



Vol. 14 No. 8

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## NOTES.

"Standing at the portals of the opening year,  
 Words of comfort meet us, hushing every fear,  
 Onward, then, and fear not, children of the day,  
 For His Word shall never, never pass away."

Stirring words and fitting, not only for the opening weeks of 1938, but also to those who can look back upon a vista of years spent in the service of Christ and realise that there has not failed one word of all His good promises. It is related of Polycarp, the saintly Elder of the Church at Smyrna, who lived contemporaneously with the Apostle John, that, apprehended by the Roman authorities and commanded to renounce his Faith, he replied "Eighty and six years have I served the Lord Christ, and all that time He has been true to me. How then can I deny him now?"

Eighty and six years—and still confident. Still looking for "a city which hath foundations" in sure and certain belief of the integrity of God's Word. Still ministering to the flock as a faithful pastor, "watching for their souls, as one that must give an account" (Heb. 13:17) and finally sealing his testimony with his life. And we, in our impatience, lose heart and lose faith because after ten years, twenty years, perhaps forty years, we do not see the Divine Plan moving to its consummation as rapidly as once we expected.

Now a new year opens before us with all its golden opportunities. In the years that are past men and women have studied and discussed, prayed and meditated, served and laboured, in this glorious fellowship they called "The Truth." There was a clear exposition of the Divine Word along lines which broadened their spiritual perception immeasurably. For some, old perplexities were dissolved, old questions answered, old problems swept away. Much of the gross materialism of nineteenth century theology was dispelled by this clearer light on the Word. The whole conception of Christ's work for mankind, His dealing with them "in His day," the manner of His return and appearing, the ultimate purpose of God in creation, was lifted to a higher and a more spiritual plane than ever before. Then, after forty years of unremitting labour and service, another faithful pastor, used by the Lord of the Harvest to reveal Divine Truth in a manner in which it had never been revealed before, laid down his cross in victory—and the doubts began to come in.

Valid doubtings—may be. Reasonable objections—often. The progress of time has brought to light factors which could not have been foreseen forty years ago. But these questions are capable of answer. The same principles of exposition which satisfied the enquirer and converted the sceptic forty years

ago as no other explanation could do at that time are powerful to do so still. Let us express our doubts and objections by all means. Let us bring to the forefront every query which has registered itself on the mind. The Truth can answer. Let us, in this New Year, give it the opportunity to do so.

### AT PEACE AMONGST YOURSELVES.

We have all heard the proverb, "Diamond cut Diamond." All jewels are very hard as well as very pure. This hardness enhances their value. The Lord's people are all jewels—not only are they purified by the Lord's grace, but they have crystalized characters. This being true, as we have previously pointed out, there is more danger of cutting and scratching when they are together than there would be with materials less hard. Putty and clay do no cutting—neither do characters of putty-like quality. Remembering this, the Lord's people should be very sympathetic with each other and very appreciative of each other. We learn to appreciate, as the Lord does, positiveness of character, strength of character, fixity of purpose, even though at times these qualities of character may cause some trouble. No wonder then that Berean Bible Classes have their difficulties sometimes, as well as do worldly organizations! Nevertheless, the Lord's people are to remember the special injunction of their Master that they should be peace-makers and not strife-breeders. It requires no great skill to stir up trouble. It requires considerable of meekness, gentleness, patience, and the other qualities of the holy Spirit amongst the Lord's people to prevent strife, even with only the best of intentions prevailing. How much we all need to be on guard lest the adversary tempt us, mislead us from the paths of peace!

It requires considerable experience and the wisdom that cometh from above to enable us to judge rightly whether a matter of difference between others and ourselves is a question of principle, where some fundamental truth is at stake, or whether it is merely a question of opinion and preference without principle being involved. In the latter case, we should be willing to submit to practically anything for the sake of peace, whereas we could not do so where principles would be involved. However, the delusion is often presented to us that our preferences are always backed up by principles of truth and righteousness. We must learn from experience that this is a mistake, and must critically examine every such suggestion, asking the Lord's wisdom to enable us to see the difference between that which is merely our preference and those questions which involve principles and teachings of divine origin. For instance, in a class there are often brethren or sisters who critically insist on a matter being done in a certain way, because that had been the previous custom or because they believe it to be the better way. They are ready to precipitate a quarrel unless their preference is followed. The wiser course is to waive our preference in favour of the preferences of others, if they are insistent, provided the right result is reached—namely, provided the will of the class is really attained; for the will of the class is to be taken as the will of the Lord—or if not that the Lord will overrule the matter and bring a lesson to us of it for the class.

Each and every member of a class should earnestly strive to promote in a class fruits of the holy Spirit—meekness, gentleness, patience, brotherly-kindness, love, joy, peace. This promoting is to be done by remembering these qualities and exercising them ourselves, thus setting an example to others and showing forth the influence of the holy Spirit operating in our own hearts and lives. Too often the mistake is made of thinking that the whole weight of

*(Concluded on page 71)*

## THE QUIET TIME.

**"In quietness and in confidence  
shall be your strength." Isa. 30, 15**

### IT IS MOST ESSENTIAL.

It is most essential that the Lord's people shall be on guard against accepting as strong meat, as deep spiritual truths, that which is more or less contaminated, mixed with error, human theory and speculation. There are many professed teachers of spiritual things endeavouring to impart their beliefs and doctrines to others, and not all of these are sound. Various theories and much that is purely speculation, not sufficiently established on the Divine Word, is published and publicly announced by those, whom the Apostle affirms would seek to draw away disciples after them, whose ministry therefore does not have the wholesome effect of building up the saints in the spiritual qualities of the new creature in Christ Jesus. The Apostle therefore calls upon all the faithful to be of humble mind, to sicken and die, unless the unwhole be that they may sicken and die, unless the unwholesome diet is speedily exercise great care and much spiritual discernment that they may distinguish between that which is good and that which is not so good. If some of those not yet strong in Christ are fed on unadulterated food, a mixture of truth and error, the result will be removed and the pure food sought after and used. The same would apply to those in advanced stages of the Christian life. It behoves all who are truly the Lord's to bear in mind the Apostolic advice, to desire and seek after only that which is pure and uncontaminated, whether it relates to the milk or the strong meat of the Word.

—(*The People's Paper*.)

**"There was no room . . . in the inn" (Luke 2.7)**

A Stranger here wert Thou!

Then we would strangers be:

Nor count this world our Home,

Which had no room for Thee.

### True Confidence.

"*Be careful for nothing*" is a wall against a thousand troubles. If, on the other hand, we give way to care and unbelief, they will spread their mischievous effects through all our actions. Therefore we ought, while prosecuting our lawful engagements, to rely in all things on the good providence and faithfulness of God, firmly believing that He will never fail us through the most difficult and intricate circumstances, though there should be ever so little probability in our own eyes. But this we can never do except we realise that God is present with us, cares for us, and listens to us. God, as our Father, wishes us to be happy in His love, active in His ways, and devoted to His praise, therefore He offers to take all our cares on Himself both for the present and future.

### "The Family Corner"

It is when first the Holy Spirit of God opened our ears to listen to the tale of His love which the Gospel brought to us that we sought our Father's house and rested not till we had found ourselves in His embrace. It was then when first we received the gift of God and understood the love which that gift declared that we took our place in the family circle, tasting of plenty at our Father's table and enjoying the sweetness of our Father's smile, and even as we entered in so are we to abide for ever, rooted and grounded in love, realising the words of Jesus, "As the Father has loved me, so have I loved you, continue ye in my love."

## THE WAY OF THE CROSS

(Contributed).

"Faithfulness unto death" is a requisite condition in those who would be accounted "overcomers" in the Way of the Cross. By that we do not mean a passive faithfulness (if such a thing is possible) but a purposeful, active, insistent search for ways and means for consummating the sacrifice, laid on the Altar of the Lord.

Our Lord Jesus not only did what all righteous men (had there been any besides Him) would have been required to do—that is, to keep all the commandments and laws of God, with all the precepts and statutes written in the law, so that He could definitely say that "no man could convict Him of sin," but He also definitely sought out ways and means for consuming, on behalf of others, especially His followers, the best and noblest powers of his body and his brain. On numerous occasions He could have refrained from giving of His vitality and strength to some poor sufferer, *and still have been keeping the law*. It would not have been wrong for Him to refrain from His work of mercy and healing, so far as the law of the Lord, given to Israel, was concerned. Love to His neighbour would not have compelled Him to do more for His neighbour than He would have done for Himself,—He was not obligated by the Law to sacrifice Himself, for others' good,—and so long as He complied with the Commandments given at Sinai (and amplified later on in the "judgments"), there would have been no lack of faithfulness on His part. This was faithfulness as the Law required, not only a passive faithfulness in refraining from doing wrong, but an active faithfulness also, in positively doing things which required effort and action on the part of the person involved. But, at no time could the Law ask a man to be faithful unto death. It was the hope of every Israelite to be faithful unto life, but never faithful unto death. "What good thing shall I do that I may inherit eternal life?" Our Lord, therefore, lived over and above what the Law required, because He had entered into a Covenant of another kind—a Covenant of Sacrifice, and the keeping of this Covenant required of Him to seek ways and means of consuming "Himself" in the furtherance of His Father's purposes. It was not enough to take life easily, or live quietly in retirement, or think of His health and energy and vitality as the first and chief object of His existence,—rather, He had to find ways and means by His own zeal and initiative of consuming the powers of His brain and body, in order to do His Father's Will. And there is only one limit to these efforts at self-consumption which the Will of God affixes, to such as enter into this Covenant by sacrifice—"Unto death"—not merely "until" Death comes along and overtakes one, but, in case of need, "unto" death,—persisting to the point of death, if the Will of God hinders not.

We find a wonderful example of this pushfulness "unto" death in the life of the Apostle Paul also. He gave of his life's powers and energies right out beyond the point of fatigue and weariness. When tired and wearied he still went right on seeking avenues and opportunities of service, because the "needs" of his brethren required it. Listen to the words of his intensive life, as, day by day he sought ways and means for laying down his life for the brethren, "Therefore, seeing we have received this ministry, as we have received mercy, we faint not . . . we are troubled on every side . . . perplexed . . .

persecuted . . . cast down, always bearing about in the body the dying of the Lord Jesus . . . for we . . . are always delivered unto death for Jesus' sake . . . so then death worketh in us, but life in you. 2. Cor. 4: 1-12. It was a case of Paul putting Paul to death, for his brethren's benefit, that life, and strength might be induced in them. It was the life's-blood of Paul that became the quickener, the energizer of these, his dear brethren in the Lord. When other men might be taking life leisurely,—yea, when many of his brethren WERE taking life easily, Paul was intensively seeking ways and means of putting himself at the service of these believers, hoping thereby to produce spiritual energy in his brethren. Persecution might stop some men, but not this seasoned warrior—perplexities might daunt less determined men but not this unconquerable spirit—"On every side pressed hard, but not hemmed in; without a way, but not without a bye-way; pursued, but not abandoned, thrown down, but not destroyed. At all times the putting to death of Jesus, in our body bearing about." That is Rotherham's beautiful translation of Paul's intensive words, as he describes what it means for him to serve his Corinthian brethren. Yet he says, "we faint not . . . even if our outward man be decaying. . . ."

What a searching ray of light is here cast into the heart and life of the consecrated child of God who has likewise entered into a Covenant of Sacrifice with his God and Father. How different it might be with us all, if this same spirit took hold of us in like manner, even if in less degree, as it did of Paul. If there were no holding back, no reserve of our heart's best powers, and no withholding of our hand's best activities, how infinitely different it could be in the assemblies of the saints. If we were seeking, pushfully seeking, ways and means to lay down life and strength that the brethren may be blessed and edified, oh, how much more of spiritual life there might be, where now things are cold and unresponsive. The Apostle could say to one Church, "Ye have not resisted unto blood"—perhaps he could say of many Churches to-day, "Ye have not persisted unto death—not even unto weariness, let alone death."

The Christian life is a life of self-sacrifice, of self-immolation; of self-consumption, if it is to be pleasing to God. This is what we have covenanted to do,—this is our compact with God. The lure of the easy chair, of sloth and lethargy is fatal to the spirit of sacrifice. It requires a white-hot glow in the heart to keep the sacrifice steadily consuming from day to day. Indifference, to my brother's welfare, unconcern, or lack of concern for another's spiritual condition, does not bespeak a "faithfulness unto death" for if we have no consuming love for our brother whom we have seen, it betokens that we have little consuming love for God whom we have not seen.

And Paul said he was being delivered to death "for Jesus' sake." If we thought that Jesus would say to us, "Do this, for my sake," perhaps there would be more willingness to serve unto suffering,—and to endure under affliction.

Well, beloved, it is all "for Jesus' sake." It is done "in His stead"—on His behalf,—it is done for Him, that is, if He is living His life over again in us, as He should be. Paul says, "I am crucified with Christ" (the same thought that we are discussing) nevertheless I live, yet not I, but Christ liveth in me." Gal. 2: 20.

"Faithfulness unto death" then in the Way of the Cross, implies that one's very life-blood is being offered (in services and sacrifices) on behalf of those whom Jesus loves, and serves, and nourishes.

God grant us the zeal and courage to go on, nothing daunted, laying down our lives for the brethren even unto death.

**PERFECTED THROUGH SUFFERING.**

*(A London Convention Address)*

Though trials and difficulties come upon us we should be perfected, or made complete by these things. One of the "Manna" comments says, "Those able to take a certain view of the affairs operating in their daily lives are enabled always to triumph through the Lord and find no room for bitterness or railing against the instruments bringing the suffering." We want to be able to triumph in the Lord, so we enquire what is this "certain view" that the writer had in mind. It is this. If we accept the results of any matter as being good, and if we realise that we are guided to these results by Divine providence, this will make all the difference as to the effect our experiences have upon us. These experiences might produce on the one hand, bitterness and railing, or on the other, that which is suggested by our text (Hebrews 2:10) that we be perfected through suffering.

This scripture, we know, applies primarily to our Lord, yet we find the whole book of Hebrews is an exhortation to His followers to steadfastness and continuance in the faith. Verse 10 of this chapter tells that "it became him, in bringing many sons to glory to make the captain of their salvation perfect through suffering." This thought of captain would be more properly expressed the Author, the Leader, the Prince. Our Prince Leader was by His suffering made wholly qualified for the work God had for Him to do. We see a lesson here: — we so imperfectly understand our future work; it is because we know so little about our future work that we understand so imperfectly the experiences that are necessary for our development and training for that work. Jesus was qualified, made perfect for His work by the experiences He passed through and that is the way God has marked out for us. 1 Pet. 4:12-13. James (5:7.) urges us to be patient under these experiences and liken them to the husbandman patiently waiting for the fruits of the earth.

James 5:10 tells us to take the prophets for an example. They were a much persecuted people who showed such patience in their trials as to be a model or example to us. Job is named as an example, and Weymouth says "You heard of Job's endurance and have seen the issue of the Lord's dealings with him; how full of tenderness and pity the Lord is." Job provides a wonderful example of patient suffering, he took the loss of all his great riches and blessings, yes, even of his health, patiently. Job firmly maintained that it was not on account of his sin that the Lord was so afflicting him; he could not understand why God was dealing with him so, yet he trusted in God. He had faith and believed that God would make things right for him. This difficult question which so perplexed Job has perplexed many right through the ages; why should God permit evil. Let us see the issue; how full of tender pity the Lord is. Job. 42:10. Job prayed for his friends and the Lord accepted Job. How like the Church's wonderful hope of praying for, restoring and blessing those who have tried to stumble them. We are urged to have patience like Job and pray for those who cause us suffering.

Hebrews 12:7. Chastening is not pleasant; our relationship to God does not render us insensible to suffering, but it does enable us to bear it patiently and the result is the peaceable fruit of righteousness. The word of God has

a lot to say about the trial of our faith. 1. Pet. 1:7. shows that the testing of our faith is more important than the testing of gold. Faith when it is tested is found to be an enduring thing.

We shall find at the end of our experiences that we can look back and see the way which the Lord has led us; all the trials and difficulties and in spite of all these; nay, because of all these, we shall bless and praise His Name for He will have brought us into a wealthy place. (Psa. 66:8-12).

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### BRINGING HOME THE FLOCK.

Through pastures fair,  
And sea-girt paths all wild with rock and foam,  
O'er velvet sward, and desert stern and bare,  
The flock comes home.

A weary way  
Now smooth, then rugged with a thousand snares;  
Now dim with rain, then sweet with blossoms gay.  
And summer airs.

Yet safe at last,  
Within the fold they gather, and are still  
Sheltered from driving shower and stormy blast,  
They fear no ill.

Through life's dark ways,  
Through flowery paths where evil angels roam,  
Through restless nights, and long, heart-wresting days,  
Christ's flock comes home.

Safe to the fold,  
The blessed fold where fears are never known,  
Love-guarded, fenced about with walls of gold,  
He leads his own.

O Shepherd King,  
With loving hands, whose lightest touch is Blest!  
Thine is the Kingdom, thine the power to bring  
Thy flock to rest!

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### At Peace Amongst Yourselves—concluded.

responsibility rests upon us—forgetting that our responsibility ends when we have exercised our judgment and have acted upon it. Lack of faith in the Lord is closely associated with the error of bringing strife into a class on some technical grounds. We should remember the Lord's interest in the class and in all of his people, and that he is able and willing to overrule our experiences for good—likewise the experiences of others. If, therefore, matters are not going exactly to our pleasement in the class, it will be better for us, and often for all that we take the matter to the Lord in prayer, rather than that we should be continually nagging or fault-finding with that which is or which appears to be, satisfactory to the others, or at least to the majority of the class.

(BRO. RUSSELL.)

**Anonymous.**

The Committee would like to take this opportunity to acknowledge with very sincere appreciation the anonymous gift of £1 and £5 for the work, and the anonymous gift of £50 for a special purpose, and to assure the dear brethren concerned of the encouragement and joy these gifts will be the means of bringing to some who feel the distress of this troubled time which must precede the coming of the Kingdom.

**Gone from us.**

Friends at Nottingham write "Our beloved Sister Wilde passed peacefully away on Friday evening (Dec. 3rd) aged 83. She accepted Present Truth forty years ago and has been a "mother in Israel." We shall miss her much, but our loss is her gain."

**Kingdom Cards.**

It is suggested that some of the friends do not realise that Kingdom Cards are now supplied free of charge and post free. It is hoped that none will fail to avail themselves of the opportunity of using these cards on the score of cost. While the Master leads the way in making these things possible, the friends can have any kind of literature for free distribution without charge of any kind, whilst of course any who desire to contribute to the continuation of this work may do so knowing that thus the work is enabled to be carried on in the strength and the spirit of the Lord.

**ANNOUNCEMENTS.****Beeston Home-Gathering.**

The quarterly gathering will be held on Sunday, January 30, 1938, at the Co-operative Hall, Chilwell, Beeston, Notts, as usual, at 10.45 and throughout the day. The speakers will (D.V.) be Bro. H. Jones (Mansfield), Bro. G. A. Ford (Luton) and Bro F. Froggatt (Mansfield). A warm welcome awaits all. Further particulars can be obtained from Bro. E. Butler, "Hough End," Manor Road, Ilkeston, Derbyshire.

**Calendars for 1938.**

Daily tear-off block calendars, with floral and landscape pictures, are still available at 1/-, 1/3, 1/6, 1/9 and 2/3 post free, and will be sent with pleasure to friends who may desire to secure one before the New Year is well commenced.

**Poker work texts.**

We have ample stock on hand, with coloured pictures and Scripture text, at 7d and 1/1 each post free.

**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.

**"TIRED" CHRISTIANS.**

There are *tired* Christians who will work if coaxed to do so. But the tired Christian complains so much that there isn't much joy in it for anyone.

Second, there is the *retired* Christian. He believes that he has done his share and sits idly by, exercising his right to criticise.

Third, there is the *rubber-tyred* Christian. He may go along if the way is clear and the road is smooth.

Finally, there is the *flat-tyred* Christian. He was once active and faithful in service, but he suffered a puncture, and has never recovered his wind.

—(From the *European Christian*.)



Vol. 14 No. 9

February, 1938

## SOME ASPECTS OF THE HARVEST PERIOD

### 1. Ready for the Sickle

A dispassionate consideration of the state of affairs in Christendom to-day should go far to assure us, as a community, of the general correctness of our expectations. There are without doubt a number of devout and noble men in the various Christian groups, holding a definite and sincere faith in the leadership of Christ and expounding with all their might the teaching of Christ as they understand its relation to world problems. Remembering that in their attitude and intention they are but manifesting the same spirit and energy shown by Peter and the apostles when the early Church was born one could reasonably enquire why there is apparently little or no response to their efforts. Remembering more clearly that little more than half a century ago men with lesser spiritual insight and restricted to a far greater extent by a cumbersome theology, found large and appreciative audiences and were enabled to conduct works of ministry which are impossible to-day, it might almost seem amazing that these men who are amongst us should be so little heeded. And what of the marvellous revivals inspired by men like Moody? Why is it that no man is able to touch the hearts of Christians and those who would be Christians to-day, in this mass response to the appeal of the message of Christ.

Not because the churches have not got the men. They are there, burning with desire to bring the wanderers back to the fold. The Archbishop of Canterbury broadcasts a "Recall to Religion." Christian thinkers combine together in writing a book to bring the readers of the nation back to God. And it is all of no avail. The people continue in eating and drinking, planting and building, marrying and giving in marriage, until . . .

To the observer who is instructed in the Divine Plan and views from that standpoint this condition of things, the situation is plain. The intensive Christian work of the nineteenth century had a definite place in that Plan. The time of harvest had come. The thirteenth chapter of Matthew speaks of a time when the Lord of the Harvest would say to the reapers: "Gather ye the tares together in bundles to burn them; but gather the wheat into my barn." The wheat was there, ripened, ready to be cut. The work of such men as Moody, Dean Farrar, John Thomas, William Miller, Grattan Guinness, to name but a few, dissimilar and to some extent opposed to each other as they were in outlook and in theology, had its appeal and its success because a century of open Bible Study had produced a people ready to be confronted with a clear vision of the Divine purpose, for man and in creation, and a knowledge of the imminence of God's Kingdom.

The Harvest began there and then, because the conditions were right for harvest. The Revelator, seeing in symbol this same work at this same time, spoke

of One like unto the Son of Man seated upon a white cloud, having on His head a golden crown, and in His hand a sharp sickle (Rev. 14: 14-16.) A cry was made to Him to thrust in the sickle and reap, because the *time had come* to reap. And the earth was reaped.

Now that harvest has progressed for over sixty years and the heyday of its glory is definitely past. Still is it true that the reapers go here and there through the wheatfield, seeking scattered grains—but in the main, the greatest days of “gathered sheaves” are at an end. And in no respect is this more strikingly manifest than in the very evident fact that the conditions which in 1850 or 1870 or 1890 made a harvest possible are no longer with us. The psychological moment has passed. There is now no “Christian world” which could be reached with a message of Truth such as appealed to so many who in that day were “looking for His appearing.”

Religion is still with us and is preached every week in all the great churches. But it is not the message of the Kingdom. It does not convey that knowledge of the Divine Plan for man's future and God's purpose in all creation, and the wondrous invitation to be “dead with Christ” which was—and still is—the burden of the Harvest message. Neither does it even pretend to lay the importance on a knowledge of God's Plan, a knowledge of “theology” and of the future, which every denominational minister and leader insisted upon in that day.

The religion of to-day as it is preached from the pulpit, from the editor's chair or from the radio studio, is concerned mainly or even solely with the application of Christ's teaching to the present life and present day economic conditions—a laudable thing indeed and one long overdue, and one that is, and will be, productive of much good. But who amongst us will claim that this can ever effect a “harvest” work within the meaning of the parable? How can these “many wonderful works” prepare a company of consecrated believers for the “General Assembly of the Church of the First Born.” Manifestly these things belong to a different sphere, a natural environment, and can never have part nor lot in the Scriptural “Harvest of the Age.”

And with Christianity in any active form steadily declining so far as the numerical strength of its professors is concerned, and new generations growing up to whom the name of Jesus Christ means as little as that of Gautama Buddha or Kublai Khan, what reasonable expectation can there be that the conditions which made the Harvest possible half a century ago will ever recur, with the present indications of a continual descent down the broad road which is leading the nations to Armageddon.

Let there be no doubt about this fact. The Harvest of the Age, as we have seen it in operation, we ourselves sharing in its experiences and its labours, as well as its joys, remains one of the strongest evidences—indeed to many the strongest possible evidence—that the Divine time-table is being kept; that all things are progressing according to plan, and that the Lord of the Harvest has entered His wheatfield and given the momentous instruction “Reap.”

The events of recent history demonstrate that if the harvest has not yet commenced and is not now measurably ended, then there can never be a harvest, for the conditions which made it possible have all but passed away. Unless—and this is an important thing.—Unless our whole conception of the importance of the present time in the Plan of God is hopelessly wrong.

And if that possibility can be admitted; if we have been mistaken these many years and the signs of the times do not evidence the coming of that Kingdom for which we look, and we are no more certain of our position on the stream

of time than any of the most sincere members of any of the best of Churches—then to whom shall we turn for the enlightenment our souls need?

And what is to become of this war-wrecked sorrowing world if the time of deliverance is not at hand? The men of this day say that civilisation is doomed: it must surely perish. We disagree, only because we believe and know that the Kingdom is at the doors. If that confidence is lost, then we have lost indeed.

Moreover we, who claim to be Watchers, will have confessed ourselves deluded—for there are many others who believe and hold that the signs of to-day portend the imminent disruption of earth's kingdoms and the coming of the Kingdom of God. We are only in advance of them in this respect to the extent that we perceive the Harvest, and the presence of the Chief Reaper, to be an accomplished fact rather than an event still future, however near. That these things *must* come, some day, is undisputed. That they have already commenced and that we have seen such things, is a belief and a confidence which places us at once in the front rank of those that "look for His appearing"—in very truth "Watchers on the walls of Zion."

### BURIED WITH HIM IN BAPTISM

The choice of fitting words by the Apostle, under the Holy Spirit's guidance, to describe the experiences involved in the Christian life is very precise and accurate. It is just wonderful to us to find how much of vital truth, and of religious experience can be compressed into a single word.

In this respect let us take note of the first word quoted at the head of our little study—"Buried." Who among us has not witnessed the little cortege slowly wending its way to some selected spot, at which the earth has been opened in readiness, to lay away the lifeless remains of some beloved one, whose torch of life has been extinguished. The angel of Death has swept by, and one who had been full of activity and vitality has fallen a victim to the sweep of his ruthless scythe, and now lies inert and motionless. And while we have watched, the little farewell ceremony has progressed and the officiating minister, and the bereaved mourners have laid "earth to earth—ashes to ashes—dust to dust," and there they have left the precious burden, as with weeping eyes, and sorrowing hearts they have turned away from the place of repose, and returned to the habitation which will know the loved one no more, till the voice of the Son of God calls all the waiting dead from their long silent sleep. And then, after the mourners have moved away other hands have returned the earth to the cavity, and have hidden from sight all that was left of the dear-departed, and the earth has then received to her bosom that which she had hitherto given, for dust we are, and unto dust shall we return.

Burial! entombment! internment! sepulchre! the close of a career; the end of an existence! a sleep—and a forgetting. This whole range of thought is taken by the Spirit of God to describe that act of full surrender of all that one is, of all that one has, and of all that one hopes for, to the claims of the sovereign Will of God. No matter how strong and directive the will of the deceased had been, it directs no longer now. Nor does it matter how brilliant the mind and intellect had been, its glory is now departed. Nor yet does it matter how strong the affections and love had been, they will not move the lifeless form again. They are as lights that have become extinguished, and have left no trace behind.

There is no memory, no knowledge, no understanding in the brain that once pulsated with life.

How impressive and full of meaning also, is the symbolic ceremony whereby the surrender of the Christian's life is pictured forth. Of all the four main elements of nature—earth, air, fire, and water,—and how appropriate is the submergence in water, to depict the complete and entire burial into the Will of God. All the days of our life we are immersed in Air—the atmosphere surrounds and envelops us always, everywhere,—and we could not live were it otherwise. Whatever other lessons it may teach us, our immersion in air does not depict for us a willing voluntary immersion, and for that reason comes short of what is required to teach consecration. Submergence into a flame of fire could overwhelm and envelop us very fully but it would go too far in that it would leave nothing to represent the entrance of the New Creature into newness of life. Some have come forth after an entombment in the earth, but there would be much danger and in-commodation about such a practice, if used as a symbol of Baptism. All things considered, the descent and plunge into the watery sepulchre, with waters above, around, and beneath seems to be the most fitting symbol to represent complete submergence into the Will of God.

And suitable and fitting as is the symbol, it is not one whit more emphatic and definite than the great reality which it depicts. For it means, by a process of agreement and covenant, all that is seen every day of our life, when some member of our earthly kith and kin, comes to the gates of the dark valley. In the Divine purposes, it means the termination of a life—not merely of a mode of life or a way of living. It is something very much more than that. Consecration does not merely mean the turning over of a "new leaf," and the beginning of a different clean page. If that were all, the same old book is still retained and though the page is new, the book is still the same—the "identity" is still the same. "Burial" with Him means the cessation of the identity; the dissolution of the personality which hitherto had lived and functioned: and in God's sight the dissolution of the identity is just as complete when made by covenant, as when made by death, for when we go down into the waters of baptism it is to depict that "*We*"—our "*self*"—have gone down into the Divine sepulchre forever. We are swallowed up into His Will and His Purpose, and there is nothing left for any other purpose. By the terms of the covenant the old will and mind and affections are dead; and if God should call upon us at any moment to consummate our existence in His service, we have no cause of complaint open to us.

But this burial is a prelude to a new life—a New Creature life—a resurrection life—a life of great possibilities, a life in association with Jesus, in heavenly exaltation and glory. From out of this covenanted tomb the flowers of immortality will spring, if so be that the Will of God is not thwarted and hindered by the perversity of the members of the human body which has to serve the New Creature, till a better one is found for it.

In the white-hot glow of enthusiasm and delight which pervades our hearts in those uplifting moments when we make our decision and pledge ourselves to be His, it would be easy to surrender ourselves to immediate dissolution, if that were all that was required. But it is not. From that moment onwards, the keeping of the will and mind, in a dead condition, is the work of a life-time, and it is a big task to keep the corpse in the tomb. But that is what we have covenanted to do. And it is only by the help and grace of God, and the inward power communicated to us by the Holy Spirit that we can do so. This is not

the same thing as putting off the old man, for that implies a process, like putting off an overcoat or other garment. The corpse of the old identity was put into the tomb, once and for all, never to be exhibited or resuscitated at any time, and there, if we are faithful to our covenant it must remain. It should be with the will which grew up with us from babyhood to manhood, as with the will of the corpse. It should no longer direct our course. Likewise, with the mind which our teachers trained in perceptiveness and reflectiveness—it should no longer follow its natural bent,—it should be as the mind of the dead. And so also, with our preferences and affections, our “heart.” It should not confine our thoughts to earth! The things which engaged our affections should not have any stronger pull than the heart of the departed.

Covenanting these three parts of our human constitution to death is counted as dissolving and breaking up the group of elements which constitutes an individual—an “identity.” The ‘will,’ ‘mind’ and ‘heart’ are gone—leaving only the “body” with its indwelling powers of response to whatever can act on the senses. The “being”—the “Ego” that something called “I,” that something which made me different and distinct from every other “I,”—which “had” (or possessed) a will, a mind, a heart, a body, a vital flame—has surrendered itself up to God—to become dead because He desired it to be so, to enter into the tomb of His sovereign Will. This being so, even though the body and brain still persist, the identity that was “I” prior to consecration and burial into His death, no longer exists. The body and brain have become the instruments of a new Ego, created by God—a new creature—as the corollary and counterpart to that which has passed away, but with this difference, the identity is spiritual, a new spiritual sentient being, with a new will, (directed by God)—a new mind (the mind of Christ) a new heart (with affections set on heavenly things, where Christ sitteth at God’s right hand), but grouped and connected with this old body and brain of flesh, as its only present organ of expression. This mortal, earthly phase of New Creature life, will one day, (if found acceptable to the end) be swallowed up into an eternal, heavenly, immortal phase, with a body, like Christ’s glorious body, no longer subject to the limitations of flesh and blood.

Thus in going down into the symbolic waters of baptism (down into the waters of God’s Will) we go down into death and dissolution as men, but when we come up therefore, we arise as a New Creation, a new being, with hopes thenceforth of a spiritual existence, blossoming forth into immortality.

What a wonderful height and depth, length and breadth of Divine truth, and Christian experience, therefore, is crystallized and condensed into this graphic word “Buried.”

May we see to it with all our hearts, that we do appreciate the privilege of being “Buried with Him in baptism.”

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We know not what the future holds; we cannot see ahead,  
The many windings of the road that we must onward tread;  
But a tender Father plans it all, so what have we to fear?  
His love will keep us all the way; each day He will be near.

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### **An Opportunity.**

The following article “Will there be wars for ever” will be available in limited quantities as a separate leaflet for passing to interested people, and will be supplied on request.

When comes the promised time  
When wars shall be no more?  
And lust, oppression, crime,  
Shall flee thy face before.

The first war recorded in the Bible is the expedition of a Sumerian ruler, Khudur-Lagamar, followed by several vassal princes, who invaded Palestine about 2000 B.C., while Abraham was dwelling there. The account in the fourteenth

chapter of Genesis is brief but eloquent. The invader was victorious, but having taken Abraham's son-in-law, Lot, and his family, prisoners, was pursued by the patriarch and his followers, numbering three hundred and eighteen all told, and forced to relinquish his captives. That casual mention of the number of Abraham's followers indicates the small scale on which operations were conducted in those days. To-day war is waged with millions of men thrown into the arena, and the cruelties of the Sumerians, the Assyrians and other early peoples are as nothing compared to the fiendish tortures which are devised by modern chemists and engineers for the demoralisation and destruction of their fellows. To such a pass has the boasted progress of twentieth century civilization brought us!

Although a considerable amount of propaganda is carried on by various peace movements at the present time, it is apparent to all but the shallowest of thinkers that war will not be abolished by a few strokes of the pen. The same characteristics in human nature which make war a reality are also operating in other spheres of human relations, and while greed, self-interest, and perhaps most of all, fear, enter into the composition of the average man's character and influence his course of action in life, just so long will there be strife, tumult and all those manifestations of human selfishness and disregard for the good of others which lead inevitably to war between nations. The solution must come from another source than the mere pious endeavour of a few clear-sighted men who in any generation will be hopelessly swamped by the unheeding and the thoughtless.

And the Bible declares positively and unequivocally that war will cease—when the Kingdom of God is established upon earth.

Throughout the world's history men and women who have given their lives to the investigation of this supreme conception of God's purpose have proclaimed that a time will eventually come in the development of the Divine Plan when the powers of evil under which men now labour will be put under restraint; when mankind—the restored dead as well as the living—will enter upon a second phase of life's experience in which the opportunities for advancement in peace and justice and righteousness now denied so many will be the common lot of all. A condition of things in which there is no fear of disease or pain, in which death is unknown, and where every man is actively working for the benefit of his fellows, is so foreign to present experience that very few ever stop to consider the idea seriously. Yet this is the Biblical declaration.

One of the earliest recorded statements of the Creator's intentions was the word He gave to Moses in Deut. 14, 21.

“For as truly as I live, the whole earth shall be filled with the glory of Jehovah.”

Consider also His words through the prophet Isaiah:

“The glory of the Lord shall be revealed and all flesh shall see it together.” (Isa. 40, 5.)

“Ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree.”—symbols of peace.

(Isa. 55, 12-13.)

Then reflect that the Old Testament abounds with glowing pen-pictures of a future day when the purposes of the Almighty will be consummated in a restored and perfect earth inhabited by a race of intelligent and supremely happy beings, fully in harmony with the principles of righteousness and having put away

for ever the old evil traits which in the past times led to those terrible fratricidal conflicts which stain the pages of human history.

"After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God . . . for they shall all know me, from the least of them unto the greatest of them." (Jer. 31, 33-34.)

"He who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes. For, behold, I create new heavens, and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create. (Isa. 65, 16-18.)

Turning now to the New Testament, the whole conception of Christ's coming is built upon the assumption that He is to preside over that state of affairs upon earth which is to effect this happy end.

"And He shall send Jesus Christ, whom the heaven must receive until the TIMES OF RESTITUTION OF ALL THINGS, which God hath promised by the mouth of all His holy prophets since the world began. (Acts 3, 20-21.)

The Second Coming of Christ, then, so far from marking a day of judgment and of the ending of all things terrestrial, is to mark the commencement of a new epoch, a day in which evil powers will be restrained and every impulse to right doing which men possess will be encouraged until universal progress in the "paths of peace" becomes the general rule. The desire to take advantage of one's fellow-men or to profit at the expense of others will give place to a state of society in which all men are seeking the common good, and in such an order of things war becomes impossible. Describing this time of universal regeneration, particularly as respects its freedom from war, the Scriptures say:

"They shall beat their swords into ploughshares, and their spears into pruning-hooks. Nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit, every man under his vine and under his fig-tree; and none shall make them afraid; for the mouth of the Lord of Hosts hath spoken it." (Micah 4, 3-4.)

"And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit. They shall not plant, and another eat. For as the days of a tree (long-lived and assured) are the days of my people, and mine elect shall long enjoy the work of their hands . . . The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock. **THEY SHALL NOT HURT NOR DESTROY IN ALL MY HOLY MOUNTAIN,** saith the Lord." (Isa. 65, 21-25.)

The obvious question that occurs to one upon reading such statements is that which was upon the disciples' lips when Christ spoke upon the same subject—"When shall these things be?" The study of Biblical prophecy has been discredited in recent times due largely to incorrect impression as to the nature of such prophecy. There is no doubt at all that the sayings of Jesus and of many seers in Israel describe in considerable detail the general characteristics of the

time which should usher in this coming Kingdom of righteousness. Since some of those characteristics are peculiar to the time in question and apply to no other period in earth's history it becomes a reasonable expectation that "at the appointed time," to quote the Scripture "the vision shall speak, and not lie." (Hab 2, 3.) It is with complete confidence that many students of the Bible point to several definite lines of evidence pointing to the imminence of that Kingdom. The increasing complexity of world conditions and the apparent hopelessness of the situation are in God's providence preparing the minds of men for a great change in the affairs of this earth.

That change will not be accomplished without upheaval. The powers of evil, both spiritual and material, will tenaciously resist the encroaching power of Messiah's Kingdom, and the result will be as described by the angel to Daniel: "A time of trouble such as was not since there was a nation." (Dan. 12, 1.) The forces of hate and greed and all unrighteousness will eventually plunge the world into a maelstrom of destruction in which the power of God will be needed before mankind can be extricated.

It is in reference to this last expiring effort of this "present evil world" to retain power that the Bible speaks when, in Joel 3, 9-17, the prophet says:

"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your ploughshares into swords, and your pruning-hooks into spears. Let the weak say: 'I am strong.' Assemble yourselves, and come, all ye nations . . . Multitudes, multitudes, in the valley of decision; for the day of the Lord is near in the valley of decision . . . and the heavens and the earth shall shake; but the Lord will be the hope of His people . . . SO SHALL YE KNOW THAT I AM THE LORD YOUR GOD DWELLING IN ZION."

And again in Zephaniah, (Zeph. 3, 8.)

"Wait ye upon me, saith the Lord . . . for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation . . . for all the earth shall be devoured with the fire of my jealousy."

But note the inspiring sequel (verse 9.)

"FOR THEN WILL I TURN TO THE PEOPLE A PURE LANGUAGE, THAT THEY MAY ALL CALL UPON THE NAME OF THE LORD, TO SERVE HIM WITH ONE CONSENT."

There have not always been wars; and there will not always be. The course of history is progressing inexorably along the lines marked out in God's purposes and will yet lead all men into a happier and more blessed state than they have ever known. The awakened dead, no less than the living, will realise to the full what sublime truth was expressed in that rapturous phrase conceived by the "sweet singer of Israel" in Psalm 30, 5.

"Weeping may endure for a night; but joy cometh in the morning."

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 THE QUIET TIME
 

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## "LIKE AS A FATHER."

In peace the fruit of righteousness is sown;  
 From worried heart no precious thing is grown.  
 God works in calm. Let His calm fill thy breast;  
 So shall thy rest be work—thy work be rest.  
 See, all His promises around thee spread,  
 Each as a downy pillow for thy head;  
 Soft as the clasps of Love's protecting arms,  
 Firm as the rock that wind nor wave alarms.  
 But were they cancelled all, this only left,  
 "Like as a Father"—thou wert not bereft:  
 Why then take anxious thought? Why troubled be?  
 "Like as a Father," God takes thought for thee.  
 To know the Father's heart—'tis Rest divine  
 Folding her wings around that heart of thine;  
 To know the Father's heart—'tis Care's release—  
 ACQUAINT THYSELF WITH HIM, AND BE AT PEACE.

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 IN QUIETNESS AND CONFIDENCE  
 SHALL BE YOUR STRENGTH

We need more secret fellowship with the Lord to strengthen and encourage us. We need a quiet place, a quiet time, a quiet heart. Looking into a river or lake rippled by the wind we cannot see any reflection, but if still and calm we can see beauty mirrored there. So a storm tossed heart cannot reflect much of His image.

## THE INFLUENCE OF WORDS

Words are so easily spoken that we forget what power they have to give pleasure or pain. They seem to vanish so utterly the moment they have dropped from our lips that we forget they do not go away at all, but linger, either like barbed arrows in the heart where they struck or like fragrant flowers distilling perfumes. No matter when we talk with others or on what theme, however playful or light, we should always try to speak some thoughtful word before we part, some word that will give strength or hope or cheer or help.

*(In Green Pastures)*

"Our lives should be like the days, more beautiful in the evening; or like the seasons, aglow with promise, and the autumn rich with golden sheaves, where good words and deeds have ripened on the field."

*(The Watch Tower)*

## THE FAMILY CORNER

We need not count upon bright days, nor think to pass lightly over the pleasant earth as if our lives were but the shadow of a dream. Joy within we may expect, joy unspeakable and full of glory, for that is the family portion, but joy from without, the joy of earth's sunshine, the joy of the world's ease, the joy of unsevered bonds and unweeping eyes is not our lot in this veil of tears. Still in the midst of the ever wakeful storms through which we are passing to the Kingdom there is peace, deep peace, too deep for any storm of earth to reach. In the world we have tribulation but in Jesus we have peace.

**AN IMPORTANT ANNOUNCEMENT****Brothers Thomson and Woodworth to visit England.**

The Committee is happy to announce that invitations have been sent to Brother P. E. Thomson (connected with the "Herald") and Brother W. N. Woodworth (connected with the "Dawn") to visit this country for extended tours among the friends during 1938, and that both of them have accepted. Brother Thomson, who has not been with us before, will arrive just before Easter and Brother Woodworth at the end of July, each spending about five months in this country. It will thus be possible for all who desire visits from either or both of these brethren to have their wish gratified. The Committee is confident that Brother Thomson and Brother Woodworth will be personally acceptable to a substantial majority of the friends and look forward to a very happy year of service and ministry with them.

Classes and groups in regular touch with the Committee will shortly receive a notification requesting them to state their wishes. Friends who have not been in touch, but would like to avail themselves of this opportunity, are requested to write as soon as possible to the office stating their desires, and they will be included in the plans which are now being worked out.

And finally, it is the earnest desire of every member of the Committee that this, which is largely a venture of faith, will prove to be a means of deep spiritual blessing and encouragement to the brethren of this land, and that the bonds of fellowship between ourselves as well as with our brethren from overseas may be strengthened by this ministry. Let us unite in prayer before the Heavenly Throne that it may indeed be so.

**ANNOUNCEMENTS****The Memorial.**

The season again approaches when all over the world brethren will assemble together to "keep the feast" in symbol of our association with Him. The appropriate date this year falls on Thursday, April 14th, after 6 p.m., and we would encourage the friends everywhere to gather together in full confidence of the imminent fruition of all their hopes.

We would once again remind the isolated friends that it will be our privilege to send the emblems by post to those who are unable to secure them for themselves. Just let us have a postcard by April 4th, stating for how many the emblems are required and they will be despatched in good time.

**An Explanation.**

The friends will have noticed that a portion of the paragraph "It is most essential" in the "Quiet Time" for January, failed to make sense due to some confusion in printing. We must express regret for this unfortunate slip and would ask the brethren to affix the gummed slip found loose in this issue over the affected portion, thus making the paragraph read correctly.

**Easter Convention.**

Preparations for the gathering at Warrington are well in hand and programmes will shortly be available and will be forwarded upon request. Friends desiring to symbolise their consecration at the baptismal service which is to be held, or who require accommodation during the Convention period, should write as soon as possible to Brother D. Stanley, 140, Knutsford Road, Grappenhall, Warrington.

**Rugby.**

For some twelve months past the Rugby friends have been meeting in a hall also used by the "Foursquare Gospel Mission" and upon the occasion of the latter leaving for a hall of their own it was considered opportune to invite them to a special meeting arranged in the old hall. The arrangements resulted in a gathering which was attended by many of these friends and which was addressed by Bro. Guy, of Forest Gate, on the subject: "Rightly dividing the Word of Truth." Before parting, much appreciation was expressed, and there has been sustained interest. It remains to be seen just what value will ultimately come of the meeting, but our brethren have enjoyed the opportunity of passing on the "Glad Tidings of great joy."

**They rest from their labours.**

Sister Hogg, of Carnoustie, Scotland, passed away on November 23rd last. Many of the Northern friends will remember her as one who gave the Truth first place in her life and lived for the service of the brethren.

Brother Meacock, of Ickenham, London, finished his earthly course on January 5th last, after nearly 40 years rejoicing in the light of Present Truth. Our brother was well known to the London friends for his unflinching readiness to serve in any capacity and to lay down his life for his brethren. Sister Meacock is left to mourn his loss but with the knowledge that the prayers and sympathy of many will be with her in this time.

From Yeovil it is learned that Sister Hallett, another of long standing in the Truth, died on January 15th, after one day's illness. Always a deeply spiritual follower of the Master she greatly appreciated the ministries of the Truth and was a deep student as well as one always ready to hold forth the Word of Life to any who manifested a "hearing ear," and indeed was thus engaged right up to a few days before her passing.

Brother Charles Wessman, of Sweden, passed away at Goteberg on November 6th last. Our brother, together with Brother Sandblom, has for years been very active in ministering among the Swedish friends, and although not known to a great many in England had always maintained touch with the Committee on matters of mutual interest.

*They rest from their labours.*

**THE BIBLE TEACHING**

*on the*

**Ransom**

**Covenants**

**Sin-Offering**

This is the title of a duplicator-printed edition of the well known book "What Pastor Russell taught" now out of print, and has been produced by the Australian brethren for the benefit of those desiring a convenient compendium of his writings on these subjects.

A quantity has been put into stock for British friends and are available at 2/9 *post free*.

The book is well produced and is bound in a black embossed cover with gold lettering.

**North Eastern Area Classes.**

A meeting of the representatives of the above classes was held in Sunderland on the 28th November, 1937, when ways and means were discussed as to the closer co-operation of the friends of the different classes. The sense of the meeting was that edification of the brethren was the important thing and that public witness work was of secondary importance.

The question of direct Bible study in the classes was discussed and the following resolution was adopted unanimously.

"This meeting of representatives of classes of the North Eastern Area realising the failure of the friends generally to give due attention to the direct study of the Word of God in the classes and the regrettable results of this neglect, urge on the brethren everywhere the paramount importance of direct Bible Study in the classes, and exhort the brethren earnestly to attend to this indispensable means of growth, and direct that a copy of this resolution be sent to the Bible Students' Committee."

The question of addresses by visiting brethren was discussed and a resolution was unanimously adopted to the effect that such addresses should be short so as to enable the subject matter thereof to be discussed by the class. The reason behind this suggestion is that visiting brethren often give utterance to thoughts which give rise to questions in the minds of the hearers who on account of the immediate departure of the speaker from the locality, have no opportunity of having their queries answered so that the benefit of the address is lost.

**ANOTHER NEW**

**VEST-POCKET BOOKLET**

**"HOPE BEYOND THE GRAVE"**

With the addition of this booklet there are now four titles in this very useful series, produced by our "Dawn" brethren. All these are in stock and can be obtained by return.

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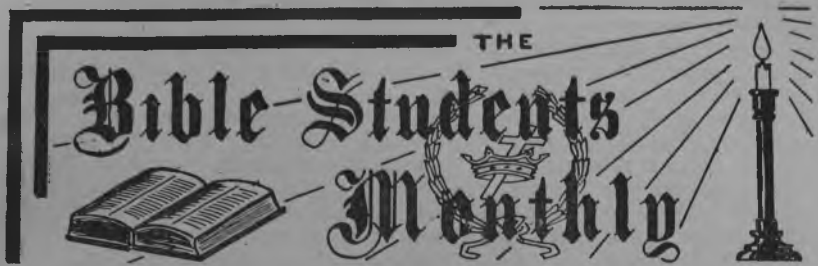
**The Day of Jehovah**

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Vol. 14 No. 10

March, 1938

## SOME ASPECTS OF THE HARVEST PERIOD.

## 2. The Work of Harvest.

The time of Harvest is associated in Scripture with the time of our Lord's return and is therefore one of great importance in the Divine Plan. In mediaeval theology there is no place for a "harvest." The Day of Judgment is one of twenty four hours in which the Lord appears, the dead arise and are judged, and go to their eternal destiny, and one vast cataclysm of Nature destroys this planet earth in an instant of time.

Many Christians still hold to this belief, but one of the characteristic features of the clearer light now shining on the Word of God is that the "end of the Age" occupies a period of time in which the winding-up of this present order of things and the institution of a new and better order is brought about by the Second Coming of Christ. More reasonable and more accurate views as to the nature as well as the object of His coming are possible. Yet it is still true that the minds of many are beclouded as to the significance of our Lord's words "In the time of harvest I will say to the reapers 'Gather ye the tares first in bundles to burn them, but gather the wheat into my barn.'" (Matthew 13, 30.)

Since this is a harvest of the *Age*, it follows that the reaping must be a gathering of that which was sown at the beginning of the *Age* and has been developing throughout the long centuries since. To think of the heads of wheat as representing individual Christians who are separately reaped and physically gathered into some symbolic "barn" does not fit the picture, for those Christians to whom the Harvest message comes today were not "sown" in any sense in the time of the early Church, they were not even born then. Likewise the "tares" which are gathered have been developing throughout the *Age*, and only at its end have they developed sufficiently to be recognisable as tares. Moreover—and this is most important—only at its end can the "tares" be separated without uprooting the wheat. (Matthew 13, 29.)

Whilst therefore it is true that all down through the *Age* there have been those of the "wheat" characteristics as well as those of the "tare" characteristics, it is plain that the New Testament teaching regarding this wonderful time in which we live and which is declared to be the Harvest, cannot be interpreted as the mere gathering of a few saintly individuals out of "tare" systems into another earthly organisation. This is confirmed by the fact demonstrated by history, that there has never been an earthly organisation, no matter how noble and lofty its original ideals, which has succeeded in keeping free from the "tare"

clement. And who among us to-day would be so bold as to say that there is such an organisation now in existence? The whole of our experience, even in recent years, points to the contrary.

It is equally useless to conclude that the wheat and tares refer merely to *principles* of truth and error which have been broadcast during the Age and have each borne their appropriate fruitage. Useless, because our Lord Himself plainly declares that the good seed are the children of the Kingdom and the tares are the children of the Evil One. This definitely leads us to consider a development and a growth which can be identified with individuals and yet occupy all the Age in order to run its course and arrive at maturity.

The parables of Jesus are of two kinds, viz; moral and eschatological (a word meaning "teachings about the last things") and this one of the wheat and the tares is evidently of the latter. Our Lord gave the explanation which identifies its fulfilment at the end of the Age. (Matthew 13; 39, 40.) The fact that an enemy is permitted to sow tares clearly precludes its application to the Millennial Age, for in that day nothing will be permitted to hurt nor destroy (Isaiah 11, 9.) and the Lord's words fit admirably to the work of this Gospel Age in which we find ourselves.

To be in harmony with the parable, then, it would seem that the children of the Kingdom and those of the Evil One are to grow together *until* the Harvest, more or less indistinguishable one from the other, and that this process of united growth or development would culminate in a time when, in a *collective* sense, the "tare" element in the Christian world would be separated from the "wheat" element preparatory to the destruction of the one and the glorification of the other.

Here must be noted an important feature. It is usual to think of the wheat as being reaped from among the tares, and the well-known expression "Come out of her, my people" has been often quoted in this connection. But the Lord declares that the "tares" are to be gathered out from amongst the "wheat," which is a very different thing. Here again it should be obvious that the conception of "coming out of Babylon" in the sense of leaving one denomination and joining another system does not fulfil the picture of the "Harvest."

It is necessary, therefore, to look for a time in which the "tare" element—that section of the professing Christian community which does not "follow the Lamb whithersoever He goeth" (Revelation 14; 4), but embraces the Christian faith on account of some other motive, is found to become separated from the other section which is sincere in faith and is walking still in the advancing light—being in very truth "servants that wait for their Lord." (Luke 12. 36.) When this separation can be observed taking place, and in such a sense that it is obvious the cleavage is definite and final, then the "watchers" can have confidence that the Harvest is come, and that the succeeding events—the burning of "tares" and gathering of the "wheat" into the barn—will not be much longer delayed.

From Apostolic days these two seeds have been sown, and in consequence these two classes have always existed side by side, and intermingled with one another, in the Church of Christ upon earth. As Christian thought and understanding developed, and new truths were revealed, century after century, so did the spirit of Antichrist develop also. At no time could men point to an earthly Church consisting entirely of "wheat," and in point of fact the ability of men to discriminate between wheat and tares was largely non-existent—even as in real life in the East the tares resemble wheat and cannot be distinguished from it *until* the harvest.

But a time came at length when conditions changed. After the breaking of the Papal power at the end of the eighteenth century, men began to look upon the truths of religion with clearer eyes. They looked upon a world torn with the antagonistic theologies of many sects, but holy men from all those sects came to the study of the Scriptures in a new frame of mind. The rise of Bible Societies, of Sunday schools, of facilities for reading or hearing expositions of the Word of Truth increased a thousand fold. Great men whose names are household words to this day expounded the first glimmerings of a light which in later years shone much more clearly upon the "Household of Faith." After more than a thousand years of oppression and persecution the Word of God became studied and discussed as never before.

And concurrently with this the vague, shadowy ideas men had formerly held concerning the end of this world and the coming of a better one began to take more definite shape. The study of time-prophecies and chronology which characterised so many Christian movements of a hundred years ago, was but the first crude endeavour to explore what the Scriptures have to say concerning the Heavenly Father's immediate plans. Later on the signs of the times began to show more definitely than any chronology how events were moving toward the climax of the Age. The first half of the nineteenth century was a time of rapidly developing Truth, and it was in this period more than ever before that men began to get clear ideas on the main teachings of Scripture with regard to the Divine Plan. In the second half of the century a conviction grew, and has never since been shaken, that the Kingdom is imminent, and many at that time and still, were and are looking for the return of the Lord Jesus Christ in accordance with this promise. A few there were, and a few there are still, who perceived with that deeper understanding of the distinction between human and spiritual natures which came to light, that Jesus would not return as a man, visibly, but as "the Lord that Spirit" invisible to human eyes. They understood in a new light the Scriptural teaching that He returns for His own at a time when the world in general are quite unconscious of the fact.

At the same time that the "Watchers" were thus assimilating the "cream" of Christian thought and understanding then available, the writings of Darwin, and the conclusions of scientific research, came with a shattering impact against the structures of Christendom. The "Origin of Species" published in 1859, provoked a theological storm the echoes of which have nearly died away, but which at the time was a first-class issue. The old theology had no answer to make. Christendom was so committed to its doctrinal errors, the absurdity of which—such as the literal fires of Hell—was becoming apparent to every reasonable man, that in large measure the case went by default. Belief in the integrity of the Bible began to vanish. Those who attended Church and professed Christianity from ulterior motives began to find it unnecessary to keep up the appearance of religion. Church going was no longer a necessity to being "respectable." People who served Christ because of fear as to the consequences in a future life if they failed to do so, now lost their fears with their beliefs. In short, for something like seventy years now the "professors" of Christianity have been steadily falling away from any form of association with religion, and standing revealed in their true colours as "tares."

Upon the other hand, this same enlightenment concerning errors of the Dark Ages and the clearer understanding of Divine Truth which marked that entire century also produced a people who more than ever before justified the name of "Watchers." Not only devoted to the ethical principles of Christ's teaching,

which is an essential for all believers in Christ, these went much further, and by dint of deeper study and whole-hearted consecration were able to perceive much more definitely than the majority of those still supporting the denominations, the manner in which God's Plan is working out. The clearest vision of "things to come" has proceeded, not from theological colleges and cathedral pulpits, but from men of lesser fame and often without degree or denominational ordination.

Here surely is the fulfilment of the parable. The "tares" have been gathered out from amongst the "wheat"—by the process just described. As tares, they will be burned, destroyed, in the troublous period which is to close the Age, when "the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isaiah 29, 14.) The work of reaping and gathering the wheat proceeds; an evident picture of the gathering of the "people for God's Name" (Acts 15, 14) into that condition where they are ready to be used in the outworking of His designs "for the life of the world."

The Gospel Age, then, produces two classes of people — "tares" and "wheat." When the Age comes to the full, there is a separation, first the tares being rooted out, and then the wheat gathered. The field was "ready for harvest" by the middle of last century and the two great influences—increase of light on the Word of God, "Truth now due"; and increase of scientific knowledge, were the influences which separated, finally and definitely, these two classes.

In our own day we see what is evidently the closing features of this work. The separation is all but concluded. The fiery experiences which shall consume the "tare" class is very evidently close at hand. What then is the obvious conclusion? Surely it is that the Chief Reaper gave the command to "Reap" sixty, or seventy, or eighty years ago, as measured by human standards of time, and that the reaping has progressed at the hands of His servants ever since. The symbols of Revelation 14; 14—16, have been fulfilled; the One seated upon the white cloud has thrust in His sickle to reap, and the earth has been reaped. The gathering of the wheat into the barn has been likewise progressing and will progress until it can be truly said that "His wife hath made herself ready" and the Marriage of the Lamb shall have come. (Revelation 19; 7.) That event still lies in the future, but must surely come as a triumphant climax to this wonderful work. In the meantime we, if we believe these things, must realise that it is not sufficient to discourse one to another on the moral teachings of Jesus—not sufficient even to remind each other of our mutual knowledge of things that are past, signs of the times concerning which we are all agreed. It is necessary, if we are to remain "Watchers," that having discerned our position on the stream of time, we look forward with clear sighted vision and see, with conviction and assurance, the manner in which the Plan goes on to the consummation of all things written, in the full establishment of the Kingdom of God. For it is still true that:

"Thy watchmen shall lift up the voice, with the voice together shall they sing, when they shall see, eye to eye, the Lord returning to Zion."

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**EASTER CONVENTION.** The Warrington friends ask us to announce that an immersion service will be held in connection with the Easter convention on Saturday, April 15th, at Golborne Street Baptist Chapel, and that it will be much appreciated if intending candidates will advise Bro. D. Stanley, 140, Knutsford Road, Grappenhall, Warrington, in good time so that every arrangement for their comfort may be made.

## OUR PASSOVER.

*"Christ our Passover, is slain for us." 1 Cor. 5; 7.*

*"When I see the blood, I will pass over you." Ex. 12; 13.*

Once again, thanks to the kindly providence of God, we are approaching the due time for keeping our Memorial Supper together "in remembrance of" Him, who was appointed by God to be our Paschal Lamb.

Through all the changing scenes of another year, God has kept us in being, bearing with our weaknesses, forgiving our sins, and bestowing grace to help us, in times of need, and, at this appropriate time of the year, we do well to remind ourselves by whom, and by what means, these favours of Almighty God have come and are maintained to us. Not according to our deserts, but according to His great mercy, have we received. Our pathway has been surrounded by His loving care, and every day that has passed has brought us assurances that He who loved us enough to redeem us, still loves us sufficient to keep us in all our way.

Thanks be to His Glorious Name!

The Gospel of God's grace towards us centres around two great facts.

These two facts are "Jesus died—and rose again." These two experiences in the career of our dear Lord made everything else, in God's Plan possible—not just possible with uncertain probability but possible with absolute certainty.

In our survey of God's redemptive purposes, from time to time, we usually couple these two facts together. It is no dead Christ whom we worship, but a living and exalted Saviour. The Plan of God would still stop short of completion, if we had no more than Calvary to build upon. Unspeakably important and precious though that sacrifice was, and still is, it was necessary for the dying Saviour to be raised up in might and majesty to complete the work which had only been begun on the Cross. After being reconciled by His death, we needed to be saved by His life. (Rom. 5; 10.) — and it is because "He ever liveth" that He can make intercession for generation after generation of His followers, and help them along life's journey till they enter the "valley of the shadow of death" and the glories that lie beyond.

And the people of Israel, and the masses of men besides, needed Him to be raised and to return again to be their Restorer and King.

On these solemn occasions, however, when we meet to remember Him, it is to "show the Lord's death." It is to let our minds dwell on those last tragic hours which brought His three and one-half years Sacrifice to its close. It is the "man of sorrows"—"acquainted with grief"—whom we seek to visualize. It is the lone, unattended Son of Man,—(for even His disciples could not enter into His mortifying experiences)—upon whom we seek to meditate.

Alone in the world—(for of the people there was none with Him)—solitary, undesired, and spurned, bearing the weight of man's redemption on His bruised and sorrowing heart, with no one to bear the anguish of His soul, save God Most High; such was the pathway He trod. Not the exaltation of later days therefore, but the humiliation of His suffering days comes before us for our contemplation as we "do it in remembrance of" Him.

It was God, but of His great love, who provided the Lamb for our Redemp-

tion. It was God Himself who gave meaning and purpose to the "Pass-over" back there in Egypt, and thus for all time. As the last terrible blow upon Egypt, for Pharaoh's obstinacy, God caused the Angel of Death to "pass through" the Land. And as the Angel passed, the first-born of Egypt, both man and beast, from Royal Pharaoh's on the throne, down to the lowliest peasant's in the land, were smitten prostrate in death. It was a terrible price to exact from the Egyptians, but nothing less would suffice to break down their resistance and compel them to release their slaves. "I gave Egypt for thy ransom" said God at a later time to Israel, when reminding her of what He had done for her, in Egypt, and at the Red Sea. While the Angel passed through the land, leaving his trail of desolation behind, he "passed over" the houses of Israelites, because they were under the cover of blood. Obedient to the Lord's instructions each household had taken a lamb (of a sheep or a goat) of the first year, and after its days of presentation to the home circle, had then killed it, and had splashed its life-blood at the threshold of the house. All within were under its cover and protection, as under a screen or canopy. The visiting Angel entered not, when he saw the blood. "When I see the blood I will pass over you." And thus the word "Passover" acquired its special meaning and significance. Meantime the flesh was roasted with fire, and the occupants of each house, thus protected partook of the Lamb, along with bitter herbs, garbed and shod ready for a journey. All were under the blood, but only the first-born were in jeopardy from the Angel's sword. But though the first-born's life was thus spared, his person was forfeit to the Lord, for in that night the Lord sanctified to Himself all the male first-born, of both man and beast. Henceforth they were the Lord's—appointed to His Service—appointed to render service "to" Israel, "for" or on behalf of God. They became "Holy" to the God of Israel, standing in special relationship to Him and His purposes concerning the nation. The first-born was later exchanged for the whole tribe of Levi, which then became the Lord's religious representative and servant amongst His People. By these means the Lord instituted the principle of selection (or election) in Israel, making choice of the Levites to enjoy unique and special privileges, which were not conferred on the remainder of Israel. But this special favour to the Levites was intended to fit them to render service to their other brethren as God's special representatives.

Their all-night vigil and feast, as the destroying Angel flashed through the land, was the prelude to the great deliverance from Pharaoh's yoke, and from the time of that deliverance these sons and daughters of Abraham, Isaac, and Jacob, became the special covenanted people of God. "Ye shall be to me a people, and I will be your God." It was by reason of the shed and sprinkled blood of that Passover Lamb, that this great deliverance and position of favour was accorded to them. Here is a picture of a still greater deliverance from a more ruthless oppressor than Pharaoh—a deliverance in two parts and in two stages likewise. And it is likewise dependent upon the provision of a chosen Lamb,—whose blood must be splashed over the whole company as in Egypt.

During this dark night of sin, there are some whom God selects (or elects) to be His First-borns, and these, in special measure are affected by the sprinkled blood. They are preserved from death thereby; and in addition, they are sanctified to God, by that blood. And then, as the night moves on to the "early morning" hours, all the whole household will be led forth into freedom and fellowship with God.

Through that Passover Lamb, which God provided in Jesus, our Lord, by

reason of the surrender of His life, both elect and non-elect will be delivered and brought into the bonds of a Covenant with God, to serve Him for evermore. The part of the first-born is to serve God by a Covenant which requires sacrifice—the sacrifice of their inheritance among their brethren, and their utter devotion to the exclusive service of God; the part of the remainder is to serve God by a Covenant of right-doing; the observation and performance of His righteous Laws, which set out their duties to God and their neighbours.

In partaking of the Passover Lamb therefore, some may do so with deeper significance than others. Many hear the call to consecration, but few enter the company of "the elect" during this Gospel Age. Jesus said: "Many are called but few are chosen"—yet the "called" ones as well as the "elect" have the privilege of the Holy Table of the Lord. And at that Table, each one partakes according to his standing before the Lord. All can praise God for His gift of a Saviour—a Lamb without spot or blemish—and rejoice together in the great outpouring of Divine Love. But the first-borns have a special relationship to that Lamb, inasmuch as their danger is greater. In a special sense, Christ is their "passover," for failure to remain under the blood would mean for them a fate similar to that of the Egyptians' first-born. And then, additionally still, the blood is the token of their own sanctification—of their own setting apart to the first-born's (or anti-typical Levites) privilege of sacrifice and service. As they partake of the emblems "in remembrance of" Him, it embodies and implies for them, this deeper thought, in addition to that of redemption.

Let us all therefore, who accept Christ as our Passover Lamb, reverently and thankfully accept and appreciate the privilege which is accorded us by God on account of that most precious blood. At this time, then, let us remind ourselves that it cost the life's-blood of our dear Redeemer to shield and protect us, while enjoying the privileges of the Lord's first-borns. It took the same Sacrificial offering of our Saviour to win for us the privilege of becoming a "First-born," by Ransoming and Justifying us, and bringing us nigh to God—and affording us the opportunity to present our bodies a living sacrifice—but that is another side of the great story. Having been accepted "in Him" by our gracious Father, and having been accorded our status as a child of God—a member of the "Church of the First-borns" we need the protection of that precious blood, in no wise less to-day than at the beginning of our sonship career. It is a covering of Righteousness and hides our blemishes and shortcomings from God's all-searching Eye, while the work of grace and sanctification goes forward in our hearts.

Let us each and all, then, approach these Memorial emblems of our Lord's broken body and shed blood, with all due reverence and respect; and in so far as we have learned and comprehended the lesser or greater scope of the privileges attaching to this "eating" and "drinking," let it be a time of solemn reflection and introspection, while we each renew our Covenant Vows unto the Lord our God. Let us see and appreciate the lonely anguish of the Man of Sorrows, who in His acquaintance with grief, poured out His Soul as an offering for sin.—Let us "Watch with Him one hour" in remembrance of Gethsemane and Calvary—and, see in it all, the pattern of our own Gethsemane surrender to God's Will.

"Not my will but Thine be done."

**WHITSUN CONVENTION.** Announcement is made of the annual Whitsun Convention, which is this year to be held at Dewsbury, by invitation of the Dewsbury friends. Many will remember the happy occasion last year in this town, and it is hoped that this year's gathering will be equally blessed.

## THE QUIET TIME

Be content with what you have; for God Himself has said: "I will never, never let go your hand: I will never, never forsake you." (Heb. 13, 5. Weymouth.)

If we are not ready to praise God where we are, and with our conditions and circumstances as they are, we should not be likely to praise him if we were differently circumstanced and our conditions just that which now seems to us most desirable. Daniel could sleep better in the den of lions than Darius in the royal palace; he who could not find rest in a lion's den, when *that* was the place for him, could not gain rest by a mere removal to a palace. It is the man's self which must be changed, not his circumstances or his possessions, in order to his having a heart overflow with joy and praise.

(*The Watch Tower.*)

### The Soul's Sincere Desire.

The poet has well defined prayer as being "The soul's sincere desire, uttered or unexpressed." Another has well declared that it is "the Christian's vital breath"—that is to say, Christian character cannot be maintained without prayer any more than a human life could be maintained without breathing. Who has not noticed that all the great Bible characters used of the Almighty were accustomed to go to him regularly in prayer and to seek for guidance from him in respect to every matter. Even the great Redeemer, holy, harmless, undefiled and separate from sinners, needed to pray to the Father—needed his fellowship and communion—needed to be in touch with the Infinite One. Several of his prayers are recorded, and we are told that he spent the entire night in prayer on more than one occasion. (*The Watch Tower.*)

### Prayer in Busy Days.

It is in prayer that God shows his face to His children, that they have visions of His beauty and glory, that the sweet things of His love come down as gifts into their hearts, and that they are transformed into His likeness. If you would be blessed, get many seasons of prayer into your busy, harassed, tempted, struggling life. It is in these quiet moments that you really grow. Somewhere in every vexed, feverish day get a little "silent time" for prayer. It will bring heaven down into your heart and make you strong for service.

(*In Green Pastures.*)

The sweetest perfume that the home circle ever knows arises from deeds of loving service which its members do for each other. The sweetest perfumes of our homes do not arise from elegant furniture, soft carpets, elegant pictures, or luxurious viands. Many a home, having all these, is pervaded by an atmosphere as tasteless and odorless as bouquets of waxen flowers. (*The Watch Tower.*)

### THE FAMILY CORNER.

God has various names for His saints. Various and expressive as are these well known names they are still imperfect; they describe as it were only the outer circles, each name a circle of its own, but the inner circle they do not touch upon. It is the well known word, the magic name of family which alone can express all that God sees, all that is kind and tender, loving and lovable in the Church of Christ, into which He is pouring His love, through which He delights to see that love circulate unhindered and out of which He expects that love to flow abroad.

### A LITTLE WHILE

A little while—'tis ever drawing nearer—

The brighter dawning of that glorious day.

Blest Saviour, make our spirit's vision clearer,

And guide, O guide us in the shining way.

A little while, O blessed expectation.

For strength to run with patience, Lord, we cry;

Our hearts upleap in fond anticipation;

Our union with the Bridegroom draweth nigh.

"And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away"

## "THE CHRISTIAN'S ATTITUDE TO WAR"

How can we, as those who desire to walk in the footsteps of our Lord and Master Jesus Christ, give an answer to those who would wish us to take up weapons of destruction in a time of a general call to arms? Have we even satisfied ourselves, and on all points, that we know how we should act on all occasions which might arise?

Many have already proven faithful to principle under such tests, to whom all honour, but the snares of the Adversary do not come always in the same guise, and sometimes their subtleness takes us by surprise, and we have not a "thus saith the Lord." Pass over quickly those things which every disciple knows are the "Yeas" and "Nays" of his profession. "Thou shall not render evil for evil, but overcome evil with good." "If a man smite thee on thy cheek . . ." "Love your enemies." "Bless them that curse you, do good to them that hate you and pray for them which despitefully use you." "He that saveth his life shall lose it, and he that loseth for my sake shall find it."

The challenge however, does not stop at self-preservation but seems to enter into the realms of a man's honourable obligations—in what he is prepared to do for the defence of others; and far be it from us to belittle this spirit of chivalry and bravery. The *spirit* behind every act is that we do not hold dear that precious liberty which is ours; have we not the same love for our own kindred? Surely we have.

Perhaps a Christian's position is well summed up in the fact that though he is not prepared to fight for these things he is prepared to die for them; and when the story comes to be finally written it will be found that his was the more effective way, and the only true and lasting contribution towards the establishment of true "Peace on Earth." It must be admitted at least that we have yet to be given evidence that any arms conflict is actually "A war to end war." Although Christian pacifist principle may bring persecution in time of war, forgiveness and love for those responsible would be a necessary part, for "though I give my body to be burned and have not love, it profiteth me nothing." Let us not boast as those who have already overcome, for it is true that we none of us know just how we shall act until placed under such circumstances; and it behoves us to watch and pray that we enter not into temptation, and to fortify our minds in order to have the assurance that our actions will have the approval of our Heavenly Father, if misunderstood by our fellow men. To this end there is the very helpful episode of Peter using a sword. Is not this just such a case as is often put before us? A disciple and His Lord, and the one whom he believed to be the great Messiah, and this one faced by a party of armed soldiers; that they might take Him to be crucified. Surely now was Peter's opportunity to prove that love which he had three times sworn, and taking out his sword he cut off the High Priest's servant's ear. Something which would probably cost him his life; surely a brave thing to do. Actually it cost him something more, namely, the rebuke of His Lord: "Put away the sword, for thou knowest not of what spirit ye are of."

How much harder it would prove to be still and receive insult, than to be up and doing when apparent danger threatens ours. Peter of course at this

time lacked the understanding of His Master's death and resurrection glory, and that he belonged to a Kingdom which is not of this world. Peter had advanced to a very different understanding when he wrote his epistles, as for example, 1 Peter, 3: 14, "If ye suffer for righteousness sake happy are ye," and chapter 4, verses 12, 13 and 14. Whilst it is possible and right to generalise as above no one has the authority to make another stand or to pay the price of "faithfulness unto death." Each individual follower must come to his or her own conclusions, obeying conscience and God's Word, in so far as it enlightens on this subject.

### THE MELBOURNE CHRISTMAS CONVENTION.

*The following account has been sent by our brethren in Australia, and will be of deep interest to us all.*

The Annual Convention held by the Melbourne Class over the four days of the Christmas season, at the close of last year, proved a most profitable time again. Looking back on such an occasion our hearts are continually raised in praise and thankfulness to the Lord for making these gatherings possible, and for the helpful encouragement received from the assemblies as a whole. The experience of all who attended these meetings in Melbourne seemed to be that of gaining much spiritual refreshment, which it is hoped may long remain with each one. The local brethren very gladly welcomed some visiting members from other states and country parts, and it was a great joy to see their faces again and to note the continued love and zeal for the Lord and His truth.

After opening each day of the Convention with praise and prayer a Bible Study followed, and the portions of Scripture selected, one for each day, are as follows:—2 Cor. 5: 1—10; Luke 17: 20—27; Luke 17: 28—37; and Rom. 11: 25—33. In 2 Cor. 5; the assurance of a spiritual house being prepared for all who so labor in the tabernacle condition as to be accepted of the Lord, was very comforting. The main lesson impressed was that of the necessity of being willing to be pilgrims and strangers—not being "at home in the body"—walking by faith and not by sight, that we may be present with the Lord in the spirit of our fellowship, and eventually enter the heavenly home, the immortal state. "He that hath wrought us for the selfsame thing is God, who also hath given us the earnest of the spirit." The passage in Luke 17: 20—37, engaged the attention of the brethren for two afternoons and proved a most timely and instructive study from our Lord's own words. It was seen that the opening verses applied to the time of Christ's first advent, when He answered the Pharisees concerning the Kingdom He was proclaiming. Then followed the important message to His disciples respecting His second advent and the manner of His presence—unknown to all except His own people. The warning was particularly noted—"And they shall say to you, See here; or, see there; go not after them"; thus definitely indicating that the Lord would not come in human form, that He could be located in one place or city, etc. The following verse, 24, explained so clearly the glorious appearing of "the Son of Man in His day," as "the brightshining cometh out of the east and shineth even unto the west; so shall the presence of the Son of Man be." (Matt. 24: 27.)

Then the days of Noah and the days of Lot had their special lesson. Just as the ark in Noah's day and the mountain in Lot's day were the only places of safety, so in these days of the Son of Man, our only refuge is in Christ—fleeing to the mountain (kingdom) of the Lord. It was noted that Noah and his family would represent the faithful in Christ, whereas Lot may possibly picture some who are fearful of obeying the Lord fully (the Great Company; see Gen.

19: 17—22); and Lot's wife would symbolise those who look back wilfully, and suffer the second death. The closing verses of this study impressed how the harvest work would progress — one here and there being taken from various walks of life to be gathered together as earnest and zealous Christians. "Where-soever the body (food) is, thither will the eagles be gathered together,"—feasting on the truths due throughout the time of harvest. "Blessed are those servants whom the Lord when He cometh shall find watching: verily, I say unto you, that He shall gird Himself and make them to sit down to meat and will come forth and serve them."

On the last day of the Convention the Bible Study in Rom. 11: 25—33, brought out many beautiful thoughts on the wonderful plan of redemption. It was clearly seen that "the fulness of the Gentiles," along with the remnant of faithful Christian Jews would constitute the elect, or Bride of Christ, the spiritual seed, and when united with Christ, "all Israel shall be saved." The New Covenant would then be made with Israel and eventually "all the ends of the earth shall see the salvation of our God." "O the depth of the riches both of the wisdom and knowledge of God."

The addresses of the brethren added much to the helpfulness of the occasion, and the speaker's topics were—"In the footsteps of Christ"; "Rebuilding"; "The Life of Abraham"; "The Life of Job"; "Christian Experience"; "The Life of Habakkuk"; "In the Last Days"; "Exhortation from Scripture"; "The Knowledge, Understanding and Wisdom of God"; "Faithful in Little"; and "The Witness of Jesus." The Fellowship Meetings—two on Praise and Testimony, the Question Meeting and the session, "A hymn I like and why," all provided further opportunities for the friends to converse respecting the Lord's loving kindness and their faith and confidence in all His rich promises through Christ. The messages of Christian love and Scripture texts received from the Classes and individual brethren, including one by telegram from Sydney, were very much appreciated, and the Convention message chosen to be sent to all the friends, together with the warm Christian love from all assembled, is found in Phil. 1: 2—6, 9, 10.

Then, with the parting Love Feast and hymns, "Blest be the tie that binds," and "God be with you till we meet again," the Convention closed with a prayer of thankfulness and praise to the Giver of every good and perfect gift, and with the desire that the coming year may find all the Lord's people progressing in harmony with His will.

*The Australian brethren publish the "People's Paper" — similar to our B.S.M.—which will carry reports of the above addresses. We shall be pleased to send sample copies to anyone making the request.*

### **The Good Tidings.**

The following extracts are from a letter written by a lady who has been reading the "Divine Plan" after having her interest roused by means of a Kingdom Card.

"I have read the book with deep delight, much thought and earnest concentration, and certainly many new lights are cast on many scriptural verses and sayings of our glorious Redeemer. The book might almost have been named "Old truths in a new setting," but I like the title it has immensely, as it is so appropriate for the subject dealt with . . . I much like the way you prove your every point in the book by the Bible . . . I have never read a book quite like yours. It is most absorbing, and I shall probably read it through again and again."

### A FRAGRANT LIFE.

A fragrant life! With natural grace,  
Unconsciously, I long,  
As flowers do, to fill my space  
With fragrance pure and strong.

A fragrant life! O, Lord, that I  
Might sweetly bloom for Thee,  
And breathe upon all passers-by,  
Love's tender ministry.

A fragrant life! To give to all.  
The things I would receive.  
What though they from my grasp may fall,  
If to the Lord I cleave?

A fragrant life! With willing heart,  
To serve, not to be served,  
And in this humbler, better part,  
To find joy undeserved.

A fragrant life! To give of love,  
That fragrance rich and rare,  
That sweetest breath from heaven above,  
Which we to all may bear.

To give of love! Nor feel regret,  
Should no response awake;  
Though love is sweet, 'tis sweeter yet,  
To love for love's own sake.

To love on still, although rebuff  
Shall bring an inward smart;  
To find Thy comforting enough,  
And hide it in my heart.

To give of love! E'en though my heart,  
Unloved on earth may be;  
I cannot live from love apart,  
While my love leans on Thee.

How oft do selfish wishes strive,  
Hard words for utterance press,  
Yet I would live a fragrant life  
Of sweet unselfishness.

So give me of Thy fragrance, Lord,  
Thy love, unceasingly,  
That it, through me, may be outpoured  
In fragrant ministry.

**GONE FROM US.** Brother Percy Quennell, of the Warrington class, was gathered to the Heavenly fold a month ago. While yet in the vigour of early life, the Master saw good to say "It is enough. Come up higher," and although the grief of parting is keen to those who knew and loved him most, there is the sure and certain knowledge of a glorious resurrection to sustain those who are left behind.

#### The Memorial.

The season again approaches when all over the world brethren will assemble together to "keep the feast" in symbol of our association with Him. The appropriate date this year falls on Thursday, April 14th, after 6 p.m., and we would encourage the friends everywhere to gather together in full confidence of the imminent fruition of all their hopes.

We would once again remind the isolated friends that it will be our privilege to send the emblems by post to those who are unable to secure them for themselves. Just let us have a postcard by April 4th, stating for how many the emblems are required and they will be despatched in good time.

**CLASS VISITS.** Brother Thomson will visit the following towns. Details can be obtained from this office.

March 30.—Welling.

" 31.—Tonbridge.

April 1.—Bexhill.

" 2-3.—Portsmouth and Gosport

" 5.—Sheen.

" 6.—Luton.

" 7.—Kettering.

" 8.—Melton Mowbray.

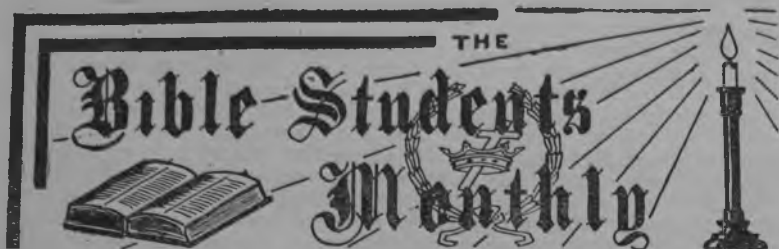
" 9-10.—Rugby.

" 11.—Birmingham (Erdington).

" 12.—Warwick

" 15-18.—Forest Gate.

**EASTER CONVENTIONS.** Programmes of the Warrington convention can be obtained from this office. Brother Paul Thomson will address the Forest Gate convention and programmes can be obtained from Bro. F. Guard, 72 Levett Gardens, Seven Kings, Essex.



Vol. 14 No. 11

April, 1938

### THE MEMORIAL

*This article was prepared by Bro. Wenborn before his passing and comes to us now as his last ministry.*

*"Christ our passover is sacrificed for us:  
therefore let us keep the feast." 1. Cor. 5:7.*

The thought uppermost in our minds at this season is surely the Lamb of God, and our privileged association with Him. A few days hence we shall be partaking once more of the bread and wine of the Memorial Feast. The bread tells us of the life we obtain in Him, and which we are invited to lay down in the service of others; the wine reminds us of sacrifice and our fellowship with Him in his sufferings and death. These things have by the favour of God been known to most of us for many years, and the knowledge has had a sanctifying influence in our lives.

It is not however the purpose of this brief article to deal with these sacred matters but to call attention to some other things which are contained in our Father's word in connection with the first Passover and which we find recorded in Exodus 11 and 12, and from which we may gain valuable lessons.

The early chapters of the book of Exodus tell of the terrible bondage which God's chosen people Israel suffered at the hands of Pharaoh and the Egyptians. When demanding their freedom God calls Israel His firstborn son. (Ex. 4.22). It was only after a wonderful exhibition of Divine power, that Pharaoh allowed the people to go free.

We are assured that all these things which happened to natural Israel were designed to serve as types of things to come later on. So we are prepared at once to see in the great deliverance from Egypt immediately after the institution of the Passover an illustration of the deliverance of Spiritual Israel from the bondage of Sin. As God's firstborn son was saved after partaking of the Passover feast, so, in like manner the Church of the Firstborn is saved by faith in Christ the Lamb "sacrificed for us."

In Ex. 11:7. we read "*the Lord doth put a difference between the Egyptians and Israel.*" What was this difference? It was clearly a matter of life and death: Israel was saved, the Egyptians perished in the Red Sea. In the homes of the Israelites that last night in Egypt, there was peace, security, and life because of the blood sprinkled on the door-posts and lintels of their houses, but everywhere else there was distress and confusion for the Angel of Death had left a desolate trail behind him. There is a difference God has put between the world which still lies in the power of the Evil one, and those who have been delivered because of their faith in the great ransom provided in Jesus.

Notice it was the *Lord* who made the difference then, and it is His prerogative, and His alone, to make differences *now*. It is not for us to do so. It is not for us to judge one another, or to esteem ourselves better than others. Every member of the mystical Body of Christ has his place and sphere of service, and it is not for any to criticise, God has set the members in the Body as it has pleased Him, and if we judge one another, we shall be in grave danger of being ourselves judged unfit to retain our own position.

Let us look at Ex. 12.1. "This month shall be unto you the beginning of months." Six months of the civil year had passed when God suddenly called a halt. He interrupted it and inaugurated a fresh start, another New Year Day. Why was this? Was it not for the purpose of showing His firstborn, that a new life was to commence for them with the feast of the Passover—the sacrifice of the lamb? Their previous history was to be regarded as a page turned. Redemption was to be the door of entry to a new life of liberty. From now on the deliverance from Egypt was to be regarded as the beginning of a walk with Him their God, their Deliverer.

How this speaks to us of the Christian walk which begins for the child of God who realises he has passed from death to life because of faith in the atoning sacrifice of the Lamb of God. The Apostle writes in 1. Peter 4.3 "the time past of our life may suffice us to have wrought the will of the Gentiles when we walked in lasciviousness, lusts, etc." And again in Eph. 2. 4. "God who is rich in mercy ... even when we were dead in sins, hath quickened us." Yes, it is a new Year's Day for one who, believing that his ransom has been paid by the precious blood of Christ, yields himself unto God as one who is alive from the dead. He who was "dead in trespasses and sins" has awakened to a new life. All that has gone before is a blank. Everything that engages the attention of the natural man, honour, riches, pleasures, the attractions of life,—so called—all of these, when examined by the Divine light and from the Divine standpoint will come to be regarded as unsatisfactory pursuits. The only way to enjoy life is to believe on the Son of God, and then to walk in fellowship with Him. "He that hath the Son hath life; and he that hath not the Son of God hath not life." "The Lord doth put a difference."

Verses 3 to 6 tell of the selection of the lamb and of its preparation. The statement in v.6 is instructive. "*The whole congregation shall kill it in the evening.*" It is not so much a number of families with several lambs,—though that was true enough. From the Divine viewpoint it was *one* assembly, *one* lamb. The lesson taught is unity. On the evening when we celebrate the Memorial of our Lord's death, we gather as one Church of Christ no matter how scattered over the world the groups of brethren may be. We meet to contemplate again the great Sacrifice of Christ and the deliverance secured for us thereby.

Let us now read verses 7 and 13. The blood outside meant security and peace for those within. God had provided a substitute for the first-born. When He saw the blood He was content. All His claims and all Israel's need were met by the one thing—the blood of the lamb.

It was not a question of personal worthiness: self had nothing to do with the matter. The words are, "when *I* see the blood, *I* will pass over you." The blood then was the foundation of everything. It was the blood that saved, and the shed blood of the lamb was the precursor of many a reminder afterwards in their sacrificial code, that deliverance from sin and death could only be attained by the shedding of blood (Heb. 9.22.)

Verses 8 and 9. The lamb was to be roasted,—it must undergo the action of fire. In this we see Christ our Passover in His earthly life subjecting Himself to the fiery trials appointed for Him. On the cross He endured the fire of God's wrath against sin, for was He not taking the sinner's place although in Himself sin-less.

Verse 15. Leaven is used in Scripture as an emblem of evil. The feast of unleavened bread represents then a life of separation from sin and its results. Had one particle of leaven been found in their homes, the entire feast would have been vitiated and God's displeasure encountered. No evil thing must enter into our fellowship with Christ as we "feed on Him in our hearts by faith with thanksgiving." The presence of sin interrupts communion. A wicked thought, an unforgiving spirit, a cherished sin, will ever erect a barrier.

Do we desire to make a gift,—the gift once again of ourselves to our Father in Heaven? Listen then to the Master's words. "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave thy gift before the altar, and go thy way, first be reconciled to thy brother and then come and offer thy gift."

Surely the Apostle is thinking in the same strain when he warns us against drinking unworthily. We must examine and prepare ourselves ere we come to the Lord's table.

Again, the Israelite did not put away leaven in order *to be saved* from the Angel of Death but because he *was saved*. He was saved not by the unleavened bread but by the blood upon the lintel. And yet leaven would have deprived him of much of the privilege gained for he would have been cut off from communion, he would have lost his sense of fellowship. In the application of this we see that we are saved *by* grace all of God's provision, but we are saved *to* sanctification—a life of holiness. Justification by faith must be followed by a holy walk in the graces of the Spirit to the end that a character likeness to Christ may be developed.

All who are privileged to enter into such blessed communion with Him will assuredly put away leaven from their hearts not for seven days only but continually. "For even Christ our Passover is sacrificed for us, therefore let us keep the feast, not with the old leaven neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

The bitter herbs have for us a significance. Our Lord was perfected by the things which He suffered, and the bitter experiences he passed through are a reminder to us that we are called "to fill up the sufferings of Christ which remain."

A full appreciation of our fellowship with Him must bring with it much that is bitter to human experience. It will call for self-denial, the mortification of our members which are upon the earth, the reckoning of self to be dead indeed unto sin. But it is all part of the obligation we have taken upon ourselves, even as the bitter herbs were part of the feast.

Although there must be trying experiences, there is also possible to us a great joy as we realise how we may have partnership with our Lord's sufferings,—broken with Him,—with the knowledge and anticipation of being raised with Him to co-operate in His future work of blessing. "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8.18 "If we be dead with Him, we shall also live with Him." 2. Tim. 2.11.

Ver. 10. The Gospel Age is part of the night time of the world. It is now that the new creature may feed on Christ. He must not, he cannot wait till the morning, for then, in the Millennial Age, the blessings of Christ's sacrifice will go out to the world of mankind. All opportunity of co-operating with Jesus in the bearing of the cross, will then have passed for ever, "when the morning appeareth."

In these verses then we can see God's typical people protected by the blood, and feeding on the lamb provided. There is no fear, there is no cause for alarm. The Angel of Death is without but nothing can harm those who are within so long as they are obedient to the commands laid upon them.

Likewise in the Memorial feast of which we are about to partake, we can realise how safe, sheltered, and secure is our abiding place. Our life is "hid with Christ in God."

Ver. 11 tells us how the Israelites were to partake: as a people prepared to quit that land of bondage and death, ready to go up and possess the promised inheritance.

The girded loins speak of readiness to serve the Lord and one another, the shod feet remind us that the new creature must walk in newness of life. He must be shod "with the preparation of the gospel of peace." He must not be a strife breeder but a peace maker.

The staff in hand represents the Word of God which should be our constant companion. It is something we may lean upon in our pilgrim journey.

Dear brethren, how all these things speak to us of the proper attitude we should adopt. Here we have no abiding city, but we seek one to come. Here we have no inheritance; ours is a heavenly Canaan.

"Therefore be ye also ready." These words have a more solemn significance when we remember they were almost the last words Jesus spoke to His disciples before instituting the Memorial.

Let all who by reason of their faith in the shed blood of Jesus the Lamb of God,

all who because of their love for Him and His brethren—our fellow-members in the Body—have passed from death unto life,

all who have cleansed themselves of the leaven of malice and wickedness, and who have made a consecration of themselves to the Lord and are girt ready for His service,

all who are attentively watching and patiently awaiting the summons which will mean for them their actual deliverance from the body of flesh,

let all such now draw near in faith and humbly find their joy and peace in a renewal of that blessed tie which binds us to our dear Master and Head.

## SOME ASPECTS OF THE HARVEST PERIOD.

### 3. The Fellowship of the Reapers.

Fellowship is a blessed word. It conjures up visions of happy meetings where the Word of God is expounded and falls upon attentive ears. It calls to mind times of study and discussion around the open Book and speaks of growth in grace and knowledge. It reminds each faithful disciple of days when whole-hearted labour and service in the cause of Christ was the privilege of those associated together in the joy of "Present Truth." And our constant; even if unspoken, desire is for continued fellowship in the spirit of those things as we progress in the Christian way.

Our Lord's prayer was for continued fellowship between his followers. "I pray ... that they may be one ... as we are." (John 17; 20-21.) One, not just in belief and doctrine, or in acceptance of Jesus as a personal Redeemer, but in all the implications of the Christian faith. One in ideals and in service, one in the glorious work of witnessing to the Kingdom and in proclaiming the message of Him who spake as never man spake (John 7; 46.) It is this consciousness of a one-ness founded upon the common ideal around which our lives are built that gives form and colour to "the Truth" and makes it the one thing in life which has any appeal or attraction for us.

In a day when there was much outward activity and many opportunities for service, and little if any divergence of thought on matters of belief, our fellowship as brethren was taken for granted and its basis was not questioned nor even examined. At a time like the present, there is a greater disposition to set up various standards of fellowship and to claim that there is nothing at all to restrict our fuller and more whole-hearted communion with any who from whatever standpoint, "name the name of Christ." Since it is very evident that the individual Christian's life is enormously influenced by the atmosphere in which he moves, it becomes very necessary that the basis of our fellowship—not just as fellow-Christians, not even as brethren in the "household of faith;" but the fellowship of those "of kindred mind,"—be very closely examined that we may be able to "make straight paths for our feet." (Heb. 12; 13.)

Now let us concede right at the outset that there is a fellowship in which all true-hearted Christians, of whatever persuasion they be, can join. In all the systems of Christendom there are sincere and zealous disciples of Christ who have sat at the feet of Jesus and have "learned of Him." Their theological beliefs differ widely; in many instances are hopelessly irreconcilable. Some believe in the immortality of the soul and others in a sleep of death unbroken until resurrection. Some worship the Lord Jesus as God and others know Him to be the "first born of all creation," the son of His Father. Some hold that there are but "few that be saved" whilst others expect even the arch-enemy of mankind to be eventually reconciled to the God of all good. Truly there are in Christendom "gods many and lords many." (1. Cor. 8; 5.) Yet with all this conflict of theological belief the common acceptance of Jesus' sacrificial death and devotion to His message creates a bond of sympathy which at once separates all such from the heedless world around them and makes them fellow-believers in Christ. It is possible for all such to discourse and meditate together upon the ethical principles of Christ's teaching and the glory of his human life of two thousand years ago, and the confidence and happiness which faith in Christ brings into life; with profit and pleasure.

This is pleasant Christian intercourse and stimulating to the inner man—but it is not that fellowship for which the active disciple, yearning to "follow the Lamb whithersoever He goeth" (Rev. 14; 4.) is seeking. It leaves too many questions unanswered, too many activities untouched, to be of any practical use in the daily life of the Watchers. Some more definite outcome of our association together must the result of that fellowship which is the privilege of "those that wait for their Lord" (Luke 12; 36) and as though that very phrase becomes a talisman to guide our steps in the right direction we begin to think of those who, out of all the sections and institutions of Christendom, are definitely and avowedly "looking for His appearing" (Titus 2; 13).

Here is more congenial ground. Christians who regard this present time as the predicted "Harvest of the Age" do so because it is their conviction that the long-promised Kingdom is at hand; that the reign of Christ over the earth is about to begin; that the world of sin and death is well-nigh at its end. Around this expectation have our lives been moulded and so we picture ourselves as "watchers on the walls of Zion" (Isa. 62; 6) observing with quickening excitement the signs which betoken the presence of our King.

What more natural then that we should find our fellowship with men and women whose Christian development has led them into such channels of thought. There are in this twentieth century, even more so than in the nineteenth, a number of communions or "groups," the members of which are perfectly clear on Scriptural teaching regarding such subjects as Hell, Immortality, Death, the coming Kingdom on earth and the Battle of Armageddon which is to precede it. They all with one consent are waiting and eagerly watching for the manifestation of Jesus Christ which denotes in an outward sense the setting up of that Kingdom and all are expecting hourly the "change" to heavenly conditions of which Paul spoke (1. Cor. 15;-52, 1. Thess. 4; 14-17, II Cor. 5; 1-4.)

Here is a much more definite and acceptable basis of fellowship. It is possible, not only to agree that Jesus is the Christ that should come, but to enter into some discussion and study, with mutual profit, as to the manner of His return and appearing, and the scope of that Divine Plan of the Ages which is the expression of the Heavenly Father's intentions toward His creatures. When it is possible to come in contact with Christian believers who realise the difference between the call of the Church and the hope for the world; between the work of this Age and the work of the next; there is very evidently a deeper and more profitable fellowship possible than with those who can only agree with us upon the moral teachings and implications of Christianity.

But directly the acid test is applied the necessity for an even more deliberate differentiation becomes manifest. It is good to know of Jesus as a great Teacher; it is better to know of Him as One who comes again to reconcile mankind to God, and with Whom we are now associated in a life of sacrifice. But the knowledge of these things must find an outlet if it is to be of service to us in our journey to the heavenly Kingdom. We are "His witnesses ... to the uttermost parts of the earth," (Act 1; 8) and unless our lives, our theology and our fellowship permits of effective understanding in the principles of the Truth and an effective proclamation of those principles to others, it fails to serve the purpose for which Christian fellowship was ordained. It has failed us when we are within sight of the highest peak upon which our eyes are fixed.

Says Paul "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1. Cor.; 15; 8.) With less martial thoughts in mind, he points out in another place (1. Cor. chap. 14) that unless exhortation and ministry be in a tongue that can be understood, he that sitteth by is not thereby edified; and he lays the obligation upon us as a supreme injunction "Do all things unto edification" (verse 26). It should be apparent to any of us that a clear and ordered understanding of the images by means of which Divine Truth is presented to us in our generation is essential both for the personal edification of the brethren in our meetings and for a plain and definite answer to those who inquire of us a "reason for the hope that is within us." (I Pet. 3; 15). The message we proclaim to others must be consistent with itself and command general assent by our brethren; even although there will always be some amongst

us, earnest students of the Word, who can begin to comprehend that deeper or clearer understanding of some elements of the faith which heralds another step in the unfolding of Truth "unto the perfect day." (Prov. 4; 18).

Now it is this general acceptance of "Truth now due for the household of faith" to use an expression hallowed by usage, which determines to a tremendous extent the scope of our fellowship. We believe we have a message which for the conception it reveals of God's character and Plan has never been equalled in the Christian world. If we really believe this there will be no power on earth which can prevent our proclaiming it, as opportunity occurs. Our deepest wish will be to assemble with others of like mind to discourse upon these themes, to check and re-check them by the standard of the infallible Word of God, and to model our lives and conduct our life's work by them.

And right here it becomes obvious that no matter how deep and sincere our esteem for those Christians who fail to grasp these truths; and no matter how much we are able to agree and fellowship with them on the general basis of Jesus' life and death and the expectation of His appearing and kingdom, it is only possible to enter into active association with those whose aims and ideals, as well as hopes, are built upon the expression of truth which has inspired our own lives and in a very real sense "made all things new." (II Cor. 5; 17.)

This does not by any means imply that those brethren in Christ whose sincere theological beliefs differ so much from one's own that effective worship and service together is impracticable should be disfellowshipped or regarded as "a heathen and a publican." This attitude is too often manifest and it is wrong. No one has interpreted his commission from Christ aright if he forbids him who "follows not with us" (Mark 9; 38). But to recognise a "man in Christ" as a fellow-believer and one who hopes for a share in the Kingdom is one thing; and to join forces with him for the more effective prosecution of Christian service and conduct is quite another; and unless there is sufficient unanimity of thought on the matters involved in that service and conduct the endeavour is obviously futile.

It should not be thought that there is only one avenue of service acceptable to God and that all Christians must of necessity be cast in the same mould. Our Lord told his disciples "In my Father's house are many mansions" (John 14; 2) and we are reminded furthermore that the body has many members and all members have not the same office (I Cor. 12; 12. Rom. 12; 4-5). It is not good to repeat Peter's over-zealous question "Lord, what shall this man do?" (John 21; 21.) And one of the saddest mistakes that is made inside our community is to rule out of the purposes of God those brethren who in the exercise of their God-given prerogative of independent judgment have arrived at conclusions which are not acceptable to the majority. Let there be no doubt about this, for entrance to the Heavenly Kingdom is not reserved exclusively for those who have aligned their mental faculties with one particular expression of doctrine. The standard set by our Lord is transformation of character by the renewing of our minds, which is a very different thing, and although it is undisputed that doctrinal outlook influences and moulds the life to a very great extent, it still remains true that doctrine is the handmaiden of spirituality. Woe betide us as New Creations in Christ Jesus should doctrine become the mistress instead.

"God, who in past times and in divers manners spake unto the fathers by the prophets." We must needs learn what the writer to the Hebrews knew

so well, that God speaks to men in a language they can understand, and by images which will reflect some appreciation of spiritual things upon their all-too-natural minds. It is in diverse manners that God speaks to each of us, and because our powers of reception and our outlooks are so varied it is inevitable that there will be groups amongst us with varying thoughts and divergent views. There is nothing to deplore in this; it is inevitable and if a right spirit is maintained it makes for healthy interchange of thought and true progress in the faith. The great mistake and an all too common one is the endeavour to fuse such divergent groups into one and to create an outward appearance of harmony by the forcible suppression of "heretical" beliefs. That has been attempted many times in past centuries and has ever been one of the Adversary's most profitable means of distracting the attention of Jesus' disciples from the essentials of their walk before God. Let it be clearly understood that although for reasons of orderly and profitable worship and service it is necessary that the divergent groups meet and labour apart, each to his own fellow, yet none of us are authorised to withdraw from those who differ the privileges of brethren in the Lord. Our opportunities of meeting and worshipping with others who are equally appreciative of the call to consecration and the privilege of joint-heirship with Christ will obviously be restricted because of these differences of thought—but "when that which is perfect is come, and that which is in part shall be done away" and we who are faithful have entered to the things which are beyond the veil; without doubt there will be a meeting with many with whom we differed concerning these things while upon earth.

And how can any of us, in that day, look without shame into the eyes of one whom we despised and rejected in this day when we have the opportunity to manifest to them the spirit of Christ?

Our Master foresaw that these problems would arise and it cannot have been without reason that Paul, interpreting his Master's wish, ordained that each separate company of the disciples, each little ecclesia, should be entirely responsible for its own affairs and the arbiter of its own circle of fellowship. When in the course of the development of Truth the Church in general was ready for another step forward into the unknown, God raised up a man who was fitted and competent to utter the message for that time; and quite irrespective of the fact that those separate ecclesias in the outworking of their individual methods had come to some diversity of thought and practice the Voice of the Good Shepherd was recognised by all the true-hearted, and the doctrines of the Church were kept pure.

This is the true explanation of what we call the Harvest Work. During the nineteenth century many men of God were raised up to reveal some clear feature of the Divine Plan which had been previously obscured just because the Church was not ready for it and not capable of understanding it. The rapid progress of this new understanding intensified the sweetness as well as the utility of fellowship, but it also threw up in sharper contrast the position of those who refused to venture beyond the "safe" basis of passive acquiescence in the facts of Jesus' life and death and those who, eager and enthusiastic "Watchers," desired ardently to take all of this deeper understanding of Truth and put it to the use God intended it for. Of all the forms of fellowship which now exist in the Christian world, the best and the most enduring is that enjoyed by those who have risen to the highest level of Christian understanding yet vouchsafed to the Church in the flesh, and have realised that, the Time of the End having come upon them, they can proclaim a message such as earth has never before heard.

And let all who read these lines, and can remember the events of the past years, witness that in proportion as the joy of that proclamation and activity in that service has decreased, so has appreciation of this fellowship decreased also. Many there are who have dropped back to the plane of service and fellowship which they once left, and which, still persisting in the church systems to which they have returned, now represents to them but a pitiful travesty of a happy association in worship and labour from which the glory has departed.

But the glory is still there for those who desire it. The Harvest is not ended. The message of the Kingdom not only has the same appeal as of old—it has even more appeal as the world enters deeper into its trouble, as the hearts of men fail them more and more for looking to those things coming upon the earth, and as we ourselves progress in the knowledge of the Truth and “still new beauties do we see; and still increasing light.” If our faith has weakened, if we tend to cast our eyes back to immature beliefs which we once discarded—ten, twenty, forty years ago—it is because we have become discouraged and perplexed at the apparent failure of some of our expectations, and have not reflected sufficiently that to-day, sixty years after the Harvest message was formulated into the printed page, it is time to realise that the things predicted have come to pass even as was said, and are being fulfilled before our very eyes. The time has been prolonged but what of that? We have the longer in which to make our calling and election sure. And in this knowledge, rather than to go backwards in our theology, let us build further upon what in our hearts we know to be a stable structure, founded upon the living word of God and the labours of holy men of all ages.

This then is the fellowship of the Harvest. An association together for the definite purpose of proclaiming Christian truth on the highest level to which it has yet attained—and in supreme confidence and faith to scale still higher peaks. And what a glorious gospel! That our beloved Lord, who promised to come again; is not merely coming one day; not even “on the way” but that He has already come and is supervising the work which closes this Age. That the separation now taking place visibly, before our eyes, between wheat and tares, is the prelude to that final gathering when the “marriage of the Lamb” shall have come. That the nations are rapidly advancing to the final scenes of this drama of sin and death; and that the Kingdom of God is nigh, even at the doors. This is the theme which for three generations has produced a spontaneous coming together of consecrated sons of God having no other aim or ambition in life but to herald forth the tidings of the coming Kingdom, to build up in knowledge and in faith those who in their turn became prepared to “leave all, and follow Him” (Mark 10; 28) and to so thoroughly become co-workers together with God (II Cor. 6; 1) that the inner work of personal sanctification and transformation of character might proceed to its glorious completion. This is the work of Harvest, a work which, commencing at that time back in the past when the Lord “descended from heaven with a shout” (I. Thess. 4; 16) and gave the long-awaited command to reap, will continue just so long as there are reapers left on this side the veil. To what a wonderful privilege are we introduced, we who live in that day of which it was said nearly two thousand years ago;

“The Harvest is the End of the Age  
and  
The Reapers are the Messengers.”

## Extract from "A PEOPLE'S LIFE OF CHRIST"

(J. Paterson Smyth).

"No teaching of Jesus got more prompt response than that of His pictures of the Judgment. Men must see life truly by seeing Eternity around it and regulate conduct by constant reference to the final verdict of God ... There is rough common sense in us all which imperatively demands that it shall not be the same in the end for Herod and John the Baptist, for Jezebel and Mary of Bethany, for Father Damien who sacrificed his life for the lepers, and Napoleon, who waded through bloodshed to a throne. Conscience insists "It ought to be," and Jesus places on this conviction the seal of His confirmation, "It shall be." They that have done good shall go to the Resurrection of Life, they that have done evil to the resurrection of Condemnation ...

Now comes the question. On what principle shall this Judgment be made? And again comes the reply of Conscience and again comes the confirmation of Him who endowed us with Conscience, "It shall be a judgment according to character." The question of that day is, What have they become, good fish or bad, sheep or goats, wheat or tares? God in Eternity will judge every man according to his fully developed character. Not according to appearances of profession or beliefs or shibboleths, but according to the true final reality of his being, according to his likeness or unlikeness to the nature of Christ ... Even though it be the most important question on earth, I doubt if any man will ever be asked in the Judgment, Do you believe in Jesus Christ? The final test is, What has that faith wrought in you? What have you become? Loving or Loveless, Wheat or Tares, Sheep or Goat? Let no one misunderstand here. Let no poor disciple be frightened, as he thinks now God must be judging him today. Fear not. Judgment will not come till you are ready for it. God sees the trend of each life. God is judging today not what we have become, but what we are becoming. And He who judges cares more for our eternal good than we care ourselves ...

When you read of Damnation and of Everlasting Punishment, keep your eyes always on the face of Christ and whisper to your heart that nothing can happen out of character with Him ... Scholars have felt this and gone back to reread their New Testament. You see some of the results in the present Revised Bible, where the word 'Everlasting' is everywhere significantly altered, and the words 'Damn' and 'Damnation' have vanished for ever out of the Word of God. The 'Damn' reads 'Condemn,' without saying to what or for how long. The word 'Everlasting' means age-long, or belonging to the future age ...

There are three words about Judgment which have been grievously misread—Damnation, Hell, Everlasting. Let me make the statement straight out and challenge any scholar to contradict it, that there is nothing in Christ's words in the original language of the Bible that justifies the use of these English words in the meaning that we now attach to them, a meaning that was not in them when our Authorized Version was printed, and therefore the Revised Version has practically swept them all away. In that judgment no man will be lost whom it is possible for God to save. No man will be lost till the Father has, as it were put His arms around him and looked him in the eyes with His unutterable love and been rejected.

The Bible bids us look forward to when evil and the Evil One shall have vanished for ever out of the whole wide Universe of God."

### MY CONFIDENCE.

You ask me do I fear ?  
Should that child fear  
Whose Father owns earth's store of precious things;  
Whose Will carves destinies, whose wish sways kings;  
Whose Love surpasses fondest mother-love,  
And whose unsleeping eye guards from above ?

"My Father is the Lord ; I am His child.  
His storehouse groans beneath a golden weight,  
And I shall never want, though sore my strait.  
When danger threatens and the way seems drear,  
My Father's guiding hand is ever near ;  
His kindly counsel will my way attend  
And bring me safely to my journey's end."

### THE QUIET TIME

#### Helpfulness.

Whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. 1 Cor. 12:26. Every member, in proportion as it is in harmony with the head and its spirit of love for the members, will be prompt to act. Sometimes in our human bodies the hand may stretch forth assistance to the injured member so quickly that it seems impossible to conceive that the message first went to the head, and that our hand was subsequently directed by the head to assist; and so it is with the members of the body of Christ. Those who are in full touch and sympathy with the Head, the Lord, are to so large an extent of "one spirit" with him, so anxious to do his will, and so well informed with respect to what his will is, that they sometimes seem to act almost automatically in respect to rendering help by word or deed, or otherwise, to those with whom they are in contact.

*(Daily Heavenly Manna)*

The Golden Thread of love is never broken by use; the more we use it the stronger it becomes.

#### The Family Corner.

All that is beautiful in human relationship or tender in human affection or gentle in human intercourse, all that is lovable and precious in the movements of the human heart from its lowest depth to its uppermost surface, is wrapped up in the one name of family. For close knit bonds, for steadfast faithfulness in love, for depth of sympathy, for endurance in trial and danger, where shall we find anything that can be compared with the story of earth's family circle? The many streams of human affection empty themselves into or flow out of it for the fertility and gladness of earth. We are not to wonder then that this name should be chosen as one of the church's peculiar names. God delights in it as the name by which his company of chosen ones is to be specially called. The Family of God; that is the church's name. As such he dwells in the midst of it, cares for it and watches over it. His dealings with it are those of a Father, fond yet strict, loving yet wise, sitting among his children and having his eye on each and ordering in his gracious wisdom all the concerns of his household. His heart is there.

## ANNOUNCEMENTS.

### Gone From Us.

Brother James Huck, the senior member of the Barrow Class, finished his course of probation on the 11th March. He was one of the pioneers of the Class, which was formed in 1911, and has fellowshipped uninterruptedly ever since. His geniality and helpful spirit will be remembered by many pilgrims and visitors to the town, in addition to the local friends. He was one of the few remaining Brothers who worked with Pastor Russell at Allegheny, in the "nineties," and transferred his enthusiasm to his native town of Preston and Barrow-in-Furness. His memory is dear to all who have fellowshipped with him so many years and especially to his wife, dear Sister Huck, who is still in attendance with the Brethren.

### Class Visits.

Brother Paul Thomson will visit the following towns:— Details can be obtained from this office.

#### April

- 15/18 Forest Gate Convention.
- 20 Swindon.
- 21 Cheltenham.
- 23/24 Cardiff.
- 25/26 Swansea.
- 27 Pengam.
- 28/29 Pontypool.
- 30/May 1 Birm'ham (Corporation-st.)

#### May

- 2/3 Rugby.
- 4 Burton-on-Trent.
- 5 Sheffield.
- 7/8 Manchester.
- 9 Preston.
- 10 Barrow-in-Furness.
- 11 Blackpool.
- 12 Fleetwood.
- 13 Morecambe.
- 14/15 Belfast (Ireland.)

### "Tabernacle Shadows."

This book has been out of print for some time and is now unobtainable, and in consequence our Australian brethren are considering the production of a new edition, duplicated on the same style as their recent book "The Bible Teachings." The price will be fixed to cover the cost of production and distribution, and we shall be glad to hear from brethren who would like a copy of this book, for the guidance of our friends across the sea.

### Home Gatherings.

A gathering is to be held at Beeston, Notts, on May 1st, 1938, commencing at 11.15 a.m. and continuing through the day. The morning and afternoon sessions are at Hands Cafe, Chilwell Road, Beeston, and the evening session at the Adults' School Hall, Acacia House, Acacia Walk, Beeston, and Brothers Couling (Rugby), Mason (London, late Cardiff), and Absalom (Beeston) will speak. Full details can be obtained from Brother E. Butler, 61 Manor Road, Ilkeston, Yorks.

A Gathering will be held at Kettering on 8th May, 1938, at the Co-operative and Labour Institute, Newland Street, Kettering, from 10.45 a.m. onwards. The speakers will be Brothers Thatcher, (Leicester) Court (Birmingham) and Osborne (Warrington,) and full details can be obtained from Brother C. T. Ward, 58 Gordon Street, Kettering, Northants.

### "Watchers of the Morning."

We would take this opportunity to announce that this periodical can be had on trial for three months without charge, and if there are any brethren who would like to take advantage of this opportunity, we shall be pleased to make the necessary arrangement upon hearing from you.



Vol. 14 No. 12

May, 1938

**SUBJECT TO THE HIGHER POWERS.**

It is the function of the "powers that be" to maintain order and a semblance of law in what Paul calls "this present evil world." Although it is a manifest fact that the best efforts of fallen man to govern himself and his fellows according to the standards of truth and equity fall very far short of the ideal, it is still true that the very worst form of human government is better than none at all, and that even an iniquitous or oppressive ruler is to be preferred to the reign of anarchy which must invariably set in where the restraining hand is lifted. Every Christian, therefore, should realise that whilst the "groaning creation" (Romans 8; 22) is in the position of waiting for that day when the manifestation of the sons of God will give it a system of government and a code of laws which shall be in very truth the "desire of all nations." (Hag. 2; 7) it is fortunate in that men have arisen from time to time who have given wise laws and good government in this "present distress."

Upon the other hand, the question must at times arise in the mind of every disciple of Christ as to the extent to which he, who knows that every man-made system of government is imperfect and transitory, and that the laws of man often involve matters abhorrent or even in direct opposition to the dictates of his spiritually enlightened conscience, should conform to such laws. The consecrated child of God is no longer a citizen of this world (kosmos—order of things) and indeed his whole-hearted and absolute devotion to the cause of Christ makes it true that although in the world he is not of the world (John 17; 14-16). "Our citizenship is in Heaven" says Paul (Phil. 3; 20) and being thus in the nature of aliens in a strange land, like Abraham of old, who with others of like faith "confessed that they were strangers and pilgrims in the earth" (Heb. 11; 13) some have been disposed to raise the question as to whether Christians, who are the ambassadors of Christ (II. Cor. 5; 20) are not indeed superior to the laws of the land in which they dwell.

Let it be clearly understood at the outset that neither Jesus Christ nor the Apostles countenanced this idea for one single instant. The problem was the same in their day; indeed, it was even more acute, for the Roman Empire of the first century made demands upon its citizens which have perhaps no parallel except in the modern totalitarian state. And perhaps nowhere is this principle more strikingly portrayed than when Christ stood before the Roman procurator of Judea, Pontius Pilate, charged with sedition against the Roman state, in that

he claimed to be "Christ, a king" (Luke 23; 2) "Thou art a king then?" asked Pilate in some surprise—the Greek text being thus more correctly rendered than as the Authorised Version has it—upon hearing the Lord's words "My kingdom is not of this world (kosmos). If my kingdom were of this world, then would my servants fight; but now is my kingdom not from hence" (John 18; 36.)

In one sentence Jesus Christ disposed for all time of any idea that His Kingdom is to be set up by armed revolution and rebellion against the established order. He knew that not until mankind should have learned for themselves the utter futility of their own attempts at self-government without God, and should come themselves in absolute despair and disillusionment to listen to the voice which speaks from Heaven would they be in the right frame of mind to heed His message. For that day He was prepared to wait, and the obligation upon his followers is to do the same.

In harmony with this it is clearly revealed in the Gospels that Jesus Christ lived in conformity with the civil law of his day. The nature of His teaching so clearly involved the ultimate overthrow of all existing forms of government, therefore including the Roman power under which he lived, that the Pharisees, seeking to entrap him into avowed disloyalty, put the famous question which is recorded in three gospels. "Tell us, is it lawful for us to give tribute to Caesar, or no?" (Matt. 22; 15-22, Mark 12; 13-17, Luke 20; 19-26.)

The importance attaching to this incident is manifested by the fact that three of the four evangelists have recorded it in almost precisely the same words. Evidently the circumstances of the case were realised at the time to enshrine principles of the highest importance.

The memorable answer is well known. "Show me the tribute money." Someone produced a denarius, a coin worth about sevenpence-halfpenny in English money. "Whose image and superscription is this?" As they gazed upon the profile of the Emperor, Tiberius Caesar, and the inscription around it, they voiced the grudging admission "Caesar's." Swift as an arrow came the reply; "Render therefore unto Caesar the things which are Caesar's, and unto God the things which are God's."

In one swift judgment Jesus exalted for all time the paramount duty of every Christian to yield to the kings of earth that which is their due, but reserved for each one the right of conscience to decide where and when those kings' demands conflicted with his duty to his God, a duty which cannot under any circumstances be abrogated.

A somewhat similar incident in the Lord's life gives a clearer because less general instruction. There were some who came to Peter saying "Doth your Master pay tribute?" (Matt. 17; 24.) In this case the tribute referred to had no connection with the civil taxes but was a special annual contribution to the Temple expenses which every orthodox Jew was normally bound to make. Even the Jews of the Dispersion, scattered all over the world, sent their "didrachma" for the purpose. This custom was a survival of the obligation laid upon Israel as mentioned in Exodus 30; 13-14. The question as put to Peter, therefore, became a test as to His Master's willingness to conform with the exhortation of Moses and the general custom in supporting what was the established church of his day. The full implications of Christ's subsequent conversation with Peter need not be elaborated here—suffice it to say that Peter was instructed to pay the requisite amount for them both "lest we offend them." (Matt. 17; 27.)

The word "offend" is the Greek *skandalizo*—to cause to stumble—and from which our English word "scandal" is derived. Here is evidently a case

where for the sake of avoiding the perplexity, misunderstanding and possibly misrepresentation attendant upon repudiating this custom which in any case was not truly binding upon heralds of the new Kingdom, our Lord willingly conformed to the conventional usage.

The disciples having been well grounded in these principles, it is not surprising to find Titus exhorting the elders of the churches, when admonishing their flocks, to "put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." (Titus 3: 1.)

Titus reviews the existing social system with its forces of law and order. He knows that there is much in this system that is wrong and imperfect. Yet he knows also that the Christian, who of all men upon earth is looking for a better order of things in which justice and righteousness shall prevail, is not called to assist any efforts to change this system for another which may be better in some respects and yet is still subject to the will and caprice of imperfect man. He exhorts his readers therefore to live peaceably and law-abidingly under this system whilst it endures, knowing that they themselves are undergoing that training period which shall fit them for the Divine purposes when Christ at His second coming takes over the control of earth's affairs.

This is where Old Testament history lends its aid. In the second chapter of Daniel an account is given of the formal commission with which God invested Nebuchadnezzar, monarch of the Babylonian Empire. To him was committed the official headship of the kingdoms of this world "Thou art this head of gold" (Dan. 2; 38.) This period of Gentile dominion, when the kingdoms of this world were recognised or "ordained of God" as Paul says in Romans 13; 1, was to continue until at the time of Christ's Second Advent these same "kingdoms of this world" would give place to His Kingdom. Our realization, therefore, that the system of world-government under which we now live is permitted by the Father of all, for a wise purpose, until His due time for bringing it to an end, should make it abundantly evident that any form of resistance against it, except where direct violation of the laws of God is concerned, is outside the scope of Christian privilege and duty.

This is what Paul confirms "Who so resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves condemnation (Rom. 13; 2.)

But there is a vast difference between living in conformity with the laws made for general human welfare and the maintenance of public security, and obeying the behests of man when the violation of our Christian standards of life is concerned. In this connection it is interesting to note that Daniel's account of the granting of that lease of power which is the authority of the "powers that be" is followed immediately by the story of Shadrach, Meshach and Abed-Nego in the fiery furnace. The power of the Gentiles had no sooner commenced to be exercised than it was found necessary to make a stand for conscience.

So must it be with every Christian. In all matters concerning the general law of the land, the customs and conventions of our time, it is good that we conform to that which is required. Taxes may be unjust, or put to uses which we do not approve. Legislation may be oppressive, and the observance of customs seem irksome and unpalatable. Yet for the good repute of our faith, our fellowship, and for the greater honour of our Lord, we do well to respect rigorously those things which our fellow-men consider right and proper in human life.

But when the challenge is made, and the voice rings within "Choose ye this day whom ye will serve" there can be—there must be—no hesitation about

the answer. The standards of our consecration, of our Christian life; the principles of that coming Kingdom which we seek to put into operation in our own lives to-day, may be neither sacrificed nor compromised. It is well within our privilege to suffer personal disadvantage or loss in our endeavour to live subject to the powers that be, but when those same powers would have us violate the Law of Love which is the Law of the New Creation; and work injury to our fellow-men; then the "things that are God's" claim the pre-eminence and like so many faithful ones of old it becomes necessary to make a stand for righteousness.

The testimony of the Scriptures is clearly that disciples of Christ live in this world as aliens, not owning it as their home country, but, even as literal aliens must needs do, conforming to its laws and provisions for the sake of general order and peace. There are times in the history of the Church, often during some great national crisis, when a stand has to be made against demands which are directly opposed to the practice of the teachings of Christ. It is then that strength to withstand is given by the knowledge that "so far as in us lies" we have striven to "live peaceably with all men" and the testimony which we must then give before those who would have us deny the Lord Christ will be all the more pronounced and effective by reason of our past endeavours to be "subject to the higher powers."

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### INTERESTING ALLUSIONS.

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#### **Peter's fish.** Matthew 17; 27.

The sea of Galilee contains amongst its varied kinds of fish one known as the musht. This fish has the habit of carrying its young in its mouth, and upon occasion will carry a stone or other object instead. The fishermen declare that it has often been known to carry coins and other bright objects, and when this is realised, the story of Peter catching the fish with a piece of money in its mouth, is perfectly understandable and demonstrates the power of Him Who not only knew what was in Peter's mind but had knowledge of and control over even the fishes in the distant lake.

#### **Men as trees, Walking.** Mark 8, 24.

This strange phrase, uttered by the man cured of blindness, has puzzled many. It is a common sight in the East to see men and women bringing into the cities a great load of prickly shrub "camel thorn" to be used as fuel. The load is so great that little more than the legs of the bearers can be seen, and evidently the first sight which fell upon the wandering gaze of the healed man was a group of these burden bearers; and in his joy he rapturously exclaimed "I see men as trees, walking."

#### **Every branch in me that beareth not fruit.** John 15, 2.

A mistranslation in this verse has given rise to a wrong thought. The husbandmen in Palestine place forked sticks in the ground and lift up the vine branches on to them to keep them away from the ground and allow sun and air to get to them. The word translated "taketh away" in this verse is *airei* and is correctly rendered "lifteth up." The fruitless branches are lifted up so that they can bring forth fruit, and having done so, are pruned that they can produce more (and better) fruit. The Great Husbandman does not cut off any branch from His Vine. If we are separated from our vital relationship with Christ it is because we have cut ourselves off. "If we deny him, he abideth faithful." And while we remain members of the Vine He will lift us up so that we shall be truly fruit-bearers.

### THE QUIET TIME

#### 'How long, O Lord, how long.'

How long, Oh Lord, how long  
 Shall weakness serve the strong?  
 How long shall Might make right,  
 And darkness hate the light?  
 How long, Oh Lord, how long,  
 Till the truth shall crush the wrong,  
 Till darkness turn to day,  
 And sorrow flee away?  
 How long till wars shall cease,  
 This turmoil end in peace?  
 How long the sin-cursed Earth  
 Await her second birth?  
 How long, Lord must I feel  
 The proud oppressor's heel?  
 I'm weary of the night,  
 I long for morning light!  
 I long to see Thy face,  
 I long for thine embrace—  
 How long, Lord, till I come  
 To my long-promised home?  
 Not long, my child, not long;  
 Be brave, be true, be strong!  
 The Day-star doth appear,  
 The Kingdom draweth near!  
 Look up, my child, look up,  
 The last drop's in thy Cup!  
 Trust where thou canst not see—  
 I soon will call for thee!

Gertrude W. Siebert

#### The Grandeur of Simplicity.

There is a grandeur of simplicity in the opening statement of revelation,—"In the beginning God created" Gen. 1:1. It answers the first enquiry of reason — Whence came I, and to whom am I responsible? In describing the glory of creation God uses four simple words, "It was very good." Gen. 1:31.

("The New Creation")

#### Twisted Together.

Our word *strength* comes from a word signifying twisted together. "The Lord is the strength of my life" "God is the strength of my soul,

then my life is twisted together with the Lord. God and my soul are as two strands twisted together. One may have no strength at all, but while twisted together with one that is infinite, the weakest shall not fail. Then with what confidence we may say, "The Lord is the strength of my salvation."

(The Watch Tower)

#### What is a heavy cross.

What is a heavy cross to the old nature is light and easy to the new. Faith willingly takes Christ's yoke and love gladly bears His burden. His service is felt to be no humiliating bondage, but freedom from hard taskmasters. Christ fits the load to the strength and gives more power as He adds weight; those who bear His yoke and burden are brought near Him, and knowing Him better, love Him more. Love lightens labour. They welcome claims upon their love; they view their burdens as signs of their Lord's trust and pledges that He is training them for a service of perfect joy and freedom. "My yoke is easy and my burden is light.

(Matt. 11:30)

#### The Family Corner.

It is sweet to realise the common love flowing out of our Father's bosom to the whole happy household of his children, but it is no less sweet especially in the day of trial, to dwell upon the personal love He bears so peculiarly to each. It is blessed to identify ourselves with such a family who are each joying in the sunshine of paternal love but it is as blessed at times to isolate oneself and realise the individual love which is our peculiar heritage. "I am my beloved's and my beloved is mine.

**BURDEN BEARERS.**

As the years pass, and our relations with men multiply, and we look more searchingly behind the fair outsides of life, as our faith grows more settled and calm, trials are apt to accumulate upon us. Of those whom we love, some pass away from us, and some fall into lingering sicknesses; some disappoint the fond hopes we had cherished of them, and others suffer much that is good and admirable in them to be blighted by a secret vice, or propensity, which threatens to be their ruin; cares of business and domestic cares throng in upon us; our health declines, perhaps, or we grow conscious that the spring and elasticity of earlier days are gone, and that all tasks are harder to us, and all burdens heavier to be borne. There are times when one feels as though his heart were turned into a kind of hospital, with a sick-bed for this friend, and another for that, until the whole night is taken up with cares and solitudes, and the strain becomes well-nigh intolerable. If this be our experience—as at times it is the experience of most kindly and Christian men and women—yet why should we complain? This, like every other trial, is Christ's gift to us; it is part of the reward He bestows on them that are His. We have served Him in easier tasks; and now He honours us by asking us to serve Him in a task that is harder. We have met the common tests; and now He applies a still severer test, *that, being tried to the full, we may also be blessed to the full.* When we thank Him for having called us into His service, and say that for aught we have done for Him we will ask no reward save that we may serve Him still and better, do we mean what we say? Very well, then; in giving us harder tasks, and trials more severe and searching, He is but taking us at our word, and giving us the very reward we have asked. Rather than complain, therefore, that life grows heavier to us, we will remember Him who had room in His heart for every man that breathed, and grace for as many as were sick, and strength for as many as were weak, and comfort for all who mourned. We crave to be like Him, do we not? And we can become like Him who learned obedience and was made perfect by the things which He suffered, only by partaking of similar experiences, by bearing our trials, and whatever they may be, with a patient and cheerful heart.

(*The "Herald of Christ's Kingdom"*)

**A WORD FROM THE PAST.**

Seeing, then, that all these things—present political, social, religious and financial arrangements—are to be dissolved, and that so soon, and also how apart from these things are the real interests of the saints, how comparatively unimportant should the things of this present order seem to us; they are not worthy our time or words, which should go to the things which alone will survive. And, having such hopes as are set before us, and so clear a knowledge of the grand outcome, as well as of the minutiae of the divine plan, what manner of persons ought we to be in all holy conversation and godliness? And yet with what carefulness we need to guard against being overcharged with the petty cares of this present time, and against imbibing the spirit of the world, which is all about us, and mixed with every question of the hour.

Only by constant watchfulness and prayer can we keep ourselves unspotted from the world. We need to keep a vigilant watch over our general character to see that it bears the divine likeness; that meekness, sincerity, moderation, temperance and truth are always manifest in us. And then we should see that all our conversation is such as becometh saints.

(*Brother Russell*)

## ANNOUNCEMENTS.

### With the Lord.

Brother G. B. Ditch of Nottingham, associated for many years with the friends and latterly with the Thurland Street class, passed away six weeks ago, and has gone to be with the Lord whom he served.

### Anonymous.

We would express our deep esteem for the spirit of Christian love which has prompted an anonymous donation of Forty Pounds to the furtherance of the work.

### Whitsun Convention.

The annual Convention will be held at Whitsun, June 4, 5 and 6, 1938, at the Town Hall (Exchange Hall) Dewsbury, by invitation of the Dewsbury friends. Programmes will be found included with this issue. A time of profitable fellowship is expected, and those desiring accommodation are requested to write at once to Mr. A. Carrington, 6 Greenmount Street, Beeston Hill, Leeds 11, Yorks. Further supplies of programmes can be obtained from the office upon request.

### August Convention in London.

London friends are arranging a Convention to be held in the Memorial Hall, Farringdon Street, E.C.4, on the same lines as in previous years and extend a warm invitation to all who can find it possible to attend. The convention will extend from Saturday, July 30 to Monday, August 1. For programmes, accommodation and all information please write to the Convention Secretary, Brother A. O. Hudson, 24 Darwin Road, Welling, Kent.

### New Hymnbook.

Will all brethren and classes who desire copies of the new hymnbook, to consist of all hymns at present appearing in "Millennial Dawn" and "Christian Hymns" with a small number of carefully chosen additional ones, please write to the office during the next six weeks, stating how many copies at a price not exceeding 8d. each, they will take, also stating whether they consider limp cloth or stiff cloth bound covers to be preferable from the point of view of durability. It is hoped to proceed with the publication of this book within the near future. The cost of publication will be very considerable but the Committee is prepared to undertake the work if there is a reasonable demand for the book,

### Class Visits.

Brother Paul Thomson will visit the following towns:— Details can be obtained from this office.

#### May

14/15 Belfast (N. Ireland.)  
16/18 Northern Ireland.

20 Dundee.

21/23 Glasgow.

24 Greenock.

26 Edinburgh.

27 Ashington.

28/29 Gateshead.

30 Newcastle.

31 Sunderland

#### June

2 Darlington

3 Whitley Bay.

4/6 Dewsbury Convention.

9 Leeds

11/12 Huddersfield.

15 Accrington.

16 Doncaster.

### Edinburgh Home-Gathering.

A gathering was held at Unity House, on 27th February, at which we had an attendance of 50 friends including brethren from Dundee, Glasgow and districts. The friends were greatly encouraged by the talks given by Brother Sutherland, of Glasgow, Brother Wood, Dundee, and Brother Stewart, Edinburgh. The fellowship also was greatly appreciated, as many of the friends had not met for years, and all indeed felt at the end of the day that they, in the words of Brother Stewart's text, had "Come apart" with the Master into a quiet place." Above was the first Home Gathering Edinburgh has had and as such was greatly blessed."

### Braille Library.

The friends are reminded that a free lending library of Present Truth literature in Braille is in operation for the benefit of blind readers. It may well be that there are some of your acquaintance who would like to share in this amenity and if you know of such and will make application on their behalf it will be a pleasure to add their names to the list

### The Plan of God in Brief.

The original edition of this useful booklet having been exhausted, the Committee has a reprint in hand, and this will be ready very shortly. This booklet has been used extensively by the friends, and it would be a great help in respect to the financial outlay involved if all the brethren who have found it useful will endeavour to replenish their stocks in the near future. We are able to supply at a slightly lower price than before, for friends in Great Britain, as follows:-

Single copies 6d. each, post free.

Six copies 2/9, post free.

### Photo-Drama Scenario.

We are now able to supply these in both paper and De Luxe cloth editions, new, at 2/3 paper and 3/9 De Luxe, post free. The De Luxe is especially suitable for presentation, and there are probably many who would like to have the Scenario upon their own bookshelves. For the information of those who have not seen one before, we would say that the Scenario contains all the lectures of the "Photo-Drama of Creation" and many of the pictures—a total of 370 illustrations in all, covering the entire story of the Bible from Creation to Restitution. The De Luxe edition has a mottled dark red cloth cover with embossed design.

### A Review of the Doctrines.

A few copies of this little book are available for the brethren, free of charge, and will be sent willingly on receipt of request accompanied by 3d. stamps to cover postage. When these are exhausted copies of the cloth edition will be no longer obtainable.

### "Zionism in Prophecy."

This useful book has been reduced in price and we can now supply at the following rates:-

Single copies ... .. 9d post free

6 copies for ... .. 4/- post free

50 copies for ... .. 26/- post free

### A Correction.

On page 2 of the leaflet "Will there be Wars for Ever" the scripture reference to Deut. 14: 21 should read Numbers 14: 21. Perhaps friends would like to make the correction when passing copies out to friends. Further copies of this leaflet are still available on request.

### Home-Gatherings.

The friends are reminded of the Home Gatherings which have been arranged for 8th May, at Kettering and Sunderland. The Kettering gathering will be at the Co-operative and Labour Institute, Newland Street, Kettering, and the Sunderland one at R.A.O.B. Temperance Lodge, 40 Crowtree Road, the latter gathering being afternoon and evening only. Friends will receive a warm welcome at each of these meetings.

### Gone from us.

Whilst going to press we learn that on Saturday, 23rd April, our beloved Sister Courtenay of East Sheen, who was widely known amongst the brethren finished her course and passed home to be with the Lord she loved. A word of appreciation from the class which for some years had met at her home will appear in the next issue.

### Election of Committee.

Nominations for the 1938-39 committee are now being taken. Forms have been sent to all classes normally manifesting their interest but anyone desiring to take part but who may not have received a form will have one sent upon request.

### Immersion Service in London.

An immersion service will be held in connection with the Whitsun gathering of the Forest Gate class, on Whit Sunday. Will any interested please communicate with the office.

### Free Literature.

We shall be pleased to supply the following free literature for distribution upon request. The items marked \* are available in quantities, whilst the remainder are supplied in small packets for judicious use:-

- \* Peace on Earth—When?
- \* World Order or Chaos—Which?
- \* Where are the Dead.
- Hell—the Truth.
- Will there be Wars for ever.

Kingdom Cards also are supplied upon request, and this means of witness is strongly recommended to the friends.

### Loaning Service.

We are pleased to loan, without charge, Divine Plan Charts 12 ft. x 6 ft. and 60 ins. x 30 ins. for Public Meetings. Pyramid Chart 12 ft. x 6 ft. is also available.



Vol. 15 No. 1

June, 1938

THE HORNS OF THE ALTAR.

*Psa. 118: 27.*

How delightfully stirring to the fervent Christian soul are the words of this beautiful Psalm. And what deep searching thoughts they provoke! Composed by one of the sweet singers of Israel in the days long gone by, and spoken in such wise that they seem to refer to his own times, yet how much deeper meaning there is in them, when the Holy Spirit illuminates them, in the mouth of our Lord Jesus. "The stone which the builders refused is become the head-stone of the corner."

How much more important they become in His mouth than in the Psalmist's. If these words were written following the return from Babylon, and just after the rebuilding of the Temple, how beautifully descriptive this may be of one particular stone, seemingly out of place everywhere in the temple walls, and thus refused and rejected by the builders, until the temple is all but finished—and lo, when the topmost row is being laid, the ungainly stone finds a place as the head-stone of one of the corners. Such a state of things might more easily come about when 're-building' a temple, from the piled-up debris of a former structure, than on erecting an original structure.

And then, next in order, after the erection of the Temple would come the dedication and the subsequent sacrifices. "Bind the sacrifice with cords, even to the horns of the Altar"—that would be the language of true devotion, so soon as the Temple had become the Sanctuary and Dwelling-place of the Lord their God.

But the Holy Spirit has made deeper use of these words than that of a mere eye-witness of the re-dedication services of a rebuilt Temple.

The Word of God shows Jesus to be the Stone, which rejected, by the Jewish polity-builders, will eventually become the Head Stone of the Corner, when the Lord rebuilds the walls of Zion.

After extorting from their own lips God's judgment upon the unfaithful husbandmen (Matt. 21, 41). He asks them "Did ye never read in the Scriptures 'The stone which the builders rejected is become the head of the corner; this is the Lord's doing and it is marvellous in our eyes' (v. 42)?"

The Apostle Peter gives us valuable aid in identifying both the 'Stone' and the rejectors thereof, when he writes "To whom coming . . . a living stone, disallowed of men, but chosen of God and precious" (1 Pet. 2:4).

Jesus was that stone in the primary sense, whom the Jewish builders rejected.

In the secondary and larger sense, it was a Spiritual Messiah (or Christ) over which they stumbled and were disobedient. They looked for a Messiah in the flesh. Unlike Paul, they never came to say "Though we have known Christ

after the flesh, yet now henceforth know we him no longer (2 Cor: 5 : 16). Paul had once looked for Christ after the flesh—a human Christ—yet henceforth because his eyes had been opened he was now looking for a New Creature Christ—a spiritual Messiah. That Stone of Stumbling—the stone which the builders rejected was Jesus.

Thus Psalm 118, in its deeper sense is a Psalm descriptive of Jesus as the Christ, and incidentally of all those who are baptized into Him. That gives us our bearings then for applying the binding of the Sacrifice to the horns of the Altar. Behind the earthly sacrifices of bulls and goats or other victims which were laid on the Altar, there is the picture of the better sacrifices, and of the anti-typical altar of sacrifice.

Now let us remember, in the first place, that whatsoever was placed on the altar was devoted to God. Either it was to be utterly consumed by fire; or a portion was burnt, and another portion was reserved for the priest; or as a third measure, a portion was burnt, and another taken by the priest, and still another taken and consumed by the offerer himself.

The fire consumed God's portion in some cases, the fire and the priest (who was God's representative) did so in others, and when the offerer took a portion it was as the guest of God. Now all these means of disposing of the sacrifice, shows how exclusive the claims of the Altar were. "Behold Israel after the flesh, are not they which eat of the sacrifices partakers of the Altar?" (1 Cor. 10 : 18) which means that that which is devoted to God, and placed on the altar is no longer to be accounted of common use. Whosoever thereafter partakes thereof, is made holy thereby. It would be accounted sacrilege of the grossest kind and lay the offender open to the severest penalties, to take of such altar-flesh, and use it improperly or when unclean. Everything that was devoted to God, whether of necessity, as in sin-offerings, or of free-will, as in thank-offerings was brought in whole, or in part, to the Altar. In placing such sacrifice on the Altar, it was, as it were placing it in God's hands, which were accounted open and out-stretched to take it and to receive it.

"Given to God" was the all-pervading thought in the mind of everyone who brought his 'gift' to the Altar.

This aspect of Israel's altar—or rather God's Altar among Israel—shows us how serious and solemn a matter it is to approach and present a gift (or other sacrifice) to the Most High God. It was a unique favour indeed to be permitted to do this. To approach the presence of Majesty and offer a gift worthy of a King is accounted a great honour among men. How much greater honour to approach Eternal Majesty and ask Him to accept and utilise something which poor, imperfect grovellers in human flesh may wish to offer Him, to be used in His service. Many men link themselves up with earthly movements, and count it an honour to do so, if royalty bestows its patronage or approval upon the movement. Now think of God's "movement"—that is His Plan of the Ages! His Plan of Redemption—and who, with love and charity in his heart for his fellow-men in adversity, but would rejoice to have a part, if only a little part in that great work? Ah, yes! that would be easy if it took place just because of humanitarian impulses—if it were a matter of joining in with God in "doing something spectacular"—of doing something for angels and men to see!

But God's way is not just that way. He is not asking junior members or partners to join His "firm"—He is most certainly seeking "co-workers," but He is not giving them "a seat on the board." They are not invited to be "co-directors" with Him in His programme; but are working with Him, because He

works "in them" to will and to do of His good Pleasure." They do not work with Him "automatically" — that is, non-intelligently — but they have their intelligence, as well as their hands directed by Him.

God requires the complete surrender of the whole being—heart, mind, soul and strength—to His Sovereign Will—and for this surrender, the Altar is the symbol. The Altar stands for the full consumption and absorption of all placed thereon. Only ash remained when the fire had done its work. In eating the part allotted to him, the priest was only sharing with the Altar. And it is because God interposes the Altar between Himself (and His Works) and those who would like to "lend Him a hand," that so few ever reach the position of being "co-workers" together with Him. Blessings unspeakable and favours innumerable flow to others, through those whom God does accept into "co-works," but He bestows His gifts through none who are afraid of, or who "cheat" the Altar. Uplift and humanitarian movements abound in every land, but of what avail are they? They may stoke some poor man's fire a bit brighter, or give a breath of country or sea air to some dweller in slumdom darkness—but praiseworthy though it be—it passes in a moment, and leaves the disease uncured. Probably the worst phase of the disease is in the workers themselves—they want to do the good work in their own way. Plenty of money and of willing hands, and "we'll do it yet"—that is the spirit and attitude of the reformer generally.

Oh! if only men will learn that it is the work of God to heal the broken heart, and ease the burden of suffering; and that there is no other panacea to heal the sin-sick world.

The humiliated attitude of consecration, of waiting God's due time, and doing things in God's way, is accounted by the worldly-wise as "doing nothing." It has not sufficient of the "here and now" spirit about it. And so, the way of God is despised and disesteemed; and so have been, and so still are, all those who are willing to submit to God's way.

"Despised and rejected" was the Man of Sorrows, but that was because He had laid Himself on God's Altar. Had He chosen to 'lead the people' He could have become popular and world-famous.

God's Altar is the contrast to the world's pedestal, but He that goes by way of the Altar will reach beyond the stars,—and the outcome of his choice will be eternal. If there are times when the consequences of our choice seem to fret and irritate us, and when, because our lives are lived in quiet backwaters, we look on and see our fellows racing to the front amongst men; take the cords of devotion again, and bind the Sacrifice more firmly to the horns of the Altar. Make your new cords daily, new resolves, new affirmations, new pledges, and say to the Lord that till His due time you will wait, and will be fully submissive to His Way.

The words 'Not as I will, but Thy Will be done' make a fine cord. 'Choose Thou my way O Lord; myself I cannot guide' makes another—and so on.

The sacrifice may not be removed from the Altar; it was given irrevocably once-for-all to God; it must be consumed in submission to His Will.

If it makes life a narrow thing; a restricted environment, remember, there is not much room on the top of the Altar—it is a narrow way, but it leads to the greatest achievements because it is God's own way.

When therefore the flesh struggles for more liberty; or if you feel at any time that things, in God's plans are going slow; that expectations are not turning into realisations quickly enough, bind the Sacrifice down again. Tie it up to the Power (horns) of Him who sanctifies the Altar; and let Him help to hold it where the fires can "eat it up," all that God has graciously condescended to accept from your hands.

## THE QUIET TIME

### COMMUNION.

Begin the day with God;  
 Kneel down to Him in prayer;  
 Lift up thy heart to His abode,  
 And seek His love to share.  
 Open the Book of God,  
 And read a portion there,  
 That it may hallow all thy thoughts  
 And sweeten all thy care.  
 Go through the day with God,  
 Whate'er thy work may be;  
 Where'er thou art - at home, abroad,  
 He is still near to thee.  
 Lie down at night with God,  
 Who gives His servants sleep;  
 And when thou tread'st the vale of death  
 He will thee guard and keep.

### Love must be Giving.

Love must be giving, chide her not !  
 Love yieldeth all her store ;  
 Love must be lavish; for reserve  
 Is pain and anguish sore,  
 Let her alone, the house is filled  
 With perfume sweet and rare ;  
 For fragrant are the deeds of Love,  
 Pervading everywhere:

And fragrant to the Saviour's heart,  
 How fragrant, who shall guess ?  
 The labour that the world esteems  
 A labour of excess ! *Anon.*

### You Cannot Take.

You cannot take into the inmost circle of your heart's friends one who does not fully trust you. Distrust hinders close fellowship. The same is true in friendship with Jesus. There must be perfect trust if we would get near Him. He feels the touch of every hand that rests in faith upon His arm, He hears every sweet breath of confidence that goes up from our lips. Oh for that trust that in every experience of sorrow or joy remains calm and unbroken.

### Where is your Dependence ?

When we depend upon organisations, we get what organisation can do ; when we depend upon education, we get what education can do ; when we depend upon man, we get what man can do ; but **WHEN WE DEPEND UPON PRAYER, WE GET WHAT GOD CAN DO.**

*A. C. Dixon.*

### The Shepherd's Voice.

Whose "voice" is the most attractive to you—the voice of God, coming it may be, from some uncouth, perhaps common vessel ? Or is the voice of human intelligence, the cultured but unchristian voice, the silver-toned voice of human "show," the voice that draws your undivided attention. We read of those who "know His voice" (John x. 5.) *R.*

### The Family Corner.

It is in his Church that God's heart may be said specially to be, there it unfolds itself in a way such as it can do amid no other order of His creatures. There it shows itself in all its manifold fulness such as it has no scope for elsewhere. It is in the family alone that the one thing we call affection or love is divided and spread out like a sunbeam into the rainbow's sevenfold hues, there to display itself in all the rich tints of hidden beauty. So it is in the church alone that the love of God is fully seen, not merely in all its intensity, but in all its varied riches. All kinds of love are unfolded there, there is room for such wide variety of affection both between the Head and the members and between the members one with the other that it seems as if there had been given new powers of loving as well as new objects to love.

## BACK TO THE CROSS.

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"A flower that stops short at its flowering misses its purpose. We were created for more than our spiritual development: reproduction, not mere development, is the goal of matured being—reproduction in other lives. There is a tendency in some characters running parallel to the high cultivation that spends its whole energy on the production of bloom at the expense of seed. The famed Japanese cherry blossoms at Washington illustrate this, they bring forth a marvellous profusion of blossoms, but they produce no fruit. The flowers that are bent on perfecting themselves by becoming double, end in barrenness, and like barrenness comes to the soul whose interests are all concentrated upon its own spiritual well-being, heedless of the needs of those around. The ideal flower is the one that uses its gifts as means to an end, the brightness and sweetness are not for its own glory, they are but to attract the bees and butterflies that will fertilize it to make it fruitful. All else may go when that work is done." "It is more blessed to give than to receive." The problem then is, how are we to escape from the self-life that holds us, even after the sin-life has loosed its grasp?

Back to the Cross we must go. Not only from the world of condemnation, and from the world of sinning, does it free us as we accept it, but from the power of outward things, and from the thralldom of self. Not only does death open the door into the world of acquittal, and again into that of holiness, but also into the realm of surrender, and thence into that of sacrifice. For the essential idea of the Cross is a life lost, to be found again in those around. "For whosoever will save his life shall lose it, and whosoever will lose his life for My sake shall find it."—Matt. 16. 26.

*(The "Herald of Christ's Kingdom.")*

## "TO WHOM ARE COMMITTED ORACLES OF GOD."

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As a Christian group, we have been blessed with a wonderful increase of light upon God's Word. Prophecy and type have been made clear, and the great mystery of God has been understood more fully, perhaps, than ever before, with the possible exception of the early Church. We have had pointed out to us evidence that indicates we are living in the time of the Lord's second presence and kingdom. Has all this blessed light humbled us and filled our hearts with gratitude? Or has there been a tendency to glory in our knowledge—to flaunt our superior wisdom? Doubtless, we ourselves are ignorant as to what extent we may have been guilty of these things and of how far we may have gone in despising less favoured groups. The tendency toward Babylonish characteristics of bondage and organisation became so marked that God's call of "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues," became again the test of true discipleship. And again we have been made to realise that no strong earthly organisation can retain the spirit of humility and Christlikeness.

*(The "Herald of Christ's Kingdom.")*

**RECENT GATHERINGS.**

*The following reports are to hand from the classes.*

**Easter Convention Report.**

"The brethren who were privileged to gather in convention in Warrington over Eastertide will long remember the three happy days of fellowship enjoyed on that occasion. From the moment the friends assembled and listened to the warm words of welcome, until the closing session on Monday evening, all were blessedly conscious of the Master's presence. It was quite evident that earnest prayer had been made for a special blessing upon both speakers and hearers, and surely our Heavenly Father, true to His promise, opened the windows of heaven and gave us a blessing which we could hardly contain. Approximately 240 friends were present at the larger gathering on Sunday, and this company represented quite a large territory, embracing London, Norwich, Kettering, Leicester, Birmingham, Cardiff, Darlington, Shotton, Liverpool, etc. In all the addresses to the friends the various speakers emphasised and urged each one to concentrate more and more upon attainment to a character in likeness to God's dear Son. The possible shortness of our probation here was fully realised and the near approach of the Glorious Kingdom of God.

It was truly a gathering of Saints and was a foretaste of that glorious convention soon to be realised beyond this vale of tears. As a parting hymn the friends sang "As pants the heart for water brooks, so pants my soul for thee, Oh when shall I behold thy face, when wilt thou call for me." All went home back to the daily toil and common task just to watch and wait until He shall say "Faithful thou hast been, come share with me, Glory, Honour and Immortality."

**Pilgrim Visit at Belfast, Ireland.**

The brethren in Belfast were delighted to meet Bro. Thomson, and were greatly stimulated and refreshed by his encouraging addresses. On Saturday evening, May 14th, he gave us a very fine talk on the "Sower and the Seed," a subject which has been before the brethren for many years; a subject on which much has been written, and on which many able brethren have spoken, until we might almost think that such a subject would become hackneyed and threadbare. But not so, when Bro. Thomson undertakes the exposition of the parable. From beginning to end of his talk, the parable was illuminated by many practical suggestions too frequently overlooked by expositors. On Sunday afternoon his exposition of Phil., chapter one, showed the same deep insight into God's Word, a mastery of detail, and the pressing home of the practical lessons. We had a fine audience on Sunday evening, the largest meeting we have had for a long time, and the grand old Gospel of which Paul was not ashamed was set forth with great power.

For the Monday we thought it would be good for our brother to have a quiet day by himself admiring the handiwork of God as seen in the Giant's Causeway. We had another good meeting on Tuesday evening, when Bro. Thomson gave us many helpful and practical thoughts on "The Christian Life: it's values." If other meetings got the same blessing as we got, we feel sure there will be a very general request, "Will ye no' come back again?"

## BIBLE STUDENTS MONTHLY

7

## THE ETERNAL GOODNESS.

(J. G. WHITTIER.)

John Greenleaf Whittier was born in 1807 and died in 1892. Brother Russell used his poems perhaps to a greater extent than those of any other poet, and this doubtless because they reflected so accurately his own burning desire to make known to all men the understanding of the Divine Plan which he had received. The following poem was the cause of Whittier being admonished by the elders of the Quaker community for writing matter which they considered subversive of Quaker "Truth."

O Friends ! with whom my feet have trod  
The quiet aisles of prayer ;  
Glad witness to your zeal for God,  
And love of Man I bear.

I trace your lines of Argument,  
Your logic linked and Strong.  
I weigh as one who dreads dissent,  
And fears a doubt as wrong.

But still my human hands are weak  
To hold your iron creeds!  
Against the words ye bid me speak  
My heart within me pleads.

Who fathoms the Eternal Thought ?  
Who talks of scheme and plan ?  
The Lord is God, He needeth not  
The poor device of Man.

I walk with bare hushed feet the ground  
Ye tread with boldness shod ;  
I dare not fix with mete and bound  
The love and power of God.

Ye praise His Justice ! even such  
His pitying love I deem ;  
Ye seek a King ; I fain would touch  
The robe that hath no seam.

Ye see the curse which overbroods  
A world of pain and loss ;  
I hear the Lord's Beatitudes  
And prayer upon the Cross.

More than your schoolmen teach, within  
Myself alas, I know !  
Too dark ye cannot paint the sin,  
Too small the merit show.

I bow my forehead in the dust,  
I veil mine eyes for shame ;  
And urge in trembling self-distrust,  
A prayer without a claim.

I feel the wrong that round me lies,  
I feel the guilt within.  
I hear, with groans and travail-cries,  
The world confess its sin.

Yet, in the maddening maze of things,  
And tossed by storm and flood,

To one fixed trust my Spirit clings ;  
I know that God is good !

Not mine to look where cherubim  
And seraphs may not see ;  
But nothing can be good in Him  
Which evil is in me.

The wrong that pains my soul below  
I dare not throne above.  
I know not of His hate—I know  
His goodness and His love.

I dimly guess, from blessings known,  
Of greater, out of sight ;  
And, with the chastened Psalmist, own  
His judgments too are right.

I know not what the future hath  
Of marvel or surprise ;  
Assured alone that life and death  
His mercy underlies.

And if my heart and flesh are weak  
To bear an untried pain ;  
The bruised reed He will not break,  
But strengthen and sustain.

No offering of my own I bring,  
Nor works by faith to prove ;  
I can but give the gifts He gave,  
And plead His love for love.

And so beside the silent sea  
I wait the muffled oar ;  
No harm from Him can come to me  
On ocean or on shore.

I know not where His islands lift  
Their fronded palms in air ;  
I only know I cannot drift  
Beyond His love and care.

O brothers ! if my faith is vain,  
If hopes like these betray ;  
Pray for me that my feet may gain  
The sure and safer way.

And thou, O Lord ! by whom are seen  
Thy creatures as they be ;  
Forgive me if too close I lean  
My human heart on Thee !

## ANNOUNCEMENTS.

### Class Visits

Brother Paul Thomson will visit the following towns:—Details can be obtained from the office.

June 4/6	Dewsbury Convention
9	Leeds
11/12	Huddersfield
13/14	Warrington
15	Accrington
16	Doncaster
17	Grantham
18/19	Beeston
20/21	Nottingham
22	Mansfield
25/26	Leicester
27	Rugby
29	Market Bosworth
30	Oxford
July 1	Cheltenham
2/3	Bristol
6	Exeter
9/10	Ealing (London)

### Whitsun Convention

All arrangements for the gathering are complete and it is the earnest desire of all who have had the details in hand that this season may be a very blessed one. The Dewsbury friends are making arrangements for a photograph of the friends to be taken at 5.30 p.m. on the Sunday and it is hoped that a goodly number will be able to be present at that time. Orders for the photos will be taken at the convention and the cost will be at the rate of 1/- for three copies, postcard size, and 1/6 each cabinet size.

### London Convention

A Convention of the British friends is being arranged at the Memorial Hall, Farringdon Street, London, during August Bank Holiday week end, and a warm invitation is extended to as many as can make it possible to attend. The responsibility for this gathering is in the hands of several London brethren and it will be supported entirely by spontaneous offerings from friends who are interested and sympathetic. The overseas brethren, who are in England at that time, will minister, together with a number of our own brethren from various parts of the

country. The arrangements have been undertaken with the sincere desire that our Master's Name may be glorified and that the friends may be encouraged and built up in the faith, and it is believed that the prayers of many will ascend that this may be indeed the case. Please write early for accommodation, programmes and all particulars to the Convention Secretary, Bro. A. O. Hudson, 24 Darwin Road, Welling, Kent.

### Anonymous.

We would acknowledge, with sincere appreciation, an anonymous gift of £1 toward the work.

### Annual Election of Committee.

Ballot papers will shortly be sent out to all classes which co-operate in Committee activities. All interested brethren are free to exercise their vote, and should no paper be received by June 20 and one is desired, same will be sent by return upon receipt of a request addressed to this office. All ballot papers must be sent to the Scrutinisers by July 19.

### Important Notice.

No correspondence will be dealt with at the office between June 17 and July 1. Friends writing between these dates are requested to expect no reply until the first week in July.

### Watch Tower Reprints

These are now totally unobtainable, both in this country and in America. We have on hand at the office a set of "Watch Towers" which have been bound in cloth, consisting of the issues from 1896 to 1912, with four intervening years missing, and comprising thirteen volumes. We will gladly present these to anyone who will pay the cost of carriage on same, amounting probably to three or four shillings.

### 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

## Vol. 15 No. 2

July, 1938

**"NONE OF THESE THINGS MOVE ME"**  
(Acts 20: 24.)

What wonderful words are these which fell from the lips of the unconquerable Apostle as he bade his Ephesian brethren, what he thought was a last goodbye ! All the way along on his journey to Jerusalem, the brethren endowed with the gift of prophecy testified that bonds and imprisonment awaited him when once he arrived in that heart-hardened city. And brethren who loved him with all the warmth of their passionate hearts, pleaded and begged of him not to proceed further on his journey,—knowing full well that he did so at the peril of his life. Possibly they pressed him to realise how necessary it was for the “works” sake, and the “brethren’s” sake, that he should not unduly jeopardize his life too much, for should he fall there was none to replace him in the whole wide world. Or they may have tried to assure him that it was not cowardice to keep away from that city of peril, but the very essence of wisdom instead. But neither entreaty nor persuasion could produce effect on his indomitable soul. What if bonds did await him—or scourgings ; or persecution ? He had faced all this before. Long before this hour of his life, he had been scourged five times by the Jews, with the utmost rigour of the law—forty stripes save one—thrice had he been beaten by Roman rods; once he had been stoned and left for dead; and yet in it all, the Lord had never forsaken nor forgotten him ! How very truly he had lived to realize and experience the truth of those vivid words spoken concerning him by Jesus to Ananias while Paul lay in his darkened room at Damascus “I will show him how great things he must suffer for my name’s sake” (Acts: 9: 16).

And he had suffered, without murmuring or complaining; without losing one jot of his resolute tenacity, or unwavering determination. Search the records of the New Testament, or of the early Church, or of the entire Church from beginning to end, and no more thrilling and inspiring catalogue of willingly-borne suffering is found anywhere to excel (even if to equal) the record he sets out when writing the second letter to the Corinthians, chapter eleven. And this terrible list had befallen him already prior to this journey to Jerusalem, on which he was now bent. To this list, must be added those afflictions that came to him in Jerusalem, in Caesarea and in Rome for some ten years more.

The Lord Jesus knew His man; for He told the same Ananias “. . . he is a chosen vessel unto me.” He was a man of granite, unyielding as a granite bastion against which the waves of persecution could make no impression. In like

manner as it was said of Moses "he endured as seeing him who is invisible" so Paul always had the clear perception of his Master's unseen presence, and in this he rested, and was strong.

Hence, when the testimony was several times repeated that bonds and imprisonment awaited him; and when to the repeated prediction there was added the ardent tear-bedewed entreaties of his dearest friends, it was no easy matter to keep his face 'set like a flint' to go forward to Jerusalem. Almost to the gates of Jerusalem this foretelling of bonds and imprisonment awaited him; for arriving at last at Caesarea, again a certain prophet, Agabus, gave dramatic emphasis to it by binding himself with Paul's girdles "So shall they do to its owner, at Jerusalem." And then the whole assembly with tears, and fervent solicitations besought him not to proceed further on the fateful journey.

"What mean ye to weep and to break my heart?" asks Paul. Man of granite though he was, there was a heart beneath that inflexible exterior as tender as a child's! Their tears touched him to his depths, and for their tears, he too could return tears of affection, but ! . . . .

He had undertaken this mission—bound in the spirit—feeling it to be the Will of God; and that being so, neither the ferocious hatred of his enemies nor the ardent love of his friends could swerve him from his pre-determined course. "I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." "I go bound in the Spirit to Jerusalem, not knowing the things that shall befall me there, save that the Holy Spirit witnesseth in every city, saying that bonds and afflictions await me there. But none of these things move me, neither count I my life dear unto me, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus . . . ." (Acts 20: 22-24.)

Oh, strange enigma! and wonderful paradox! Bonds, afflictions, tribulations, imprisonment,—sufferings of all kinds—and even death—yet he looked forward to it all with "*Joy*." What an inexplicable intoxication it is to have the love of Christ in the heart at a white-hot glow!

How irrational it all seems when judged by ordinary standards. Seeking suffering and courting execration, and finding "Joy" in it!

That is just what comes of having in the heart that living vitalized faith in the power and presence of Christ! It was no mere theoretical acknowledgment of Christ Jesus that led to that pain-hunger! It was not just the admission of the historic fact that Jesus of Nazareth had lived and died in Jerusalem that steeled the heart to all that fearful outlook and yet gilded the darkness ahead with cloud-fringes of joy and exultation. No mere academic recollection that that same Jesus had even been raised from the dead, to procure our Justification, would have kindled a consuming fire within the soul, which no torrents of persecution or pain could extinguish!

It was only the inwrought assurance that on every step of the journey, from Corinth to Philippi—from Philippi to Caesarea, from Caesarea into that howling den of fanaticism which was Jerusalem—an unseen, but ever-present companion; closer than a brother, warmer than a lover, more tender than a mother, stronger than an army; entering into every experience of every moment of every step of the way. Never a thought, but it was permeated with Christ; never a word, but it was saturated with the power of his Lord,—never a longing, but that it reached up to the Jesus who had redeemed and rescued him.

Conviction, assurance, persuasion; that was the material out of which the chain was made that linked him to a living, loving Christ. And with Christ in his life, no enemy or persecutor mattered!

All the long years of his Apostleship had led up to this. The fruits of all those years had been gathered, and he had grown strong thereon. A hundred times he had faced death; but with Christ at hand he had smiled at the dread monster. And his faith and assurance and conviction fed itself on the threats of enemies, and the intimidations of his foes !

Happy indeed the man who has reached this stage of growth in the stature of Christ ! "My peace I give unto you" said Jesus. And Paul had it. His own lips later came to say "the peace of God . . . shall keep your hearts." And it kept Paul.

Rest, peace, joy, exultation within; bonds, tribulations, prison-cells, death, without; and yet the power that worked within, made him more than conqueror over all that opposed without.

It is not given to all to climb the heights, nor to plumb the depths of rest and peace and joy which the Apostle knew. We are not all made by nature as he was. We could not fight single-handed so often as he did, yet thanks be to God, we have the same Lord and Master just as embracingly near and as tenderly interested as Paul had. He is the same loving Jesus to us today as to his 'Chosen Vessel' long ago. And we have the same truths, and the same High Calling to thrill our hearts which carried that unfaltering Witness over all his stormy way. We have the same 'grace to help' in every time of need. And that is something to thank God for. God has not changed, and He is not one whit less heedful of us than of Paul. Christ has not altered, and he is never farther from us than from His great Apostle. Let us remember these things today when this thing or that comes in to assail our faith. When subtle suggestions or clever deductions come along, and call in question the facts and experiences upon which our convictions have been built, let us say "None of these things shall move me" ! When attempts are made to prove our foundations wrong, and to unsettle our assurance in the things we have learned, let us 'stand fast in the faith' unmoved and unmovable, knowing of whom we have learned. It is not the physical sufferings—the bonds and imprisonment—which menace our well-being and salvation today.

Our danger arises in being moved away from the assurances to which our faith has been moored these many years. Growth and development from the old truths are to be expected, but when it comes to casting this and that of our earlier assurances over-board, there is risk and danger to us. Unloading the cargo which has given ballast to our boats is a perilous thing. Thousands there are in the world today, who threw their rubbish over-board, as they thought, and have found to their sorrow, that they have nothing left.

Let us hold fast that which we have, and determine that none of these things shall move us from our conviction and rest of peace in the heart, determined that nothing will intervene to deprive us of the comfort and companionship of Paul's Lord and Master, who is our Lord and Master too. It is still conviction, assurance, and persuasion that is the material out of which salvation is made, and he or she who retains these, will never falter or fall by the way.

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### QUIET MOMENTS.

Through the year that lies before us  
Through its pressing days and hours  
We shall need the Quiet Moments  
In these busy lives of ours.

Moments when we talk to Jesus  
Seeking Him for strength divine  
That our lives with power and sweetness  
In this darkened world may shine

## THE QUIET TIME

### Gems from Warrington Convention.

Only a greater love can compete with the love of the world and self, and win!

"These are they which follow the Lamb whithersoever He goeth." In Jesu's steps *here*, will mean In Jesu's steps *there*.

Be not afraid—Our Father is at the wheel.

Kept—to be sanctified.  
Sanctified—to be unified.  
Unified—to be glorified.

Only let us have faith in Him who gave us the vision (of victory) and we shall be victorious.

### Wondrously.

The Lord your God who hath dealt wondrously with you. (Joel.2 : 26.)

**WONDROUSLY** The Lord hath dealt with thee.

Wondrous mercy all the way,  
Wondrous patience every day,  
Wondrous pardon, wondrous feeding.  
Wondrous help and wondrous leading.

**WONDROUSLY** The Lord shall deal with thee.

Wondrous tenderness and grace,  
Wondrous shining of His face,  
Wondrous faithfulness and power,  
Wondrous love from hour to hour.

### As Thy Days.

There is in the Bible no promise of grace in advance of the need. God does not say he will put strength into our arm for the battle while we are in quiet peace and the battle is yet far off. When the conflict is at hand the strength will be given. He did not divide the Jordan's waters while the people were yet in their camps, nor even as they began to march toward the river. The wild stream continued to flow as the host moved down the bank, even until the feet of the priests had been dipped in the water. This is the constant law of Divine help. Many Christians worry because they cannot see the way open and the needs supplied far in advance of their steps. Shall we not let God provide and have faith in Him?

God is in every tomorrow,  
Therefore I live for today.  
Certain of finding at sunrise  
Guidance and strength for the way;  
Power for each moment of weakness,  
Hope for each moment of pain,  
Comfort for every sorrow,  
Sunshine and joy after rain.

Stars shine brightest in the darkest night, spices smell best when bruised, young trees root the faster for being shaken and gold looks the brighter for scouring. Such is the condition of all God's children. They are most triumphant when most tempted; most glorious when most afflicted; most in the favour of God when least in man's and in their own. As their conflicts, such are their conquests. as their tribulation, such their triumphs. They live best in the furnace of persecution.

### Opposition a Means of Grace.

Spiritual life needs opposition to bring out its best development. It flourishes most luxuriantly in adverse circumstances. The hardships of our experiences, which seem to us to be more than we can possibly endure, make the very school of life for us in which we learn our best lessons and grow into whatever beauty and Christlikeness of character we attain.

("Green Pastures")

### The Family Corner.

One, in writing of the members of God's family, says, "They walk by faith; thus they begun and thus they are to end. We walk by faith and not by sight. Their whole life is a life of faith, their daily actings are all of faith; this forms one of the main elements of their character. It marks them out as a peculiar people. None live as they do, their faith is to them the substance of things hoped for, the evidence of things not seen. It is a sort of substitute for sight and possession. It so brings them into contact with the unseen world that they feel as if they were already conversant with and living amongst the things unseen. The power of faith throws back into the far distance the things of earth, the things that men call near and real and it brings forward into vital contact with the soul the things men call invisible and distant."

### A WORD OF EXHORTATION.

*The following encouragement is printed just as received from the friends at Guildford, who by their own labours in preaching this gospel of the Kingdom are realising in abundant measure that "blessing of the Lord which maketh rich."*

"Our Lord commenced His ministry by Luke 4 : 18; proclaiming the glad tidings of the Kingdom. Nineteen hundred years have passed and now the Kingdom is being set up to fulfil our Lord's message. The nearness of the Kingdom calls for great activity in the service of the Master. What an opportunity our Heavenly Father has given us in proclaiming the message, far and wide; the Day of Vengeance and the establishment of "Christ's Kingdom." Are we going to ignore the message? "How beautiful are the feet of Him" those proclaiming "Present Truth" the message of the Kingdom, so imminent that we can encourage one another. Our "Mighty One" reigneth (Isa. 52:7, Rev. 11:17). "Who is He that cometh from Edom—travelling in the greatness of His strength." We know! We walk by faith, not by sight. The Kingdom Cards have been announced in the B.S.M. to be free to all classes, and to those willing to judiciously use them by dropping them in private letter boxes, railway trains, and enclosed in envelopes to any of their friends when corresponding. Let us be filled with the spirit of the Master, delighting to do our Father's Will,—then we shall neither be idle or unfruitful (2 Pet. 1:8). Quite a long list of classes has been visited by Brother Thomson. Have you all made use of the Kingdom Cards, and covered the whole territory? If not, send to the London Office for a supply, and you will receive a blessing that will fill your hearts with joy and gladness. Let us demonstrate to our loving Heavenly Father, and our dear Redeemer, that the sweet desire for service is in our heart, as Isaiah expressed it, "Here am I. Send me."

### A LESSON FROM PHOTOGRAPHY.

*The following thoughts were penned by a brother after the friends at Dewsbury Convention had gathered together to be photographed; the train of thought thus set up leading to the putting down on paper of these words.*

In taking a photograph there is necessity for a sensitized plate upon which the picture is to be reflected. Not any or every plate will serve the purpose, but only one which has been *especially prepared*. This corresponds to the preparation of our hearts through repentance and justifying faith toward God through Jesus Christ our Lord. This first step is necessary before we can receive upon our hearts the impress of the Divine character, its glory, virtue and strength.

The second step is to bring this sensitized plate into *good range* with those features which are to be imprinted upon it. This represents that proper attitude of our hearts, namely, full consecration to the Lord, and a desire for His Will to be our will and His character represented in our lives.

The third step is the removal of all obscurity, all darkness, allowing the light to shine fully in and upon the features to be copied. This finds its counterpart

in the knowledge of God, which, as the light of truth scatters the darkness of error and sin and gives us clearer views of the Divine Character, permits it to impress our prepared hearts and to stamp thereon His glorious character likeness.

Fourth, the sensitized plate must then be subjected to acids in order to produce clearer development of that likeness. This also finds its correspondence, for our hearts, after we have gained a clear view of the Lord and have been freely impressed with the glories of His character, require nevertheless the "fiery trials" of life, which, like the acid, tend to develop the likeness more perfectly.

Fifth, it is a well known fact that although photographs may be taken without the use of the precious metals, gold and silver, yet only when these are used will the photograph retain its colour without fading. Gold represents Divine nature, and silver the truth. It is only in proportion as the likeness of our Lord is fixed in our hearts upon the basic principles of the truth and the Divine nature, that a lasting likeness can be hoped for. (Romans 8.29.)

### GONE FROM US.

**Bro. Ford.** Brother Geo. A. Ford, of Mill Green, Ingatstone, Essex, passed beyond the veil on Sunday, June 12th, aged 73 years. Our brother had been actively associated with the brethren for thirty years or more and was at one time Secretary of the Forest Gate (Earlham Hall) Ecclesia. His whole life was a wonderful witness to the transforming power of the Holy Spirit and many of the Lord's dear sheep will long have cause to remember his kindly interest in their affairs. He never spared himself where others were concerned and always put into practice the Apostle's admonition—"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6: 10).

The funeral took place on Wednesday, June 15th, at Manor Park Cemetery, and was conducted by Bro. W. Crawford of the Ilford Ecclesia of Bible Students of which our late brother was a member. In the course of the address, reference was made to the glorious hope which is ours, especially in this day when the First Resurrection is in progress. We thus have the assurance that our brother has been changed "in a moment, in the twinkling of an eye" to be a partaker of the Divine nature.

At the service, two of the favourite hymns of our brother were sung, "Abide with me" and "Twill not be long." They were much on his mind during the closing hours of his pilgrimage here on earth.

Our deep sympathy goes out to dear Sister Ford and also to the members of the family who have lost a wise counsellor and devoted father.

**Sister Courtenay.**—On Saturday evening, 23rd April, our beloved Sister Courtenay, who was known and loved by many of the friends in various parts of the country, finished her course and passed home to be with the Lord she loved.

The class at East Sheen, which for some years had met at her home would like to make this expression of appreciation of her loving service for them and of the high esteem in which they held her loving fidelity to the Lord and to those precious truths received from the Lord through our beloved Pastor, and also to testify to her consistent, faithful walk which was ever an incentive to us all.

For our beloved Sister we rejoice indeed in the confidence that she has received the Master's "Well done." For ourselves there must remain a blank which cannot be filled so long as we remain this side of the veil, but we hope soon to share with her in fulness of the joy beyond the veil.

**NOTE:** The Bro. Ford mentioned above is not Bro. G. A. Ford, of Luton, who is well-known as a former pilgrim brother.



### THE AGED SAINT.

*They call it "going down hill" when we are growing old,  
And speak with mournful accents when our tale is nearly told;  
They sigh when talking of the past, the days that used to be,  
As if the future were not bright with immortality.*

*But O! we are not going down—but climbing higher and higher,  
Until we almost see the mountains that our souls desire.  
For if the natural eye grow dim, it is but dim to earth,  
While the eye of faith grows keener to perceive the Saviour's worth.*

*Those by-gone days, though days of joy, we wish not back again :  
Were there not also many days of sorrow and of pain ?  
But in the days awaiting us, the days beyond the tomb,  
Sorrow shall find no place, but joy unmarred forever bloom.*

*Who would exchange for shooting blade the waving, golden grain ?  
Or when the corn is fully ripe, would wish it green again ?  
And who would wish the hoary head, sound in the way of truth;  
To be again encircled with the sunny locks of youth ?*

*For, though indeed the outward man must perish and decay,  
The inward man shall be renewed by grace from day to day;  
Those who are planted by the Lord, unshaken in their root,  
E'en in old age shall flourish still, and still bring forth their fruit.*

*It is not years that make men old; the spirit may be young  
Though for three-score years and ten, the wheels of life have run;  
God has Himself recorded, in His blessed Word of Truth,  
That they who wait upon the Lord, they shall renew their youth.*

*And when the eyes undimmed shall open to behold the King,  
And ears not dull with age shall hear melodious anthems ring—  
And the head no longer gray shall be crowned with life, in truth,  
Then shall be known the lasting joy of ever-blooming youth.*

## ANNOUNCEMENTS.

### 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

**Sunderland Home-Gathering.** A very happy time was spent by friends attending the Home Gathering on 8th May, at Sunderland, brethren from every part of the North-East coast being present. Judging by the expressions of the departing brethren at its close, every minute had been worth while. Brother Gray of Whiteley Bay and Brother Reid Sharp of Newcastle addressed the friends and their discourses gave rise to a number of interesting questions.

### Class Visits

Brother Paul Thomson will visit the following towns:—Details can be obtained from the office.

July	1	Cheltenham
	2/3	Bristol
	4/5	Cardiff
	6	Exeter
	9/10	Ealing (London)
	13	Anerley (London)
	14	Gravesend
	16/17	Windsor
	19	Downham Market
	22	Norwich
	23/24	Ipswich
	25/27	Braintree
	28	Leigh-on-Sea
	30/31	London
Aug.	1	Convention
	6/7	Brentwood
	10	Maidstone

Brother Norman Woodworth will commence his tour with the following appointments—

July	30/Aug.	1	London Convention
Aug.	3		Welling
	5/7		Warrington
	8		Lymm
	9		Blackpool
	10		Accrington
	11		Leeds
	12		Dewsbury
	13/15		Darlington

**Second-hand Books.**—We are always pleased to have the opportunity of acquiring second-hand copies of Bro. Russell's works (with the exception of the six volumes). Please state which books are available, with condition and price asked. Second-hand Bible translations are also acceptable.

**Tabernacle Shadows.** The price of this book was inadvertently stated in last month's issue as 2/1d. This should have read 1/1d. post free. The new edition has been delayed but will shortly be to hand.

**Anonymous.** We would express sincere appreciation for an anonymous donation of 10/- and another of £1, to the work.

**Scripture Studies.** We are still able to supply sets of the six volumes, new, at 6/6d. post free. The price charged by W.T.B.T.S. is 15/- and when our present stock is exhausted it will be impossible to procure any more except at the higher price.

**London Convention.** A profitable and instructive season of fellowship is anticipated at the Memorial Hall, Farringdon Street, London, during Bank Holiday season. It will be much appreciated if friends desiring accommodation will write as soon as possible so that adequate arrangements can be made. The same exhortation holds good also in the case of any who wish to join in the baptismal service.

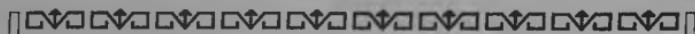
**Election of Committee.** Voting Forms have been sent out, and it would be much appreciated if the friends who are exercising their privilege of voting will take care to return the ballot paper to Brother G. A. Ford, of Luton, as promptly as possible, and in any case not later than July 19th. The result of the election will be announced as usual in the August 'Monthly.'

**Dewsbury Convention.** It is hoped that a short account of the very happy gathering at Whitsuntide will appear in next month's issue. In the meantime it may be mentioned that a set of three post-card photographs of the brethren attending is now available at 1/- per set post free, and we shall be pleased to send these to all who would like this little remembrance of the gathering.



Vol. 15 No. 3

August, 1938


  
 "A CHILD IS BORN"
   


Many are the names of the Son of man—the man Christ Jesus, the Son of God, who was made flesh that he by the grace of God should taste death for every man. The first name given in the list of the Prophet is called Wonderful, and is surely appropriate. His is the most wonderful career and the most wonderful character of which we have any knowledge. Who else than he left the glories of the heavenly state for human conditions? as he himself said, "No man hath ascended up to heaven save he which came down from heaven." (John 3:13.) He alone left the glory which he had with the Father before the world was; he alone exercised that wonderful faith in the Father which permitted him to sacrifice everything with joy, delighting to do the Father's will, with confidence that in due time the rewards of the Father's favour and love would more than compensate for every sacrifice.

Wonderful, too, was his life amongst men, the Light shining in the darkness, the darkness comprehending it not. More and more as we come into the light ourselves we are able to comprehend this Wonderful One. As the Apostle suggests, the eyes of our understanding being opened we are able to comprehend with all saints the heights and depths and lengths and breadths of the love of God which passes all understanding; such love being manifested, exhibited, illustrated in this Wonderful One. Wonderful also was his resurrection, the "first that should rise from the dead," "the first-born amongst many brethren," "highly exalted, given a name that is above every name, that at the name of Jesus every knee should bow."—Rom. 8:29; Col. 1:15, 18; Phil. 2:9, 10.

The second name on the list, "Counsellor," is also appropriate. Who else is such a Counsellor? Who else is able to be touched with the feeling of our infirmities? Who else is able always to guide us with his eye? Who else has assured us that all things shall work together for our good? Happy are they who have made the acquaintance of this Counsellor, whom God hath set forth to be the satisfaction for our sins and to be the Counsellor, the Leader, the Guide, the Instructor of his people, and to bring them out of darkness into his marvellous light, out of the chains of sin and bondage of death back to full liberty of the sons of God. Let us more and more heed the voice that speaketh from heaven, our Counsellor.

"The Mighty God," another of his names, is also appropriate. If the angels were called Elohim, gods, and if the angels appearing to men in the past were

called Elohim, gods, because they were the representatives of divine power, surely much more appropriate is the name to him whom the Father specially sent as his special messenger to men. If Elohim signifies a mighty one, surely he is above the other mighty ones, next to the Father himself, and may therefore most properly be termed the mighty Elohim—the Mighty God—the one mighty amongst the mighty. "Mighty to save" we sometimes sing; yea, says the Word of the Lord, "He is able to save unto the uttermost all who come unto the Father through him." (Heb. 7:25,) Such a mighty Saviour we need, one not only able to sympathize with us and to instruct us; but able also to deliver us from the Evil One and from our own weaknesses as well as from the divine sentence against our race as sinners. Let us exult in this "Mighty One," whom the heavenly Father, Jehovah, has sent forth as the Arm of Jehovah for deliverance from sin and death.

The title "Everlasting Father" will in due time be appropriately his—but not yet. These words are a prophecy; some of them have been already fulfilled and others are yet to be fulfilled. When they were written Jesus had not yet left the heavenly glory. Jesus is not the everlasting Father to the Church. No; the Scriptures reveal him as our elder Brother, and again as our Bridegroom. The Apostle most explicitly tells us that Jehovah is our Father, saying, "The God and Father of our Lord Jesus Christ hath begotten us"—we are his children. The dear Redeemer himself taught us to pray, "Our Father which art in heaven"; and again after his resurrection he sent the message to Peter and others of his followers, "I ascend to my Father and your Father, to my God and your God."—John 20:17.

In due time he will be the everlasting Father to the world—to those of the world who, during the Millennial age, will hearken to his voice and receive of his life—restitution blessings. Jesus purchased Adam and all of his children by the sacrifice of himself: they are his, to make out of them everything possible and to bring as many as possible back into harmony with the Father and to eternal life. They died under divine condemnation; what they now need is life, and the Father has arranged that Jesus may be their Life-Giver, and to this end he has always given his life, purchased them, that in due time, during his Millennial Kingdom, he may offer them the return of all that was lost in Adam, for it is written, "He came to seek and to save that which was lost."

Since that life which Jesus will give to the world during the Millennial age is the fruitage of his own sacrifice, therefore he is said to be the Father, the Life-Giver to the world. And since the life that he will give will not be merely a temporary one, but by obedience to him all those who receive of his life may be brought to perfection, and maintain that life eternally, therefore he is the Everlasting Father. He gives the everlasting life in contradistinction to Adam, who attempted to be the Father to the race, but through his disobedience brought forth his children to a dying condition. Not so the everlasting life: the life which he gives to his children during the period of the Millennium, and which will accomplish the regeneration of the world, or of so many of the world as will accept his favor, will be unto life eternal.

Not yet is he the Prince of Peace and King of Glory, but very soon he will take unto himself his great power and reign. Far from peaceful will be its beginning. The Scriptural description is that the nations will be angry and Divine wrath will come upon them, and that they shall be broken in pieces as a potter's vessel: that the Lord will speak to them in his sore displeasure, and that there will be a time of trouble such as was not since there was a nation—Psa. 2:5; Dan. 12:1.

But the Lord wounds to heal, he chastises to correct, and will not "keep his anger forever," but will ultimately prove that he is "plenteous in mercy." The result of his righteous indignation against sin and all unrighteousness and iniquity will be the establishment of justice upon a firm footing throughout the world. Then as a consequence peace will reign and the King of Glory will be known as the Prince of Peace, whose blessings will fill the earth for the refreshment of every creature and the bringing of so many as will into full harmony with God through the processes of restitution.

As we long for the glorious day let us prepare our hearts that we may be approved of the King—that we may be accepted even as his Bride through his mercy and grace. Let us not forget that there are conditions expressed by the Apostle in the words, "If we suffer with him, we shall also reign with him," "If we be dead with him we shall also live with him"—"heirs of God, joint-heirs with Jesus Christ our Lord, if so be that we suffer with him, that we may also be glorified together." A little while and the trials shall be over; a little while and if faithful we shall have the crown and hear the blessed words, "Well done, good and faithful servant, enter thou into the joys of thy Lord. Thou hast been faithful over a few things, I will make thee ruler over many things."—Matt. 25 : 21, 23.

(The Watch Tower)

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 DEWSBURY CONVENTION, 1938.  
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*The friends at Dewsbury have prepared this record of the Whitsun Convention, which will be of interest to many who were unable to attend.*

Once again being privileged to hear that the Whitsun Convention would be held in Dewsbury, the Exchange Hall, in the Dewsbury Town Hall, was engaged for the occasion and proved extremely suitable for the purpose.

The average number of brethren attending the various sessions would be about a hundred, not a great many, but representative of a fairly wide area, quite a few having travelled up from London.

Perhaps it would be fitting to say here, before going on to mention the topics of the speaking brethren, that a slight re-arrangement of the programme was rendered necessary. It was with regret that we learned that both Brother G. A. Ford and Brother H. J. Shearn were at the last moment prevented from attending as scheduled.

Brother Boyce of Dewsbury, as Convention Chairman, opened with a "Word of Welcome," exhorting us all to open our hearts to the Lord, that we might receive the blessings in store and expressing the wish that the keynote of our fellowship together might be that put forward by Paul in Romans 15: 5-7.

Brother Osborne was the first of the speakers we heard. He spoke on "The Church's share in the sufferings of Christ," mentioning not only what these were, but also for what purpose, finally closing with an admonition to "Hold Fast."

In the evening, came Brother Thomson, the only speaking brother not well known and familiar, but who became endeared to us during his short stay. Without announcing any particular topic Brother based his remarks 1 Peter 1 : 15-16, "But as He which hath called you is holy, so be ye holy in all manner of conversation," interpreting the word "as" not in its sense of "because," but as meaning "manner" or "degree." Not to be content with reckoned righteousness but to strive for true holiness.

On Sunday morning, Brother Ward held our attention with an exposition of Ephesians 1 & 2: 1-7, dwelling on our great high calling and glorious inheritance and of God's inheritance in us.

"A Brief Word of Exhortation" was Brother Kelham's contribution in the afternoon, being an interesting commentary on the Book of Hebrews, Brother taking a rapid survey of the whole outline of its contents.

In the evening, Brother Thomson again, on the topic "Under His Wings," referred to the wings in the Holy overshadowing the Mercy Seat, denoting the presence of the Father. "God is expecting us," he said "to come in, shut the door and throw away the key."

Brother Hudson opened the Monday sessions with a call to militancy and wakefulness, so that we might be able to render a good report to the Captain of our Salvation. To remember that we are witnesses and ambassadors here for Christ, representing the country of our adoption in that of our birth.

Brother Cedric Smith continued after lunch with the theme, "The Sweet Will of God" touching on such points as acquiescence, surrender, devotion, consecration, dedication and then "doing" ("an effect produced by exertion") God's Will."

Brother Holmes' remarks in the evening brought to a close a happy season of fellowship. Just "A few Brief Words." First an allusion to the discourses of previous speakers, a weaving together of the various strands of thought, and then a reminder of our present privileges and the shortness of the time remaining during which we might enjoy and use them. A few of his remarks might well close this short Convention account.

"During this Convention," he said, "we have been in the presence of the Lord. The grace of God has been with us, the Spirit of Truth binds our hearts together. We are coming to the end of the allotted time for Gentile rule. The end of the days is definitely in sight and in all the experiences of life we are trying to do the Will of God. The work of Home-gathering is nearly finished—we may almost count the time by days and hours now and the situation is urgent. Let us meet our daily experiences with a calm confidence."

During the Convention it was proposed that Psalm 121 and Hymn 106 be taken with the love of those assembled to the friends everywhere. And so, once again, the brethren bid each other good-bye, re-infused, we trust, with the Lord's Spirit, and with a further store of memories, that when recalled, will prove a means of strength in days to come.

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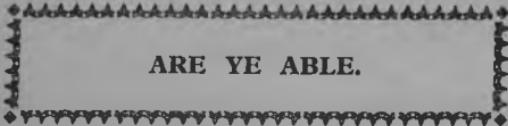
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## ARE YE ABLE.

Some little while prior to the 'hour' appointed by God, for his decease, Jesus left the scenes of His usual activities in Galilee, and took His disciples along into the region of Caesarea Philippi,—a town in the Northern district of Palestine, near the foot of Mount Hermon. In the quietness of this countryside retreat, Jesus, for the first time, began to tell His followers of His approaching death (Matt. 16:21. Mark 9:31). During this period of retirement Jesus passed through His wonderful transfiguration experience in the Holy Mount, during which the chosen 'three' disciples saw 'His Glory' and heard the other two participants in that 'Glory scene' talk with Jesus of the "decease which He should accomplish at Jerusalem" (Luke 9:31). Descending from the 'high mountain' to the other waiting disciples, Jesus charged the favoured 'witnesses' to tell no man about what they had seen" till the Son of Man be risen again from the dead." Matt. 17:9.

From that time on, as Jesus returned to Galilee, and then left for the last time those cities wherein His mightiest works had been done to go up to Jerusalem, reference to His approaching death and resurrection fell much more frequently from His lips (Mark 9:30-32.) In spite, however of these repeated assertions, though at times they questioned among themselves what it might portend, the disciples failed entirely to comprehend what He meant. These frequent references by Jesus, however, show us that the purpose for which He had come into the world was beginning to lie heavily upon his own heart and mind. The 'hour' of His Life's mission was fast approaching, but, for all the sorrow it might entail, it was in no fearful mood He set out to meet it (Luke 9:51). A very graphic pen-picture is given by Mark (10:32) of the bearing and reaction, both of Jesus and His followers, as they set out on the last stage of that fateful journey, to the mighty events that were to befall during the next few eventful days. "And they were in the way going up to Jerusalem, and *Jesus went before them*. . . . . and as they followed they were afraid." Fear made them hesitant, so that they lagged behind their Master,—But He, for whom these moments were so fraught with destiny, "set His face to go up" without hesitation to that ungrateful City which realized not that its own fateful hour also was fast approaching.

The shadow of the Cross lay athwart the life of the Man of Sorrows, from that moment of 'Glory on Hermon's slopes, till He hung twixt heaven and earth 'outside the gate' and gave, meantime, solemn depth to all His words and eager expectation to His Consecrated thoughts. Evidently the disciples could feel the force of this deeper solemnity and eager expectation for Mark says "they were amazed" as Jesus led them in the way.

While in this exalted mood, there came 'one'—a rich young ruler—to ask Jesus by what means he could attain to eternal life "Cross-bearing" and self-renunciation had been Jesu's constant theme during all this southward journey from Herman to Judea. Hence, when this young man, so apparently in earnest, asked so direct a question, Jesus gave him no less direct an answer. "Sell all"—and "surrender all," said Jesus who was now on the threshold of giving His "all" in death, that others might live.

The young man turned sorrowfully away, unable to esteem 'treasure in

heaven' as riches preferable to his great wealth. Inwardly sighing as the young man went his way, Jesus said "How hardly shall they that have riches enter the kingdom of God"—in other words, How difficult it is for any man to make the best of both worlds.

Hearing this remark Peter says, in effect, "Lord how does this statement affect our position? We have not hesitated to leave all, and follow Thee—What shall we have therefore, when the Kingdom, which we preach, is established?" To Peter and his brethren, Jesus then makes reply "No man who has left all—father, mother, wife, children, houses and lands for my sake shall lose by his sacrifice—he shall get a hundredfold in return, and such an one shall most certainly inherit eternal life! Moreover ye which have followed me, in that day of regeneration, when I, as the Son of Man, sit on the Throne of my Glory, shall also each sit upon his throne judging the twelve tribes of Israel. Then, they, who like the young ruler, have been 'first' in this present order, if, entering at all, shall be 'last' in the honours of my kingdom, and you that have been 'last' (and least) shall then be 'first.'"

This word of assurance must have been very encouraging and comforting to His little band of followers. Here was something they could readily grasp and understand. It was not enigmatic and baffling, like the references to His death and resurrection had been. And presumably they talked this matter over, both among themselves and also more privately. Most likely it was the topic of an earnest conversation beneath Zebedee's roof, and as James and John told the story of Jesus and the ruler, a fond and doting mother resolved to ask for her sons, a place and position they would scarcely have dared to ask for themselves.

Threading her way, one day, through the little group of disciples, accompanied by her two sons, and with some show of respect and deference, she desired the privilege of speaking with Jesus perhaps more privately. "What is your request?" asks Jesus, "Grant that these my two sons, may sit, the one on Thy right hand, and the other on the left, in Thy kingdom." (Matt. 20, 21.)

Taking the question, as the agreed utterance of sons as well as mother, Jesus looks them straight in the face, and through that to the heart, and says, "Ye know not what ye ask! You do not know or realise what is implied or involved in this request! You may have followed me about in Galilee, and in Judea; and you may have left your boats and your employment for my sake, but, following me, means more than all this! As I have of recent days, been telling you of my death; and that I have come not merely to preach the Gospel of the Kingdom, but to die—to suffer at the hands of cruel men, I ask you now, are you prepared to follow me in all this? Are you able to drink of the Cup that I shall drink of? Are ye able to be baptised with the baptism that I have already been baptised with? Will you follow me through death and humiliation—and rejection, and be cut off from your people and kindred?"

"We will follow you even there,—we are able!" they replied, thus expressing a deep fidelity to Him, and His mission in life, "Ye shall drink indeed of my Cup—ye shall be baptised with my baptism, but even then, I cannot grant your request to sit one on either side of Me—that is not my gift. It is my Father's prerogative to give those positions to those for whom they have been prepared by Him" replied Jesus.

"Will you follow me, not knowing what place or position you will get? Will you drink of my Cup, and leave all else to the Father? Can you step out, not minding what your reward will be, only that as you share my Cup of suffering you will also share my Cup of Joy?"

No more penetrating or illuminating words, prior to the moment of this conversation, had anywhere fallen from the lips of Jesus. Up in the vicinity of Caesarea Philippi, some short time before, after Peter had made his memorable, God-given confession 'Thou art the Christ' Jesus had gone on to say "If any man will be my disciple, let him take up his cross and follow me" implying that every faithful follower should be accorded the privilege of 'cross-bearing', but never before had He linked His followers with Himself in quite the same close, intimate way. "Are YE able to drink of the Cup that I shall drink of?" Can ye drink, as I am about to drink of a Cup which my Father shall pour?"

There is no mistaking the implication here, Jesus was reaching (and eagerly anticipating) the crucial hour, and the accomplishment of the specific purpose for which He had come into this world. At a later time as the weight of tragedy and sorrow pressed more heavily on His sensitive heart, we hear Him say, in the very shadows of Gethsemane . . . " . . . the cup which my Father has given me, shall I not drink it?" There is no mistaking what He meant in these decisive words (John 18:11.) Not Peter's sword, nor resistance, nor flight was the 'way out' for Him in this 'hour of darkness'. He had come into the world for 'this hour'. He had lived His spotless life, He had faithfully taught the Truth of God and raised the hostility of demons and men—and this was 'their hour and the power of darkness'. But not from them did Jesus accept the issues of that dark hour.

"The Cup which my Father has given me"—that was Jesu's view. There were no secondary causes in His life, either in His ingress or egress from this world. And yet again, when the fuller extent of the shame and humiliation that awaited Him, was opening up before Him, in the hour of His sanguinary sweat, we hear the same truth, and the same wholehearted submission to the over-ruling hand of a Fatherly providence. "O Father, if it be possible, let this Cup . . . pass . . . from me, nevertheless . . . not as I will". Here the bitter cup was at His lips—and He was drinking it to its dregs. This was 'the cup that I shall drink.' Jesus had lived in the shadow of this hour more particularly from His transfiguration onward, and under its solemnizing power he had come by stages to Jerusalem and Gethsemane.

Knowing then, in His own mind, the ordeal which awaited Him, when His hour should be fully come, we must not fail to note what His question to James and John implies. He had a Cup to drink; which was to be given Him by His Father;—and with the deepening sense of all this experience weighing heavier upon Him, He asks, "Are ye able to drink of the Cup that I shall drink."

### A RECIPE FOR HARMONY.

When the spirit of discord or dissension afflicts us with its soul-destroying presence, let us make a mixture after the following formulae and partake of it freely :

Patience	...	...	4 parts
Consideration	...	...	2 parts
Universal Love	...	...	4 parts
Silence	...	...	12 parts

Take a tablespoonful in a glass of milk of human kindness every time you feel that dissatisfied feeling coming on. More if necessary. Even excessive use can produce no injurious effects. On the contrary, large doses are exceedingly exhilarating and beneficial.

(Extracted from one of Bro. Russell's early tracts).

# ANNOUNCEMENTS.

## Class Visits

Brother Paul Thomson will fulfil the following appointments in conclusion of his tour:—

July. 30 } London Convention  
 Aug. 1 }  
       6/7 Brentwood  
       10 Maidstone

Brother Norman Woodworth arrives in England in time for the London Convention, and will visit the following classes:—

July 30 } London Convention  
 Aug. 1 }  
 Aug. 3 Welling  
       5/7 Warrington  
       8 Lymm  
       9 Blackpool  
       10 Accrington  
       11 Leeds  
       12 Dewsbury  
 13/15 Darlington  
       16 Doncaster  
       17 Mansfield  
 18/19 Melton Mowbray  
 20/22 Kettering  
       24 Ealing  
       26 Leigh-on-Sea  
 27/28 Guildford  
       30 Putney  
       31 Maidstone  
 Sept. 1 Tunbridge Wells  
       2/4 Gosport and Portsmouth  
       5 Bexhill  
       6 Bournemouth  
       7/8 Exeter  
 10/11 Cardiff  
       12 Swansea  
 13/14 Bristol  
       15 Pontypool

**A Request.** Should any of the friends have parcels of tracts by them which they do not expect to be able to distribute, a use for same can readily be found elsewhere and it would be much appreciated if they would return such tracts to the office for sending out to other applicants.

## For Disposal.

A few copies of Volumes 1 and 7 of Reprints, 1/6 each post free in Great Britain.  
 Leeser translation, new but shop-soiled, 6/6  
 Moffat New Testament, with damaged cover, 2/6  
 Weymouth New Testament, second-hand 2/-

## Leaving these shores.

Brother Paul Thomson, who has been visiting classes in this country since last March, sails for America on August 12th. During our brother's sojourn in this country our hearts have been knit to his in the closest of all bonds—the bonds of brotherly love. His ministry has been generally much appreciated, and in some instances classes have asked for a second visit before his return—it will be readily appreciated, however, that our brother's duties in his home country do not allow for extension beyond the previously fixed date for departure. The Committee wishes to place on record its own appreciation of our brother as a co-labourer in the ministry, and to express the desire that this visit may cement the very happy association enjoyed with the brethren of the "Herald" in the past.

## New Committee.

The Election Scrutineers, Brothers G. A. Ford and W. J. Rew, report that the following brethren have been elected to the Bible Students Committee for year commencing August 1, 1938.

Batchellor, W. (London)  
 Boyce, A. (Dewsbury)  
 Holmes, T. (Melton)  
 Hudson, A. O. (Welling)  
 Osborne, H. (Warrington)  
 Smith, C. R. (London)  
 Ward, C. T. (Kettering)

**An intimation.** Friends corresponding with the Darlington class are requested to note that the new Secretary of the Class is Mr. W. Reed, 13, Westmoreland Street, Darlington.

## Anonymous—

Sincere appreciation is expressed for the gift of £50 in furtherance of the public witness work.

## Subscription Rates

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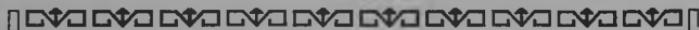
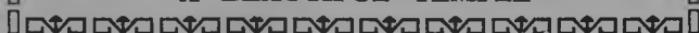
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Vol. 15 No. 4

September, 1938

  
 A BEAUTIFUL TEMPLE  


The Bible may be compared to a magnificent edifice that took seventeen centuries to build. Its architect and builder is God. Like this beautiful world, the work of the same Author, it bears on it everywhere the impress of a divine hand. This majestic temple contains sixty-six chambers of unequal size—the sixty-six books of the Old and New Testaments. Each of its 31,173 verses is a stone, a beam, a panel of the building, which is a temple more glorious by far than that of Solomon or of Zerubbabel, with their hewn stones from Lebanon, their pillars of cedar, their doors of olive, their floors, walls, and ceiling overlaid with fine gold of Parodim, their holy places, their courts, their porticoes and gates. Would you have fellowship with the Father? You will be sure to find him within the precincts of his holy house. Shall we take advantage of the King's permission and step inside? We approach by the beautiful Garden of Eden, with its innocent flowers, its groves and lucid streams. The first of the buildings, that of the highest antiquity, bears the name of the Chambers of Law and Justice. These are five in number—the Books of Moses. One of these is a sort of vestibule to the others, and resembles a long gallery hung with portraits and pictorial scenes of surprising interest—mementoes of persons and events that had place before a stone of the building was laid: such figures as those of Abel and Enoch, Noah, Abraham, Hagar, Sarah, Jacob, Esau, and Joseph; and such scenes as Paradise and the Flood, the departure from Ur of the Chaldees, the tent-door of Mamre, the flaming cities of the plain, the offering of Isaac, Rebecca at the well, and the Governor of Egypt weeping over the neck of his brethren.

Thence we pass through an extensive range of imposing apartments—the Chambers of Historic Record. These comprise the Library of the edifice, and in them are laid up the Church's archives for more than a thousand years. These rooms are twelve in number, and stretch from Joshua to Esther.

Then we come to a wide space called the Gymnasium of the building, or the saints' exercising ground—the Book of Job. Entering at the right we find ourselves in the Music Gallery of the Psalms, the orchestra of the house, where dwell all the sons and daughters of song, with cymbal, trumpet, psaltery and harp. Issuing thence we pass at once into the Chamber of Commerce—the Book of Proverbs; not far from which is the Penitentiary of the place, where sorrowful bankrupts and other defaulters may remain for a time with profit—

the Book of Ecclesiastes.

A little further on we enter into a tiny parlor in the midst of larger rooms—the Chamber of Sympathy with Mourners—the Book of Lamentations. Interspersed among all these the eye is regaled with such delightful conservatories of flowers as the Books of Ruth and of the Song of Solomon. And next we come to a noble suite of lofty apartments, some of which are of great capacity, and are laid out with extraordinary splendor—no less than seventeen in number. These are the Halls of Ancient Prophecy, and follow in grand succession from Isaiah to Malachi.

Thence we pass to the portion of the edifice of more modern construction, and we enter four spacious chambers of peculiar beauty. These are of marble fairer far than was ever taken from the quarries of Paros or Carrara—chambers of which one knows not whether the more to admire the simplicity or the exquisite finish. At once the walls arrest us. On them we see not golden relief of palm-trees, lilies, pomegranates, and cherubim; but four full-length portraits of the Lord of the building himself, drawn by the holy Spirit's inimitable hand. These are the Books of the four Evangelists. Stepping onward our ears are saluted by the loud sounds of machinery in motion; and entering a long apartment, we find ourselves face to face with wheels, and shafts, and cranks, and pinions, whose motive power is above and out of sight, and which will bring on changes all the world over. This is the Chamber of Celestial Mechanics—the great work-room of the building—the book of Acts.

Leaving it, we are conducted into the stately Hall of the Apostolic Epistles, no fewer than twenty-one in range. The golden doors of fourteen of these are inscribed with the honorable name of the Apostle to the Gentiles, those of the seven others with the names James, Peter, John, and Jude. Within these halls the choicest treasures of the Lord are stored.

And last of all we arrive at that mysterious gallery where brilliant lights and dark shadows so curiously interchange, and where, in sublime emblems, the history of the Church of Jesus is unveiled till the Bridegroom come—the grand Apocalypse. And now we have reached the utmost extremity of the building. Let us step out on the projecting balcony and look abroad:

Yonder, beneath us, is a fair meadow, through which the pure River of the Water of Life is winding its way; on either side of it stands the Tree of Life, with its twelve manner of fruits and its beautiful leaves for the healing of the nations. And in the distance, high on the summit of the Everlasting Hills, the city, all of gold, bathed in light and quivering with glory—the New Jerusalem; its walls are of jasper, its foundations of precious stones, its angel-guarded gates of pearl—the city that needs no sun, no moon, “for the glory of God doth lighten it, and the Lamb is the light thereof.”

Oh, let us make this beloved house **OUR HOME!**

Lord, “open thou mine eyes that I may behold wondrous things out of thy law.”—(*The Watch Tower*.)

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 ✧ LONDON CONVENTION, 1938. ✧  
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Fine weather greeted the friends who attended the meetings at Memorial Hall during August Bank Holiday season, and inside the hall an inspiring time of instruction and fellowship was undoubtedly the lot of all participating.

Practically every part of the country was represented, and the renewal of old friendships was a happy feature of the gathering.

After a few welcoming words from Brother Batchellor, the first session was addressed by Brother D. Parker (Windsor) who outlined a picture of the burnt offering of Leviticus 1 and its foreshadowing of the glorious character of our Lord Christ. Secondly came Brother A. Spain (Gravesend) on the appealing subject of "Dwelling together in Unity," describing the basis of Christian fellowship and the necessity for a unity which is to be characteristic of our future association in dispensing blessings to all. Brother J. H. Murray (Grays) brought an interesting day to a close with a few thoughts on the basic laws which govern God's dealings, and their application to our own endeavours to lead the Christian life in company with our brethren—the Royal Law of Love.

Early on Sunday morning the friends were together again to hear Brother S. H. French (London) discourse on "Armageddon—the outcome." An instructive presentation of this topical subject particularly as described in the Book of Revelation, and with detailed reference to present-day happenings, was listened to with marked attention. Brother P. E. Thomson (Brooklyn) next directed the thoughts of his audience to "Things eye hath not seen" and by means of vivid little word-pictures and parables brought home to a very intense degree the reality of that "Hope we have" "entering into that which is beyond the veil." Finally the evening gathering listened to an address by Brother W. N. Woodworth (Brooklyn) in which he recalled the sentiments of devotion and conviction which led so many of our brethren in past days to labour mightily in the Lord's work, and exhorted to a clear recognition of the voice of God in our midst as a basis of fellowship.

The friends who came together on Monday morning heard a stirring call to the consideration of root principles from Brother B. J. Drinkwater (Birmingham). Basing his remarks on 1 Cor. 15; 58, our brother demonstrated by apt quotation the dual nature of many well-known texts, implying the necessity for "being" and "doing" and giving due weight to both aspects of our Christian life. A positive conviction without bigotry; a healthy activity without fanaticism; might be a fair commentary upon his words. The afternoon session was opened by Brother P. E. Thomson, speaking this time upon Christian values—present and future; demonstrating that the future values are of the highest importance but only to be appreciated by those who are like the waterpots of the Bible—empty, that God may fill them. Brother W. N. Woodworth followed with a few words on "Approved Ambassadors" exhorting all present to receive not the grace of God in vain and to bear to others a message which includes the call to consecration. Finally, Brother G. A. Ford (Luton) in a closing talk on "God's Presence" took his hearers into the imagery of the Song of Solomon and evolved from those golden words a picture of "our hope" and the fulfilment of long-cherished expectations which must surely have caused to echo in many hearts "Lo, the winter is past, the rain is over and gone—the time of the singing of birds is come."

So closed an exceptional time of spiritual stimulation and Christian fellowship. Organised with a real consciousness of our own weakness according to the flesh, but in faith that the Master would manifest His Will, and strengthened by the knowledge of daily prayer that was being made upon behalf of this effort, it is good now to look back and realise how true is the word

"Except the Lord build the house, they labour in vain that build it."

### THE QUIET TIME

So all things are working for the Lord's beloved;  
 Some things might be hurtful if alone they stood;  
 Some might seem to hinder; some might draw us backward;  
 But they work together, and they work for good.  
 All the thwarted longings, all the stern denials,  
 All the contradictions, hard to understand.  
 And the force that holds them, speeds them and retards them,  
 Stops and starts and guides them—is our Father's hand.

#### Soaring Heavenward.

There is a grass, a kind of millet, the stems of which are seen to shoot up in the tropical forests of India. They are scarcely thicker than a stout straw, and seem but poor weak, insignificant things amongst the grand forms and gorgeous beauty of the surrounding growth. But watch them and you will see that with great rapidity and strength they continue to rise up higher and higher. Presently they reach the boughs of vast trees, but pushing their leaves aside, they pass onward and upward. Now they have mounted over the summit of the highest branches and there, above all the trees of the forest, they spread their flowers like some rich meadow far in the upper air! Is not this a striking figure of the followers of Christ? Judged by the world's standard they do indeed appear poor and weak in comparison with the pomp and show around them. There is often little of outward beauty or strength to mark their earthly way. Their flowers cannot flourish nor their fruits ripen in the fields below. Truly their "conversation, (their daily walk) is in heaven." With wondrous power, despite all obstacles, they pursue their upward way, soaring over the heads of their fellow-men; in affections placed higher, in aims more exalted, and earth left behind they rise to enjoy "spiritual blessings in heavenly places in Christ."

*(Rays from the Realms of Nature).*

In the contemplation of all that is lovely as embodied in Christ, of all that is pure and holy and beautiful, we are changed little by little into the same blessed likeness, from glory to glory. Let this good work of sanctification go on until every grace adorns the spotless robe of imputed righteousness given us by our Father through Christ. Let us mark well the love of the Master, His gentleness. His patience, His meekness, His zeal, His personal integrity, His self-sacrificing spirit. *Mark well*; then imitate His example.

We must always remember that the ministry of light does not terminate in us. The blessing of light upon us is given that it may shine through us. Every sunbeam calls attention to the mighty source from whence it springs; every moment that it shines the sun is magnified.

#### The Family Corner.

It is remarkable that the Apostle fixes upon affliction as the mark of true sonship, it makes it the family badge. He refers to it as the test of our legitimacy, "What son is he whom the Father chasteneth not? If ye be without discipline then are ye spurious and not sons." Strong language this; and if any but an inspired Apostle used it there would have been outcry against it as absurd and extravagant. Let us take it as it is, he speaks the mind of God. Were this characteristic not to be found on us we should be lacking in one of the proofs of our sonship.

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## HIS CUP

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*"Ye shall indeed drink of my Cup." Matt. 20, 23.*

In Scriptural language 'to drink of a Cup,' implies the acceptance of an overlord in one's affairs, whose will shall dominate and control the will of the Accepting party. The party who gives the Cup also chooses its contents, which the accepting party agrees to drink without demur.

There are two stages involved in the 'agreement of the Cup.' First, some person (who we will call the 'Giver') has a project or scheme he wants to carry through. He approaches another (who we will call the 'Receiver') and informs him of the project. The 'Giver' intimates that the 'Receiver' could be accepted as a 'co-operator' if he will act under his (the Giver's) strict supervision. The 'Receiver' considers the proposal, and concludes that he would like to co-operate. The 'Giver' has no power to compel the 'Receiver' to co-operate; the 'Receiver' is quite a free-agent. He desires him to co-operate, but in so doing it must be on his own terms. Accordingly he makes his proposal, which the 'Receiver' accepts. Thus far it has been a matter for negotiation, though the 'Receiver' has not negotiated on quite the same level as the 'Giver.' All the terms of the agreement have been laid down by the 'Giver' and all that the 'Receiver' has been called upon to do, has been to accept. But he accepted as a free man. Here the second stage begins. The 'Receiver' no longer remains a free man, with regard to the project, he has accepted what is virtually a dictator to control him, and direct the course of his activities. No will, no preference, save that of the 'Giver' is now to be consulted in working out the purpose before them. This is all featured out by the giving, receiving, and drinking of the Cup. Once the Cup has been offered and accepted, thenceforward the Will of the 'Giver' becomes dominant, the 'Receiver's' will becoming completely subservient thereto, until the specific purpose represented in the Cup has been accomplished.

This was very truly the case with our Lord Jesus concerning His Cup. The Almighty God had devised a wonderful Plan of the Ages, for blessing all the families of the earth, through the seed of Abraham. But in that long ago there was no being—angel or man—competent to carry it through. God had to 'make' His instrument through whom to accomplish this work. It was within His province to make known His project and invite co-operation therein, upon His own terms. Having created Angels and men free agents, He had not reserved to Himself the right to *compel* them to co-operate. While however, He had not reserved the right to compel, He had reserved the right to lay down the terms upon which co-operation might be solicited. He could say upon what terms He would be prepared to permit others to co-operate with Him. He could first of all appeal to the 'goodwill' of every 'righteous' and 'good' heart, and arouse interest in them on behalf of the outcast 'families of the earth.' Awaking such response, He could then stipulate that all such interested, responsive beings, must place themselves under His guidance and tuition, in order to fit them to be effective co-operators. This 'fitting and preparing' in biblical language, is called "Being made perfect."

God had chosen the experience of suffering mainly as the crucible in which to fashion His instrument for this service, because faithfulness to His purpose under stress of suffering would evince a considerable degree of fidelity to His Will and Pleasure. Jesus (to whom God in all things determined to offer pre-eminence) willingly accepted Almighty God's offer, and came down from heaven to earth to

grasp that offer. But when the offer had been made and accepted, then, for this redemptive phase (as distinct from the creative phase) of God's purposes, Jesus' right to choose was gone. As a token of this, in the descriptive language of the East, God had taken a chalice, and had poured thereinto a certain potion, and had then passed the chalice to Jesus, who, in God's own time and way, must willingly and voluntarily lift it to His lips, and quaff its every drop, till none remained.

Now, let us ask what the drinking of this Cup implied? Was it just the same thing as laying down His life as a ransom-price? Did God put the Ransom-price in the Cup for Jesus to drink? Obviously not! From whence came the Ransom-price then? It was in Jesus,—the drinker—not in the 'drink'! It was the Man, Christ Jesus, irrespective of His experiences which constituted that 'Anti-lutron'! It was not 'value' but experience which was in the Cup! Then what did the Cup imply? Suffering? Rejection? Ignominy? Death? These may have been ingredients in the potion, but no one of them alone was the bitter draught. The drinking of the draught implied obedience and submission to the Will of God, for weal or woe, for pleasure or pain. God could mingle all those things, and such things else as pleased Him best; but the whole point and purpose of the Cup and its contents, was the obedience it demanded. And the credit-worthiness of Jesus was in the voluntariness and zeal of his drinking! He lifted the Cup to His faithful lips readily, willingly, thirstily, and as He drank to the dregs the potion it contained, He said "I delight to do Thy Will, O my God". His all-consuming love for His Father prompted Him to yield Himself in full whole-hearted surrender in such a way and to such a degree as none other—angel or man—had ever done before. Never had the hosts of angelic witnesses beheld such an exhibition of utter and complete consecration to the Will of God.

Sometimes that Cup contained ingredients of joy as well as of sorrow, but it was a joy found only within definitely prescribed limits—within the limits of His Father's Will. He sought for no joy or pleasure outside of that. His Father's Will was as the chalice, which contained all He needed (or desired) for His refreshment. Whether therefore He drank myrrh or honey, He accepted all gratefully, and took every experience as from His Father's hand. "*The Cup which my Father has given me, shall I not drink it*"? he asked, as he bade Peter put away his sword.

It was into this attitude of full surrender to the Will of God, that He invited His disciples to enter. That it represented to them something very much more than forgiveness of sins will be readily appreciated, when it is seen that Jesus never had sins that needed forgiveness. His 'drinking' did not imply, for Him, salvation from sin. No more does it do so for His followers. Justification and forgiveness of sins must have preceded this experience in the disciple. No unreconciled person can enter into this privilege, but only such as are already legally at one with God. When the privilege of the 'Cup' is offered, it is something much more than legal salvation. Its acceptance brings us up into hallowed companionship with Him in consecration, sanctification and sacrifice. It carries us into participation in the most wonderful and exclusive privilege ever offered by God. But it does not give us any share with Jesus, as the Great Ransom-price, for, as we have seen, that value was in Himself, not in the Cup. And seeing that that value is not in the Cup and as we have no such intrinsic worth in ourselves, we cannot possibly share in that Ransom-value with our illustrious Lord. Our sharing His Cup does not give us a share in His Ransom-price, but in the privilege of full surrender, with what we have to offer, much or little. The privileges of life are narrowed down for us, as for Him, to the restricted compass

of a 'Cup' and we pledge ourselves not to seek for joy or refreshment from any source, other than the Will of God. All our 'drinking' is to be poured out for us by God, in conformity with the purpose enshrined in the Cup,—His great loving purpose of blessing all the families of the earth.

Let us face seriously up to the fact that the Sinless One has invited us and assured us that we may, in very deed and truth, "drink of His Cup," and let no doctrinal mis-understanding deprive us of our blessed privilege therein. It will be a serious matter for us if we allow our ill-defined doctrines to blind us to the primary purpose behind our "calling." Scripture is most explicit that we are called to "follow in His Steps." But Jesus never stepped out of sinfulness into sinlessness, hence, till our sinful estate had been ended by a full and complete acquittal, we cannot even begin to follow in His Steps.

Dearly beloved in the Lord, let us give great diligence to understanding these deeper things of God, for next to Jesus, the giving of His Cup is the greatest of God's gifts in this present time. But great though the gift, it is left to each one of us to lift that Cup to our lips and imbibe its contents. No other hand than mine will lift it to my lips, no other lips will quaff its contents for me. It must be the thirst within each heart for the accomplishment of God's Will, that prompts to its acceptance. It must be the "Zeal of Thy House" which eats us up. Not sloth, not neglect, nor following afar off will ensure us Salvation's Cup of Joy and Suffering, but only sincere fervent-hearted zeal for the Lord and the accomplishment of His Purposes.

Given this warm-hearted appreciation then "ye shall indeed drink of My Cup"—Matt. 20, 23. It is still Jesu's Cup—not ours—God gave it to Him, but after drinking therefrom Himself, He has passed the Cup to us. God still fills and replenishes that Cup, and as each zealous soul takes it to his lips, and drinks deep, the Giver of all good gifts pours in anew all the ingredients to refill and recharge this Cup of obedience.

Drink deep, beloved, drink deep.

## ANNOUNCEMENTS.

### A Parting.

On Friday, August 12th, fifty-seven brethren gathered at the Royal Albert Dock, London, to bid goodbye to Brother Paul Thomson, leaving England on the S.S. "American Farmer." Arrangements had been made for the friends to spend the evening on the ship, and for three hours a very happy time was experienced, the number gradually decreasing as various ones found it necessary to leave until at 10 p.m., a small party saw the ship disappear from sight on its way to the river, bearing with it one whom many of the friends have grown to love and esteem.

### Found at London Convention.

One lady's black nappa glove, left hand. Apply to the Office.

### An Offer.

A brother has Vol. 1 and 7 of the Re-

print Towers which he will gladly present to anyone who would appreciate the opportunity of acquiring same. Please send a post-card to the office if you would like to take advantage of this opportunity.

### Beeston Home Gathering.

Once again has the Home Gathering at Beeston proved a season of refreshing for the brethren of local classes assembling at Hands' Cafe, on July 24. Brother Butler (Ilkeston) at the first session spoke on Mark 4; 18-20, Brother Drinkwater (Birmingham) following with a talk on the symbolic use in the Scriptures of garments, from Adam's covering of skins to the Wedding Garment of Matthew 22; whilst in the evening Brother Guy (London) gave "Lessons drawn from Job," truly a most helpful address to wind up a profitable day spent among the Lord's people.

**London Convention.**

The brethren responsible for the London Convention would like to once again express their appreciation of the loving sympathy and co-operation of friends known and unknown. Organized in faith, so far as financial support is concerned, it has again become true that we have lacked nothing. (Luke 22; 35.) For the information of those whose donations cannot be acknowledged in any other way the Convention balance-sheet is reproduced herewith.

**Receipts.**

Balance bt. forward from 1937	3	10	1
By D'ations prior to C'vention	13	9	0
„ D'ations during C'vention	29	18	2
	<u>£46</u>	<u>17</u>	<u>3</u>

**Expenses.**

To Hire of Hall	26	5	0
„ Catering	15	15	5
„ Printing	2	17	6
„ Postages and miscellaneous		12	6
„ Gratuities	1	5	0
„ Balance carried forward		1	10
	<u>£46</u>	<u>17</u>	<u>3</u>

**Rugby.**

A Home gathering to welcome Brother Woodworth is arranged for September 18 at Radea Hall, Castle Street, Rugby, commencing at 2.30 p.m. Brothers Batchellor and Woodworth will speak. Programmes and details from Brother H. C. Everett, 61 Cromwell Road, Rugby, Warwickshire.

**Dewsbury.**

The Annual Dewsbury Home-Gathering will be held on Saturday and Sunday, 1st and 2nd October, in the Exchange Hall, Town Hall, Dewsbury. The first meeting will be held at 6.30 p.m. on Saturday.

Sunday morning meeting commences at 10.45 and the evening meeting at 6.0 p.m. so that visiting friends can get away early. Brothers Woodworth and Sidney Smith of Manchester will be the speakers.

**Shotton Home-Gathering.**

The friends at Shotton are planning a Home-Gathering for Sunday, 23rd Oct., at which Brothers Boyce, Stanley, and Sidney Smith will speak. Details and programmes from Brother F. Jowett, 85 Chester Road, E., Shotton, nr. Chester.

**Annual Report.**

The Annual Report of the Bible Students' Committee will be circulated with the October "Monthly," and will convey to the friends an outline of the work accomplished during the past year.

**Class Visits.**

Brother Norman Woodworth will visit the following towns:— Details can be obtained from the office.

Sept. 1	Tunbridge Wells
2/4	Gosport and Portsmouth
5	Bexhill-on-Sea
6	Bournemouth
7/8	Exeter
10/11	Cardiff
12	Swansea
13/14	Bristol
15	Pontypool
16	Warwick
17/18	Rugby
21	Birmingham (Steelhouse Lane)
22	Birmingham (Perry Barr)
24/25	Beeston
26/27	Nottingham
28	Sheffield
29	Doncaster
30	Leeds
Oct. 1/2	Dewsbury
3	Darlington
6	Sunderland
8/9	Gateshead
10	Newcastle-on-Tyne
11	Whitley Bay
12	Ashington
15/16	Glasgow (Bath Street)

**New booklet.**

Under the title "A New Dictator—the Only Hope for Humanity," the Australian brethren have just issued a new 19 page booklet, which is quite a useful one for interested friends and indeed is good to read by way of refreshment of one's own memory. These booklets will be sent for 3d. each post free, or for 2/6 per dozen.

**"Plan in Brief."**

An error in last month's issue gave the price of the "Plan in Brief" as 2/9 for six. This should have read 2/6 for six and we shall be pleased to send to any address at this price. Single copies 6d. each p.f.

**Greeting Cards.**

We have an excellent range of floral Scriptural Greeting cards at 1/2 per packet of 12, and would also remind the friends that the "Lardent" F. Cards at 2d. each are admirable adapted for sending greetings between the brethren.



Vol. 15 No. 5

October, 1938

## NOTES.

Two hundred and fifty years ago—on August 31st 1688—a valiant heart ceased to beat and a faithful soldier of the Cross was laid aside to wait the time of union with his Captain. John Bunyan, the tinker of Bedford, finished his course with joy in full assurance of such an entrance into the Kingdom as he had pictured for the hero of his wonderful allegory. Living at a time when it was against the law for a layman to preach the Gospel, he soon came into conflict with the powers of this world. Twelve years in Bedford jail for no other crime than faithfulness as an ambassador of Christ, his case finds parallels in that of Paul at the commencement of the Church's history—and in our own day, even at this very moment. His only books, the Bible and Foxe's "Book of Martyrs." Yet that same confinement was the means, in Divine Providence, of moulding this man's mind and preparing him so that when, three years afterward, he was again confined in the same jail he penned that immortal masterpiece which is forever associated with his name. What a wonderful testimony to the power of our God—the use He made of a simple, half-educated, yet fully consecrated man who in the might of his faith challenged the princes of this world—and overcame them.

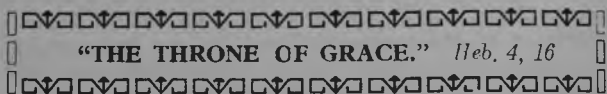
The "Pilgrim's Progress," written, like the Bible itself, in a language appealing to high and low, rich and poor, old and young alike, has been translated into over one hundred languages. In all parts of the earth have men and women followed the adventures of Christian, of Faithful, Christiana and Great-Heart, with tense feeling; and who can tell how many have been brought to the feet of Jesus by this very vivid allegory.

Bunyan was the supreme example of the forceful Christian. Simple, direct, he spoke as he thought, and the positiveness of his expressions bespoke a firm and unyielding conviction of a righteous cause. Hear him on the subject of sectarianism. "Since you would know by what name I would be distinguished from others, I tell you I would be, and hope I am, a Christian. And for those factious titles of Anabaptist, Presbyterian, Independent, or the like, I conclude that they came neither from Antioch nor from Jerusalem, but from Hell and Babylon, for they tend to divisions; you may know them by their fruits."

It is with a consciousness of history repeating itself that we recall his uncompromising answer to the judges who in 1660 threatened him with transportation or death if he continued preaching, and immediate freedom if he undertook to keep silence. "If you release me to-day, I will preach, by God's help, to-morrow." Had he been less firm, more fearful, perchance "Pilgrim's Progress" had never been written. Twelve years silence in jail—and a preaching

What an incentive to faithfulness! We know not what the future holds for any one of us, and the rapidly changing events of to-day make it plain that no experience which God's faithful saints of old were called upon to undergo need be ruled out as impossible in these closing years of the power of man. May the stirring account of the passing over of Valiant-for-Truth be a true story for each one of us who, reading these lines, know that we too are soldiers of the Cross, pledged to a heavenly country and a Kingdom which shall yet be supreme among the nations.

"I am going to my Father's; and though with great difficulty I have got hither, yet now I do not repent me of all the troubles I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him who can get it. My marks and scars I carry with me, to be a witness for me that I have fought His battles who will now be my rewarder." When the day that he must go hence was come, many accompanied him to the river side, into which as he went he said "Death, where is thy sting?" (I. Cor. 15; 55.) So he passed over; AND ALL THE TRUMPETS SOUNDED FOR HIM ON THE OTHER SIDE."



The language and phrasing of the book of Hebrews is among the most sublime and beautiful in the whole Word of God. Among so much that is supremely beautiful this phrase "the throne of grace" stands out with singular charm. It couples all the splendour and authority of a "throne" with all the tenderness of unmerited compassion and mercy, in such abundant measure as to meet every need of every suppliant thereat. We shall look long, and look in vain among the thrones of the earth to find such a throne as this. Hence, it is from no earthly Court that the Apostle draws his illustration. Neither in Rome, nor in any of her line of predecessors in power, could the Apostle find such a combination of the attributes of Authority on the one hand, and compassion on the other, as to provide this illustration of a "throne of Grace." It is not in the province of sinful men, clothed in royal purple though they be, to overflow towards their people in such compassion and mercy as to meet their every need.

Whence then, came this beautiful phrase, and this still more beautiful truth, set out by the Apostle, as the unfailing source of compassion and help to meet all the infirmities of God's sorely tested saints? Can it be found in the old Hebrew records of history and prophecy? Was the throne and its occupant in Israel (or Judah) a fitting representation of such a thought? Did Solomon or David furnish an illustration for such an ideal? We think not! Ordinarily the "throne" represents Authority. Together with the Crown and Sceptre it represents the full panoply of Power, in its exercise with equal force to each and all its subjects. It stands rather for Justice, than mercy; for equity rather than compassion. It holds an even balance among its allegiants rather than an open hand towards any. Whence, then, comes the idea which the Apostle sets out so grandly? Comes it from some episode in the experiences of the ancient

people of God? The answer to this question is both Yes! and No! That is to say, while statements of the Divine Intention to show mercy and favour to whomsoever God willed are made known in the records of old, the perversity and heedlessness of the people whom God had chosen as His own, made the exercise of these attributes impossible.

It was only those rarer souls among them, who endured as seeing Him who was invisible, who knew and realized that God was the fountain of all goodness and compassion. All else buried themselves under the grosser forms of legalism and ceremonialism. Believing that by observing laws and performing sacrifices, they could win for themselves all the blessings and prizes of life. "What good thing shall I do" was the keynote of many a life which, throughout the Jewish Age, had escaped the polluting defilements of idolatry. Even the lack of reward for observing "all these things from my youth up" had not taught them the futility of trusting to things they could "do" to bring them "life." Even though children of Abraham, they had not learned sufficiently that the God of Abraham had said, entirely of His own volition and goodness, that He intended to bless "all the families of the Earth." They gloried in being children of Abraham, but not in the goodness of Him who had called Abraham and them, to be the channels of His mercy. They saw the dread splendour of the mountain top which "burned with fire" amid the thick darkness and blackness when God spake to them His laws, and thought, spite of the terror of their fathers at Sinai, that they could keep all that He required of them, forgetful of that further scene, on the same rugged brow, when the Eternal "passed by," proclaiming to Moses, hidden in the cleft, His wonderful Name and compassion. They paid heed to the word, "I the Lord thy God, am a jealous God, visiting the sins of the fathers upon the children, unto the third and fourth generation" forgetting that that same Jehovah had said that He was "Jehovah; Jehovah God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin"—and while by no means letting the guilty go free, yet visiting the effects of their wilful sin upon no more than three or four generations of their children.

In these and numerous other cases we find that through Israel's perversity the Angel of Mercy, who stood waiting, could only fold his wings, and wait, —waiting till their sense of need for something more than "law" made them cry to Him for deliverance and compassion. Mercy and Grace were ever there in the background, but rarely invoked or welcomed. On but few occasions, did one or other of those rarer souls in Israel break into joyful song about the mercy of the Lord, which would endure for ever; or Daniel-like pour out the contrite prayer, appealing to that mercy and long-suffering, which the slighted Jehovah had proclaimed to His chosen one on Sinai's rugged top. Mercy was there, but in the ante-room; not in the throne room. It could not mount to its royal seat so long as the dull senses of Israel offered its blood sacrifices and struggled to keep its law. The overflowing compassion of God was alive, but only those few choicer souls, who looked far onwards down the years, knew aught about it. "Justice and judgment" were the foundation stones of God's throne to all else—stern, unbending justice;—manifesting itself in the reciprocal principles of "If you do keep my law" then—"I will let you live."

But at long last, mercy mounted to its royal throne, when Grace and Truth came by Jesus Christ. "God so loved the world that He gave His only begotten Son"—and then, through that primary Gift opened the door for all other gifts

which have followed. At last the God of Sinai's transforming stillness could radiance forth the blessed truth poured into Moses' listening ear.

God Himself provided the Sacrifice—here is amazing unmerited Grace—and God Himself equipped and perfected a sympathizing High Priest—again, most wonderful Grace—and now, through Him, the Heart of Divine Love mounts to its glorious Seat and puts Divine Compassion into all its Omnipotent Power, and stands forth before weak faltering men, as Grace enthroned! as Grace crowned and Sceptered! as Grace abounding, free to act, and meet man's greatest need. From the bosom of the Eternal Light, shadowed forth by that mysterious "glow" which dwelt between the Cherubim, there has come to man the uplifting power of Eternal Love, which waited long, till propitiating blood had sprinkled the Mercy Seat, but which now can satisfy all his needs, and weaknesses.

Where can we find this Throne of Grace? Is it in some far-away place, beyond the reach of time and sense? Is it in regions beyond the skies? Is the way thereto strewn with penances, and fastings? Nay indeed. "It is nigh thee in thy heart." True, Jesus, as our Great High Priest passed through the heavens, to appear in God's presence for us, but, into whatsoever heart the Spirit and presence of God has come to dwell, there indeed it is Heaven below,—and there the enthroned Grace of God has come to rule. In every such heart sits Grace enthroned!

In that higher, holier sphere of life, outside and above the range of our dull human senses, where we contact things, which the eye sees not, and the ear hears not, nor does the heart of man conceive, there the Throne of Grace awaits our coming, by day or night, what time our weaknesses lie heavily upon our chastened souls. In the thronging mart of business, in the train or car, in the depths of the earth or in the drabness of the kitchen, there unceasing, enthroned Grace awaits us—already a-wing to our aid, ere the prayer takes shape upon our faltering lips. In the high heavens, then, and in the depths of our hearts, Grace abounding has mounted its Royal Throne, and has brought the unfailing resources of Omnipotent Power to the aid of Almighty Love. This phrase of singular beauty, then, is no sentimental adornment to the Apostle's sweeping argument, but a statement of plain spiritual fact, real and tangible to faith's penetrating eye, as the sun, to ordinary sight, at noonday. It is the opposite pole, in religious or New Creature life, to the weaknesses we possess. For in very truth, they who most find their infirmities and weaknesses a burden and who are heavy-laden with their faults, find also the verity and certainty of enthroned Grace to be a fact, and know the blessedness of finding a power not of themselves, stealing into their hearts and hushing their contrite spirits to rest.

To these, life's pathway is grace upon grace, favour upon favour, a never-ending stream of Divine Love, all Love excelling. The Throne of Grace then, is the Divinely-royal Fountain of Mercy, springing from an Authority none can thwart or question, established in Heaven by Jesu's High Priestly presence, and set up in miniature also, in every faithful heart wherein the Spirit of God has come to dwell—a source of succour and strength for every time of need.

"Let us therefore come boldly unto the Throne of Grace, that we may obtain mercy, and find grace to help in times of need."

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Our list of titles available is now as follows. Any of these leaflets can be had free of charge upon request.  
Peace on Earth—When?

World Order—or Chaos. Which?  
Where are the Dead?  
Hell—the Truth.  
Will there be Wars for ever?

## GEMS FROM LONDON CONVENTION.

The types and shadows of the Bible are like the outline maps of our schooldays—we have to fill in the details ourselves in order that our memory might be impressed.

\* \* \* \*

Fellowship implies a joint interest. Communion implies a common possession.

\* \* \* \*

The creation of the visible universe is great, but the creation of countless invisible laws is greater still.

\* \* \* \*

If the ancient ones of Hebrew II had merely discussed and argued about faith, they would not have been "faith livers."

\* \* \* \*

Do not pray for tasks equal to your powers but for powers equal to your tasks.

\* \* \* \*

Some appear steadfast and nothing moves them. Some are excessively active and nothing concerns them.

\* \* \* \*

Do you say "If I serve well, I will be a son," or "If I serve well, I will prove myself a son," or "I *know* I am a son, therefore I serve."

\* \* \* \*

Every day is crowded with minutes, and every minute with seconds, and every second with opportunities to develop fruitage.

\* \* \* \*

All things are yours. You cannot add anything to that—except troubles.

\* \* \* \*

By the cross of Christ the world is crucified unto me and I unto the world. Two corpses. No danger of their getting interested in each other.

\* \* \* \*

All we know about waterpots is that they were empty. Those at Cana were empty,—but the Lord filled them. Rebecca came with an empty waterpot—she became Isaac's bride. The woman at the well—but she brought a whole city to the Master's feet.

\* \* \* \*

The giving of our bodies is an infinitesimally small thing. The presenting of ourselves is an infinitely great thing.

## A WORD IN SEASON.

In view of the fact that all our office work is carried on by voluntary assistance before and after the regular day's work we would like the friends to appreciate that although all correspondence is dealt with as expeditiously as possible, replies cannot always be sent by return and particularly where long letters have to be

written or parcels packed, several days may elapse before they can be despatched. We feel sure that the friends will sympathise with our endeavour to carry on the work without paid assistance and will refrain from writing for immediate replies to letters which may have gone unanswered for a few days.

## A WORD TO THE FRIENDS.

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Dear Ones in Christ,

Loving greetings to all of like precious faith.

In view of the fact that so many of the brethren have become discouraged by matters put forth on many sides which have not been in line with their glorious God-given hopes, the brethren elected to the Committee declare that so long as they are serving on the Bible Student's Committee they will unite and uphold those precious truths of our Father's word concerning His great Plan of the Ages in its various features; Ransom, our High Calling to association and joint heirship with Jesus, the Sin-Offering, the Master's Second Presence, God's great Covenants, Restitution. This does not necessarily mean that each individual member of the Committee sees every minute detail in exactly the same way, nor possibly is it desirable that they should, but in the main they desire to state that they stand for those truths enumerated above as they were given to us of God in former years through the ministry of our beloved Pastor, believing that the progress of the unfolding of God's word does not nullify or contradict that already revealed but the precious truths become ever clearer as they are more deeply understood.

The Committee desire to encourage the brethren by every means in their power to hold on to those truths which have given them so much joy of heart and blessing in former days and to press on with new determination, receiving and valuing our Heavenly Father's promised assistance which will surely enable them to fulfil their covenant of sacrifice, laying down life itself in the Master's service in fulfilment of God's will for His children in the present time.

The Committee is willing to serve all brethren who may request its services and desires to make it clear that its services will be, by God's grace, along the lines of the truths stated above, whilst at the same time they would state, of course, that they accord liberty to those who differ, realising that the responsibility of every Christian is to God Himself.

With warm love in the Lord,

Your brethren in His service,

*Bible Student's Committee.*

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## FOUR HUNDRED YEARS.

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It was on October 11, 1538, that King Henry the Eighth commanded a copy of the Bible to be set up in every Church in England so that all men might have access to the greatest of books. That act is a far cry from our present favoured day in which not only Bibles, but concordances, translations, students' helps of every description are available to all who "run that they may read." (Heb. 2: 2.) Yet within that four hundred years the labours of many saintly men of God have been devoted to playing their part in the development of those "helps" which are so invaluable to-day. The Authorised Version of 1611, the revised Version of 1884, and the student's translations such as Rotherham, Young, the Emphatic Diaglott; together with Isaac Leeser and Prof. Margolis in the Old Testament; have all proved of incalculable help in "rightly dividing the Word of Truth." (2. Tim. 2: 15.)

## THE QUIET TIME

### Begin the day

Begin the day with God !  
He is thy Sun and Day !  
His is the radiance of thy dawn;  
To Him address thy lay.

Sing a new song at morn !  
Join the glad woods and hills;  
Join the fresh winds and seas and plains,  
Join the bright flowers and rills.

Sing thy first song to God !  
Not to thy fellow men;  
Not to the creatures of His hand,  
But to the glorious One.

Take thy first walk with God !  
Let Him go forth with thee;  
By stream, or sea or mountain path,  
Seek still His company.

Thy first transaction be  
With God Himself above;  
So shall thy business prosper well,  
And all thy day be love.

(Horatius Bonar.)

### The Christian is a Traveller

The Christian is a traveller, his life is a journey, heaven is his end, his road lies through a wilderness. How earnestly and devoutly ought he then to pray "O send out thy light and thy truth that they may lead me and bring me unto thy holy hill, and to thy dwelling!" For surely "the commandment is a lamp, and the law is light; and reproofs of instruction are the ways of life." The word of God discovers to us our errors; it shows us where we lost our way, and how we may find and recover it again. If we take this "lamp" in our hand, it will not only enable us to perceive the right course, but it will also direct us in every step, and guide our feet aright in the path of holiness and peace. Only let us apply our heart to the word of life and walk with God then we may sing his praises as we pass through every trouble, and we shall sing them for ever.

### Ebenezer—stone of help

(1 Sam. 7:12)

Not one single moment passes,  
But is laden, as it flies,  
With some precious gift of blessing,  
Which His loving care supplies.  
Not one step, in faith, is taken,  
O'er life's pathway rough and dim,  
But may open out new treasures  
To the soul that trusts in Him.  
Ebenezer ! countless mercies,  
Bid us praise Him more and more,  
Calmly to His wisdom leaving  
What the future has in store.  
Let no faithless thought, arising,  
Hide His presence from our view,  
He will nevermore forsake us,  
Who has blessed us hitherto.

### The Family Discipline

The family discipline is the discipline of love. Every step of it is kindness. There is no wrath or vengeance in any part of the process. The discipline of the school may be harsh and stern, but that of the family is love. We are sure of this and the consolation it affords is unutterable. Love will not wrong us, there will be no needless suffering; it is of the Lord. Good is the will of the Lord, he cannot wrong me or mine, He has made goodness and mercy to follow us all our days.

The family discipline is the discipline of wisdom. He who administers it is the God only wise. What deep wisdom there must be in all His dealings; He knows exactly what we need and how to supply it, He knows what evils are to be found in us and how they may best be removed. His training is no random work, it is carried on with exquisite skill. The time, the way and the instrument are all according to the perfect wisdom of God.

## ANNOUNCEMENTS.

### Class Visits.

Brother Norman Woodworth will visit the following towns:— Details can be obtained from the office.

Oct. 1/2	Dewsbury
3	Darlington
5/6	Gateshead
6	Sunderland
7/9	Gateshead
10	Newcastle
11	Whitley Bay
12	Ashington
15/18	Glasgow (Bath Street)
19/20	Edinburgh
21/24	Dundee
25/30	Glasgow (Christian Institute)
Nov. 1/2	Belfast
4	Morecambe
5/6	Barrow-in-Furness
7	Birkenhead
8	Shotton
9	Manchester
10	Leicester
11	Oxford
12/13	London
15	Downham Market

### Beeston

The Quarterly Home-Gathering will be held on October 30th next at Hands Cafe, near The Square, Beeston, commencing at 11 a.m. Brothers Kelham, (Beeston), Mason (London), and Drinkwater (Birmingham) will speak. The friends will receive a warm welcome, and further details can be obtained from Brother H. R. Noble, "Helmsdale," 9 Muriel Road, Beeston, Notts.

### Shotton

The friends are reminded of the Shotton Home-Gathering on Sunday, 23rd October, and assured that a warm welcome awaits all who can attend. Details and programmes from Brother F. Jowett, 85 Chester Road, E., Shotton, nr. Chester.

### Immersion Service.

Would any friends who would be interested in an immersion service in London within the next few months, and who have not already notified us of their desire to participate, please do so upon seeing this notice. It may be that a service can be arranged.

### Glasgow

A Fifth-Sunday Convention is being arranged by the friends in Glasgow on October 30th, and Brother Woodworth will address this Convention. A warm welcome is extended to all brethren who can attend the meeting and details can be obtained from the office.

### Gone from us

Sister Fulton, of Gourrock, passed away on 5th September last at the age of 88. Many of the Scottish friends will remember our Sister, who had been associated with the Truth for 35 years, after having been identified with the Evangelical Union and always manifesting a real spirit of consecration. Young and old loved to visit her right up to a few days before the end, and the general testimony was that always a sincere welcome and kindly counsel was extended to the visitor. She was indeed a mother in Israel.

### Committee arrangements

The following brethren will act as indicated during the ensuing year:

Chairman: Bro. C. R. Smith;  
Vice-Chairman: Bro. T. Holmes;  
Secretary & Treas.: Bro. A. O. Hudson;  
Assistant Secretary: Bro. C. T. Ward;  
B.S.M. Editor: Bro. A. O. Hudson.

### Bookroom

This opportunity is taken to remind friends that the Pocket "Manna" is still available in two styles, cloth-bound at 1/9d., and leather-bound at 2/6d. We also have a few of the "Dawn" edition, paper covers, with different comments to the original at 1/3d. An interesting book also is the 300-page "Foregleams of the Golden Age" published by the Australian brethren, which we can supply at 2/6d., and there is also the new Reprint of Brother Russell's Teachings upon Important Doctrines, entitled "The Bible Teachings," which can be supplied at 2/9d. All above prices are post free.

### Gateshead

Special week-end arrangements, including a public lecture, are being made by the Gateshead friends in connection with Brother Woodworth's visit on October 8-9th. Details can be obtained at the office.



Vol. 15 No. 6

November, 1938

## NOTES.

“The complete qualification of the saints for the work of service in order to the building up of the Body of the Anointed One.”

From time to time in these columns great stress has been laid upon the importance of a positive conviction of Truth. The doctrines of Scripture were not given to merely tickle the ears (2 Tim. 4; 3) nor to provide a ground for debate between brethren with critical minds. They were given for the instruction of consecrated believers and as an invaluable help to our understanding of the Divine Plan. Whilst the terms in which doctrines have been expressed have differed from age to age, and even differ as between individuals of differing mental powers, their principles remain the same. Those truths first defined by Paul and his co-workers, illustrated by the types of the Old Testament, and set down for our edification in the Epistles and Gospels, have never changed. In them is bound up the revelation of our Father to His children respecting His purposes.

Paul counselled Timothy to hold fast the traditions which he had been taught. The Greek word here rendered “tradition” means a thing handed down, as a legacy. There is no thought here of holding on to myths or legends, such as our English word tradition would imply. Paul’s meaning clearly is that Timothy and those with him were to become the custodians of the “faith once delivered to the saints”; that faith which they had received from the Apostles; and that, maintaining it in its purity, they must in their turn pass it on to others when their own life’s work was finished.

Those men’s lives were moulded and inspired by a true understanding of “the Faith.” In the first century, as now, there were many heresies rife which drew away disciples from the Christian community. Many were the exhortations to the faithful to resist these “false teachers” and to remain steadfast in Apostolic teaching. And who can doubt that those who did remain steadfast and unshaken in that difficult period were those who by diligent study of the Scriptures were equipped with the armour of God (Eph. 6; 13). The noble Bereans earned for themselves a special place in the record, because “they searched the Scriptures daily, whether those things were so.” (Acts 17; 11.)

We, no less than Paul and Timothy of old, have need to stress, again and again, the vital necessity of a clear understanding of the principles of our Faith. The intelligent appreciation of our relationship to Christ; our consecration to God; our whole position as citizens of the Kingdom of Heaven; demands nothing less. Many there must always be whose mental powers will not allow them to reason out for themselves the terms in which our doctrinal beliefs are defined;

and such will always need instruction from those who are set as teachers, pastors, helpers, in the Church. But irrespective of ability or inability to comprehend the philosophy of Paul or the symbolism of types and shadows, the inner principles of these beliefs are within the reach of the humblest and weakest follower, for the promise is that the Holy Spirit shall teach us all things, yea, the deep things of God. (I John 2; 27, I Cor. 2; 10.)

To say that doctrinal teaching is unnecessary or at the most, unimportant, is to deny the obvious experience of the Church through the centuries. Every great religious reform has been founded upon one or another great doctrinal truth and has taken its impetus therefrom. Martin Luther and Justification by Faith; John Wesley and individual sanctification—consecration to God; Charles T. Russell and the personal association of the consecrated believer with his Lord—in suffering, in sacrifice; in glory, in kingly power. The gradual development of that stupendous truth first enunciated by Jesus Himself when he said to his disciples "This is my blood—drink ye all of it" is clearly seen in the teachings and life's work of these three men.

It is in the power of this knowledge that our fellowship is built. The constant unfolding of God's plan has given us who live in this day a deeper understanding of "one-ness with Christ" than Luther or Wesley could ever appreciate—not because of any lack or deficiency in their personal consecration to their God; but because the tide of knowledge has rolled on and we to-day, with open eyes, behold glories in the Divine Plan of which they never dreamed. But had they not been faithful to their stewardship and held fast to the traditions which they had been taught, and passed them on to their successors illumined the more brightly by that additional truth which the Good Shepherd had revealed to them, how could we, who come after, have received this wonderful understanding which is ours? And a corresponding responsibility rests upon us to play our part also; to be so assured of our own convictions and so certain as to the fundamental principles of God's dealings with man that we can, in our meetings and fellowship, edify, build and instruct, with the certainty that comes from a knowledge of the Word of God.

The famous quotation from Isaiah has ever been an inspiration to those seeking to pass on to others something of the good they themselves have received at the Master's hands. The past twelve months have demonstrated that the widespread distribution of Kingdom Cards is by far the method productive of best results, there being an average of 150 inquiries per month coming in to the office as a result of this form of witness. Such opportunities of testifying to the incoming Kingdom are worthy of more widespread adoption, and it is still true that many parts of the country are not as yet receiving these cards. Friends who feel they would like to participate in this privilege are invited to send for as many as they can use, distributing them from door-to-door or in any other fashion that appeals to them. If they wish to "follow up" the inquiries resulting from their efforts the names will be sent on to them—otherwise other arrangements will be made for the follow-up.

Kingdom Cards have been returned from the following towns during October: Arundel, Birkenhead, Barnstaple, Brynmawr, Clacton, Carmarthen, Cowes, Cardiff, Cheltenham, Coventry, Darlington, Ebbw Vale, Ealing, Exeter, Guildford, Gateshead, Gosport, Heywood, Hillingdon, Ipswich, Langley, Leicester, Leamington Spa, Merthyr Tydfil, Monmouth, Newcastle, Newport, Ossett, Pengam, Pontypool, Rugby, Swansea, Stanford-le-Hope, Slough, Spennymoor, Sheffield, Welling, Warrington.


**PARTAKERS OF HIS SUFFERINGS.**


Among the sweetest and most re-assuring statements which came from the pen of the Apostle Paul are the first eleven verses of his second letter to the Corinthians. They throb with tender compassion and an intense fellow-feeling for the Apostle's suffering companions in tribulation. Set here and there in this short section of the letter, are some of the daintiest gems of Christian expression which have ever been uttered. For example, he calls God "The Father of Mercies" and "the God of all comfort." How delightful these little cameos of God's character! How beautifully phrased and how pregnant with meaning! Again he says: "we . . . are comforted of God." And in appreciation of it all, his zealous soul calls up all its forces, to express its highest and most grateful thanks, "Blessed be God, even the Father of our Lord Jesus Christ."

It is little that he feels that he can do in return for such abundant mercy, but little though it is, his heart swells up like an irrepressible spring, in the time-hallowed language of his Fathers—"Blessed be God." "Bless the Lord, O my soul, and forget not all his benefits."

Paul had been passing through the deep waters, he had been brought low by suffering, and, as he himself puts it "we (or I) had the sentence of death in ourselves (myself) but God . . . delivered us (me) from so great a death."

It is thought by some scholars that during his journeys in the upland districts of Asia Minor, he had suffered a very serious illness, which had so prostrated and weakened him, that he had fully resigned himself to die. Twice, on previous occasions, when discussing the question of the Lord's return, he had spoken of the probability of remaining unto this time of the Lord's Coming. "We which are alive and remain unto the Coming of the Lord" are the words he uses on one of these occasions. But never again, throughout his later writings does he refer to that possibility for himself.

His illness had so damaged his health and physique that he knew that his days had been shortened thereby. But when he had been right down at his physical extremity, and there was no hope from human physicians, then God had delivered him from so extreme a form of death.

"We were pressed out of measure, above strength inasmuch that we despaired even of life." God could as easily have prevented the illness as He could deliver Paul from it, but evidently the Infinite Wisdom of God could see the "needs-be" for Paul to descend into the depths of weakness and suffering—so deep that Paul despaired of ever returning therefrom. It is of that very experience, he says "the sufferings of Christ abound in us." That extreme suffering linked with Christ Jesus His Lord, so that he might taste a little of what it had meant to the Saviour of men to live in a sinful dying world. Having a Father who abhorred and hated all sin, and who had no delight either in beholding rebellion or administering its punishment, it could afford God no pleasure when the exquisite sensitive soul of His dear Son shrank and quivered in the presence of human pain and death. When the Lord stood at the tomb-entrance of His friend Lazarus and openly wept there, what unutterable pain must have racked His sensitive heart. He knew what he proposed to do. He knew Lazarus would be raised up again at His call, but it was the sight of death, loathsome and repulsive—the wages of sin—fastened upon the form of His beloved friend

that broke up the depths of His soul, and loosed that fountain of tears. This was a spell of suffering, of the intensest and acutest kind, for the lonely Man of Sorrows. By actual contact with death, in the person of a most deeply cherished friend, the Saviour was made to suffer the pangs of human bereavement. We do not read of our Lord being "ill," though at times he was "wearied," but it would seem physically impossible even for Him to have gone on indefinitely, or even for a half-score of years as He did, giving out His virtue and vitality to heal the multitudes who came to Him for relief. At the time of His journey to Calvary His physical forces seem to have been so depleted that He sank under His Cross.

And while hanging there His life ebbed away so quickly—more quickly than His companions—that Pilate marvelled that He were dead so soon. His vital force had been so over-drawn during His ministry, and so completely exhausted by His last fearful hours, that He gave out before the fallen and brutal men beside Him. His contact with human illness was one very important phase of His "Sufferings."

In the heavenly Courts, others, not so loyal to God's Will as He, were spared all this anguish and pain. Even though from their heavenly sphere they could behold the sufferings of men, they had no share in it. But for the Son, who was to be the Saviour of men, there could be no reprieve. He must do the next thing to undergoing the illness and weakness that leads down to the agonies of death—He must give of His own store of vital force to help others withered limbs and sightless eyes to function again.

This dispensing of His own vitality left Him increasingly more spent and wearied every day, a daily depletion and loss for other's good. That was the Master's lot. Paul too, had seen loved ones in pain and anguish, but it was permitted him to feel within himself the wasting fever, the hurried pulse, the intensified temperature that dissipates vitality, till his brain and body began to waver and fail under it all.

No doubt he had taken too many risks, in his travels. Perils in rivers and seas were amongst those he mentioned to his Corinthian friends. Saturated from time to time as he journeyed; his clothes drying upon his slender frame; working with his hands by day, (to minister to his own necessities) and then spending his nights visiting from house to house, teaching, preaching, exhorting, warning, pleading, at times unto tears, till at last, nature could bear no more. His physical forces depleted—thoroughly "run down" as we would say—he fell a victim to disease so dangerous as to forbid all hope of recovery. But in his extremity God intervened. Down to the depths he could go—God would permit him to do so—but not "right out." God delivered him from the very jaws of the valley of the shadows, when one more step would have gathered him to his fathers—to sleep "in Christ" till the Lord returned.

And this terrible ordeal was permitted so that "God might comfort him." Oh, strange and wonderful schooling! In the very extremity of human endurance there the comfort of God met him—yea, it was there on the brink that, "the God of ALL comfort" drew close to his helpless soul.

"The sufferings of Christ" Paul calls this,—and for him these sufferings "abounded"—it was in full measure. But in like ample measure also was the consolation which came through Christ from God. And so, the chastened and purified heart of the Apostle, was loosened still more from all earthly attachments and linked in deeper union with His Lord and Head. Then reviewing the ordeal he says "whether I am afflicted or comforted it is for your sakes." Out of that terrible experience he came back to them with something

gained during the crisis of his suffering—a heart that felt for them the more keenly, a love that burned more fiercely and a compassion that would give life's last drop of blood for their well-being and salvation.

Do these lines come to the eye of others who have also been near to the gates of death,—who have hovered as it were near to the border-line, and who likewise may have had the sentence of death in them? Welcome indeed, can such an experience be, if there, at the extremity, the Lord comes nigh with His Comfort and Consolation! The Lord does not always intervene as He did with Paul, and give deliverance; but the Comfort of God and the consolations of Christ can abound right down till the life goes out, and we rise up beyond that last weariness. And, in very deed and truth, where this approach nigh unto death comes from the diligent use (mayhap an over-use) of the body's vital force in His service, and for His dear Name's Sake, then indeed this is a "partaking of the sufferings of Christ." It will be registered in the records of God that such suffering is sacrificial,—the out-pouring of a life, with all its powers, without stint or reserve, for His dear Name's Sake.

What does all this mean, about the Sufferings of Christ abounding in us? Is it just a neatly turned phrase that came from the pen of this master of language—God forbid such a thought! "Baptism into His Death" entails suffering. It is by this that the New Creature is perfected. It was so in Jesu's case; and must be so in ours. But that is only one side of the matter, albeit a most important one!

In the purpose of God it has sometimes happened that the piled-up iniquities of an earlier generation have been expiated by the sufferings of their children. The "measure of iniquity" is filled to the brim, and then Justice empties the vials of its displeasure upon those who add the last quota to the contents of the measure. We do not claim to understand all the deep workings of an All-wise Providence in this matter, but the guilt-worthiness of the Fathers is certainly accounted to be expiated by the sufferings of the Children. It was so in the destruction of Jerusalem.

On the other side of the balance, it is also accounted that the Righteous sufferings of the faithful—at times unto death—have expiatory effects also,—it is something more than Justice can claim, but the surrender of life is made nevertheless. It is not a response to any *Law* of God, for suffering like this cannot be the subject of a demand or compulsion. It is borne in response to the "Will of God," which has invited what His Law could not demand. God has invited His Sons to suffer for His Name's Sake, and for righteousness' sake, but no Law could enforce it.

And because this is so, the sufferings of those who faithfully respond are credited as a "plus" account and can become expiatory—by reason of the sufferer being "in Christ." Apart from Christ, the sufferings would have no worth, but "in Christ" and as part of Christ's sufferings—as being merged "into His death" they are sufferings which can be used to balance the deficiencies, in due time, of those who will seek Covenant favours, when the New Covenant begins to have force.

The sufferings of Christ are unto death—the pain, and weariness, as well as the surcease of the life—all this is included—and being a Baptism into His death, it is constituted a "Baptism for the dead." I Cor. 15: 29.

Let such as suffer anguish and pain, even if only of a physical nature, take heart, and seek for that comfort which God will bring into the acutest extremity of human weakness—so long as they may have assurance that it is for faithfulness to His Will. "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." 2 Cor.: 1: 5.

## Special Items for Xmas.

A good selection of Scriptural Christmas cards, suitable for use by the brethren, is now in stock, as follows:—

### PENNY CARDS.

*Post free.*

Varied designs, silk corded with Scripture text and verse. 60 varieties	s.	d.
Packet of 12	1	1

### TWOPENNY CARDS

Similar to above, but larger and complete with envelopes, 30 varieties.

Packet of 6	1	2
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### SPECIAL "TEXT ONLY" XMAS CARDS.

Tasteful cards bearing illuminated texts on front and without picture or design. In three styles.

Packet of 6	1	1
Packet of 12	1	1
Packet of 12	10	

### CHILDREN'S XMAS CARDS.

Selected assortment, suitable for sending to children.

Packet of 12	1	1
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### XMAS CARDS IN ORNAMENTED BOXES, WITH ENVELOPES.

*(Different selection to last year).*

"Golden Grain" box, fifteen cards.	1	10
"Golden Words" box, twelve cards.	1	3
"Kind Thoughts" box, six cards.	1	3

*(The "Kind Thoughts" box contains cards of very quiet and tasteful floral design).*

### CALENDARS.

Daily tear-off, tasteful floral or landscape pictures : Text for each day  
1/3d., 1/6d. and 1/9d.

Scripture Art Calendar : 12 monthly sheets, each with fine coloured plate picture and Bible Reading for every day 1/4d.

*Post free.*  
s. d.

### CHRISTMAS PRESENTS.

"In Green Pastures" cloth	2	10
leather	3	9
flexible leather, handbag size	3	9
"Photo-Drama Scenario" De-luxe	3	6
"Streams in the Desert"	6	6
"Life and Teachings of Jesus" flexible leather	2	9
"Four Gospels and Acts" Pocket size, moroccoette	2	9
"Pocket Manna" Leather	2	6

### FOR CHILDREN.

"A Little Life of Jesus"	2	9
"Pilgrim's Progress"	1	4

### TRANSLATIONS—

Diaglott N.T.	10	4
Youngs Literal Complete Bible	11	0
Rotherham N.T.	11	0
Rotherham O.T.	31	6
Margoli's O.T.	5	6
Leeser O.T.	8	6

## THE QUIET TIME

### Peace like a River.

In the midst of the storms through which we are passing we have peace, deep peace, too deep for any storms of earth to reach. In the world we have tribulation, but in Jesus we have peace. "Peace I leave with you, my peace I give unto you." Clouds overshadow us but on every cloud we see calm sunshine resting. "O that thou hadst hearkened to my righteousness as the waves of the sea" (Isa. 48:18). Those who hearken to the Lord, whose ears are attuned to His word will find their peace is like a river. It is not stagnant as a lake, nor tumultuous as the sea, but ever in calm motion, ever flowing on in its deep channel like a river. The course may sometimes be through rocks, sometimes through level plains, yet still it moves unhindered on. It may be night or day, it may be storm or calm, but it is there, flowing on till the embrace of the ocean receives it. Such is our peace, let us hold it fast.

Amid the tears of grief, peace keeps her silent place, like the rainbow upon the spray of the waterfall; nor can it be driven thence so long as Jehovah's sunshine rests upon the soul. The work of righteousness shall be peace and the effect of righteousness quietness and assurance for ever. So let us value more and more that calm deep peace in our hearts knowing that all His dealings with us are for our profit, that we might be partakers of His holiness and be fitted for the fruition of our heart's desire.

### The Strength of Peace.

It is in the perfect peace of complete confidence in God that the heart is strengthened to dare all for the sake of Christ, whose witnesses we are.

### The Peace of God.

We bless Thee for Thy peace, O God,  
Deep as th'unfathomed sea,  
Which falls like sunshine on the road,  
Of those who trust in Thee.

We ask not, Father, for repose,  
Which comes from outward rest,  
If we may have through all life's woes,  
Thy peace within our breast.

That peace which suffers and is strong,  
Trusts where it cannot see,  
Deems not the trial way too long,  
But leaves the end with Thee.

O Father, give our hearts this peace,  
Whate'er the outward be,  
Till all life's discipline shall cease,  
And we go home to Thee.

### The Family Discipline.

The discipline of the family is the discipline of power. He who is carrying it on is not one that can be baffled and forced to give up his design. This thought is one of the most comforting connected with the discipline. If it could fail, if our Heavenly Father could be frustrated in His designs after we have suffered so much; but God's chastening is the discipline of power. It is this that assures us that all shall yet be well. There might be love in the dealing, and love to the uttermost, yet all be in vain, for love is oftentimes helpless, unable to do aught for the beloved object. There might be wisdom, but yet it might prove wholly ineffectual. There might also be untiring faithfulness without results, but when it is infinite power at work we are sure of every obstacle being surmounted and everything surely coming to pass. God's discipline of power must succeed for He who chastens is liable to do exceedingly abundantly above all that we can ask or think according to the power that worketh in us.

## PUBLIC MEETINGS.

*At Newcastle-on-Tyne, News Theatre, October 9, addressed by Brother Woodworth, topic "An Age of Universal Peace," attendance 360, addresses handed in, 135. Follow-up lecture October 16, addressed by Brother Kirkwood, topic "Christ's Return,—Why—How—When." Attendance 126, 11 fresh addresses handed in.*

*Forthcoming meetings in London, Battersea Town Hall, as follows:—*

*Nov. 13 Brother Woodworth, "World Crises reaching their climax."*

*Nov. 20 Brother Knight. Divine Remedy for earth's Distress.*

*Nov. 27 Brother Hudson, "Christ—A King."*

*Dec. 4 Brother Harrison, "What of our Dead."*

*Brother Cedric Smith, 21 Wether Road, Putney, S.W.15, will be glad for offers of assistance in the distribution of literature in connection with the above lectures.*

*Nov. 22 Rugby—Radea Hall, Castle Street, Brother Woodworth.*

## ANNOUNCEMENTS.

## A Departure.

On December 6th, Brother Norman Woodworth, who has been in this country for several months ministering to the classes, will sail for America, calling first at Newfoundland to fulfil an opportunity of service there. The friends have appreciated our brother's ministry in several instances he is enjoying the opportunity of addressing public meetings and in various parts of the country. Now that the hour of his return home approaches it is surely the wish of us all that the ties which bind us to our American brethren may be forged still stronger in the knowledge and appreciation of the happy fellowship we have enjoyed during this year.

## Class Visits.

Brother Woodworth will visit the following classes:— Details can be obtained from the Office.

- Nov. 1/2 Belfast.  
 4 Morecambe.  
 5/6 Barrow-in-Furness.  
 7 Birkenhead.  
 8 Shotton.  
 9 Manchester.  
 10 Leicester.  
 11 Oxford.  
 13 Battersea.  
 15 Putney.  
 16 Welling.  
 17 Hunstanton.  
 19/20 Ipswich.  
 22 Rugby.  
 23 Luton.  
 24 Gravesend.  
 29 Anerley.  
 30 Windsor.  
 Dec. 1 Brentwood.  
 3/4 Braintree.  
 5 Warrington.

## Anonymous.

Very sincere appreciation is expressed for the anonymous donation of various sums of 10/- and £1. (in one of the latter cases for allocation to the funds of several organisations specified) received during the past few weeks. The office also expresses thanks for the anonymous receipt of several old time Convention Reports, which will be a means of blessing to some in days to come.

## Wanted.

The office will be glad to hear from friends who know where any of the books listed below are for disposal secondhand. Condition of books and price asked, should be stated.

Karatol volumes, sets or singly.

Berean Bibles.

Volume One Question books.

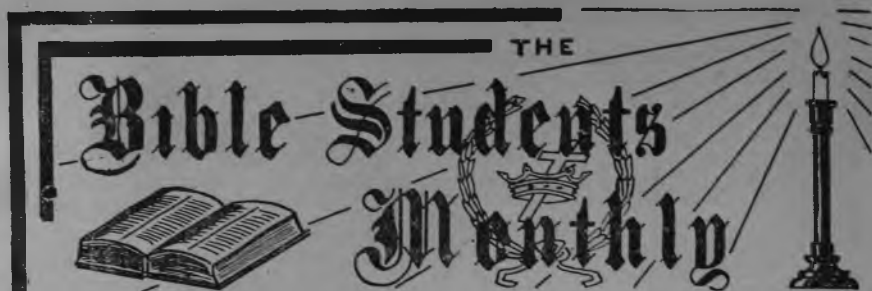
Bible Translations, any kind.

Watch Tower Reprints.

A list of secondhand books available in stock will be sent upon request.

## Poems of Dawn.

This well-known book has been long out of print and even used copies seem to be quite unobtainable. The Australian brethren are therefore considering a new edition prepared in duplicated form similar to the book "The Bible Teachings" recently published by them. In order to gauge the extent of any possible demand, will friends who would like a copy of this book when ready please notify the office to that effect within the next two weeks. Notification will then be made if it is decided to publish the book.



Vol. 15 No. 7

December, 1938

### WASTED YEARS

"And the ill-favoured and lean-fleshed kine did eat up the seven well-favoured and fat kine . . . and the thin ears swallowed up the seven rank and full ears." (Gen. 41: 4—7).

Away back there, when the world was young, a mighty king of Egypt had a dream, so much out of the ordinary that the king's wise men and magicians were unable to interpret it. The spirit of disappointment was settling down upon the Royal Court, when one of Pharaoh's responsible servants bethought himself of a similar experience that had come to him some while before. He had been in prison, with another offending servant, and to both of them came startling dreams. With them in the prison, was another young man, a Hebrew, and this young Hebrew offered an interpretation of these dreams which came true. The forgetful courtier called all this to mind now, as the Royal attendants became more and more perturbed, and at last told it all to Pharaoh. The young Hebrew was sent for and appeared in the presence of the Royal dreamer.

Pharaoh told Joseph the outstanding particulars of his night-visions,—for indeed he had dreamed twice, and there seemed the same purport behind both dreams. Seven fat kine had come up out of Egypt's famous river, followed by seven lean kine, which ate up the fat ones, but were not improved in appearance thereby. Falling asleep again, the King saw seven fat, well-laden ears of corn come up on one stalk, and then seven thin ears, blasted by the east wind, sprang up after them and devoured them. The understanding of the dream came quick and clear to Joseph,—for the Lord, his God was with him, and was even now in all this, working out his Providences. From his lips Pharaoh heard an outline of things which were to follow hard on the heels of the dream. Seven plentiful years of harvest, followed by seven lean years of famine, which would consume all the abundance of the prosperous years. Let Pharaoh prepare during the years of plenty for the years of hardship to follow. Such was the interpretation of the dreams, and such was the advice the clear-visioned young Hebrew gave to his Royal Auditor. Even here in a strange land, caged up within the walls of a prison, the God of his fathers was with him, and was opening for him, not only the prison doors, but also the door to a great opportunity.

There are many lessons which we could draw from this short piece of Bible history, did time and space permit, but for the time being we wish to ponder a little on the fat and lean kine, and the good and parched corn. This dream of the Egyptian king may contain a parable for us to-day,—and perhaps a warning also.

By the goodness of God those among us who have had the Truth for any length of time, and into whose hearts there has come the joy of the Truth can testify to the fact that there has been a time of vigorous growth and active extension of knowledge and understanding of the way of the Lord. After the days of our early leanness in spiritual things, when our famished hearts had only the husks of denominational text-books to feed upon there came into our lives a veritable abundance of spiritual things—things new and old, from the table of the Blessed Master. A wonderful harmonising of His truths of Ransom and of a High Calling to follow Jesus, through death to immortal life—came to us and filled our hearts and minds with joy and gladness, and our hands with a willing service. A new song was put into our mouth, and a new, fervent, deep love was born in our hearts, for our God and Father, and our Lord Jesus. There was a freshness, a thrill, a beauty about it all, as the sweet story of His love flooded our souls, and awakened every tuneful chord within us to sing His praises. The burden of trying to save a lost world was gone, the difficulty of trying to solve the insoluble problem of Free Grace and Election was dispelled,—the nightmare of trying to think of God as implacable and unrelenting (save as Jesus should intercede) was ended, and instead came the clear orderly light of His Plan of the Ages—so clear, so logical, so satisfying and so Godlike. And out of the acceptance of all this came the desire to co-operate with, and serve such a loving God and Father. It was then we gave him our hearts in full consecration—our very selves—that His will might be done in us, and we stepped out, in faith, into the Way that leadeth unto Life, we accepted the assurance of His Word that our consecration was verily a burial “into His death,” a “being planted together with Him” really and truly a “suffering with Him. There came a new “power” into our lives, the power that wrought His resurrection and exaltation, to help us to wage successful warfare upon the meannesses and pettinesses of our little life, to transform and change it into a miniature of His great life and to bring all our thoughts into captivity to the Spirit of Christ within us; and to garrison and to keep our hearts in peace and quietness before the Lord. Ah yes, they were the years of the fat kine, and the good ears!—the years of abundance and plenty, the years when we had to extend our barns and storehouses to enable us to hold all that the Lord our God was giving us, the years of busy husbandry, when the services of hand and heart yielded great harvests, as the “wheaten” grains were gathered.

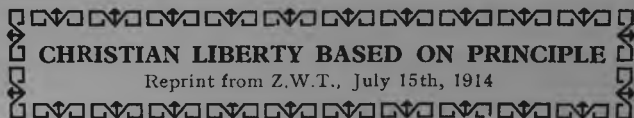
But where are we to-day? Has the scorching east wind blown upon us, and caused the later years to consume all the benefits and fulness of the earlier years? Is the truth of those days, no longer to us the truth of to-day? Have the joys and delights of that New Song vanished from our hearts and lips? And have we grown old and lean and withered, as the lean years have eaten up our store of love and grace and ready response to God. Is our love grown cold?—Have the lean years eaten that up too? And the readiness to serve the Lord and the brethren—have the lean years quenched this too? Happy indeed are we, if the lean years have not touched us, nor the east wind scorched our souls,—yea rather, let us say, happy are we, if the good and the plenteous

years have not ceased, and we are still enjoying the great abundance, and our years are still of the fat kine and the good ears! They need not be years of leanness, for the same Lord is still our provider and source of supply.

If, haply, any upon whom the scorching east wind has blown should read these words, let them go humbly to the Ruler of the Land, and tell him of their plight, and from his great storehouse He will supply all their need, according to the riches of His grace.

How sad it will be, for all the benefits of the seven years of great abundance to be wasted and swallowed up in these other years of famine and poverty and wretchedness! Wasted years! After years of such abundance too! Now to be shrivelled, and parched and wasted—no joy—no service—no fellowship—nothing to show out of all we have received—oh! the tragedy of it all! to have received the grace of the Lord 'in vain,' to have had the transforming influences of those days, but to no purpose.

May God keep our hearts humbly before Him so that our "years of plenty" shall reach right on unto the years of immortal fullness.



We must never forget that our authorization to meet as brethren is the Master's Word: "Where two or three are gathered together in My name, there am I in the midst of them." (Matt. 18:20.) As this is our charter-right for meeting as the Lord's people, we must concede an equal right under it to all of God's people who may choose to meet in His name at any place and at any time. We should remember the Bible illustration of this principle: On one occasion the twelve disciples had returned from a preaching tour, and St. John said to Jesus, "Master, we saw one casting out devils in Thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not; for he that is not against us is for us." (Luke 9:49, 50.) This one forbidden by John would correspond well with some now holding meetings other than those which we attend. What did Jesus say? "Forbid him not; for there is no man which shall do a miracle in My name that can lightly speak evil of Me."—Mark 9:38-40.

Here is a general principle which will serve to guide, to instruct God's people of today respecting His will in similar matters. We, of course, think our arrangements most pleasing to the Lord, or we would not have them so. If others think differently, the responsibility is with them and with the Lord. It is not for us to forbid them, but it is for the Lord to bless them or not to bless them, according to His wisdom in the management of His work.

Some one may suggest, Would not this thought, acted upon, break up the meetings of the Lord's people into very small classes? We reply that this must depend upon the brethren themselves. They have the right to meet in twos and threes or in larger numbers. If they can find it to their advantage to meet in larger groups, no doubt they will be glad to do so. This means a great deal of liberty in the Church within the lines of the word and spirit of Jesus' teaching, directly and through His Apostles.

Brethren meeting as a class should understand that in so doing they properly waive, or make void, some of their personal liberties and privileges. Individual preferences are to be more or less subjected to class preferences. Even the majority of the class should be considerate of the wishes of the minority, and if possible, should be considerate of the wishes of the minority, and if possible, should moderate the arrangements, so that all can be accommodated and pleased in respect to speakers, and in respect to place and character of meetings. No one should selfishly consider merely his own preferences and welfare. The spirit of co-operation, the Golden Rule, the spirit of love, should prevail. And as this is true, all those filled with the Spirit of the Master and living close to Him will find fellowship one with another in yielding personal preferences in the interest of the whole number.

The only things that may not be yielded to the will of the majority are matters of conscience. No one is to do what he believes to be sin, injustice, wrong, even though all the remainder of the brethren think it right. And no one is to leave undone what his conscience dictates, even though so directed by all the remainder of the brethren of the class.

Conscience is always to be respected—never to be throttled or violated. Nor is any one who stands faithful to his conscience to be disesteemed therefor by his brethren, even if their consciences view the matter differently. On the contrary, his courage in standing by his convictions is to be considered estimable.

On these principles liberty may be maintained in the Body of Christ; and we shall find blessing in proportion as those of one mind can fellowship with each other. Where fellowship is not maintained, the assembling is neither desirable nor in harmony with the Divine arrangement. But where the brethren find it advantageous to meet in different classes, it will usually be found, we believe, that originally too great restraint of personal liberty was exercised, and that the majority were too careless of the sentiments of the brethren constituting the minority.

But even where it may be found necessary or desirable to have more than one gathering of the Lord's people in one city, it certainly still is true that they should have one heart and one mind, and be of one brotherhood under the Anointed Head. They should consider each other's interests, and do all in their power "to provoke one another to love and to good works."—Hebrews 10:24.

### **"MY PRESENCE SHALL GO WITH THEE"**

It is not necessary to be always audibly speaking to God in prayer, or always to be hearing from God by the ministry of His Word to have communion with Him. There is an inarticulate fellowship more sweet than words. The little child can sit all day long beside its busy mother, and, although few words are spoken on either side, both being busy, the one in his absorbing play, the other in her engrossing work, yet both are in perfect fellowship. The child knows that mother is there, mother knows the child is all right.

How comforting and glorious to feel that every little thing he does is touched with the consciousness of the Father's presence, and the sense of His approval and blessing!

May God help us to keep this spirit of childhood—that is, our spirit of Sonship, undiminished, to the end.

(Selected and adapted).

## THE COMING OF HIS FEET

Down the minster aisles of splendour, from betwixt the cherubim;  
Through the wondering throng, with motions strong and fleet;  
Sounds His victor tread approaching with a music far and dim.  
The music of the coming of His feet.

Sandalled not with sheen of silver, girded not with woven gold;  
Weighted not with shimmering gems and odours sweet;  
But white-winged and shod with glory in the Tabor light of old,  
The glory of the coming of His feet.

He is coming, O my spirit, with His everlasting peace;  
With His blessedness immortal and complete.  
He is coming, O my spirit, and His coming brings release.  
I listen for the coming of His feet.

(*"Poems of Dawn"*)

## "The Bible Students Monthly" IN A NEW FORM.

For some time the Committee has recognised that the "Monthly" could be made to serve several useful purposes beside its primary function of constituting a link between the British friends. Commencing with the January issue therefore, it will be produced in an enlarged and improved form so that it can become a more fitting vehicle for conveying the message of the Truth not only to our own brethren but also to others who may become interested in our message. To this end, in addition to the devotional articles which are at present its chief presentation, future issues will contain short dissertations intended to appeal especially to the enquirer, and features dealing with doctrine and exposition of the Scriptures which should be of interest to all the brethren. It is our earnest desire that the prayers of the brethren ascend that this additional work may bring forth fruit to the glory of God.

Classes may take quantities of the new "Monthly" to save the expense and labour involved in posting individual copies. To assist in this being done special rates will be quoted, varying according to the number taken. The subscription for single copies by post will be 3s.6d. per year, but should this extra amount be a hardship to any who at present are subscribing to the "Monthly," we shall be pleased to send it for the usual 2s. in such cases—and of course the "Lord's poor" are still welcome to have it free.

The various issues will all be quite suitable for handing to interested friends or for public witness work, and quantities of unsold issues will be supplied at specially cheap rates for this purpose. In making these arrangements the Committee is doing all that lies in its power to make an abundant supply of suitable Truth literature available to the friends at the lowest possible cost.

In this day when there is such abundant evidence of the fulfilment of "all things written" we need to be on the alert for every opportunity of progress in our own knowledge of the Truth as well as of witnessing to others concerning our glorious hope. "What is that in thine hand?" said the Lord to Moses. This new endeavour to manifest the light which is shining today is an opportunity for all. May it be indeed blessed by the Father of us all.

### "HOW WONDERFUL"

"He answered all my prayer abundantly,  
 And crowned the work that I had brought,  
 With blessing more than I had thought—  
 A blessing undisguised, and fair, and free.  
 I stood amazed and whispered, Can it be  
 That He hath granted all the boon I sought?  
 How wonderful that He for me hath wrought.  
 How wonderful that He hath answered me.  
 O faithless heart. He said that He would hear  
 And answer thy poor prayer, and He hath heard  
 And proved His promise. Wherefore didst thou fear?  
 Why marvel that thy Lord hath kept His Word?  
 More wonderful if He should fail to bless  
 Expectant faith and prayer with good success!"

—Selected.

### CONFIDENCE IN GOD.

"The trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." (James 1:3.4.) There is something about the atmosphere of trial which seems to clear the vision of the children of God. In mountain scenery it is in stormy weather that the landscape takes upon itself the greatest beauty, and spiritually our vision is often dim and hazy when the skies are fair, but the day of trial often gives us the loveliest views of God and things divine. It is in the furnace heated hotter than usual that the form of the Son of God is seen. It is in the fourth watch of the night of toiling that the Lord appears walking majestically upon the sea. God's witness in His word is so sure that we may draw solid comfort from it, and no attacks made upon it, however fierce or subtle, can ever weaken its force. What a blessing that in a world of uncertainties we have something sure to rest upon! We hasten from the quicksands of human speculations to the terra firma of Divine Revelation.

### PRAYER.

"If my word abide in you." For God's Word to abide in us implies that we have a knowledge of God's Word. This necessitates the studying of the Word of God, that we may know what to pray for. We should not hasten to offer our petitions and make a great mistake, and then say, "I have made a mistake, and have asked for the wrong things." We should consider what the Word of God teaches on this subject, and if anyone has become well acquainted with the Word of God, he should know whether or not he has met the conditions which will sanctify his prayer. It is only after he has come to this position that he may continue to make his request nothing doubting. But very likely he will find that he has not a very large list of petitions that he can present.

(Pastor Russell).

We work together, if far apart,  
 Hands in unison, heart to heart  
 We work as having one common aim;  
 We work as bearing the same good name;  
 We dare not loiter, but still pursue  
 The work of the Master, with him in view.

## Special Items for Xmas

A good selection of Scriptural Christmas cards, suitable for use by the brethren, is now in stock, as follows:—

### PENNY CARDS.

Post free.

Varied designs, silk corded with Scripture text and verse.	60 varieties	s.	d.
Packet of 12	...	1	1

### TWOPENNY CARDS

Similar to above, but larger and complete with envelopes, 30 varieties.

Packet of 6	...	1	2
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### SPECIAL "TEXT ONLY" XMAS CARDS.

Tasteful cards bearing illuminated texts on front and without picture or design. In three styles.

Packet of 6	...	1	1
Packet of 12	...	1	1
Packet of 12	...	10	0

### CHILDREN'S XMAS CARDS.

Selected assortment, suitable for sending to children.

Packet of 12	...	1	1
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### XMAS CARDS IN ORNAMENTED BOXES, WITH ENVELOPES.

*(Different selection to last year).*

"Golden Grain" box, fifteen cards.	...	1	10
"Golden Words" box, twelve cards.	...	1	3
"Kind Thoughts" box, six cards.	...	1	3

*(The "Kind Thoughts" box contains cards of very quiet and tasteful floral design).*

### CALENDARS.

Daily tear-off, tasteful floral or landscape pictures : Text for each day  
1/3d., 1/6d. and 1/9d.

Scripture Art Calendar : 12 monthly sheets, each with fine coloured plate picture and Bible Reading for every day 1/4d.

Post free.  
s. d.

### CHRISTMAS PRESENTS.

"In Green Pastures" cloth	...	2	10
leather	...	3	9
flexible leather, handbag size	...	3	9
"Photo-Drama Scenario" De-luxe	...	3	6
"Streams in the Desert"	...	6	6
"Life and Teachings of Jesus" flexible leather	...	2	9
"Four Gospels and Acts" Pocket size, moroccoette	...	2	9
"Pocket Manna" Leather	...	2	6

### FOR CHILDREN.

"A Little Life of Jesus"	...	2	9
"Pilgrim's Progress"	...	1	4

### TRANSLATIONS—

Diaglott	N.T.	...	10	4
Youngs Literal	Complete Bible	...	11	0
Rotherham	N.T.	...	11	0
Rotherham	O.T.	...	31	6
Margoli's	O.T.	...	5	6
Leeser	O.T.	...	8	6

### "A NEW DICTATOR"

The following extract is from the booklet recently published by the Australian brethren—see details below.

He will "judge the world in righteousness," and does not this agree so fully with Isaiah's statement—"When Thy judgments are in the earth, the inhabitants of the world will learn righteousness." And what do mankind need in order to learn righteousness? They need education, they need enlightenment, they need many things that they are now seeking, but are unable to obtain, because of the present unfavourable conditions, but all these necessary things the Lord has promised to supply, and we are assured He has the power and authority to fulfil. Let us hear the Psalmist in regard to this matter, "Give the king Thy judgments, O God, and Thy righteousness upon the king's son . . .

Do we not see the great change that will come when the New Ruler, the New Dictator takes unto Himself His power and reigns? Do we not see that mankind cannot bring in the glad day? Now "the whole creation groaneth and travaileth in pain together," says the Apostle, and then continues, "waiting for the manifestation of the sons of God." Waiting, unknowingly at present, for the time when Christ and His saints are revealed in power and great glory that they might execute the judgments written. So the Apostle continues in the eighth chapter of Romans, "For the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God." What a glorious promise! What a blessing this will be to all the human race! God knew the end from the beginning, and all along He has been working out His original purpose, meantime permitting various governments to be tried, to let man see that his own efforts to bring about righteousness cannot succeed. And when men have seen all their plans and experiments end in failure, they will be willing to look to God, and will say, "Come, let us go up to the Mountain (Kingdom) of the Lord; He will teach us of His ways, and we will walk in His paths." And so it is written: "The desire of all nations shall come."

#### Wanted.

The office will be glad to hear from friends who know where any of the books listed below are for disposal secondhand. Condition of books and price asked, should be stated.

Karatol volumes, sets or singly.  
Berean Bibles.  
Volume One Question books.  
Bible Translations, any kind.  
Watch Tower Reprints.

A list of secondhand books available in stock will be sent upon request.

#### Greeting Cards.

We have an excellent range of floral Scriptural Greeting cards at 1/2 per packet of 12, and would also remind the friends that the "Lardent" F Cards at 2d. each are admirably adapted for sending greetings between the brethren.

#### An acknowledgment.

Bro. C. R. Smith has received a number of anonymous donations in connection with the series of public meetings now being held at Battersea Town Hall, and desires to express his very sincere appreciation to the unknown friends who have thus assisted in this proclamation of our message. There is a possibility that a Sunday meeting will be commenced, to follow these meetings.

#### New Booklet.

Under the title "A New Dictator—the Only Hope for Humanity," the Australian brethren have just issued a new 19-page booklet, which is quite a useful one for interested friends and indeed is good to read by way of refreshment of one's own memory. These booklets will be sent for 3d. each post free, or for 2/6 per dozen.