) judgment ye judge (a brother), ye shall be judged" (yourself of the Lord)—Matthew 7 : 2.

If you are hypercritical and wish to measure others up to the full standard of perfection, you are thus recognizing a high standard, and that recognition on your part will make it proper for the Lord to measure you by that high standard. If we could but remember this—that the merciful will obtain mercy—how glad we all would be to be extremely merciful to others, extremely lenient in our judgments and reproofs, hoping

that the Lord would be correspondingly lenient with us!—James 2: 13.

The Lord is not in this establishing a low standard, and wishing His people to think lightly of their own weaknesses and failures, and those of others. He is, on the contrary, setting up a high standard of love, sympathy, and kindness. Love is the principal thing, in God's sight. Whoever, therefore, has love and sympathy most highly developed, the Lord may well esteem as highly developed along the lines most essential in His sight, most essential for a place in His Mediatorial Kingdom.

Nothing Unclean of Itself.

"I know and am persuaded of the Lord Jesus, that nothing is unclean (unholy) of itself," writes the Apostle. The Apostle is referring not to filthiness of clothing or person, but to foods which were to the Jew made improper, ceremonially unclean.

The Apostle's argument is that to the Jew who died to all hope of attaining eternal life through keeping the Law Covenant, and who became united to Christ, the restrictions of the Law Covenant would no longer be binding. And, of course, to the Gentile, who never was under the Law Covenant, its restrictions would have no application when he accepted Christ.

Having stated this broad ground, the Apostle admits that if any man had his reasoning faculties so twisted on the subject that he thought himself under obligations, he would be responsible according to his mind or judgment on the subject. If, for instance, a Christian thought that he was obliged to avoid eating pork, that thought in his mind would constitute an obligation; for for him to violate his conscience would mean that he had willingly, knowingly, committed sin; for he would be wrong in doing what he thought was wrong, however harmless the matter might be in itself.

But now comes the final argument: Anybody realizing his own liberty, as the Apostle did, might eat freely, according to his convenience, without any reproof from his conscience or in the sight of God. But the brother still in the dark respecting his liberty should have consideration—should not be urged to violate his conscience. Rather, the brother of enlightened mind should yield to the other, and abstain from using his liberty, lest he should tempt his brother to violate his conscience.

This question of eating ceremonially unclean meat, or meat theoretically unclean because it had been first waved before an idol, is a question which no longer is a live issue among Christians; for general intelligence on the subject has gained the mastery everywhere.

The special application of this lesson to Christians is along a different line. For instance, suppose that one brother had from childhood been accustomed to drinking beer, ale, etc., and that in his estimation it did him no injury. But suppose a number of brethren, less strong than he, physically and mentally, could not touch intoxicants without harming themselves; and suppose that the example of the drinking brother would continue to be a temptation to the others. What should be his course?

The argument of the Apostle would seem to be that the brother who is strong, mentally, morally and physically, should gladly abstain from anything that would stumble his brother, or anybody else upon whom he exercised an influence. "Destroy not him with thy meat, for whom Christ died." (Romans 14:15). If Christ loved the world so much as to leave His Heavenly riches and glory to die for sinners, should not we, in proportion as we have His Spirit, be glad to lay down our lives for the brethren, as the Apostle elsewhere exhorts us? And if so, should we not be much more ready to abstain from the use of comparatively trifling liberties for the sake of our weaker brother, for whom Christ died? This is a strong argument. Who can deny it?

"Let not then your good be evil spoken of." Your knowledge, your appreciation of your liberties is a good thing, a desirable thing; nevertheless, you should so govern your exercise of that liberty that none will misunderstand it, and think you an evil-doer. Rather restrain yourself of your liberties, preserve others from the temptation too strong for them, and increase your own influence by faithfully abstaining from everything that might appear to be an evil in the sight of others, however right it might be in your own sight, and however correct your own judgment of the Divine Law on the subject might be.

"Not Meat and Drink."

The Apostle adds another argument (v. 17). He remarks, For the advantages connected with our membership in the embryo Kingdom of God consist not in the greater privileges and liberties we have in eating and drinking, but consist rather in the righteousness and peace and joy in the Holy Spirit which are ours because we are probationary members of this Kingdom Class. He who thus serves Christ is well pleasing to God and is approved of men. "Let us, therefore, follow after the things which make for peace and things whereby we may edify one another. Overthrow not for meat's sake the work of God. All things indeed are clean; but evil for that man who eateth with offence. It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth."

AN INVITATION.

The friends are warmly invited to send in items of news regarding their activities which are likely to be of interest and encouragement to others. The isolated ones often find joy in learning of the welfare of their brethren more fortunately placed for fellowship and mutual service.

“THINK ON THESE THINGS.”

Prayer's Pathway.

Have you been neglecting the quiet hour? The native Christians in a West African village had no privacy for prayer in their huts, so they formed the habit of retiring to the bush to get quiet moments with God. Presently from each hut occupied by a Christian a little track could be seen leading into the bush. If they grew slack in prayer, the track soon became overgrown, and then some watchful elder Christian would approach the back-sliding one and say: “Brother, there is something wrong with your track.” In these days of haste it is good to remember that if we are too busy to pray, we are busier than the Heavenly Father wants us to be.

(Selected).

“This that she hath done”

It is not our privilege to come into personal contact with our dear Redeemer, but it is our privilege to anoint the Lord's “brethren” with the sweet perfume of love, sympathy, joy and peace, and the more costly this may be as respects our self-denials, the more precious it will be in the estimation of our Elder Brother, who declared that in proportion as we do or do not unto his brethren, we do or do not unto Him. Our alabaster boxes are our hearts, which should be full of the richest and sweetest perfumes of good wishes, kindness and love toward all, but especially toward the Christ—toward the Head, our Lord Jesus, and toward all the members of his Body, the Church; and especially on our part toward the feet members who are now with us, and

on whom we now have the privilege of pouring out the sweet odours of love and devotion in the Name of the Lord—because we are His.

(Brother Russell).

Thank God, and take courage.

(Acts 28 : 15).

Let us have a positive and confident faith in our privilege of calling upon the Lord for “grace to help in every time of need.” Desiderius Erasmus, when confronted by Luther with the scornful assertion that “You desire to tread upon eggs without crushing them, and among glasses without breaking them,” replied cautiously “I will not be unfaithful to the cause of Christ, at least so far as the age will permit me.” Where then was the faith which enabled Paul, in braving the terrors of stormy seas and unknown lands, the bitter opposition of Jews and the relentless intolerance of false brethren, to exclaim triumphantly “I can do all things through Christ Who strengtheneth me.” Says one “I will not be unfaithful,” but in supreme confidence the other declares “I know Him whom I have believed . . . I am ready to be offered.” If we look down into the stormy waters upon which we are treading we can do naught else but sink, but if with quiet courage we look up to the stars and remember that away in the heavens are the things which endure, we shall forget the threatening gulf below us, and the great waters which mount up to the heavens will serve but to bring us nearer to God, for we shall be riding always upon the crest of the wave.

THE NEW LEAF.

He came to my desk with a quivering lip—

The lesson was done—

“Dear teacher, I want a new leaf,” he said,

“I have spoiled this one.”

In place of the leaf, so stained and blotted,

I gave him a new one, all unspotted,

And into his sad eyes smiled—

“Do better now, my child.”

I went to the throne with a quivering soul—

The old year was done—

“Dear Father, hast Thou a new leaf for me?”

I have spoiled this one.”

He took the old leaf, stained and blotted,

And gave me a new one, all unspotted,

And into my sad heart smiled—

“Do better now, My child.”

REPORT OF COMMITTEE MEETINGS.

It has been felt that most of the friends would appreciate a short synopsis of the principal matters dealt with at meetings of the B.S.C. since the service undertaken concerns the friends so closely. Whilst it is hardly feasible to include all the matters discussed, those of general interest will be touched upon.

Since the election of the present Committee, two meetings have been held, Bro. Holmes having been chosen to be Chairman and Bro. Absalom, Vice-Chairman. The office of Secretary will be filled during this year by Bro. Smith and that of Assistant Secretary and Treasurer by Bro. Hudson. Resulting from this arrangement it was agreed that the office be moved from Letchworth to London, and the work carried on from there.

A full consideration of the "Monthly" resulted in the decision to continue the good work this paper has done in the past and to endeavour to amplify its scope so that it can carry in greater degree matters of interest to the brethren whilst still retaining the features which have been so much appreciated in the past. It was felt that the new subscription rates would help the brethren to make greater use of the paper. The brother chosen to act as Editor will submit all proposed reading matter to the entire Committee for approval before publication.

The helpful nature of conventions and home-gatherings was brought out in a very full discussion and it was agreed to encourage the brethren everywhere to make every effort to build up each other in the faith by these means. Announcements and short reports of these meetings can be inserted in the "Monthly" if desired.

The Committee were unanimous in their desire that an entry be made in the Minute Book expressing their appreciation of the zealous labours of the brethren of the previous Committee, and this has been done.

PROPOSED NEW HYMN BOOK.

"Hymns of Millennial Dawn" which has served the brethren in song and

praise for so many years, is now out of print, and friends in various parts are beginning to enquire what can be done to replace worn-out copies. Some of the London friends issued a revision in 1925, under the title "Christian Hymns" but this edition is now well-nigh exhausted.

The Committee has been considering the position in conjunction with brethren in London and as a result it has been decided to consider the joint preparation of a new hymn-book, which whilst including the hymns so familiar to us through the years, will also include a goodly number of other hymns and songs beloved of the brethren. The friends are warmly invited to send in, as soon as possible, their suggestions for new inclusions, in order that the collection may represent the combined desire of all.

CONCERNING BROTHER SHEARN.

Brother Shearn has read and approved the publication of the following note.

With the commencement of this year, Bro. H. J. Shearn, who has been associated with the B.S.C. since its inception, retires from active participation in the labours of the Committee. Our brother has felt of late that after nearly twenty years of happy service in this direction the time has come when he can reasonably expect to be enabled to withdraw to a less strenuous form of service, and for this reason he did not allow his name to go forward for nomination as usual.

We feel certain that the friends who are acquainted with and have appreciated Brother Shearn's labours in the past will join in every good wish for his continuation in the Master's service for the future, and that his influence may be directed to the noblest of all causes—the edifying of the Body of Christ.

Our brother has full intention of embracing every opportunity of service within his ability, as of old, and his interest in and desire to minister to the Lord's little ones continues unchanged.

"WHEN YE SEE THESE THINGS"**Palestine.**

The marvellous progress made in the Holy Land has for years been a source of interest and encouragement to the Lord's people. Realising what a definite and conclusive sign of the coming of the Kingdom is afforded by the spectacle of Israel's re-gathering, the eyes of all the "Watchers" are upon that hallowed land.

A recent lecture given in London on "Great Britain and Palestine" by Sir Herbert Samuel, the first High Commissioner for Palestine, declares his expectation that Israel is destined to bring a new message to the world. Our minds are taken back as far as 1881, when in June of that year the "Watch Tower" suggested that Israel would be re-gathered in peace under the protection of Great Britain. Those words have been fulfilled in our day and before our eyes.

Two striking quotations from the lecture —

"In the fullness of time, the Jews would return to the Promised Land, and this will be the precursor of great events for mankind."

"Perhaps out of the soul of a re-born Palestine there might come once

again a great religious message, the new message, for which the modern world, confused and anxious, is watching and waiting."

The Jewish population of Palestine is now 325,000, of whom 100,000 have entered since 1933, 50,000 having settled during 1935 alone. At the Zionist Congress in August last the declaration was made that the movement aims to settle one million Jewish families in the land within the present generation.

Whilst modern Palestine comprises the land on the west of the Jordan only, Bible Students know that Israel's ancient home included much land on the east of the river also, the country now known as Trans-Jordania. At the same Congress, and upon various occasions since, public reference has been made to the necessity of Jewish development into Trans-Jordania.

Although Jacob is manifestly returning in unbelief, the signs of Divine fulfilment of the promises made so long ago are not wanting, Israel shall yet "blossom and bud, and fill the face of the world with fruit."

Thus are the old prophecies fulfilled.

The Office.

It will be some little while before the friends now handling the office work become accustomed to the routine and therefore the brethren may find trivial delays and irregularities occurring at first. We feel confident of your indulgence but at the same time should anyone fail to receive periodicals or literature at the accustomed time, please advise to that effect giving full details in order that the omission may be rectified.

The Divine Plan—In Brief.

This book, an edition of the "Divine Plan of the Ages," carefully abridged to render it suitable for these days of haste, is very useful as a means of witness to the Truth. 95 pages, stiff paper covers, suitable for the pocket, 6d. each; 5/- per doz., post free. In Swedish, 1/- each.

Price List.

It is intended to include in the Febru-

ary "Monthly," a complete price list of all publications and literature available at the office.

*Bible Students Committee, 21 Werter Road
London, S.W.15.*

NOTICES.**For the "Monthly."**

The friends are asked to note that all items intended for inclusion in the "Monthly" should be sent to B.S.C., 20 Darwin Road, Welling, Kent (not to 21 Werter Road, S.W.15) and should be received by the 20th of the month if desired to appear in the next issue.

Renewals.

The subscription for this paper becomes payable in May each year, but in future all new subscriptions will run for twelve months from date of commencement.

It is willingly supplied free to those unable to meet the cost, upon request.

Anonymous.

We would acknowledge with sincere appreciation the receipt of two separate donations of 10s. toward the work.

BIBLE STUDENTS MONTHLY

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FEBRUARY, 1936

NOTES

Several letters have been received commenting upon the enlarged "B. S. M.," and encouraged by these we would assure all that constructive criticisms and suggestions will be always welcome and of value, since it is only by this means that the desires of readers can be correctly discerned. But in addition to such expressions of thought, it is definitely hoped and expected that friends will become sufficiently interested in the Monthly to send in short items of news which are calculated to be of interest to others. Not only accounts of local conventions and gatherings, but also such things as specially helpful methods of class study which may have been adopted, or descriptions of attempts at reaching the Christian public with our message, which have proved worth while—indeed, any matter which is interesting and helpful enough to pass on.

The opportunity is yours therefore to perform some little service that will assist in the building up of the Church of Christ. Too often it is assumed that only to those who stand on the platform is it given to do the planting and watering of which Paul speaks. We do better to remember the companion words in the fourth chapter of the Epistle to the Ephesians and recollect that it is by means of that which EVERY joint supplieth that the body maketh increase of itself unto the building up of itself in love.

The faltering, hesitant effort of the least conspicuous member may in our Heavenly Father's providence achieve a greater work of grace in someone's heart than all the

co-ordinated effort of a powerful and efficient organisation — for God's ways are not our ways.

How true it is that if the wisdom of a keen intellect, a fluent tongue or a ready pen were of real avail in the things which most deeply affect the inward life of man, the world would to-day be on the high road to enduring prosperity—for there were never so many intellectual giants, able and anxious to envisage and solve society's problems, as now. And yet, written plainly for all to see, in letters of fire that are burning themselves into the very soul of the human race, is the one word "Failure." Failure in every attempt to right the world without God—for the wisdom of this world is foolishness to the Eternal. Happy are we if we can not only perceive, but make a part of our very life, this knowledge that in the apparently insignificant, trivial efforts of some to hold forth the Word of Life and exemplify the teachings of Christ lies the seed that will one day "blossom and bud, and fill the face of the world with fruit." Be not weary in well doing, in even the little things, for in due season ye shall reap, if ye faint not.

Subscription Rates.

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Beeston.

In spite of the inclement weather and sickness, which kept many familiar faces away, another successful Quarterly United Gathering of the classes in the Nottingham District was held on January 5th in the Co-operative Hall, Chilwell, when about 50 of the friends enjoyed a season of sweet fellowship together.

The day opened with a Prayer Meeting at 10.45 a.m., following which Bro. Couling of Rugby gave us a very helpful discourse dealing with our Lord's return. After lunch, enlivened as usual by informal but edifying discussions over the table, we had a testimony meeting, and then Bros. A. C. Essex of Chilwell spoke to us on "The Tabernacle in the Wilderness," illustrating his points by means of a large scale model lent to him for the occasion. Bro. Court of Birmingham made a welcome re-appearance in this district in the evening, and addressed us on the subject of "Captivities," comparing the experiences of Natural Israel with those of the New Creation.

Many of the brethren have from time to time testified as to the blessings they have received from these gatherings, and we have no hesitation in extending a most cordial invitation to any to be present at the next one, which is to be held in the same room on Sunday, March 29th.

Warrington.

Preparations for the Easter Convention are proceeding apace. The convention will be held over Saturday, Sunday and Monday and it is hoped that a goodly number of the friends will be able to attend. Write for particulars and for accommodation to Bro. Stanley, 40, Knutsford Road, Grappenhall, near Warrington.

Nottingham.

A convention is being arranged in this city for Whitsuntide next, lasting for the three days, Saturday, Sunday and Monday. For particulars and programmes write Mr. G. Abalom, The Square, Beeston, Notts.

The New Hymnbook.

Friends who would like to make suggestions for additions to the proposed new hymnbook, either in the way of hymns or tunes, are desired to send them in as soon as possible in order that the work may proceed. A number of brethren in London will very shortly be commencing definite work in connection with the project.

Date of the Memorial.

The Memorial of our Lord's death will be celebrated this year after 6 p.m. on Sunday, April 5th. As again we gather together to participate in the symbols of our death and life in Christ let us remember how true it is that as oft as we eat this bread and drink this cup we show forth the Lord's death—"Till he come."

The Pilgrim Service.

An endeavour is to be made to resume the pilgrim service and should there be any classes who have not received visits in the past, but desire to do so in future, a request to that effect will ensure that arrangements will be made if at all possible. The way has not opened for a full-time pilgrim service, but such visits as can be made will be arranged for.

Humility.

Humility is not—thinking too much of one's self.

Humility is not thinking too little of one's self.

Humility is—not thinking of one's self at all.

(Bro. Barton).

"THINK ON THESE THINGS."**"If ye continue."**

Divine truth is never found except in the Divinely appointed channels: and those channels are the Lord and the apostles and prophets. To continue in the doctrine set forth in their inspired writings, to study and meditate upon them, and faithfully to conform our characters to them, is what is implied in continuing in the Word of the Lord.

But the idea is entirely compatible with that of heeding all the helps which the Lord from time to time raises up from among our brethren in the body of Christ, as enumerated by the Apostle Paul (Eph. 4: 11-15, 1 Cor. 12: 13-14). The Lord always has raised up, and will to the end raise up, such helps for the edification of the body of Christ; but it is the duty of every member to prove carefully their teaching by the infallible Word.

If we thus continue in the Word of the Lord, as earnest and sincere disciples, we shall indeed "know the truth" be "established in the present truth" (the truth due) and be "rooted and grounded in the truth." We shall be "firm in the faith," and "able to give a reason for the hope that is within us," to "earnestly contend for the faith once delivered to the saints," to "war a good warfare," to "witness a good confession" and firmly to "endure hardship as good soldiers of Jesus Christ," even unto the end of our course. We will not come into the knowledge of the truth at a single bound; but gradually step by step, we will be led into the truth. Every step will be one of sure and certain progress, and each one leading to a higher vantage ground for further attainments both in knowledge and in its blessed fruits of established character.

(W. T., 1903)

Dean Farrar on "Spiritual Dictators."

This "itch of teaching," this oracular egotism, is the natural result of vanity and selfishness disguising themselves under the cloak of the Gospel. With all such men words take the place of works, and dogmatizing contentiousness of peace and love. Therefore James warns us against being "many teachers"—self constituted ministers—persons of that large class who assume that no incompetence is too absolute to rob them of the privilege of infallibility in laying down the law of truth for others.

Party spirit has always been a curse and disease of the Christian religion. And because this factiousness shows an absence of true wisdom amid the pride of its imagined presence, James proceeds to contrast the false and the true wisdom. True wisdom, true understanding, is shown by a course of life spent in meekness, which is the attribute of wisdom. For a man to boast of wisdom when his heart is full of bitter emulation and party spirit is a lying vaunt. The wisdom of which he thus boasts is not the true heavenly wisdom of the Christian, but earthly, animal, demon-like. The wisdom which evinces itself in party spirit leads to unhallowed chaos and every contemptible practice. But the wisdom from above is first pure, then peaceful, reasonable, open to persuasion, full of mercy and good fruits, without vacillation, without hypocrisy.

Thus we see that with James, love, peace, mutual respect, mutual toleration, is the highest form of wisdom, and is a far truer sign than a contentious and bitter orthodoxy that he who has it has reached to the highest ideal of the Christian character.

He knoweth Best.

In the centre of the circle
Of the Will of God I stand.
There can be no second causes,
All has come from His dear Hand.
Through His all-abounding wisdom
Day by day my life is planned.

Shall I pass through seas of
sorrow?

Still I know it will be best.
Though I cannot tell the reason,
I can trust and so am blessed.
God is Love, and He is faithful:
Then in perfect peace I rest.

In the shade and in the sunshine,
Now in joy and now in pain.
Lord, I know that both are needed,
As Thou dost each loved one train.
Earthly loss and earthly sorrow
Shall but lead to Heavenly gain.

" These Things Shall Be."

A vision of the future arises. I
see a world where thrones have
crumbled and where kings are dust.
The aristocracy of idleness has
perished from the earth.

I see a world without a slave.
Man 'at last is free. Nature's
forces have by science been
enslaved. Lightning and light
wind and waves, frost and flame,
and all the subtle powers of earth
and air are the tireless toilers for
the human race.

I see a world at peace, adorned
with every form of art, with music's
myriad voices thrilled; where lips
are rich with words of love and
truth; a world in which no exile
sighs, no prisoner mourns, a world
on which the gibbet's shadow does
not fall; a world where labour reaps
its full reward, where work and
worth go hand in hand.

I see a world without the beg-
gar's outstretched palm, the miser's
heartless, stony stare, the piteous
wail of want, the livid lips of lies,
the cruel eyes of scorn.

I see a race without disease of

flesh or brain—shapely and fair,
perfect harmony of form and func-
tion—and, as I look, life lengthens
joy deepens, Love canopies the
earth; and over all, in the great
dome of Heaven, shines the eternal
star of faith.

(Robt. Ingersoll).

**REPORT OF COMMITTEE
MEETING.**

A meeting of the Committee was
held on January 12th at which the
following matters, among others,
were discussed.


The enlarged B.S.M. had now
been published and an increase of
eighteen in the number of sub-
scribers was recorded. A proposal
that short notices of the publication
of new books dealing with matters
of interest to us as Christians was
agreed subject to each individual
case being discussed at a meeting
after each member had read the
book concerned.

The possibilities of pilgrim ser-
vice were discussed and after
examining correspondence in this
connection it was decided to make
arrangements for visits to classes
as far as brethren available allowed.
It was also felt that the arrange-
ment of one-day local conventions
could be combined with pilgrim
visits so as to facilitate this end.

An invitation from the friends at
Nottingham to hold the usual
Whitsuntide convention in that city
was gladly accepted, and arrange-
ments are being put in hand.

It was decided to proceed, in
conjunction with brethren in Lon-
don, with the preparation of the
draft for the proposed new hymn-
book.

In view of the fact that there are
amongst us a number of subscribers
to the " Dawn " in this country, it
was decided to fall in with the sug-
gestion of the " Dawn " brethren
that the London office handle sub-
scriptions from British friends for
that journal.



THE PRIVILEGE OF DISCIPLESHIP.

To be a disciple of Christ signifies much more, both in the way of responsibility and of advantage, than many think. Our Lord's words are very explicit in defining the terms of discipleship to be nothing less than a full, complete consecration of all that we have and are to him who has bought us with his own precious blood. It must be a consecration to daily crossbearing and to following in the footsteps of Christ, even unto death.

The terms are too plain to be misunderstood. They signify nothing less than the presenting of our bodies a living sacrifice, holy and acceptable to God, which is our reasonable service. No one of those failing to do this is recognised of the Lord as his disciple, or enjoys the privileges of that relationship; and, further, only those who do this intelligently and freely are accepted of him.

That the Lord would not have any one take upon himself the responsibilities of this relationship without due deliberation and forethought is shown by his reasoning on the subject, saying, "For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he hath sufficient to finish it? Or what king, going to make war against another king, sitteth not down first and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand.

Again, when James and John desired to be very near the Lord in the coming Kingdom, the Lord endeavoured to impress upon them

the consecration that such a proposition would involve; and from the few recorded words we gather the drift of the more extended conversation. "Are ye able," said he, "to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" That baptism signified the complete surrender of self to God at any cost of privation or suffering, even unto death. And, with this understanding, they replied,—"We are able." So great was their faith in and love for the Lord that they were willing to follow in his footprints of suffering.

While the terms of discipleship are thus explicit, the advantages are none the less so. To the disciples belong the special teaching, training and discipline of the holy spirit given unto them as the seal of divine sonship, and all the exceeding great and precious promises of the gospel. While our Lord did much public teaching, his special attention was always given to his consecrated disciples. Of this class were the twelve apostles and others, but few of whose names have come down to us. Such, for instance, were the company present in the mount of prayer where the Lord solemnly set apart the twelve to be his apostles (Luke 6: 13); also the seventy whom he sent out two and two before his face, and who returned again with joy, saying Lord, even the devils are subject unto us through thy name. Such also apparently were Martha and Mary and Lazarus, and the women who were last at the cross and first at

the sepulchre, and Joseph of Arimathea and the five hundred brethren of whom our Lord was seen after his resurrection.

These disciples all had the Lord's special love, fellowship and instruction; but the twelve apostles were the more constantly under his instruction in view of the work that was to be specially committed to them for the benefit of all the other disciples, both of that time and subsequently.

Notice also that the several apostolic epistles as well as the revelations of the Apocalypse are addressed in harmony with these conditions of discipleship.

Aside from this disciple class in our Lord's day was a great multitude who marvelled at his words, who believed, and who said, This must be the Christ. Yet these multitudes were weak in faith and fickle-minded. They were not committed to a definite purpose as *disciples* of Christ, and consequently they were swayed back and forth by the stronger wills of their leaders; they feared to trust fully to the divine testimonials of Christ when their leaders taught them to the contrary.

What was the Lord's attitude toward this great multitude, whose faith had not brought them to the point of discipleship, but who nevertheless believed on him? Matthew says he had pity on them because they were like the sheep without a shepherd. They were sheeplike in many respects, but they were not yet *his* sheep: they were not yet fully persuaded to follow his leading, though they liked his voice and some said, "Never man spake like this man." They followed him afar off with uncertain steps and crooked paths, not fully determined to walk by faith, but desiring the (to them) stronger evidence of sight concerning his Kingdom and general teachings. Yet they had for a time some

benefits from following Christ, even thus afar off: they had some faith, and consequently some hope, some love and some of the joy and peace that naturally flow from these. They also witnessed and realised some of the healing and teaching and many of the loving ministries of the blessed Lord. But because they did not improve these advantages and follow on to know the Lord, but weakly or indifferently followed their prejudice-blinded guides, it was not long before they were all involved in the sin of their leaders, and with them they stumbled into the ditch of unbelief and of great tribulation, and were blinded to the privileges and blessings of the gospel, and lost them.

A similar class all through this age has been brought under the influence of the gospel, and has similarly responded to it, and yet failed of discipleship. They have believed in Christ and have followed him afar off, and have been variously swayed by other influences than the Shepherd's voice. They have had some crumbs of comfort from the "children's tables"—some faith, hope and love and some joy and peace in believing in the redemption provided for all in Christ Jesus. They have enjoyed some of the healing influences of the gospel as it has enabled them to cast off many of the old sins, and they have had some of the teaching and loving ministries of the saints, the Lord's body. They, like the multitudes in Christ's day, are not unbelievers; nor are they believers in the full sense, in the sense of that implicit confidence that freely ventures full consecration—the sense of *discipleship*. They are not anchored and steadfast, but are easily swayed by leaders and by their own unstable minds.

Such are not the enemies of the Lord, nor can they be regarded as his disciples in the full sense. Yet,

in so far as they have advanced toward Christ, they have not been repelled by him. So also the true disciples of Christ do not repel even the weakest inquirers and feelers after God. "Him that is weak in the faith receive ye," says the Apostle, "but not to doubtful disputations;" receive such to do them good. And "him that cometh unto me," said Jesus, "I will in no wise cast out." Again it is written, "A bruised reed will he not break, and smoking flax will he not quench." If there be but a little kindling of the fire of true devotion to God and to his truth and righteousness, the spirit of God will operate upon it and fan it into a flame as long as such continue to come under the influences of divine grace by accompanying with the full disciples of the Lord.

That there is, and always has been, quite a large class of such as these, accompanying with the saints, the full disciples of Christ, is manifest. And not only so, but such were the disciples also before they came to that fulness of intelligent consecration which meets the requirements of full discipleship. Indeed, the first coming to Christ is infantile in every respect; and not until we have passed the infantile stage and have been developed somewhat in Christian character can we intelligently comprehend and comply with the Lord's terms of full discipleship.

When, by the grace of God, we have been led of his spirit to a clear apprehension of the privileges and terms of full and continued discipleship, if we draw back and fail to go forward, we lose our standing as disciples. But if, notwithstanding the difficulties that seem to obstruct our way, we meekly bow to the will of Christ, being constrained by the love of Christ to follow on, we shall receive more and more of the fullness of his grace, until, like Paul,

in a blessed consciousness of the all-sufficiency of that grace, we can say "I can do all things through Christ, who strengtheneth me."

Happy and blessed, indeed, is he who thus follows on in the course of a true disciple of Christ; who, in love and faithfulness, quietly takes up the daily cross and bears it without complaint, remembering that the servant is not greater than his Lord, and esteeming it a privilege thus to have fellowship with him now in his sufferings and to be disciplined and trained thereby for the higher fellowship with him in the glory that shall follow.

Such faithful disciples the Lord declares to be, even now, the very salt of the earth—a healthful, cleansing, preserving element in the midst of a world of moral decay and sinful pollution. In reference again to the same symbol and its peculiar fitness to his true disciples, Jesus here, after describing the terms of discipleship, adds, "Salt is good; but if the salt should become insipid how shall it recover its savour?" "It is thenceforth good for nothing, but to be cast out and to be trodden under foot of men."

Beloved called ones, hearken to the Master's words: "He that hath ears to hear, let him hear!" You may indeed be weary in well doing because of the reproaches of them that are without the pale of discipleship; temptations, violent or subtle, may press hard upon you; trials and cares may sorely afflict you; but we bring you these blessed words of cheer from the Word of the Lord:—"Have faith in God"; "This is the victory that overcometh the world, even your faith." "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God (the divinely appointed Redeemer, Leader and Teacher of his people)?" "Cast not away, therefore, your confidence, which hath great recompense

of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise." "In your patience possess ye your souls." "Wait on the Lord; be of good courage and he shall strengthen thine heart." "Be of good cheer, I have overcome the world," said Jesus; and Paul adds, "In that he himself hath suffered, being tempted, he is able to succour them that are tempted." Therefore, "let us not be weary in well doing; for in due season we shall reap *if we faint not*." Fear not, little flock, for it is your Father's pleasure to give you the Kingdom."

Let us, then, in view of these precious promises, 'gird up the loins of our mind, to be sober, and hope to the end for the grace that is to be brought unto us at the revelation

of Jesus Christ"—at the establishment of his Kingdom and his revealing in glory and power. God will work in us to will and to do all his good pleasure, if we patiently submit to the transforming influences of his grace. The tests of discipleship come to us every day, saying, This is the way: walk ye in it. It is the narrow way of self-denial, of cross-bearing, and of diligent, patient, faithful service to God. But who that has trod this narrow way has not been made to rejoice with joy unspeakable and full of glory in realizing the presence and favour of God and in communion with our Father and our Lord and with the faithful in Christ Jesus?—truly a joy which the world can neither give nor take away.

CLASS REPRESENTATIVES.

It is thought that many of the brethren would welcome more information respecting the system of class representatives which has grown up in various parts of the country and works in close conjunction with the B.S.C.

Although communication between the Committee and the classes is usually via the class secretary, it has sometimes been the case that individual classes prefer to choose one of their number who, perhaps by virtue of his being an elder among them or for some similar reason, is considered to be the appropriate brother to confer upon occasion with similarly chosen brethren from other classes upon matters of mutual interest. Such conferences serve the very essential end of assisting to indicate to the Committee the wishes of many of the classes upon matters requiring decision, and since it is highly desirable that everything that is done

should accurately reflect the desire of the brethren at large, it is felt that the usefulness of this system is capable of considerable extension. While to some these things may savour of too much organisation or even a duplication of effort, there are probably others who would welcome the opportunity of entering into conference with their brethren in these matters, and such friends are invited therefore to get in touch with the secretary of the Representatives, Bro. G. A. Ford, "Hillview," Marlpit Hill, Edenbridge, Kent.

It may not be out of place to mention here that any case of want or distress among the brethren, or instances of privation caused through unemployment, may be made known to Bro. Ford, in the expectation that if any avenue opens up whereby assistance can be rendered it will be taken advantage of.

" WHEN YE SEE THESE THINGS—"

War and the Christian.

That war and the spirit of war is diametrically opposite to the teaching of Christ is a fact so patent to us that it is sometimes difficult to realise that to the majority of Christian thinking men and women the incompatibility of the two is by no means clearly seen. In times of crisis such as the present there are not wanting plenty in the rank and file as well as among the religious leaders of the day who are quite prepared to reconcile the horror and barbarity of war with the teachings of the Prince of Peace. Hence it is with added interest that we should view the growing realisation among the adherents of the ecclesiastical systems that all is not well with their theory. In more than one direction there are signs of open revolt against the attitude adopted in the past, and of a determination to take a more definite stand upon this vital question.

The recent Peace Ballot conducted by the League of Nations Union demonstrated the interest felt by many people in this subject—although in that case it was not necessarily from the Christian viewpoint. Out of the entire population no less than eleven million persons recorded their votes, whilst the number who definitely repudiated the waging of even "justifiable" war—i.e., that represented by the well-known phrase "military sanctions" was more than two millions. More noteworthy than this, however, from our own standpoint, is the campaign now being conducted

by Dr. H. R. L. Sheppard, who has already collected more than fifty thousand pledges from men of military age unconditionally renouncing war. There can be no reasonable doubt that a large proportion of these do so because of their Christian belief and faith.

Less well known perhaps is the fact that over five hundred Methodist ministers and a proportion of their membership have entered into a "Peace Covenant" by means of which they bind themselves to renounce war and all its concomitants, in the words "We covenant together to renounce war and all its ways and works, now and always, God being our Helper."

It would be futile to attempt to persuade ourselves that these things denote the beginnings of the time when "He maketh wars to cease to the ends of the earth." We know that humanity has to pass through a very dark night before that glorious day can dawn. But is it not a stimulus to our own faith in the coming of that day when we observe around us men and women whose minds have not yet been persuaded to the imminence of the Messianic reign, coming to realise that only those things that we know to be the standards of the Kingdom will bring that peace and contentment to the earth for which the statesmen of to-day so vainly strive. And how important it is that we ourselves clearly understood our own position in regard to these things. For to whom much is given, of him shall be much required.


BOOKS OF INTEREST.
Christianity and War.

This is a 16-page reprint of an address delivered to some of the London brethren in 1934. It dwells upon a subject of interest and importance to all the brethren. It may be obtained free of charge upon application to Mr. C. Hicks, 102, Cotswold Gardens, London, E.6.

God and Reason.

This 124 page booklet, published by the "Dawn" comprises a summary of the principal features of Present Truth as outlined in the "Divine Plan of the Ages" but is written in a style intended to appeal to the greater haste of this generation. Price 10d. post free from the office.

NOTICES.**For the Blind.**

Once again we would draw attention to the Braille Library, which is available for all blind people desirous of reading something of the Truth. It is only necessary for someone to make application on their behalf, when a regular succession of Braille books will be sent, we paying postage one way.

Printing.

We are in a position to supply printed matter such as convention programmes and announcements of home-gatherings at quite reasonable rates. Friends are invited to write if desirous of taking advantage of this facility.

For the "Monthly."

The friends are asked to note that all items intended for inclusion in the "Monthly," should be sent to 20, Darwin Road, Welling, Kent, not later than the 20th of the month preceding issue.

Price List.

With this issue will be found enclosed a price list of publications at present available from this office. Brethren are requested to enquire for any items they require which are not shown thereon, since we may be in a position to supply.

BIBLE STUDENTS' MONTHLY

Vol. 12, No. 10

MARCH, 1936

NOTES.

There are signs that the friends generally are getting back into the "convention habit," and just how much this is an occasion for appreciative gratitude to He Who oversees all our activities can perhaps be most truly estimated by those who have actually participated in and benefited spiritually by such gatherings. Whilst there is sometimes the disposition to question their advisability on the score of expense, the labour involved, and so on, one is also inclined to remember the querulous question "To what purpose is this waste?" and to reflect that our Divine Master takes no account of human standards of profit and loss in His dealings with His children. And many who attend these little concerted gatherings of brethren testify to the spiritual encouragement they have received in their communion with others of like mind in the things of the Kingdom.

It was because those early pioneers in the first flush of their newly-established faith in the resurrected Christ found themselves all with one accord in one place that the power of the Holy Spirit was able to come upon them all collectively, and inspire them to go forth with supreme confidence that their message must surely conquer the world. We to-day know of a surety that, although the torch of faith has oft-times flickered uncertainly, and at times all but failed entirely, there has never lacked that nucleus of devoted followers who, as it were again receiving the Spirit from on high, have come forth from the upper room with faces transfigured, even as Moses coming down from the mount bore on his features the visible reflection of the glory of God. Then why should we, of all people on earth to-day, hesitate to proclaim and practice the glorious truth that they who, fearing the Lord and speaking oft to one another, may by means of the very strength thus imparted, become an instrument in His Hand to effect some further mighty triumph of faith. In our coming together we are forced to recognise that our God has not left Himself without witnesses, that there yet remain the seven thousand who have not bowed the knee to Baal. In our communion together the Spirit warms our hearts with that flame of sacred love which urges us with irresistible force to "lay down our lives for the brethren" and count no sacrifice too great if so be we may exemplify the teachings of Him Who came, not to be ministered unto, but to minister. And in the hearing and reading of these things by those who are physically isolated from their brethren, the work of the Spirit in convention gatherings finds its final—and who knows, perhaps its greatest—expression.

In faith and with prayer, therefore, with the outward manifestation of zeal and enthusiasm, let the good endeavours to build up the Church of Christ continue, and remember that at each gathering thus inspired there is an Unseen Guest, silently, invisibly, yet lovingly, watching all that is done, hearing all that is said, reaching down to the very thoughts and intents of the heart.

NEWS OF THE CLASSES.

Nottingham District.

The next quarterly united gathering of the friends in the Nottingham district will be held in the Co-operative Hall, Chilwell, on Sunday, March 29th from 11.15 a.m. onwards. Bros. Ward (Kettering), Kelham (Beeston) and E. Jones (Mansfield), will D.V. address the brethren, and a warm invitation is extended to all. Particulars can be obtained from Bro. J. H. Essex, 50, Park Road, Chilwell, Notts.

Nottingham.

The Whitsun-tide Convention is being arranged along the lines which have proved so helpful in previous years, and the friends are requested to make early application for accommodation to Brother G. Absalom, The Square, Beeston, Notts. Programmes when ready may be obtained from Brother Absalom or from this office.

Warrington.

The friends at Warrington, Lancashire, extend a very warm invitation to the brethren to come and fellowship with them in the precious things of the Lord at their General Convention to be held at Eastertime, April 11th, 12th and 13th. Programmes will be ready shortly and may be obtained, together with full details, from the Secretary, Mr. David Stanley, 140, Knutsford Road, Grappenhall, Warrington, Lancs. The brethren are looking forward to a season of much blessing and encouragement.

A word from Denmark.

Brother Carl Luttichau is so well known to us that the following little message will be read with appreciative memories of his various ministries among us in the past—and with some hope, too, that it will yet again be our privilege to have him with us "in due time."

To my dear Brethren in Britain,

Having had the privilege to visit dear friends in the Lord on the other side of the North Sea for some years running, and take part in some of their Conventions and Home-gatherings, it seemed quite strange not to be able to go over there this last year. However, it is quite possible now and again to go over there in spirit.

This last summer it was my privilege to visit friends in Finland, and to have fellowship with some of those who appreciate the liberty wherewith Christ has made us free.

I hope and trust that this new year will carry us all truly nearer to that final goal; Christ likeness. In this connection I would like to refer to a few thoughts from a little English book which I came across on one of my visits over there; It said; "Christ—Christ—Christ—filling all the horizon. Everything in us; everything to us; everything through us. To live is Christ."

With much Christian Love to you all,

Your brother in the same Hope,

CARL LUTTICHAU.

THE RESPONSIBILITIES OF ELDERSHIP.

"Take heed unto yourselves": well did the Apostle realize that those who do not keep guard over their own hearts can not faithfully serve the interests of the Church in general. Piety, as well as charity, should begin at home. Along this line John Calvin said, "No one can successfully care for the salvation of others who neglects his own, since he himself is a part of the flock." This thought is brought out by the Apostle, also, saying, "And (take heed) to all the flock, over the which the holy spirit hath made you overseers"—more properly, "in the which," as in the Revised Version; for the overseers are not to be considered lords over the flock, but members in it who have a responsibility respecting fellow-members. The care of the overseer should not be confined to the well-favored members of the flock, financially, socially, educationally or otherwise; but as the Apostle declares, should be general "to all the flock"—including the poorest as well as the most uncouth naturally.

The elders were not necessarily aged men, according to the flesh; for in the Church of Christ the flesh is reckoned as dead;—their age, their maturity, their eldership, is as New Creatures. Although the chosen representatives of the Church, they were to esteem their responsibility as coming from on high;—however earthly influences had been associated with their appointment, their obligation was really as representatives of the Lord, through his holy spirit. The word "Elders" here is the same as Presbytery in 1 Tim. 4: 14; and the word "overseers" is the same elsewhere in the Scriptures rendered "bishop," signifying one charged with a duty respecting others. We thus see that this word bishop, or overseer, has in modern times been divested of its original simplicity. The elders of the Church of Christ are its overseers, and should realize the responsibility of the position they have accepted. The Apostle Paul was an overseer in a general sense; as he himself expresses it, he had "the care of all the churches"—particularly of all those which, in the Lord's providence, he had been the means of establishing in the truth, or who accepted his ministry, either in person or by letter. While the holy spirit has the supervision of such matters, it, nevertheless, remains for the congregation of the Lord's people to note the leadings of the spirit in the appointment of overseers, and to accept such, and only such, and so much overseeing and supervision as they believe to be of the Lord's providence.

Mr. Thompson-Seton, the renowned student of wild animals, relates in his work, "Lives of the Hunted," that "the leaders of the flock gain and hold their position as leaders, not from any authority over the flock, but from the fact that they have shown themselves wisest in finding the best pastures and the most successful in guarding against enemies,—the flock having learned to trust them." This furnishes a good illustration of what the attitude of the Lord's people should be toward those whom they accept as superintendents, overseers, elders,—according to the Scriptures. It should be observed that the position of a bishop gives no authority over the Church, except that which properly comes from great piety, wisdom and experience. The flock is to be guarded against errors of doctrine, and from false teachers, and to be guided into the richest pastures of the Word of God, and into the brightest Christian experiences, and into the fields of greatest usefulness.

A prominent writer on this subject says:—

“ Mr. Ruskin, in his ‘ Sesame and Lilies,’ commenting on the strange phrase, ‘ blind mouths,’ in Milton’s ‘ Lycidas,’ says: ‘ Those two monosyllables express the precisely accurate contraries of right character in the two great offices of the Church—those of bishop and pastor. A bishop means a person who sees; a pastor means one who feeds; the most unbishoply character a man can have is, therefore, to be blind; the most unpastoral, is, instead of feeding, to want to be fed. Nearly all the evils of the Church have arisen from bishops desiring power more than light. They want authority, not out-looking. It is the king’s (Christ is our King) office to rule: the bishop’s office is to oversee the flock, to number it sheep by sheep; to be ready always to give full account of it.’ ”

The Apostle states the grounds for so earnest an exhortation: (1) The Church which they were overseeing and feeding was to be recognized as God’s Church, “ purchased with the blood of his own (Son).” That which God so highly valued, and purchased at so great a price, is to be esteemed very precious by all who would be his servants and its servants. (2) Because dangers and foes would arise; and while these could not come without divine permission, it is a part of the divine will that they shall serve as tests of faith and loyalty of the entire flock, including the elders, overseers, pastors. The energy necessary to such resistance of evil would tend to develop character which God desires each member of his flock to have. God would not suffer them to be tempted above that they were able, but would with every temptation or trial, provide a way of escape; but he would have them learn to trust him, to exercise faith and obedience and vigilance and resistance of evil.

The Apostle wished the local overseers to realize the responsibility of their position, and to be vigilant. “ Grievous wolves shall enter in amongst you, not sparing the flock;”—ambitious for power, influence, etc., they would not hesitate to barter the interests of the flock for their own advancement. Another source of danger would be from within—“ of your own selves ” some would rise up—be puffed up with ambition, to have followers, adherents, and would lead them into false doctrines, to the injury of themselves and those misled by them.

The knowledge of these things was to keep them on guard continually, not only as against wolves from without, but against the rising of ambitious ones amongst their own number—not necessarily watching each other merely, but rather each specially watching and guarding his own heart against the insidious attacks of the Adversary along the lines indicated,—too great self-esteem or desire to be great. The Apostle, we may be sure, was glad to be able to point to his own course in their midst, as an example of proper humility of spirit, and of zeal for the interests of the flock. “ Remember that by the space of three years I ceased not to warn (admonish) everyone day and night with tears:” The secret of the Apostle’s zeal lay, evidently, in his appreciation of the fact that he was God’s ambassador, and that the work of the Lord in which he was privileged to be a coworker, is a most important one—relating first to the salvation and perfecting of the saints, the elect, and ultimately through them to the blessing of all the families of the earth. Had the Apostle, during those three years, been neglecting the spiritual interests of the flock, he could not have made such an address as this to the elders. The Apostle’s appreciation of the fact that he was an ambassador for the King of kings, was ever present with him and lent a force and earnestness to his entreaties on behalf of righteousness and spirituality, which, with his

tears, were much better backing than frivolities of any kind.

To-day, also, we see in every direction this same tendency on the part of some amongst ourselves to arise and to seek to draw away disciples after them; and we need to remember that the defense of the sheep is not to be found in worldly wisdom, but in the power of God, as represented in the Word and plan of God. As the Apostle said to these elders of Ephesus, so we may hear him say to us, that the Word of God is able to build us up substantially, to make us "strong in the Lord and in the power of his might," and to give us eventually "an inheritance amongst all them which are sanctified."

Having commended them to the Word of God, the Apostle draws attention to his own mode of life, while with them, as a proper illustration of the effect of the Gospel in a sanctified heart—as a proper example of an overseer and elder in the Church, which they should seek to copy. He could speak of these things now, to these fellow-elders, in a manner that he probably would have hesitated to speak of them to the Church at Ephesus while still ministering to them, as, by some, it might have been considered boasting. He would have these brother-elders and overseers note that in his ministering to the Church at Ephesus he had not coveted their silver or gold or apparel, but instead had laboured with his own hands, and had thus in all things set before them an example of how they also as elders (presbyters) and overseers (bishops, *episcopos*) ought to help the weak and to remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive."

The Apostle could point thus to himself as an example of a proper servant of the Church, because he had so closely followed the example of the great Head, Jesus. It is blessed to receive, but still more blessed to give. God himself is the great Giver, continually bestowing favours upon us, and not upon the good only, but also upon the evil—even providing a ransom for all, to be testified in due time. These words of our Lord ("It is more blessed to give than to receive") are not recorded in any of the Gospels. Dr. Philip Schaff tells us that "outside the inspired memories of the Gospels we possess the record of some twenty sayings of Jesus which have floated down to us." This quotation by the Apostle Paul is one of these, of whose authenticity we can have no doubt; and surely it is in full accord with our dear Redeemer's conduct. He emulated the Father in that he continually gave, gave, gave to others. He did not selfishly see how much comfort and ease and honour he could secure for himself, but made himself of no reputation, for our sakes, daily giving his life for the assistance of others in matters temporal, as well as spiritual, until finally he completed the sacrifice at Calvary, having given on our behalf all that he had.

If all the elders of the Church of Christ could thoroughly take to heart these noble examples of Jesus and of Paul, and could become so thoroughly enthused with the Gospel message and with the privilege of being coworkers with God that they would entirely forget themselves, it would be a great blessing for them as well as for the various little companies of the Lord's people over whom, in the Lord's providence, the holy spirit has made them overseers, to watch out for the interests of the flock and to feed them. We are not meaning to say that there are no earnest brethren to-day. Quite to the contrary. But we do mean to say that it is well for us to lay to heart the Apostle's earnest exhortation, that we all may be more and more faithful, more and more copies of God's dear Son, more and more like the great Apostle as regards self-sacrificing devotion to the interests of Zion.

" THINK ON THESE THINGS."

The following eulogy was written many years ago by a Christian minister as depicting the aspect from which the typical thinking citizen of Pagan Rome regarded the Christians of that day. Although that assumption may or may not be justified, surely we would in our day ask for nothing better than that we should be regarded in the fashion expressed in these words.

Disciples of Christ.

" Mysterious people," might the perplexed and pensive heathen say within himself. " Mysterious people. Moving amongst us, and yet not seeming to be of us. Passing through the world without seeming to be deeply concerned in its forms or fashions, its prizes or blanks; tranquil amidst its contentions, humble amidst its pomp, silent amidst its uproar, passive amidst its struggles, free amidst its bondage. Wrapped up, it should appear, in thoughts of your own, which work in you pursuits of your own; happy in yourselves, and never so happy as when shedding quiet blessings on all around you. How have you ways won on me, durst I but say so. How has your simple character told its tale on me, more touchingly than all the arguments of philosophy, more convincingly than all the logic of the schools. How have you almost persuaded me to be a Christian.

The unquenched fire.

I saw in my dream that the Interpreter took Christian by the hand and led him to a place where there was a fire burning against a wall, and one standing by it, always casting much water upon it to quench it; yet did the fire burn hotter and hotter.

Then said Christian " What means this? "

The Interpreter answered " This fire is the work of grace that is wrought in the heart; he that casts water upon it to extinguish and put it out is the devil; but, in that thou seest the fire notwithstanding burn higher and hotter, thou shalt also see the reason of that." So he had him about to the other side of the wall, where he saw a man with a vessel of oil in his hand, of the which he did also put continually, but secretly, into the fire.

Then said Christian " What means this? "

The Interpreter answered " This is Christ, who continually, with the oil of his grace, maintains the work already begun in the heart, by the means of which, notwithstanding what the devil can do, the souls of His people prove gracious still." (From the " Pilgrims Progress ").

Faith on Trial.

The trial of our faith to which the Lord and the Apostles refer is therefore a trial, not only of our intellectual recognition of Divine truth, but also of our heart reliance upon God. In both respects every true child of God will find his faith severely tried, and, as a soldier of Christ let him not fail to be armed for the conflict. If an attack is made upon the intellectual foundation of our faith we should see to it that we have a " thus saith the Lord " for every item of our belief. If the foundations of faith become unsettled, the superstructure cannot stand when the winds and floods of adversity and temptation beat against it. It is your faith that is on trial now. In the calmer days when the sun of favour shone brightly upon you, you were quietly laying the foundation of a knowledge of the truth, and rearing the superstructure of Christian character. Now you are in the furnace to be proved; summon therefore all your courage; fortify your patience; nerve yourself to endurance; hold fast to your hope; call to mind the promises, they are still yours; and cast not away your confidence, which hath great recompence of reward. In quietness and confidence shall be your strength. " Rest in the Lord, and wait patiently for him," and faith has gained her victory.

" WHEN YE SEE THESE THINGS— "

" They shall not hurt nor destroy."

Students of the Divine Revelation who look for the Kingdom of God on earth and see in it the time when the words quoted above will have their fulfilment invariably extend the peace and harmony of that blessed time to every part of the Creator's handiwork—and the animal creation is not excluded. Hence the glowing words of Isaiah when he pictured the wolf and the lamb lying down together and a little child fearlessly leading them, has always come with strong appeal to those who recognise that the fall of man involved the lower creation in disharmony also. The following despatch from Tanganyika, reported in a recent daily paper, is therefore of more than passing interest at this time.

" Lions are becoming more tame than they ever were. Maned lions and lionesses with cubs are often to be seen in the open, and those living near the Seronera River have become so tame that a notice board was erected asking visitors not to shoot in the event of their approaching very close to a car.

While this notice board was being put up, a well-known pride (group of lions) came right up to us, and were eventually photographed sitting around it.

So popular is this lion country becoming with visitors who want to take pictures, that the lions do not feel a bit nervous about posing for the camera at a distance of five yards. Visitors drive up to the lions in cars."

Brother Russell, commenting on the same subject, once said:—" The reference to the change of disposition in the animal kingdom, so that the wolf and the lamb, the leopard and the kid, the calf and the lion, will dwell in harmony, is in full accord with the general Scriptural outlines of the " Restitution of all things." Not only is mankind to be restored, or brought back to primeval condition of human perfection and harmony with God, but the lower animals also, which have shared in the ruin and disorder resulting from the fall, will also share in the blessing and restoration of order to be accomplished by the Messiah."

In the first account of the lower animals, furnished us in the Scriptures, there is nothing to imply that they were wild, vicious, and at enmity with mankind. On the contrary, the implication is that they were all thoroughly in subjection to the perfect man. We may reasonably suppose that when, under the influence of the sentence of death, mankind gradually lost more and more of the image of God originally possessed, he at the same time lost his power over the lower animals. The nature of the power possessed by the perfect Adam may still be imperfectly traced in the superior powers of certain of the fallen race in controlling the brute creation. Thus we see that some men can exercise mental force and control, not only over wild horses, but also over the most ferocious beast of the jungle, so that they are known as horse trainers, lion tamers, serpent charmers, etc. After mankind had lost the original mental power to control the lower animals, a warfare sprang up between them, in which mankind has been obliged to pit force against force, having so largely lost the power of mental control. The restoration of mankind to that condition which was lost through sin, implies naturally, therefore, a restoration of the brute creation to primeval conditions, such as are suggested in the prophecy before us. The same thought is conveyed in the statement that a little child shall lead them, or control the wild beast when brought into their proper relationship with mankind.

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Abertillery.

In speaking, dear ones, of our little class at Six Bells, Abertillery, we would say we have very blessed experiences, wonderful help, by our fellowship together; three studies in the week and two on Sundays. Our coming together to sit around His table is the only course to grow in Grace and the knowledge of His wonderful Plan, and so we mean to press on in this way, though we have had and do have our difficulties through the depression in the industry, for we are all unemployed. But we are delighted to remind you, dear ones, we have realised the Lord is very precious to us. We were delighted by our dear Brother and Sister . . . during the past weekend; so rich indeed was the message that our hearts burned within us while he talked to us on the Scriptures, setting forth the doctrine that will stand all rebuffs. Our brother stressed the point that all is of no avail if Christ is not in our hearts, to walk humbly and reverently before Him. It seemed to be a foretaste of that blessed union of our Lord with His saints. Thus was our experience, a beautiful atmosphere to be in.

NOTICES

An Opportunity.

There are a number of second-hand volumes of "Scripture Studies" on hand. The books are offered free, for the postage, 1/- per parcel of 12 books, assorted as you may desire.

For the "Monthly."

The friends are asked to note that all items intended for inclusion in the "Monthly," should be sent to 20, Darwin Road, Welling, Kent, not later than the 20th of the month preceding issue.

Subscription Rates.

The subscription for this paper is normally due in May each year, but all new subscriptions received will run for twelve months from date of commencement. Rates for copies sent to one address are as follows.

Single copy	..	..	2/-	per year
3 copies ..	..	..	5/-	"
7 copies ..	..	..	11/-	"
12 copies ..	..	..	18/-	"
20 copies ..	..	..	28	"

It is willingly and gladly sent free to those not able to meet the cost, upon application.

Memorial Emblems.

Should there be any friends who find difficulty in obtaining suitable emblems for use at the Memorial, we shall be pleased to forward a sufficient supply upon receipt of request to that effect stating number of persons required for. Your request should be made by March 7.

Baptismal Service.

It is expected to arrange a Baptist mal service in connection with the WHITSUN CONVENTION at NOTTINGHAM and we shall be pleased to hear from any who would like to take advantage of this opportunity to symbolise their consecration.

Date of the Memorial.

The Memorial of our Lord's death will be celebrated this year after 6 p.m. on Sunday, April 5th. As again we gather together to participate in the symbols of our death and life in Christ let us remember how true it is that as oft as we eat this bread and drink this cup we show forth the Lord's death—"Till he come."

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NOTES.

Throughout the ages the progress and development of Christianity has been marred by doctrinal strife. Intolerance, discord and persecution has stained many a fair page of the Church's history with its indelible markings. Men and women whose loyalty to the cause of Christ was beyond question have nevertheless so utterly failed to grasp the essence of Christian teaching that they have soured their lives and blemished their good works with the evil fruits of religious controversy. And realising, as one must do, that the seed of these things lies in individual conscientiousness and zeal for the Truth it is a matter for wonder that greater thought has not been and is not being given to the essential place of the theological teaching in the Christian life. That it is an important—perhaps the most potent—of the external forces shaping and influencing our development cannot be denied. That it is of all aspects of our fellowship together the one most productive of misunderstanding, division, and the waxing cold of that love which constitutes the evidence that we have passed from death into life, is unhappily only too true. That we in this day have been blessed with an insight into the deep things of God far exceeding the portion of past generations is so tacitly accepted amongst us that the position is never questioned. Yet current thought amongst us still tends to gravitate to the extremes; we are told on the one hand that salvation comes by reason of an intellectual appreciation of true theology, and by means of which faith remains unshaken in the evil day; upon the other hand that doctrinal understanding is of such relatively little importance that nothing more than a mental acceptance of Jesus Christ as the Ransom for All, coupled with a life of good works, is asked of those who would follow in the steps of the Master.

Somewhere between these extremes the truth must lie; and it is with sober and reverent minds that we should enquire, first as individuals, and then in communal discussion, if we are to occupy our rightful place as ambassadors for Christ to this generation.

These thoughts are penned following the receipt of a letter suggesting that the "Monthly" should state plainly the doctrines for which the Committee stands. In a matter such as this a steady mind and clear thinking is necessary. The Committee is elected to serve the brethren in a number of different ways, and through them to serve the Master, but we must be ever careful to refrain from usurping His prerogatives. The theology by which the Church has lived has been expounded and developed, interpreted and re-interpreted, from time to time by chosen vessels "set in the Body as the Lord hath ordained." The early Christians did well when they organised some to serve tables, but the overseers of the Church of God were made such by the Holy Spirit. Good it will be for us in our day if we remain content to serve tables until the Lord may put His Spirit upon some of us, for he who is thus marked out will be able to speak of doctrine in no uncertain terms.

A REMINDER.—Have you booked your accommodation for the Warrington Convention? If not, the brethren there will appreciate your doing so quickly, that arrangements may be made.

NEWS OF THE CLASSES.

Kettering.

During the weekend of February 22nd, the brethren were favoured with visits from five brethren. The occasion was marked by a season of very sweet fellowship, starting on Friday evening with a fellowship meeting, followed on Saturday with a most helpful talk from Bro. Guillemard (Birmingham) showing from Psa. 23 our Father's loving watch care over His sheep. On Sunday afternoon Bro. Hugh Black (Edinburgh) based his thoughts on Psa. 22, and testified of the greatness of our Lord's sacrifice for us. Our sweet communion together closed with an address from Bro. Smith (London) in which he stressed the need in these days for each one of us to put forth every effort in mutual helpfulness while drawing our supply from the inexhaustible source of all comfort. The friends were refreshed as a result of the gathering and encouraged in the way.

Rugby.

On Sunday, March 15th, the Rugby friends moved into their new meeting room, and the future address will be: The Old Masonic Hall, Castle Street. All expressed delight in the change, and gratitude at our Father's favour in making provision for such a cosy and useful meeting room.

Two meetings were held and tea provided for a few who were able to stay. Brother French, of Forest Gate, was our visiting brother, and in the afternoon he led us through the life of Joseph, giving its historical, moral and prophetic teachings. In the evening his subject was, "Think on these things," during which our minds were stimulated to fresh and new thought, and we were once again encouraged to fresh desires to serve one another in love,

as to the Lord. We pray that the day may be but the forerunner of many happy hours of fellowship and worship to be spent in the present quarters.

Sunderland.

The Sunderland class are holding a Home Gathering on Easter Sunday, and a hearty welcome is extended to all who can come. The gathering is at the R.A.O.B. Temperance Lodge Room, 40, Crowtree Road, near Park Lane 'bus stop, Sunderland. Afternoon 2.30 address by Bro. Sinclair. Tea at 4.30, provided by the Sunderland class. Evening address by Bro. Quickfall at 6.30, preceded by Testimony meeting at 6.0. It will be appreciated if intending visitors will bring their own hymnbooks, and will notify their intention by postcard in order to facilitate tea arrangements, to Bro. H. Quickfall, 8, Appley Terrace, Roker, Sunderland.

Welling.

The friends of the Gravesend and Welling classes are combining to hold a one-day home-gathering at Welling on Sunday, May 3rd, commencing at 10.45, at the War Memorial Hall, Station Approach, Welling. Programmes and particulars can be obtained from Bro. F. Turner, 17, Izane Road, Bexley Heath, Kent. A very warm welcome is extended to all friends who find it possible to attend.

Coming Conventions.

The friends hardly need reminding of the two coming gatherings, in Warrington at Easter, and Nottingham at Whitsun. Let us all join in prayer that both these meetings, as well as others to be held in other parts, may be times of rich fruitfulness in the things of the Spirit, and that the Spirit of Christ may be truly manifested.

" AS OFT AS YE DO THIS."

The Apostle clearly and positively identifies the Passover lamb with our Lord Jesus, saying, "Christ our Passover is slain for us; therefore let us keep the feast." (1 Cor. 5:7, 8). He informs us that we all need the blood of sprinkling, not upon our houses but upon our hearts. (Heb. 12:24; 1 Pet. 1:2). We are also to eat the unleavened bread of truth if we would be strong and prepared for the deliverance in the morning of the new dispensation. We also must eat the Lamb, must appropriate Christ, his merit, the value that was in him, to ourselves. Thus we put on Christ, not merely by faith, but more and more to the extent of our ability we put on his character and are transformed day by day to his glorious image in our hearts. We are to feed upon him as the Jews fed upon the literal lamb. Instead of the bitter herbs, which aided and whetted their appetites, we have bitter experiences and trials which the Lord provides for us, and which help to wean our affections from earthly things and give us increasing appetite to feed upon the Lamb and the unleavened bread of truth. We, too, are to remember that we have no continuing city, but are en route as pilgrims, strangers, travellers, staff in hand, girded for the journey, that we may ultimately reach the heavenly Canaan and all the glorious things which God hath in reservation for the Church of the First-born, in association with their Redeemer as kings and priests unto God.

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.

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. We notice how our Lord was comforted by the Father through the angel 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 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 who are 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 even in his timidity denied his Master! What an occasion is this for examining our own hearts as respects the degree of our faith and courage and willingness to suffer with him who redeemed us! What an opportunity is thus afforded for us to buttress the mind with resolutions that we will not deny our Master under any circumstances and conditions—that we will confess him not only with our lips but also by our conduct.

The lesson to us, then, will be that we shall not be surprised if opposition to the Truth and to the light-bearers in the footsteps of Jesus should come. This, however, should neither cause us to hate our opponents, nor those who persecuted our Lord to the death: rather we are to remember the words of the Apostle respecting this matter—"I wot that in ignorance ye did it, as did also your rulers." Ah, yes! ignorance, blindness of heart and mind, are at the bottom of all the sufferings of Christ—Head and body. And the Father permits it to be so now, until the members of the body of Christ shall have filled up that which is behind of the afflictions of Christ. With the completion of the membership of the body, 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 Truth, those who now participate in his cup of suffering and self-denial, will by and by with him drink the new wine of joy in the Kingdom—beyond the veil.

With that glorious morning will begin the great work of the world's release from the bonds of sin and death—the great work of uplifting, or, as the Apostle 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 3:19-21). The thought before the minds of those who participate in this Memorial should be 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 trials of the present time are not worthy to be compared with the glory that shall be revealed in us." (Rom. 8:17; Rom. 6:8). With these thoughts respecting the passing over of our 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, continuing faithful as his followers, 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, therefore let us keep the Feast."

It is sweet and precious, in many senses of the word, to be privileged to participate in the sufferings of Christ, in any sacrifices or services for the Lord and His cause. The sweet mingles freely with the bitter. But the Lord promises that in the future the cup of new wine in the Kingdom shall more than compensate for any bitterness of the present time. Our cup is full, but we would not wish it one drop less. "Surely goodness and mercy shall follow me all the days of my life." How precious the thought—God's goodness, God's mercy, with all those who are truly His in Christ—following us day by day, moment by moment, and according to the Scriptures making all things work together for our good. How true it is that "I shall dwell in the House of the Lord for ever." It is a cup of association, of one-ness with Christ, an earnest of that which is to be.

An invitation. Week-end pilgrim visits are now being arranged, and ~~times~~ desiring a visit but who have not yet made any request to that effect invited to do so now, when efforts will be made to include them in the arrangements.

SOLITUDE.

The Gospel narratives show that our Lord accounted times of solitude essential to the spiritual life. He planned resolutely to secure hours when He should be apart from even the most intimate of His friends. The Scripture describes His withdrawal into the wilderness when He needed to shape the methods of His ministry, and resist temptations to misuse His powers. In the wilderness He gained the fixity of purpose and composure of mind which characterized Him through all the subsequent strain of daily work among the excited multitudes. When, again, He was to choose the Apostles—a choice critical for the future transmission of His message—He spent the previous night in solitude. Once more, after a Sabbath in Capernaum more than usually crowded with teaching and works of mercy, “a great while before day, He rose up and went out, and departed into a desert place, and there prayed.”

Only by such means could He be alone. “When thou prayest, enter into thine inner chamber, and having shut the door, pray” was counsel which He who gave it can Himself have been but seldom able to follow. Yet, at whatever cost, and whatever the demands upon Him of the disciples or the multitude, He must find opportunities for being alone. He joined in the synagogue and Temple services, He encouraged His followers to meet in His name for united prayer. So far from being a recluse, He loved companionship, and chose to have friends at His side both on the mount of transfiguration and in the garden of agony. None the less did He set aside intervals of solitude, for prayer, for contemplation, for making decisions which involved the future of the human race in their scope.

That habit of the Master has a special significance for those who try to be His disciples in the days when solitude is generally disliked and not seldom dreaded. This is an attitude which has a marked reaction upon religious outlook. Under its influence, too often the average man first disuses and then loses his capacity for serious thought. His creed, instead of being derived from his own faith and verified by his own experience, becomes merely a product of mass suggestion.

We are all apt at times to imagine that corporate worship and some share in organized Church activities can replace that deeply personal religion which requires not only intense effort but periods of solitary reflection for its development. Each individual has to face the eternal issues for himself, and to make up his mind about them. Without that his creed may have all possible orthodoxy, but it will have no real vitality. There is a wise saying in Ecclesiasticus which deserves to be remembered: “Make the counsel of thy heart to stand; for there is none more faithful to thee than it. For a man’s soul is sometimes wont to bring him tidings, more than seven watchmen that sit high on a watch-tower.” The Christian will read into those words a meaning which the example of his Master supplies. When a decision has to be made, though not only then, he will resort to solitude and prayer. So in the quiet he will hear not merely “the counsel of his heart,” but, speaking through and shaping that counsel, the authentic voice of God. (*Selected*)

Fear knocked at the door,
Faith opened it,
And no one was there.

" WHEN YE SEE THESE THINGS— "

Wars and rumours of wars.—With the denunciation by Germany of the Locarno treaty and her reoccupation of the demilitarised districts, the increasing war-mindedness of the nations is thrown up in sharp relief. The atmosphere of war encompasses all men much more definitely than even a year ago. Russia and Japan, Germany and Russia, France and Germany, to name but a few, are watching each other, alert to interpret the flimsiest matter as a sign of the approaching conflict. Observers are already and very definitely comparing the Europe of to-day with the Europe of 1914.

It is at times like this when Christian people who have a definite belief in and expectation of a climax to the age in which the Gentile powers collapse in irretrievable destruction begin to apply the events of their day to the Scriptural statement regarding that climax. There has been no war of any note during the last hundred years which has not been proclaimed by some one or other group of Christians to be the Armageddon of Revelation and the Valley of Threshing of Joel. Realising as we do that armed conflict between nations by no means fills all that is involved in the Scriptural account of that final cataclysm we are not so apt as some to fasten upon every drift towards war as a fulfilment of " all things written." And in addition we have our Master's warning that wars and rumours of wars do not by themselves constitute the sign of the end of the age. " See that ye be not troubled, for the end is not yet."

Nevertheless it is incumbent upon us to watch very carefully the events which occur with such lightning rapidity that we may, with light of knowledge in our eyes, behold for ourselves the signs fulfilling the Scripture which says that " He is near, even at the door." There can be little doubt that the universal expectation among our brethren in the years immediately prior to 1914 went far to establish and maintain confidence and peace of mind in the distressing days that followed. The question now arises as to whether we in our day are equally prepared for the suddenness with which the world may again be plunged into chaos, and to stand firmly and faithfully in defence of the cause which means so much to us.

What the future holds we know not. That the present feverish activity in military preparation and rearmament denotes a definite step forward in the programme of the " day of battle and war " there is no doubt. Whether it will ultimately prove to be merely another " spasm " or the long expected final phase of the conflict, it is too early to predict, we must be as ready for the one as for the other. Ready because in all the Scriptures the man who is unready is the man who loses all that the Heavenly Father is waiting to give him. The foolish virgins are proverbial, but in Scriptural exhortation they take their place with the slothful servant, with those Jews who knew not the time of their visitation, and the unnamed individual who in the book of Proverbs is depicted as begging for " yet a little slumber, a little folding of the hands to sleep." Comes the answer of God to us as well as to him, if we partake of the same mental attitude " So shall thy poverty come, and thy want."

" Therefore we will not fear, though the earth be removed and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. . . . The nations raged, the kingdoms were moved: he uttered his voice, the earth melted. . . . He maketh wars to cease unto the end of the earth; he breaketh the bow and cutteth the spear in sunder. Be still and know that I am God."

“ THINK ON THESE THINGS.”

“ TILL HE COME.”

“ Till He come.”—Oh, let the words
Linger on the trembling chords;
Let the little while between,
In their golden light be seen;
Let us think how heaven and home
Lie beyond that “ Till He come.”
When the weary ones we love
Enter on their rest above,
Seems the earth so poor and vast,
All our life joy overcast?
Hush! be every murmur dumb;
It is only “ Till He come.”
Clouds and conflicts round us press;
Would we have one sorrow less?
All the sharpness of the cross,
All that tells the world is loss,
Death and darkness and the tomb
Only whisper “ Till He come.”
See, the feast of love is spread,
Share that cup and break the bread,
Sweet memorial! till our Lord
Call's us to His heavenly board,
Some remain, He gathers some,
Severed only—“ Till He come.”

“ How great is His goodness.”

“ Jehovah, our God, is the great Emperor of the whole universe, and His wisdom, power, goodness and benevolence are abundantly equal to all the responsibilities of so exalted an office. The human mind staggers in its efforts to comprehend the mental resources of a Being who is able to assume and to bear such responsibility. Think for a moment of the memory that never fails; of the judgment that never errs; of the wisdom that plans for eternity without the possibility of failure for ages to come; of the power and skill that can harness even every opposing element, animate and inanimate, and make them all work together for the accomplishment of His grand designs: of the tireless vigilance which never ceases nor seeks relief from the pressing cares of universal dominion—whose eye never sleeps, whose ear is ever open; and who is ever cognizant of all the necessities: and active in all the interests of his broad domains.”

(*The Watch Tower*).

Faith in God.

There is always strength in looking to God, but if the mind rests upon the weakness otherwise than to cast it upon God, it becomes unbelief. Difficulties may arise, God may allow many things to come in to prove our weakness, but the simple path of faith is to go on not looking beforehand at what we have to do, but reckoning on the help, that we shall need and find when the time arises. It was no matter to David whether it was the lion, the bear, or this giant of the Philistines; it was all one to him, for in himself he was as weak in the presence of one as in the other, but he went on quietly doing his duty, taking it for granted that God would be with him. This is faith. (*Selected*).

Concerning Study.

While the brethren are, perhaps, more studious of the Scriptures than most Christian people, yet we cannot but feel that the special tests and trials of faith in this Day of the Lord in which we are living, would be much more easily withstood if each saint would study the Word and plan of God about four times as much. The trial of your faith is much more precious than that of gold and if you are building with other than truth every such beam or support of error is a real weakness of your faith structure, and will assist the enemy in his attack upon you. Every error held is weakness—every truth clearly and firmly held is a power—a part of the power of God unto your salvation. Hence when you pray for power and strength to overcome the world and its spirit, you should eat and thoroughly digest the spiritual food which God has provided for this purpose. (*Bro. Russell*).

A LITTLE FARTHER ON.

Just a little farther on,—and all who honour Me
 With joy shall prove My promise true—they too shall honoured be.
 Full well I know thy heart's desire;
 The heights to which thou dost aspire;
 Thy love which burns with holy fire;
 And all to "honour Me."

Just a little farther on,—the victor's song will then be sung
 By all who honour Me. Thou hast done well, yet still—press on,
 And greater works I'll trust to thee;
 And grander glories thou shalt see;
 Thus thou shalt fully honoured be;
 A little farther on.

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BIBLE STUDENTS MONTHLY

Vol. 12 No. 12

MAY, 1936

NOTES.

In a very real and living sense Easter becomes the commencement of the Christian's New Year and a time for renewed resolution and determination to walk the Narrow Way without swerving or faltering. There is much that would deter from that patient continuance in well-doing which is the only way whereby we shall reach the goal of our desires, and not the least effective of the influences which lead some to give up the race is that realisation that comes to all of us as the years of our Christian life begin to multiply, that after all, like Paul and Barnabas at Lystra, our brethren are men of like passions with those around them and that we all manifest traits of character which do violence to the exalted conception we have set up as the standard of conduct amongst us. And so discouragement and disappointment become twin demons, ever standing at our right hands with their insidious whisperings of the failure of our hopes and telling that the glorious Divine Plan of the ages, this revelation coming "in due time to the Household of Faith," this word which, when first it came, satisfied our longings as nothing else could do, has been after all nothing more than a beautiful dream.

Then is the time to remember the lesson driven home so forcefully by a comparison of the third chapter of Genesis with the story of our Lord's proving in the wilderness. Hesitancy, vacillation, a disposition to listen to the Tempter, brings disaster, full and complete. "Get thee behind me, Satan," is the only answer we can give if we desire not only to maintain our faith but to progress in the strength of that faith to still higher planes of understanding and experience.

If we are indeed building upon that Rock which is Christ, there can be no disappointment, no disillusionment, no discouragement, for we shall be in very truth continually beholding, as in a mirror, the glory of the Lord, and are being changed into the same image, not because our idols do not have feet of clay, but because of that very fact. Not because there is nothing in our life that saddens and wears us, but because by means of these very things we are inspired to lay hold the more tenaciously to that which entereth as an anchor, within the Veil.

THREE GATES OF GOLD.

Let every thought thy lips would utter pass three gates of gold.
But, if through these it fails to pass, then let it not be told;
And o'er each gate in silver letters written thou shalt find,
Above the first one, "Is it *true*?" the second, "Is it *kind*?"
And "Is it *necessary*?" o'er the third one and the last.
Then guard thy thoughts, let none scape, save those these gates
have passed.

NEWS OF THE CLASSES.

Glasgow

We are advised that a very helpful time was spent at the "fifth Sunday" convention at Glasgow, on March 29, and that six brethren symbolised their consecration at the baptismal service which was held, there being 110 witnesses to these dear brethren. May the Master indeed be with them throughout their Christian life and so guide their ways that the covenant they have thus entered into may indeed mean a life of blessing and happiness for themselves and through them, for others also.

London

It is hoped to arrange a convention in London during the August Bank Holiday week-end, in response to a number of enquiries received from brethren who desire such a gathering. This convention will be arranged, as have been previous ones, quite informally by a few interested London friends, and no responsibility rests upon either the London classes as such or upon the Bible Students Committee for the gathering. It will be made possible, as in the past, by the voluntary love-offerings of the friends and it is in faith that our Master's blessing will be upon the meetings that the arrangements are going forward.

Particulars and programmes (when ready) may be obtained from Brother A. O. Hudson, 20 Darwin Road, Welling, Kent.

Welling

Friends in the London area are reminded of the gathering to be held in the War Memorial Hall, Station Approach, Welling on 3rd May from 10.45 onward. We trust that the Spirit of the Lord may indeed preside. Programmes from Brother F. Turner, 17 Isaac Road, Boxley Heath, Kent

Nottingham

Programmes of the Whitsun convention at Nottingham are now available and can be obtained from Bro. G. Absalom, The Square, Beeston, Notts, or from the London office. Brethren requiring accommodation are requested to notify their desires to Brother Absalom as soon as possible.

Warrington

London friends who were at the Warrington convention tell of a very happy and blessed time around the Master's table. About 250 friends attended the Sunday meetings. It is hoped that a full account of the gathering will be available for our next issue.

A REVIEW OF THE DOCTRINES.

This is the title of a little book of 92 pages published by Bro. H. J. Shearn and comprising a series of short dissertations upon doctrinal aspects of the Christian faith as expounded in the six volumes of "Scripture Studies" and Tabernacle Shadows. Particular attention is given to the subjects of the Covenants and the Second Advent.

The booklet can be obtained from this office, price 1/- post free. It will of course be understood that, as is usual in the case of books not published by the Committee, the statements made therein are not necessarily endorsed by them.

Do we begin to wonder why it is that no man yet knoweth "the day and the hour?" Let us then remember that the same all-wise Father who for our encouragement and strength has given us the signs of the times has by that same wisdom with-holden the times of the sign.

FINISHING TOUCHES OF CHRISTIAN CHARACTER

(Phil. 4: 8)

Mankind in general does too little thinking, and what it does do is more or less along improper lines, and built upon false bases or premises. Nevertheless, all will agree as respects human welfare, there is a power in thought second to no other power in the universe. Few, perhaps, realize to what extent this is true,—to what extent their own happiness and well-being is dependent upon right thinking—to what extent whole communities and nations owe their happiness or misery to their right or wrong thinking upon the important problems of life. Words are a power in the world, but only in proportion as they awaken thoughts and lead to actions; words, thoughts, deeds, is the order. Truly did the wise man say, "As a man thinketh in his heart so is he" (Prov. 23: 7.) If he thinks justly, he will speak and act justly; if his thoughts are selfish and ignoble, his words will be deceitful and his conduct dishonest.

It is because the power of thought is to a considerable extent recognized that it is appealed to on every hand. The teacher appeals to it; the preacher appeals to it; the politician appeals to it; the financier appeals to it; the sociologist appeals to it; the thousands of pamphlets, books, newspapers and magazines published in every land and in every tongue are all appealing to *thought*. Thought, indeed, may be said to be the great engine which is moving the whole world in its every department. The difficulty is that few are of logical and discerning mind, the fall having affected every member of the human family has disordered our reasoning faculties; and charlatans and demagogues and self-seekers very frequently take advantage of the weak mental state of humanity to delude with sophistry, and thus to hinder and obscure correct thinking and reasoning. Against the great force and weight of selfishness in its every member does humanity thus labor, as well as against the wiles of Satan; and it is not surprising that generally it is misled and deceived, because added to its incubus of false premises it must struggle also against its own inertia, sluggishness and inaptitude.

The Lord, also appeals to the power of the mind through his Word, and urges upon his people that they be "transformed by the renewing of their *minds*." (Rom. 12: 2.) Indeed, it may be said that the cultivation of the power of thought began with God's people, and that so far as religious matters are concerned it has in no particular degree gone from them. While heathen religions seek to restrain the intellect and appeal chiefly to the passions, prejudices and fears, the Lord, to the contrary, calls to his people, saying, "Come, let us reason together." (Isa. 1: 18.) We are willing to admit that Christendom has not heeded the Lord's invitation to any great extent—that very largely nominal Christians avoid thought on religious subjects, and especially avoid reasoning; but we hold that to the extent they thus violate the divine arrangement they have not their "senses exercised by reason of use," and are to be esteemed, at every best, only babes in Christ. Heb. 5: 13, 14.

We are willing to agree also that thinking may be a very dangerous matter in the absence of absolute knowledge upon which to base and exercise our reasoning faculties; but the Lord has protected his faithful along this line by providing us in his Word with the proper basis for reasoning on all subjects

involving our duty to our Creator and to our fellow-creatures. The Scriptures lay down certain broad lines, and invite God's people *to reason within these lines of revelation*, and by reasoning thus to taste and see that the Lord is gracious; and come to a clearer knowledge of him, a better understanding of his character and plan. Many who are awakened to independent thinking are careless of the *limitations* of the divine revelation, and consequently the influence of the divine Word upon them is a mental liberty and enlightenment which, lacking the divine control, is very apt to go to the extreme of license, selfishness, self conceit and infidelity. Wherever the Bible has gone it has been the torch which has led civilization: millions have profited by its enlightening influence, though only comparatively few walk close to its light and within its prescribed limitations of reason and conduct: and these few are the true Christians—the "wheat" of this age, "the first-fruits unto God of his creatures," which God is now harvesting.—James 1 : 8.



The truth of the thing is only one of the tests to which it must be put. We may find a matter to be true and yet not find it to be worthy of our thought, dishonorable. Who does not know that there are dishonorable and dishonoring thoughts, the pondering of which not only wastes valuable time, but instead of bringing a reward, a blessing for the time spent upon them, entails a loss, a disadvantage, in that it leaves a dishonorable stain in our minds, unworthy of us as new creatures in Christ Jesus?

The true but dishonorable or unworthy things presenting themselves for our consideration at the bar of our minds are perhaps oftenest in connection—with others—the weaknesses, the errors, the follies, or what not of our neighbors, of our friends. The entertaining of these thoughts the pondering of them, will be unfavorable to us, and the sooner we discern the matter and dismiss them, the happier, the more noble will be our own hearts. The dismissal of these unworthy thoughts will leave us the opportunity and the energy, if we will, to expend that much more time upon whatsoever things are not only true but also honorable, worthy of our attention as new creatures in Christ Jesus.

There is a vast amount of impurity everywhere throughout the world. It, therefore, behooves the Lord's consecrated people to follow the Apostle's injunction, and to carefully strain out the impurities, and see that they do not enter into our hearts, our thoughts, realizing that with them in the result will be to work our defilement, to a greater or less degree. Whoever maintains purity of thought will have comparatively little effort in maintaining purity of word and of action. Whether the impurity come from one direction or another—from the world or the flesh or the devil—its attack must first of all be upon the mind; and if repelled there the victory is won: if not repelled we cannot know what the consequences would be, as the Apostle James declares: "Lust [selfish desire of any kind], when it has conceived [in the mind] bringeth forth sin [develops sinful words or deeds], and sin when it is finished bringeth forth death."—Jas. 1 : 15.

No wonder, then, that the Apostle mentions the necessity for our thoughts being guarded along the line of purity, and that if a matter were ever so well established as a truth, and if it involved no injustice, and even were not dishonorable, yet were impure, this would be quite sufficient to con-

denn it as unworthy of the mind of the Lord's consecrated people. Nor is it to be overlooked that any smut or impurity entering into the mind may cause such a defilement as will give trouble in its complete eradication, not only at the time, but for years afterward.

The saints are exhorted to be meek and peacemakers, but in order to be thus they must have amiable thoughts, lovely and lovable thoughts, kind thoughts, gentle thoughts. These in turn will gradually develop into graces of character. We are not to think upon subjects generating anger, hatred, strife, vexatious thoughts, quarrelsome thoughts, vindictive and contentious thoughts. These are all to be shunned as enemies to the new creature, and instead we are to think of the beautiful things, the amiable things, we may know respecting our neighbors, our friends; even though we be not able to fully close our eyes against their injustices or evil deeds, we may at least refuse to waste valuable time in thinking about their weaknesses and thus cultivating unamiable, quarrelsome dispositions in ourselves.

Some may feel that if they thus sifted and tested and rejected all the untrue, the unworthy, the unjust, the impure and the unamiable thoughts presenting themselves, that they would have no topic left whereon to engage their minds, and this we believe would be true with a great many—their minds for a time would be quite vacant of thoughts, if all the evil and improper ones were rejected, banished; but by the time they would be in this attitude they would have such a "hunger and thirst after righteousness," truth, things lovely, things pure, things noble that they would be in the right condition to receive the very spiritual food which the Lord has provided for them. There is one thing, and one thing only, which fully combines all of the above propositions, and demonstrates itself to be the one thing true, honorable, just, pure, lovely,—and that is, the divine character and plan. Let us think upon its various features. Let us study the divine Word and behold through it, as a telescope, the beauty of the divine character, the splendor of the divine plan, as revealed in God's Word and plan . . . whose length and breadth and height and depth no man can measure, and only the saints can comprehend by the holy spirit, and that in proportion as they receive of the holy spirit, the holy mind, the holy thoughts, replacing and displacing the unholy thoughts and sentiments of the natural man. (Eph. 3 : 18) What a splendid premium the Lord thus places upon the study of his Word in the esteem of all who are of the class addressed by the Apostle in our text !

Such a ruling of the mind is a conquest; such a self-mastery is a victory; the greatest victory that can be gained. As the Scriptures declare, "He that ruleth his spirit [mind] is better than he that taketh a city." (Prov. 16 : 32) And the prescription given by the Apostle in our text, for the mental health of the saints, is the very soul discipline necessary to our development in character, to the degree pleasing to God and acceptable, through Christ Jesus our Lord. These are the victors to whom will be granted a share in the Kingdom. Ah, then, as the Apostle exhorts, "Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race set before us, looking unto Jesus the author of our faith" until he shall have become the finisher of it (Heb. 12 : 1, 2); remembering that he who is on our part, and who has engaged to help us and to carry us through every difficulty, and to fully instruct us if we submit ourselves to him and thus to "make us meet for the inheritance of the saints in light," is Jesus,—who loved us and bought us with his own precious blood.

"THINK ON THESE THINGS."

Progressive Truth.

The cause of the opposition of many to the truth now due is the failure to recognise this *progressive* and *unfolding* character of God's revelation of His plans. Many Christians take for granted that good men of the past who walked in the light then due, had all the truth worth knowing. Knox, Calvin, Luther, Wesley and others were, we believe, followers in our Lord's footsteps of self-sacrifice and devotedness to God; but more truth is due in our day than in theirs. According to God's Plan, the light should shine more and more unto the perfect day. Therefore many Christians of to-day make a great mistake, and sit in comparative darkness when they might be walking in glorious light because they search the theology of men instead of the Word of God.

(*The Watch Tower*).

In quietness and in confidence.

Do everything without excitement, simply in the spirit of grace. So soon as you perceive natural activity gliding in, recall yourself quietly into the presence of God. Harken to what the leadings of grace prompt, and say and do nothing but what God's Holy Spirit teaches. You will find yourself infinitely more quiet, your words will be fewer and more effectual, and while doing less, what you do will be more profitable. It is not a question of an endless mental activity, but a question of acquiring a quietude and peace in which you readily advise with your Beloved as to all you have to do.

(*Selected*).

"The vision of all."

By "vision" was frequently meant prophecy itself as a vehicle of the re-

velation of the will of God, but it was constantly necessary to understand what prophecy really was. The prophet was a seer, the interpreter of the signs of his times, often a shrewd thinker, frequently a man of deep passionate patriotism sick of the heedlessness of court and temple, who had retired into solitary places with his grief and his dream, until suddenly, impelled as by the out-thrust of a hand invisible, he found his way again into the streets or even to the foot of the throne, denouncing, revealing, awakening, inspiring. He did not so much guess at the future as interpret the present. He occupied the position of an outside critic—standing apart from the swelter of politics and the battle of little ambitions, and according as he had the gift of perception of relationship of cause and effect, according as he saw the drift and tread of actions and tendencies, so was he of value to his own generation. The nation along whose far horizon beat the inspiration of no gleam, whose darkness was not stirred by the voice of any dreamer, was certain to fall into stagnation. There was no uplift without the vision of the idealist. The most prosaic, matter-of-fact age could not shake itself free from the effect of the teaching of the idealists and dreamers of the age preceding it.

(*Selected*).

"Beware of much talk; remain in some secret place and enjoy thy God; for thou hast Him whom all the world cannot take from thee. I am He to whom thou oughtest wholly to give thyself up, that so thou mayest live the rest of thy time, not in thyself but in Me and be free from all anxious cares."

(*Thomas a Kempis 1380-1471*).

The following cutting was found inside the Bible of a sister who was recently "gathered home."

EMIGRANTS.

Emigrants for Emmanuel's land should lose no time in having their berths secured, as ONLY ONE vessel can ever succeed in reaching that country.

Vessel's name	...	...	Gospel Ship—Rom. 1, 16
Port which it leaves	...	...	City of Destruction—2 Pet., 3, 10
Bound for	...	...	Emmanuel's land—Heb. 11, 16
Time of Sailing	...	...	To day—Heb. 3, 7, 8
The Fare	...	Without money, and without price—Isa. 55, 1	
Captain's name	...	...	Jesus Christ—Heb. 2, 10
Crew	...	...	Workers together—2 Cor., 6, 1
Passengers	...	Sinners saved by grace—Rom. 5, 1, 2	
Sea, over which it passes	...	...	Time—Rev. 10, 6
Lighthouse	...	...	The Holy Scriptures—Psa. 119, 105
Compass	...	...	Truth—John 8, 32
Sails	...	...	Faith and Love—2 Thess., 1 3
Wind	...	...	The Holy Spirit—John 6, 63
Storage	...	...	Grace—Isa. 55, 2 2 Cor. 12, 9
Anchor	...	...	Hope—Heb. 6, 19

Passengers are supplied with everything on the voyage. Phil. 4, 19—
"My God shall supply all your need," etc. The vessel affords ample accommodation. Luke 14, 22 — and yet there is room."

BE STILL.

*Stay still in the Hand of the Potter,
Lie low 'neath His wonderful touch,
He shapeth and mouldeth in mercy
The child that He loveth so much;
Surrender thyself to His working,
The curve and the hollow He wills,
Nor shrink from the pain and the pressure,
For the vessel He fashions, he fills.*

"WHEN YE SEE THESE THINGS——"

(Authentic contributions to this page will be welcomed).

Palestine Broadcasts.

The Palestine Broadcasting service was inaugurated on March 30th last by the opening of the Jerusalem station. The first broadcast was conducted in the three official languages (English, Arabic and Hebrew), and the High Commissioner for Palestine in a speech declared that the aim of the service would be to spread knowledge and culture in all communities. It is said that twelve thousand listeners' licences have been issued.

How long now before, in a very literal sense, "The Law shall go forth from Zion and the Word of the Lord from Jerusalem."

"And they shall hunt them——"

An ambitious scheme for assisting large numbers of Jewish refugees to leave Germany has now been framed in outline. During the next four or five years it is hoped to assist the emigration of one hundred thousand people to countries where they can begin a new life free from the fear of persecution.

This emigration will be carefully controlled, and a substantial proportion of the emigrants, says the "Manchester Guardian" will go to Palestine. The "Jewish Chronicle" declares that during the last three years already over 30,000 refugees from Germany have established themselves there, and that special training will be given to young people to fit them for the life they will lead as the land is developed. Over eighty per cent. of the 175,000 Jews who have left Europe during the same period have made their homes in Palestine.

A Peace Campaign.

The number of signatories to the "Dick Sheppard" pledge of renunciation of war has now reached 80,000. In some districts local organisations are being formed to present in more concrete form the ideals embodied in the pledge and to engage in active propoganda work on behalf of peace.

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JUNE, 1936

NOTES.

There is an evil tendency among men and one that is oftentimes reflected among associations of Christian disciples, and that is the tendency to look back with something like regret and longing upon times long past, which, seen through the softening vista of the years between, seem to take on a far more roseate hue than the environment in which we find ourselves at the present. Who is there among us who does not love to recall the days gone by and speak of the words that were said and the things that were done as though they were in every respect more to be desired than the words and the deeds of to-day?

And when, as in the present, our lot is cast amidst some degree of perplexity and the order of things in which we have developed and grown seems to have fallen to pieces, there is very naturally the temptation to desire the settled conditions of past days as more palatable than the unsettlement of the present. We are essentially creatures of the sunshine and the fair weather, and often prone to become despondent under the stress of wind and rain, forgetting so easily that, to quote well-known words, whereas in the calmer days we were quietly rearing the superstructure of Christian character, the day must at length come when we must enter into the furnace to be proved, and that we need to summon all our courage and nerve ourselves to endurance if faith is to gain her victory.

The Wise Man perceived the same frailty in man's nature and immortalised good counsel when he said "Say not thou; what is the cause that the former days were better than these? for thou dost not enquire wisely concerning this." (Eccl. 7; 10). It must be true that while we spend time regretting the passing of days that are gone for ever we are forgetting that those same days were but the stepping stones to the ones in which we live now: that the experiences and joys and sorrows of those times paved the way for our progression to higher things and a deeper understanding of the eternal purposes of God. What matter if, as in the days of Ahab, the heavens are black with cloud and wind, and there is a great rain? These things will pass, for thus has it been decreed, and there shall yet come the voice of the Bridegroom, "Lo, the winter is past, the rain is over and gone: the flowers appear on the earth, and time of the singing of birds is come. Arise, my love, my fair one, and come away."

Nottingham Convention.

Have you booked your accommodation yet? Brother G. Absalom, The Square, Beeston, Notts, will appreciate as early advice as possible in order that hotel reservations may be completed.

The friends will again gather together in earnest hope that this season may be one of spiritual refreshment and encouragement in the Narrow Way. May the Spirit of the Master preside, and every word and action at this "holy convocation" be inspired with sincerity and truth, that we may indeed realise His blessing on the assembly.

NEWS OF THE CLASSES.

Warrington.

The Convention held at Warrington during Eastertide proved to be a blessing indeed and will be remembered by the friends for many days to come. The friends from various parts of the country took advantage of the holiday season and also remembered the Apostle's words not to forsake the assembling of ourselves together and more so as we see that day approaching.

The convention opened on Saturday afternoon with a welcome from the chairman of the convention, Bro. Quennel. This was followed by a talk from Bro. Cedric Smith of London, on "Abiding in the secret place." In the evening Bro. Johnston of Edinburgh, gave a talk on "Kising from the trivial things of time."

On Sunday morning Bro. Anderson of Dumfries spoke to us on "Alone with God." Bro. Barrett in the afternoon gave us a "Love letter from Philippians," and in the evening Bro. Radwell of London, addressed us on "Thou hast been our dwelling place for all generations."

Monday opened with Bro. Court speaking to us on "Opportunities," and in the afternoon Bro. Wenborn of Lightwater, took for his subject "Apparent failures." The closing address of the convention was taken by Bro. Shearn, of Letchworth, "Gather my saints together unto me."

All of the addresses were very much appreciated and were an impetus to press on with renewed vigour in the Heavenly race. It was good to see the fellowship of the friends, many who had not met each other for years; and also the spirit of the Master, manifested during the whole of the convention. There were about 250 present at the Sunday meetings. Several banners had been placed around the hall, one being "Be thou

a blessing." This was surely the keynote of the convention. We thank our Heavenly Father for all his goodness to us in permitting us to meet together on these occasions. A message was sent to all brethren unable to be present, the text being Mal. 3: 16.

London.

The August convention will be held in the Memorial Hall, Farringdon Street, on August 1, 2 and 3 (D.V.) The decision to arrange this gathering was only made after prayer and earnest thought and we now look forward in confidence to a season of stimulation and refreshment in the things of the Spirit. Particulars of arrangements can be obtained from Bro. A. O. Hudson, 20 Darwin Road, Welling, Kent.

Cardiff.

A week-end convention will be held in the Foresters' Hall, Charles Street, Cardiff, on June 14 next and a warm invitation is extended to all who can attend. Meals on the Sunday will be provided. Programmes from Mr. Jones, "Glanmorlais," Heathwood Road, Cardiff, or from the London Office.

Welling.

A quietly satisfying time was spent by those who attended the gathering at Welling on May 3. Bro. Wright, of Market Bosworth, opened with his theme "The Supremacy of Christ," a stirring exhortation to make Him indeed supreme in our lives. Bro. Cedric Smith, of London, talked on "Vessels of mercy prepared unto glory" and touched on our privilege of dwelling in the secret place of the Most High. Then Bro. Cronk, of London, gave a timely word on encouragement, taking for his basis the Lord's words to Moses concerning Joshua, "Encourage him." So on this note, this little season of spiritual refreshment closed.

THE WAY OF THE CROSS.

(Contributed)

The Christian life in practice.

The Christian life must be a practical one—a living out in the daily life of the many wonderful precepts and holy maxims found in the word of God. In a day when so many amazing features of the Divine purposes have been made clear—and there has been so much to learn, and so many things to define and classify—it could become an easy matter to allow the *practice of the precepts* to fade considerably from view. From so many quarters come the challenging appeals to “think” for oneself and to alter and adjust our thinking to this or that new definition that we could easily slide into the position of being “hearers of the word” only and not “doers,” giving up all our thought and attention to rectifying our doctrinal differences in preference to every other thing.

As a counterpoise to what may be set forth from time to time on other pages of this monthly it is purposed to keep this page devoted to the Practice of the Christian Life. As the dear Redeemer so aptly described the Christian's life as a life of cross-bearing, it is desired to keep this thought ever prominent before our minds by using as the main title of the series five words “The Way of the Cross.” This, of course, implies that what is written will be intended to help “cross-bearers”—those who have responded to the invitation of the Blessed Master, the greatest of all Cross-Bearers, “to take up his cross daily” and by so doing, to follow in His footsteps.

To do so means the denying of one's self daily. Our Blessed Lord taught His disciples that the choicest of human affections (the purest and best things in fallen man), even the love of father and mother, of son and daughter must be mortified when they come into collision with His own claims on their allegiance. His solemn words are, “He that taketh not his cross, and followeth after me, is not worthy of me.” (Matt. 10 37, 38). Again, “He said to them all, if any man will come after me, let him deny himself and take up his cross daily and follow me.”

Each day, as our Lord here intimates by the word “daily,” furnishes many occasions for the exercise of *self-denial*, that is, for bending under the Cross, for yielding our own preferences to His Sovereign Will. Each new day will bring its own new demands for submission to the imperative will of God, and each day may bring its demands in a new form or guise.

To adopt the division of man as did the old Greek philosophers—there is the *irascible* part of our nature (the seat of anger) and the *concupiscible* part of it (the seat of lust or desire)—both of which have to be mortified if we would tread in the footsteps of our Blessed Master.

We are exhorted to be “patient toward all” and “with all lowliness and meekness with long-suffering” to “forbear one another in love.” But how difficult it is—difficult that is, to the mind of the flesh—to show this patience, this sweet graciousness of Jesus towards the perverse, the tiresome, the impertinent, the disagreeable, those who always touch the sore point in conversation (as many people have a wonderful dexterity in doing), those whose very tones make us instinctively take up an attitude of defiance to them, like porcupines erecting their quills at the approach of a foe! Yes, it is hard to the flesh, no doubt, and can only be done by the Holy Spirit's aid: but these are the things which comprise our loyalty to His claims upon us, and, thanks be

to God, to those who fit gracefully to His yoke. He gives rest to the soul, even though it may mean thorns in the flesh.

There is also the *appetitive* part of our nature which is often strongest in men where the irascible element is weakest—love of ease, tendencies to over-indulgence, or to the loosening or slackening of self control, or the neglecting of sufficient stern self-discipline, thus allowing the lower instincts to get the mastery over us, instead of making ourselves, by God's enabling Grace, the masters of them. And even in a tolerably strict life where little indulgence is allowed to these lower instincts of our nature do not our Lord's warning words about loving father or mother or any other more than Him show that the specious "idolatry of the affections" has its roots quick and deep in the heart of man, and that to mortify these also is a part of the cross-bearing—the lying of the "Shadow of the Cross" athwart our pathway, and which it requires those who would be His disciples to take upon them.

A dear child of God in a bygone day, expressed his heart's feelings in this beautiful prayer! May it be the prayer of our hearts too!

"Ah Blessed Lord Jesus—Divine Master in the way of the Cross, we would be for ever choosing our own crosses, not meekly bearing after Thee those which Thou choosest for us, and layest upon us in the order of Thy good and wise Providence. We would have great crosses forsooth, romantic crosses, picturesque crosses, and lo! Thou sayest 'No, my child, it is the small crosses, the prosaic crosses, the homely crosses, the vulgar crosses, those trials of temper, those mortifications of petty vanity—of indolence and love of ease, wherein thou must be conformed by the discipline of my Spirit to mine Image. These crosses, and not others, do thou take up daily and bear after me. Is not my choice for thee much better for thee than thine for thyself? Is it not a wise choice? Is it not a loving choice?' Be it so, dear Lord! Precious indeed, above thousands of gold or silver, must be the cross which Thou choosest for me as the fittest, and which Thou dost lovingly adapt to my strength and powers of endurance. Truly, O Blessed Master, as Thou sayest, such a cross is an easy yoke and a light burden, in the bearing of which I may find rest unto my soul. Therefore, dear Lord, lead Thou me on in the Way of self-denial, until Thine Image is crystal clear in my heart."

"I was not ever thus, nor prayed that Thou should'st lead me on; I loved to choose and see my path, but now, Lead Thou me on."

Let us remember when the weight of the Cross lies heaviest upon us that "Underneath are the Everlasting Arms."

SPECIAL ANNOUNCEMENTS.

Anonymous.

We would acknowledge with sincere appreciation the receipt of several anonymous donations, of 10/-, £1, and twenty pounds respectively, to the furtherance of the work.

Colporteuring.

Should there be any brothers or sisters who would like to undertake door-to-door colporteur work, we are prepared to allow special rates on a deferred payment basis for the supply of volumes and other literature for this purpose. Please write to the office for particulars.

Reduced price volumes.

The second-hand volumes of "Scripture Studies" offered at 1/- and 2/- per parcel have now been all disposed of. We now have a number of sets, new but in some cases slightly shop-soiled and with the bindings not altogether uniform, which are offered at 3/- per parcel of 12, assorted as you may desire.

CHRISTIAN LIBERTY*(From the "Watch Tower.")*

The impression very widely prevails that the battle for Christian liberty has been fought and won. So far as regards precaution of the more active kind, this is the case in the larger portion of the civilised world. The right of the minority to free speech and free action in the line of conscientious conviction, is, in theory at least, conceded.

But it is a mistake to assume that because harsh laws have, in fact, been softened, human nature has been radically changed. The grosser forms of persecution have disappeared, but subtler forms remain. The intolerant spirit has survived the death of many institutions by which intolerance was once manifested. Christian liberty is still, in a considerable degree, conceded only in theory. Men still endeavour to punish those who have the temerity to differ from them.

There is no cause for astonishment at this manifestation of inconsistency. It is one of the curious things in human history to see how generally the persecuted have become the persecutors the moment the power was lodged in their hands. And why? Because the true principle of Christian liberty had not been grasped, and is to this day apprehended by only a few. The right of any body of men to differ from others has always been claimed by them; there is no novelty in that. From the beginning, every Christian sect that has arisen has vehemently contended for its right to differ from others. It has protested against persecution—that is to say, the persecution of itself by others. But in few cases has any sect conceded the right of others to differ from it, or forborne to persecute when it had the power. And in our own day each man is prompt to claim and assert the power to think for himself, but how loth most are to concede the equal right of all other men to think for themselves. Every one resents any attempt to coerce him into the avowal of anything that he does not honestly believe, but how few fail to attempt to coerce others.

The true doctrine of Christian liberty is not our right to think for ourselves, but the right of the other man to think for himself. There is no danger now that our right will not be insisted upon and enforced, particularly if our thinking happens to fall in with that of the majority. It is the other man's liberty that is in danger, particularly if he is in the minority. It is his liberty that demands defence at all hazards; for, if liberty is denied him, how long will it be conceded to us?

To demand liberty for the other man, even when he differs from us, is not to admit that truth and error are essentially one, or to deny that it is of great consequence what the other man believes and teaches. It may be our duty to oppose with all our might what he teaches, to denounce it as deadly error. But this may be done without identifying the man with what he teaches, and without the display of the spirit of intolerance and persecution. We need not try to make the man odious because his opinion is odious to us. To be loyal to the Truth, and yet faithfully to recognise the equal rights of all men to free thought and free speech is not always an easy task. The two may, however, be combined. And nothing can be more certain than the preservation of Christian liberty for any if conditioned on the concession of that liberty for all.

"THE QUIET TIME."

Prayer.

Having prayed against sin, be sure you watch against it, avoiding the occasions and temptations thereto; for otherwise you will fall before it. Having prayed for holiness, for holiness of life, labour to live holily. Having prayed for sobriety and temperance, labour to live soberly and temperately. Having prayed in the Spirit, labour to walk in the Spirit. Ever bear in mind that to pray for one thing and live for another is a contradiction and an impiety. The whole course of ones life should savour of ones prayers. He who hath all his religion in his prayers, hath no religion at all.

(The Watch Tower).

Rousseau's eulogy of Christ.

"How petty are the books of the philosophers, with all their pomp, compared with the Gospels. Can it be that writings at once so sublime and so simple are the work of men? Can he whose life they tell be himself no more than a man? Is there anything in his character of the enthusiast or the ambitious sectary? What sweetness, what purity in his ways, what touching grace in his teachings. What a loftiness in his maxims: what profound wisdom in his words. What presence of mind, what delicacy and aptness in his replies. What an empire over his passions. Where is the man, where is the sage, who knows how to act, to suffer, and to die, without weakness, without display. My friends, men do not invent like this: and the facts respecting Socrates, which no one doubts, are not so well attested as those about Jesus Christ. These Jews could never have struck this tone, or thought of this morality, and the Gospel has characteristics of truthfulness so grand, so striking, so perfectly inimitable, that their inventors would be even more wonderful than he whom they portray."

The Love of the Brethren.

Is thy cruse of comfort failing?
Rise and share it with another,
And through all the years of famine
It shall serve thee and thy brother,
Love Divine will fill thy storehouse,
Or thy handful still renew.
Scanty fare for one will often
Make a royal feast for two.

For the heart grows rich in giving
All its wealth is living grain;
Seeds which mildew in the garner,
Scattered, fill with gold the plain.
Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden,
God will bear both it and thee.

Numb and weary on the mountains,
Wouldst thou sleep amidst the snow?
Chafe that frozen form beside thee
And together both shall glow,
Art thou stricken in life's battle?
Many wounded round thee moan;
Lavish on their wounds thy balsams,
And that balm shall heal thine own.

Is thy heart a well left empty?
None but God its void can fill;
Nothing but a ceaseless fountain
Can its ceaseless longings still.
Is the heart a living power?
Self entwined, its strength sinks low.
It can only live in loving,
And by serving love will grow.

When He says No.

Some day we shall understand that God has a reason in every "No" which He speaks to us through life. How often, when His people are perplexing themselves thinking their prayers are not being answered, is God answering them in a far richer way than they think. Oh for the faith that does not make haste, but waits patiently for the Lord, waits for the explanation that shall come in the end, at the revelation of Jesus Christ. When did God take anything from a man without giving him manifold more in return? Suppose that the return is not made immediately manifest, what then? Is to-day the limit of God's working time? Has He no provinces beyond

this little world? Does the door of the grave open upon nothing but infinite darkness and eternal silence?

Yet even confining the judgment within the hour of this life, it is true that God never touches the heart

with a trial without also bringing upon it some grander gift, some tenderer benediction, He has attained to a high degree of Christian faith who knows how to wait,

(Selected)

SUBMISSION.

God's ways are not as our ways, His thoughts are not as ours ;
He wounds us sore with cruel thorns, where we have stooped for flowers.

But oh ! 'tis from the oft-pierced heart those precious drops distil,
That many a life, all else unblest, with healing balm shall fill.
Then give, oh give the flower to those who pray it so may be ;
But I would choose to have the thorns with thee, dear Lord, with Thee.

Man judgeth man in ignorance ; he seeth but in part,
Our trust is in our Father, God, who searcheth every heart ;
And every wrong and every woe, when put beneath our feet,
As stepping-stones may help us on to his high mercy-seat.
Then teach us still to smile, O Lord, though sharp the stones may be,
Remembering that they bring us near, to Thee, dear Lord, to Thee.

THE LAKE OF FIRE.

Rev. 20 : 10 has been the subject of recent questions, and the following is inserted in the belief that it will be of general interest.

Rev. 20 : 10. " And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

The frequent references by our Lord to the valley of Gehenna, outside Jerusalem, are very familiar, and their fitness as a symbol of utter destruction are well known; and it has often been thought that the Revelator has this same valley in mind when he spoke of the lake of fire burning with brimstone. There is, however, an even more extreme example of complete and terrible destruction which could well fit the language of Revelation with perhaps greater propriety, and indicate with greater clarity the meaning of the expression " for ever and ever."

It will be observed that in the five instances where the symbol is used (Rev. chaps. 19, 20 and 21), the picture is that of a Lake burning with fire and sulphur (brimstone). We need therefore in endeavouring to appreciate the force of the symbol to find in Scriptural history the supreme example of such an event as associated with eternal judgment.

This thought of the " smoke of the burning " also going up for ever and ever is intimately associated with the symbol, as witness Rev. 14 : 10, and 18 : 10 where the destruction of other phases of the system of evil is pictured. This conception is evidently borrowed from Isaiah (34 : 9-10) where in speaking of the destruction of Edom the prophet declares that her smoke should go up for ever and ever and that none should pass through the land for ever and ever. That this latter does not carry the thought of perpetuity is evident from verse 17 where some are spoken of who shall ultimately possess the land for ever.

But verse 10 of Isa. 34, indicates that the prophet in his turn took his symbolism from a still earlier source, and the vivid words of Jude, verse 7, afford the clue when he speaks of "Sodom and Gomorrha . . . SUFFERING THE VENGEANCE OF ETERNAL FIRE." Gen. 19: 28 tells us that Abraham looked toward Sodom and the smoke of the country went up as the smoke of a furnace. That catastrophe left such an impression upon the minds of the early progenitors of the children of Israel that the vision was never effaced—the fire from heaven that destroyed the ill-fated cities. Research has elicited with some degree of certainty that the cataclysm was at least in part of a volcanic nature, and that earth movements or an earthquake cleft the ground in many places so that sulphur, asphalt and petroleum vapours were released and ignited, thus completing the work of destruction. It is thought that much of this material was released under the surface of the Dead Sea and took fire upon reaching the surface, thus turning the sea into a veritable lake of fire. The allusion in Isa. 34: 9 seems to be based upon some memory of such an occurrence.

Thus seen, the expression in Revelation must mean, not the continued torment in some state of conscious existence of the devil, but, first, his utter destruction, and secondly, the continued remembrance of that destruction, just as Jude's reference to the cities of the plain suffering the vengeance of eternal fire by no means denotes the eternal burning of that fire which died down so many centuries ago, but the indelible impression left on the minds of those who witnessed or who afterwards were told of that tremendous demonstration of the wrath which is revealed from heaven against all unrighteousness.

NOTICES

Subscription Rate.

The "Monthly" is delivered post free at the following rates, for copies sent to one address:

Single copy	2/- per year
3 copies	5/- "
7 copies	11/- "
12 copies	18/- "

It is willingly supplied free to those unable to meet the cost, and all such are warmly invited to make the request.

Insertions.

Friends are invited to send in news of local activities and other matters of general interest for insertion. They should be sent to 20 Darwin Road, Welling, Kent, by the 18th of the month.

Loaning Facilities.

The following items are available for loaning to classes or brethren without charge.

Immersion robes and caps.

"Divine Plan" charts 12ft by 6ft for public meetings in large halls.

Ditto, 60" by 30" for chart talks.

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A price list of publications available from stock will be sent upon request. Special rates are quoted for class book-stalls and colporteurs upon application. Revised price lists will be issued in January and July.

Braille Library.

A lending library of Present Truth literature in Braille is available for blind readers, a regular succession of books being forwarded as previous ones are returned. Borrowers pay return postage only (one penny per book). Friends are strongly urged to make use of this facility for blind people of their acquaintance who would like to become readers. Books available include the six volumes of Scripture Studies, Tabernacle Shadows, Tracts, Sermons, etc.

Kingdom Cards.

These cards bear a short comment on the world situation and invite recipients to forward the card to this office for free literature. They can be used as volunteer matter, distribution on holidays, and in other ways. Interest thus aroused is followed up by local brethren. Samples sent on request.

THE
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NOTES.

There are some experiences which, shooting as it were across the sky of our Christian consciousness, bring us face to face with a situation with which we feel powerless to cope. For not a few disciples of Jesus that well-known expression "the even tenor of our way" is more than a figure of speech: it describes in fair measure the day by day routine unruffled by more than ordinary cares and trials. And when such a one is suddenly confronted with one of those wonderful examples of uncomplaining—yes, joyful—acceptance of that more severe tribulation which in the disposition of God's purposes is the lot of some, the flashing out of the Christ spirit above the hopelessness of material things is a testimony to the power of the Truth which cannot be observed without a tightening of the heart-strings.

Such an occasion was that at the South Wales Convention held at Cardiff during the week-end of June 14th last, when at the close of the Sunday afternoon meeting the good company present joined in singing with a fervour that could hardly be exceeded anywhere in the country that well-known hymn "The Lord will provide." Brethren and sisters whose features bore, only too visibly, evidence of the distresses which, in common with the people of that area, they have for years endured, stood up and with faces aglow as with the light of Divine inspiration, sang with all their heart and all their soul.

"The birds, without barn or storehouse, are fed,
From them let us learn to trust for our bread;
His saints what is fitting shall ne'er be denied,
So long as 'tis written, "The Lord will provide."

For one witness at least a tear was not far away. To hear those brave-hearted men and women expressing in fervent song their trust and faith that, though all that is called good and desirable in this world has failed them, yet their Heavenly Father knoweth what things they have need of, made an impression more wonderful because of the stark realism of the circumstances. To realise why such things can be is to realise something of the power of the Christian faith. What a marvellous testimony to the Word which liveth and abideth for ever, that it can produce such fruits. What a reproach to those of us who, like Elijah, look around and because we see no outward evidence of mighty works, complain querulously to the Lord that all have become unfaithful and that we alone are left.

It was hours ago now that the last strains of that hymn died away into silence, and heads were bowed in prayer. Now while these words are being written the train is speeding across rural England on its way to the Metropolis, but above the rhythm of the wheels rises that other cadence which cannot be stilled for many days to come.

"The birds, without barn or storehouse, are fed,
From them let us learn to trust for our bread."

Those who have gone down into the valley of the shadow have found the Lord there, and true to His promise He has led them inside the green pastures and the still waters.

*His name shall be praised, shall never be denied,
So long as earth remains. — The land shall provide.*

Let us take to ourselves the lesson from these things, for it may well be that in the surety of our own acceptance with God we do not realise that the people who walk in darkness have seen a great light; that upon them who dwell in the land of the shadow of death bath the light shined. And it may be that in spirit we must yet tread the road to South Wales, that there we may come face to face with the eternal realities.

NEWS OF THE CLASSES.

Nottingham

An intensely interesting season of thought and discussion was spent by those who attended the Nottingham convention. The sessions were held in the Y.W.C.A. Hall, the temporal needs of the friends being very ably served by the staff of the Y.W.C.A. It was evident that much care and thought had been bestowed by the speakers on the preparation of their discourses, and in turn a diligent hearing was given to them all. Bros. Ward (Kettering) and Drinkwater (Birmingham) opened with "Thoughts from the Four Gospels" and "Sowing and Reaping" respectively. The Sunday sessions were addressed by Bros. Lucas (Preston), J. Guy (Dundee) and A. Guy (London), who took as their subjects "The Spirit of Fear," "Transformation" and "Be ye holy." The friends on Monday listened to Bros. Wenborn (Lightwater), Rew (Darlington) and Kelham (Beeston) discourse on "Step by step to victory," "The grace of gratitude" and "The Book of Hebrews." There was a stimulating variety in the nature of the various talks and many phases of our Christian experience were touched upon.

To render any impression of the discourses in detail would be impossible here; yet there were certain words and phrases which lingers in the memory, expressing tersely but graphically the truths by which we live. There was a message for each

in one or another of the discourses, and those who went with the intention and expectation of hearing words that are based on the eternal truths of the Gospel did not come away disappointed. As stated by one speaker, "Pentecost means Power," and by another "We sow SEED—something with life in it," and by yet another "Tis a god-like attribute to KNOW." So the friends parted, to take up anew, in the power of the Holy Spirit, and with the light of the knowledge of Divine Truth in their eyes, that ever abiding work of sowing to the Spirit which is the Will of the Father to-day.

London

A general convention is arranged in London (D.V.) for August 1, 2 & 3, at the Memorial Hall, Farringdon Street; the scene of last year's gathering. It is earnestly hoped that the friends who attend will do so with a real consciousness of the wonderful spiritual uplift which such an occasion can bring to those who come with the intention of blessing and being blessed. Make every effort you can to come, join whole-heartedly in worship and praise, strong in faith that the messages to be given will be conducive to the strengthening of faith and the furtherance of the Christian warfare. Programmes and particulars can be obtained from Bro. A. O. Hudson, 20 Darwin Road Welling, Kent.

"THE WAY OF THE CROSS."

(Contributed)

The supreme example in the way of the Cross is Jesus. In His self-denying life and self-sacrificing ministry we discover how the Supreme Will of God lies like the transverse beam of a literal cross athwart the most noble and most natural aspirations of well-intentioned men. Nowhere in the word of God is this more forcefully brought out than in the touching little incident mentioned by the Apostle John (Chap. 12, 20-28).

We pass over for the moment, other similar experiences such as the Temptation in the Wilderness, when all the glory of the kingdoms of the world was presented before Him—the easy path to Universal Dominion—and also the occasion when, after beginning to inform His disciples that He had come into the world in order to die at Jerusalem, the Master had need to rebuke Peter's temerity for thinking he could turn the Saviour of men from His ordained and accepted course. In this little episode, near the close of Jesus' life, we find the same great issues involved, which threw into strong contrast the ways of God with the ways of men. At this time Jesus fully realised that His ministry to Jerusalem (and all that Jerusalem stood for) had failed. The Pharisees were bent on killing Him because He would not conform to their Talmudic ways.

Up in Jerusalem for the Passover feast was a small group of men (called Greeks—probably Hebrews living in Greece) who also saw and realised that Jesus' mission in Jerusalem had failed. They knew also that the Pharisees intended to kill Him. Thinking evidently that it would be a great pity for such a wonderful Teacher to be sacrificed to the fanatical fury of Jerusalem they sought an interview with Jesus, most probably with the idea of inviting Him to shake the dust of Jerusalem from His feet, and depart with them to the more appreciative regions of Grecia, where He would find an attentive and understanding people ready to co-operate with Him in filling the world with the light of His wonderful teachings. Here, from the very "Eye of the World" (as Grecia was then called) His teachings would go forth with might and power, and peoples and nations from far and wide would flock to His Standard, and obey His precepts. And *they* would help Him!

An intriguing way, this,—which seemed right and good to these worthy visitors—an easy way to the world's Crown, but, NOT GOD'S WAY! Knowing nothing of His Covenant unto death, this seemed to these wise men of the world, the obvious path for Jesus. Why longer waste His time and His life with bigoted and prejudiced Jerusalem?

Upon receiving the intimation of their desire to see Him, Jesus said "Do these men really want to serve me, and be my disciples? Then let them take up their cross and follow me; then, they and I can walk and work together, here, not yonder, and my Father will honour them with the privilege so to do

But as for me: Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit."

"A corn of wheat!" The one and only corn of wheat in the whole wide world! "In him was life"—but it was decreed that He must die. The corn of wheat must die, or abide alone. Everything depended upon that one corn—that one life. Of what use to offer one corn to feed a world's hunger. Man said: "Come to the theatre of Demosthenes and other great orators; come, thrill the world with your wonderful eloquence and win their adherence

by the potent appeal of your matchless precepts." God said: "My corn or wheat must die, or it will abide alone."

Deeply moved, in those thrilling moments Jesus re-affirmed His Covenant unto death, saying: ". . . for this cause came I unto this hour." The supreme hour had come, and while men accounted the impending death to be a tragedy, Heaven approved, for thus it was ordained. The transverse beam of the Divine Will lay athwart what otherwise could have been the legitimate human aspirations of Jesus—aspirations, but more altruistic and beneficial, such as already actuated these noble Greeks.

A few days later, these worthy men of Grecia would be among the multitudes who saw Jesus suspended 'twixt earth and heaven—on a cross—the victim of a fanatical hatred. The tragedy had happened. Heaven also saw, and veiled its face; but God's 'corn of wheat' had been sown, and, it would not now abide alone!! For "great will the harvest be."

"I, if I be lifted up will draw all (Grecia? Rome? the Barbarian? nay, all) men unto me." God's way was best, it was truly Universal. It was the "Way of the Cross," "but it was also the way of an unfathomable Love (John 3, 16).

GIRD UP THE LOINS OF YOUR MIND.

(From the "Watch Tower.")

Though written so long ago, the above words of exhortation lose none of their force to us. They were penned for the instruction of the whole Church, down to the end of the age. The introductory, "Wherefore," refers us to the glorious hope of our high calling, and of the necessarily severe measures required to fit us for our exalted inheritance, as mentioned in the preceding verses. Peter would have us appreciate what it is to be called with such a high calling—to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for those who are kept by the power of God through faith. (Verse 4.) He would have us know that, if faithful, we are to be made even "partakers of the divine nature," and that we are to be joint heirs with Jesus Christ, of all things.—2 Pet. 1: 4.

As the spirit of God draws our hearts into closer fellowship and sympathy with the Divine mind, the value of these "exceeding great and precious promises" is more and more fully realized, until there glows in our hearts the same holy enthusiasm that so filled the hearts of the apostles. And only when our hearts are thus warmed and our minds thus awakened, are we prepared to understand the Apostle's "Wherefore," upon the inspiring comprehension of which depends our ability to heed the earnest exhortation which follows.

If our hearts are not duly inspired with this hope—if we have begun to esteem it lightly, or to forget it, or to think of it as an idle tale—to heed the counsel of Peter, here given, will be impossible. If, therefore, we realize that a spiritual lethargy has to any extent been creeping over us, imperceptibly benumbing our spiritual senses, so that the truth is losing its inspiring power upon us, our first duty is to betake ourselves to prayer and to communion with God and His Word, that its sanctifying power may be realized.

"Wherefore," then, you that discern the prize of your high calling, and who are endeavouring to press along towards the mark "gird up the loins of your mind"—as in the illustration: strengthen and fortify your purposes and efforts; renew your determination; redouble your diligence; cast aside the

weights of unnecessary worldly cares; increase your zeal; and, as the Apostle Paul also urges, run with patience the race set before you. Run, not like one who is merely beating the air, but like one who has a purpose in view, and who, in desperate earnest, is *determined* to make his calling and election sure.—Heb. 12: 1; 1 Cor. 9: 26.

Having thus “girded up the loins of your mind” for a long, steady and determined effort, he further counsels,—“Be sober:” do not allow yourself to become excited and, under the spur of excitement, to exhaust all your spiritual vitality in a very short time, and then to suffer a relapse into coldness or discouragement; but thoughtfully to consider and prepare for a long and patient endurance of all the discipline and trial of faith and patience necessary to prove an overcomer and worthy of the blessed reward promised “to Him that overcometh.” The race before us is not one to be run by fits and starts, but by “*patient continuance*” in well doing.” Soberly, thoughtfully, we are to weigh and endeavour to realize the import of the exceeding great and precious promises and to gather from them their invigorating inspiration; earnestly we must apply our minds and hearts to the instruction of the inspired Word of God, availing ourselves also of such helps—of “pastors and teachers” and their literary productions—which prove harmonious with, and helpful to, the study of the Scriptures; diligently and patiently we must submit ourselves to all the transforming influences of divine grace and truth; and then, loyally and faithfully, we must devote our consecrated talents, however few or many, to the great work of preaching this gospel of the Kingdom to all who will hear.

Such a sober view of the situation fortifies the mind against discouragement, and enables us, as the Apostle suggests, to “hope to the end for the grace to be brought unto us at the revelation of Jesus Christ.” Such a sober view keeps Reason on the throne of our minds. And Reason says, the divine call to joint-heirship with Christ clearly implies eligibility to the exalted office; the divine promise clearly insures divine grace to enable us to fulfil the conditions; the divine provision for my justification, by faith in the precious blood of Christ, releases me from the condemnation to death; and the righteousness of Christ, imputed to me by faith, fully supplements all my weaknesses, so that before God I stand approved in Him. Sober Reason also says, The directions given in the Scriptures to those who would run the race are clear and explicit, and make plain every step of the way to those who are truly and fully consecrated to the Lord. The examples of the Lord and the Apostles shine on the pathway with a moral lustre and glory that cannot lead us astray. If we walk in their footprints we will assuredly reach the same goal.

Therefore in this sober view of our high calling and its privileges, and the abundant resources of divine grace, let us not be discouraged or overcome in any way, but let us hope to the end for the grace (favor) that is to be brought unto us at the revelation of Jesus Christ.

Home-gathering at Darlington. A warm welcome is extended to all who can attend the Home-gathering on August 16th, at the F.B.S.A. Hall, Brook Terrace, Darlington, at 2.30 and 6. Tea will be provided by the Darlington friends. Full particulars from Bro. W. Reed, 13 Westmorland Street, Darlington.

"THE QUIET TIME."

The Word of God abideth

The Eternal Truth of God moves on,
In undisputed sway.
While all the narrow creeds of men
Decline and pass away.

The Eternal Light of God shines on
Beneath an eternal sky,
Though human luminations cease,
And human watch-fires die.

But faith still mounts the endless years
And Truth grows lovelier still,
And Light shines in upon the soul
From God's immortal Hill.

"Thou art my son"

When God takes hold of a man,
and we see him in God's company,
we know God is willing to introduce
him, and it gives him a standing
with you and me. He is one of the
brethren, because "the Father Him-
self loveth him," the Father Himself
recognises him as one of the family.
Then you and I should be willing to
do anything for him that we are able.
It is the Father's will that we should
co operate with Him in assisting the
brethren in every possible way.
There are various trials and difficul-
ties for these brethren that you and
I know about. All the soldiers of
the cross have a narrow way, a battle
with the world and the flesh and the
Adversary. You and I have battles.
What sympathy it should give us!
All who are seeking to walk in the
footsteps of Jesus belong to our army;
whether learned or ignorant, black
or white, rich or poor, it is our priv-
ilege to love them as brethren.

(Bro. Russell)

In Due Time

His Wisdom is sublime
His heart supremely kind
God never is before His time
And never is behind

Submission

"My Father, help me as a follower
of Christ to say 'Thy Will be done.'
Thou would'st not have me accept
Thy Will because I *must*, but because
I *may*. Thou would'st have me take
it, not with resignation, but with
joy, not with mere absence of mur-
mur, but with song of praise. . . .
Give me, O Father, the blessedness
of the man whose delight is in Thy
Law, who can tell of Thy Statutes
rejoicing the heart. Then shall I
obey Thee with perfect freedom and
say from my heart 'Thy Will be
done'."

(Selected)

"We that are strong"

Suppose some of those who profess
to be consecrated to God are very,
very weak indeed every way. Very
well, my dear brother, perhaps the
Lord sees that you are weak and that
you get into trouble too. Do you not
know that He has many things to
overlook in you? We are to be of
as little trouble to others as possible,
but we are to bear with the infirm-
ities of the weak and not to please
ourselves. Let me repeat. We are
to bear with their weaknesses and
infirmities, and not to please our-
selves. How much that means! I
trust we are learning this. I am
merely pointing out what you really
all know, that the love of God is the
fulfilling of the Divine requirement,
and that this love is to manifest
itself toward those whom He ack-
nowledges as His children and re-
ceives into His family. If I see that
any man has God's fellowship, I dare
not deny him my fellowship.

(Bro. Russell)

"THERE WAS A GREAT CALM."

When we are worry wracked and care distraught
 Numbed by a long and unavailing strife,
 Let us compel ourselves to quiet thought,
 Think of the calm and quiet things in life;
 The calm quiet heavens and the calm quiet earth,
 Even the speeding storm-clouds silent are;
 Nature is calm as at creation's birth—
 Man's is the tumult, his the jolt and jar.
 Calm are the mountains and the stately trees,
 Lakes and cool grass to quietness belong;
 We can command a calmness deep as these—
 The calmness of determination strong.
 Calm are the valleys, and the summer seas;
 Stars and the moon in quietness lie deep.
 We can enjoy a calmness sweet as these—
 The grateful calmness of the gift of sleep,
 Calm is the sun's uprising, and its set,
 Quiet is the snow's swift passage through the air.
 We can receive a calmness greater yet—
 THE PERFECT CALM THAT FOLLOWS AFTER PRAYER

SPECIAL ANNOUNCEMENTS.

Anonymous. It is with sincere appreciation that we acknowledge the receipt of 10/- towards the work.

Concerning elections. During the next few weeks the B.S.C. for another twelve months will be elected. The names of brethren who have been duly nominated are now in the hands of the friends and it is desirable that every brother and sister who is interested in this work should take their part in selecting those to whom shall be entrusted its continuance. There is plenty of scope for the various services rendered by the Committee and the more whole-hearted the support given by the friends the more confident will the chosen brethren feel as they take up the work. May we suggest therefore that every reader of this journal takes care to express his or her choice, after careful thought and prayer, by the end of this month. Should you not be in touch with a class where your vote can be recorded, write to Mr G. A. Ford, 36 Waller Avenue, Luton, Beds, or alternatively to this Office, for a voting form. It is understood that only consecrated brethren have the privilege of participating in this election.

Gone from us. Bro. C. J. Franklin, who had been associated with the friends at Wolverhampton for many years, passed away on May 15th at the age of 76—a soldier of the Cross whose faith was founded upon the eternal promises.

A Review of the Doctrines. Copies of this book, by Bro. H. J. Shearn, and described in our last issue, are still available, price 1/- post free. Brethren desirous of obtaining same are recommended to do so before the present edition is exhausted.

The London Office. The Office will be closed between July 1st and July 18th, and friends whose correspondence reaches us between these dates will appreciate that replies will be sent immediately after the latter date. Any matters requiring urgent attention should be addressed to 20 Darwin Road, Welling, Kent, in the interim.

Berean Manuals. Enquiries are received from time to time for Berean Manuals. These are unobtainable now, but should any brethren have second-hand copies for disposal, we will be very glad of the opportunity of acquiring same in order that we can endeavour to accommodate enquirers.

A REPORT OF INTEREST.

The annual conference held at Nottingham during the Whitsun convention proved interesting and encouraging. The spirit of unity, with a pronounced desire to further the work of the movement was very manifest.

In considering the possibilities of usefulness amongst the brethren by means of the Representative arrangement, it was felt that it could be of much greater service in matters concerning the spiritual interests of the classes and brethren generally. In view of this we resolved to make known its uses and solicit the interest of our brethren everywhere in helping the service forward.

The Secretary's report revealed that quite a good work had been done during the year in relief of our distressed brethren in South Wales and elsewhere, some of whom were in very distressing circumstances, and all were very grateful for services rendered. Our brethren in Australia sent over a lamb at Christmastide which was distributed among the brethren in need, in South Wales.

Some brethren expressed their conviction, based on experience, that there was still work to be done in our towns in making known the cause and result of present world problems, and the Kingdom of our Lord. The B.S.C. have the matter of new tracts in hand and will arrange to supply according to the demand.

It was explained that funds would not permit of the services of a full time pilgrim but that quite a number of week-end visits had been made in various districts, to which many gathered from surrounding towns, the attendance giving evidence of much appreciation as well as encouragement to all participating. May the Lord strengthen our hands and inspire our hearts to greater devotion to Him and in service to each other.

Will any class wishing to appoint a representative please write to Bro. G. A. Ford, 36 Waller Avenue, Luton, Beds.

NOTICES**Subscription Rates.**

The "Monthly" is delivered post free at the following rates, for copies sent to one address:

Single copy	2/- per year
3 copies	5/- "
7 copies	11/- "
12 copies	18/- "

It is willingly supplied free to those unable to meet the cost, and all such are warmly invited to make the request

Insertions.

Friends are invited to send in news of local activities and other matters of general interest for insertion. They should be sent to 20 Darwin Road, Welling, Kent, by the 18th of the month.

Loaning Facilities.

The following items are available for loaning to classes or brethren without charge.

Immersion robes and caps.

"Divine Plan" charts 12ft by 6ft for public meetings in large halls.

Ditto, 60" by 30" for chart talks.

Publications.

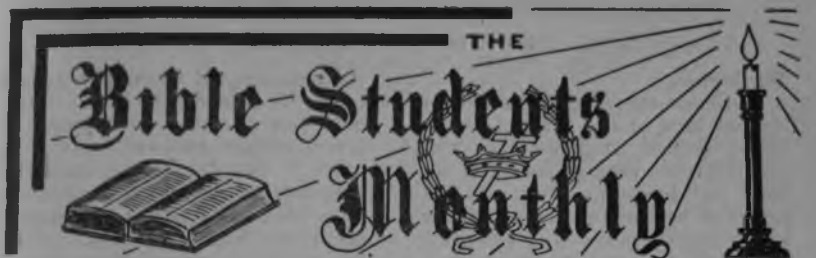
A price list of publications available from stock will be sent upon request. Special rates are quoted for class book-stalls and colporteurs upon application. Revised price lists will be issued in January and July.

Braille Library.

A lending library of Present Truth literature in Braille is available for blind readers, a regular succession of books being forwarded as previous ones are returned. Borrowers pay return postage only (one penny per book). Friends are strongly urged to make use of this facility for blind people of their acquaintance who would like to become readers. Books available include the six volumes of Scripture Studies, Tabernacle Shadows, Tracts, Sermons, etc.

Kingdom Cards.

These cards bear a short comment on the world situation and invite recipients to forward the card to this office for free literature. They can be used as volunteer matter, distribution on holidays, and in other ways. Interest thus aroused is followed up by local brethren. Samples sent on request.



THE
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NOTES.

From time to time crises arise in the history of Christian communities which result in dissension, division and a breaking of ties which the association of years has rendered very dear. The claims of opposing theologies seem often to override the spiritual perception of many footstep followers of the Master.

Such a time is surely one for deep heart-searching. There can be no impugning the sincerity of those concerned—only an inexpressible sorrow that the divergence of thought cannot be maintained within the bounds of our common fellowship as members of the Body. We must honour and respect the motives of those who are immediately affected, knowing that they are acting sincerely. And we must avoid the temptation to “take sides.”

‘Ha,’ says one, “You would, for the sake of a seeming outward unity, a ‘fair shew in the flesh’ gloss over the principles involved as of no account, and consider matters of faith and belief as of no importance if so be you may thereby claim a wider circle of associates.”

By no means. If outward unity were all that were lost when these things happen there would be little or nothing to bemoan. External unity is dependent upon material factors such as similarity of race, temperament, outlook and the possession of that social instinct which leads men to band themselves together for the better accomplishment of their common purpose. And since any such organisation or form of unity must of necessity wax old and vanish away when the factors which gave it form and colour have changed, it can be no great disaster if such material unity as may exist among ourselves is shaken and disrupted when that unity has served its purpose.

What is of greater moment and to be deplored, is the loss of spiritual unity which these events bring in their train; the tendency spiritually to disown those with whom we are not in strict theological sympathy, and in fear lest we ourselves should become contaminated, to withdraw into an exclusiveness none the less soul-deadening because of its very sincerity and insistence upon the highest of doctrinal standards. To contend for the faith is of profound importance at this time; to have and to hold very clearly our own understanding of the doctrines is essential; but unless we can enter into calm, dispassionate discussion and united searching for the deep things of the Word of God, in definite knowledge that the development in understanding of the Truth is progressive, and this without bitterness, animosity or bigotry, we shall never attain to the standard set before us in the Gospels and the Epistles which alone will make us in very deed heirs of God and joint-heirs with Jesus Christ in the Kingdom.

Darlington.

A Home-Gathering will be held on August 16th, at the F.B.S.A. Hall, Brook Terrace, Darlington, at 2.30 and 6.0, the evening speaker being Bro. F. Lardent. Tea will be provided by the Darlington friends and a hearty welcome is extended to all who can attend. Particulars from Bro. W. Reed, 13 Westmorland Street, Darlington.

Beeston.

The quarterly united gathering of the friends in Beeston Nottingham and Mansfield districts will be held on Sunday, August 30th next, in the Co-operative Hall, Chilwell, commencing at 10.45 with a prayer meeting. Bros. Absalom, Ford and Holmes will address the friends and a warm welcome is extended to all. A cup of tea will be provided at both intervals, friends bringing their own refreshments. Particulars from Bro J. H. Essex, 50 Park Road, Chilwell, Notts.

Cardiff.

It is with grateful hearts and thankfulness to the Heavenly Father for His tender mercies, that we send you a very brief account of our Convention which was held on June 13th and 14th. There were about 100 brethren present from the various classes, and all were refreshed and strengthened by our fellowship together.

The speakers were Bros. Hudson, Couling and Cronk, and the addresses were timely and helpful in these days of distress. Many of those present had come from the desolate areas and were suffering as a result of trade depression; nevertheless it was an inspiration to watch their beaming faces—a glowing testimony to their inward joy and peace, and to their fervent love for the Lord and His Word. Indeed,

the testimony of all present seemed to be, "It is good to be here." "Behold, how good and how pleasant it is for brethren to dwell together in unity." The Convention leaves us with very happy memories that will serve both as a stimulus and inspiration to the brethren in these parts.

Abertillery.

We are pleased to have this privilege of expressing our appreciation of the service of Brother Knight, being richly blessed by the ministry of God's Word to us. He dealt to us in form of allegory and impressed upon us that Jesus spoke that way, and we thank our Father for this fellowship. We had Saturday evening and all day Sunday, and in the words of the Man of God "It was good to be there." May the dear Lord crown these efforts with success and His loving smile be upon all labours for the building up of His saints.

Barrow in-Furness.

The friends have recently been much encouraged and edified by the public ministry of Bros. H. J. Shearn and Cedric Smith.

Sweden.

A letter is to hand from the brethren in Sweden to the effect that they are commencing the publication of a paper to be called "Dagningar" (The Dawn) and which is to be devoted to Present Truth. The brethren there have felt their lack of a suitable periodical and are trusting that this venture, under the care of Bros. Sandblom and Wessman, will be a means of sanctification and encouragement. The prayers of the friends here will surely go up on behalf of these brethren. Should anyone able to read Swedish be interested, copies of the new paper will be obtainable from the London office.

"THE ROYAL PRIESTHOOD."*Reprinted from "The Watch Tower."*

At no time in the Church's history has our great Adversary been so active in multiplying false doctrines and in diverting attention from the truth by introducing unprofitable and irrelevant questions as at present. Just when the exaltation and glory of the Church are soon to be accomplished, and when the faithful are about to be received into the joy of their Lord, every device is resorted to to beguile them of their reward and to frustrate this feature of the divine plan. To really frustrate any part of the divine plan is impossible: God has purposed to take out from among men a "little flock," "a people for his name," a royal priesthood; and such a company is assuredly being gathered; but whether all those now in the race for the prize will surely be of that company, is still an open question. Take heed, beloved, that no man take thy crown. (Rev. 3: 11.) If any come short of their privileges and prove unworthy of the rich inheritance, there are others who will quickly fill their places.

We beseech you, brethren, as you value the glorious hope set before you in the gospel, that you give no heed to seducing spirits and doctrines of devils, as the Apostle terms them (1 Tim. 4: 1); but that, with fixedness of purpose, you apply yourselves to the one thing you are called and are privileged to do as prospective members of that Royal Priesthood. Let us never forget that we are a "peculiar people," separate from the great body of nominal Christians, as well as from the world, having higher hopes, aims and ambitions and favored with a clearer insight into the deep things of God, having been called out of our former darkness into his marvellous light. And if thus separate from the world and from Christians who partake largely of the worldly spirit, what wonder if we find them all out of harmony with us, and either ignoring or opposing us.

Such opposition is to be expected and will, doubtless, continue until we finish our course in death. To submit patiently to this opposition is to sacrifice our own *natural* preferences for the friendship and the pleasures of the present life, and to endure hardness as good soldiers for the truth's sake, in whatever shape that hardness may come, in our effort to do the Lord's will and work of advancing the interests of His Kingdom. This is what is meant by the presenting of our bodies living sacrifices in the divine service. To be really in this service involves: first, the careful and continual study of God's plan; second, the imbibing of its spirit; leading, thirdly, to an enthusiastic zeal for its accomplishment, and to activity to the extent of ability in its service, at whatever cost or sacrifice it may require.

If we are faithful in this service we have no time, nor have we the disposition, to give heed either to false doctrines or to other themes which have no bearing on the *one thing* to which we have solemnly dedicated our lives. Our time is not our own if we have consecrated all to God; and consequently, we have none to spare for the investigation of fanciful false theories, built upon other foundations than that laid down in the Scriptures; nor have we time to devote to the ideas and pursuits which engross the world's attention, many of which are harmless in themselves, but would be harmful to us if we were to

allow them to occupy consecrated time and to divert our attention from the *one thing* we ought to be doing. The Apostle warns us "to shun profane babblings, for they will increase unto more ungodliness;" but adds "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." "Teach no other doctrine: neither give heed to fables and endless genealogies, which minister questions rather than godly edifying which is in faith."—2 Tim. 2 : 15, 16; 1 Tim. 1 : 3, 4.

Each consecrated believer should ask himself, How carefully have I studied that which I have clearly recognized as divine truth? and how fully capable am I, therefore, of handling the sword of the spirit? Few indeed are those who can say they have fully digested and assimilated all they have received; that they have let none of these things slip from memory; that they have so treasured it up in their hearts that it is their meditation by day and by night; that they have a ready answer—a "Thus saith the Lord"—for every man that asks them a reason for the hope that is in them, concerning any point of doctrine; that they can clearly and intelligently portray the divine plan, quote the divine authority for each successive step of it. and, if need be, point out its place in the divine system of types. To gain such proficiency in the Word is indeed the work of a lifetime; but every day should see a closer approximation to that proficiency, and will, indeed, if we are faithful students and faithful servants of the truth.

If all the consecrated were thus busily engaged putting on the armour of God, and in proving it by actual use in zealous endeavours to herald the truth and to help others to stand, there would indeed be no time left for disputings.

How narrow this way! say some, contemptuously of those who, like Paul, devote their energies to the *one thing*—the service of the truth. Yes, that will be the verdict against you, of all except the few who, like yourself, have carefully sought out this "narrow way" and who are determined to walk in it, regardless of the reproach it brings. The way to the mark for the prize of our high calling is not wide enough to admit all vain philosophies and foolish questions and babblings and speculations of science, falsely so called. It is only wide enough to admit the Lord's plan and those who are willing to discard all other plans and projects and questionings and to devote themselves fully and entirely to its service, and who are quite willing to bear any reproach it may bring.

Consider your calling, brethren, for ye are a chosen generation, a royal priesthood to offer sacrifices acceptable to God; a holy nation, a peculiar people that ye should show forth the praises of him who hath called you out of darkness into his marvellous light. The very object of our being called into this light is that we may let it shine. If we do not let it shine we are unworthy of it, and the treasure will be taken away and we will be left in darkness. If indeed we have received the light and have consecrated ourselves fully to God, let us ask ourselves, What am I doing to show forth the praises of him who hath called me out of darkness? Am I going forth with these tidings to my neighbours near and far? Am I busy from day to day in seeking to vindicate the divine character, and to make known God's righteous ways? Am I economizing time and means, and so arranging my temporal affairs as to give as much time as possible to the work? And, then am I diligently studying to make myself thoroughly familiar with the truth, so that I may

indeed be a living epistle known and read of all men within the circle of my influence?—a workman indeed that need not be ashamed?

Dearly beloved, we impose no vows or bondage upon each other, but the call has its own limitations: the Master has directed us, saying "Go ye and teach all nations [for the gospel is no longer confined to the Jewish nation], baptising them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all things"—*Whatsoever I have commanded you*.—Matt. 28: 19, 20.

This is just what the apostles did. There were plenty of errors and side issues in their day; but, ignoring them, they resolutely devoted themselves to the promulgation of the truth. Paul paid no attention to his fleshly genealogy, because he recognised himself as a new creature in Christ Jesus. It was easier for him to prove his fleshly origin as an Israelite than for any of us to do it; but he cared nothing for that. He did not care whether he was of the ten tribes or of the two tribes; for he had on none of the tribal righteousness of the Law. His only ambition was to be found "in Christ, not having on his own righteousness, which is of the Law, but that which is through the faith of Christ—the righteousness which is of God by faith."

Hear him again in his zeal for this *one thing* to which he had devoted his life: And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the mystery of God; for I determined not to know anything among you save Jesus Christ and him crucified. [I *rioted* your attention on this *one thing*! I kept this *one thing* continually before you.] And my speech and my preaching were not with enticing words of man's wisdom, but in demonstration of the spirit and power [of the truth], that your faith should not stand in the wisdom of men, but in the power of God."—1 Cor. 2: 1-5.

Paul was a plain uncompromising teacher. When he knew he had the truth, he spoke it with confidence, and boldly declared that everything contrary to it was false doctrine; and he taught his disciples that it was not only their privilege, but their duty also, to be *established* in the faith and to know, on the evidence of God's Word why they believed, and to be able to give to every man that inquired for it a reason for the hope that was in them.

There is among Christians today a great lack of established faith on any point of doctrine. They say, "I think" "I hope" or "Perhaps it may be so, but this is only my opinion, and it may be right or it may be wrong. I have charity, however, for your opposing opinion, and for every man's opinion; for who knows which is right? I'm sure I cannot say; but nevertheless, I have *great faith* and charity. I shake hands with every body and call him brother if he claims to be a Christian, no matter what he believes and teaches, whether he is pointing to Christ as the door to the sheepfold, or whether he is trying to teach men how to climb up some other way. In Christian love I bid them all Godspeed and pray for the success of all their teachings, no matter how antagonistic they may be to each other or to the Scriptures as I read them.

All this passes among Christians generally for large hearted benevolence and personal humility, while in fact it is an ignoble, compromising spirit that is unwilling to forego the friendship of those who oppose the Lord by opposing the truth; and which would rather see the truth suffer, and those weak in the faith stumbled, than that they should bear the reproach of Christ.

"THE QUIET TIME."

A Child's devotions.

Morning prayer.

Dear Father, hear a little child
 Who offers thanks to thee;
 Through all the darkness Thou hast kept
 A watch-care over me.
 O Father, keep me through this day,
 I would to thee belong;
 May love control my little hands,
 May kindness rule my tongue.
 Thy kingdom come, Thy will be done
 Upon this earth again;
 Dear Father, hear my little prayer
 For Jesus' sake. Amen.

Evening prayer.

Dear Lord, before sweet slumber comes
 To close my weary eyes,
 Up to Thy Throne of Heavenly Grace
 My voice in prayer would rise.
 For all the blessings of this day
 I give thee thanks and praise,
 Forgive me, Lord, for Jesus' sake,
 For all my naughty ways;
 And as I lay me down to sleep
 Do Thou an angel send
 To watch beside me all the night
 For Jesus' sake. Amen.

Napoleon's tribute to Jesus.

There is something about Jesus which I cannot understand. Alexander, Cæsar, Charlemagne and myself have founded great empires, but upon what did these erections of our genius rest? Upon force. But Jesus founded his upon love, and to this very day millions would die for him. I have inspired multitudes with an enthusiastic devotion, such that they would have died for me; but to do this it was necessary that I should be visibly present with the electric influence of my looks, of my words, of my voice. When I saw men, and spoke to them, I lighted up the flame of devotion in their hearts. But Jesus by some mysterious influence, reaching down through a lapse of eighteen hundred years, so draws the hearts of men towards him that thousands, at a word, would rush through fire and

flood for him, counting not their lives dear unto them. Christ alone has so succeeded in raising the mind of man towards the unseen that it becomes insensible to the barriers of time and space.

Across a chasm of eighteen hundred years Jesus Christ makes a demand which is beyond all others difficult to satisfy. He asks for the human heart; He will have it entirely to himself. He asks it unconditionally, and forthwith this demand is granted. Wonderful! In defiance of time and space, the soul of man, with all its powers and faculties, becomes an annexation to the empire of Christ. All who believe in him experience that remarkable supernatural love toward him. This phenomenon is unaccountable; it is altogether beyond the reach of man's creative powers. Time, the great destroyer, is powerless to extinguish this sacred flame; time can neither exhaust its strength nor put a limit to its range. This is it which proves to me quite convincingly the Divinity of Christ.

"Love will cover—"

"The little I have seen in the world and known of the history of mankind, teaches me to look at their errors in sorrow, and not in anger. When I take the history of one poor heart, that has sinned and suffered, and represent to myself the struggles and temptations it has passed through—the brief pulsations of joy; the tears of regret; the feebleness of purpose; the scorn of the world that has little charity; the desolation of the soul's sanctuary, and threatening voices within; health gone; happiness gone—I would fain leave the erring soul of my fellow-man with Him from Whose Hands it came."

THE CHURCH VICTORIOUS (*Selected*)

The victory of the Church lies enshrined in its present experience. All that will live godly in Christ Jesus must endure persecution. And when, as in our own day, that persecution is as likely as not to come from the State which demands unquestioning obedience to its own decrees, the position of the Church approximates more closely than at any other time to the primitive Church—that Church which had to meet the most dangerous of all its external enemies, the State that will brook no limit to its own sovereignty in things Divine as well as human, the State that will, if it can, fetter men in their thoughts and consciences, as well as their actions, the State that aims at an absolute autocracy, the State that we speak of today as the totalitarian State. The great visions of the Apocalypse are the tremendous imagery of that struggle. The Church could live only if it were willing and able to be faithful unto death.

But that was not the only danger confronting the Christians of Asia. What Paul had written earlier of one of his own experiences was now true on a great scale. "Without were fightings, within were fears." John in Patmos knew that all was not well with the inner life of the churches. Failures in love, readiness to listen to false teaching, low standards of conduct and character, lukewarmness and self-complacency—such were the fallings away from the true marks of their high calling in Christ Jesus of which he had to write. The first century was no golden age; nor was the Church then a Church without spot or wrinkle or any such thing. The Church militant has never been a Church without fault. It has been a tempted Church, a struggling Church, a Church that has fallen again and again; and yet through it all a Church that learns how to conquer, how to overcome. For, then and always, what is needed in the Church is the spirit of the victor. The true Christian spirit is not that of mere endurance and resignation, it is the spirit of victory. And so it is that although the story has to tell of disappointments, shortcomings, of compromises with the world, of faltering, of unworthy discipleship, and of evil in high places, the torch of victory has never burnt itself out. From generation to generation of the Church's life it has been passed on, and there have always been some to receive it. The kingdoms of the world come and go; they may play their part in the development of civilisation, but they possess not the power to never grow old. The Gospel of Christ is ever renewing the freshness and triumphs of days that may seem far off, but are linked by an unbroken chain to the Church of today. There is far more of permanent victory in Augustine landing in the Isle of Thanet than in Julius Caesar disembarking his forces near to the cliffs of Dover, and a Christian village in Africa or India is a truer symbol of the eternal things that cannot be shaken than the earth-shaking armies of the greatest of this world's conquerors from Nebuchadnezzar to Napoleon. In those armies of destruction we find but the witness to some man who strives to be a superman; in the peaceful village we find a living testimony to the victorious power of God.

But it is not till we think of each individual Christian man and woman as God would have each one to be, that we come within sight of the wonderful range of this word and promise, "He that overcometh." It is there in this one or that who has not allowed the pressure of the world to prevail, who has not let the salt of a consecrated personality lose its savour, or the light of a steady witness to Christ grow dim, who has used the God-given talents, be they ten or five, or even only one, as God would have them used, that the answer to the message of the risen Christ is given.

AN INTERESTING MEETING.

The following report has been received from the Midlands. It will be remembered that at the Whitsun conference a strong feeling was evident that much can be done to stimulate fellowship and strengthen the links between classes. The suggestion of periodical meetings in various areas, for prayer, discussion and interchange of ideas was put forward, representatives of classes in the area gathering together and unitedly seeking to forge more strongly the bonds of brotherly love and to build up a deeper sense of our fellowship in the Truth. The first practical move in this direction is described below and is reported in order that others may catch the spirit and "go and do likewise."

Representative gathering, Leicester, July 5th, 1936. On July 5th, fourteen brethren, representing Kettering, Leicester, Nuneaton, Market Bosworth, Melton Mowbray and Rugby, held a special meeting at Leicester. After the opening hymn and prayer a motion was put to the meeting, which had as its object the supporting of the general resolve made at the Annual Nottingham Conference, i.e., to endeavour to stimulate interest among the brethren in the representative movement.

With this object in view, Leicester city has been chosen as a centre for the classes named above, and any other classes who consider themselves near enough to take part in the fellowship meeting and council held by the above brethren from time to time. Those present expressed themselves relative to the usefulness of such representative gatherings and also the possible expansion of the movement that could be made if the country generally would adopt the scheme. The time was visualised when possibly each area would send a representative as its member on the B.S.C.

The motion, after discussion, was carried unanimously. It was proposed further, and agreed, to not only arrange class meetings of representatives (any elder or deacon of a class may attend the council meetings) but additionally to arrange general fellowship and spiritually helpful meetings for all the brethren of the classes.

The next meeting will take place at Rugby, on September 20th, the date of the Rugby Home-gathering.

The motion above referred to reads as follows:

"Consequent upon the resolve made at a meeting of class representatives in Nottingham at Whitsun, 1936 (i.e., to try and stimulate the representative movement); this meeting approves of the resolve, and proposes to arrange at agreed intervals, fellowship between class representatives in the Leicester area."

NOTICES

Subscription Rates.

The "Monthly" is delivered post free at the following rates, for copies sent to one address:

Single copy	2/-	per year
3 copies	5/-	"
7 copies	11/-	"
12 copies	18/-	"

It is willingly supplied free to those unable to meet the cost, and all such are warmly invited to make the request

Insertions.

Friends are invited to send in news of local activities and other matters of general interest for insertion. They should be sent to 20 Darwin Road, Welling, Kent, by the 18th of the month.

Loaning Facilities.

The following items are available for loaning to classes or brethren without charge.

Immersion robes and caps.

"Divine Plan" charts 12ft by 6ft for public meetings in large halls.

Ditto, 60" by 30" for chart talks.

Publications.

A price list of publications available from stock will be sent upon request. Special rates are quoted for class book-stalls and colporteurs upon application. Revised price lists will be issued in January and July.



Braille Library.

A lending library of Present Truth literature in Braille is available for blind readers, a regular succession of books being forwarded as previous ones are returned. Borrowers pay return postage only (one penny per book). Friends are strongly urged to make use of this facility for blind people of their acquaintance who would like to become readers. Books available include the six volumes of Scripture Studies, Tabernacle Shadows Tracts, Sermons, etc.

Kingdom Cards.

These cards bear a short comment on the world situation and invite recipients to forward the card to this office for free literature. They can be used as volunteer matter, distribution on holidays, and in other ways. Interest thus aroused is followed up by local brethren. Samples sent on request.

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NOTES.

"We have heard a voice of trembling, of fear, and not of peace."

Trenchant words, for they speak of the greatest obstacle to Christian progress we can find in our own characters. Fear is a gesticulating boggy which gibbers in front of the mental vision of every Christian who has not sufficient confidence in his Calling to press forward in implicit belief that even his mistakes and errors of judgment will be used in the Divine economy to effect good works in his character or in those of fellow-members in due course. To be an alert and zealous disciple in these days demands a full assurance of faith and supreme confidence in the overruling power of God in all of our affairs. "He hath opened mine eyes, and I have seen the Holy One, the Lord of Hosts. His angel hath touched mine lips with the live coal from the altar; and I have heard the Divine voice speaking: 'Whom shall we send, and who will go for us?'" If in our later days we can summon to our side the same devoted, zealous spirit which at the beginning prompted us to say, "Here am I, Lord, send me," then indeed the spirit of fear shall find no lodgment.

In these days of no open vision and when the lamp is burning low in the Temple of God there is need not only for clarity of vision and depth of spiritual insight but also for that definiteness of purpose and determination to think, to speak and to act upon behalf of the scattered of Israel which alone will be the antidote to the spirit of apathy and lethargy which settles like a miasmatic cloud upon the assembly of saints who have begun to lose the freshness and zeal of their earlier days. These times of depression come to all of us. The toils of the way, the strife and schism caused by false brethren, the apparent failure of fond and perhaps long cherished hopes, cause us like Hezekiah to want to go softly all our years. Would that we could be equally appreciative as was that good king when a term of years is added to our time and go forward with faces up-raised, remembering that we are still and for all time His witnesses, in Jerusalem, and in all Judea, and unto the uttermost parts of the earth.

"His Word was as a burning fire shut up within my bones,
For fear was there; and while it stayed I heard not heaven's tones
But I was weary with forbearing and I could not stay
While men around in sin and death were groping for the way.
And faith was strengthened whilst I sought to bring them to the light,
And lo! Millennial Day was come—and gone, earth's weary night."

NEWS OF THE CLASSES.

London

The London Convention of 1936 is now a memory—but a very pleasant memory in the minds of those who attended. An atmosphere of quiet and happy confidence in the leadings of the Good Shepherd prevailed throughout, and the reverent and orderly attention given to the speakers leading up to an appreciative assembly at the devotional meeting on Sunday afternoon betokened the very real interest which was manifested by all.

The convention was opened and the friends welcomed by Bro. Radwell, of London, and then, in order, discourses were given by Bros. Cooper (Laddingford) Turner (Bishops Stortford) and Radwell.

Our thoughts were first turned to "Consider Him" both as the Man of sorrows and the Glory of God, then as one to be beheld and His works appreciated, and, finally, to the man who is the creation of God, and God's kindness to him.

The devotional meeting conducted by Bro. Guy (London) was preceded by a few thoughts on the spirit of worship and then for a brief season the brethren remembered the interests of their fellows and of the Truth in earnest prayer, followed by the telling of personal experience and songs of praise.

Bro. Wright (Market Bosworth) and Bro. Holmes (Nottingham) also addressed the Sunday gathering, their themes being "Abounding in Hope" and "By Christ, In Christ, With Christ."

Then on the last day Bros. Anderson (Dumfries), H. J. Shearn, Barratt (Leicester) and Smallman (Warrington) spoke on "Knowing God," "Gather my saints," "The power of His resurrection," and "Finally, be strong in the Lord" respectively.

There was much food for thought in the things that were said, and as the convention closed, a consciousness that another season of spiritual stimulation had passed all too quickly was in the minds of all.

The friends having in hand the convention arrangements would once again express their consciousness of the Father's overruling care which made it possible, and would like too to take this opportunity of acknowledging, with real appreciation, the several anonymous contributions which came to hand and which cannot be acknowledged in any other way.

Rugby.—The friends at Rugby announce their annual home-gathering, which this year is arranged for September 20th, at the RADEA HALL, Castle Street, Rugby, commencing at 11.15 with a Manna Service. Bros. P. Wright, F. Guard and J. Drinkwater will speak at the three sessions. The friends are requested to bring their own lunch, tea (at 4.30) being provided by the Rugby friends. And it is needless to say that a warm welcome awaits all.

Dewsbury.—A Home - Gathering has been arranged for Sunday, October 4th, at the Y.M.C.A. Hall, Wakefield Road, Dewsbury (100 yards from Town Hall), commencing at 10.30 a.m., with a Manna Service and continuing throughout the day. The friends are anticipating a profitable time of exhortation and fellowship and a hearty welcome is extended to all. Lunch and tea will be provided. Further particulars and programmes from Bro. A. Carrington, 6 Greenmount Street, Leeds, 11.

God has placed us in the world to be Lighthouses, to reflect His Light and to shed radiance wherever we go.

THE WAY OF THE CROSS*(Contributed)*

There is a "needs be" for the Way of the Cross. In the heavenly realms every obedient angelic being has great cause for rejoicing. His loyal submission to the Will of the Divine Sovereign does not occasion him one moment's pain or regret. He is so perfectly in harmony with a perfect environment that the carrying out of the commands of God are a joy for ever. Some perhaps are sent on missions of Creative Work and are agents of the Divine Power in bringing to the birth some new constellation or planet. Others may have their place in upholding and maintaining the present spheres in their orbits; and still others are ministering Spirits sent forth to minister to the heirs of salvation on this earth. Their submission to the Will of God is no "cross" to them. Their wills are in perfect alignment with God's Will, nor is there any innate desire to have it otherwise.

But it is not so with those from among fallen men who desire to serve the Lord God. The whole environment of their life is against them when they seek to surrender themselves to do the Lord's Will. The "world" with its customs and habits and ways of thinking is against them. Institutions and practices hundreds, if not thousands of years old cluster thick around them. It is a "world" of evil—"this present evil world" as the Apostle styles it.

Then heredity is a handicap. In spite of the best of motives and the sincerest of desires, they cannot put these things fully into operation. There are "motions of sin" in the best of them. Then there is a wily Adversary—the conductor of the whole orchestra of evil things—ever manipulating world-forces against the saints of God. "Satan hindered me" says Paul on one occasion, and "hindering" is the least of his activities.

But even apart from these external things (as we can see in the case of the perfect man Jesus) the Will of God as it finds expression in works of Redemption, must of necessity fall across the highest natural instincts and longings of men to direct and lead them to higher things. Left alone these instincts and longings would run parallel with earthly things—finding joy and pleasure in the beautiful things of this world—its delectable flowers, and fruits, and sights, and sounds. Such will be restored humanity's portion through the eternal years, gratefully accepted from the lavish hand of a loving Providence.

To accept and bow to the Will of God during this period of Evil and Redemption must of necessity be a Cross. Why must this be so? Because the whole purpose of Redemption is God's alone. Apart from God's disclosure no one else could know what He purposed to do. No one by searching could find out God. His ways are unsearchable. Again, no one could know with what instruments He purposed to do His work, nor in what way He would use those instruments to do that work. This knowledge, and this mode of operation was His sole prerogative.

When, however, God spake to His ancient people through His messengers—the prophets—and also in a very particular sense through His Well-beloved Son, He showed Himself possessed of an intense love for His fallen son, of which He began to give most certain proofs. Chief

among these proofs was the provision of Jesus to be a Saviour from sin. God made Jesus the messenger of an offer of life eternal, to as many as will accept His offer, so that they might enjoy His Love for ever. To put this fact of His Love beyond all doubt, God has purposed that the instrument He will use for man's uplift must be an expression of His own great Love. It must have His own Spirit of compassion for the sinner, and His own intense hatred of sin. It must be, as it were God's altar ego—God's second self! But where could such an instrument be found? There was not any such instrument to be found anywhere, either in heaven or earth. Then, if God would have such an instrument, He must "make" it! Where shall He make it? In Heaven? No! only amidst the scenes of evil. From whom shall He make it? From angels? No, only from among men—such as had no love for the ways of sin. How shall He make it? Only by the process of suffering under the conditions of evil.

God's great instrument was of His own devising—part Kingly, part Priestly, "a Royal Priesthood"—a gloriously ideal thing, envisaged and outlined in the mind of God long ages ago: a thing to be made in glorious perfection, by an unique process.

The sculptor sees his masterpiece before ever the chisel touches the flawless marble: the musician conceives his galaxies of sound before even the pen is laid to paper. So God conceived His great masterpiece, Christ—unique, exclusive, peerless, perfect—a thing such as only an Omniscient and Omnipotent God could conceive. And, up to the sublime heights of this conception, this ideal, God must develop the material to make His instrument.

"Perfect through suffering." What a method! Perfect? By what standard? An entirely new one, never before applied in either heaven or earth. Perfect? By what method? By means never tried before, either in angelic or human creations. First the Captain—Jesus—(Heb. 2, 10) "Princely Leader" (Rotherham): then "many sons led up to this glory." And these "many sons," remember, were warped and twisted; stained and soiled by sin, though they groaned under its burden. But grace, in due time, reached their hearts, and won its way in. And grace kindled new desires and a readiness to yield to an amazing invitation—a High Calling indeed—wonderful! amazingly wonderful!

But herein lies the "needs be" for the Cross. Hand and heart, instinct and motive, the whole life within and without must be transformed up to the "Ideal." And only the Omniscience of God knows what that is! And only the Omnipotence of God can do this thing! And only the Love and Grace of God can sustain in the making! Thus the Will of Him who knows must of necessity lie across the will of him who knows not, to direct and cause them to aspire up to God's perfect Ideal of Glory. Thus the Power of God must overshadow the weakness of those who leave the haunts of sin. Thus the Love of God must fill and enlarge the hearts which hitherto had been chilled and frozen amid evil things.

Life, hands, feet, voice, lips, silver and gold, moments and days, intellect, will, heart, love, myself—all in the Way of the Cross—to be moulded and shaped after the pattern of Christ, a loving God's other self. It must "needs be" therefore, that all who would serve Him, must "take up his cross daily."

"Lie still, and let Him mould thee."

“THE QUIET TIME.”

Communion.

What is communion? Communion is simply sharing; to have communion therefore, we must have something to share; and to have communion with a Holy God, we must have something which we can share with Him. We cannot share nothing, and He will not share with us in the unclear. Our attainments, therefore, cannot yield communion, nor our works, for the best have sin in them. But, thank God, there is a perfect offering, the offering of our blessed Lord, and if we would have communion with God, the only way is to share that offering.

And this at once gives us the key to the cause of our lack of communion. Of intercourse we have enough, perhaps too much. Of communion, how very little. So little of Christ's offering is comprehended, that when believers meet they have scarcely anything of Him to share. And the same is true of our approaches to God, for there may be intercourse with God without communion. How often when we approach God do we speak to Him only about our feelings, our experiences, our sins, our trials. All this is right: we cannot be without these, and we are right to tell them to our Father. But after all, this is not of itself communion, nor will speaking of all these things ever yield it to us. Let us come before God to be filled with Christ, to be taken up with Him, His life, His ways, His sweetness; let the confession of our failure and nothingness in ourselves be made the plea that we may be filled with Him; and our intercourse will be soon changed to communion, for in Him we shall have something we can share. May the Lord lead us

more into His presence, there to be taught what we possess in Jesus; and then, when we meet our brethren or our Father, we shall feast together on what there is in Him.
(Andrew Jukes)

The power of silence.

It would do us all good to take time and consider our ways, whether they be perfect in God's sight. Promotion and the processes of commercial ladder climbing mean the unmaning of some men. To the humble one the valley walks of life are God's Mountain aspirations to better ways and pure-mindedness. It is not the office or rank of man that counts. The great thing is, to have the mind and spirit of God in all our transactions of life.

Why not take advantage of the quiet time of our daily opportunities that strength may be imparted to us by the only source profitable to man? Nature works in quietness; strength is begotten by admitted methods and formulated habits, thereby accepting God as the "Live Wire" to every fibre of our being. The Upper Room experience of added strength came conditionally, by process of waiting. We are all the time busy at our work; we do not know the sacredness of resting. We know how to toil and how to give, but we do not know how to sit still and how to receive.

When the heart is quiet and the door is shut on the world, we can give thanks to God for sleep, for merriment, for our opportunities to worship with others, but let us not neglect to give thanks for this same quiet hour when the heart communes with God and is still.

(Selected)

Joy.

Joy of heart lies in the fact that every hour of life we can be dispelling shadows. We must *feel* joy before we can radiate it. The world is scintillating with gladness, if we only have eyes to see it. There is the joy of Nature and of Beauty; the joy of human companionship and spiritual fellowship; the joy of worship and communion with Infinite Love; and the joy of partnership with Infinite Power. How can we be miserable?

"Faint, yet pursuing."

And now dear brethren, our last special point having been reached, we, as typified by Elijah, are "still going on" not knowing how far we shall go until the fiery chariot shall separate us, and until the whirlwind shall take us to glory. We are not disconsolate: we are rejoicing; not fearful, but confident. Our God has not begotten us with the spirit of fear, but with the spirit of love, of joy, of peace.

(Extract from pastoral letter to London Congregation from Bro. Russell in 1915).

AN ISRAELITE INDEED.

These few notes tell of a brother who, an inspiration to all around him, finished his course with joy some years ago.

His was a gracious character, lovable, manifesting the Spirit of the Master whom he served. Original, not easily led by popular opinion or the spectacular; one who exercised the spirit of a sound mind. A strong character; who had learned through the afflictions of the flesh to keep the old nature down and to manifest the graces of the Spirit. One found in him a friend, reliable, trustworthy, ever ready to give advice mellowed by years of experience. Courteous to all, heeding not the world's smile or frown, but conscientiously carrying out that which he believed to be the Lord's will under all circumstances.

When taken ill, and facing an operation, he expressed his earnest desire for a clear and forgiving mind. Differences of the past, trials encountered, hurtful experiences, were forgotten, forgiven, and our prayers for one another sealed with a handclasp. On such occasions the power of the Truth is manifested in the characters of those who have walked with God.

Without complaint his submissive spirit received the news of his son's death, and with calmness he came to the closing days of his own life. To the end he loved to be with the brethren and to encourage them to consecration and the living union with Christ. How one wishes that more could have been done to be of help to him! Yet we can still take our lesson and redeem the time while still we are in the flesh, running for the prize, associated with those of like faith, laying down our lives for the brethren as Christ laid down his for us. Our brother once remarked that it was easy to sing about suffering, but those who suffered most said least about it. So with us as we speak with one another on our love for the brethren, let us see to it that it does not end with lip service, but that we are really manifesting our love for the Lord Himself by our own intense efforts to serve one another, the weak and the strong, with that disinterested love. "For if we say we love God, and hate our brother, we are liars. For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." "And this is the commandment we have from Him, that he who love God love his brother also."

BY THY WORDS ACQUITTED ; BY THY WORDS CONDEMNED*from "The Watch Tower."*

The above words of our Lord indicate that the heart and the mouth are under very special scrutiny, the former representing the individual character, and the latter being an index of the character. It is in this same view of the matter that those words of wisdom were penned,—“Keep thy heart with all diligence; for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee.” The indication is clear that a right condition of heart is necessary to right words; for “out of the abundance of the heart the mouth speaketh,” as experience testifies to every man. It is therefore just that our words should be a criterion of judgment in the Lord’s estimation, as he tells us they are. True, honeyed words are sometimes only the masks of deep hypocrisy; but the mask is sure to drop off some time, as soon as selfish policy renders a change of tactics necessary. The fact therefore remains that the words, the entire course of conversation and conduct, are an index of the heart.

Our first concern, then, should be for the heart—that its affections and disposition may be fully under the control of divine grace; that every principle of truth and righteousness may be enthroned there; that justice, mercy, benevolence, brotherly kindness, love, faith, meekness, temperance, supreme reverence for God and Christ, and a fervent love for all the beauties of holiness, may be firmly fixed as the governing principles of life. If these principles be fixed, established, in the heart, then out of the good treasure of the heart the mouth will speak forth words of truth, soberness, wisdom and grace.

Concerning our Lord Jesus, whose heart was perfect—in whom was no sin, neither was guile found in his mouth, it was said, “Grace is poured into thy lips”; and again, “All bare him witness, and wondered at the gracious words that proceeded out of his mouth.” Moses, personating Christ, foretold the blessed influences of the Lord’s words, saying, “My doctrine shall drop as the rain; my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass.” And Jesus said, “The words that I speak unto you, they are spirit and they are life.” So wise, just and true were the Lord’s words, that, though his enemies were continually seeking to find some fault, it is said, “They could not take hold of his words before the people; and they marvelled at his answers and held their peace.”

Thus our Lord left a worthy example to his people, which the Apostle urges all to follow, saying, “Let your speech be always with grace (with manifest love and kindness), seasoned with salt (a purifying and preservative influence).” And Peter adds, “If any man speak let him speak as the oracles of God,”—wisely, and in accordance with the spirit and Word of the Lord.

Job, in the midst of all his afflictions, was careful not to sin with his lips. He knew that his words would be taken by the Lord as an index of his heart, and he was careful to keep both the heart and the words right, saying, “What! shall we receive good at the hand of God, and shall we not receive evil (calamities, troubles—for discipline or refining)? . . . The Lord gave, and the Lord hath taken away; blessed be the name of the

Lord." There was no spirit of rebellion in a heart out of whose abundance came such words of loving submission, patience and faith under severe testings, and that, too, without a clear apprehension of the divine wisdom in permitting them.

How necessary to the stability of Christian character is such a resolution, and the self control which develops under a firm adherence to it. In an unfriendly world we can expect to receive only the reproaches of our Master; for the servant is not above his Lord. The world, the flesh and the devil oppose our way: there are fightings within and fears without, and many are the arrows and fiery darts aimed at the righteous. But what is the safe attitude of the soul under afflictions and severe testings? Is it not in silence before God, waiting and watching first to see his leading, his will, in every matter before presuming to touch things that often involve so much? So the Psalmist suggests, saying, "I was dumb with silence: I held my peace, even from good (even from doing or saying what seemed good in my own sight); and my sorrow was stirred. My heart was hot within me, and in my self-communing there burnt a fire (description of a fiery trial).

Thus chastened and comforted, we learn to look beyond the present to the glory that shall by and by be revealed in the faithful overcomers, who, by patient continuance in well-doing in the midst of a crooked and perverse generation, seek for the prize revealed to faith alone. Thus disciplined and blessed under fiery trials by going to the Lord for comfort and help, the child of God begins to realize what it means to be dead to the world and alive toward God, with a keen appreciation of his love and goodness and grace; and being thus separated from the world, and more firmly united to Christ, the language of the heart is, as the Psalmist further suggests, "And now, Lord, what wait I for? my hope is in thee."

Such is the blessed result of bridling the tongue under circumstances of trial and vexation, and humbly taking all our cares to the Lord in prayer, to the end that, when we speak, our speech may be with grace, seasoned with salt.

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THE
Bible Students
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Vol. 13 No. 5

October, 1936

NOTES.

From time to time some one or other pronouncement from the lips of an Established Church dignitary touches upon truths which come home to us who are Christ's ambassadors, with insistent demand for action. Thus, a few weeks ago, at the Modern Churchmen's Conference at Oxford, the Dean of St. Paul's in his presidential address gave voice to reflections which, in part at any rate, ought to strike a vibrating chord in our own hearts and spur us to greater works of faith and service in this Cause to which our lives are devoted.

"We seek to know," he said, "what Christ has to say to this generation; and to proclaim it in the language of this generation." If only we could wholly grasp the importance of a practical application of those words and understand that all the labours of holy men of old, speaking and writing as they were moved by the Holy Spirit; of apostles, prophets and teachers, ceasing not by day and by night to warn, to exhort and instruct; of pastors and evangelists, feeding the flock and laying down their lives; have been that we in our day may do just that which is the desire of the Dean! Then would we indeed be able to view the lives and works of those who have gone before in proper perspective, and in our own turn continue their work for the glory of God and the advancement of the Christian faith.

"Blessed is the man that heareth me" says Wisdom in the eighth chapter of Proverbs, "Watching daily at my gates, waiting at the posts of my doors." Here is the way by which we shall come forth as a people charged with a message to this generation—the road of day-by-day advancement in understanding of the revelation of God. We who now live need a message that will answer the questions and solve the problems of to-day. That message we have, for the Divine Plan, testified "in due time" even though known and expressed only "in part" is sufficient to satisfy the mind and the heart of every sincere enquirer. But to give it with power and effect, it is necessary that we ourselves should live the message—that as exponents of the doctrine of the Kingdom of Heaven upon earth we should in our own lives and fellowship give evidence of the transforming influence of the things we have heard and the life we have entered upon. To believe is not enough. To hold the true doctrine and to live in constant expectation of the Lord from Heaven will not suffice. To retire into a bigoted self-satisfaction with our own position before Him and an indifferent attitude to the interests of the Kingdom *to-day* will never bring as a result those stirring words "Well done, good and faithful servant; enter thou into the joy of thy Lord." Here then is the call—to take our rightful place in this day as men with a Message; up-to-date, all-sufficient, the power of God unto salvation to all them that believe.

NEWS OF THE CLASSES.

Tunbridge Wells.

A Home Gathering has been arranged for October 18th at the Good Templars Hall, Salisbury Road, High Brooms, Tunbridge Wells, and a hearty welcome awaits all who can make it possible to attend. The Hall will be open at 1 p.m., and meetings will commence from 2.45 onwards, tea being provided. Full particulars of access to hall, and other information, from Bro. F. Carter, The Haven, Woodlands Road, Tunbridge Wells, Kent.

Kettering.

In the course of Bro. Smallman's recent pilgrim trip among a few of the Midland classes, he visited Kettering, and the class would express their gratitude to the Father for the helpful and encouraging message. Our brother exhorted us to live, not according to this world, and showed from the Scriptures how so to live and gain an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. The two addresses given were very timely, and all the friends were refreshed by our brother's ministry and fellowship.

A NEW FORM OF PASTORAL WORK

Realising the supreme importance of assisting the "scattered of Israel" to stand firm in the faith and to build up each other in the Christian way it has been decided to co-ordinate such opportunities as exist in this direction under the general name of "Pastoral Work" and to prosecute these opportunities vigorously. There are many indications that such an effort is timely—classes as well as solitary brethren falling "out of touch" to an increasing degree as well as, on the other hand, a keen appreciation of any little services that result in bringing the brethren together. This work therefore will comprise activities among isolated friends with the object of putting them in touch with their neighbours, with consequent mutual encouragement; small classes desiring help and stimulation by way of occasional visits from brothers able so to serve; assistance and advice in the formation of new classes; and generally the stimulation of the friends so that our fellowship together may become a more vital and living thing. Now there is opportunity for as many as will to have some share in this work, for "the work of God to-day is among His own people" and few indeed are the labourers. If you will have some part, write and "enquire further." The night is far spent, the day is at hand,—therefore let us be alert and active Christians, loins girded, lights burning, we ourselves as men that wait for their Lord. Let us hear from you, brethren, regarding the "Pastoral Work."

SPECIAL ANNOUNCEMENTS

Anonymous. We would acknowledge with sincere appreciation the anonymous receipt of 10/- for the work.

Bookroom. We now have in stock Rotherhams New Testament at 10/6.

The "Lardent" series of hand-coloured Scriptural greeting cards are well-known to be the finest of their kind and can be obtained from stock, 24 varieties at 1/- per packet of 6.

" THE WAY OF THE CROSS "

(Contributed)

Too often the "*Via Crucis*" is likely to become a "*Via Dolorosa*";—that is, the Way of the Cross may become nothing more than a "Way of Sorrow."

Rightly apprehended, this should not be.

It is by looking down into the puddles of human sordidness and sin that the life of the Christian becomes one of gloom and sadness. To look up to the stars and to see that the Way of the Cross (with its submissiveness to the Will of God) is all of a piece with Heaven, as well as with Earth, will enlarge one's outlook, and make one to realize that God's Sovereignty is not just of yesterday or even to-day, but is forever and ever; is not just of one's own little half-inch circle, but spans the broad horizons of all the mighty deep above us.

The Way of the Cross is a little interlude in the purposes of God—between the spontaneous song of the Sons of God when Earth's foundations were laid, and the thrilling Hallelujah Chorus when the earthly Orchestra will join with the Heaven to sing His Praise. Its music is different. Its mood and tempo vary. At times its melody seems to die away, and only a jangle is left.

But to the fully consecrated heart, alive and sensitive to the Sovereign Will of God, every experience can evoke thanksgiving and appreciation, no matter what the accompaniment of life may be.

When Jesus began to realize that the Jewish rulers were stumbling at His message, and that in consequence God was beginning to hide from them the offer of the Kingdom, He said "I thank Thee, O Father, Lord of Heaven and Earth, because 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."

Jesus was disappointed in the religious leaders but not in the out-working of the Divine Purposes. "He came to His Own people—who were mainly of His own royal tribe—" but His own received Him not," instead they hid as it were their faces from Him.

Yet, though Jerusalem might spurn His loving invitation, and see only evil in His wonderful works, the affairs of His life were still in the hands of the "Lord of Heaven and Earth"—Things might be working out of joint in Jerusalem, but the Hand that piloted the whole Universe still rested upon the helm of His own Life. And so, all was well.

These local circumstances may make His Cross to lay heavier upon His shoulders, but it was no occasion for sorrow: He may not have expected this rejection nor even now understood it all, but "Even so Father, for so it seemed good in Thy sight" was enough for Him.

Any words of sadness, which, from this time on, fell from His lips were occasioned by His knowledge of the awful doom which overhung the rebellious city—but there was no moaning for His own lot. The big things of His life always out-weighed the little things!

The great secret which keeps the heart of the consecrated child at rest is to realize that a full surrender of his heart to God, links him to both the centre and the circumference of Heaven and Earth, and to the Almighty Energy which maintains and sustains them.

The child of God will find little time to cry and moan under his

Cross, if he will keep his head lifted to the Heavens—he will catch their melodies and harmonies,—and, as the Heavens declare the Glory of God, so will he find joy and delight in obeying the mandates of Heaven's Almighty King, for Heaven's Almighty King and Dictator is his own dear Loving Father.

But the Song of Gratitude the Christian will sing may not always be in the sonorous Major Key—a full, broad, majestic melody—it may, at times, be more appropriate in the plaintive Minor. But, that matters not, so he sings his Song of appreciation for the priceless privilege of submitting to such a Cross.

Some of the earth's most thrilling and moving strains are set in the minor mood, and have a beauty all their own, and not one whit less than the major strain, can they be the full expression of a fervent heart.

Happy the follower of Jesus who can pass from his "Hallelujah" days to his "Even-so-Father,-for-so-it-seemed-good-in-Thy-sight" days.

Beloved, see to it that the "Via Crucis" is not for you, a way shrouded in gloom and sorrow owing to the clouds of human sordidness and sin being mirrored in the puddles at your feet, but call to mind that out beyond and above the clouds is the mighty expanse of Heaven and Earth, over which, from His mighty Throne there still rules One able to direct all things according to His Sovereign Will.

That same Omnipotent Will is shaping the details of your path, as of the Sun, Moon, and stars,—so then "rest in the Lord," and let your life be a song to His Praise. He has given you a New Song—He has tuned your Harp to accompany it—Then let the "Via Crucis" be, not a "Via Dolorosa" but a "Via Triumphus."

The God of Abraham praise,

Who reigns enthroned above,

Ancient of Everlasting Days,

And God of Love.

Jehovah! Great I AM!

By Heaven and Earth confessed;

I bow, and own the Sacred Name,

For ever blest!

"A FIRE OF COALS"

(Selected)

One of the great inconveniences of life in the tents of the Bedouin Arabs, and in the houses of the "fellahin," which are built without chimneys, is the kindling of wood fires in the midst of an apartment, from whence the smoke, having no regular place of egress, spreads into every corner. In the houses of the rich braziers of charcoal are employed, and as their contents are carefully burnt in the open air to a white heat before they are brought into the midst of a room, they give out no fumes of any kind, while diffusing a genial warmth. It was on such a "fire of coals," that is, small pieces of charcoal—the only coal known in Bible lands—that the angel of the Lord baked a cake for Elijah, and that Christ, when appearing to His disciples at the Sea of Galilee, prepared fish and bread (1. Kings 19: 5, 6. John 21: 9.). It was around such a brazier of charcoal that Peter sat with the servants and the officers in the High Priest's palace when he denied the Lord, (John 18: 18.) But in the homes of the people at large, and even in the tents of the Arab sheikhs and the houses of some headmen in the poorer villages, wood fires are, for several purposes, the only one employed.

In some large dwellings chimney places exist of a rude kind, with a hearth enclosed by slabs of stone. But the houses generally are built without chimneys, and the fire is lighted in the centre of the room, and the

smoke allowed to escape where it can. Doubtless it was this primitive and universal practice which gave rise to the expressive proverb:

"As smoke to the eyes,

So is the sluggard to them that send him." (Prov. 10:26).

The irritation and annoyance caused by an idle and worthless servant is thus forcefully and graphically described under a most familiar figure. Fortunately these fires, save in the coldest weather, are not continually burning, but are only lighted at such time as guests drop in and coffee has to be prepared. In the severest parts of winter, however, when the family can afford the fuel, they are kept up all day. The constant smoke arising from green wood must in such cases prove a most painful nuisance to those who have to stay in the house. It would seem that this is the allusion of the Most High when, of His rebellious, idolatrous, self-righteous people, He declares—

"These are a smoke in my nose,
A fire that burneth all the day." (Isa. 65:5).

COMMITTEE AND OFFICE ARRANGEMENTS

The amount of work now being handled at the office and prospects for the immediate future have rendered it necessary to revise the arrangements at present in force. It has proved impossible to carry on the whole of the work from 21 Werter Road and therefore it has been re-arranged along the following lines.

Bro. C. R. Smith will have the oversight of the various activities which have now merged together under the general name of Pastoral Work. A full description of this work and the part all brethren may have in it will be found in this issue. This work will be centred at 21 Werter Road.

Bro. E. W. Wenborn is deputed to act as Convener of the Committee, to have charge of the Minute Book, convene meetings, to care for matters affecting the internal affairs of the Committee.

Bro. A. O. Hudson is elected Secretary, the office and literature depôt being removed to 20, Darwin Road, Welling, Kent, from which address the work will in future be conducted.

Bro. S. A. Couling is responsible for the Braille lending library.

Bro. T. Holmes has been re-elected Chairman with Bro. G. Absalom as Vice-chairman.

Bro. A. O. Hudson will continue as Editor of the Bible Students Monthly.

It is the earnest hope of the Committee that these arrangements will enable the work to go forward as smoothly as before and that in addition the greater amount of time and attention it will now be possible to bestow upon the "Pastoral Work" will result in the encouragement and building-up of many who are striving to walk the Narrow Way with as yet scant opportunities of fellowship and "sharing" with others. We do trust that all who read this will also carefully consider the description of this work on page 34 and will get in touch with Bro. Smith if they feel able in any way to further its interests. And we trust also that the prayers of the friends will be upon our behalf that all these things may be to His Glory, and that all that is done is for the honour of His Name.

Now will the friends please note carefully that the office will be moved, on October 9th, to 20, DARWIN ROAD, WELLING, KENT, and that after that date correspondence should be sent to the new address.

"THE QUIET TIME."

"In your patience"

Ah beloved in the Lord, when the wicked systems have perished from the earth, when all the clouds of sorrow and weeping have flown away, when the Sun of Righteousness shines forth in resplendent glory upon mankind, then we shall have a keener appreciation of the wisdom and love of God in permitting us to suffer even as malefactors for a little while. And, thanks be to God, that glad day of rejoicing is about at hand. "For yet a little, and he that shall come will come and will not tarry." But doubts will arise in the minds of some as to whether or not these things at present experienced are evidence of the nearness of the kingdom. Some will be inclined to murmur against, find fault with and judge their brothers. Some will be inclined, because of fear of Babylon, to take a more moderate and compromising course, and will become impatient. But to all such we say, Take heed to the words of the Master and his inspired servants: "In patience possess ye your souls"; "he that shall endure to the end, the same shall be saved" (Luke 21: 29; Matthew 24: 13); and "Remember we call those blessed who endure." James 5. 11, Weymouth.

(Bro. Russell)

Immovable for Christ.

The old Lollards were called "Holdfasts," not only because of their firmness under persecution, but of their strong grasp of the truth. Coleridge said, with a practical aptness unusual with him: "What does not withstand has no standing-ground." "Hold fast, then, the form of sound words, in faith and love, which is in Christ Jesus." Be modest, unostentatious in all that is

your own, willing to concede everything you have a right to yield, but be scrupulous and immovable about all that is Christ's. (*Selected*).

GOD KNOWS.

God knows—not I—the devious way
Wherein my faltering feet must tread,
Before into the light of day

My steps from out this gloom are led.
And since my God the path doth see,
What matter if 'tis hid from me?

God knows—not I—how sweet accord
Shall grow at length from out this clash
Of earthly discords which have jarred
On soul and sense; I hear the crash,
Yet feel and know that on His ear
Breaks harmony, full deep and clear.

God knows—not I—why when I'd fain
Have walked in pastures green and fair,
The path He pointed me hath lain
Through rocky deserts, bleak and bare.
I simply trust—since 'tis His will—
This way lies safety, that way ill.

His perfect Plan I may not grasp,
Yet I can trust Love Infinite,
And with my feeble fingers clasp
The Hand which leads me into light,
My life upon its errand goes,
The end I know not—but God knows

"Set a watch"

Let us guard against the negative form of evil-speaking, generally the most thoughtless. Absalom was an example of this. Who could quote any actual evil-speaking against his royal Father? Who could charge him with speaking evil of dignities? And yet by insinuations, by his very manner, he wrought a thousand-fold more cruel harm than any amount of evil-speaking out could have possibly done. Oh to be watchful as to such omissions to speak well, as amount to speaking evil? Watchful as to the eloquence of even hesitation, watchful as to the forcible language of feature and eye.

(*The Watch Tower*).

APPARENT FAILURES

(A recent convention address—abridged)

We must be careful how we use the word failure; there are some failures which are astounding successes, some successes which are miserable failures. It depends on the point of view, the standard of success which we set up. The world is full of apparent failures—failures as far as the eye can see.

Failure includes us all if we think of failure in special attempts, so it must be of interest to us as those who have failed, to find the record of apparent failure in the highest of human lives, our Lord's.

John 7: 5. Jesus seemed to fail in His own home. People argue that goodness finds recognition in the long run, that a holy life is a witness and a man living a good life lives down opposition. Jesus lived that kind of life for 30 years but His brethren did not believe in Him. This amazing fact is recorded in a book written to lead others to believe in Him. (John 20: 31.) One's reputation could be damaged if it were said, "his own relatives do not believe in him." It might have been a total failure, but that is one side of it. From another aspect it is a misuse of language to say Jesus failed to make people believe in Him. He never tried to do so, any more than the sun tries to persuade us that it is warm and bright. If you see no beauty in the summer sky, there is no more to be said about it, and if the Lord's brethren could live for 30 years in the same home as Jesus and not believe on Him, we know what to think of the brethren. The same thing is going on in many homes to-day. There are pure and lovely lives which are never appreciated by those with whom they live. Much may be said of the beauty of a Christlike life, but it is not true to say it is an influence which never fails; it fails often, as it did in the home of Jesus. From God's standpoint some seeming failures are great successes. It would be a serious thing for most earnest witnesses to the truth if they were to be judged by outward success. God says, "Well done, good and faithful servant," not successful servant. Continue to reflect the light, and if you fail to influence those over whom your heart yearns, the great Burden Bearer understands. His own brethren did not believe in Him.

Matt. 13: 58. There were some places where Jesus was fettered. He stood in the midst of sickness, pitiful but helpless. They stopped the fountain of His grace by unbelief. He turned the unbelieving crowd out before He healed Jairus' daughter. The failure here again was in those He had to deal with, not in Jesus. Unbelief is not always hostility, it is more often want of confidence. Thinking along these lines we may understand some of our spiritual failures. All power in heaven and earth is given unto Him, but do we always come to Him as those who know He has all power, so that there is nothing He cannot do for us? That power is limited by our attitude towards it, so our failures are due to ourselves, not to Him.

John 6: 66. Jesus failed to keep many who followed Him. They turned back when His message became increasingly spiritual. Some start in the narrow way full of confidence but the path of sacrifice reveals hardship and the first love cools. They do not mean to leave Him altogether but it is so easy to drift. Relax a little, admit the life of the world, and your spiritual life is heading for shipwreck.

Matt. 23: 37. This cry from the heart contains the severe agony of the Lord. He longed to see the city of David cleansed and purified. He

had lingered near it at peril of His life but He felt He had never won it. Yet the failure lay at the door of man, never at Christ's door.

An improper view of these failures of Jesus have led men to strange conclusions. They have argued that men are so desperately wicked that God has been proved helpless to recover them. We acknowledge that by Divine favour we know this is not so, and to us has been granted to see the plan of God for the world's salvation. We see God through Christ has made no attempt to save the world, but is making a selection of those who will gladly follow in the steps of Jesus. Christ came to His own and they received Him not. His family did not understand Him, His own town cast Him out, His Father's house preferred money making, the city of David was filled with a crowd who hailed Him one day as their King and four days later shouted, "Crucify Him." Of His little band of friends, one denied Him, another betrayed Him, and the rest fled from Him. So it was all through. No place for Him in the inn, no place of His own in which to lay His head, no burial place but a borrowed tomb. Humanly speaking, if ever there was a wasted life it was the life of Jesus when here amongst men. When viewed from the Divine standpoint a different conclusion is reached. God was not taken by surprise when the world treated Jesus as it did. Everything worked according to fore-knowledge, and when on the cross He said, "It is finished," the victim became the victor, and from God's viewpoint His life is seen to be a triumph all through.

The secret of every happy, successful life is to do the will of God, and have no desire apart from that. The maximum achievement of life is to do the will of God; no man or woman can do more with their lives, for the supreme principle upon which we live is to adhere to the will of God wherever that may lead us. There is no happiness in life until that principle is taken hold of. To be moment by moment in the will of God; it may be to work or to wait; to stand fast or to lay still and helpless. It is He who will keep us in His will if our eyes are fixed on Jesus. There will be no failures if we build up our lives on that principle.

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THE
Bible Students
Monthly

Vol. 13 No 6

November, 1936

NOTES.

It was on October 31st, 1916, that the first phase of a remarkable work amongst Christian people of all nations came to an end. Charles Taze Russell, a man of vision and of courage, a pastor beloved of many who in every place "call upon the name of the Lord," finished his earthly course. For thirty-five years he pursued a ministry and a world-wide work among Christian people which found its inspiration and focus in an intelligent realisation of the essential progressiveness of Divine Truth; and with supreme confidence in the leading of his Master he challenged the orthodox theologies of Christendom to such effect that he became known in the United States as the "man who turned the hose on hell and put out the fire." His deep spiritual insight born of a whole-hearted and utterly sincere consecration to God enabled him to perceive with infinitely greater clarity than his contemporaries the crudity of the materialistic theology of his day; and although beginning his public ministry at a time when the first impact of Darwin's theories had shaken the already unstable structure of orthodox Christian belief, his realisation of the importance of free and untrammelled study of the Bible led to that appreciation of the harmony between the Word of God and the findings of natural science which only to-day is becoming truly appreciated by Christian people generally.

Towering, like Saul of old, head and shoulders above his brethren, not many men ever reached up to the measure of wisdom and understanding, of tolerance and kindness, of utter humility and true nobility, manifested by this one who exemplified so well the disposition of Christ. And when at length there came the call to cease from those labours which had brought blessing to many, and the quietly compelling voice and busy pen were stilled, in the midst of their sorrow his brethren rejoiced that he whom their hearts loved had served his Master to the end.

And now, twenty years after—is he remembered, or is he forgotten? Have we so learned the lessons which he, as a faithful shepherd in Israel, strove so earnestly and so patiently to impart, that we have progressed in the way to which he pointed us, and have attained a clearer and more accurate view of the Heavenly Kingdom? Have we so appreciated the spirit of his teaching that we look upon ourselves as Christian disciples advancing in continually increasing understanding of the Word of God, illuminated by that revelation for these last days which he was used to bring to the Church of his day? Or are we settling down to a hero-worship which cries out for a personal loyalty to the man at the expense of that esteem for the cause to which he devoted his life, a life which should inspire us each in our turn to pick up the torch of Truth where his own hands dropped it—and bear it onward, until at last, its steady flame expands into the light of eternal day?

NEWS OF THE CLASSES.

Cefn Fforest.

A very interested audience attended when Brother Mason of Cardiff, addressed, by invitation, the Cefn Fforest Welfare Centre Brotherhood. Our brother took as his subject John 11; 25, "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live." The Secretary of the Brotherhood reported afterwards that our brother's presentation, particularly referring to the returning from the grave, had created a profound impression, and that they would be glad to have another similar address.

The local class took advantage of Bro. Mason's visit to hold one meeting for the brethren, at which he ministered, the friends enjoying a real time of refreshing upon the subject, "We have a building of God" (2 Cor. 5: 1).

Tunbridge Wells.

About fifty or sixty brethren visited the gathering at Tunbridge Wells on October 18th, the majority arriving in motor coaches from West London and North Kent respectively. Brother Carter welcomed the friends in characteristic fashion, and then Bros. Quennel and Stanley, of Warrington, addressed the gathering on subjects of deep interest. The loving labours of the hosts in caring for the visitors' material needs at tea time was much esteemed, and it was with very pleasant memories of Tunbridge Wells that the brethren, some of whom came from as far as the Midlands, bade goodbye to their dear ones and returned to their several homes.

Rugby

Sunday, September 20th, was the date of Rugby Homegathering. The day proved a blessing from the Lord—Sunshine outside to brighten the

day, and "Soushine" inside to warm our spirits. Leicester and Kettering encouraged the local friends by closing down their regular meetings to visit us, and there was a good attendance from Birmingham, Market Bosworth, London, etc.

Midlands Area

The occasion of the Rugby Home-Gathering was a further opportunity for the elders and deacons of the Leicester district to hold council together. Between the morning and afternoon session a short business meeting took place, and, after confirming the minutes of the July meeting, some time was spent trying to find ways and means of having class fellowship during the day of the future representative meetings. To cut down the labour of the local brethren to a minimum, it was agreed to ask visitors to bring their own food. The next meeting is at the invitation of Leicester, fixed for Dec. 6th, in that city. D.V. early in the New Year, Kettering class will act as host. Knowledge was brought to the brethren of a local district in the area of five or six brethren so situated they have not the means to hold any class meetings. It is hoped that some material benefit may develop for these friends as a result of our meeting together.

Birmingham

The Birmingham class are holding a Home-Gathering at the weekend, Oct. 31 and Nov. 1. Bros. Barratt (Leicester), Wright (Market Bosworth) and Mason (Cardiff) will (D.V.) address the friends, and brethren who would like to fellowship on this occasion will be welcome. Further particulars can be obtained from the office.

Shotton

The friends at Shotton have fixed Nov. 22nd as the date of their Home-Gathering, and a warm welcome awaits all who can attend. Full particulars of the arrangements can be obtained from the office.

Leicester

A Home-Gathering has been arranged by the friends of the Leicester class for Dec. 6 next, at the Rechabites Rooms, Seymour Street, near L.M.S. station. Lunch and tea will be provided between the sessions. Turn left from L.M.S. station thence via Prebend St. and College St. A hearty welcome awaits the brethren to the meetings, which will continue throughout the day.

Nottingham

The quarterly united gathering of the brethren in Nottingham district will be held in the Co-operative Hall, Chilwell, on Nov. 29th, and a warm invitation is extended to all. Meetings commence at 10.45 a.m., and continue throughout the day, the speakers being Bro. A. C. Essex (Beeston), H. Denham (Birmingham) and F. Froggatt (Mansfield). A cup of tea will be provided at meal times. Further particulars from Bro. J. H. Essex, 50 Park Road, Chilwell, Notts

Pilgrim Trip

Brother Smallman, of Warrington, has recently made a few visits to some of the Midland classes, and in a communication to hand, both he and Sister Smallman express their appreciation of the manner in which they were received by the friends on the line of route. "The loving attentions to Sister and myself" he says "will not easily be forgotten as we saw it was from those whose hearts the Lord had touched and blessed"

Our brother visited Norwich, Downham Market, Kettering, Market Bosworth and Cheltenham, and found at each place a warm reception and an appreciative gathering. He concluded the trip, in his own words, "thankful to be used in some way, and, like the widow's mite cast into the treasury, may it have met with the Divine approval."

The sympathetic interest of others will surely be with the friends who have thus "shared" with each other in the things of the Spirit. And may others be inspired, too, to lay down their lives in the happiest of all services, the service of the Lord, the Truth, and the brethren.

Our new address

The friends are asked to remember that the office address is now 20 Darwin Road, Welling, Kent. Since the removal has of necessity involved a little disorganisation, we would ask the friends to be indulgent in cases where delays occur, until the office arrangements are working smoothly again. In particular we would say that where a formal receipt is sent without any accompanying letter the friends will understand that the necessity to deal with correspondence as promptly as possible has made this course necessary until everything is in thorough running order.

Lost

At Rugby Home Gathering, a Berean Bible. The owner, Miss M. Waldon, 31 Layton Rd., Leicester.

Warrington

The friends at Warrington announce that (D.V.) a Convention will be held at Easter, and that in connection with same an immersion service will be conducted. Will any who wish to take part please write to Bro. D. Stanley, 140 Knutsford Road, Grappenhall, Warrington.

OUR RESPONSIBILITY CONCERNING PRESENT TRUTH

(Reprinted from "The Watch Tower")

The Prophet Jeremiah had a burning zeal in his heart, a consuming sense of the importance of the message given him to deliver. His previous declaration of the Word of God concerning Israel had been so despised and rejected that he had become disheartened. He himself declared, "The Word of the Lord was made a reproach unto me, and a derision, daily. Then I said: I will not make mention of Him, nor speak any more in His name. But His Word was in my heart as a burning fire shut up in my bones, and I was weary of forbearing, and I could not stay!" His message *had to be* spoken. The Lord had instructed him to tell Israel that they were about to be given over into the hands of their enemies.

If Jeremiah had allowed his tears to overwhelm him, and had withheld the message, undoubtedly he would have been set aside as the mouthpiece of God, and another would have been commissioned to deliver the message. The burning within the heart of the Prophet would have grown feebler and would ultimately have died out. When a fire is kept shut off from a draught for some length of time, it will become extinguished. This is as true in the realm of moral and spiritual forces as in that of physical nature. This is why the Apostle Paul urged: "Quench not the Spirit." We might let the Holy Spirit of God die out in our hearts by a failure to do our duty, a failure to keep our covenant faithfully. The light within us, the holy fire, would smoulder for a time, and finally become extinct. He could not withhold that which God had commanded him to speak; he could not quench the fire within his soul without losing his relationship with Jehovah.

Thus it is with us to-day. God has let us into the secret of His counsels. He has granted us a wonderful spiritual illumination. He has given us a Message of the utmost importance to deliver. We have been informed by the Lord that a great change is impending—that the lease of power to the Gentile nations is about to expire. We are instructed that the present systems of Christendom are to go down, that the rule of the present order is about to end, and that the dominion is about to be given "to Him whose right it is" to reign. The kingdoms of this world are about to "become the Kingdom of our Lord and of His Christ, and He shall reign forever and ever."

This Message is not to be stated in a rude manner. But it is to be stated, nevertheless. The great King whom God hath appointed is about to come in. In Jeremiah's time, the message was that the Kingdom of God, His typical kingdom, was about to be overthrown. The lease of power to the Gentiles, under the domination of the Prince of this world, was about to be inaugurated. This order of things was to be permitted to run for an appointed time. That time is now about to run out. The King's Son is soon to receive His long promised inheritance. (Psalm 2:7-9.) We are glad that our Message is not now the *overthrow* of God's Kingdom, but the very *opposite* of this—the overthrow of the kingdom of darkness and the establishment of the Kingdom of God.

So we are to tell forth this glorious Message. We are to tell it in our actions, in our words, by the printed page, by pictorial presentations to the eye, and in every way that the Lord shall give us the opportunity. If through fear of persecution, of losing prestige in the eyes of men, for love of ease, or for any reason whatever, we should fail to give forth the Message of God, it will be taken from us and given to one who is worthy. The Lord is seeking those who are valiant for Him, for righteousness, for truth. If we prove ourselves weak, we are not fit for the Kingdom.

Is this wonderful Message, this Message the like of which was never before granted to men or angels to tell, burning within us? And are we speaking it forth, that its inspiration may cause other hearts to take fire?

If we refrain from telling the Glad Tidings, the result will be that the fire of God's Holy Spirit will become extinguished within us. And if the light that is within us become darkness, how great will be that darkness! The possession of the Truth—God's Message—brings with it great responsibility. Shall we prove faithful to it? Shall we show to our God our deep appreciation of His loving kindness in granting us the knowledge of His wonderful Message of Salvation, His glorious Plan, with its times and seasons?

There is a difference between the operation of the Lord's Spirit in His children now and its operation in the days of the Prophet Jeremiah, and the other holy Prophets. During the Jewish Age the Holy Spirit acted upon the servants and mouthpieces of God in a mechanical manner. Now the people of the Lord have both His Message in His written Word and the begetting of the Spirit, which gives us a spiritual understanding impossible to His people of past Ages. The mysteries of God are now opened up to His faithful children, the watchers; and we are granted a clear understanding of "the deep things of God," some features of which were never revealed until the present time, even to the most faithful of the Lord's saints.—1 Thessalonians 5:1-6.

We are also told by the Apostle Paul that the things which were written of the servants of the Lord in past dispensations were written for *our* admonition and instruction and comfort, "upon whom the ends of the Ages are come." (1 Corinthians 10:11.) Seeing all these things, dearly beloved, "What manner of persons ought we to be, in all holy conversation and godliness?" How earnestly, with what painstaking care, should we give heed to the Word spoken unto us! Let us be faithful in proclaiming the Message of our Lord, now due. Let us tell forth the words which He has put into our mouths, whether others hear or whether they forbear—whether our faithfulness bring us the favour or the disfavour of the world and of nominal Spiritual Israel. But let us speak His Word in meekness and love, leaving the results with our great Chief Reaper. "The Day is at hand"!

THE BATTLE O'ER, THE VICTORY WON.

Brother John Baxter, of Morecambe, finished his course with joy on September 23rd last. Those who knew our brother closely, testified to his sterling worth and his loyalty to the Master he had served for many years. A fisherman by calling, he had travelled in many parts of the world, and in his breadth of experience, combined with a tenacious grasp of truths, which he regarded as fundamental, he was a brother much esteemed by the class at Morecambe. The following extract is taken from the *Morecambe and Lancaster Advertiser*."

"His friends throughout life came from as far as South Wales to pay their last tributes to Mr. Baxter at the funeral at Torrisholme Cemetery on Saturday afternoon. About 60 fishermen walked in front of the hearse when it left the residence and proceeded to the Cemetery Chapel where a service was conducted by Mr. W. Morrall, the well known Morecambe Bible Class speaker, who, paying many glowing tributes to the character of deceased, referred to him as a most remarkable man. He had lived as he had died—true and unwavering in his beliefs."

Thus, one by one, the flock is gathered home.

d Dead.

*It told of sweet, unselfish, patient service,
 Of two hands full upon the altar laid ;
 A pouring out of life itself for others ,
 In loving, loyal service to his Head.
 The way grows steeper, and the feet grow weaker,
 He struggles on, the end is just at hand ;
 The song has changed into a burst of triumph,
 He stands a victor on that summit grand !*

*The music ceased ; and then I saw in vision
 The Master standing by the silent dead—
 Not weeping, as before the tomb of Lazarus,
 But wearing such a look of joy ! He said,
 " Thy sacrifice was very sweet, beloved,
 And very precious in the Father's eyes ;
 This dear, devoted flesh was freely given,
 And thou hast won the grand, immortal prize."*

*Beside Him stood our own beloved Pastor,
 In all the splendour of his spirit birth,
 Surrounded by those glorious heavenly beings
 Who with our Lord had walked upon the earth.
 And still they came ; it seemed the hosts of heaven
 Had met with us beside that silent bier,
 And oh, our hearts went out with such a longing,
 To greet our own beloved, they seemed so near !*

*The vision fades away, and standing o'er him
 Those who toiled beside him long, sweet years,
 And gladly shared in all the fiery trials,
 Poured out their love for him, 'mid grief and tears.
 There we with them, renewed our consecration
 To carry on the work he had begun,
 To herald forth the Gospel of the kingdom,
 Till we should hear the Master's sweet " Well done."*

*One more fond look on those beloved features,
 And then the slow, sad journey was begun ;
 We thought of all the journeys he had taken,
 And now had come the last, the final one !
 The setting sun had left a ray of glory,
 The evening star was shining overhead,
 As in the silent tomb we gently laid him,
 And left him there, our own beloved dead.*

Reprinted from the "Watch Tower" of 1917.

They laid him there so cold, so still, so silent,
 There in the place where oft in days of yore
 He loved to speak the message of the kingdom;
 To tell the same sweet story o'er and o'er.
 That voice is silent, those dear hands folded,
 Dear, restless hands that never would stay still;
 The work was pressing, 'twas no time for slackness;
 Those hands must be about his Father's will.

Dear, willing feet—though faltering in their weakness,
 Though bruised and bleeding, yet they still held on
 Unto the very end, and only halted,
 When every step of that rough way was done!
 Those loving eyes; oh, what an inspiration
 To those who fainted 'neath life's heavy load!
 So quick to see the likeness of the Master
 In each dear saint he met along the road!

They laid him down among the fragrant flowers;
 Ah, who can paint the beauty of that scene!
 Death had no victim here; death had no triumph;
 This was the coronation of a king.
 Around him hung the garlands of his vict'ry,
 Beside him was the cross he had laid down,
 The dove of peace was brooding softly o'er him,
 And at his head was placed the victor's crown.

It seemed the earth had brought her choicest treasures
 And poured them at that faithful servant's feet;
 For everywhere the eye could look, were blossoms
 Of glorious hues, of fragrance rare and sweet.
 The palms waved softly in the scented breezes,
 The rose and lily shed their perfume there,
 A silent tribute to the power and beauty
 Of that rich life, poured out as incense rare.

Now on the air came softest music stealing,
 Like heaven's benediction on that throng;
 It seemed to hush the sounds of quiet weeping,
 It lifted hearts and carried them along.
 It told of thorny paths his feet had travelled,
 Of battles fierce with foes on every hand;
 Of meek acceptance of the bitter hatred
 Brought on him by proclaiming God's great plan.



“THE WAY OF THE CROSS”

(Contributed)

The overshadowing and oversight of a surrendered human life, by the Almighty God is one of the most amazing things in all Creation. It is the latest phase of Creation—for therein the Omnipotent Architect of the Universe is engaged upon the absolute Masterpiece of all His varied work. The inexhaustible, unlimited Power, which called forth the Heavens and the Earth, and which clothes them anew, from time to time in the robes of living beauty, is directing the fountains of His Divine Energy into the tiny orbit of a single human life, and working there with the same unerring precision for the production of a Copy of His Own marvellous nature. It is as though the whole force of all the deep springs of the earth were available at the turning of a single water tap,—or the stupendous dynamic power of millions upon millions of volts were available at the touch of a switch. The tremendous, the illimitable, the infinite, marshalled and set into the life of the child, who delights to do His Father's Will. It is wonderful! It is the vista of wide horizons, of far distances, brought down into the narrow confined area of a kitchen or workshop. The thought for the moment is this, that it is in the ordinary humdrum round of the daily life that the extra-ordinary work of God is being accomplished. It is not in some great concerted movement, as the Crusades of old to free the Holy City from the Saracen, nor in any isolated cloister of Monastery or Convent, away from contact with the world of men that the great work is being performed. For some the Master Workman's laboratory is mainly within the compass of four walls—home, sweet sweet home—for others it lies between those walls (but still including them) and the place where the daily task is done, with the jostling streets and trains which lie in between—a very limited sphere after all—and here, with all its sameness day by day, the mighty power of God is doing a great work unseen, unknown, unheeded by the busy throng. Those four walls, that short little journey, that round of toil day by day is a thing apart from the bewildering life of nations and men. It is a thing separated unto God—a life curtained off from men a life in a Holy place, where the presence of God is always to be had and known, and enjoyed.

It is surprising when we come to reckon up the instances how often it has pleased God to come down into the daily rounds and daily lives of His people, to equip them or call them to His service and favour, not when they were secluding themselves for purposes of devotion, but while engaged in the common-place, every day duties of very humble callings. Moses received his call and commission by a Voice issuing from a burning bush while tending his father-in-law's sheep on the slopes of Mt. Horeb. Gideon, as he threshed out the wheat by the wine-press, to hide it from the Midianites, was greeted by the Angel of the Lord, and charged to deliver his people from the hand of their oppressors. David, the shepherd boy, attending the ewes, great with young, is called by God to shepherd Jacob, his people, and Israel, his inheritance. Elisha, ploughing with twelve yoke of oxen, finds the mantle of Elijah thrown across his shoulders, thereby designating him to be the prophet of the Lord in the room of Elijah. Even the shepherds on the hill sides of Judea, while watching over their flocks by night were blessed, above men, by the songs of the Heavenly Host, as they sang of the babe of Bethlehem. Peter and Andrew were casting

a net, when Jesus walked by, and called them to be "fishers of men." Matthew sat at the receipt of custom, entering up the payment of tribute, when the Lord called him to apostleship. Within the narrow sphere of "the common round, the daily task," the Lord found His servants and equipped them for greater things.

Again and again, brethren beloved, the Lord of Heaven and Earth comes within the "narrow sphere" to work His wonderful works, and do His Sovereign Will. The great and the Infinite things are linked to the small things in our lives, by that full and thorough surrender to the Will of God, and the four walls, or the wider daily round are made holy by the indwelling presence of the Spirit of God. Let no one of us overlook these things, if so be that our spirits are chafing against the restraint of our small life, or beneath the burdens of family and home. Only let the day's work be "done as unto the Lord, and not unto men"—as "under His Eye" and with His Help, and the "secret of His Presence" is ours. And even if the "days of waiting" do seem long, there can be no drudgery in our life, though the same task be done yet a thousand times more, if we are wearing the Yoke of Him who said "Take my yoke upon you, and learn of me," for we also will be meek and lowly of Heart. The "Way of the Cross," beloved, lies through the doors of your own dwelling place and makes the space within its walls, a suburb of Heaven itself. The mighty courts of Heaven and your own little cot are linked together in the greatest work of all time, if so be His Will is done in your heart.

Special Announcements.

Anonymous

We would acknowledge with sincere appreciation the anonymous receipt of £6.0.0 to be devoted to a specified purpose in a certain part of the country. Care will be taken to apply this donation in accordance with the wishes of the donors, and we are confident that some sad hearts will be made happy thereby.

A Review of the doctrines

Suggestions have been made to Brother Shearn to the effect that a question book would be helpful in connection with the above book, facilitating the use of same in class study. In order to enable our brother to gauge the feeling in this direction, will all brethren who would take such a book if issued, at a price of about 6d. each, please advise Brother Shearn direct how many copies they would take. Address Bro. H. J. Shearn, 20 Sollershott Hall, Letchworth, Herts.

It may be mentioned that copies of "A Review of the Doctrines" are still available at 1/- each, and may be obtained either from Bro. Shearn or from this office.

Christmas Items

Arrangements have been made to supply appropriate calendars and Christmas cards to brethren who would like to obtain them from the office. Prices will be found on pages 51 and 52. The daily tear-off calendars are very attractive, each day bearing a different text, and when ordering please say whether you prefer a floral, a landscape or a seascape design. The Christmas cards have been specially chosen and we think are the best obtainable in the way of Scriptural Christmas cards. They all contain texts and verses of a suitable nature, with attractive and varied designs on the front. We would specially recommend the penny cards as being singularly good value. Please order early if possible.

"THE QUIET TIME"

Serenity

We all know the almost miraculous effect that one strong poised mind can have over a panic-stricken multitude; how a few calm words and clear authoritative directions will produce an immediate result and reduce confusion to something like order. This influence, which is so obvious on marked occasions, is always felt, and leaves its impress everywhere. In quietness and confidence there is always strength. One poised mind has more effect than many restless, uncontrolled ones.

It is well worth while to spend time in cultivating quietness of spirit. It is not until the peace of God garrisons our hearts and thought that the world and all belonging to it can be seen in their right proportions, and energy needed for co-operation with God in the working out of His plans is set free. Many mysteries remain, problems are unsolved. We cannot see how all things will be made to work together for good, but we feel that God sees, and we have faith instilled into us to leave all thing restfully with Him, and let Him unfold His plans little by little, and show us our share in them. We know that "He is able to do exceeding abundantly above all we ask or think."

(Selected)

Lights in the world

It is a good deal better to live holy than to talk about it. We are told to let our light shine, and if it does, we won't need to tell anybody that it does. The light will be its own witness. Lighthouses don't ring bells and fire cannons to call attention to their shining—they just shine

(Moody)

HOW TO LIVE

He liveth long who liveth well,
All other life is short and vain
He liveth longest who can tell
Of living most for heavenly gain

He liveth long who liveth well,
All else is being thrown away
He liveth longest who can tell
Of true things truly done each day

Waste not thy being; back to Him
Who freely gave it, freely give
Else is that being but a dream
'Tis but to be, and not to live.

Be what thou seemest; live thy creed;
Hold up to earth the torch divine,
Be what thou prayest to be made,
Let the great Master's steps be thine.

Fill up each hour with what will last,
Buy up the moments as they go,
The life above, when this is past,
Is the ripe food of life below.

Sow truth, if thou the truth wouldst reap,
And reaping, grow in truth again.
Erect and sound thy conscience keep
From hollow words and deeds refrain.

Sow love, and taste its fruitage pure,
Sow peace, and reap its harvests bright,
Sow sunbeams on the rock and moor,
And reap a harvest home of light.

(Horatius Bonari)

"The zeal of thine house"

"It was resolved to advertise this presentation by means of a distribution of four hundred thousand Drama tracts. Although only a week elapsed between the definite booking of the Opera House and the Commencement of the exhibition, the brethren entered into the work of distribution with such a zeal that practically all the tracts were given out before the opening day."

(From the Watch Tower for Nov. 15, 1914, describing the coming of the Photo Drama to England.)



Special Christmas Price List.


Post free

CALENDARS (Scriptural).

DAILY TEAR-OFF CALENDARS.

With Scriptural texts and mounted on attractive picture

(see page 49)

1 0, 1/3, 1 9 and 2 3

THE CHRISTIAN ART CALENDAR.

About 10" x 18". One sheet per month. Bible pictures, texts and daily readings. Printed brown on cream. Silk cord hanger. Each

1 1

TEXT CALENDAR.

7" x 9". Floral design with text and monthly date pad on ribbon.

Each

10

CHRISTMAS CARDS (Scriptural).

Especially chosen selection is in stock. Silk corded, varied designs, text and verses inside. Very suitable for brethren.

* PENNY CARDS.

Packets of 12, all different (60 varieties altogether)

1 2

* TWOPENNY CARDS.

Packets of 6, all different (30 varieties altogether)

1 2

"Imitation parchment" cards, very tasteful—Packet of 6 different

1 2

"Deckled edge" cards with Scripture message on front and no design. Packet of 6 different

1 2

* THREEPENNY CARDS.

Superior large cards, English scenes in delicate colours, silk ribboned, and with envelopes. Packet of 4, all different (12 varieties altogether)

1 2

CHRISTMAS CARDS IN DECORATED BOXES.

Attractive boxes and with envelopes for all cards. A well-arranged assortment.

"Stars of Hope," 12 cards	...	...	...	...	...	1	3
† "Golden Words," 12 cards	...	...	...	...	...	1	3
† "Golden Grain," 12 cards	...	...	...	...	...	1	9
"Gracious Messages," 6 cards	...	...	...	...	...	1	3

SCRIPTURAL POST CARDS.

F-cards, hand-tinted (the "Lardent" card). Packet of 6	...	...	...	...	...	1	0
D-cards, photos (the "Drinkwater" card). Packet of 6	...	...	...	...	...	1	2
Text cards, assorted. Packet of 12	...	...	...	...	...	1	4
Bookmarks, hand tinted, 2½" x 6", each	...	...	...	...	...		2

* 3 packets for 3/3 and 6 packets for 6/-.

† These are specially recommended.

NOTICES

Subscription Rates.

The "Monthly" is delivered post free at the following rates, for copies sent to one address:

Single copy	...	...	2/-	per year
3 copies	...	...	5/-	"
7 copies	...	...	11/-	"
12 copies	...	...	18/-	"

It is willingly supplied free to those unable to meet the cost, and all such are warmly invited to make the request

Insertions.

Friends are invited to send in news of local activities and other matters of general interest for insertion. They should be sent to 20 Darwin Road, Welling, Kent, by the 18th of the month.

Kingdom Cards.

These cards bear a short comment on the world situation and invite recipients to forward the card to this office for free literature. They can be used as volunteer matter, distribution on holidays, and in other ways. Interest thus aroused is followed up by local brethren. Samples sent on request.

Publications.

A price list of publications available from stock will be sent upon request. Special rates are quoted for class book-stalls and colporteurs upon application. Revised price lists will be issued in January and July.

Braille Library.

A lending library of Present Truth literature in Braille is available for blind readers, a regular succession of books being forwarded as previous ones are returned. Borrowers pay return postage only (one penny per book). Friends are strongly urged to make use of this facility for blind people of their acquaintance who would like to become readers. Books available include the six volumes of Scripture Studies, Tabernacle Shadows Tracts, Sermons, etc.

Loaning Facilities.

The following items are available for loaning to classes or brethren without charge.

Immersion robes and caps.

"Divine Plan" charts 12ft by 6ft for public meetings in large halls.

Ditto, 60" by 30" for chart talks.

THE
Bible-Students
Monthly



Vol. 13 No. 7

December, 1936

NOTES.

The Old Year is dying, and the New, with all its hidden secrets, is at the doors. Although the festive season which marks the end of each year is generally thought to be three months removed from the true date of our Saviour's birth in Bethlehem, there is yet a singular appropriateness in the fact that the angels' message and the coming of that One Who is the Light and the Hope of the World should coincide with the ending of the old year, with all that it has seen; and the coming of the new with its problems as yet unsolved, its difficulties as yet unfaced, but also—and let us not forget this—its victories yet to be won.

From time immemorial men have burned the Yule log and set up the fresh young fir tree—the Christmas tree so familiar to us—in commemoration of this perennial renewing of Nature's cycle. What matter that these observances had a pagan origin, and that the death and the resurrection of a nation's deity was symbolised by the ritual. Do not we as Christians hold to the self-same belief, stripped of much of its crude materialism? Was it not Christ that died, yea, even that is risen again, and now sitteth on the right hand of God to intercede for us? If Christmas has no other lesson to teach us, it will have served well if at this season we turn our thoughts more definitely to the essential basis of our faith and the whole purpose of our life in Christ.

We have made mistakes. Let us admit the fact. We have come short of the standard set before us and in many ways we have failed to glorify our Father in Heaven as we ought to have glorified Him. The least we can do is to be honest about it and admit that we are unprofitable servants. Yet there have been victories; there has been a sanctifying work going on and in some respects we have overcome. The care of the Good Shepherd is still ours and if in the depths of our hearts we sincerely desire to be His disciples the year about to dawn will witness a continuing progress toward the Heavenly Kingdom. The old year, with its record of failures and victories, is past, like the page of a book that has been turned. The new year with its possibilities and potentialities, for good or for ill, for declension earthward or ascension heavenward, is before us. What are we going to do with it?

“Thou crownest the year with Thy goodness.”

NEWS OF THE CLASSES.

Leicester.

The brethren at Leicester are looking forward to meeting friends new and old at the gathering on Dec. 6th. The sessions will be held in the Rechabites Hall, Seymour Street, near L.M.S. station. Turn left from station via Prebend Street and College Street. Bros. Smith (London) Ward (Kettering) and Guy (London) will, D.V., address the assembly. The day opens at 10.30 with a Manna Service, and lunch and tea will be provided. Those who have not before visited Leicester will be received with a very warm welcome. For further information write Bro. R. Thurman, 79, Stafford St. Melton Road, Leicester.

Kettering.

News is to hand that the friends at Kettering are planning a Home Gathering early in the New Year. Full particulars will be given in the January "Monthly" but anyone interested can have particulars in about a fortnight's time by writing into the office.

Anonymous

We would like to take this opportunity of acknowledging with sincere appreciation the receipt of two donations of 10/- and £3 respectively, and to assure the donors of the encouragement their gifts have given to us.

THE NEW TRACTS.

We are glad to be able to announce that the first of the new tracts, one entitled "Peace on Earth" will be available for distribution in about three weeks time. This tract is a general outline of the Divine Plan touching upon present world conditions and the hope of the Kingdom as being the only panacea; but also dealing in some detail with the fundamental basis of all belief in the Scriptures, viz: a personal and implicit faith in the message of Jesus Christ. This tract is intended for general distribution, and it is hoped to issue others from time to time, some of which will be supplied and used for more discriminate circulation. They will all be of uniform size, a folded sheet similar to the "Monthly."

Serious consideration has been given to the question of cost, and remembering that many of those who would ardently desire the privilege of thus preaching the message of Jesus and heralding the coming of the Kingdom have not the means to purchase quantities of literature, and bearing in mind too that in times gone past the provision of free tracts was one of the great features which made the witness for the Truth as effective as it was, it has been decided that, for the present at any rate, all tracts shall be supplied without charge and that the friends be free to contribute such amounts as they can to the cost. Those who cannot afford anything are welcome to supplies as long as they can use them, whilst doubtless there will be others who cannot co-operate actively, but would be glad of the opportunity of making it possible for others by contributing themselves.

Now will you please send in to the office as soon as convenient, saying how many of the new tracts you will take as a commencement. Orders will then be filled as soon as the tracts are ready. And above all things, let us make this whole arrangement a matter of earnest prayer, that the things that are being done will in very truth redound to the honour and glory of our God. The message we have is unrivalled by any conception or thought of man, and with the impetus of a profound and lasting faith in the Word of God there is no reason why we should not speak the word with a conviction and emphasis as great as that manifested on the Day of Pentecost. "He that hath My word, let him speak My word."

MANY WONDERFUL WORKS *(contributed).*

Coming at the climax of a sermon unparalleled in all the recorded sayings of Jesus Christ, that reference to those who sought entrance into His Kingdom by virtue of their words and works has formed the subject of many a homily. With a very ready unanimity we join together in condemning the man who puts his trust in the arm of flesh and brings the fruit of his own works as an offering to the Almighty. Here in no unmeasured terms the Saviour of all men denounced the mental attitude which had made the Pharisees what they were in His day—a class of men who trusted in themselves that they were righteous, and despised others. The awful results of that self-blinding egotism were manifested when they crucified the Prince of Life, and desired a murderer to be granted unto them. Thus does the evil bring forth its bitter fruit—the husk of an outward righteousness as fair to the casual eye as the whited sepulchres to which Jesus pointed; but concealing a corruption and a defilement as nauseous and repugnant to the All-seeing One as ever the contents of those same whited sepulchres were to the Jews.

Is it because, like Isaiah, we see the glory of the Lord and wish straightway to be used as His messengers that we so easily fall victims to the temptation of engaging in outward activities for their own sake rather than the inward work of the heart, to which all external things are but handmaidens. Just as a church is the shell which houses a congregation of worshippers and has no lasting value in itself, so also must the whole fabric of our earthly fellowship and service ever remain but an avenue by means of which we can feed and build up each other with the realities of Divine Truth. And yet just as in a church there is an altar which symbolises the present of God, so in every form of Christian activity and service springing from the efforts of sincere and loving hearts, there is always manifest the Spirit of Christ—the material erection becoming in very truth an agent of Divine things.

Still must be remembered that truth enunciated by Paul in saying “we know that if this earthly house of our dwelling place be dissolved, we have a building of God, not made with hands, eternal in the heavens.” So must it be with all our fleeting arrangements and organisations; all those things which minister to the needs of the saints while in the flesh, but which must necessarily vanish away when their work has been done. Not one of these “mighty works” goes with us into the eternal light of the Divine Presence—for their purpose will have been served, and amply served, in the ministry to the saints here below. That Church which, founded at Pentecost upon a hope and conviction which had its anchor in things unseen, nevertheless developed and multiplied by means of the unremitting toil of saintly men and women who counted not their lives dear unto them; and who in lives given up and sacrificed on the altar of service found a richer and fuller and nobler life even here amidst the imperfections of the earthly state. Paul in organising new communities of believers; Timothy setting in order the things that were wanting; the seven first deacons administering the serving of tables; in all of this we do not see the frantic building-up of a vast and imposing edifice which would absorb the thoughts and energies of all believers and dissipate those energies in a useless beating of the air. What we do see is the serious and solemn administration of a sacred trust left by the Master Himself, He who knew only too well how the heart left to theorise and meditate upon His message without the broadening influence of service for others must inevitably become self-centred and egotistic. We see thoughtful and zealous men and women full of the Spirit and of wisdom, rejoicing not only in the intellectual satisfaction of a clear knowledge of the Truth, but also in the abundant opportunity of manifesting the influence of that knowledge by their works and

activity among their brethren and neighbours. There can be little doubt that the early years of the primitive Church were years of ceaseless activity. "And they, continuing daily with one accord in the Temple and breaking bread from house to house, did eat their meat with gladness and singleness of heart." The wonderful growth of the Christian community was due as much to the burning zeal of those who went forth to propagate the new faith as to the readiness of a sinwearied world to listen with hope to the message of Him who should come.

But in all of this the early Christians thought little of their own personal relation to the organisation they were building. Sufficient that this marvellous fellowship which was coming into being was steadily making progress through every stratum of society. Sufficient that the name of Jesus Christ was becoming increasingly familiar to those who met on the Sabbath day throughout all the cities of the Dispersion. Sufficient that the words of Jesus "Ye shall be witnesses unto me—to the uttermost parts of the earth" were having a glorious fulfilment. Of their own place in these things they thought not at all, but, like saints of earlier times, took joyfully the spoiling of their goods, knowing that in heaven they had a better and a more enduring substance.

Let us take to ourselves the lesson they so nobly taught. Let us in all our activities and arrangements, our organising and building, ever remember that all these "mighty works," desirable and even necessary as they are to-day, are not intended to endure for all time, to be jealously guarded and handed down to posterity. They are for the needs of the moment, for the promulgation of the Word of God and the edifying of the Body of Christ—UNTIL we all come, in the unity of the faith, and the knowledge of the Son of God, to the measure of the full stature of the Anointed One. Happy is the brother or the sister who can touch lightly these things of this earth, realising their place in the leadings of the Good Shepherd, thankful for their provision, and yet without regret or repining seeing them wax old and vanish away when their period of usefulness has passed.

So doing, we shall never be of those who, at the end, must needs claim their wonderful works as their only recommendation for entrance into the Heavenly Kingdom. If our building has been with the gold, silver and precious stones of the eternal truths which are revealed to us by the Holy Spirit of God, and if we have so learned Christ that the failure of all material supports and defences leaves us "strong in the Lord and in the power of His might" then indeed we shall not be of those to whom will come the sad, regretful words "I never knew you. Depart from Me."

Then what of those who could have been faithful under-shepherds, watching for the flock as those who must give an account, but instead can only look back on a life-time spent in exalting their own personality and outlook at the sacrifice of that spontaneous sharing with others in the work of the ministry which is the hall-mark of the true disciple. What of those who have scattered the flock instead of gathering them, who "have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord?" Where will they stand when their eloquent voices, and flowing pens, and magnetic personality exploited to the utmost to draw disciples after them, have vanished into nothingness and the Master they honoured with their lips looks for the fruitage of their ministry? Of what use then to say "We have eaten and drunk in Thy presence, and Thou hast taught in our streets." Sadly, regretfully, come the irrevocable words "I never knew you. Depart from Me."

Right in line with these thoughts come certain sentiments in a recent issue

of the "Old Paths" under the caption "Finding a place for the Lord." A few paragraphs are so expressive of the true viewpoint of this matter that they are quoted here.

"All activities amongst the Lord's people, other than the one thing on hand, namely finding a place for the Lord, in the sense of building up the New Creation, are merely incidental and relative. Such matters as Organizations, Conventions, Home-gatherings, Pilgrim services, etc., are useful, only in so far as they assist the David class to carry out their vow concerning the work of the present Age—providing a tent for the Ark. They might be described as the scaffolding, rather than the building itself, for the house which is in preparation, amongst the Lord's people, is a spiritual one. Too often, however, it happens that the scaffolding, or outward activities of the Lord's people becomes of greater importance in their eyes than the real building.

However we may view this matter, whether from the dispensational, local or individual viewpoint, it must be recognised that, in every one of these aspects of the Lord's work, there should be but one dominating thought amongst the Lord's consecrated followers, namely, providing a spiritual house in which the Lord by His Spirit, may dwell. Moreover, such a building, in order to be acceptable to the Lord, must conform to the specifications and instructions of His Word, as well as to the pattern set for us in the Head Stone of the building—Himself. If our consecration vow be faithfully performed, as in the case of David, there will be no desire to erect buildings for our own comfort and habitation, nor will time be spent upon furnishing them with creed beds of ease, upon which we may recline and go to sleep.

In the individual aspect, it is also true that God's will for each new creature is that, even now, he might be a temple of His Spirit (1. Cor. 3., 16.) In this sense, too, each one is a worker together with God, building for Him a spiritual house. God has provided for us the pattern in our Lord, the chief Corner-stone, while the specifications and instructions essential to the building operations are all contained in His word. Like David, then, our chief concern must be to provide a tent for the Ark of the Lord, or, in plain language, to let the Spirit of God work in us, in line with our consecration vow, so that, being transformed and sanctified by the truth, we may become more and more spiritually-minded. (Rom. 12., 2.) This means that the will of God for each of His children is that, being filled with His Spirit and obedient to His will, each may more and more become a habitation where God is delighted to dwell.

What a difference, then, it would make in the fellowship and gatherings of the Lord's people if, like David, each member of the "ecclesia" had vowed that his chief concern in life was to find a dwelling place for the Lord, not in any material sense, but within the innermost recesses of his own heart and soul. Surely this was the great ideal before the Apostle's mind when, concerning the brethren at Thesalonica, he prayed that the God of peace might sanctify them wholly, spirit, soul and body and preserve them blameless unto the coming of the Lord Jesus Christ."

What almighty power for truth and righteousness would be unleashed if only these words were truly echoed in every consecrated heart, and the life of each brother and sister in the Lord centred irrevocably around that lofty standard—Our bodies, the temple of the Holy Spirit. And it can be done. Nothing can

hinder the full accomplishment of this wonderful work in the heart and the life, if our faith fail not. Let us step out on the promises of God, resolved that, like Paul, "for me to live is CHRIST." That is all. To live is Christ, and Christ alone. Count the world well lost if by so doing we gain that richer, fuller, deeper life which our Lord had in mind when he told his disciples that "he that loseth his life—shall find it."

FAITH'S PRICELESS DOWER.

"Ye that have faith to look with fearless eyes
 Beyond the tragedy of a world of strife,
 And know that out of death and might shall rise
 The dawn of ampler life,
 Rejoice, whatever anguish rend the heart,
 That God has given you a priceless dower.
 To live in these great times and have a part
 In Freedom's crowning hour,
 That ye may tell your sons who see the light
 High in the heavens—their heritage to take—
 'I saw the powers of Darkness put to flight,
 I saw the Morning break'."

LOVING THE MEAN THINGS.

It would indeed be easy to love the brethren and to lay down our lives for them if they were all like our dear Master and exemplar; but they are not. The inspired Apostle tells us that amongst the brethren are not many noble, not many great, not many wise, not many learned, not many rich. Again he says that God hath chosen the mean things of the world. Are we astonished at this? Does it seem like a reflection on the Church of Christ? Do we ask why divine grace has passed by some of the noblest of our race and accepted some of the meanest to discipleship? The answer of our Lord is, "Even so, Father, for it seemed good in thy sight." The explanation is that many of the great, rich, learned, noble, have not sufficient humility to receive the divine message in the proper manner. They realize themselves to be superior to the majority and think it but just to have this acknowledgment; and, failing to see the divine arrangement they assure themselves that if anybody will be saved it will be themselves, for they are the finer and nobler specimens of the race. They see not that God looketh upon the heart instead of upon the outward man, and that however weak and ignoble and fallen a person, his heart, his will may be thoroughly turned into harmony with God and to the service of righteousness. They fail to see that in God's sight such a meek and quiet spirit, such a humble dependence upon the Redeemer for salvation, such a faithful looking to the Lord for grace to help in every time of need, is much more pleasing in the divine sight than is the more proud attitude of the nobler ones; and that such humble, trustful, appreciative, faithful ones the Lord has designed shall be participants with Christ in his excellent glory, not because of the perfection of their flesh, but because of the perfection of their hearts, their wills, which continually strive to bring every thought and word and deed into harmony with the divine will.

(The Watch Tower.)

"THE QUIET TIME."

Resting in God.

God knows all about our circumstances. If we need to be transplanted to another place, into a different kind of soil, where our new nature can better thrive and expand, or where our reasonable, temporal needs can be better obtained, He can arrange for it. He knows just what is good for us, best for us, temporarily and spiritually. It is our part to look for His leadings, not attempting to take the helm into our own hands, nor concluding that the Lord will never change our conditions. If it is best for us that they shall be changed, He will change them, if we trust in Him; and surely, if we are his children, it is His will that we desire, not our own! We are to be perfectly restful under whatever conditions we find ourselves, restful in the thought, "your Father knoweth what things ye have need of before ye ask Him." Matt. 6,8.

Will this not mean sometimes strong tests of faith and endurance, if the conditions of our lot are painful and hard to bear? It may be such; but if the Lord's providence does not for a time offer a way of escape, we may be sure that the test will prove one of the "all things" that will work out our good, if we submit sweetly to His will and wait for Him to point out a different way, if it shall seem best to Him. Let us as the lilies of His planting, bloom for the glory of our Heavenly Husbandman.

(The Watch Tower).

Trust.

There is nothing that develops the spiritual faculties so much as personal intercourse with the Divine-Spirit. Human intercourse can do a great deal toward stimulating faith; the experience of others is a very great help.

But knowledge about God and what He has been to others is of no use to us unless it stimulates us to put our trust in Him and come into personal relationship with Him ourselves. True prayer is the process by which we learn to know God and to realize what He wants to be to us, and to take possession of the wondrous inheritance of riches and power which are ours in Christ Jesus and which He is waiting to help us work out in our experience. The essence of prayer is this drawing near to God, getting alone with Him, conscious of His presence. It is the attitude of the heart to God. Words are of secondary importance. It is always the attitude of spirit that has the power. Is there any appeal stronger than that of the little child? He is playing happily out of doors when a storm bursts unexpectedly. At the first peal of thunder the little one runs to his mother and puts his little hand in hers. No word is spoken, or needed; the complete trust and confidence expressed in the attitude is sufficient. Words are quite unnecessary; the simplicity of the child-faith is the prayer.

(Selected)

New Resolutions.

The close of the year is an excellent time for the making of new resolutions for the year to come. Let us, beloved brethren, make plenty of good resolves respecting what we shall be willing to be, to do, to suffer, in fellowship with our Lord; that we may by His grace make of it the best year thus far of our lives—the year of largest hopes, of largest endeavours, and by the Lord's grace of largest successes in self-sacrifice, and in glorifying our Lord and blessing His people.

(Bro. Russell.)

THE BOOKROOM.

A number of new booklets, etc., have been added to our stock and can now be obtained by return.

The Truth About Hell.—A partial reprint of the well-known "What say the scriptures about Hell." A useful little booklet for friends or neighbours who may be interested in the subject. 30 pages, paper covers, 6d. post free.

Millennial Dawn Hymn Book with tunes.—The "Dawn" friends have re-published the "Millennial Dawn" Hymn book and we now have ample stocks for those who desire same. This book is identical with the original except that a number of hymns from "Zion's Glad Songs" are added at the end, complete with tunes. Well bound in blue cloth, pages with red edges. 3/9 post free.

For rates for quantities please write in, stating quantity required.

It should be noted that this book has no connection with the proposed new British Hymn book which is at present in preparation. This latter book, however, will be a hymn book without tunes.

God's Best Gift.—A booklet for children and giving an outline of the Divine Plan intended to be easily understood by them. 30 pages, well printed on good paper, illustrated. 9d. post free.

Zionism in Prophecy.—A re-print of the articles recently appearing in the "Dawn." This book is the best exposition of Scriptural prophecy and its relation to the present movement in Palestine we have seen, and is well adapted for the personal use of the brethren or for public witness work. 96 pages paper cover 1/- each post free, 6 for 5/-. Special prices for larger quantities.

	s. d.
<i>Birthday Cards.</i> An attractive range of Scriptural birthday cards bearing floral and landscape designs is in stock. per packet of 6	1/2
<i>Hymn-tune Cards.</i> A range of plain printed post-cards bearing well known hymns set to original tunes, is in stock and will be appreciated by some for use as greeting cards. per packet of 24	1/2
<i>Christmas Cards and Calendars.</i> A wide range of Scriptural cards and calendars is in stock and it will be appreciated if brethren will send in their orders as as early as possible to avoid last-minute delay. Full particulars appeared in the November "Monthly" but a Christmas price list will be sent to anyone upon request.	
<i>Suggestions for Christmas Gifts.</i> All the following can be despatched by return from stock:	
Set of "Scripture Studies" Karatol	12/0
Emphatic Diaglott	10/0
Set of "Scripture Studies" Cloth	6/6
Oxford Bibles, dark red or brown covers	6/6
do.	5/6
do.	4/3
do.	3/9
Revelation of Jesus Christ (in 2 volumes)	5/6
Hymns of Millennial Dawn, with tunes	3/9
"Daniel the Beloved of Jehovah"	3/0

Subscription Rates.

The "Monthly" is delivered post free at the following rates, for copies sent to one address:

Single copy	2/- per year
3 copies	5/- "
7 copies	11/- "
12 copies	18/- "

It is willingly supplied free to those unable to meet the cost, and all such are warmly invited to make the request

Braille Library.

A lending library of Present Truth literature in Braille is available for blind readers, a regular succession of books being forwarded as previous ones are returned. Borrowers pay return postage only (one penny per book). Friends are strongly urged to make use of this facility for blind people of their acquaintance who would like to become readers. Books available include the six volumes of Scripture Studies, Tabernacle Shadows Tracts, Sermons, etc.