



Vol. 13 No. 8

January, 1937

NOTES.

A momentous year lies before us. Momentous it must ever be to the Christian, for those who acknowledge that the Kingdom to which they look is not of this "cosmos" must to-day view with ever quickening expectation the spectacle of earth's empires being shaken to pieces. We who look for a city which hath foundations, a city whose builder and maker is God, can view, with an equanimity denied to many of the world's greatest men, the failure of mankind's attempts at self-government, knowing as we do that the glorious reign of the Prince of Peace is at hand. The New Jerusalem is on its descent from heaven to earth, and soon—very soon—the nations will walk in its light.

But what of ourselves? We who know this great thing; we who have been enabled to believe and see the evidence of God's work among the nations and who maintain and teach that nothing but Messiah's Kingdom can save the world; we who declare that our own standing before Him is that of sons? How shall we face the unknown experiences of this coming year unless we have reiterated to ourselves our own inflexible resolve to stand firmly for the defence of the gospel and the maintenance of that standard of Christian living which is proclaimed by word of mouth so often amongst us; but which, alas, is only too frequently "a very lovely song of one that hath a pleasant voice, and that can play well upon an instrument?" Remorselessly, insistently, the words of the Lord to Ezekiel echo down the corridors of time to our own day. "For they hear thy words, but they do them not." Let our first New Year resolve be this: that the days to come shall witness to a tenfold deeper and more sincere endeavour to put into daily practice the principles of the Sermon on the Mount.

But the man who said that there is enough in the fifth chapter of Matthew to save any man was wrong; and any disciple who faces the events of the coming year with the impression that a careful adherence to the moral teachings of Jesus Christ will enable him to remain an efficient and active ambassador for the new Kingdom will by no means accomplish his desire. Like John Bunyan's immortal hero, we can withstand the terrors of Apollyon only by making use of the means provided, and to translate Bunyan's symbols and the Apostle Paul's equally martial language into the realities of every day life, means that after having known Christ and entered into the secret place of the Most High we must go forth armed with knowledge—clear, definite, positive knowledge of the devices of the Adversary and the outworking of the Plan of God. Without it we can wage no efficient warfare. We need not be bigots. We need not be sectarians. We can—nay, we must—be tolerant and understanding toward our fellows. But we must *know*, and in the power of that knowledge press forward to the consummation of our glorious hope.

NEWS OF THE CLASSES.

Leicester

The home-gathering held at Leicester on Dec. 6 was a real happy day and a source of encouragement to all. The number of brethren gathered together was between 70 and 90, and Bro. Barratt of Leicester welcomed all these friends to fellowship with the Father and with our Lord Jesus with the Leicester class (Psa 133:1) The theme of the addresses by Bro. C. Smith (London), Bro. C. Ward (Kettering) and Bro. A. Guy (London) was remarkable for their harmony with the words of welcome. We thank all brethren for their effort in coming and pray that their reward was like ours—a blessing indeed from our Heavenly Father.

Shotton

The first home-gathering of the Shotton brethren on Nov. 22nd proved to be a veritable spiritual feast. The friends, many of whom were not personally known to each other, extended the right hand of fellowship and by the spirit of anointing were at once on terms of endearing intimacy. The morning service was taken by Bro. W. J. Bugden, of Birkenhead, who founded the class in 1921; his subject being Psa 133 "Behold, how good and pleasant it is for brethren to dwell together in unity." Bro. C. Smith of London, upon whose advice the gathering was initiated, addressed the afternoon service, his subject being Eph. 2:18-21. Bro. W. Smallman, of Warrington, in the evening, spoke upon "The marriage of the Lamb" This subject, always in the thoughts of the Lord's consecrated ones, was listened to with rapt attention by a congregation of about 70.

Leicester area Rep'tative Council

During the Leicester home-gathering a further meeting of representatives took place. It is a

pleasure to report continued and growing interest in our local association. As a practical outcome of co-operation the brethren are assisting materially and spiritually toward a class formation in the district. In addition to routine business various brethren came forward with suggestions of helpfulness, and a day, Jan. 24th, has been set aside for us to take further council together.

Warrington

Arrangements are well in hand for the Easter convention at Warrington, and the friends there are looking forward to another landmark in their spiritual walk. We are confident too that many friends in many parts will remember these efforts in prayer, that those to whom is entrusted the conduct of the convention will be blessed with wisdom from above, that all may be to the praise of His glory

An immersion service will be held during the convention, and it is particularly requested that all who desire thus to symbolise their consecration will inform Brother Stanley as soon as possible, so that adequate preparations may be made. Address Mr. D. Stanley, 140 Knutsford Road, Grappenhall, Warrington.

Nottingham district.

The quarterly united meeting of the Nottingham district friends will be held on Jan. 31st at the usual place, the Co-operative Hall, Chilwell, Beeston, Notts, commencing at 10.45 with a prayer meeting, after which Bro. S. A. Couling (Rugby), Bro. E. Jones (Mansfield), and Bro. W. G. Edwards (Beeston) will address the friends. A warm welcome is extended to all. Particulars from Bro. E. Butler, "Hough End," Manor Road, Ilkeston, Derbyshire.



THE WAY OF THE CROSS

(contributed)

When the "Way of the Cross" leads through the portals of any brother or sister's dwelling house, the Will of God comes there to abide as the rightful Sovereign of that home. Jesus stated this most wonderful fact when He said, "If a man love me, he will keep my words, and my Father will love him, *and we will come unto him and make our abode with him.*" John 14:23. What a truly wonderful thought is this! What amazing condescension and favour! And how chastening and elevating to the highest spiritual perceptions! "AN ABIDING PRESENCE"—and this, in its primary sense, within the heart of each child of God, but in the larger sense, within the walls we call our home. No Prince or King, brought forth from earth's royalty could so richly grace our abode, or bring within it such hallowing influences (both for to-day and reaching forward to eternity). Is there one among us who would not count it an honour to have a member of the Royal Family of Britain come in as our guest for awhile? Yet He whose title is "The King of Kings"—and He who is Creation's King—The eternal omnipotent God—hold themselves ready to enter and grace and bless our humble abodes, and sanctify those who dwell within. If our minds can rise to the sublimity of this precious thought, it can be no mere drab place to which we return when the day's work is done or within which we give attention to the pots and pans, and wash the children's faces or mend their little garments, and prepare their daily food. It is a holy place—a place sanctified by "the Presence"—a veritable "Sanctum Dei." How sweetly soothing it is (or should be) after the day's fretting contact with the world's mad rush; after its irritations have chafed us raw and sore, after its formalities and coldnesses have chilled our souls, to be able to retreat within our little sanctuary, and there in its quietness, renew our strength and our resolve in that hallowed "Presence" and take to ourselves the healing balm of His Word and of His Spirit, and relax the tension of mind and body from the grip of the world's remorseless struggle, and drink deeply of His "Peace, perfect peace."

It requires this thought of His abiding presence to come right home into our innermost consciousness to enable us to realise that the Christian's life is much more than a play upon words or of idle sentimentalizing or philosophizing—It is a "life"—a hidden life—a life with God. Cold calculating rationalism would scoff at such a notion—warm pulsating devotion, born of a fervent faith knows it to be a fact, a truth, and absolute verity, and ascends into the warmth and beauty of a new sphere altogether, leaving hyper-critical reason to languish amid the joys and storms of its own creating. The promise of Jesus "stand fast"—it is the Word of Him whose Oath and Promise are immutable—whose "Scriptures cannot be broken"—"*We will come unto Him, and make our abode with Him.*" What a privilege then, to entertain such wondrous guests! "Oh" you may say, "if only it were real and tangible, if only it were so in very deed and truth!" Would you seek to out-service Martha in the carefully prepared and delicately presented spread on the festal board? The snow white napery—the spotless china—the polished cutlery . . . if only it were so! Or would the sublime Majesty of the Sacred Presence subdue all thought of such ostentatious preparation? Would our spirit not rather be too greatly hushed

within us to think of such activity, and would we not sit with Mary rather than labour with Martha? If it might only happen so!

Well, it can happen so—it does happen so—this can all be made real and tangible to Faith's enlightened eye! In that higher range of experience beyond the boundaries of the flesh we can be like Moses, who "endured as seeing Him who is invisible." It is the function of faith to make these promises real, and so to live in the home-life as though the gracious Father and the adorable Son, were really present with us within our humble abodes. Some of the saintly men of by-gone days made much of "the practice of His Presence"—their lives were made remarkably rich thereby. The "practice of His Presence" might make a tremendous difference to our deportment and demeanour throughout the day. How carefully we would measure our words, and how discreetly we would use our hands, and how attentively we would seek to express our hearts deepest feelings; if we knew His searching eye was upon us. If we thought He was searching and scrutinizing us through and through how circumspect we would be! And yet this gaze would not be that of a cold scrutineer, or of an officious Inquisitor-General, coldly calculating up the measure of our deflections and short-comings. He would not be there to spy out the poverty of our souls, registering only our weaknesses and failures. He would not send His cold chiding glances into our frightened souls! "My Father will love him" Jesus said, and thus would He "come unto him and abide with him."

There is no eye in heaven or on earth which would look so kindly upon the sincere efforts to do His Will, nor make such generous allowance for the repeated failures to live the full measure of the Christian life. He would see at a glance how much diligence, how much resolve, went into the effort to "walk after" even if not "up to" the Spirit. He would see those deep motions of the heart, those upward reachings to the heavenly things—and He would interpret, as He only can, those unspoken longings and yearnings, those inaudible groans, which would rise to heaven, in those moments when defeat and failure had well-nigh crushed the bruised and broken Spirit,—and . . . He would bestow His smile and approval, and His kiss of peace. Oh, that we might be more able to realize more of the certainty of His Presence with us day by day. If only the words of Hagar "Thou God seest me" were indelibly written upon our memory, and this further promise of our Saviour were impressed upon our minds, how much of the drabness, and the littleness and the commonplace of life would disappear; and how much of heavenly grace and spiritual beauty it would be possible for our circumscribed life to take on—and what a source of energizing power and spiritual strength would be at our disposal to enable us to endure and to overcome.

The "Practice of His Presence" would lead to the suppression of every carnal desire, to a more complete control over our most unruly member, so that there could be no tittle-tattle or back-biting, to the elimination of every unjust judgment and criticism. It would root out the ignoble, the unworthy, the unbecoming, the improper, the un-Christ like things, and establish only words "seasoned with salt"—it would throw a mantle of charity over all our brothers' weaknesses and faults and help us to keep our hearts with all diligence and to "bring every thought into captivity to Christ." It would nail to the Cross "the old man and his deeds" and help the "new man" to do and to delight to do the Will of Him who had so graciously condescended to dwell with us.

"Abide with us . . . for the day is far spent."

WHEN GOD SPEAKS TWICE

(A recent convention address)

The subject is allied to the use in the Scriptures of the figure 2. The Bible uses figures to indicate things ; 7, 10, and 12 each give the idea of completeness. 7 days make a complete week, 10 commandments a complete law ; 12 tribes a complete nation. So the figure 2 gives the idea firstly of completeness. (Matt. 22: 34-40.) They asked for the great commandment and the Lord said, "there are two." If a man keeps these two he will keep the ten ; they constitute complete instruction. The law and the prophets—two again—the revelation of God for Jewish Instruction is divided into two. In later times Revelation II speaks of two witnesses ; two olive trees. The old and new testaments are the complete revelation of truth to us, they contain complete advice ; although they are two they are one harmonious whole—two witnesses but the same story. The two commandments referred to are not exactly the same yet together they form God's one requirement.

We have now come to another phase in the meaning of the figure 2. We see firstly that it teaches completeness, but we now see also the idea of *unity*. The old and new testaments differ but together they are unified into one story. At the beginning of creation God said, "Let *us* make man in our own image," two hearts that beat as one. Our Lord said later, "I and my Father are one." Thus we see the thought of unity. Man and Wife is another Scriptural instance of two being one. Evening and morning make one complete day. Two advents of our Lord but they fill one purpose, they are united in the one purpose of God.

The third thought in the use of the figure 2 is a strange one ; it is that the second is better than the first. There are however, limits to this. 1 Cor. 15: 45. Two men, the second superior to the first. Some speak of the Lord as the second Adam, but the scriptures say the *last* Adam is he who lays down his life for the first Adam ; He is the last Adam because there will never be another. The fact that the Bible speaks of a first *man* and a second implies that there will be other, but there are two Adams only. The second is superior to the first because He redeems him.

Heb. 8: 6-8. The word "better" used here pre-supposes that there are only two covenants being discussed. The second is superior to the first because under it the words of God, instead of being written on tables of stone will be written on the tables of the heart. (Heb. 10: 8-10.) The second superior, whether it be the covenant or the offering because it does that which God really intended should be done, the second is the enduring or better phase of God's work. If a man die, shall he live again? Yes, and the second time is the enduring time ; the second time brings individual responsibility. Our Lord said, "If I go away, I will come again and receive you unto myself." The second is better than the first for at the second coming the Lord receives His own to Himself.

The fourth idea in the usage of the figure 2 is that of *finality*. The second death is final, the scriptures do not speak of a third. (Isaiah 11: 11.) That will be final ; He will gather the outcasts of Israel. The first time He put forth His hand was at the Exodus, but the second time will be final and Israel

will be really gathered into their own land. Mankind knows this usage of the figure 2; Paul said his second letter to Timothy was written just before he went before Nero the second time, and he knew it would be his last. He knew he would not be released this second or final time. We see it is difficult to say all that is meant by this figure 2 in a few words, but we realise how important it is, and it is never used haphazardly but always with some definite point in God's mind. So, if anything is spoken twice it is important. When the storm arose on the sea of Galilee while the Lord was asleep, the disciples said, "Master, Master! carest Thou not that we perish?" The matter was urgent. We use this repetition in every day life. Luke 22:31-32. You see how the point gains by our Lord saying "Simon, Simon." He would catch Peter's ears by this. In John 21:15-17 the Lord went beyond the usual practice, He asked Peter if he loved Him more than twice, He asked him the third time, and Peter grieved because He asked him the third time, but by so doing the Lord drove it right home to Peter. On the way to Damascus the voice said "Saul, Saul, why persecutest thou me?"

An instance of God speaking twice occurred at a very important time in the history of Israel, as recounted in 1 Sam. 3. Eli and Samuel had gone to rest and the voice spoke to Samuel. The third time Eli awoke to the fact that it was the Spirit of God. The voice told Samuel that Eli's house had been judged, and the end of Israel's priests for the time being had come, it broke up the priesthood. Verse 10, "Samuel, Samuel." This repetition of the name was the prelude to a great change in the history of Israel, and you will find that this is so in every instance; Samuel, Samuel; Simon, Simon; Saul, Saul; each marks a very important phase in the history of God's people. When God speaks twice it is most important, something momentous is to occur. The first use of God speaking twice occurs to Abraham. (Gen. 22:10-18.) Abraham, Abraham, lay not thy hand upon the lad. Isaac was taken away and the ram sacrificed in his place. Isaac was not really Abraham's only son, he was the second, the superior one, so superior that the other one was not mentioned and Isaac is spoken of as the only son. God said, "In blessing I will bless thee." Repetition again, then two examples are given, as the stars and as the sand. How very important is this instance of God speaking twice! First He repeats Abraham's name, then (verse 15) the angel called the second time and affirms the promise. First the promise is given, then He swears. (Heb. 6:13-18.) God here used a mode of speech to drive the lesson home to His people. He could have said, "I will bless thee," but instead He said, "In blessing I will bless thee." There was no need for God to bind Himself by an oath, His promise was enough, but in order to drive it home to Abraham and his seed He speaks twice.

If God will thus speak to His people that they might believe, we ought, when God speaks twice, to believe more whole-heartedly than we do. When God speaks twice the object in view is that our faith may be strengthened, by God, as it were, repeating Himself. Remember all we saw in the use of the figure 2; Completeness, unity, finality. The next time God speaks twice by repeating a name is Gen. 45:25 to chapter 46:4. The brethren told Jacob that Joseph was alive; then God intervenes, repeats his name and the heart of Jacob is strengthened for the rest of the journey. God speaks twice and the heart is strengthened. The next time God speaks twice was at the burning bush (Ex. 3:2-7.) This was another important time; Moses was then commissioned to be Israel's deliverer, and God started him on his journey by calling,

"Moses, Moses." These are all the instances of God speaking twice by repetition of name, but in Ex. 3:7 we read, "I have surely seen the affliction of my people," etc. Acts 7:34 in recounting this incident says, "I have seen, I have seen the affliction," etc. Exodus says, "I have surely seen"; but the original says, "I have seen, I have seen." This also occurs in other texts. "In the day thou eatest thou shalt surely die," or "dying thou shalt die."

There are other instances of God speaking twice but not by repetition of name. God gave the tables of the law at Sinai and He gave two tables of stone; on these two stones was the complete, final instruction for Israel. Moses broke them, but God is very forgiving and He wrote them a second time. In spite of their idolatry He said, "this law is for you," and He gave it them a second time. (Ex. 34:1-6.) Here is a repetition of God's name. God speaks twice when He gives them the law and repeats His own name. This is an illustration in some respects of the time of the presence of the greater Moses when God will speak anew in the new covenant. (Hag. 2:6-9. Heb. 12:26-28.) The first shaking meant the institution of the law, the second shaking means the breakdown of earthly kingdoms and the establishment of His Kingdom. Not only kingdom promises, but church promises gain by God speaking twice. (Isaiah 26:3.) Although our version is quite correct in saying "perfect peace," other versions give this verse, "Thou wilt keep him in peace, peace," and it is so given in the margin. (Heb. 13:5.) This is literally, "Not, not, will I leave thee, not, even not, will I forsake thee." These words are first given in Josh. 1:5. God said this to Joshua at the end of the Israelites' wilderness journey just as they were about to enter the promised land. The second time these words are used is in Heb. 13:5. God has cared for His church through her journey and the promise comes just as we are about to enter the land:—"Not, Not, will I leave thee, not even, will I forsake thee."

BROTHER W. DRINKWATER.

On Thursday, December 3rd, 1936, there passed to his reward an old and well-seasoned brother in the Lord,—Bro. W. Drinkwater of Nottingham. Our brother had been in failing health for some two years or more—especially since just before the 1935 convention, when he had a seizure, which affected his speech very considerably. Although there was a measure of recovery from this, it was only too obvious that his physical powers were failing, and that he was approaching the end of his course.

For approximately thirty years the grace of God, working in his heart through a knowledge of the Truth as he learned it by Brother Russell's ministry, was preparing a character which grew richer and riper as the years passed. To his dying day he never moved from those deeper spiritual convictions acquired by intensive study of the Divine Word, regarding the Church's association with her Lord, not only hereafter in glory, but also in suffering here in this life. No other way of explaining the philosophy of the Cross and High Calling ever satisfied his mind like the one learned from Brother Russell's ministry. He and the little community with whom he shared fellowship had hours of pure spiritual delight working out and talking over the inward bearings of these profound truths, and the glow of rapture on his face, and the thrill of pleasure in his voice, often told how dear he held the privilege of following in His steps.

And in this following he had endeared himself to the hearts of those who knew him best, as an image of the Master.

Consecration

O sacred union with the perfect mind!
 Transcendent bliss, which Thou alone canst give.
 How blest are they this pearl of price who find,
 And, dead to earth, have learned in Thee to live.
 And thus while dead to human hopes I lie,
 Lost, and forever lost, to all but Thee,
 My happy soul since it hath learned to die
 Hath found new life in Thine infinity
 With joy we learn this lesson of the Cross,
 And tread the toilsome way which Jesus trod;
 And counting present life, and all things, loss,
 We find through death, the way to life in God.

THE BOOKROOM.

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

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

Millennial Dawn Hymn Book with tunes.—The "Dawn" friends have re-published the "Millennial Dawn" Hymn book and we now have ample stocks for those who desire same. This book is identical with the original except that a number of hymns from "Zion's Glad Songs" are added at the end, complete with tunes. Well bound in blue cloth, pages with red edges. 4/3 post free.

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

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

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

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

	s.	d.
<i>Birthday Cards.</i> An attractive range of Scriptural birthday cards bearing floral and landscape designs is in stock. per packet of 6	1	1/2
<i>Hymn-tune Cards.</i> A range of plain printed post-cards bearing well known hymns set to original tunes, is in stock and will be appreciated by some for use as greeting cards. per packet of 24	1	1/2

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

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

Braille Library.

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



Vol. 13 No. 9

February, 1937

NOTES.

At the opening of this year, fraught as it is with the possibility of great events in the onward progress of the Time of Trouble, one does well to read and re-read the foreword to that well known volume *The Battle of Armageddon*. Although not all of Brother Russell's deductions as therein outlined have proved to be justified, the general conception of the salient features which shall distinguish the "Battle of the Great Day" have proved to be remarkably in line with the outworking of subsequent events, and it must be with a feeling of definite expectancy that the watchful Christian looks, first at the volume in his hand, then at the world as it now is, and realises how true the events of to-day are to that "pattern of things to come" which was given to the Watchers by the ministry of a man of God.

Modern ideas of human government; the Corporate State, Fascism, the Communist State; were not born in the days when *The Battle of Armageddon* was written. Yet upon mature reflection it should be clear to all of us that the conflict which Brother Russell pictured as occurring between the respective forces of Capital and Labour has taken on a more subtle and a more terrible form, the clash of rival systems of world government—bitterly opposed to each other, and, as we well know, fundamentally opposed to the principles of the Kingdom of God. The "Giants in the earth in those days" whose menace was seen by that faithful shepherd of thirty years ago now stand revealed in all their arrogance, great State systems, demanding that all men bow down and worship.

It is for this reason that we must continue to retain a definite and clear conception of the events and outcome of this "day of perplexity upon all nations." The clear-cut outlines of Volume Four, with their almost dogmatic expectations, have become, in the minds of many, blurred and confused. Because of disappointments and too great a reliance upon chronological matters, the faith and so the love of some has waxed cold. Let all such remember that the Plan of God cannot be laid out by us after the fashion of a schedule of class meetings, where we expect as a matter of course a definite thing at a stipulated time. We are still in the position of men that wait for their Lord, and as we enter further into the events for which we have waited so long, we shall discern with greater exactitude just how the Kingdoms of this world shall give place to the Kingdom of our God. Meanwhile we can, with something almost approaching holy awe in our hearts, look upon daily events and realise that because of these things we *know* that we stand in the "Days of the Son of Man."

GENERAL CONVENTIONS, 1937.

EASTER CONVENTION — WARRINGTON. — Arrangements for the Easter convention arranged by the Warrington class are well under way and it will be greatly appreciated if those who purpose attending will inform Brother Stanley as soon as possible regarding their accommodation requirements. Information and programmes (when ready) can be obtained from Mr. D. Stanley, 140 Knutsford Road, Grappenhall, Warrington, or from the office. Those who were at Warrington last Easter will readily recall the happy spirit so manifest and so reminiscent of days gone by—now let us all join in prayer that the blessing of the Holy Spirit may be upon this gathering also, to the glory of our Heavenly Father.

WHITSUN CONVENTION — DEWSBURY. — The friends will be interested to learn that an invitation, from the Dewsbury class, to hold the Annual B.S.C. convention in that town at Whitsuntide has been accepted, and that arrangements are in hand for this gathering. It is hoped that the sessions will be in every respect as profitable and uplifting as those of previous years. The Dewsbury brethren have thrown themselves wholeheartedly into the task of preparing, as hosts, for the comfort of the friends who will attend, and the Committee are endeavouring to arrange a panel of speakers whose united message will be stimulating and definite, and directed toward the greatest work of all time "the qualification of the saints for the work of service (Eph. 4; Diag.) Full information can be obtained from the office upon request, as soon as

arrangements are completed, and in the meantime we would ask that prayer may be made for the guidance of all who are entrusted with the conduct of this gathering, that wisdom from on high be given in abundance, to the spiritual profit of those who are ministered unto, and of those who minister.

AUGUST CONVENTION — LONDON. — The friends in London who for some years have handled the August arrangements would appreciate some indication from provincial friends as to their desire for a similar gathering again this year. Whilst no decision has been made as yet, a few words from the provinces will assist greatly when the time comes to consider this matter. Since Brother Hudson acted as the London Convention Secretary last year it will be in order to send your replies to the office pending the formation of a convention committee. It is thought that the friends generally are aware that this August convention is arranged by a few London Brethren who get together for the purpose and immediately after the Convention dissolves again until the next occasion arises, looking always to the Lord of the Harvest to indicate His Will as to whether the project should be carried through.

BAPTISMAL SERVICES.— Baptismal services will be arranged at any or all of the above conventions if a number of the brethren so desire. Will those who wish thus to symbolise their consecration please write into the office saying which of the gatherings they expect to attend as early as possible in order to give time for the necessary arrangements.

Let us in Christian Sobriety and the joy of the Lord withal, come in thanksgiving to these assemblies, for they are Holy Convocations unto the Lord.

This is the Lord's doing; it is marvellous in our eyes.

A LESSON FROM PALESTINE

(Contributed)

As every Bible student knows, the river Jordan is the most important river in the Holy Land. Its waters come from a double spring in the Lebanon mountains and flows south for over two hundred miles until it is lost in the Dead Sea.

It receives the melting snows of Lebanon and carries waters of refreshment to the towns and villages all along its banks, where through all the ages till now the most fertile and productive lands have been found.

After passing through a small lake (Lake Merom) it enters Lake Gennesareth—the sea of Galilee—around whose shores were found in Jesus' days, a teeming population, some of whom fished in its water, others of whom tilled the fields that lay around its shores. The waters of the sacred river as they widened out into this Sea were thus a source of life and blessing to thousands of people.

But Gennesareth gave up the waters at its southern end that they might carry life and refreshment further. In due course these waters reached the Dead Sea. But there was no life or industry here. No fish lived in its waters. No teeming multitudes lived on its banks. No cattle or beast came down to it to drink. It was no source of blessing in the old days, whatever it may be in the days ahead.

Nothing but the mighty forces of nature worked there, recovering back to heaven the blessings entrusted to Mount Hermon. An intense evaporation sucked up its waters and sent them up north again to fall in snow and rain, to begin the cycle anew.

The Grace of God falls like snow and rain from heaven and courses along like the waters of the Jordan. Some hearts receiving that Grace are like Gennesareth. They give refreshment and blessing to thousands.

Some are like—nay, may God forbid that we should ever be like the other Sea, from which the blessings which have been given must be taken away because they are worse than useless. Let the spirit of service and sacrifice fill our hearts, and enable us to be more ready to pass on the waters of blessing rather than attempt to cling to what we receive, and thus live in "Dead Sea" isolation, "remembering the words of the Lord Jesus . . . that it is more blessed to give than to receive."

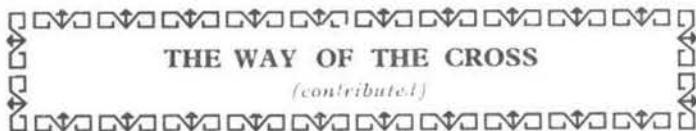
Are you a Gennesareth or a Dead Sea?

Special Announcements.

Anonymous.—The receipt of an anonymous donation of £1 is acknowledged with very sincere appreciation.

Memorial.—As the Memorial season approaches we would like to remind the isolated friends that if there is any difficulty in obtaining the Emblems, we shall be very pleased to send you sufficient in good time for the day. Please let us know by March 11th at latest, saying how many brethren will be partaking, and we shall take care that you receive the Emblems in time. No charge is made for this little privilege of service.

Calendars.—We have a few 1937 block calendars for disposal at half price—6d., 9d. and 1/-, and Christian Art monthly calendars at 6d., and will be glad to clear these.



THE WAY OF THE CROSS

(contribute.)

In the great Contract of self surrender which begins the "Way of the Cross" for the follower of the Lord Jesus every part of his being, and every feature of his life is involved. He pledges himself to subordinate every member and function of his body to the Will of God. But he soon realizes that this is no easy task and is altogether beyond his own unaided powers. He needs Divine assistance even in this matter of self surrender, for so much is involved in it. The heart of man is desperately wicked and deceitful above all things, says the Prophet. Out of the heart proceeds all the evil and defiling things which could mar and spoil the fulness of his consecration vows. The wise man exhorts us—among other things—"Keep thy heart with all diligence, for out of it are the issues of life." Prov. 4:23.

A vivid consciousness of the Abiding Presence of God in our homes and lives and an awareness that all our day's activities are open to His Searching Eye—as a "flame of fire"—will lead us to heed this exhortation of the Wise man, so that the issues of life may lead on to eternal things. What does this mean? What is the heart here spoken of? It is best understood of the whole range of activities of what Paul calls "the inner man." It embraces his imaginations, his thoughts, his emotions, his reasonings, and especially that faculty of reflecting and passing a moral judgment upon his own and others actions, which is generally described as his conscience. It is thus a factor composed of many departments covering every phase of his internal life.

The wise man urges his hearer to so act as though the Keeping of his heart was the one thing of primary importance, "Keep the heart with all diligence," or as it may seem to be better put in the Revised Version, "Keep thy heart above all Keeping," that is, use more caution and diligence in keeping the heart than you would any other treasured thing, however precious. And then with true Oriental Wisdom (or shall we better say Divine Wisdom) he shows that the outcome would be one better appreciated in those hot Eastern lands, than in our own. In the arid, sandy deserts of those Eastern lands, the most precious of all treasures because life itself hung upon it, because it was necessary to keep it from contamination—was a fountain or well. It was customary in ancient days to roll a great stone over the well, till the precious fluid was wanted for the watering of the flocks. Always they were accounted too precious not to be watched and guarded with the utmost care, for "out of them came the issues of life." They were so-called because they were living waters and not stagnant, and because life would have been impossible for man or beast without them.

We must go to the words of our Lord to understand what this means to us. The "issues" or outflow of the human unregenerate heart are not "issues of life" but issues of death—foul and contaminating—"For from within, out of the heart of man, proceed evil thoughts—covetousness, wickedness, deceit,—blasphemy, pride, foolishness; all these things come from within, and defile the man" says Jesus. But the words of the wise man are in harmony with our Lord's beautiful and profound words to the Samaritan woman at Jacob's well, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh

of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into eternal life."

Again, speaking of his true followers, Jesus says, "Out of his belly shall flow rivers of living water." He shall be "like a spring of water whose waters fail not" spreading life and beauty all around. "Shall be in him a well of water"—"out of His belly shall flow rivers"—no mere temporary supply slaking the thirst of the weary pilgrim for a single hour, but a perennial spring rising up from the deep fountains of the soul, from the secret and hidden depths within, where only the Holy Spirit of God can descend and which controls the outflow of the emotions, affections, imaginations and reasonings, and uses them for the refreshment and sustenance of the weary pilgrim, from day to day, until the days of pilgrimage be over.

Let us not miss the force and beauty of these words of the Master. It is one thing to "drink of the water that I shall give him," but it is quite another to be "a well of water, springing up unto eternal life," fertilizing all the surrounding lives near us. Let us test ourselves by the circumstances here suggested for if anyone thinks that what he drinks is meant to satisfy himself alone, then out of his belly *there doth not flow living water*. He lives for himself alone. But if he lives to serve and help his brother, he does not stagnate, nor run dry, but "flows out" as a river from an up-springing fountain, and the spiritual life, within his own soul, communicates itself to others. The Grace of God, vouchsafed to him makes small patch of spiritual Society in his neighbourhood greener, and the pastures more satisfying for his brother.

But who of us is sufficient for these things? Who, by his own native strength can keep his own fountain pure, or his heart free from human deceit? When we realize how strong a bias towards sin is constantly being discovered in our hearts, we see the need for the help of God in our lives. And an unsundered heart is in no condition to receive this help of God.

It is only as "Christ is in you" that you can be strong in Him and in the power of His might. But if "God be for us," and "Christ be in us," we have a source of strength, and a bodyguard more than sufficient to keep at bay the invading forces which come against us to defile our waters, or to fill up our well, and thus take away from us our own refreshment, and that which flows out to our brethren "from our belly."

The important thing for us, then, is to watch over our reasonings, our imaginations, our emotions, and our actions. Every train of thought should be challenged and scrutinized before it is indulged in, under the conviction that a wrong frame of mind, even if it does not lead to action, can be offensive to God. And if God accepts the "will for the deed" in the case of a good action, and accounts that as already done in His service, which He sees His child intends to do, and would do, if he had the strength and opportunity, shall we complain if He acts on similar principle in the case of a perverse will, when He sees in it the evil deed in which it would eventuate, provided the opportunity were given?

Keep Thou my way, O Lord,
 Myself I cannot guide,
 Nor dare I trust my faltering steps
 One moment from Thy side.

THE QUIET TIME.

BLEST BE THE TIE. — Perhaps our favourite hymn is that inspiring one "Blest be the tie that binds" for it expresses so clearly and with such earnestness the basis of our life together in Christ that we can never sing it without feeling something of that wonderful fellowship its words express. It is said that it was written by a Baptist pastor, Dr. Fawcett, who while serving a small Yorkshire parish on a very small salary, received an invitation to minister to a London congregation.

Dr. Fawcett accepted the invitation, preached his farewell sermon, and prepared to leave the place where he had become so well-loved. With his household goods loaded and all ready to start, his parishioners and neighbours gathered round to say goodbye. But the expressions of love and affection, and the evident grief and sorrow so manifest on the part of those who were seeing their pastor as such for the last time, completely overcame the minister and his wife. They found it impossible to go.

The furniture went back into the house. By the end of the day all was again in order, and the minister wrote to his London friends that his coming was impossible. So he continued to serve those among whom his life had been spent, held there by the subtle power of Christian love and fellowship, stronger by far than any band or bond forged by the hand of man. It was then that Dr. Fawcett, to commemorate this event in his life, sat down and wrote this hymn which has expressed so well our own attitude toward, and feelings for each other; we who are joined together in this mystic bond of union whose centre and inspiring force is Christ.

"I am enjoying the books very much. They bring back to my mind a lot of things which one is apt to forget. Peter speaks about that somewhere in his Epistle when he says: to bring these things, the things we have learned, back to our minds, lest we forget. . . . So we must strive and fight the good fight of faith, and face bravely the Narrow Way, carrying our little crosses, and not lay them down until we put them down at Jesus' feet; and then it will be, Home, sweet Home. . . . My prayer for us all is, that our shadows will never stand in the light of our fellow men, but rather that they may reflect the light of Jesus wherever our lot is cast, on this side of the veil."

(From a letter received from a blind brother, one of the Braille Library readers.)

There has just been a violent summer storm. Trees are still shaken from the fury of the wind. The grass is strewn with leaves and twigs. Tobacco plants and stock, fragrant but fragile, bow their heads, weighted with splashing from the rain. The sky above is darkened by grey clouds of evening thunder. But out to the west, the last rays of the setting sun are tinging the distant sky line with fiery red, and fringing the scudding rain clouds with a tender halo of gold.

Life is like that for us. Storms and tempests, with all their wrenchings and partings, are bound some time or other to drift across our path. But the sun is always shining, even though a storm cloud may for a while hide its face. And the clouds will pass. And as we strive to look for the sun let us help others to find it too. For storms are often local, and a kind word, a friendly smile, and, above all things, a reminder that the Eternal God is our

Refuge and that underneath are the everlasting arms, may tinge somebody else's storm cloud with the gold halo

of human sympathy and quiet understanding.—(*Selected*).

BLESS OUR HOME

Bless our home in the morning, Lord, when work begins anew.
 Help us tackle our daily work ; for there is much to do—
 Shopping, scouring, sweeping—and the planning of the day.
 Help us set about it in a quiet devoted way.
 Bless our home in the daytime, Lord, and grant that we shall be
 Nothing lacking in patience and in hospitality.
 May each meal be peaceful, though a frugal fare,
 Plainest food a banquet, with Thy spirit there.
 Bless our home in the evening, Lord, when tasks are laid aside ;
 As we gather round the fire, may peace and love abide.
 And may we have the knowledge that we have done our best ;
 Tried to live the Christian life—and earned the promised rest.

BROTHER COY

Brother Coy, of Morecambe, passed away in December last after a short illness. Friends in various parts will have known our brother, who had been associated with the class at Morecambe for many years, prior to which he was at London and then at East Kirkby. The friends at Morecambe will miss our brother's presence with them in the flesh, albeit rejoicing that he had fought a good fight. The brethren in many places will remember Sister Coy in their prayers, that strength may be hers in this time of trial.

VOLUNTEER LITERATURE

The brethren are now invited to order as much volunteer literature as they feel they can profitably dispose of. The tract "Peace on Earth—When" will be furnished in quantities free of charge and it is hoped that in the near future several different tracts will be available. Brethren ordering literature can have enquiries received from their districts sent to them for following up if they so desire. We have a goodly stock of booklets at reasonable prices suitable for interested ones and are hoping to add to these, others of our own publication, in due course. At present we will supply, for following up work, at special prices post free as follows.

The Truth about Hell	29 pages	3 for 1/3.
Do the Dead know anything	32 "	3 for 1/0.
Old Style "Spiritualism" Tract,	Free (small quantities only).	
Old Style "Where are the Dead" tract	(small quantities only).	
The Plan of God in Brief	95 pages	3 for 1/3.
Gods Covenants	48 "	3 for 9d.
Packet consisting of one of each above booklets.		1/3.

"Pray ye the Lord of the Harvest that He will send forth more labourers into the Harvest."

THE BOOKROOM.

The following items are now available in stock, post free at prices stated.

Evolutionists at the Cross-roads. A 126-page treatise dealing very fully and clearly with the present day position of the Evolution theory and Biblical teaching. Contains much in connection with discoveries of recent years not found in Brother Russell's earlier book on the subject. Price 1/- each, 6 for 5/-.

The Song of our Syrian Guest. A popular little exposition of the 23rd Psalm, well-known among the brethren in earlier days. 24 pages. Price 4d. each, 6 for 1/3.

Daily Heavenly Manna. A leather bound edition of the well-known pocket Manna published by the Australian brethren is now in stock—a superior production altogether. Price 2/6.

Scriptural post-cards. A varied range of Scriptural greeting and birthday cards is now in stock and are made up into packets at one consistent price, there being both 1d. and 2d. cards available. Differing types as below can be supplied.

D-cards (the "Drinkwater" card) Real photographs. 8 in packet.

F-cards (the "Lardent" card) Hand tinted art cards. 6 in packet.

BT-cards Birthday cards, Floral, or Bible scenes. 6 in packet.

BP-cards Birthday cards, Floral. 12 in packet.

T-cards Selection of hymns with tunes, printed 24 in packet.

All above cards, 1/2 per packet, 3 packets 3/2.

Our Lord's Reputed Likeness. Hand-tinted photographs.

Post-card size 3d each, 5 for 1/2.

8 ins. x 6 ins. Unmounted 1/6 each, 3 for 4/0.

Mounted on card 2/0 each, 3 for 5/6.

15 ins. x 11 ins. Unmounted 5/6 each, 3 for 15/6.

Mounted on card 6/6 each, 3 for 18/6.

Photographs of Brother Russell. In response to various requests we have now taken into stock photographs as follows.

Post-cards, superior finish 3d each, 5 for 1/2.

Printed reproduction,
on 8 ins. x 6 ins. mount 4d each, 6 for 1/9.

Hand tinted photograph, 10 ins. x 8 ins.,
mounted on card 1/3 each, 3 for 3/3.

Subscription Rates.

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

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

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

Braille Library.

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



THE
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March, 1937

NOTES.

The decision of several leading Church systems to initiate a "recall to religion" during this year is of tremendous significance to the observant Christian. This is no half-hearted attempt to translate into reality a vague desire to see more people at church and to embrace within the confines of the creeds a larger number of those whose apathetic attitude to any form of religion is so often bemoaned. There is no reasonable doubt that the leaders of the Churches—or their advisers—perceive that conditions in the world to-day are leading an increasing number of thinking people, especially among the younger generation, to think along lines which must inevitably bring them face to face with the message of Christ; and it is with the hope that some of these will turn to the Church for instruction and guidance in these difficult times that this appeal is made.

Now we as a community realise that the established systems have no message that will satisfy. There is no clarion note of assurance and comfort. They cannot speak, as did our Master two thousand years ago, "as one having authority." That is the penalty which must be paid by every system which has brought itself so much into line with the standards of this world that it has become blinded to the plain implications of the teachings of Christ. And as we read the urgent and earnest appeals to all and sundry, to return to the institutions which have so notably failed to lead men and women in the way of the Kingdom, we know of a surety that those entreaties can bear but little fruit.

In late years the brethren have been quiet in this same direction—with a few exceptions there has been little effort to herald forth in any organised manner the message of the Kingdom. Internal perplexities; some measure of caution whilst watching the rapidly changing course of events; the influence of teachings regarding the "closing of the door," the "glorification of the Church," and so on, have all combined to stay our hands. Economic difficulties have almost precluded the possibility of that volunteer work which was attended with such encouraging results in older days. Yet still the commission is ours "Ye shall be witnesses unto me" and in a time such as this, when mens' hearts are failing them for fear and we know the answer to the problems which perplex so many we shall be unfaithful servants if we fail to make known the message of life which is entrusted to us. Let us shake off the apathy which has been bred of previous discouragements, and in the confidence of our mission as ambassadors of Christ "go out in the highways and search them all"—and may God give the increase.

THE GREATER BLESSEDNESS

(Contributed)

Admonishing the Elders whom he had called from Ephesus to meet him at Miletus, the Apostle Paul sought to impress upon them the wonderful privilege they had of doing for the Lord's people a service very much akin to the service of the Lord Jesus Himself. Pointing to his own faithful life also as an incentive to them, he quotes one of the unrecorded utterances of our Lord to give emphasis to his admonition, and to show them that the essence of the Christian's course (and especially the Christian Elder's course) in his relations with others was much more a matter of "giving" than receiving. "Remember the Words of the Lord Jesus, how He said, "It is more blessed to give than to receive." The nearest that any recorded words of Jesus come to this utterance is in Matt. 10:8. "Freely ye have received, freely give." No one of the evangelists place on record the words of Jesus just in the particular form here expressed, but evidently He had said them and some one or other of His immediate hearers had remembered them and had passed them on to Paul who had treasured them up in his heart, and now makes use of them to incite his beloved brethren, (sharers with himself in the ministry of grace) to be ready to lay down their lives for the brethren—not serving with any idea of recompense, but of a ready mind.

Paul's quotation of these words leads us to realize that there must obviously have been many of the sayings of Jesus left unrecorded. It is not for a moment thinkable that the few chapters of incidents given from His busy life was anything like a full chronicle of His sayings and doings. As John says (Jon. 20:31-32) "Many other signs truly did Jesus in the presence of His disciples which are not written in this book; but these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name." Just a few episodes from His activities, and just a few excerpts from His many and varied utterances are given, but, under the Holy Spirit's guiding care enough to enable the believer to understand and appreciate the "way that leadeth unto life."

As with the Lord, so with many of the faithful prophets who preceded Jesus. Even though the book of Isaiah has sixty-six chapters and Jeremiah fifty-two and Ezekiel forty-eight, it is hardly likely that these records contain all their warnings and pleadings and chidings as they sought to turn a wayward people back unto the ways of the Lord, and one feels very sure that some of the minor prophets spoke much more fully in the name of the Lord than has been left on record to come down to us. Part of our difficulty of understanding them lies in the fact that only a resumé of their appeals were written for our learning, but of one thing we may be sure. The Holy Spirit of God has given us the essence of all they said. No essential point has been omitted of their many and varied utterances. The sweet fragrance of their self-sacrificing lives has been concentrated, and the sweet aroma of God's tender watch care over His chosen people was distilled by them into a very few inspiring promises of a rare charm and beauty.

Let us think of these things in the same way that we do of the scents of Araby. Those skilled craftsmen who knew the secrets of the perfumer's art would gather every flower that grew and lay it under tribute so that nothing of its matured blooming fragrance would be lost. The petals and stamens of millions of blooms were collected and the precious odours they contained extracted from them and reduced to a form in which they could be stored up and easily transported from place to place. Compacted into small compass and to last

for long, long periods, yet they were capable of being expanded and expended and dispersed again at pleasure by and to all who joy and delight in the fragrance of flowers. Who can be indifferent to the delicate subtle fragrance wafted abroad on the air as some stopper is withdrawn from a wee flask, probably no larger than a baby's finger? Yet that delicate odour is the essence—the life-blood, of hundreds, if not thousands of lovely blossoms—the concentrated extract of Nature's wondrous alchemy—of sunshine and rain and of the mysterious creative powers of Mother Earth. *Multum in parvo*—much in little! Yes, much into little, and much from little.

In this same way the Heavenly alchemist has concentrated His Divine Principles enunciated by His prophets into small compass, like the precious spikenard of Mary, into the brief restricted utterances put on record for us in His Holy Word. Distilled by the Spirit of God and sealed up within His beautiful flask, the God of the Holy Book has stored up fragrance ravishing beyond words, and when the seals are broken and the alluring fragrance is unstopped, the odours fill the house. The "Lily of the Valley" is there and the "Rose of Sharon" and Myrrh and Cassia and every lovely fragrance the earth can know.

Like a casket of Attar of roses, which is the concentrated essence of thousands of beautifully tinted rose leaves, full grown and mature, which has been put into that form with a view to its subsequent expansion and distribution, as and when required, so facts and truths and principles of the profoundest importance to man, are laid up and enshrined in the Scriptures in a comparatively few words with a view to their being, in God's providence, and as He sees fit from time to time, expanded and distributed to the delight and profit of those who diligently and humbly give themselves to the study of His Holy Word.

It is the custom of Eastern potentates who have it in their power to produce these exquisite perfumes, to present the precious fluids only to their trustiest friends. Would we experience the unspeakable joy of receiving a fragrant token of the Heavenly Potentate's affection? Then ask Him to break for us the alabaster box of spikenard most precious. Ask Him to exhale the fragrance stored up in the concentrated statements in His Holy Word. Wait upon Him, till the aroma of His love is breathed into your very soul—until "all thy garments smell of myrrh and aloes and cassia." Psa. 45:8.

COMING VISIT OF BROTHER LUTTICHAU

It is with a pleasure that we feel sure will be shared by the brethren generally that announcement is made of a visit to this country by Bro. Carl Luttichau of Denmark at the invitation of the Committee. Our brother is, we believe, well known and well loved amongst us and there will be many pleasant renewals of friendship as he goes about among the friends. Brother will be here for about ten weeks, arriving about the middle of May, and an itinerary is now in preparation, with the attempt to so arrange his visits that the greatest possible number will have the opportunity of meeting him. Since his time here is rather short, it will be impossible for him to visit all centres, and we feel sure that the friends will understand that the route arranged will be the best we can devise and will be carefully thought out so that as little disappointment as possible will be occasioned. And we do ask that the brethren will unite in prayer for the Master's blessing upon the ministry that will be undertaken, knowing how it is needed amongst us to-day.

CHRIST OUR PASSOVER

(Reprinted from the WATCH TOWER)

Every year this celebration of our Redeemer's death seems more full of meaning and more impressive. The very fact that the date changes, and must be reckoned after the Jewish method of calculation, adds to the impressiveness, and brings afresh to our minds the various details of the Passover type and their fulfilment in the death of the Lamb of God.

The Scripture which refers to our Lord as the Lamb slain from before the foundation of the world indicates to us that all the details of this Passover were clearly in the mind and plan of God, not only since the Fall of Adam under the death sentence, but from long before Adam's creation. It thus assures us that although the Justice of God only was manifested for centuries, although divine Love was not "*manifested*" until the first advent of Jesus, nevertheless Love was in God's heart toward His creatures—from the beginning.

As the Passover *deliverance* represented the Millennial blessing, so the Passover *night* represented this Gospel Age, in which all who trust in God wait for His salvation—in which the entire "household of faith" feeds on the unleavened bread of Truth, mingled with the bitter herbs of trial and testing, waiting for the Morning—in which the Church "of the firstborn," under the protection of "the blood of the Lamb" is *passed over* from condemnation to justification, from death to life. For that reason we keep a continual feast of rejoicing in the Lord, feeding on our Lamb and unleavened bread and herbs. For this reason, also, we keep the annual Memorial of all this, "for even Christ our Passover is sacrificed for us, therefore let us keep the feast."—I Cor., v. 7.

It was *this* that our Master enjoined upon all His disciples, saying, "As often as ye do *this* [as year by year, ye shall frequently *do this*] do it in remembrance of the typical lamb and the typical passing over of the typical first-born of typical Israel.

We will no longer be defrauded of the blessing our Lord designed for us. We will "keep the feast." And so surely as the consecrated believers of this age are the "Church of the first-born," so surely will there be a deliverance later of all of the household under the lead of the first-born (Christ), even as the type showed. And that the after-born delivered by Moses will ultimately consist only of the obedient the Apostle clearly shows.—Acts iii, 23.

How much more impressive and inspiring it is to celebrate an important matter on its anniversary—to recall the deeds and words and looks, and place ourselves with the chief actors of that greatest of all dramas which over eighteen centuries ago ended at Calvary. It even strengthens our general faith in divine providence to note that the very day, the very hour, as well as the very year of this tragedy God had predetermined, so that although previously the Jews sought to take Him to put Him to death, no man laid hands on Him, because "*His hour was not yet come.*" The precise time of this great event had not only been typified for centuries with careful precision as to the very day, but our Lord with equal exactness declared "Mine hour is come," and when instituting the bread and wine Memorial of His own death as the anti-typical lamb He waited, "and when *the hour was come* He sat down" with His disciples to eat the Passover Supper, saying, "With desire have I desired to eat this Passover with you before I suffer."—Luke, xxii, 15.

With equal carefulness to that shown by our Lord and His apostles, let us keep the feast, the Memorial of His death, as He directed—not at any time,

morning, noon or night, but only as a Supper—not any day, but only on its anniversary—if we would “do this,” rather than commemorate something else, on some other date.

Our Lord instituted the Memorial Supper, which He requested His followers to celebrate, after six o'clock on the evening before He was crucified, “in the same night in which He was betrayed.” This, however, as we have previously shown, was on the 14th of Nisan, the very same day on which He died—God having provided the Jews a custom for counting their days from 6 p.m. to 6 p.m., from sundown to sundown.

Apparently it was just when the regular Jewish Passover Supper was ended that our Lord took some of the left-over unleavened bread, blessed it, broke it into pieces, and gave them to His disciples saying, “Take, eat; this is my body given for you; this do in remembrance of me.”—Matt., xxvi, 26; Mark, xiv, 22; Luke, xxii, 19.

Taking our Lord's words in their simple obvious sense, how beautiful is their lesson. Unleavened (pure) bread henceforth would at this Memorial represent our Lord, the bread from heaven, of which we may eat and have everlasting life. The next thought is that this heaven-supplied “bread” must be “broken” in order to be appropriated. And so we see that it was necessary not only for our Lord to come from heaven as the “bread”; but necessary also that He be broken in death—sacrificed for our sins—ere we could appropriate His merit and enjoy everlasting life.

The “fruit of the vine” was next introduced as a part of this Memorial of our Lord's loving sacrifice. He explained that it represented His blood—“The blood of the New Covenant, shed for many for the remission of sins.” (Matt., xxvi, 28.) What a reminder this is of the *ransom price* necessary and paid on behalf of the sins of the world. The broken bread taught a part of the lesson, the “cup” taught the remainder of it. We not only need nourishment, strength, assistance to come back to God and His favour, but we need the precious blood—the life of our Lord as our redemption price to release us from the condemnation of Justice.

Ah, yes! How deep are the Lord's lessons! and the deeper we look the more beauty we see, the eyes of our understanding opening more and more as we appreciate and heartily obey. “Let us keep the feast” in both senses, then: (1) Appropriating and feasting on the great work done for us by our Redeemer and the riches of grace granted us through Him; and (2) Appreciating our privilege of joint sacrifice with our Redeemer—laying down our lives in His service, for the brethren, etc., and thus “filling up that which is behind of the afflictions of Christ.”—Cor., i, 24.

Left behind, not because our Lord could not suffer enough for all, nor because His sufferings were not sufficient for all, but because He wished to have us with Him to share His nature and His glory, and only by suffering with Him and as His *members* could we be allowed to share in His glory, honour and immortality.

How sacred the memories which gather around the anniversary of our Lord's death. It calls to mind the Father's love as exhibited in the entire plan of salvation, the centre of which was the gift of His son as our Redeemer. It calls specially to our thoughts Him who gave Himself a *ransom*—a corresponding price—for all. Then faith comes still nearer to Him who “suffered, the just for the unjust,” and with grateful, overflowing hearts and with tear-dimmed eyes we whisper, *My Saviour! My Redeemer! My Lord and Master!* “He

loved *me*, and gave Himself for *me*." Ah, yes!—

"Sweet the moments, rich in blessing,

Which before the cross I spend:

Life and joy and peace possessing

From my best and truest Friend."

How blessed the thought that He cares to have us think of Him and call Him *ours*—He so great—"far above angels" and every title that is named, next to the Father Himself, and we so insignificant, so imperfect, so unworthy of such a friendship. And yet, to think that "He is not ashamed to call us brethren"; and that He is pleased to have us memorialize His death; and that He gave us the bread to emblemize His broken flesh, and wine to emblemize His shed blood—the one to represent the human rights and privileges purchased for all, and of which all may partake, the other to represent the life He gave which secured everlasting life for all who will accept it!

How delightful, too, to count, as He and the Jews did, the days and the hours, even until finally, "the hour being come," He sat down with His disciples to celebrate the death of the typical Paschal lamb, and to consider the deliverance of Israel's first-born from the great destruction which came upon Egypt, and the subsequent deliverance accomplished through those first-born ones for all the typical Israel of God.

How precious to look beyond the type which was commemorated, and to hear the Master, as He took *new* emblems say, "*This* [celebrating of the Passover] do [henceforth] in remembrance of me!" Ah, yes! in the crucified One we can now see "The Lamb of God which taketh away the sin of the world." "Christ our passover [Lamb] is sacrificed for us therefore let us keep the feast;" for as oft as *we* do *this* we do show forth our Lord's death until He come again—until, His kingdom having come, we shall be permitted to drink with Him the new wine [the new life and joy] in the kingdom.—Matt., xxvi, 29; I Cor., v. 7, 8; xi, 26.

But we are not only privileged to enjoy the favours of our Lord's sacrifice (by partaking of its merits and its consequent advantages, viz., justification and restitution rights and privileges by faith as redeemed), but more than this: we are invited to share with our Master in the *sacrifice* and in its glorious reward. He says to us, Whoever is in sympathy with my work and its results—whoever would share my kingdom and join in its work of blessing the world—let him also be broken with me, and let him join me in drinking the cup of self-denial, unto death. To all such He says, "Drink ye all of it." The Apostle confirms this thought, saying: "The cup of blessing which *we* bless, is it not the *communion* [fellowship] in the blood [death] of Christ? The bread [loaf] which *we* break is it not the *communion* [common-union] in the body of Christ? For we being many [members of Christ's body] are *one loaf* and one body; for we are all partakers of that one loaf."—I Cor., x, 16, 17.

Gladly, dear Lord, we eat (appropriate to our necessities) the merit of thy pure human nature sacrificed for us—for our justification. Gladly, too, we will partake of the cup of suffering with thee, realizing it to be a blessed privilege to suffer with thee, that in due time we may also reign with thee—to be dead with thee, that in the everlasting future we may live *with* thee and be like thee and share thy love and thy glory as thy bride. Oh! that we may be faithful, not only in the performance of the symbol, but also of the reality. Blessed Lord, we hear thy word saying, "Ye shall indeed drink of my cup and be baptized with my baptism." Lord we are not of ourselves able thus to sacrifice;

but thy grace is sufficient for us, for we are wholly thine, now and forever.

Oh! what a thought; that if faithful in the present privilege of drinking of His cup and being broken with our Lord as His body, we with Him will soon be that "church of the first-born ones whose names are written in Heaven," and as such shall constitute the royal priesthood, which, under our great High Priest, will lead out of the Egyptian bondage and slavery all those slaves of sin whose groanings and prayers for deliverance have entered the ears of the Lord of Sabaoth.

These will be some of the thoughts which will constrain numbers of the Lord's people all the world to meet in little groups (and sometimes quite alone with Jesus) on the evening of March 25th, next, after six o'clock, to celebrate the anniversary of the most notable event in the history of the universe of God.

Eat and drink, O beloved, says the Bridegroom to his spouse. (Sol., Song v, 1.). Let us eat and drink reverently, devotedly, thoughtfully, prayerfully, tearfully perhaps, as we each think of our Redeemer's love and sacrifice, and pledge ourselves afresh to be dead with Him.

CLASS REPRESENTATIVES.

The following letter has been received from the local representative movement in the Leicester area.

"In the August issue of the B.S.M. under the heading 'An interesting meeting' you reported a representative gathering of brethren held at Leicester on July 5th 1936. Since that date three further meetings have taken place, the classes interested and taking part being Kettering, Leicester, Nuneaton, Market Bosworth, Rugby and once Birmingham. The meetings have proved to be more interesting than might have been expected, with much spontaneous enthusiasm and practical usefulness. At a meeting of the above brethren last Sunday at Leicester, the writer was asked to report our progress and to ask you to try and encourage other areas to adopt a scheme which has proved so successful in this Midland area; for we realise that if this were adopted throughout the country a representative could be elected from each district to meet as a council for the brethren of our country as a whole."

The committee gladly encourages brethren everywhere to emulate the example of the Leicester friends, for it is recognised that the more we are thus able to get together in local gatherings for the discussion of matters affecting our life together, the nearer we shall approach to a clear understanding of the essential basis of our fellowship. The scattered conditions of recent years are in some parts giving place to a different outlook, one in which the "fellowship of kindred minds" becomes more than an empty phrase.

NEWS OF INTEREST.

WARRINGTON. Arrangements are complete for the Easter Convention and programmes are available from this office or from the Convention secretary, Bro. D. Stanley, 140 Knutsford Road, Grappenhall, Warrington. Bros. C. F. Barratt, R. H. Court, Morton Edgar, G. A. Ford, A. Guy, C. Smith, E. W. Wenborn and P. Wright will (D.V.) address the friends. It is specially requested that candidates for immersion will notify Bro. Stanley at once, to ensure adequate provision being made.

KETTERING. The Kettering friends are looking forward to their Home Gathering which is to be held on April 18th next. Full particulars from this office or from Bro. C. T. Ward, 58 Gordon Street, Kettering, Northants.

THE BOOKROOM.

New Discoveries in Babylonia about Genesis, by P. J. WISEMAN. 150 pages. 3/6, post. 4d.

This book is directed primarily to demonstrating the witness of recent archeological discoveries to the fact that the book of Genesis was compiled by Moses and not, as asserted by Higher Criticism, put together in the time of Ezra and attributed to Moses. The chain of evidence is exceedingly interesting and throws much light on the early days of the world's history, demonstrating that the art of writing was known before the Flood

and that in all probability much of the material from which Moses compiled the book was in the first instance recorded by some of the patriarchs familiar to us by name. The later chapters show how acceptance of the integrity of Genesis is vital to acceptance of the message of Christ and the Apostles—their teaching being so definitely founded upon the book.

Streams in the Desert.

This is a book of devotional readings for everyday and is esteemed very highly by a number of brethren who possess a copy. There is many a word of comfort and encouragement in its pages which may enable the earnest heart to face anew the life before them, and for the consecrated child of God the book can be very highly recommended.

Price 6/-, postage 6d.

Moffatt's New Testament.

A special cheap edition of Moffatt's New Testament, well bound in dark blue cloth, is available from stock, price 2/6, postage 4d.

Special Announcements.

Anonymous. This opportunity is taken to acknowledge with very sincere appreciation the receipt of an anonymous donation of £50 for the general work, and to assure the donor of the care that will be taken in the administration of this gift.

The Memorial. The date upon which the brethren generally will celebrate the Memorial of our Lord's death falls this year upon Thursday, March 25th, and it will be after 6 p.m. on this day that in many places little gatherings of disciples will meet to "keep the feast" as for many years has been the custom; and as they will do, "till He come."

Isolated friends unable to obtain the emblems may have them sent in time for the day if we are advised by March 11th that they are desired. Please say how many brethren will participate. No charge will be made for this little service.

Class Representatives.

Brother Ford will be pleased if classes who have not yet sent in the names of their representatives and particulars of matters to be discussed at the Whitsun Conference will do so soon in order that their proposals may be circulated to all the classes in good time.

Subscription Rates.

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

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

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

Braille Library.

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

Price List.

The price list enclosed with this issue does not cover the complete range of books we have in stock, but does indicate which items formerly stocked are now unobtainable. For other books now in stock see the "Monthly" for December, January and February. A new price list is under preparation.



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April, 1937

NOTES.

The first convention of 1937 is now in the past with all the prayer, the thought, the effort and the hopes by which it was supported. The daily round and the common task have claimed those who for three or four days experienced in a more intense sense than usual, the "communion of saints." Now comes the question, as it always must after such an occasion, "Was it worth while?"

This is by no means an idle query. There are not wanting some who assert, in all sincerity, that the effect of a gathering such as this is not conducive to the highest spiritual interests of the individual. Such declare that a uniform message cannot be expected under present-day conditions; that discussions and the interchange of thought between brethren will lead to the spread of erroneous theories and "false doctrine"; that propagandists will be busy and that many who were formerly content in their belief and "sound in the faith" will become confused and lose the assurance of faith which they had. Better far, say these, that the brethren remain scattered, isolated, having little to do with others outside their own immediate circle, than that they should by such contact become unsettled in their minds.

The exponents of this view are relatively few in number. But the fact that such a thesis can be advanced and maintained at all among a community of Christian people possessing an inherently common-sense view of Christ's teaching is a sad commentary upon the habits of loose thinking into which so many of us have fallen. The whole essence of the Christian life is bound up with fellowship and "sharing" with others. Our mutual responsibility to each other is one of the principal themes of the New Testament. Our very hymns echo the standards which are now decried in some quarters; so much so that "Blest be the tie that binds," and "God be with you till we meet again," become songs which cannot be dissociated from our coming together, time after time, in happy convention gatherings. Why then should it be said that the very act which expresses in full our desire for Christian fellowship is one which militates against our best spiritual interests.

The answer is clear. It is the old spirit of sectarianism rearing its ugly head again. The desire to adopt a formulated creed, a confession of faith; to sink back comfortably into a set theology with which to end one's days and no longer pursue the pathway of unfolding Truth which lies before the Watchers. "The spirit of Truth is the spirit of enquiry" is a phrase which was coined many years ago, but is perennially fresh. Without the spirit of enquiry we

cannot retain the spirit of the Truth. And it is because we still have the spirit of enquiry that the messages at our conventions will NOT be uniform, but will continue to reveal in accord with the personalities of the speakers and the things which the Lord has spoken unto them, the much-diversified wisdom of God. The Holy Spirit of God distributes to every man severally as it will, and we do not well to limit its powers or to restrict our reception of its teachings. Let us see to it individually that we are ourselves firmly set upon the foundation that is laid, and in His Spirit, and with the Angel of His Presence before us, let us progress, not in solitary isolation, but in happy and united fellowship, forward to the Promised Land.

CHRISTMAS CONVENTION IN AUSTRALIA.

(The following report from the Australian brethren will be read with interest)

It is a pleasure to report a most helpful and refreshing season on the occasion of the recent Christmas Convention held by the Melbourne Class in this city, over the four days—December 25th to 28th inclusive. Our heartfelt praise ascends to the Lord for all rich blessings bestowed, and it appeared that these were much appreciated to the full by all in attendance. The presence of visiting brethren added greatly to the encouragement of the local friends, and from the expressions of the visitors we were assured that the effort and zeal manifest, as well as the expense entailed in coming long distances were much more than compensated by the spiritual good things from the presence of the Lord.

Each day of the Convention was opened with Praise and Prayer, followed by a Bible Study, Fellowship Meeting and Addresses; tea also being served by the local Sisters which was appreciated and during which there was the opportunity of more informal fellowship amongst the friends. The passages of Scripture taken for the Bible Studies are as follows—Col. 1: 21-29; 2 Cor. 4: 1-11; Heb. 12: 18-24; and 2 Tim. 4: 1-8; and it will be understood how much of valuable instruction and encouragement was received from these beautiful portions of God's Word. Each day one of these Studies engaged the attention of the assembly for an hour and a half with much benefit to all in attendance. Addresses by the brethren comprised a wide range of topics—"Character";

John 14: 27"; "Signs of the Times"; "Watch ye, Stand fast, be Strong";

Feasts of the Lord's Table"; and the Bible Characters of "Joseph"; "David";

Moses"; "St. Paul"; "St. John"; and "Timothy". The thoughts expressed

very encouraging indeed, each speaker bringing out in his own way many helpful lessons and exhortations. The Fellowship Meetings gave further opportunity for Praise and Testimony, also a Question Meeting, and on the closing day

the session on "Helpful Thoughts from the Convention", enabled the brethren to give expression respecting the particular thoughts with which they had been

most impressed. At the conclusion of the Closing Address the brethren gathered round and partook of the Love Feast while singing "Blest be the tie that binds."

Then came the parting hymn, "God be with you till we meet again," and the concluding prayer commended all the Lord's people present and in all parts

of the world into the care of our loving heavenly Father, the Great Shepherd

of the sheep.

A number of the addresses from the above Convention are now appearing in the monthly "Peoples Paper," published by the Berean Biblical Institute, 19 Ermington Place, Kew, E.4., Melbourne, Australia. Subscription price is 2s.6d. per annum; free upon request, to those unable to subscribe.

We cannot talk of doing the works of God and ignore self-preparation and self-mastery.

The great power of prayer consists, not in asking, but in learning how to receive.

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

NEWS OF INTEREST.

GLASGOW.—The twentieth "Fifth" Sunday Convention of the classes in and around Glasgow was held on Sunday, February 28th last, this occasion being the fifth year of these gatherings which have been so much appreciated. Owing to adverse weather conditions many of the brethren were unable to be present at the opening session, but managed to be present later in the day, there being 80 in the afternoon and 100 in the evening.

The addresses given by the various brethren were well received by the friends, some of whom stated that this was the finest convention held for some time. Brother Beveridge opened with an address on "Walking with God." He gave an exhortation to all who were begotten of the Holy Spirit to walk worthily in the footsteps of their Lord. Brother Anderson of Dumfries next spoke on "Knowing God," basing his thoughts on Jesus, the Light of the World, Jesus the Life of the World, and God, Who is Love—the three L's. Brother Cummings of Ayr followed with a text "We have seen the Lord" dwelling upon the incidents connected with our Lord's resurrection, the women who were first at the tomb and the doubting of Thomas; and drew a lesson for ourselves, that we should prove all things and hold fast that which is good. Finally Brother Cormack addressed the gathering upon the subject "Bethany" and spoke of the home of Martha and Mary and Lazarus, dwelling upon the characteristics of the two sisters and exhorting his listeners to use their boxes of Spikenard while yet their brethren are with them.

Thus ended the twentieth conven-

tion and the brethren dispersed to their respective homes feeling that they had been specially blessed and strengthened in their most holy faith.

KETTERING.—The Kettering friends are looking forward to their home-gathering which is to be held on April 18th at the Co-operative and Labour Institute, Newland Street. Brothers Batchellor, Thatcher, and Wenborn will address the friends and lunch and tea will be provided. Excursion trains leave St. Pancras at 9.35 and 10.15, the fare being 5/- return.

SUNDERLAND.—A home-gathering is to be held in Sunderland on April 25th next, and any friends who find it possible to attend will be very warmly welcomed. For particulars please write to Brother A. Quickfall, 8, Appley Terrace, Roker, Sunderland.

IMMERSION SERVICE IN LONDON.—The friends at Forest Gate inform us that an immersion service is being arranged at Whitsun and that they would be very pleased to welcome any who would like to take advantage of this opportunity. Please write to Brother C. Hicks, 102, Cotswold Gardens, East Ham, London, E.6.

BROTHER LUTTICHAU'S VISIT. — Our brother's trip is now being planned and all classes who have written in will be shortly advised as to the arrangements made. We do trust and believe that "prayer will be made" for the Master's blessing upon our brother's labours as he goes through the country seeking to "strengthen the things which remain."

WHITSUN CONVENTION.—Arrangements are complete for the convention to be held at Dewsbury during Whitsun week-end and it is hoped that the loving interest of the brethren everywhere will be manifested in no uncertain manner both before and during the event. The venue is Dewsbury Town Hall, a large and well-appointed auditorium being at our disposal for the sessions, and an adjacent hall devoted to the meals which will be served between sessions without charge. It is hoped that this latter arrangement will make it possible for some to attend who would otherwise have been precluded. It is specially requested that brethren requiring accommodation write early to Brother A. Boyce, 7, Falcon Road, Savile Town, Dewsbury, Yorks, stating their requirements. Candidates for immersion are requested to write in to the office before April 15th so that arrangements can be made.

THE WAY OF THE CROSS *(contributed).*

As the child of God grows more mature in the Christian way, and his awareness of the abiding and indwelling Presence of God becomes more intense, he may rightly be said to be stepping more and more "in tune" with the Infinite Eternal God.

His mind moves more and more easily along the line of the precepts of the Word of God, — he "thinks on" the things of purity, peace, — and all other ennobling and virtuous things, and thus, with the renewing of his mind, a transformation from an earthly to a heavenly outlook takes place. The cordial and purposeful surrender of ourselves to Him, "as a living sacrifice," day-by-day renewed, brings the compass-needle of our intentions and desires to point more nearly to the pole of His Sovereign Will. The passing of the days and years thus spent, will find us, more truly "at-one" with Him than at the beginning of our Christian experience. In using the term "at-one" we are not thinking of the legal "at-one-ment" made by our dear Lord by His worthy sacrifice, on the basis of satisfying the demands of God's broken Law. For in that transaction, all that had to be done was done by Jesus. Jesus offered a sacrifice of "equal-valency" to the Law's demands — the sacrifice of a perfect human life. God, (i.e. Divine Justice) accepted the offering, and between the Offerer and Acceptor the great transaction was completed.

To humbly-accept the testimony of God about it, is all we are called upon to do, — to accept, by the exercise of faith, the proffered gift of righteousness and reconciliation is all that God has asked of us. Legal atonement was accomplished for us, entirely outside the range and sphere of our activities — and the righteous standing involved in atonement, was offered to us free, gratis, for nothing except the taking.

But "Sin" had been much more than a legal aspect of our life. The moral effect of sin pressed home much more heavily in our lives. Like our Brother Paul, we found ourselves unable to do the things we would, and contrariwise doing many things we would not. "Born in sin, shapen in iniquity" is a description that fits every descendant of Adam.

Because God has a great purpose to work out through Jesus, and the first-fruits from among men who accept the gift of righteousness, and then offer themselves in full surrender to His Will, he begins to work upon them and prepare them for the great end in view. He shapes the experiences of their lives — and makes "all things work together for good" to those who respond to His Call, — He has placed His precepts and statutes in His Holy Word for them to ponder and think about — He bestows upon them a holy power

(ye shall receive power after that the Holy Spirit is come upon you) to enable them to suppress earthly weaknesses, and develop Heavenly impulses — a living daily witness and testimony that they are His sons and daughters, — additionally, no good thing does He withhold from them that walk uprightly “for”, He that spared not His own Son, — shall He not freely give us all things. —

Thus day by day, the Master-Potter works and moulds His clay, working into it the quality of Crown-Derby or Dresden china, and giving to it more excellence and exquisiteness of design and beauty.

The design in His Omniscient mind, and the shape on the block becomes more nearly as one. The vessel on the wheel becomes more like the Master design — things which were originally very unlike, become more definitely alike — “at-one” with each other. This is the degree of “at-one-ment” most pleasing to the Lord — when one Will guides and directs the whole life, when one objective pervades all that is said and done. Perhaps this might be better described as “atunement” — a condition “fully in tune” with the Infinite One, but it is nice to think of it also as the grand sequel to the redemptive work of Jesus, — as the result of His taking us under His Wing when we accepted God’s testimony regarding His Death. It broadens out the beautiful thought of God’s Love, to realize that He not only loved us enough to redeem us, but that He has loved us all the way since then, with all our pettiness and weakness, and spite of faults and failings He has not ceased to work upon us, till His designs begin to bear fruit in our lives. “At-one-ment” will only become complete when there is left in us, not one thing out of accord with His gracious designs and purposes. But that belongs to the future.

Meantime, the degree of “At-one-ment” already accomplished serves a wonderful and remarkable purpose. The enlightened and sensitized mind and heart of God’s child, is enabled thereby to catch and understand the promptings of the Divine leadings in his life.

Divine guidance is a most wonderful thing in a man’s life. To believe, even on the busy streets of our towns and cities, yea, even in an office or workshop surrounded by the unbelieving — that there is something more in the life of God’s child than in the unbelievers, is not presumption, or sentiment, but fact and verity. There is a regulating, controlling Hand that shapes the means and ends of life, and this is FACT and TRUTH and EXPERIENCE. Happy indeed the child of God who knows this, by practical demonstration from day to day.

The degree of our understanding and appreciation of this Divine guidance, is the measure of our “atonement” with Him, and only those who are fully surrendered to Him, — those who are true to God in “the inward parts”, realize its full blessedness. Any reservations or conditions stipulated by us in our sacrifice, may vitiate the sensitiveness of our hearts to Him, — any violations of conscience may mar the whole round of life.

Like Saul, we must cease to “kick against the pricks” ’ere the Lord will say what He would have us do. God’s finger will not point out the road, till He sees that we are fully prepared to walk in it. God will guide us with His precepts, His providences and with His Eye, (Psalm 32.8.), but the child who would know the guidance of His Eye, must likewise have “an eye” within him attentively fixed on the countenance of His Father, who is in Heaven. “The Way of the Cross” requires in us a tender sensitive responsiveness therefore, to very spiritual prompting of the Divine Spirit, within us — an At-one-ment, full and deep, with Him who has called us into fellowship with His Son. How then shall we know if “Tis God’s Hand that leadeth me”?

We must return to this later!

THE QUIET TIME.

"True Sympathy."

It is a great moral truth, attested on all hands alike by experience and observation, that any covert alliance with sin makes a man not more, but less lenient to his fellow-sinners, and that if we desire to have a keener sensibility and a stronger sympathy for the sorrows which men by sin have brought upon themselves, the only way to approximate to this end is by separating ourselves more completely from the sin that is in and around us, and cultivating (under God's hand) a higher standard of moral purity.

The Holy and Undeified One, just because he is holy and undeified, is for that very reason "The Sympathizer of sympathizers."

Selected.

"The mind of Christ."

That we ought not to be weary of doing little things for the love of God, who regards not the greatness of the work, but the love with which it is performed. That we should not wonder if in the beginning we often failed in our endeavours but that at last we should gain a habit, which will naturally produce its acts in us, without our care and to our exceeding great delight.

That the whole substance of religion was faith, hope and charity; by the practice of which we become united to the will of God; that all beside is indifferent and to be used as a means that we may arrive at our end and be swallowed up therein by faith and charity.

That all things are possible to him who believes, that they are less difficult to him who hopes, they are more easy to him who loves, and still more easy to him who perseveres in the practice of these three virtues.

(From "Practice of Presence of God")

The King cometh.

See, the King in beauty cometh,
He, thy long, long absent King;
As the light of dawn He shineth,
And His breath is that of spring.
From the night of darkness waking
Zion, lift thy voice and sing.

From the dust of ages rising
Put on all thine ancient might.
For to thee the crown belongeth,
And to thee the raiment bright;
Of the coming age the glory,
Of the ransomed earth the light.

Empty sounds.

Warn certain individuals against teaching novelties and studying myths and interminable genealogies; such studies bear upon speculations rather than on the Divine order which belongs to faith. The aim of the Christian discipline is the love that springs from a pure heart, from a good conscience, and from a sincere faith. Certain individuals have failed here by turning to empty argument; doctors of the Law is what they want to be, but they have no idea either of the meaning of the words they use or the themes on which they harp.

*Paul's words in 1 Tim 1; 4-7
as rendered by Moffatt.*

RECIPE FOR JOY.

JESUS first

OTHERS second

YOURSELF last.

BIBLE DISCUSSION

(Notes of a recent discussion at a class in the South East)

CHAIRMAN'S INTRODUCTION.

This subject arises in the mind of a Christian to-day due to the greater prevalence of mendicancy, often at the front door. We know that the root cause is that the wealth of the world is inequitably distributed, and we know that this is due to SIN. Thus the situation is as old as history, and not just a development of this day or Age. If we look back into the early chapters of the Bible, we find that God gave Israel a plan of life — the account relevant to our subject is found in Lev. 25; 35—42 — and there we find that provision was made so that the poor of the land did not degenerate into slaves. In the same chapter, verses 14-17, is given details of the Jubilee system whereby it was ensured that the land itself did not pass irrevocably into the hands of the few. Yet these provisions were not observed by Israel in their entirety and have never been known to or observed by other nations, and hence the situation with which we are confronted is one in which the existence of the beggar and the medicant must be accepted.

Now comes the question: should we as Christian disciples concern ourselves with this matter. Our calling, as expressed in Luke 14. 26-27, is to take up our crosses and follow Christ. As he was, so are we in this world. Hence the right way to answer this question is, not to ask "What should we do," but "What would the Lord do?" By way of indication as to the direction in which the answer lies we have Paul's quotation of our Lord's words. "It is more blessed to give than to receive." This then is the basic principle upon which we should conduct our investigation.

It is important too to remember that the Spirit which prompts the giving is the essential thing. The desire to give, because to give is Christ-like, must be present. And it must take no count of material loss or gain. There is a story of a widow who cast in her two mites to the treasury. Others gave of their surplus, but she of her substance. So with our good works; pure religion and undefiled is to visit the fatherless and widows in their affliction, and thus in a very humble way to imitate Christ, who laid aside the glory He had with the Father before the world was, that He might give, to us.

THE DISCUSSION.

The point which is much on our minds is the proper attitude we should have to door-to-door mendicants and pseudo-beggars, thinly disguised as pedlars or hawkers. In recent years there seems to have been a considerable increase in this type of caller. What is the Christian attitude? Our money is consecrated, and we surely should exercise care in its use, that it be put to worthy purposes.

I John 3, 17 and James 2, 15-16 establishes the principle that the spirit and desire to give alms, or assistance to those in need, is one evidence of discipleship. Whatever attitude we may adopt, we must not do violence to the spirit of these two scriptures.

Rom. 12, 12 "Distributing to the necessity of saints." It is noted that in the early days the churches organised a relief fund for the benefit of the poor saints at Jerusalem. Paul was the trustee for this fund and conveyed the gift to Jerusalem. Much space in Scripture is taken up with a description of this matter so it was evidently considered to be of importance. (II Cor. Ch. 8 & 9 Rom. 15, 26.) It seems too that Gal 2, 10 does not refer to the poor in general but to these same poor saints of Jerusalem. We are also reminded of Cornelius in Acts 10, 1-4 and Dorcas in Acts 9, 36 as examples of Christians who were diligent in good works.

It may be arguable that in primitive Christian days the situation was not just the same as now. To-day we have State provision for the care of the destitute and although it is recognised that this provision even yet is far from perfect it is manifestly infinitely superior to the condition in Paul's day when the destitute were completely dependent upon such help as was given by those whose hearts led them so to assist. To-day every citizen contributes something towards the relief of the poor through the ordinary channels of taxation. It is also fairly clear that the New Testament references to almsgiving are in the main connected with the disciples themselves and there is not so much reference to work of this nature among the poor of the people. See Acts 3, 6. Yet on the other side of the question there are our Lord's own words regarding the giving of alms in secret (Matt. 6, 1-4, Luke 11, 41, Luke 12, 33) and in a country like Palestine in that day where there were so many blind, diseased, and so on, the exhortation must have been much more striking than it is to us.

Harmonising the teaching of our Lord and the apostles therefore, it seems clear that our first duty as Christians is to the welfare, temporal as well as spiritual, of those who are our brethren in the Narrow Way. "As we have therefore opportunity, let us do good unto all men, especially to those who are of the household of faith" (Gal. 6, 10) But we are not precluded thereby from assisting others who very evidently need that modicum of timely help which it is in our power to supply. The determining factor is our own conception of our stewardship. Brother Russell has a comment on this which says "dispense wisely, as becometh a good steward; and then remember that without love it is as nothing." In matters of material things, our first interest must be our families and dependents. Secondly come the brethren; then thirdly, others. Our chief concern then should be for our brethren according to the Spirit. "Who seeth his *brother* have need." While this is not restricted in principle to brothers in Christ, the important thing is that if we consider our brother's welfare in spiritual things only and ignore his temporal necessity, our faith is a dead thing so far as he is concerned. Where our brother has temporal need we must concern ourselves with it, if so be in our stewardship we have that "surplus" or "substance" which will enable us to meet that need. And the extension of our help to others who are not brethren must again depend upon the amount of that "surplus."

Summarising the position therefore, it would seem that the distribution of "alms" is a matter which is determined, not by a stated rule, but by the application of sanctified discretion and the spirit of a sound mind. Our first duty is clearly to our brethren—a principle well recognised by the early Church, who "had all things common" (Acts 2, 44). Outside of that there is State provision, to which we all contribute as a matter of course, but like all the works of imperfect men, that provision at times in certain instances breaks down, and it then devolves upon us to meet the need that exists as we find possible and consider desirable and proper. But above all things we must take the long view and remember that we are here looking only at one example of the evil results of the Fall, and that the Plan of God provides for a full and complete recovery from that Fall. We who have already given our all in consecration that we might be the Father's instruments in the work of the future have already done a far greater and a far better thing; and something much more enduring than the transient good that may be accomplished by giving a penny to a beggar. So that it should not be a matter of great concern to us whether we do or do not satisfy every request for alms that comes our way, provided that what we do is done as unto the Lord and for His Glory.



LIBERTY, THE CHURCH'S HERITAGE

(Bro. Russell)

It has been well said that eternal vigilance is the price of liberty; and truly it is the price of every principle of truth and righteousness which we desire to hold because unceasing vigilance, art, cunning craft, unscrupulous hypocrisy, and blushing impudence are the characteristics of Satan, "the prince of this world" who, unrecognized by men, is constantly manipulating human affairs, civil and religious, for the accomplishment of his own diabolical purposes in the enslavement of humanity to the dictum of ignoble tyranny.

We certainly do not deny, but on the contrary affirm, that the Church should have living teachers; and that the Lord has raised up such teachers all through the Gospel Age, and will to its close, to instruct the Church in general by expounding the Word of God, pointing out and making clear its teachings and bringing forth from the storehouse things both new and old. But all are not teachers. Teaching, St. Paul declares, is a special gift. (1 Cor. 12:28-30.) A teacher is one who, being fully consecrated and brought into submission to the Divine will and enlightened concerning the Divine Plan, God can, and is pleased to use in instructing His Church. And the basis of such selection may be a keen, penetrating mind or other naturally or supernaturally imparted endowment and qualification.

The one faith, which all should hold, was a very simple one; one so simple that all, the learned and the unlearned alike, could grasp it and comprehend it, and be "fully persuaded in their own minds" concerning it. It was not a dose of incongruous mysteries, inconsistent with themselves and inharmonious with reason as well as with the Bible, to be swallowed by the ignorant with credulity, and by the learned with hypocritical mental reservations: but it was so simple, so clear, so reasonable, that any and every honest follower of Christ could be *fully persuaded in his own mind* regarding its truth.

What is this *one faith*? The basis of it is stated by Paul, thus: "I delivered unto you *first* of all that which I also received (first of all—as a foundation truth or doctrine, upon and in harmony with which all other doctrines must be built), how that *Christ died for our sins*, according to the Scriptures; and that He was buried; and that He rose again the third day, according to the Scriptures." (1 Cor. 15:3, 4.) "There is *one God* and one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all, to be testified in due time." 1 Tim. 2:5, 6.

This, in a word, confesses sin and utter helplessness; it acknowledges God's loving plan for our redemption; it owns that our Lord's death was our ransom price; and that forgiveness (justification) and reconciliation to God, and the restitution of believers, come as a result of faith in this Redeemer, when in due time it is made known to each and all.

These brief statements contain the whole Gospel, in the same sense that an acorn contains an oak tree. Without this Gospel kernel, the true Gospel can never be possessed; hence *this must be insisted* on as a test of Christian fellowship. This must be received, else the Gospel is not received. When it is received, the Gospel is received. This true Gospel, this simple faith, easily understood and

confessed by the weakest babe in Christ, must also be, and always, and equally, the faith of the most developed sons of God. This one faith (and not the endless ramifications and details of faith which lead out from it) St. Paul placed as a standard or test of all claiming the name Christian. All the consecrated who agreed on this one standard, or foundation truth, St. Paul counted as in and of the one Church. While each member was to grow in grace, knowledge and love, there would always be harmony and oneness in the faith and fellowship of the Church, if all growth were kept in line and harmony with this foundation truth.

Here was a perfect basis of union, which allowed for all the various stages of individual development in the truth, and which most effectually guarded against errors. For if this simple creed were to-day made the standard by which all doctrines should be tested, it would speedily lead to the discarding of every error and to the true union of the Church in the "one Lord, one faith, and one baptism."

The endeavour to compel all men to think alike on all subjects, culminated in the great apostasy and the development of the great Papal system; and thereby the "Gospel," the "one faith," which Paul and the other Apostles set forth, was lost—buried under the mass of uninspired decrees of popes and councils. The union of the early Church, based upon the simple Gospel and bound only by love, gave place to the bondage of the Church of Rome—a slavery of God's children, from the degradation of which multitudes are still weak and suffering.

The true teacher's place and the true Bible student's place, is outside of all human bondage, free to examine and feed upon all portions of the good Word of God, and untrammelled to follow the Lamb whithersoever He leads.

Every one who comes to realise the liberty of the sons of God and full freedom from Babylon's bondage should expect to meet other attempts of the great Adversary to bring him into other bondages, or to stumble him. The Lord permits these severe testings, that the class now sought may be manifested, and prepared for His service in the Kingdom.

The value of true liberty amongst the Lord's people cannot be overestimated. It becomes a part of their very life. It was because, under a wrong conception of union, this spirit of true liberty was crushed out of the Church shortly after the Apostles fell asleep in death that the "dark ages" resulted, with all their ignorance, superstition, blindness, persecution, etc. The Reformation movement of the sixteenth century was but a re-awakening of the spirit of liberty, liberty to think aside the foundation lines of the doctrines of Christ; liberty to believe as much or as little more, in harmony with this, as the mental conditions and circumstances will permit, without being branded as a heretic or persecuted by brethren, either in word or deed.

Let all who are the Lord's people, and who have tasted of the liberty wherewith Christ makes free, see to it that they stand fast in that liberty, and as soon as an attempt is made to restrain it, if not sooner, let them get out completely from all the bondages of human systems, that they may stand firmly and loyally with the Lord, our Redeemer, our Instructor, our King.

THE BOOKROOM.

The following new items are now available from stock at prices stated.

CROSS AND CROWN BADGES.

We have at length succeeded in obtaining supplies of our familiar emblem in a style which we feel sure will please many of the friends. The badge is modelled in relief instead of flat as in the old style and is a good quality production. At the same time the price is lower. Stocked in three kinds as follows, all rolled gold.

Mounted on brooch pin (sisters)	2s. 6d.
With pin and catch (brothers)	1s. 8d.
Pendant (for use with chain)	1s. 3d.

We shall be pleased to have the friends' orders for these since it has been necessary to obtain a fair stock in order to get the benefit of the lower prices. They can also be supplied to order, in 9-carat gold at 17/6, 10/6 and 8/6 respectively.

PITTSBURGH CONVENTION REPORT.

Containing the addresses, etc., at the 1936 Pittsburgh Re-Union Convention are now in stock.

36 pages, post free	1s. 5d.
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BIBLE CONCORDANCE.

A very useful little book for the student, containing a full concordance, index to Biblical names and subjects, and glossary of obsolete and ambiguous Bible words.

1s. 6d. post. 3d.

BIBLE DICTIONARY.

A useful cloth-bound dictionary of Bible subjects with coloured maps.

3s. 0d. post. 3d.

OXFORD HELPS.

An attractive edition of this well-known work containing:

Notes on the books of the Bible, Palestine history, geography, customs, etc. Dictionary of proper names, subject index, Concordance, Witness of discoveries in the East, and Maps.

Now that the "Berean Manual" is no longer obtainable, this is perhaps the best substitute that can be found

5s. 6d. post. 4d.

WEYMOUTH NEW TESTAMENT.

A cloth bound edition, complete with notes, 7½ ins. x 6 ins. x 1 in. is now in stock

5s. 0d. post. 6d.

THE DIVINE PLAN OF THE AGES.

A new edition of the "Divine Plan" is being published by the "Dawn" and copies can be obtained from our stock. The book is standard library size, well bound in dark blue cloth, gold stamped. Post free

2s. 3d.

We are still able to supply the "Divine Plan" in old editions as follows:

Pocket size, blue cloth, B.S.C. edition	1/3 post free, 6 for 6/6
Library size, red cloth, I.B.S.A. edition	1/3 post free, 6 for 6/6

ODD SCRIPTURE STUDIES.

A number of odd volumes of Scripture Studies (new) are in stock and we are willing to send same at following prices, post free. When these are exhausted, volumes other than Vol. 1. will be quite unobtainable, since they are now out of print. We offer:

Volumes 2, 3, 5, 6,	each 1/- post free, 6 for 5/-
Volumes 5 & 6 together	1/6 post free

Complete sets of 6 Vols. of "Scripture Studies" (new) are in stock at 6/6 post free.

SECOND-HAND VOLUMES.

A few second-hand volumes in fair condition are on hand. These will be sent free in parcels of half-dozen on receipt of postage (9d.) to any brethren who would like them for public witness or other work. State which volumes are required.

Similarly we have in stock a large quantity of back numbers of the "Herald of Christ's Kingdom." These make very suitable literature for passing to Christian friends and neighbours and we should like to see them put to good use. Parcels containing 25 will be sent on receipt of postage (9d.) on request.

Where brethren feel unable to pay the postage, please request what you would like and omit the postage—we will gladly send the books or "Heralds."

Sunshine Over All.

"What folly, then" the faithless critic cries,
 With sneering lip and wise world-knowing eyes,
 "While fort to fort, and post to post repeat
 The ceaseless challenge of the war drum's beat;
 And round the green earth, to the church-bells' chime,
 The morning drum-roll of the camp keeps time,
 To dream of peace amidst a world in arms,
 Of sworls to plowshares changed by Scriptural charms;
 Of nations drunken with the wine of blood,
 Staggering to take the pledge of brotherhood,
 Like tipplers answering Father Matthew's call.

Check Bau or Kaiser with the barricade
 Of 'Olive leaves,' and resolutions made,
 Spike guns with pointed Scripture texts, and hope
 To capsize navies with a windy trope;
 Still shall the glory and the pomp of war
 Along their train the shouting millions draw;
 Still dusky labor to the parting brave
 His cap shall doff and beauty's kerchief wave,
 Still shall the bard to valour tune his song;
 Still hero worship kneel before the strong;
 Rosy and sleek, the sable-gowned divine,
 O'er his third bottle of suggestive wine,
 To plumed and sworded auditors shall prove
 Their trade accordant with the law of love;
 And Church for State and State for Church shall fight,
 And both agree that might alone is right."

Despite the sneers like these, oh faithful few,
 Who dare to hold God's word and witness true,
 Whose clear-eyed faith transcends our evil time,
 And o'er the present wilderness of crime
 Sees the calm future with its robes of green,
 Its fleece-flecked mountains, and soft streams between,
 Still keep the path which duty bids ye tread,
 Though worldly wisdom shake the cautious head;
 No truth from heaven descends upon our sphere
 Without the greeting of the skeptic's sneer;
 Denied and mocked at till its blessings fall
 Common as dew and sunshine over all.

Whittier

"THEY REST FROM THEIR LABOURS"

It was only a few months since that we recorded the passing of Brother Drinkwater of Nottingham, and now comes news that Sister Drinkwater came to the end of the way on March 12th last, in her last moments asking that her love be conveyed to all the brethren everywhere, with the desire that they would strive to be faithful unto death.

We are informed too that Brother Maxfield of Cardiff, known to a number in the West Country, ceased from his labours last February.

There are probably many readers of this paper who in past years knew Sister Hemery, of London, who passed away three weeks ago. Our sympathy will go out to Brother Hemery in his hour of trial but in faith that he will sorrow not as others who have no hope.



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NOTES.

Among the most positive of those signs which herald the establishment of God's Kingdom upon earth must be placed Palestine and the Jew. Since Allenby's sensational capture of Jerusalem twenty years ago, the growth of Jewish interests in the Holy Land has been continuous and far-reaching. To-day with nearly half a million Jews in the land which twenty-five years ago sheltered less than one-fifth of that number, we see the sure outworking of Divine promise manifested in a truly marvellous manner to those who have eyes to see. The time is not yet come when Israel shall "blossom and bud, and fill the face of the world with fruit," but we who watch the course of events to-day surely realise that the beginning of these things is at hand.

The Royal Commission on Palestine has originated a proposal for the division of Palestine into an independent Jewish State bordering the sea-coast and including Galilee, and for the remainder to be constituted an Arab state combined with Trans-Jordania. The significant feature in this proposal is the tacit admission that the Jews must one day rule their own land, and although this particular scheme is meeting with opposition it must at least turn the minds of those immediately concerned to the ultimate outcome of these things—Israel, a people destined to take their place in the councils of the world, and ultimately to dominate them. For it must yet come to pass that the law shall go forth out of Zion and the word of the Lord from Jerusalem. How long before ambassadors of the House of David begin to make known a pure language to the despairing nations on earth?

But one thing intervenes. Just as it is recorded that the earnest expectation of the creation waits for the manifestation of the Sons of God, so is it true that "God hath provided some better thing for us, that *they* without us shall not be perfect." Before those governors of Judah, "prophets who have the story told of this stupendous day" can be revealed, standing head and shoulders above their brethren, as the men who will take charge of the wreck that was "this present evil world," the heavenly people of God, Israel after the Spirit, must be complete and gathered to their Lord, ready to "shine forth as the Sun in the Kingdom of their Father." And when we look around and by the light of fulfilling prophecy perceive how near we must be to that time when these things shall have come to pass, the question must surely come to our minds "Are we ready for His call? Are we endeavouring in all our experiences and activities, to be developed and fitted for our future work of service as natural Israel is so evidently being developed and fitted, before our very eyes, for their own destiny.

Jacob will soon be ready for his immortal work. Shall we?

NEWS OF THE CLASSES.

KETTERING. — The first Annual Home-Gathering of the Kettering brethren was held on April 18th and a very uplifting time it proved to be. Of the hundred and twenty who attended, some thirty came from London, and other groups from Leicester, Rugby, Birmingham, and other Midland centres. The re-union of old friends in this spontaneous gathering together was a happy feature of the day, and the enthusiastic labours of the Kettering brethren in providing so abundantly for the visitors' temporal needs was warmly appreciated. Brother Thatcher, of Leicester, addressed the morning gathering, and to many it seemed a happy recalling of old times to see and hear our brother in characteristic fashion giving the message he has loved and lived for through the years. After a testimony meeting, the afternoon session was occupied with an address from Bro. Batchellor, of London, on "Christlikeness," and some of the aspects of an all-important subject were presented in clear definite form. Finally Brother Wenborn, of Lightwater, held the attention of the friends with an Old Testament theme; "The Song of the Rock," and carried us away in spirit to those far-off days of Israel in the wilderness, tracing for us the successive steps in their national decline and final disaster, finally bringing to us again the picture of God's final work with that people.

During the afternoon, Brother S. A. Couling offered a short explanation of the Leicester Area Representative Council, giving the visiting brethren a very fair idea of the manner in which the South Midlands classes are getting together in council for their mutual advantage and well-being. This council consists of the elders and deacons of the classes concerned and the aim is to draw the brethren together in

closer ties of fellowship and service to the furtherance of our common interests.

The gathering concluded with singing and appreciation of our hosts' efforts, and the consciousness of another day spent "in His Courts with praise."

LONDON CONVENTION. — At a general meeting of interested London brethren recently it was decided to plan for a convention in London during August Bank Holiday season as in previous years, in full confidence of the sympathetic support of London and provincial brethren. The Memorial Hall, Farringdon Street, easily accessible from all main line stations, has been secured, and preparations for a happy gathering and a profitable time are going on apace. A small group of London brothers will carry the arrangements through and it is earnestly desired that the convention may be a real "holy convocation." Please address all enquiries to the Convention Secretary, Brother A. O. Hudson, 20, Darwin Road, Welling, Kent.

WHITSUN CONVENTION. — It is with very pleasurable anticipation that we are looking forward to the gathering at Dewsbury on May 15-17 and arrangements for the comfort of visiting friends are now complete. Accommodation is available at prices ranging from 3/- per night upwards, and Brother A. Boyce, 7, Falcon Road, Savile Town, Dewsbury, Yorks., will be glad to hear as early as possible from those who desire to have accommodation reserved for them. Free car park is available adjacent to the Hall. A baptismal service will be held on the Monday morning and anybody who desire to symbolise their consecration are requested to notify us to

that effect as soon as possible. The Dewsbury friends have been very active in making things ready, and we do trust that a goodly number of friends will be able to attend. And finally, brethren, let prayer ascend for the presiding power of the Holy Spirit on all that is said and done in that place during that week-end.

WARRINGTON. — The Easter Convention held at Warrington again proved a great blessing to all who were privileged to attend. It was a happy season of fellowship and proved to be a great encouragement to press along the narrow way. The old time spirit, the meeting of many who had not seen one another for years, standing fast in the liberty wherewith Christ has made us free, was a joy to see and experience.

The immersion service, conducted by Bro. Ward of Kettering, was a very happy occasion. Four sisters and three brethren symbolised their consecration and it was good to realise that there are still some to desire the best thing of all; that of being in harmony with God and doing His will. May our Father richly bless these dear ones in their walk with Him. There were about 100 present on Saturday and Monday and 250 present on Sunday. The convention closed with the singing of "God be with you till we meet again" and all went home fully realising the words of the Wise Man "He brought us into the banqueting house and His banner over us was LOVE."

BEESTON. — The quarterly gathering of friends in the Nottingham district will be held as usual on May 30 next in the Co-operative Hall, Chilwell, Beeston, commencing at 10.45 and continuing through the day. Bros. H. Jones, C. Barratt and R. H. Court will (D.V.) address the friends and a warm welcome is extended to all. A

cup of tea will be provided at the intervals between sessions. Full particulars can be obtained from the office on application.

DARTFORD. — The Welling and Gravesend classes are combining in a joint Home-Gathering to be held in the Glentworth Hall, Lowfield Street, Dartford, Kent, on June 6 next. Brothers C. T. Davey, F. Watson, and G. A. Ford, will (D.V.) address the gathering, and a warm invitation is extended to all who can attend. Programmes when ready will be sent to all who will make request for same.

A COMING VISIT. — It is with pleasure that we are able to announce the coming visit to this country, later in the year, of Brother W. N. Woodworth, of U.S.A. Our brother will be making a short trip through the country, commencing with the London Convention in August, and requests are invited from classes which would like to have his ministry. Brother Woodworth spends a good deal of time in pilgrim work among the American brethren and is also associated with the work of the "Dawn" brethren in Brooklyn. We trust that he will receive a right royal welcome in this, his first visit to these shores.

Pilgrim Visits.

Brother Luttichau will commence his trip through Britain with the following towns. Full particulars of arrangements at any of these places can be obtained through the office, and we trust that there may be rich blessing come as a result of our brother's ministry.

MAY		
15-17	Dewsbury	27 Barrow-in-Furness
18	Middleboro'	28 Morecambe
19	Darlington	29-30 Warrington
20	Sunderland	31 Blackpool
JUNE		
21	Newcastle	1 Fleetwood
22-23	Glasgow	2 Accrington
24	Dundee	3 Sheffield
25	Edinburgh	4 Manchester
		5-6 Birmingham



SPIRITUAL DROUGHT

(Contributed)

According to the heading given to it in our Bible by the translators, the fifty-first Psalm is the expression of David's sorrow and penitence after his double sin of adultery and murder. In trying to arrive at a proper understanding of this penitential Psalm, we should not forget that prior to writing it David had been in an impenitent attitude for many months. It was after the Prophet Nathan's visit and the enormity of his guilt had been brought home to him that his pent up, deliberately repressed feelings found vent in this spate of self-condemnatory words—words which have been the medium of repentance for countless thousands of men and women, in more recent times, when throwing themselves upon the mercy of Almighty God.

Scoffers have ridiculed the Bible, and the God of the Bible, for setting forth before men such stories as this from the life of David. "This," they say, "is a fine specimen of a man to be a man after God's own heart—an adulterer and a murderer. If this was living after God's own heart, well, such a God might have been all right for those far off, barbaric times, but He is no God for these enlightened days."

This black spot, the blackest spot in his whole life, shows us that David was a man of like passions with other men, and that in unguarded moments the black depths of his heart showed how even the best of human kind was fallen in sin. It shows the truth of Paul's dictum that "there is none righteous." The inclusion of such a story in Holy Writ, only tends to show that the Divine Author has drawn a true picture of man when He said that the heart of man was desperately wicked and deceitful above all things. It is included, not because God approved of the sin, but for the very opposite reason, because God disapproved and strongly condemned it, and that it might serve as a model of God's clemency and grace to the thousands who should later be overtaken by their sins and should repent and confess their weaknesses and shortcomings. It stands on record as a permanent testimony that man's life is barren and cheerless when earth-born clouds intervene between God and His earthly creatures, and illustrates the truth of Jesus' (and Moses') words that "man does not live by bread alone" but only when in touch with the words of the Lord.

It was after the birth of Bathsheba's child that Nathan came to David, to tell him that the death of the child was to be part of the punishment for his sin. The better part of a year must therefore have elapsed between the sin and the deep repentance for it of which this Psalm is the expression. What had been going on during this time? What had David been doing all this while? The Scriptures do not say directly, but certain hints are given which help somewhat. We may form some conception from our own particular experiences of sin not immediately repented of—of sin never honestly faced, never dragged out into the light of God's presence and there confessed. David was trifling with his better self; playing tricks with his conscience. He was substituting diligence in his duties as king and magistrate—his duty to man—for his duty to God. He heard and settled the disputes and grievances which came before him as Israel's chief judge (as did Solomon later when asked by the two women to decide whose child was living and whose dead); he received petitions addressed to the throne; he went up to the House of God to worship; he endeavoured, no doubt, to conform to and administer the law with even greater diligence. This

we realise from his hot anger against the rich man who took the poor man's one ewe lamb to feed his visitor, as Nathan unfolded the parable.

It is likely that he had reasoned within himself again and again that he had done nothing more than Eastern monarchs did at any time they pleased. Was it not the commonest thing for an Oriental despot (and was not David a Despot within limits) to send for any woman they pleased to become a member of their harem, and to get rid of any man who stood in their way either by violence or strategy or both? What more have I done than is done every day by my fellow sovereigns? David might say and think, and would he not make recompense for it by more attention to the administration of the law in coming days, throwing his protection over the weak and oppressed; the rich man should smart for his theft of the ewe lamb when brought before his tribunal, etc. etc.

David had lulled his conscience to sleep so much that he did not recognise his own portrait in the parable of the prophet while it was being narrated to him. Not for an instant did he realise that his own conduct had been much more reprehensible, wicked and hard-hearted than the rich man. All these months he had been hushing up his sin, trying to silence his conscience by his activities (his war with the Ammonites for instance) until the Spirit of God winged those four words, "Thou art the man" to his guilty, restless heart. It was with David as it must be with all who leave their misdeeds unconfessed, he was restless and wretched. Listen to his own words in Psalm 32:3 and 4, written also about this time, "When I kept silence my bones waxed old. . . . Day and night Thy hand was heavy upon me, and my moisture is like the drought in summer." There was such a hard, dry, stiff, formal life all these months, so unlike the constant play and uprush of spiritual emotions in his earlier and happier days. His conscience was asleep, his soul was in chains, his creative genius was stifled, his life was like a summer's drought.

Oh! how many others, like David, have played tricks with their conscience over some unconfessed sin or weakness, and have carried their burden for days and weeks and months until the drought of summer has come over them too. All the joy of the truth has gradually disappeared; all the gladness of soul has evaporated, the songs have turned to sighs and perhaps an attempt has been made to substitute service for repentance, and the longer the fight has been attempted against the voice of the Lord within, the cooler the Altar fires have become until love has waxed cold.

Dearly beloved, if the joys of the Lord which once you knew have been lost; if your soul is in chains, will you not ask yourself the reason why? Is there some dread spectre in your life, some weakness unconfessed, unrepented of? Is there some earthborn cloud intercepting a Father's smile and blotting out the sunshine of His love?

Read the story of David and profit thereby for God was very gracious to him though He left him not unpunished. It is not necessary that there should have been anything so flagrant as David's sin to shut the windows of heaven over one. Spiritual dryness and lethargy can come about by sheer neglect, or it can be the result of some little "incident" where we could not have our own way, and hence we have failed to assemble together, and slowly the drought has crept over our souls. No stimulus from fellowship, no iron sharpening iron, no occasional songs of praise to lighten the load on one's houlders, and later on, no joy or exultation in the morning and evening prayer, till we shrink from the bending of the knee—and then, all the little weaknesses unconfessed and unforgiven. Then the heaven becomes as brass and there is no rain for us. So

David's experience becomes our experience. Spiritual dryness, spiritual lethargy, spiritual deadness, the loss of "the first love," the loss of the response to the things that once stirred the soul. How tragically sad and how prevalent!

God grant to all such a message from some faithful Nathan, which may start the tears of repentance flowing and bring down the showers of blessing to end the drought and cause the blooms and fragrance of restored verdure to shoot forth again in the heart.

THEY REST FROM THEIR LABOURS.

BROTHER DENTY of Cardiff passed away peacefully on Easter Sunday, March 28th. For some eighteen months he had suffered from heart trouble, still this did not prevent him from meeting with the brethren and ministering to their spiritual need. Brother Denty was a keen student of the Word; it was his daily meditation. To him one thing was needful, and he chose that good part which shall not be taken away from him.

Realising that his zeal in the Lord's service was sapping his bodily strength, we endeavoured to persuade him to spare himself. To this he replied, "He that loseth his life for my sake shall find it." Indeed that laying down of his life in the Lord's Service must have ascended a rich perfume, and a sweet odour to the Heavenly Father. On the Sunday previous to his passing he remarked, as he was being assisted to the meeting place, "This is the Lord's House and my heart is here with the brethren." He again made a supreme effort to meet with the brethren for the Memorial and offered a beautiful prayer asking the Lord's blessing on the cup.

We confidently believe that he, like the Apostle, could say: "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them that love His appearing." We shall miss him—those who knew our dear brother best, loved him most. Our prayers go out at this time to our dear Sister Denty in her hour of trial.

SISTER B. JONES who was associated with the Pontypool class passed beyond the Veil on 18th March after a long illness. Sister had been a Bible Student and faithful Christian for twenty-two years. The funeral service was conducted by Bro. J. Wooley, who says: "The Pontypool class has of recent time lost by death three other members, Sister M. J. Wooley, Sister M. Morgan and Bro. J. Rees. How we miss these saintly brethren although we rejoice on their behalf, having entered into their reward."

Anonymous.—We would acknowledge with deep appreciation the receipt of an anonymous gift of £1 to the furtherance of the work, and also one of £50.

Wanted.—A second-hand Manna book of the old style, with birthday pages. If any brother or sister knows of one that is available we shall be pleased to learn of same or to receive it.

Free "Heralds" on Special Subjects.

It may not be known to all the brethren that we are able to supply free copies of

the "Herald of Christ's Kingdom" dealing with special subjects of interest. We, therefore, list below the titles at present available in stock. Any of these will be sent free of charge to those interested upon request.

The Bible and Evolution
Has the World of Sin and Death ended?
The Man of Sin The Birth of a Nation
Palestine and the great Restoration
Present duty and mission of the Saints
Sorrow and suffering in the Christian life
Liberty the Heritage of the true Christian

THE QUIET TIME.

JOYFUL SERVICE.—

If you want to know the character of a house, ask the servants—especially the old servants. So with the service of our Lord, ask the old servants and you will get the best account of it. Those who have been at it longest have the best things to say about it. Ask such a one as Paul the aged. Observe the cheerfulness of his latest epistles. You have heard a good deal about his suffering in the midtime, but when he was Paul the aged and is writing to Timothy and Titus, he is extremely cheerful and consolatory.

Ask the Apostle John, who began in earliest life and lasted longest in earthly service. He had not found it an easy service; he had been exiled for the Word of God; he had lost his own brother, James, and his dearest friend, Peter, by martyrdom; but what does he say of it at the end? "His commandments are not grievous," He came to see how thoroughly reasonable is this service; how good, how blessed. John heard his Master saying, and put his "Amen" to it at the end of his service. "My yoke is easy and my burden is light."

The Master has himself served, and knows all the difficulties of the service. It gives a master great power over his workmen when they know he is not a mere amateur in the thing itself; not merely master because he has money enough to employ them, but is a master who has done the work well and thoroughly, and joins them in the work, saying, "Come and work with me, what you do not know, I will show you." It is such a Master whom we serve.

(Selected)

AS UNKNOWN YET WELL KNOWN.

Strangers here—
Not a link with earth unbroken,
Not a farewell to be spoken;
Waiting for their Lord to take them
To Himself, and like Him make them.

Strangers here—
With their hearts upon a treasure,
That has dimmed for them earth's pleasure
Lamps well trimmed, and brightly burning
Eyes forever upward turning.

Strangers here—
Earthly rank and riches losing,
Worldly ties and claims refusing.
On to Christ in glory passing.
All things there in Him possessing.

Strangers here—
But in Him their hearts are resting,
Faith looks up in days of testing,
Follows Him with true allegiance,
Loves to walk in His obedience.

Well known there—
Oh, what joy for Christ to take them
To the Father, who will make them
Welcome in His Mansions yonder,
Strangers here—to be no longer!—(Selected)

PRAYER.—He that is much in prayer shall grow rich in grace. He shall thrive and increase most that is busiest in this, which is our traffic with Heaven, and fetches the most precious commodities thence. He that sets oftenest these ships of desire, that makes the most voyages to that land of spices and pearls, shall be sure to improve his stock most, and have most of heaven on earth.

(Selected).

FLOWER THAT REFUSES TO BE BLACKBENED.—

In the northern coalfields, round about the mouth of the coal-pits, there is a tiny white flower with almost waxen petals. There it grows and flourishes amid all the dust and grime, for its waxen-like petals throw off the dust which settles upon it. Character can triumph over circumstances. It is the life within, not the circumstances without, which counts.

THE BOOKROOM.

We would like to remind the friends that all publications of the Berean Biblical Institute (Australia) are kept in stock and can be obtained by return. These books are as follows (prices post free).

SOME OF THE PARABLES. A 90-page booklet with several illustrations and containing expositions of a number of parables illustrative of events at the end of the Age. 7d each.

FOUR HANDY BOOKLETS. Useful for interested friends.

"Do the Dead Know Anything?"

"Christ's Return. His Revealing and Manifestation."

"Bible Teaching on Hell, Death and Spiritism."

"Times of Refreshing."

Above four booklets, 4d each, 3/3 doz.

POCKET SIZE DAILY MANNA.

Leather binding, 2/6d.

Cloth binding, 1/3d.

Note: When our present stock in cloth binding is exhausted the price for the new (improved) edition will be 1/9d.

FOREGLEAMS OF THE GOLDEN AGE. A 300-page cloth bound illustrated book dwelling on the main features of the Divine Plan, particularly in connection with the work of the Kingdom. Berean questions for class study appear at the end of each chapter. Blue cloth, gold stamped. 2/6 post free.

We are also able to supply from stock the scripture text art cards which have generally appeared on Convention bookstalls. These cards, which bear no design apart from the Scripture quotation, can be supplied as follows:

SP cards, 12 in packet	...	...	...	...	...	1/2
SH cards, 9 in packet	...	...	...	...	...	1/2

CONCERNING ELECTIONS.

Nominations for the annual election of the Bible Students' Committee will be received between May 18th and June 2nd. Directly after the Whitsun Convention nomination forms will be sent to all class secretaries and representatives, and also to individual brethren who make request to that effect. The friends are exhorted to nominate only such brethren as they seriously consider suitable in every way for the duties and ministries involved in service on this Committee, and who have already given evidence of their interest in matters affecting our welfare and fellowship as brethren rejoicing in the light of Present Truth.

Each brother thus nominated will be approached to ascertain his willingness to stand for election, and the names of those who are willing will be submitted for voting. Class Secretaries and Representatives who will be away from the classes they represent during the voting period are particularly requested to give us instructions as to the despatch of voting papers for their classes, in order that the votes may be received in time to be included.

Finally, brethren, keep these things on your hearts and remember them before the Throne of Grace, that all these activities and arrangements, material though they may be, may be sanctified by the Lord of the Harvest to the furtherance of His work among His own disciples and the proclamation of that glorious Kingdom. Although this is undeniably a day of small things we are yet privileged to do with our might what our hands find to do. The opportunities are great, the Word of the Lord is powerful, and if all the brethren who read this word will play their part, our joy in the Lord and in His Service will receive a tremendous impetus.

This work is in the hands of Bro. G. A. Ford, 14 Waldeck Road, Luton, to whom all correspondence should be addressed

BIBLE STUDENTS' COMMITTEE, 20 Darwin Road, Welling, Kent.



THE
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Monthly

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NOTES.

While we are, in the words of the old hymn, "straining our eyes for the tarrying day" and the scenes around us are still shrouded in semi-darkness, we may perhaps be forgiven for partial failure to comprehend aright the full significance of many of the events and portents which our eyes behold. Throughout the Harvest period the Watchers have, like Habakkuk of old, taken their stand on the tower and *watched to see*—significant words—what God would say unto them. And to what good effect that watching has been we are witnesses to-day, holding as we do a very definite and clear-cut expectation of the manner of His appearing and His Kingdom. And that expectation is none the less definite for the fact that as time goes on we find it necessary to modify our earlier immature conceptions of the manner in which God will work out His purpose.

That which in the dim light of early dawn seems to be a haystack turns out to be a house, and the seemingly grotesque animal becomes a shapely tree. So with our watching; we must expect our watching to show in greater and more accurate detail the "shape of things to come" as the light "shines more and more unto meridian day" (Prov. 4.18).

"It is because of this failure to comprehend the gradually unfolding nature of God's Plans that many to-day are walking in darkness when they might be walking in the light—"

These words are not original, and many will recognise the source from which they are quoted. To-day, half-a-century after they were written, they are truer than ever. If only more of those who profess to hold and guide their lives by the "Present Truth" of Peter's Epistle had learned the implications of those words better there would not be one-tenth of the doubt, the fear, the lack of confidence and the waxing cold of faith and love that the last few decades have seen amongst us. So many have accepted gladly and zealously the loftiest and clearest exposition of the Divine Plan which the nineteenth century produced and have failed to make increase with it. They have failed to live up to the opportunity and favour which was theirs. Like their prototypes, knowing not the time of their visitation, they have taken all that the favour of God held out to them and failed to make that progress in its light which would enable them in turn to contribute toward the further unfolding of the Plan of God. And the Kingdom of God has passed them by.

So must it always be. "They that were ready went in with Him to the marriage, and the door was shut." The work of service to which the Father of all men has appointed His New Creation is so stupendous, demanding so high a

standard of Christ-likeness and so great a depth of spiritual wisdom, that only those who have demonstrated their utter loyalty to Christ and appreciation of every phase and aspect of the Divine revelation can hope to hear the final "Well done." Knowledge of itself will not bring one to this consummation; but knowledge rightly applied is an indispensable handmaiden to that spiritual development which is so essential; and without knowledge we shall be as those who, in the parable, were asleep when the Bridegroom came.

PROCLAIMING THE KINGDOM OF HEAVEN.

Further Issues of New Tracts.

Two new tracts are now available free of charge and brethren are invited to send for quantities which they can distribute in reasonable time. Samples of the new ones are being sent to all readers and we trust that they will be found acceptable and be put to good use in the Master's work.

Our tract stock now consists of the following :—

- No. 1. "Peace on Earth—When?"
- No. 2. "World Order—or Chaos?"
- No. 3. "Where are the Dead?"

The brethren at Barrow-in-Furness have adopted a systematic method of distributing these tracts and a letter from them is reproduced here in the expectation that other friends will be interested and perhaps feel led to adopt the same way of testifying to the glorious Kingdom of which we are the Heralds.

"With regard to the tract "Peace on Earth," our members are witnessing by this means in the North-west and have adopted—not a promiscuous, wasteful method—but a select and methodical arrangement, as follows (a) all clergymen, lay ministers, local preachers, some by post if necessary in remote areas, (b) all men and women whom we know are religiously inclined, and attend a place of worship; intelligent people who we know are interested in the subject of peace from a political viewpoint; (d) canvassing from door to door, with a personal inquiry as to whether the householder is interested in the subject, and will the leaflet be read?

We have felt that this is likely to get them into right channels, with a higher possible percentage of potential readers, and the few words of conversation arising have in some cases been encouraging."

In like manner the consistent use of "Kingdom Cards" has been productive of encouraging results in some parts of the country, and particularly in the Guildford district. It is found that the percentage of enquiries received in response to these little cards is especially high, and the following report from the Guildford brethren will be read with interest.

"We have been delighted in the way our loving Heavenly Father has blessed our efforts, in this corner of His vineyard, through the simple means of disseminating "Kingdom Cards" which portray the unrest taking place, and evidences of "God's Kingdom" shortly to be established amongst men; inviting those

hungering to a clearer knowledge of the glad tidings of great joy. The response has been very encouraging by awakening an interest in the Bible. As we see the clouds of trouble gathering we realise the great privilege of telling the groaning creation the wonderful Love of God in providing for their restoration, and additional glory for those who sacrifice is absolutely for the consecrated (Ps. 50, 16), our work entirely. How enthusiastic we ought to be, as sons, in the method our Heavenly Father has adopted, for the development of His plans and purposes. We have experienced real joy visiting those who were so interested in the "Kingdom" as to send for further information concerning its establishment and government.

We take a supply of 1st Vols for loan (some have preferred to buy) and in this way by God's grace it gives the privilege and opportunity of talking about the glorious things in store and answering questions.

I must say that the literature you have to send in response to applicants is splendid, and very appropriate, so transparent and forceful, it speaks with authority and not as the scribes. The same voice, the same message, of the "One" we love above all others. It would be encouraging and helpful to hear the experiences of those of "like precious faith" who are engaged in the same work (Isa. 52, 7)."

WHAT THE FRIENDS ARE THINKING

(Extracts from significant letters).

"The letter kills but the Spirit gives life and this is my strong desire to foster and kindle anew the Mind of the Spirit so that we may experience that joy and sweet fellowship one with each other for which the Truth is designed. There is no reason to my mind why there should not be a new Pentecostal outpouring of God's Spirit. Already in many directions there are signs of this. Even in the Oxford Group Movement there is a strong desire to change the lives of men by making them God Controlled. All this is to the good, even if they do not fully understand the Truth as we do. But the point is if they can make such wonderful progress, we ought to be turning the world upside down, as we are now right on the "Verge of the Kingdom."

NEW SERIES OF LITERATURE FOR PUBLIC WITNESS.

On page 5 will be found an article entitled "Hell—the Truth," and in connection with this we wish to announce that it is hoped to publish from time to time similar articles on various aspects of our faith which do not justify printing in large quantities yet which are likely to be useful to the friends when conversing with people likely to be interested. Each article will be available in leaflet form for personal use but not in large quantities for broadcast distribution, and brethren may apply for small quantities of these articles as they appear, should they feel able to make use of them.

IMPORTANT. Will all readers please note that, due to street re-numbering, the office address is now 24 DARWIN ROAD instead of No. 20.

FELLOWSHIP IN THE GOSPEL.

London.

As in previous years, arrangements are in hand for an August Convention in London, at the Memorial Hall, Farringdon Street. Brothers C. Lutichau of Denmark and W. N. Woodworth of U.S.A. together with a number of British brethren, will (D.V.) address the sessions. A few London brethren have come together in an informal manner to make the necessary arrangements, in faith that the love-offerings of the friends will make the gathering possible. Every effort is being made to ensure the comfort of visiting friends, and now we pray and trust that the fruit of the Convention may be spiritually healthful. For accommodation please write early to Brother C. R. Smith 21, Werter Road, London S.W.15. and for all other matters to the Convention Secretary, Brother A. O. Hudson, 24, Darwin Road, Welling, Kent.

Sunderland.

The Home Gathering on April 25th at Sunderland was a very successful endeavour, brethren being present from Newcastle, Tynemouth, Whitley Bay, Gateshead, Spenny-moor and Darlington in addition to our own class. Brother Couling gave us two addresses that were helpful and well appreciated. The brethren were also reminded of our unity in Christ by loving messages from both Leicester and Kettering.

As the brethren separated at the close of the day, the expressions were unanimous that we had indeed been blessed by the Lord and that all were encouraged and looking forward to our next meeting together should our Heavenly Father so permit.

Dartford.

Friends in the London and Kent districts are reminded of the Home-

Gathering to be held at Dartford on June 6th by the Welling and Gravesend friends. Brothers T. Watson, C. T. Davey and G. A. Ford will (D.V.) minister, and a pressing invitation is extended to the friends to join in this day of praise. Sessions commence at 11.0 a.m., and are held at the Glentworth Hall, Lowfield Street, Dartford, (10 minutes walk from station and 5 minutes from trolley bus terminus.)

Norwich.

The brethren at Norwich are holding a Home Gathering on June 27th next at the Ailwyn Hall, close to Norwich Thorpe station. Meetings will be held at 11.0, 3.0 and 6.30, and lunch and tea will be served free. The friends hope that all who can make the effort to attend will do so and that thus they may become acquainted with more of "Like precious faith" and in this connection it is particularly requested that any who would feel able to come on the Saturday and wish for accommodation for the night will communicate with Bro. E. Lee, 15 Recreation Ground Road, Norwich, in order that arrangements may be made for them.

Whitsun Convention.

The Annual Convention at Dewsbury proved to be an intensely interesting and happy occasion. Whilst the attendance was not quite so large as last year's gathering at Nottingham, the appreciative faces of the friends showed that the occasion was a source of blessing. The Dewsbury friends very zealously and efficiently served the temporal needs of the brethren, with the result that the entire week-end was an uninterrupted time of worship, spiritual instruction and fellowship. An extended account of the sessions will appear in the July "Monthly."



HELL—THE TRUTH.

It is only within the life-time of this present generation that universal belief in the Hell of the Dark Ages has given place in the minds of some to a reasonable and more intelligent conception of God's purposes. The fact remains that certain sections of the Christian world do still hold tenaciously to this expectation that God will torment to all eternity those who are not among the "saved," and even among the majority of professing believers in Jesus Christ there remains some belief that although the fires of Hell have not that gross literalness which is so evidently a survival of mediæval thought, there must nevertheless be some form of never-ending punishment which is to be the lot of the "wicked." The fact that even this less brutal conception of a revengeful God is almost invariably apologised for by thinking people should lead such to a realisation that the fundamental basis of the whole teaching of HELL as a place of punishment is wrong, and that no amount of spiritualising and explaining an ethically unsound position will make it either reasonable or acceptable to people to-day.

The orthodox belief in Hell rests upon the theory that God purposes to punish sin by subjecting the sinner to eternal misery and separation from all that is good and righteous and holy. After the few short years spent on earth, often under unfavourable and distressing conditions, and in many cases without any adequate opportunity to come to a true knowledge of the principles of right doing and holiness, the offender is to be condemned without further opportunity of development or reform to a hopeless and unthinkable destiny. Small wonder that the horror of this teaching has driven many into scepticism and atheism, and constituted a dark stigma on the Name of One of whom it surely was said "God so loved the world, that He gave His only begotten son, that whosoever believeth on Him should not perish, but have everlasting life." Be it remembered this is the same God who in earlier times is recorded as saying "I have no pleasure in the death of him that dieth, wherefore turn ye from your evil ways and live ye; for why will ye die, O ye house of Israel?" Certainly it is not easy to reconcile these sentiments with the vision of a ruthless autocrat who inflicts pain and punishment without end upon men and women who may never have had an adequate opportunity to rise out of their native environment to better things.

The error lies in failure to comprehend that the purpose of God is not merely the selection of a few good folk to go to heaven and the relegation of all the remainder to "conscious misery, eternal in duration" as the old dogma has it. It is the creation of a race of beings who through the sufferings and discipline of the world as it now is, and by means of the beneficent reign of Jesus Christ in the "Golden Age" yet to dawn and now near at hand, will come into full harmony with the principles of righteousness which are at once the laws of God and the laws of the Universe—of all creation. This full harmony with man's outer environment, and his inward harmony with God, automatically brings Life—life in full perfection and of eternal duration. Conversely, failure to willingly accept this standard and to attain this proffered perfection of life, implies that the individual remains imperfect, sinful—and the penalty of sin is Death—the anti-thesis of life. When once it is seen that cessation of existence is the end of the individual who does not renounce sin after a full opportunity has been given, and that this is a basic law of the creation of God, the conception of

Hell as a place of conscious punishment disappears. The question then arises—what and where is the Hell spoken of so often in both the Old and New Testaments?

It is admitted that much of the imagery of the New Testament has lent colour to the idea of a fiery Hell. The highly symbolic statements found in the book of Revelation concerning the lake of fire have perhaps done much to justify, in many people's minds, a teaching from which they would otherwise shrink. But it must not be thought that this Hell of fire and brimstone, of devils and lost souls, and of torments unspeakable, had its origin in the words of Jesus Christ and the Apostles. The idea is much older. To understand why this teaching became so prominent a part of Christian theology it is necessary to cast the mind back to the earlier religious faiths which preceded Christianity.

The great civilisations which were before Rome—Greece, Persia, Egypt, Babylonia, Assyria, Sumeria—going back to the dawn of history, had in connection with their national religious systems a very definite belief in the existence of malignant gods who must be propitiated and appeased if hardship in this life and torments in the next were to be avoided. The intense belief in devils and all kinds of supernatural wickedness which characterised these religions made it easy to imagine a region where the spirits of the dead would be entirely at the mercy of these malevolent powers, and hence it is found that the lives of earnest devotees of such faiths consisted usually of an intense adherence to the forms and ceremonies which it was believed would avert this dreadful fate. When the teachings of Jesus began to take hold of the world and the inspired words of His twelve Apostles began to be formulated into creeds and confessions of faith with a view to regularising the beliefs of Christendom, it became an easy matter to incorporate much of the earlier paganism, partly to make the transition to Christianity easier and partly, it must be recognised, because the priestly class then coming into existence realised what a potent weapon the fear of HELL could become in their hands. Even to-day among certain groups of Christian people lurid descriptions of the terrors of this mythical abyss are printed and used as evangelistic literature with the object of persuading the obdurate to mend their ways.

In marked contrast to these gloomy views of the life after death is the attitude of the Hebrew nation from earliest times. The Old Testament abounds with references to "Sheol," the Hebrew word which is used for "Hell" in the Authorised Version, but in no case does it imply a place of torment. The Hebrews had no such idea in their theology. Death was to them definitely a sleep, to be followed by an awakening at the "last day" when the promises of God to their fathers would be fulfilled. It is true that in later Judaistic works such as the apocryphical "Book of Enoch" there are passages describing a fiery abode and torments for evil angels and evil men, but these books were written only a few centuries before Christ when some admixture of pagan thought had taken place and when in fact the foundations of the later Christian Hell were being laid. In the Hebrew Scriptures, "Sheol" always denotes the grave or death state, and is described as being a condition of unconciousness, the only release therefrom being by means of a resurrection from the dead. It is worthy of note that this word occurs sixty-five times in the Old Testament, being translated thirty-one times "Hell," thirty-one times "Grave" and three times "Pit." In no case does the nature of its occurrence demand anything more than a reference to the state of death, the one instance usually adduced to the contrary, (Psalm 9; 17)

"The wicked shall be turned into hell; all the nations that forget God" being clearly a reference to the law of creation already referred to, that the only possible end for the wilfully sinful individual is the cessation of his existence,—death.

Of much greater importance to Christians to-day is the teaching of the New Testament since it is upon the life and words of Jesus Christ that the Christian faith and its conception of the Plan of God for human salvation is based. It is necessary to appreciate that many of the words of Christ and his apostles in this connection are allusions to matters perfectly familiar to their immediate hearers but not so readily understood by readers of another race and age. The true teaching underlying many of the parables can only be appreciated when this fact is borne in mind.

"Hell" in the New Testament is translated from the Greek words "Hades" "Gehenna" and "Tartaroo." "Hades" is the equivalent of the Hebrew "Sheol," and is used in quotations from the Old Testament. It occurs ten times as "hell" and once as "grave." In eight instances it is fairly obvious that the death state is intended. In one case (Rev. 20; 14) the statement that Death and Hades were cast into the lake of fire implies a time when the power of death and its concomitant, the grave, will be forever broken, and indeed this is the theme of that triumphant exclamation of Paul in 1 Cor. 15; 55, "O death, where is thy sting? O Grave (hades) where is thy victory?" The remaining instance is of a different order. It occurs in the parable of the rich man and Lazarus, and for this reason is worthy of a brief examination. The parable must be taken as an allegory and its primary moral to have some meaning for those who first heard it. To consider that Lazarus is received into heaven merely on account of his poverty and Dives into hell for being rich is an absurdity. A more reasonable explanation is that Jesus was giving his hearers, in the manner beloved of the East, a symbolic word-picture of something they already half knew to be true even although its truth was unwelcome to them. The rich man fitly pictured their own nation, recipients of the favours of God and in a particular sense the chosen people of God; as they firmly believed. To them the Gentile nations were as the beggar crouching at the door. But in the course of time this condition of affairs was reversed. The Jews became dispersed among all nations—dead so far as their own national existence was concerned—and to this day have been "in torments." The beggar on the other hand was received into "Abraham's bosom" a Rabbinical expression indicating acceptance and favour with God. True to the story such special favour as the Jews possessed in having a prior opportunity to receive the person and message of Christ, passed to the despised Gentiles shortly afterward. The reference to hell is thus merely a metaphor used to indicate the two thousand years of national distress upon the people of Israel.

Twelve times in the New Testament is the word "hell" translated from the Greek "Gehenna." This is the Greek form of the Hebrew "Gay-Hinnom," the name of a deep ravine to the South of Jerusalem where the garbage and refuse of the city was cast and destroyed by the continual fires which were kept burning there. Such refuse as fell on the rock ledges and was not reached by the fire was soon destroyed by worms which quickly multiplied under the Eastern sun. Hence the expression "to be cast into Gehenna" was synonymous with utter destruction, and the blazing valley especially at night very readily suggested the conception of a "lake of fire." If the words of Jesus are examined with this

in mind it can be seen that he is using the expression "Gehenna" in a metaphorical sense as a symbol of destruction and not of everlasting conscious torment.

The one remaining instance of "hell" in the New Testament is in II Peter 2; 4, where the writer speaks of the "angels that sinned" as being "cast down to hell" and where the Greek word employed is "tartaroo," meaning "to be hurled down to Tartarus." The earth-bound spirits of dead heroes, wandering near the scenes of their former exploits, are said by Homer to be in "Tartarus," and Peter uses the word in this sense when referring to the "fallen angels"—condemned to remain in the vicinity of the earth which was the scene of their sin, as described in the sixth chapter of Genesis. The sixteenth century translators, uncertain as to the meaning of this word, adopted "hell" as the best solution to their difficulty.

And so with this understanding of the Bible Hell the way is prepared to receive the most glorious and inspiring message that can be given to humanity; that preached so definitely by Christ Himself "The hour is coming when all that are in their graves shall hear the voice of the Son of God ... and shall come forth." The reign of Christ the King will be the signal for Hell to open its gates; and for all who have slept in death, to come forth, with the same identity but with new bodies, in wonderment and bewilderment at first perhaps, but with increasing joy as they learn of the new Kingdom which, with the elimination of sin, disease and death, will become the "desire of all nations." In fine language the prophet Hosea (13; 14) expresses the purpose of God and his determination to bring to an end the dominion of sin and death "I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction." And John in the book of Revelation adds "there shall be no more death, neither sorrow nor sighing;— for the former things have passed away."

This is the hope which a loving God sets before all men—and, if the expectations of many Christians of various schools of thought are justified, a hope soon to be realised. For in very truth the signs of to-day indicate the imminence of the coming of that Kingdom of God upon earth.

PASSING OF BROTHER SMEDLEY.

Brethren all over the country will hear the news of the sudden death of Brother Thomas Smedley, which occurred on May 19th, with a sense of loss. Having almost the longest association of any with Present Truth in this country, he was a brother who endeared himself to all with his winning ways. His life was consistently that of a sincere follower of the Master, and although for several years now he had perforce to step aside from active service his zeal and love for the Truth remained undiminished. We shall miss his happy presence in our midst; but in confidence that he has kept his full assurance of faith steadfast unto the end.

What Pastor Russell Taught. This well-known book has for long been out of print, and the present demand does not justify reprinting. The Australian brethren, however, are contemplating issuing the book in duplicated form, and friends in Great Britain who would like to possess a copy are requested to notify us to that effect by June 30th at latest. A charge sufficient to cover cost of production and postage will be made. This will probably be the only opportunity to obtain this work that will ever be afforded, and friends are urged to avail themselves of the zealous labours of our brethren on the other side of the world. As is known to most, the book contains full extracts from Bro. Russell's writings on the major doctrines, and forms a valuable work of reference to his teachings on these subjects.

THE QUIET TIME.

A Cause for Gratitude.

How grateful we should be to God for those who have been used to give to us the many Bible helps, translations, concordances etc. in these days, at prices within the reach of almost all. What would not John Bunyan have given for such advantages to his study of God's word. He sought a whole year for a certain passage of scripture; he writes "thus I continued above a year and could not find the place. . . . I looked, but I found it not; then I did ask first this good man, and then another if they knew where it was, but they knew not the place, but I doubted not but it was in holy scripture; but at last I found it."

Gems from Warrington Convention.

"Love is a universal language. If a man cannot understand your speech he can always understand a loving and kind action."

"Let no one think he is of no use at a class meeting. To listen is service—your presence is an encouragement."

"A transformed heart means a transformed life—"as many of you as have been baptized into Christ have put on Christ."

"Christ substitutes the greatness of love for the love of greatness."

"One will do for love what he never would do for money."

"God's people never meet for the last time."

Our Lord has written the promise of the Resurrection not in books alone, but in every leaf of Spring-time.

(Luther)

A Serious Question.

Seeing then that these things shall

be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. (2 Pet.3:11.) If this was a serious consideration in the Apostle's day, how much more weighty does it seem today, when we stand at the threshold of the new dispensation, in the very midst of all the disintegrating influences of the old. A few more years will wind up the present order, and then the chastened world will stand face to face with the actual conditions of the established kingdom of God; yet the course of the church is to be finished within the brief space of time that intervenes. Seeing, then, that all these things—present political, social, religious and financial arrangements are to be dissolved, and that so soon, and 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 what manner of persons ought we to be in all holy conversation and godliness? And with what carefulness we need to guard against being over charged with the petty cares of this present time, and against imbibing the spirit of the world. 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.

(The Watch Tower).

A FORCEFUL AND BEAUTIFUL LESSON.

"Consider the lilies of the field, how they grow."—Matthew 6: 28.

(From "*The Watch Tower*.")

Many and varied the precious lessons taught by the Master during his earthly ministry, and they never grow old. To the true disciple of Christ they are ever new, ever fresh. Whether He taught by the seaside or on the mountains or by the wayside, as He walked and talked with His chosen Twelve, His words of wisdom and grace come to us vibrant with meaning, pulsating with life, full of strength and power, cheering, encouraging and blessing our hearts.

To the people whom the Master generally addressed, the matter of providing for the necessities of life was a very important one. He rarely had the very rich amongst His audience, generally the poor; and the poor in Palestine and other Eastern countries find it very difficult to obtain food, clothing, etc. In many parts of the world today, especially in India, there are people who scarcely ever go to bed without going hungry; and to these the necessities of life are a very important consideration.

Our Lord Jesus indicated that this was so in His time, saying that the important consideration with most people was, "What shall we eat and what shall we drink, and wherewithal shall we be clothed?" They were anxious and worried. "After these things do the Gentiles seek," said the Master. Their object in life was to procure food and raiment. That was the burden of their prayer. And even the Jews, though professedly the people of God, had not learned implicit trust in Him, but were to a large extent grasping after the material things, seeking chiefly worldly gain rather than the true riches. Our Lord said that *His disciples were to realise that God knew what things they had need of before they asked Him, and should rest fully content in the matter of what God would provide them respecting their temporalities.* Jesus wished them to be sure that God would so supervise their interests that they should not want anything really good and needful to them.

This seems to be the whole lesson that our Lord was inculcating in bringing in this illustration from nature—"Consider the lilies of the field." It was a forceful reminder that *the things of the Kingdom were the things of paramount importance, and that in seeking these things first, they might have the assurance that all needed earthly things should be theirs.*

What is it that we are to consider about the lilies? "*How they grow!*" What does this mean? Jesus Himself answers, "They toil not, neither do they spin; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these." That is, the lilies grow in a very reasonable way; they develop grace and beauty, and are adorned in robes of loveliness without putting forth unnatural, unusual stress or effort. They are not worried about growing. The lily does not wake up in the morning and say, "Now, I wonder if I can make another quarter of an inch today. I wonder if I shall be able to grow as fast and to look as beautiful as that lily over there; and I wonder what people will think about me." It simply assimilates what it can absorb from the earth, and from the atmosphere what God has provided for it there. It does not say, "I think that I shall go to another place, I cannot grow here," but it does the best it can wherever it happens to be.

The lilies of Palestine to which our Lord referred were evidently not the kind of flowers that we generally term lilies, but were apparently of some other plant family, and a very numerous species, we should judge, growing everywhere. Those who are accustomed to the flowers of Palestine point to a common reddish flower which they think was meant by "the lilies of the field."

Our lesson, then, as *New Creatures*, is that since we have given our hearts to the Lord we are not to be worried, anxious, about the things of the present life. Nor are we to be over-anxious regarding our spiritual growth. We are simply to do our best, and trust the growing to Him. But we are to be particularly engaged respecting the things God has promised us as *New Creatures* in Christ, that we may make our calling and election sure and attain to the glories which our Father has in reservation for those who love Him. If we give our attention to these things, the Master assures us, the Heavenly Father will so supervise our affairs that we shall not lack any necessity of a spiritual kind or of an earthly kind. He will give us whatever of spiritual blessings and of temporal blessing we need as spirit-begotten children of God that we may finish our course with joy.

We are not to interpret our Lord's words to mean that we are to neglect our proper duties in life; that He would not have us do any more spinning or toiling than the lilies do; that He would not have us labour with our hands and our brains in order to care for our family, home, etc. Surely not! for these things are inculcated in the Word of God. Here, evidently, He is merely impressing us with the thought that while we are doing to the very best of our ability in harmony with the surroundings and conditions which God has provided for us, we are not to be worried. We are to be as free from anxious care as are the lilies, to be fully content and to look up in faith to our Heavenly Father, expecting and accepting His providential care and overruling in all our affairs and interests.

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

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

While Jesus tells us that we should ask, "Give us this day our daily bread," this is not a specification of what we would prefer to have in a temporal way. We are not to specify things that would be most pleasing to our palate. We are to leave that part to Him. We are merely to acknowledge that we are dependent upon Him, that we are waiting on His providence and will accept those things

which His Wisdom provides as proper for us in connection with the instructions of His Word.

So on we go, growing daily, happy and content in God, and preparing for the Kingdom; for Christians who cannot learn now, under present conditions, to trust in God, would probably not be able to learn this lesson under other conditions. Present conditions are especially helpful, indeed, for those who would cultivate trust, dependence upon the Lord. In this respect we see that the poor have an advantage over the rich; and it was those who were poor, like the lilies of the field, that our Lord Jesus was addressing in the words of our text. And it is to those who are poor in spirit, who realise their own impotency, who long for the rest and peace that Jesus alone can give, who come to Him for this rest, that all the Master's gracious promises and lessons of wisdom, comfort and instruction are given.

CLASS VISITS.

Brother Carl Luttichau commenced his tour of the country at Dewsbury Convention on May 16th, when the friends listened to his address at the Sunday afternoon session. He will during this month be visiting the following classes.

June	June	June	June
1 Fleetwood	14 Melton Mowbray	23-25	Downham Market
2 Accrington	15 Beeston	26	Braintree
3 Sheffield	16 Rugby	27	Norwich
4 Manchester	18-19 Kettering	28	Ipswich
5-6 Birmingham	20 Luton	29	Brentwood
13 Leicester	21-22 Letchworth		

Brother W. N. Woodworth of Brooklyn, is expected to arrive in this country at the end of July and will commence his tour at the London Convention in August. Details of his itinerary will be given in the July "Monthly."

Pilgrim work by our own brethren is generally limited to week-ends, but we do wish it to be widely known that if any class desires a week-end visit and will write in to that effect it will be a privilege to do all that can be done to satisfy their desire.

Subscription Rates.

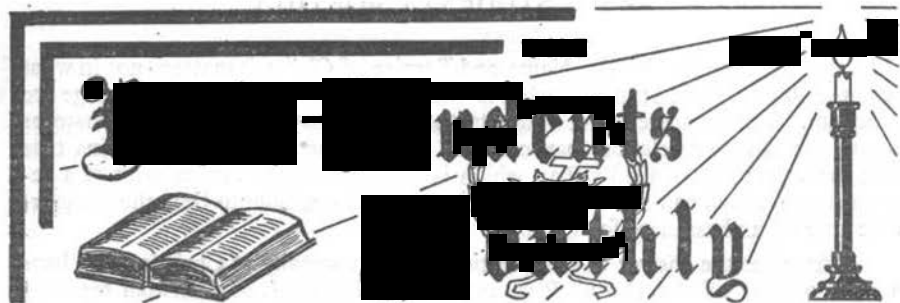
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Single copy	2/- per year
3 copies	5/- "
7 copies	11/- "
12 copies	18/- "

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

The Bible is True—Sir Charles Marston

This is a book of 285 pages by an authority on Eastern exploration and is written in an easily readable and interesting style. It gives a clear picture of the relations between Egypt and Palestine in Old Testament days and cites discoveries of the past ten years as fresh evidences confirming and illuminating the Scriptures. Much space is devoted to the Exodus and the conquest of Jericho. Definitely worth reading. Can be obtained from the book-room, 7s. 6d. postage 6d., or from booksellers.



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NOTES.

As disciples of Christ whose lives are pledged to His service and who desire above all else to learn and do His Will, there must often come to our minds a realisation that the whole life and outlook of our fellowship is changing. It is not just that the forms of words which express our articles of faith are re-moulded and expressed anew; not just that in many matters of doctrinal belief there are doubts expressed and objections raised. These things have always been a feature of our assembling together and always must be while free and healthy research into the fountain of all Truth continues. Beside all this there is the indisputable fact that various features of "Present Truth" have permeated the structure of present-day Christian thought, and that this has borne fruitage in the shape of many separate schools, each holding to some peculiarity of belief or expectation, yet withal manifesting a very definite appreciation, first of the basic truth that God *will* in due time bless all the families of the earth, and secondly, of the dispensational features of the Divine Plan. Whereas fifty years ago that understanding of the "two salvations" and the "Ransom for All" which then came to light was confined virtually to one movement directed by one master mind, the assiduous witnessing to these "Harvest Truths" which was carried on for forty years has borne fruit in a hundred ways, and to-day one may find a number of movements and proclamations, all outside the scope of "Present Truth" as we know it, and yet manifesting very plainly that in conjunction with much that would be considered undesirable relics of Dark Age theology there is combined a clear appreciation of some aspects of Truth which we ourselves consider to be of prime importance at this time.

What is the right attitude to adopt towards this development? Is it right to follow the example of those disciples who "forbad them, because they followed not with us." Or should we acclaim the truths we find expressed in such movements, ignoring the error, and join with them in their work? These questions are not idle ones, for in many places our brethren find that with perhaps the breakdown of their local group, the opportunity of worship and fellowship with adherents of some such enterprise offers a satisfaction to the heart that yearns for Christian fellowship and the joy of association in a common purpose, and to an increasing degree the lines of demarcation between ourselves and movements of this nature are breaking down. How then are we to answer the question?

Not by ruling out of the purposes of God those whose studies in His Word have led them to other conclusions than our own, for that implies the denial of the very principles for which we should stand. And most decidedly not by con-

cluding that in professing the Name and Service of Christ it matters not in what organisation we serve Him nor what is the precise character of the message we proclaim. For whatever developments the future may hold, and by whatever means the Divine revelation may come to man, to-morrow, it still remains true that the knowledge of God's Plan which is our inheritance carries with it a responsibility which can not be ignored if we would continue to bear the honourable title of ambassadors for Christ.

There lies the answer to our question. As a company of Christians we have a clear outline of the Divine Plan and the fundamentals of Christian teaching which it is our duty to keep alive in our midst. Without impugning the sincerity or the sterling character of many whose lives are devoted to other movements it still remains true that, unless we are grievously mistaken, that which is called "Present Truth" is far in advance of present-day thought among Christians generally. If that is so then we are in the position of Watchers in Zion, and our place is on the watchtower looking for further signs of the day of "He that shall come." Let those in the city go about their business and serve as seems good to them. Those who are the "Lord's remembrancers" (Isa. 62:6 margin) have a higher calling and a sterner duty to perform. Let us then continue as a separated people, not in the spirit of the man who thanked God that he was not as other men but in an attitude of sober realisation that in this great day, we who have received the grace of God in revelation of His Plan are called to be like John the Baptist; a voice crying, in the wilderness to be sure, but crying nevertheless in the certainty of imminent fulfilment—"The Kingdom of Heaven is at hand."

GRAPES FROM A BRAMBLE BUSH.

While the Scriptures forbid God's people to judge one another, they do commend to us another kind of judging. We are not to judge in the sense of condemning, sentencing, etc., those who claim to be honest, sincere, reverential, merely because they differ from what we would expect; God knows their hearts and to his own Master each servant must stand or fall eventually.

But while not condemning the heart we are to judge of the outward conduct. The parable which our Lord in this lesson gives respecting the gathering of grapes from bramble bushes illustrate this point. God's people are likened to the grape-vine, which produces no thorns but luscious clusters of fruit. Mankind in general are likened to bramble bushes, ready to scratch, tear, injure, on the slightest provocation, and are merely self-sustaining, not bringing forth fruitage that would be a blessing to others. We are to distinguish between such characters and God's people: "By their fruits shall ye know them"

It is said that at times a bramble bush will be entirely covered by a vine, so that the grapes would appear to be coming from the bush. We are not to be mistaken. A good tree cannot bring forth an evil fruitage, neither can an injurious tree bring forth a good fruitage. The lesson, applied to humanity, is that those who are really God's people cannot live injurious lives or fruitless lives; they must be fruit-bearing else they are none of His. And should we find some of the fruits of the Spirit commingling with a thorniness of life, an evil, injurious disposition, we are to assume that in some sense of the word the fruitage is merely put on and does not belong to the bramble-bush character.

FELLOWSHIP IN THE GOSPEL.

Whitsun Convention.

The usual happy faces characterised by what used to be known as the "Dawn smile" were seen at the Whitsun Convention at Dewsbury. The attendance was smaller than has been the case for some years past, this perhaps being due to a change of town being made, but our hosts, the Dewsbury brethren, more than made up for this by the enthusiasm with which they received their guests and the preparations they made for our comfort. The general arrangements worked very well and all who attended must have taken with them some pleasant memories.

The opening address by Brother T. Watson (London) "Art Thou He that should come" held the attention of the friends with an arresting theme, and set a keynote of watchfulness which was maintained throughout the sessions. Brother F. Guard (London) followed with a discourse on the power of the tongue and an exhortation to greater care. On Sunday morning Brother W. Sutherland (Glasgow) took as his text "Behold, He prayeth" and this coming in sequence to the previous speakers' thoughts reminded us very forcefully of the necessity for continuing earnestly in prayer. The afternoon session with Brother Carl Luttichau exhorting us to greater acts of faith and a deeper sense of our personal relationship to our Lord Jesus Christ seemed to continue the theme, until Brother A. Kirkwood (Glasgow) carried us to the summit on Sunday evening with the theme "All things are yours," and exhorted the friends to live up to the full extent of their spiritual privileges.

The brethren returned on Monday to hear Brother P. Quennel (Warrington) speak on the Song of the Lord and the Burnt Offering, associating very clearly the song of our life in Him with the burnt offering on the altar, and finally Brother G. Absalom (Beeston) closed a season of very happy and inspiring fellowship together.

To make comparisons between conventions is not profitable. Suffice it to say that once again an opportunity has been provided for spiritual refreshment by the way, and happy are those who have been able to be blessed thereby.

Glasgow.

The "Fifth Sunday" Convention of the Glasgow friends was held on May 30th. As usual, the day's feast and fellowship on Spiritual things was enjoyed by all present. The opinion expressed by those present was that they would not like to see the Conventions discontinued. All who were present were greatly helped by the various addresses given. Truly the Lord was in our midst. 50 brethren were present at the first session, between 80 and 90 in the afternoon, and over 100 at the evening meeting. Brethren were there from Ayr, Kilmarnock, Greenock, Edinburgh, Hamilton, Dundee.

Brother Herd was the first speaker, his subject being "Jabez the Honourable" I. Chr. 4.9-10. He spoke on the power and privilege of prayer, showing how Jabez asked God for certain things, and God granted his request. He pointed out how we could take a lesson from Jabez in this respect. Brother Stewart of Edinburgh was the next speaker, his subject being "How Readest Thou." He spoke on the various errors that have been creeping into the Church during recent times, and pointed out to us the importance, not only of reading but of understanding what we read. Brother Ferguson followed, his subject being "Perfect Peace." He showed that even in the midst of all the turmoil and strife that we are passing through we can have that Peace of God, which is a "Perfect Peace, which passeth all human understanding.

Brother McEwen conducted the evening service, taking as his subject "The New Name on the White Stone." He showed that the stone was a symbol of

friendship. In olden times two individuals who were friends, and in order to seal that friendship, wrote a name on a stone, then breaking it into two parts, each taking one part. Nobody knew what the name was except the two individuals, and so only God and the individual who is a New Creature in Christ Jesus can know what that Name is. It is also a symbol of the New Nature. It tells of future Glory; it is one with Jesus. None can counterfeit, and it entitles to the Feast. It is also a symbol of privilege and protection. The antitype of the New Name is the Sealing of the Spirit in our hearts.

London Convention.

Included in this issue will be found a copy of the London Convention programme. All arrangements are now ready for what is hoped to be a memorable season of fellowship together. We shall at this gathering virtually bid good-bye to Brother Carl Lutichau, whose tour in this country will then be nearly at an end and who will be returning to Denmark. We shall also greet Brother W. N. Woodworth who will be amongst us for the first time and whose ministry is being anticipated with sincere prayers for the Divine blessing. Some of our own brethren will minister, and above all, and in all, we do desire to have the Spirit of Christ manifested. There will be brethren from all parts of the country present; may they come, one and all, with a single-hearted desire to discern and do their Master's Will in this day, and to give as well as receive a blessing.

Please address all correspondence connected with this gathering to the Convention Secretary, Brother A. O. Hudson, 24 Darwin Road, Welling, Kent, except requests for accommodation, which should be sent to Brother C. R. Smith, 21 Werter Road, London, S.W.15.

Dartford.

A small yet appreciative company assembled at the Glentworth Hall, on June 6th, for the Annual Home-Gathering of the Gravesend and Welling Classes, and were pointed to the "Seven Essentials of Unity," by Brother T. Watson, who dwelt on the seven elements of Ephesians 4, showing how a sane and balanced outlook on these things is essential to the Christian life. Brother C. T. Davey addressed the afternoon session on a topic from Revelation, whilst in the evening the friends heard a stirring exhortation to hold fast by Brother G. A. Ford on the text "Watch ye therefore and pray always."

A SOUVENIR OF THE PAST.

Many brethren will remember the 1931 Convention in London at Conway Hall, the gathering which commenced the series of conventions which London has witnessed during recent years. Many will also remember the handsome souvenir booklet recording the events and the addresses associated with that occasion, prepared and published by Brother F. Lardent.

We take this opportunity of saying that we now carry these souvenir Convention Reports in stock and are disposing of same at a special price. It will be pleasure to post a copy to any who would like to refresh their memory of a memorable occasion. The book consists of 70 pages, illustrated, and is available in two styles as follows:—

Stiff cloth binding, art paper : 9d. each : 3 for 2/- post free.
Paper covers, art paper : 5d. each : 3 for 1/- post free.

These souvenirs would doubtless make useful books to send to isolated brethren for a little refreshment by the way. Ask for "1931 Convention Report."

"THIS ONE THING I DO."

(From "The Watch Tower.")

The talented Apostle Paul gives in another place his testimony as to the wisdom of shaking off some of our plans and arrangements and of relaxing our efforts in various directions in order to concentrate our energies upon those things which we can best bring to perfection, saying, "This *one thing* I do." (Phil. 3:13.) The Apostle's one business in life was to be, so far as he was able, acceptable to the Lord, personally, and to do with his might what he could to assist others into the same condition.

In harmony with this, the thought of our text seems to be that whatever the Apostle knew respecting other matters prominent in his day—customs of the Age, scientific questions, etc.—he would ignore. He would be a *specialist*. He would confine his thoughts, words and teachings along this *one line*; for he thought it was *worthy*. He had been at Corinth as an ambassador of Christ. He was not there to air his knowledge, but to tell the *message of the Kingdom*. He would make preaching the Gospel his one business, to accomplish which he felt that all of his knowledge and energy were too little.

The Apostle did not determine to ignore all of his knowledge without having a good reason, or purpose therefor. It was because he wished to concentrate all of his attention and influence upon one great subject. That subject was Jesus Christ, Jesus the Anointed; Jesus the Messiah was the main thought of all his preaching. He realized that the great Messiah was a part of the Divine Program which had been promised—the "Seed" which was to bless all the families of the earth; that Jesus was that great Messiah, and that all men should recognize Him, should flock to His standard.

But St. Paul would preach, not only that Jesus was the Messiah, but that He was the *crucified* Messiah, for he would not be ashamed of the Divine teaching. He would preach that God sent forth His Son; and that the Son had left the glory He had with the Father, had lived on the earth, and had "died, the Just for the unjust," for this very purpose—that He might manifest His obedience to the Divine arrangement. In thus preaching Christ and His crucifixion, the Apostle was not ignoring the fact that there was to be a Church; Jesus was the Anointed Head over His Body, the Church. Hence, in preaching Jesus the Anointed One, St. Paul was showing how the Divine Plan was being outworked under Divine supervision, and what the glorious results would be. To these things he had determined that all his time and attention should go.

Because we have found the Truth we, like St. Paul, feel constrained to preach nothing but this Message. The same truth that influenced Him should influence us. If, therefore, any of the brethren feel disposed to go out after the manner of Babylon and preach something else, here is the *reproof*—"Not . . . *anything* save Jesus Christ and Him crucified." This is the *only subject*. St. Paul would be as though he *knew nothing else*. This subject would be the *one* thing to which he would give his time and attention. Let it be so with us!

Beloved, as you value the glorious hope set before you, we beseech you that you give no heed to seducing spirits and doctrines of devils, as the Apostle terms them (1 Tim. 4:1); but that with fixedness of purpose you apply yourselves to the one thing to which you are called, and which as prospective heirs of Messiah's Kingdom you are privileged to do. Let us not forget that we are a "peculiar people," separate from the great body of nominal Christians, as well as from the

world, having higher hopes, aims and ambitions, and favored with a clearer insight into the deep things of God, having been called out of our former darkness into His marvellous light. Thus separate from the world and from Christians who partake largely of the spirit of the world, what wonder if we find them all out of harmony with us, and either ignoring or opposing us!

We expect such opposition; and we know that it will continue until our course has been finished in death. If we endure hardness as good soldiers for the Truth's sake, no matter how that hardness may come, in our efforts to do the Lord's will and to advance the interests of His Kingdom, then we are presenting our bodies as living sacrifices in the Divine service. To be really in His service includes both the careful and continual study of God's Plan, and the imbibing of its spirit, leading to an enthusiastic zeal for its accomplishment, and to activity to the extent of ability in its service, whatever the cost or sacrifice it may require.

If faithful in this service we have neither time nor disposition to give heed to other themes having no bearing on the *one thing* to which we have solemnly dedicated our lives. If we have consecrated all to *God* our time is not *our own*; and consequently we have none to spare for the investigation of theories built upon any other foundation than that laid down in the Bible. Nor have we time to devote to the ideas and pursuits which engross the world's attention, many of which are harmless or even elevating in themselves, but which would be harmful and degrading to us if we allow them to occupy consecrated time and to divert our attention from the *one thing* we ought to be doing.

The Apostle warns us to "Shun profane and vain babblings; for they will increase unto more ungodliness"; but counsels, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth"; "*Teach no other doctrine*, neither give heed to fables and endless genealogies, which minister questions rather than godly edifying which is in faith."—2 Tim. 2:16, 15; 1 Tim. 1:3, 4.

HOW NARROW THIS WAY!

Is not this a very narrow way? Yes, so narrow that our Lord foretold respecting it, "Strait [difficult] is the gate and narrow is the way which leadeth unto [*the*] life, and *few* there be that *find* it!" (Matt. 7:14.) It is so narrow that it is wide enough to admit only the Lord's Plan and those who are willing to discard all other plans, projects and questionings, and to devote themselves fully to its service; and who are quite willing to bear any reproach it may bring.

Are you endeavouring from day to day to vindicate the Divine character and to make known God's righteous ways? Are you diligently studying to make yourself thoroughly familiar with the Truth, so that you may indeed be a living epistle known and read of all men within the circle of your influence? Are you indeed a workman that need not be ashamed (2 Tim. 2:15)? Are you of those who have really given themselves to the Lord, saying truthfully to Him:

"Take myself—I will to be
Ever, only; all for Thee?"

Dearly beloved, *we* impose neither vows nor bondage upon each other, but the *call* has its own limitations; the Master has directed us to teach all nations (for the Gospel is no longer confined to the Jewish nation), not astronomy nor geology nor any of the vain philosophies about which the world speculate, but—"Observe all things whatsoever I have commanded you."—Matt. 28:20.

This is what the Apostle Paul did. Hear him in his zeal for this *one thing* to which he had devoted his life: "And I, brethren, when I came unto

you, came not with the excellency of speech or of wisdom, declaring unto you the mystery of God; for I determined not to know anything among you save Jesus Christ and Him crucified. [I riveted your attention on this one thing! I kept this one thing continually before you.] . . . And my speech and my preaching were not with enticing words of man's wisdom, but in demonstration of the Spirit and power [of the Truth], that your faith should not stand in the wisdom of men, but in the power of God."—I Cor. 2:1-5.

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

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

In all the history of the Church there has never been a time in which the great Adversary has been so active in diverting attention from the Truth by introducing unprofitable and irrelevant questions as at present. Just now, when the exaltation and glory of the Church are soon to be accomplished, and when the faithful are about to be received into the joy of their Lord, Satan is resorting to every device in order to beguile them of their reward and to frustrate this feature of the Divine Plan.

But really to frustrate any part of the Divine Plan is impossible. God has purposed to take out from among men a "little flock," "a people for His name"; and such a company is assuredly being gathered. Yet whether all those now in the race for the prize will surely be of that company, is still an open question. Take heed, beloved, that no man take *thy* crown. (Rev. 3:11) If any come short of their privileges and prove unworthy of the rich inheritance, there are others who will quickly fill their places.

Our observation of those consecrated ones who have permitted other themes than this "Gospel of the kingdom" to engross time and attention, leads us to advise such to be very jealous in husbanding time and talent for the ministry of the Gospel, leaving all subjects outside of this, however interesting they may be, to those who prefer to devote time to them now; and to the future life for ourselves, when all knowledge shall be ours. May we, dear brethren, be able truthfully to express our position in the words of the Apostle: "This *one thing* I do; forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

THE QUIET TIME.**Noble Bereans.**

In view of the many lessons from the Scriptures, as well as from history, pointing out the importance of maintaining the rights and liberties in Christ, none today need be in ignorance on this subject.

It is encouraging in these days to find brethren in all parts of the world who have clearly defined perception with regard to this matter, and in accordance therewith are striving to the best of their ability to stand fast in the liberty wherewith Christ makes free. It is pleasing to note that the increasing tendency on the part of these brethren is to exercise great care that they remain free from all human entanglements and bondage. This disposition is to be highly commended. All such lovers of the Lord, of His Will, and His Spirit are admonished to be of good courage, to wait upon the Lord and He will strengthen their heart.

Deeds, Not Words

"They do the least
Who talk the most,
Whose good designs,
Are all their boast;
Let words be few.

"They do the most
Whose lives possess
The sterling stamp
Of righteousness;
For deeds are true."

Our Prayer.

"Lord, we pray that the thought of the country towards which we are travelling may make us forgetful of the weariness of the journey."

Jeremy Taylor.

The Bread of Life.

In all our Lord's teaching He uses very simple figures. Think of His calling Himself bread! How condescending, that the commonest article upon the table should be used to represent Christ. He calls our faith an eating and drinking of Himself; nothing could be more instructive nor better set forth His gentleness and humility of spirit when He speaks thus of our receiving Him. God be thanked for the simplicity of the Gospel—Jesus indeed our soul's bread. Yet He must be received by each one of us personally for himself. An unappropriated Christ is no Christ to any man. Bread which is not eaten will not stay our hunger. The water in the cup may sparkle like purest crystal but it cannot slake thirst unless we drink it. To get a personal hold of the Saviour is the main thing, and the question is, how is Jesus the bread of life to me?

"He that cometh to me shall never hunger" It is a motion of the heart towards Him, not a motion of the feet; for many came to Jesus in body, yet never came to Him in truth; they were close to Him in the press, but they never touched Him so that virtue came out of Him.

How much I owe.

When I stand before the throne,
Dressed in beauty not my own,
When I see thee as thou art,
Love thee with unsinning heart,
Then, Lord, I shall fully know—
Not till then—how much I owe.

When the praise of heaven I hear,
Grand as anthems on the ear,
Loud as many waters' noise,
Sweet as harps' melodious voice,
Then, Lord, shall I fully know—
Not till then—how much I owe.

" SHE HATH DONE WHAT SHE COULD."

*The feast was spread at Simon's house, and as they sat at meat,
 A woman came and silent stood within the open door—
 Close pressed against her throbbing heart an alabaster box—
 Of purest spikenard, costly, rare, she held. With modest fear,
 She dreaded to attract the curious gaze of those within,
 And yet her well-beloved Friend was there, her Master, Lord.
 With wondrous intuition she divined that this might be—
 Her last, her only opportunity to show her love ;
 She thought of all that He had done for her, the holy hours—
 She spent enraptured at His feet, unmindful of all else,
 If only she might hear those words of truth, those words of life.
 She thought of that dark hour when Lazarus lay within the tomb—
 And how He turned her night to day, her weeping into joy.
 Her fair face flushed, with deepening gratitude her pure eyes shone ;
 With swift, light step she crossed the crowded room, She bravely met—
 Those questioning eyes (for love will find its way through paths where lions
 Fear to tread :) with trembling hands she broke the seal and poured—
 The precious contents of the box upon her Saviour's feet,
 And all the house was filled with fragrance wonderful and sweet,
 She could not speak, her heart's devotion was too deep, her tears—
 Fell softly, while she took her chiefest ornament, her long—
 And silken hair and wiped His sacred feet—when suddenly,
 A rude voice broke the golden silence with—" What waste ! this might
 Have sold for much, to feed the poor ! " She lower bent her head—
 To her it seemed so mean a gift for love so great to make !
 Again a voice re-echoed through the room, her blessed Lord's,
 (He half arose and gently laid His hand upon her hair)—
 And how it thrilled her fainting heart to hear Him sweetly say—
 " Rebuke her not, for she hath wrought a good work what she could ;
 Aforehand, to anoint Me for my burying, she hath come,
 And this her deed of love, throughout the Ages shall be told ! "
 How oft since when I first read the story of this saint of old,
 My own poor heart hath burned with fervent longing, deep desire,
 That I might thus have ministered unto my Lord and King—
 " The chiefest of ten thousand, altogether Lovely one."
 And now, to learn—Oh ! precious thought, 'tis not too late, I still
 May pour Love's priceless ointment on the " members " of His Feet !
 Dear Lord, I pray, Oh ! help me break with sacrificial hand—
 The seal of self, and pour the pent-up odours of my heart—
 Upon Thy " Feet " ! Oh ! let me spend my days and nights in toil,
 That I perchance, may save from needless wanderings, and to help
 To keep them in the narrow way that leads to Light and Life.
 Oh ! let me lay within their trembling hands a rose of love,
 A lily's pure and holy inspiration on their breast !
 Dear Master, let me kneel with them in dark Gethsemane ;
 Oh ! let me boldly stand and meekly bear the scoffs and jeers—
 Of cruel mocking tongues ! Oh ! may I count no loss, e'en life—
 Itself, too great to serve, to bless, to comfort Thy dear " Feet "
 And when the last drop of my heart's devotion hath been shed,
 Oh ! may I hear Thy sweet voice say,
 " She hath done what she could."*

G. W. SEIBERT.

SPIRITUAL STRENGTH*(From the "Herald of Christ's Kingdom)."*

The spiritual individuality of every person can be preserved only by his personally receiving and digesting the truths of the Divine Word. This is why our Lord and the Apostles so earnestly exhorted the early Church to search the Scriptures—to make the Truth their own personally, to know and understand its meaning. Thus the Apostle points out that one of the important purposes of an individual understanding of the Truth is that the Lord's people might be given such a comprehension of the Divine will and the principles of righteousness that, having their senses exercised, they might discern both good and evil, and thus experience sanctification by the Truth. The noble Bereans were especially commended because of such personal search of the Scriptures daily to prove whether or not those things were true. Nor does our study of the Truth and our standing fast in the faith signify that we are to contend and stand for innumerable and fanciful interpretations of the parables, symbols, and types of the Bible, which were never designed of the Lord as a basis for the Christian's faith and practice, but were arranged merely as a pictorial method of confirming truths and facts already known and understood. Types should never be used to teach doctrines, but to illustrate those already taught in plain terms. It is on the clear, plain fundamentals of the Christian's faith that all should unite. But upon the theories and speculative views of the figurative expressions of the Scriptures there can be no satisfactory union. Our motto rather should be, on essentials, unity, on non-essentials, liberty and charity.

In the light of the foregoing we find that accordingly our Lord and the Apostles sought to put the Church on guard against the yielding up of their right and liberty to see the Truth for themselves, and to settle every matter of doctrine and faith each for himself. Hence, the forceful warnings of the New Testament against submitting to any self-appointed leaders, or any person or combination of persons who might attempt to lord it over God's heritage and to take away the liberty of the sheep.

God's people are to be just as much on guard today in reference to these matters as at any time in the Church's history. Any organization of professing brethren, therefore, making the claim that they are God's exclusive channel through which truth must flow to the rest of the Church, that they are the custodians of the sheep, that they have been set over the Church as its special authorities and spiritual guides and that they are to decide all matters of faith and service, such organization of brethren is surely to be regarded with apprehension; for such boastful claims, such assumption of authority over the sheep is entirely without any Scriptural warrant. Such leaders would only mislead and enslave the sheep. Jesus says, "My sheep hear My voice, and a stranger will they not follow."

"We exhort all God's true Church—the one Church—which includes all consecrated believers—to awake to the principles of the Reformation, to a recognition of the right of individual judgment upon religious questions.

"Require of all who shall attempt to teach in the name of the Lord, the exact words of the Lord or the Apostle which they claim support their teaching. Get the chapter and verse and look the matter up for yourselves, critically, examining the text and the context. Weigh and test every item of teaching which you receive as your faith regardless of how much you esteem the person who presents it. We know that no fellow-mortal is infallible, and that His Word is the only standard by which God wishes us to square and measure and build up our faith."

BIBLE STUDENTS MONTHLY

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GOD—AND REASON.**A NEW EDITION FOR PUBLIC WITNESS.**

This well-known booklet published by the "Dawn" brethren is shortly to be issued in a cheaper form to facilitate its wider use by the friends. Prior to this new issue being available a reduced price for the present edition has been fixed until stock at this office is exhausted. We shall be glad therefore to send any quantity of the present edition at the following prices:—

Single copies	4d. each, post free 5d.
Half-dozen	" " 2/4

This booklet is well adapted for presenting the message of the Truth, and we would like to see many more of the friends making use of it. Send for one copy now and consider how best you can serve in the Harvest with its aid.

"The fields are white already to harvest, and he that reapeth receiveth wages and gathereth fruit unto life eternal."

THE REPRESENTATIVE MOVEMENT. ITS FUTURE.

Those who are acquainted with the history of the Class Representative scheme will recall that the primary idea was to encourage general co-operation of brethren with the B.S.C. In its early days the machinery which was set up found greater favour than of late years, and for some time the diminishing interest in this phase of our activities has indicated the need for some change.

This change has at length been decided upon. Only thirteen classes elected Representatives for this year, and the Annual Conference of Representatives, attended by eight of these brethren, decided to suspend the scheme as at present existing, and to recommend the brethren everywhere to work in direct contact with the B.S.C. and particularly to consider the possibilities of local councils consisting of brethren from a group of adjacent classes, meeting periodically to discuss and decide on matters of mutual local interest, with the object of drawing together in closer fellowship brethren who normally see very little of each other. It is thought that there is a wide field of usefulness for these "Area Representative Councils," each district arranging its own as it sees fit and as local conditions may require, without interference by any outside body or the necessity to conform to any national pattern.

It is further thought that these "Area Councils" can also discuss those affairs and suggestions which require a national body for their execution—such as supplying free tracts, pilgrim service, etc. Their conclusions and recommendations in regard to these matters can be sent to the B.S.C. with full confidence of careful consideration. The B.S.C. will take these communications as representing the considered judgment of the brethren generally, and it will be probable that by this means the Committee will be able to discern and carry out the wishes of the friends more accurately and quickly than by the old method.

Should brethren in any district, wishing to form such a council, be in doubt as to the way in which to set about it, a request for advice and suggestions, addressed to the Office, will be met with details of such councils as already exist, and this information will be of value to any who contemplate following suit.

We trust that the brethren will appreciate that this suggestion is a sincere endeavour to replace the present highly organised system by something much more informal and more under local control but yielding equal facilities for expressing the concerted thought of the brethren to the B.S.C. and so enabling the Committee to reflect accurately the mind of the friends. Now the Committee looks to you all to do what seems good to you in this way, remembering that we are called to be associates together in every good work, in love serving one another.

CLASS VISITS

Bro. Luttichau will, during this month, visit the following classes. Particulars of arrangements can be obtained from the office.

July	July	July
1 Forest Gate	6 Swansea	9 Oxford
3-4 Gosport	7 Bristol	12 Swindon
5 Cardiff	8 Malvern	14 Laddingford

A full itinerary of Brother Woodworth's visits will be given in the August Monthly. A number of weekend Home-Gatherings are being arranged in this connection at which he will be present, the first of these being as follows:

Aug 1-2	London Convention Memorial Hall, Farringdon St.
	All day. Meals provided
„ 8	Ipswich. Ambulance Hall, Samuel Road
	3.0 and 6.30. Tea provided
„ 15	Darlington. Church Hall, Brook Terrace
	2.30 onwards. Tea provided. An immersion service will be held if possible and brethren desiring to take advantage of this are requested to write in to that effect.

Full details of any of these gatherings can be obtained from the office.

THE BOOKROOM

The following additions to our stock have been made. All prices shown are post free.

The Pilgrims Progress. A complete edition of Bunyan's classic work, bound blue cloth 286 pages, and remarkable value 1/4

Pilates Report. An art booklet containing a tastefully printed account of the reputed report of Pontius Pilate to Tiberius Caesar regarding the Crucifixion. 7d.

1931 Convention Report. As described on another page in this issue.

Cloth 9d. each 3 for 2/-
Paper 5d. each 3 for 1/-

Leesers Translation of the Old Testament.

A valuable translation for students 8/6

Margolis Translation of the Old Testament.

A similar work to Leeser 5/6

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.

South London—A project is mooted for the establishment of a meeting for study and worship in a central position in South London, probably in the New Cross district. It will be much appreciated if friends who are interested in such a meeting will write in to the office to that effect. Their letters will be passed on to the brother who is acting as secretary to brethren who are active in this matter. It is hoped that this centre may become one of real help and stimulation to the friends who desire to make definite progress in the Truth in the bonds of true Christian fellowship.



Vol, 14 No. 3

August, 1937

NOTES.

“Two men went up into the Temple to pray . . .” A story so well known that it needs no repetition. Yet how often do we stop to consider whether we ourselves are become like the man who, fasting twice in the week and giving tithes of all he possessed, found cause for glory, not in his separateness to God, but in his separateness from his fellow-men. “I thank thee that I am not as other men are.” What a miserable confession to make. In looking upon his fellows he saw nothing to emulate, no characteristics or virtues which he could desire for himself, but only the sordid evidences of evil. The reign of sin and death was a very real thing to this Pharisee; and with an exquisite nicety he carefully dissociated himself from it all and explained to the Almighty that, living perforce in an evil world and amidst sinful men, he was nevertheless not of them nor with them, and that he at least was one to whom had come the superior inward knowledge which, separating for ever from the plebeian multitude, rendered him a fit companion for the One Who dwelt in the inner sanctuary.

We read the story, we smile pityingly at the vivid picture of this pompous Israelite, and mentally place ourselves with the publican standing afar off, as we continue our reading. But what of the lesson behind the parable? Is it not true that many times in the individual Christian life we find ourselves thanking God that we are not as other men. Does it not often happen that this wonderful separateness to God which we call consecration degenerates into a mere smug and self-satisfied separateness from the world. And worse still, at times the suggestion is made that in this latter day when the purpose of God in calling from the nations a people for His Name seems to be on the brink of completion, a still more exclusive and narrow-minded outlook is called for:—to wit, that our age-old mission as witnesses of Jesus and ministers one to the other must be abrogated in favour of an individual contemplation of the sacred mysteries and a refusal to extend the privilege of fellowship and the Word of Life to all but the favoured few who are accepted as being likewise the “sealed of God.” Alas; that the fruit of a one-time zealous response to be “not conformed to this world” should be, not a transforming by the renewing of the mind, with all the marvellous light of spiritual understanding that transformation can bring, but a gravitation to the lowest depths of bigotry, of self-delusion, of utter spiritual blindness which separation from our fellows must mean when we are not separated to God.

The spirit of exclusiveness is amongst us—we must fight it. It is within our hearts—we must root it out. No matter how discouraging our experiences with those to whom we bear the Word of Life—no matter how disappointing our

efforts to serve and strengthen our brethren—we must not become narrow or bigoted. The glorious Truth of God is too precious a heritage to be made the tool of personal theories and party politics. Our mission is not to evolve novel expositions and ordered theologies from the Sixty-six Books and demand acceptance of these man-made creations as the way to God. It is not to build a creed wall behind which is defined the only hope of salvation. We are exhorted to be sure of our foundation and to have a reason for the faith that is in us, by all means. We are expected to be rooted and grounded in the knowledge which has come our way and we are warned not to compromise our understanding of Divine Truth for the sake of outward harmony. But above all things we are impressed, time and time again, with the necessity for continual progress and advancement in our personal understanding of Truth—and it is in recognising this basic principle that we shall be able to take our stand in the Temple, with open face and open heart worshipping the Father Who dispenses His blessings upon all who come to Him in spirit and in truth. There may be many things—there must of necessity be many things—upon which various disciples do not see eye to eye, and because of differences of thought there must upon occasion be a physical separation into groups for orderly worship and service. But that mystic common-union which binds together all who truly name the Name of Christ transcends such temporary divisions and triumphantly demonstrates the fulfilment of the Saviour's prayer "I will . . . that they may be one." Stand then upon this sure foundation, and we shall have cause to rejoice, not in work of righteousness which we have done, but in that common standing in Christ which is our privilege and seal of Divine sonship.

GEMS FROM DEWSBURY CONVENTION.

We do not "belong" to any religious teacher. Religious teachers belong to us.

A fish in the Thames—afraid of perishing? A mouse in a granary—afraid of starving? All things are ours, and above all "My grace is sufficient for thee." Intense frost can turn muddy water into a pure white snowflake.

The Cross of Christ—the beginning, the "all-the-way," and the end of the Christian life.

Faith will bring your soul to heaven, but great faith will bring heaven to your soul.

Death belongs to us, but we do not belong to death.

Wrong expectations can be a means of our losing the faith we have.

The Christian is not one who speaks evil, surmises evil, or detracts or decries others.

TRUTH AND CHARACTER.

Character never can be strong, noble, and beautiful, nor can conduct be worthy of intelligent beings bearing God's image, if Scripture truth be not wrought into the very soul by personal search and pondering. Let us not stay for ever in the primer of religious knowledge, amid the easy things that we learned at our mother's knee. There are glorious things beyond these: let us go on to learn them. The word of Christ can get into your heart to dwell in you and transform you only through intelligent thought and pondering.

THE QUIET TIME.

Last eve I paused beside a blacksmith's door,
And heard the anvil sing the vesper chime;
Then, looking in, I saw upon the floor
Old hammers, worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all those hammers so?"
"Just one," he said, then, with a twinkling eye,
"The anvil wears the hammers out, you know."

And so, I thought, the anvil of God's word
For ages skeptic blows have beat upon,
Yet, though the noise of falling blows was heard
The anvil is unharmed—the hammers gone.

(Attributed to Rev. John Clifford).

"For HE is our Peace." (Eph. 2:14).

Peace is love in flower—it is love reposing on the green pastures and beside the still waters. It is that sweet restfulness that can leave everything in a Father's hand and be satisfied. I believe that "everything" means *every* thing, and that nothing is excluded. Peace is that calm confidence that trusts the Lord's goodness and wisdom "at all times." (Psa. 34:1). It is the abiding sense of His love that does not lose heart, because others are disturbed or unreasonable. It is the "very" peace God puts into the heart; and can that be ruffled because circumstances are trying, or because people don't suit us, or because our wills are crossed? No! God's peace is not a happy sensation coming now and then, but it is an abiding thing, a habit of soul and mind which makes the possessor wondrously independent of man.

(Selected).

To be a true witness for Jesus I must be much in His company, hear His voice, and observe His ways. How can we know the character of one with whom we have but little intercourse?

Whenever I meet with the will of God, I feel that I meet with God; whenever I respect and love the will of God, I feel that I love and respect God; whenever I unite with the will of God, I feel that I unite with God; so that practically and religiously, although I am aware that a difference can be made philosophically, God and the will of God are to me the same. He who is in perfect harmony with the will of God, is as much in harmony with God himself as it is possible to be. The very name of God's will fills me with joy.

(Madame Guyon).

"We wrought . . . night and day"
(2 Thess. 3, 8).

"Night and day praying" (1 Thess. 3, 10).
It is not in keeping the day's work
And the day's prayer separate so,
But by mixing the prayer with the labour,
That the soul is taught to grow.

S. Coolidge

"If so be that we suffer with Him, that we may be also glorified together"
(Rom. 8, 17).

Faith makes the Christian,
Life proves the Christian,
Trials test the Christian,
Glory crowns the Christian.

THE WAY OF THE CROSS

(Contributed).

"Come unto Me, all ye that labour, and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light. Matthew 11:30—32.

So spake the world's great Burden-bearer as he came to realize that a tremendous change in the response of the people to His ministry had set in. The enthusiasm and excitement of the earlier days were gone. The noisy crowds of the Galilean cities had become familiar with Him, and that familiarity brought disesteem. The "nine days wonder" caused by the terms of His message announcing the Kingdom of Heaven at hand had evaporated, and the cities, so highly favoured had grown cold and unresponsive. The conviction had deepened upon Him, that the nation, as a whole, would have none of Him henceforth. He upbraided the favoured cities for their unbelief, and told them that the alternative recompense outlined by Malachi would come upon them. The "Elias, which was for to come" (i.e., John the Baptist) had not succeeded in turning the hearts of the children to the fathers, therefore the next thing divinely foretold was the "smiting of the land (not the whole Gentile earth) with a curse." The Hebrew word "cherum" used by the prophet carries with it the terrible thought of being utterly devoted to destruction. Jesus seems to have realized that John's mission had failed, and that the fearful doom must fall.

Then follows his prayer of resignation, even though He does not claim to understand it at all. "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight." His mission to the nation (following John's failure) seemed to be almost a fiasco.

Shall He desist from further effort, and withdraw? Shall He allow this rejection to weigh down His soul in sadness and despair? Shall He say that there is no further use to go on, and ask God (like Elijah) to let Him die out of the Way?

No, He could not do that! His Father was still "Lord of heaven and earth," and though the people were cold and callous, His Father's arm was not shortened. The Will of God would be done on earth, even though Capernaum and Jerusalem were levelled in the dust, and their peoples scattered to the four winds. The Will of God was His place of refuge, His safe retreat—a haven of peace and rest for His soul. There was no flurry or excitement in His heart about His rejection—He accepted it, not from Capernaum, but from God—and 'rested' there, secure in the thought that it was good in His Father's sight. Rest, rest, sweet rest, amid the fitful fever of this mad and sinful world, that was His happy portion.

Into the quiet haven of this undisturbed rest He then invited the weary and heavy-laden souls, that sighed and cried for the abominations of Jerusalem and Capernaum and the wicked cities of the land. "Come unto Me"—come where I am! let not the sins of this wicked nation thrust you down, and sink your souls in utter despair! Leave it all to God! Let Him do as seemeth "good in His sight." To enjoy this "rest" Jesus must wear the "yoke" laid on His neck

by the Father. It was not the "rest" of weakness or inertia, not of fatigue or exhaustion. It was the rest of conviction and assurance in the ability of the Lord of Heaven and earth to accomplish His purposes, in spite of the frailties and fickleness and perversity of men. Heaven and earth might pass away, but the word of Him Who was Lord of all would stand. To this "rest" of assurance He called all who would likewise take to the "yoke"—who would submit to the Will of the Father. And they, too, should find "rest," if they would leave the "burden" they were carrying to be borne by the Father. The weight of care due to the sin and perversity of their people was too great a burden for them to bear. The untoward events of their day and generation as they saw that most-favoured-of-all-generations turn away from the "Servant of the Lord," were too much for their poor puny human hearts to bear. 'Come,' leave it all with the Father! fret not your hearts because of evil-doers! sink into His Will, and 'rest' there.

How sweet and lovely and soul-satisfying these precious words were to these labouring and heavy-laden souls! And how sweet and appropriate to-day! Truly they have lost none of their charm, and power of appeal. Does one wonder and perplex oneself about the world of men to-day! The sweeping changes coming over church and state; the loss of faith and reverence, and the growth of worldliness and frivolity, and the menacing blackness of the clouds of war and strife among the nations? Can one look around and see men without employment, and without enough to eat, and not be moved thereby? But what can we do about it? It can 'burden' us down into utter despair, if we try to carry it as "our burden." Get where Jesus was! "Take it to the Lord in prayer." Or perhaps it is not the national and international situation, but the general condition of 'the brethren'—the splits and divisions, the myriad tongues—the difficulties of getting on with so-and-so in the studies and classes, the overbearing attitude of this one or that, or the coldness and lack of appreciation of Brother — or Sister — ! Listen to the words again, beloved, "Come unto Me all ye that are heavy-laden" — . We do not understand why it is that brethren who have received the truth as it is in Jesus should find it so hard to live together in unity—but there it is. To worry about it will not alter it. Better leave it in God's Hands, and say "Even so, Father, it seems good in Thy sight to sift and test, and even cause to stumble all those hearts are not right before Thee." This is no word to find fault or sit in judgment, but to remind all of the place of rest—along with the dear Redeemer. Whatever others may do or say, let every right-minded child of God commit his own and his brothers' lives into the hands of the Lord of heaven and earth and leave them there and go "find rest unto their soul." Or, perhaps, it is in the domestic circle where things are out of joint, where the wheels do not run smoothly, and sand and grit get into the machinery of the daily round, the common task! Some child is stubborn and heeds not the admonition of a mother's love—or the 'world' with its modern spirit makes inroads into the sweet sanctuary of Home Sweet Home! These are little local adjustments of that experience in Galilee, in Jesus' own life. The round of life and experience has not run as it should have done; the expected things have not come to pass. Instead of response there is rejection,—instead of an orderly purpose there is a tangle of cross-purposes.

Oh! if we could straighten things out, and set them in order! How often these things cause anxious care! Is God still the "Lord of heaven and earth?" Is He still possessed of omnipotence? not to speak of His omniscience? Let

His yoke lie about your shoulders—bow to His sovereign Will, and say “Even so, Father.” So will come “rest”, the rest of faith and trust, not the rest of fatigue, of weakness, but the “rest” that sinks into His Will. He who walks aright in the “Way of the Cross” will not attempt to take God’s business out of the Father’s hands, nor attempt to run or adjust this world’s tangled affairs before His due time, or in any other than His own way. Our privilege is to “rest” in Him.

This is not an easy matter. Watch the average person on a railway journey. Look how tense and stiff they sit. The result is that the journey fatigues them. If only they would relax, and rest their limbs on the comfortable cushioning, they would not reach their destination fagged and spent. They have not helped the engine pull its load by their tense and rigid posture. Relaxing and resting is an art—both physically and spiritually. It has to be learned. To leave all in God’s hand, is not fatalism, but the result of being with Jesus, and learning of Him—often, and with whole-hearted attention. Let us strive to enter into ‘rest.’

PROCLAIMING THE KINGDOM.

A new opportunity of Service

For some time past brethren in certain parts of the country have been using “Kingdom Cards” systematically and have met with very encouraging results. The number of enquiries for free literature has considerably exceeded those which are received in response to tract distribution, and some of the friends are being greatly encouraged by the privilege of calling upon these interested ones and telling them of the coming Kingdom.

The way has been opened for a considerable extension of this work and the friends and classes everywhere are invited to join in a concerted effort to herald the gospel of the Kingdom in this manner. Kingdom Cards will in future be supplied free of charge, for broadcast distribution. For the information of those who are not familiar with these cards, a sample is enclosed in this issue. They can be used in many ways. Beside distributing from door-to-door, they may be enclosed in correspondence, handed to friends or chance acquaintances, left as bookmarks in library books, and so on. When a card is received at this office, free literature and a letter is sent in response, and the interest maintained until the enquirer can be put in touch with local brethren. When a number in a certain district become thus interested, they can be invited to a special meeting at which a discourse could be given followed by questions and discussion.

We have a knowledge of the meaning of world distress, and of its glorious outcome, shared by comparatively few. There is upon the earth distress of Nations with perplexity, the sea and the waves roaring, men’s hearts failing them for fear and for looking to the things which are coming upon the earth. The statesmen of the world are seeking by every means within their power to avert universal disaster. Like Israel in the days of Jeremiah, they behold the earth, and it is dark; the heavens, and they give no light. If it was good forty years ago to proclaim in no uncertain voice the meaning of current events as related to the coming of Christ’s Kingdom, is it not good to do so to-day when that Kingdom is so much nearer and the signs of the times attest the steady outworking of the Divine Plan. We who have sat and learned at the feet of Jesus have a message that will satisfy. Let us give it forth with confidence and assurance, and realise in ourselves the happiness and blessing which comes to those who are “His Witnesses.”

Sister Smedley. News is to hand of the passing of Sister Smedley, very soon after the death of Brother. The presence and ministry of these two dear ones will be remembered for long by many of us.

BROTHER LUTTICHAU'S TOUR.

Brother Carl Luttichau virtually concludes his tour in Britain with the London Convention on Aug. 1-2, and after a few class visits in the following ten days will leave for home. He will surely take with him expressions of Christian love and esteem from many of the friends he has met with, and as he continues his work of ministration in the Scandinavian countries we shall remember him as one who has in very truth ministered to us the Word of Life.

FELLOWSHIP IN THE GOSPEL.

Darlington. The Annual home-gathering of the Darlington class is to be held this year on August 15th, when the speaker at both sessions will be Bro. Woodworth of U.S.A. The meetings will be held in the Church Hall, Brook Terrace, at 2.30 and onward, with tea provided. The brethren are having a baptistry fitted in their hall and it is hoped to have an immersion service on this occasion. Will any who would like to take advantage of this opportunity please write to Bro. W. Reed, 13 Westmorland Street, Darlington.

Beeston. The quarterly home-gathering of friends in the Nottingham district will be held on Aug. 29, at the Co-operative Hall, Chilwell, Beeston, commencing at 10.45. A cup of tea will be provided between sessions. Speakers on this occasion will be Brother W. J. Edwards (Ruddington), Brother B. J. Drinkwater (Birmingham) and Brother C. T. Ward (Kettering). Further information from Brother E. Butler, Hough End, Manor Road, Ilkeston, Derbyshire.

Watchers of the Morning.

This is the title of a 16 page monthly magazine which has just commenced publication, being edited by Brother I. F. Hoskins, of Brooklyn. For the convenience of British friends, the Committee are prepared to receive subscriptions to this paper for transmission to America, the price being 5/- per year; (free to those unable to meet this cost). A sample copy of "Watchers of the Morning" will be sent to anyone interested, upon request to us.

New Meeting in South London.

A new centre for study and worship has been established at New Cross, S.E. Meetings will be held (D.V.) every Sunday at 3.30 and 6.30, tea being provided, at Maitland House, 134 Greenwich Road, S.E.10 (1d. bus or tram from New Cross Station.) This meeting has been commenced by a few brethren with the desire to make further progress in the knowledge of the Scriptures and in the deepening of our spiritual perception. Further particulars can be obtained from the Secretary, Brother W. E. Smith, 91, Glenister Park Road, Streatham, S.W.16.

Election of Committee.

The annual election of the Bible Students' Committee was completed on July 24 last, and the Scrutineers, Brothers G. A. Ford (Luton) and W. J. Rew (Darlington) announce the names of the seven brethren duly elected to serve for the year commencing August 1 to be as follows:—

Bro. G. Absalom
 „ S. A. Couling
 „ A. Guy
 „ T. Holmes
 „ A. O. Hudson
 „ C. T. Ward
 „ E. W. Wenborn

Bible Students News.

Twice a year the "Dawn" brethren publish a news sheet under the above title, describing some of the conventions and other activities of interest in the United States and Canada. Many of our readers will have seen the June issue, but should there be any who have not and would like a copy, one will be sent free from this office upon request.

BROTHER WOODWORTH'S TOUR.

Brother Norman Woodworth, of Brooklyn, commences his tour at London Convention on August 1st, and will visit the following classes. Friends desiring details of meetings in these towns can obtain same on application to the office in good time.

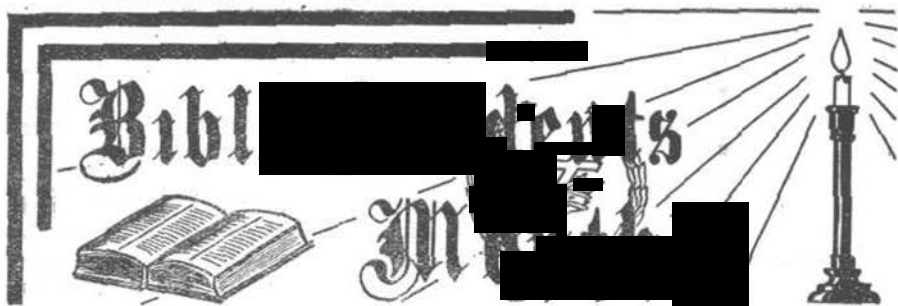
Aug. 1-2	London Convention	16	Sunderland	30	Birmingham
4	Ealing	17	Newcastle	31	Warwick
5	Forest Gate	18	Edinburgh	Sept. 1	Rugby
6	East Sheen	19	Dundee	2	Malvern
7-8	Ipswich	20	Greenock	3	Abertillery
9	Nottingham	21-22	Glasgow	4	Pontypool
10	Beeston	24	Barrow-in-Furness	5	Cardiff
11	Sheffield	25	Morecambe	6	Bournemouth
12	Dewsbury	26	Fleetwood	8	Guildford
13	Leeds	27	Accrington	10	Welling
14-15	Darlington	28-29	Warrington	12	Leicester

WEEK-END CONVENTIONS

In connection with Bro. Woodworth's tour.

Aug. 1-2	LONDON	Memorial Hall, Farringdon St. All day.
„ 8	IPSWICH	Ambulance Hall, Samuel Road. 3 and 6.30. Lunch and Tea provided. From station take No. 5 Trolley bus to Majors Corner.
„ 15	DARLINGTON	Church Hall, Brook Terrace. 2.30 onward. Tea provided.
„ 21-22	GLASGOW	Special arrangements throughout the week-end.
„ 28-29	WARRINGTON	Old Station Buildings, Latchford, Warrington. Sat. 7.30. Sun. 6.30.
Sep. 5	CARDIFF	Bible Students Meeting Room, 35 Park Place. 3 and 6.30. Tea provided.
„ 12	LEICESTER	Rechabites Room, Seymour Street, off College Street (Prebend Street). 3 and 6.30. Cup of tea.

At all the above gatherings Bro. Woodworth will (D.V.) address the friends. Fuller details of times of meetings, etc., can be obtained from the office. In each instance the brethren arranging these conventions are doing so in expectation of a happy time of fellowship with those who will visit them.



Vol. 14 No. 4

September, 1937

NOTES.

To the thoughtful observer of events amongst the brethren there can be no reasonable doubt that the skies are clearing. The winter of disappointment and disillusionment has been long and arduous, and in its bitter cold some have fallen by the wayside. But winter cannot always be, and although as we look around us we see without doubt the coming of events for which we have long looked, happenings which have not been since there was a nation, a time of trouble which is to plunge the already tottering structure of present-day civilisation into a maelstrom of destruction, yet in our own fellowship there are signs of springtime. A new spirit—nay, a revival of an old-time spirit—is taking possession of many. There is a looking up, a lifting up of heads, an awakening—is it because, sub-consciously, we sense that our deliverance draweth nigh?—but whatever the reason, true it is that the brethren are beginning to place truer values upon the things which determine our fellowship, and are setting greater store upon those “things which make for peace, and whereby one may edify another” (Rom. 14. 19). The spirit of isolation is beginning to be superseded by a desire to know each other better; to discourse together on those things which our Master has revealed to us; to assist each other in those “finishing touches” which shall make us ready to go in to the marriage. There is a coming and a going, a wind in the tree-tops; and those who are active in these things are realising a new joy in the Truth.

Now if this apparent revival was manifest in our own country only there might be just cause for doubting its reality; to conclude that these indications of activity were due merely to the endeavours of a comparatively small number of enthusiasts whose efforts did not represent the real state of things amongst us. But this is not the case. Those who follow the course of events amongst our American brethren, will realise that the same happenings are transpiring upon the other side of the Atlantic. Just as in England, there is a growing realisation that in the difficulties and trials of the immediate past we have been steadily missing much that might have been to our blessing, and with that has come a more definite effort to recapture the spirit of the “old days.”

What are the possibilities which are thus set before us? True it is that we could devote our energies to rearing the structure of some highly organised system which would represent at the last merely one more creation of man, and as such serve only to once again shut out the operation of the Holy Spirit in our hearts. But are we babes in Christ that, having seen this same thing happen repeatedly in the past, we are so slow to profit by the bitter lessons we have learned, that,

rather than run the risk of repeating the experience, we must forever shut ourselves away from the privileges and joys of Christian service? Must we refuse the opportunity of fellowship with those who have the same hopes, and aspirations, and aims, that we have; whom we call our brethren, members one of another, co-partners in the manifest grace of God; with whom we trust, if faithful, to share the glories of the Kingdom; because we have no confidence in our own ability, and theirs, to maintain that fellowship as Christ declared it *should* be maintained? And what becomes of the wonderful guidance promised by Him who said "Lo, I am with you always, even unto the end of the Age?" Shall we not the rather, with sober and reverent gratitude for the experiences through which we have passed, resolve that for the remainder of the time we shall yet spend in the flesh, the theories and smooth sayings of men shall carry no weight with us. We have seen the vision, we know that we have come nigh unto God, we see the Kingdom at the doors. Let us go forth in boldness and confidence to intensify and cement by every means within our power the fellowship and unity of the members of the Body of Christ on this side the veil, and to "publish with the voice of thanksgiving, and tell of all thy wondrous works." (Psa. 26.7). Our opportunity is before us, brethren. The Saviour stands; watching, waiting. Are we going to fail *Him*?

HOW**READEST****THOU ?**

"Tis one thing, friend, to read the Bible through,
Another thing to read to learn and do;
'Tis one thing, too, to read it with delight
And quite another thing to read it right.

"Some read it with design to learn to read,
But to the subject pay but little heed;
Some read it as their duty once a week,
But no instruction from the Bible seek.

"Some read to bring themselves into repute,
By showing others how they can dispute;
Whilst others read because their neighbours do;
To see how long 'twill take to read it through.

"Some read the blessed Book, they don't know why;
It somehow happens in the way to lie;
Whilst others read it with uncommon care,
But all to find some contradictions there.

"One reads with father's specs upon his head,
And sees the thing just as his father did;
Another reads through Campbell or through Scott,
And thinks it means exactly what *they* thought.

"Some read to prove a preadopted creed,
Thus understand but little what they read;
And every passage of the Book they bend
To make it suit that all important end.
Some people read, as I have often thought,
To teach the Book instead of being taught."

From :
Old Theology
Quarterly—
Allegheny, Pa.
U.S.A., 1898.

THE WAY OF THE CROSS

(Contributed).

Among the most remarkable words of Jesus depicting the way in which the Father desires his children to bow to His Sovereign Will, are those found in Matt. 23, 24. On the occasion these words were spoken, the rejected Man of Sorrows had been uttering stern words of denunciation against the proud self-satisfied Pharisees the while revealing to the people of Jerusalem the insincerity and hypocrisy of all these self-styled keepers of the Law. "Woe unto you, scribes and Pharisees, hypocrites," seven times repeated, are the words of denunciation that fell from the lips of Him who "spake as never man spake." Then, after linking them up with their murderous ancestors, He says "Fill ye up the measure of your fathers Therefore behold I send unto you prophets, and wise men and scribes; some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues; and persecute from city to city, that upon you may come all the righteous blood shed on the earth . . ."

It is not the question of the vindication of all these crimes that concerns us here and now, even though this Scripture indicates that there are limits beyond which they would not be permitted to go in their wickedness. Some day "the measure" or cup of wickedness would be full, and the Executor of Divine Recompenses would move to level up the account so long outstanding. For the time being "the measure" was not yet full. It remained for them to do again to the Divine messengers as their unworthy fathers had done to the prophets. More of the blood of righteous and holy men must be spilled on the ground—more of the cries of anguished men and women must rise to heaven to be recorded there, more footsore wanderers must be driven from city to city, ere the record would be complete, and the "measure" of their iniquity be full. And Jesus says that in order that this may be accomplished "I will send unto you prophets and wise men . . . and ye shall kill them," etc. Full well He knew of their murderous plots against Himself, and which were now approaching their completion—a very formidable contribution to their terrible indictment—but, says He, "for this purpose came I into the world" so that for the after joy set before Him he could well endure the cross, despising its shame, exulting in the privilege bestowed by God upon Him of bowing to His Sovereign Will. But in bringing about His own death the dreadful temporary triumph of evil was still not fully accomplished. These dear followers of His, men whom He loved most dearly, and whom He had assured very definitely that they were beloved of the Father—were to be offered on the altar of truth and righteousness. Not for doing or saying wrong things—not for breaking the Divine Laws—but on the contrary, because they were to speak in God's name, and call these ritual-hardened sinners back to righteousness and truth, would they thus be sacrificed and punished. In the great age-lasting conflict of right and wrong, of truth and error, so far as God permitted and participated in it, these men were enlisted on the side of God.

Thus far, God's attitude to this conflict had been mainly permissive. That mighty power whereby He is able to subdue all things unto Himself had only on rare occasions been exercised. The field of battle had been left mainly in possession of His enemies. Wrong had almost invariably triumphed, and His own mighty power—the only power competent to arrest and overthrow these powers of wickedness, had been withheld. And so it was to be again. The

experiences of the holy men of old time were to be repeated in the lives of the humble followers of this despised and rejected Nazarene. Some while before this, Jesus had assured them that he was their Good Shepherd, and that no man could pluck them out of His hand, nor could any pluck them out of their Father's hand—and yet, the very hands that tended and cared for them with a shepherd's care, was about to allow the wild ravening wolves to devour and destroy and maltreat them. Nay more, he was to send them deliberately and designedly amongst these ferocious beasts that they might thus be preyed upon. What does this mean?

Could anything be more plain than that the sufferings of God's anointed ones were not yet completed, that the sufferings of Christ were not yet finished, that there were still "left behind" such sufferings to be "filled up" by such as would willingly and voluntarily yield themselves to God that His will might be done in them? It would require men of intense faith and conviction to look forward in life to an experience like this, to look inevitable death in the face, and set ones face like a flint to go up to Jerusalem, and then go outside the gate—the concourse of the ordinary life of men—to suffer and die. Jesus said "Behold I send unto you" Ah, yes, they were Jesu's men, and that made all the difference. They were yielded to Him and to His Father, and through fire, flame and the deadly dungeon God had carried His people in bygone days, and He would do so again.

But when all the facts have been set out and appreciated, there yet remains the philosophy of the matter to be accounted for. Why does the omnipotent Arm of Almighty God deliver up to suffering, shame and death those who love Him most dearly, and seek with heart and soul to walk in His Way?

There is one answer only. This is the day for evil to triumph and good to suffer, and they who range themselves with one or other of these principles will receive accordingly. The Word of God discloses to us that those who thus suffer acceptably, suffer for righteousness—for His Name's sake—and more than all, they suffer "with Him." As with the Master, so with the servant. His sufferings were occasioned because of the testimony He bore. He let His light shine and the darkness hated Him and it,—but, though they encompassed His death, they did not extinguish His light, for those cruel men fought not against Him only but against God, and God they could not vanquish. God's dear saints all down the age have likewise been given to the wolves; time and again He has sent prophets and scribes and wise men, children of understanding, and the Pharisees of the day have done as did their forefathers. It is not long since some of these persecutors would "have tacked his hide to a barn-door" when a faithful follower of the despised and rejected Nazarene sought to open their blind eyes to the beauties of the Divine purposes, could they have had their way. The intention was there—only that the social amenities of our day stood in the way. But his "good name" was massacred—and the servant filled up his share of the sufferings. "That I may know Him, and the fellowship of His sufferings . . ." was the fervent prayer of our beloved brother Paul—"to fill up that which was behind of the sufferings of Christ."

The protagonist of evil "fills up the measure" of guilt—out of the same experience, but on the other side, the child of God "fills up the sufferings of Christ." Oh! wonderful economy of God! and oh! wonderful wisdom of God! to accomplish the overthrow of all evil things and evil men by the power of His grace, by the power that enables men to endure fire and flame, scorn and

Dewsbury.

The Annual Home Gathering will be held on Saturday and Sunday, October 2nd and 3rd, at the Exchange Hall, Town Hall, Dewsbury, commencing 6.30 p.m. on Saturday, and 10.45 a.m. on Sunday. Meals are provided and brethren requiring accommodation are asked to apply to Bro. A. Carrington, 6 Greenmount Street, Beeston Hill, Leeds 11.

Rugby.

The Annual Home Gathering will be held on Sunday, September 19th and the friends are anticipating a time of rich spiritual profit. Full particulars and programmes from Bro. H. Everitt, 61 Cromwell Road, Rugby.

Gems from London Convention.

The disciples once asked Jesus, "What do we get out of it?" The spirit of true Christianity is, How much can we put into it?

Anxieties are like weights tied to the feet of a runner, they will greatly hinder in the race. Let us drop the petty worries, they will hinder our spiritual progress.

In the mariners compass there are compensating magnets to deal with opposing elements. The Apostles and Prophets are our compensating magnets.

Share it with someone else and you will make the blessing doubly yours. Jesus once borrowed Peter's ship and returned it full of fish.

The women were too late with their spices; Mary was not with her ointment.

God is not sparing in His riches, He gives not a trickle but a torrent. As His power is great, so is His grace (2 Cor. 9-8).

Our storehouse should never be so scant that we cannot spare a smile.

John C. Radwell.

It is with sincere regret that we announce the death of Brother John C. Radwell of London, which took place on August 2nd. While the brethren were in Convention at the Memorial Hall, London, news came that our brother, who had been ill for some weeks was sinking, and the Convention had just closed when the end came. Our prayers ascend for the dear ones, his wife and sister-in-law, who so patiently tended him, that they may receive that comfort and solace which is to be found only in our Heavenly Father.

Brother Radwell was known to many brethren, although his activities among them have been curtailed owing to failing health. He was for many years an Elder of the London Ecclesia, and was much used by Bro. Russell in the Class Extension Work in this country.

Many will recall the brave stand for truth and integrity he made a few years since, an attitude which brought upon him insult and persecution. But through it all, he preserved that meekness of disposition and sweetness of character which has endeared him to many.

Never one to seek publicity, yet he could always be relied upon to obey a call to witness both openly and in private to the wonderful message of the Truth. He was always glad to minister to the brethren, though of late years it has often meant for him considerable physical suffering, a condition of things which few suspected, for he never complained. Many will be able to testify to the quiet counsel and kindly advice they have received from him.

Now his call has come. Truly a man of God has passed from us. He has gone to be with Him, whom not having seen he loved.

THE QUIET TIME.

Affliction's Good.

When a blade of wheat springs up, and all is promising well, sometimes the wheat-fly pierces it, and lays its eggs within. Then the grubs come out, and devour it all. Now we might suppose that with its only stem thus nipped in the bud the wheat would be destroyed. But not so. The seed corn possesses an inherent power of recovery, and what at first seems fatal to its fruitfulness proves to be for its greatest good. The plant, by the death of its first shoot, has time for its new lateral feeders to become more firmly established in the soil; and, in place of the one ear that was destroyed, from its stronger root, now puts forth many.

It is often thus in the life of the Christian. All his plans and purposes are suddenly undermined. God in mercy sends a worm, as he did to Jonah's gourd; then it withers away in a night, and all seems lost. But not so. He who has "the root of the matter" in his heart, finds that root of faith and love now rendered stronger and firmer by the painful process.

Moses was far more fit for his mighty work after forty troubled years of disappointment and humiliation, spent as a humble shepherd in the lonely deserts of Midian, than upon the morning of that day when he first assayed his people's deliverance with all the prestige of Egypt's royalty. David, hunted as a partridge in the mountains, and reduced almost to despair, was nearer the throne of honour than when he formerly dwelt at ease, the flattered favourite of Israel's king.

Peter indeed thought himself well able to defend his Master on that evening when, moved by love, zeal, and courage, he uttered the eager resolve, "Though all men shall be offended because of Thee, yet will I

never be offended." But the night of failure, shame, and anguish that followed his self-confident cry, and the after-days of darkness, left him a wiser, stronger, braver man. He, who had once quailed in the presence of a maidservant, bore a fearless testimony to his Saviour before that very court which had crucified Jesus, and was openly bent on the destruction of His followers.

The lives of most of God's servants have been alike trying and eventful. The divine rule of promotion is, "As many as I love, I rebuke and chasten." The reason for this is given by the Apostle Paul, and it serves to solve much of the great mystery of pain. "Tribulation worketh patience; and patience, experience; and experience, hope." "No chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." In God's good time the blighted purpose and disappointed life prove a tenfold increase of true Christian fruitfulness, which could not have been otherwise attained.

(Selected.)

His Providence.

'Good when he gives, supremely good;
Nor less when He denies,
Afflictions, from His sovereign hand,
Are blessings in disguise.

The Lord said, "I am the way, the
Truth and the Life.

Where there is no WAY there is no
GOING.

Where there is no TRUTH there is
no KNOWING.

Where there is no LIFE there is no
GROWING.

CLASS VISITS.

Brother Woodworth will visit the following classes during September .

Sep 1	Rugby	5	Cardiff	8	Guildford
2	Malvern	6	Bournemouth	10	Welling
4	Pontypool	7	Anerley	11	Leicester

Brother Carl Lutichau left England on Aug. 13 for Denmark. His ministry has been given without stint and there are many who will for a long time to come think upon the words he has been privileged to utter as a "brother beloved."

Brother Wenborn will make a few visits in the Midlands and North during October. Details will be given in the October "Monthly."

Quite a number of classes have been disappointed in that it has not been possible to offer them a visit while Bro. Woodworth is in the country, but the short time at his disposal has made it imperative that the route be planned so that as many as possible of the friends may have an opportunity of receiving his ministry and therefore in many cases he must perforce pass a class by. We do trust that the friends will appreciate this and that we have done the best thing possible under the circumstances. Class secretaries who may be wondering why no invitation to receive our brother was sent them will realise this to be the reason.

ANNOUNCEMENTS.**"A little life of Jesus"**

(Basil Matthews)

A splendid book for young people, as well as eminently interesting to all, written in a very readable style in the form of a continuous narrative with extracts from the Gospels. Well bound in green cloth, 224 pages, illustrated with photographs. 2/6. post 6d.

Christian Hymnbooks.

A very few of these, words only, new, are available at 7d each post free or 6/6 doz. 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.

Annual Report.

The Annual Report and Financial statement, which is usually included with the September issue, has been somewhat delayed and will be sent out with the October number of the "Monthly."

Anonymous.

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

At London Convention.

During the London Convention a sister handed Brother C. R. Smith 5/- for renewal of her "Dawn" subscription. Unfortunately, in the distraction of the moment, the sister's name was not noted and cannot now be remembered. Will any sister who handed "Dawn" renewal to Brother Smith on that occasion please send a postcard to the office to that effect so that the omission may be rectified.



THE
Bible Students
 Monthly

Vol. 14 No. 5

NOTES.

“He taught them; as one having authority.”

In this world of dictators and totalitarian states, where the gospel of individual submission to the will of the Leader is paramount, such a statement as this would cause disquiet of mind were it not that we know Him of Whom the words were spoken. Not for Jesus the blustering arrogance of the bully, nor the cold passionless orders of the man of steel. Christ's teaching was warm, tender, vibrant with the love of humankind and pity for their unhappy conditions; yet underlying his words there was a calm authority which carried with it conviction that this man who “spake as never man spake,” told of things he had both seen and heard. He, Who, having beheld and shared in the glory of that spiritual realm of which the Infinite Creator is at once the centre and the all-in-all, spoke to the hearts of men and women who themselves were part of God's creation, and His words came with the force of that authority which is engendered, not by the outward trappings of physical force or mental superiority, but the inward power of the Holy Spirit of God.

Christians right down the Age have realised this, and rejoiced in the assertion of our Heavenly Father's own way of imparting knowledge to mankind—knowledge not only of Himself and His Plan, but also of themselves, their relation to each other and their mutual obligations and responsibilities as fellow-citizens of the earth. But it still remains true that those who remain to listen are far smaller in number than those who turn away “to walk no more with Him.” The day has yet to dawn when the emptiness and worthlessness of these much-vaunted earthly dictatorships will be appreciated by all men, and, in the appointed day when God shall judge the world in righteousness, that gentle, insistent teaching of the stranger from Galilee's shore shall come into its rightful heritage.

Therefore, knowing this to be the outcome of the Divine Plan for humanity we can with confidence turn to our own position as men and women who already have accepted the Divine principle of teaching and have rejected the earthly policies. Not for us to sit at the feet of teachers who impress their claims to overlordship as by right, or who will enforce the acceptance of their dogmas by appeals to the intellect, or alleged loyalty to the personal teachings of past or present ministers to the Church, or considerations of policy or allegiance to the group. All these things are but manifestations in our Christian fellowship of that same spirit which is producing in the political world menacing forms of government and national life and filling the minds of worldly thinkers with apprehension for the future of humanity. “Mass-thinking” and the restriction of personal liberty may yet prove to be an important factor in bringing the nations to Armageddon. The same principle within the Church must produce, in a more spiritual sense, the same results.

We turn then to Christ's words with a feeling of relief. Here is our salvation in very truth. "If ye continue in My word, then are ye My disciples indeed; and ye shall know the Truth, and the Truth shall make you free." In the calm, quiet discussion of Scriptural teaching between ourselves; in the constant appeal, not to force, not even to intellectual reasoning, but to the enlightening and illuminating influence of the Holy Spirit, dispensing to every man severally as it will, shall the word of old be fulfilled, "And they shall be all taught of God; and great shall be the peace of Thy children." Thus shall every teacher and pastor the Church has ever known be held in rightful esteem and honour, "for his works sake" and the truest feelings of loyalty to those who in the past have been our personal mentors, manifested. Thus shall we progress into further revelation and understanding of the Divine Will, until at length, like Christian in Bunyan's immortal allegory, we shall see with our own eyes the city to which we journey, and hear with our ears the strains of celestial song.

DIVINE FAVOUR.

(From the "Watch Tower").

Loving-kindness has the signification of favour. The Prophet, in speaking, represents the Church—the words are applicable to no others. None but the saints esteem divine favour more precious than the present life—than earthly good things. If we ask the world to balance this matter, to weigh on one side of the balances earthly interests, earthly pleasures, family ties, social position, pride, worldly aspirations, and to put on the other side of the balance divine favour, the reply would be that the earthly good things have all the weight; and that divine favour has none, for the worldly know little or nothing respecting divine favour. They have indeed heard that some people believe in a God, believe in his providential care, believe in his love, believe in a future life, etc., but as for themselves they conclude that such things *may be*, while the earthly things are certainties, and they would not think for a moment of exchanging present certainties for unknown and intangible matters, called divine favour.

Is it any wonder that those who have received human traditions instead of the Word of God, should doubt the love of such a God? Such find themselves unable to reconcile **human** theories with the plain Scriptural declaration that God is love, very pitiful, very merciful, and that his mercy endureth forever; and that he doth not willingly afflict the children of men. It is no wonder that those who have in their minds this mixture of human traditions which make void the Word of God, are unable to see God from the right standpoint implied in our text—unable to see his loving kindness, so great, so good, so beneficent, toward all of his creatures—unable to reconcile such human theory with the Scriptural declaration, that Jesus Christ by the grace of God tasted death for every man, and that this grace of God in Christ is yet to be testified in due time to every creature, and that thus all are eventually to come to a knowledge of the truth.

Is it any wonder that those who entertain so mixed a conception of the Almighty's character, when they attempt to balance the loving favour of God with earthly good things, find that the scale weighs down toward the earthly things, because, although they appreciate some features of the divine character, these are practically neutralized by such misrepresentations of the Adversary through false theories. The goodness of God, the loving kindness of God, God's favour, does not shine into the hearts of many, and while it does shine a little into some hearts, thick darkness of error hinders their hearts from receiving the full benefit of the light, and its blessing and joy. Such as are in this position find it impossible to love the Lord with all their heart, because from all that they know of him, through false representation of his character, he is not worthy of much love. The fear of

the Lord might operate upon them under such circumstances, and might be balanced against the world and its good things, but his "loving kindness" has comparatively little weight in their lives.

How shall we to-day balance this question of earthly life and its advantages and privileges and hopes and aims with the favour of God? Well, it will be a test to us, as it has been a test all through the ages. Those who are merely glad to find out that there is no eternal torment, and whose hearts are not touched with the "loving kindness" of God, will go on in the world, rejoicing that they have been delivered from a bondage of error, but not returning to give glory to God and to offer themselves in his service. And these, alas! are the majority; like the ten lepers who were cleansed by our Lord, of whom only one returned to give thanks and to become a follower of Jesus. Thus the test goes on to-day, as ever; for the Lord is now seeking only the Kingdom class, only the little flock, and he wishes to have in it only such as love him supremely—only such as, having tasted that the Lord is gracious, desire to and do feast upon his favour, enjoying it, relishing it, appreciating it far beyond any earthly pleasure, any earthly hope, any earthly ambition, any earthly love. Nothing short of this will do. We must appreciate the loving favour of God as *better than earthly life*, else we are not worthy of him and not of the kind he is seeking. And it is with all who have the Lord's spirit just as it was with the Apostle; the moment they begin to weigh and contrast fellowship with God and the eternal hopes associated therewith, in contrast with earthly loves and family ties and earthly ambitions and pleasures, the latter all seem to be quite insignificant in comparison, dross as compared to pure gold. And from this standpoint they gladly renounce all, giving up life itself for the favour of God.

But this full development is not at the beginning of the Christian experience with us. It is development attained by growth. At the very beginning, however, it was necessary, before we could be accepted at all of the Lord, as begotten of the new nature, that we should first balance the loving favour of God with the earthly good things, and the balance must be settled on the side of divine favour, so that we would give up the other—earthly life, earthly hopes, earthly aims, earthly pleasures, *consecrating* them to sacrifice, in such measure as may be necessary in order to maintain divine favour and blessing. From the time the scale was thus turned to the Lord's side, and our hearts were consecrated to him, earthly things began to lose their weight and to lose their value, to lose appreciation in our eyes, as our eyes began to open the wider to heavenly things; and the latter became more and more weighty with us, more and more real, until we could see with the eye of faith him who is invisible to the natural sight, and the crown of glory, and the exceeding great and precious things which God has in reservation for them that love him, and be more and more strengthened thereby. And so with some it may have been after weeks or months or years that they reached the position attained by the Apostle when he wrote that all earthly things were henceforth but as loss and dross when weighed in comparison with Christ and God's loving kindness or favour toward us in him.

This loving favour of God, so much appreciated by the saints that they consecrate their earthly all to obtain it, is not merely a favour as respects future prospects and hopes—not merely as respects the Kingdom to come and the glory and the honour and immortality then to be granted to such as are in divine favour, but it extends to the present life. Gradually we come to appreciate fellowship and communion with the Father to such a degree as to produce misery of soul if this communion is interrupted. The true child of God will be in such close fellowship with the Father, and with the spirit of truth and righteousness and love, that

anything which would interrupt or hinder this fellowship would be esteemed a calamity, however sweet or precious it might be to the natural man. The new creature is willing rather to cut it off, if it were dear as a right hand; to pluck it out, if it were precious as a right eye; than to allow any earthly thing to intervene between him and the divine loving-favour which he has learned so to enjoy that he considers it better than all the rest of life.

Those who have tasted of the Lord's grace, those who have come to realise his favour as *better than life*, and who have joyfully laid upon his altar every earthly good thing, and hope and ambition, rejoice to tell the good tidings to others; they rejoice to tell forth the praises of him who called them out of darkness into his marvellous light. The message is too good to keep; they not only do not require to be hired to tell it, but they are willing that the telling of it, and the enjoying of God's favour in connection with the telling, shall cost them something—cost them trouble, cost them money, cost them the loss of earthly friendships, cost the straining if not the breaking of some home ties, cost the frown of the world and of churchianity; yes, they rejoice, saying, in the language of the Prophet, "He hath put a new song into my mouth, even the *loving-kindness* of our God!"

Someone, perhaps, will say this is exaggeration; it will not cost earthly friendships nor home ties. We answer, No! The Lord's Word is still true; he is still the example to all who will walk in his footsteps. For what did the Master suffer the loss of social position? Why did the Doctors of Divinity of his day, and the notables of the religious people, hide as it were their faces from him? Why did they finally become so embittered against him, and so hate him, that they crucified him? Was it because of evil-doing on his part? Nay, but "he went about doing good." It was because he told the truth—truths which they believed in great measure, but with which they had mixed "traditions of the elders," which blinded them and made them children of darkness.

These experiences are for the very purpose of testing us, as the Lord's experiences were for the purpose of testing him. He consecrated his life fully and completely at the beginning of his ministry, when he reached thirty years of age, and symbolised his consecration in baptism. So fully did he appreciate the Heavenly Father's loving kindness and favour that it required not a moment's hesitation for him to decide that it was better than life—to decide to sacrifice the earthly life; and immediately he began to proclaim the truths respecting the divine love and provision. And well he understood from the beginning how this would bring the hatred of professors of Judaism, and that in thus letting his lips praise the Lord he was doing so at the *cost* of his earthly life, and all the blessings and privileges associated therewith. Likewise with those who walk in Jesus' footsteps in the narrow way; however much it may surprise them, they find that the proclamation of good tidings of great joy which shall be unto all people—the loving favour of our God, manifested in Jesus Christ our Lord—told in its fullness, brings the scorn of nominal Christendom of to-day.

The "harvest" message of good tidings which is now revealed to the Lord's consecrated people, by which they discern the loving kindness of God, which they feel they must tell forth to others, not for money, not for reputation, but at the cost of worldly reputation, at the cost of financial loss, at the cost of home trials and difficulties—this message is the "new song" mentioned by the Prophet, that the Lord has put into the mouths of his consecrated ones. It is the same new song that is mentioned by our Lord in Revelation, which none others might sing except those who have the Father's name in their foreheads—publicly professed. "Because thy loving favour is better than life [more esteemed by us, more than all of earthly life and its good things] *therefore* will my lips praise thee."

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**THE QUIET TIME.**

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**Brother Luttichau's Parting
Message.**

1 Pet. 1: 19 speaks of the Precious Blood of Christ. What does this mean to us? As a glass of water cannot quench our thirst unless we drink it, neither is there any life in us unless we appreciate (drink) this Divine Word. How many times a day do we survey the wondrous cross? If in my tour of the classes I have said anything which causes the brethren here to more often survey this wondrous cross, my visit has been blessed of God.

Nearing Home.

As the ship is nearing port there are rocks, shoals and cross currents to contend with, so the pilot comes on board. He knows all these and guides the ship safely into the harbour. So, as we are nearing home now there are greater difficulties than ever before, our Pilot has come to take charge of the ship to guide us home. Let us trust ourselves fully to His care.

"The Bit in the Corner."

Our little all is surely none too much to give to our God, to our Redeemer, to the cause of righteousness. A mistake made by many well-meaning people is the keeping back of a part of their heart for themselves. If we give the Lord nine-tenths of our heart and our will and reserve one-tenth, in the furthest recesses, it will but weaken and blemish our character, our success in Divine service. We will find ourselves making paths for selfishness and sin from the unconsecrated farthest corners all over the consecrated nine-tenths. Properly the Lord could not accept such a consecration under His call, "My son, give me thine heart."

(The "Watch Tower.")

CHRIST WITHIN.

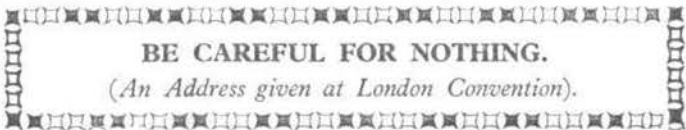
A Living Christ, of wondrous birth,
Who trod the dreary paths of earth,
Shedding abroad His holy light,
Through the deep gloom of sin's dark night.
A *dying Christ*, whose precious blood
Seals the poor sinners' peace with God;
And fills the soul with fullest love,
Like to the joy prepared above.
A *Christ ascended*—all is done,
A world redeemed, a victory won.
With angel hosts, a glorious throng,
We'll sing with joy salvation's song.
A *Living Christ* our spirits need,
A *loving Christ* our souls to feed;
A *dying Christ*, our ransom He,
A *risen Christ* to set us free.
This, too, our need—a *Christ within*,
A life with God, afar from sin,
A Christ whose love our hearts shall fill,
And quite subdue our wayward will.

(Poems of Dawn).

"THE DIVINE ALCHEMIST."

"Though, for a little, just now, if needful, put to grief in manifold temptations, in order that the proving of your faith, much more precious than of gold that perisheth even though by means of fire it is proved, may be found unto praise and honour in the revealing of Jesus Christ, Whom, not having seen, ye love." (1 Pet. 1: 6-8. *Rotherham*).

It has been stated by Ruskin that the mud in the city streets is composed of an admixture of clay, sand, soot and water, and that if these ingredients of the black mud were separated and passed through certain severe testings of pressure, heat, exposure to sunlight, etc., the clay would become a sapphire, the sand would become an opal, the soot a diamond, and the water would become one of two things; either a glistening dewdrop or, if crystallised, a starry snowflake.



BE CAREFUL FOR NOTHING.

(An Address given at London Convention).

Care and anxiety are amongst the most serious enemies of the human race ; they are very injurious to health. For those who have made their consecration and are desirous to walk in the narrow way, fears and anxieties are special obstacles. Jesus desired that His followers should be peaceful and restful of heart, but He would not have them be without carefulness. There is a carefulness which is right and it is necessary for us to be careful but we are not to have constant worry, inability to enjoy the blessings of the present time on account of anxieties and fears regarding our future life. The Apostle in saying " Be careful for nothing " was not referring to a proper sense of our responsibility but an anxiety which would rob the soul of rest and peace, and which would show a lack of faith in the Lord and His care for us. Anxiety is a condition of mental uneasiness or unrest arising from fear ; anxieties are like weights tied to the feet of the runner—they slow him down, and they will keep the Christian from getting to the goal.

Peter says, " Casting all your care upon Him, for He careth for you." He means that we can throw all our cares upon Him because He loves us. Why should we worry about our bodies, food supplies, homes, etc. ? The Apostle tells us, " My God shall supply all your needs." Our Lord says " Lay not up for yourselves treasures upon earth, and take no thought for your life, what ye shall eat, or what ye shall drink." We have got to work for these, but not to stem the flow of spiritual enjoyment by worrying about them. No, this would imply that our Father could not be relied upon to fulfil those promises.

If we exercise faith, leaving the outcome with the Lord, we shall reap wonderful blessings because we are workers together with God. The Apostle Paul says " Godliness with a sufficiency is great gain." If we have food and raiment and our home, let us be content, for in contentment there is happiness and peace. Those who hanker after riches are in great danger and apt to fall into temptation and a snare, for the love of money is the root of all evil. Our Master tells us of one who toiled to fill his enlarged barns but he neglected the eternal things and lost all he had. If we walk in the footsteps of our Master, he will most likely keep us poor, in a state of dependence upon Him, but we shall be rich in faith.

Are we feeling the need for more wisdom ? We do not need to worry about that. The wisdom from above is always at our disposal. James. 1. 5-6 ; but there is a condition—let him ask in faith, nothing doubting. The call of faith is all that is needed to open God's storehouse of wisdom. One of our greatest mistakes is to take some difficult situation in hand and try to straighten it out ourselves instead of asking God for more wisdom.

A ship's compass points true to the magnetic pole, but there are certain influences in the environment of the ship that may upset the compass, so there are smaller instruments made to deal with them. These local forces do no harm if they all pull in the direction of the pole. So, if the influence which we exert on each other is towards our Lord we shall draw each other up to Him. We must centre our minds on things above and in due time we shall appear with Him in glory. We have a fellowship that is nearer, dearer, truer and closer than a brother, our fellowship is with the Father and His Son. Can we wish for anything better ? Let us learn more and more not to work anything according to our own wills but let His Will be done in us, for He delights to bless us if we trust in Him.

OUR FELLOWSHIP IN THE GOSPEL.

GLASGOW.

The 22nd Convention was held on August 22nd in the Christian Institute, Glasgow, Brother McNeill of Greenock presiding. Ninety brethren were gathered together at the morning session which opened with a devotional service, followed by an address by Brother W. N. Woodworth on Faith. Brother showed the development of Abraham's faith over a long period of time, then its testing and finally the finding of a faithful one in Abraham. We of the faith class of this age should learn from the life of Abraham as our faith, like his, requires to be developed.

In the afternoon, Brother Nimms gave a talk on "The Logos," tracing his life first in the Heavenly Courts, then as coming in the flesh and thirdly as having died and risen as The Lord Christ Jesus. This was followed by a praise and testimony meeting, and then by an address by Brother H. Cumming, of Ayr, on "Remembered." Brother pointed out how God remembered Noah and carried him over from the old world to the new, drawing many lessons from this picture relative to our time. Seventy brethren were present at the afternoon session.

Brother Woodworth addressed the convention at the closing session on "Binding the sacrifice to the Altar." He cited faithful ones of the past dispensation; Abel, Noah, Abraham and Isaac, then Jesus, Paul, John and later our dear Pastor of this dispensation. The lesson we were to draw from these was faithfulness. There were 230 present at this session and it was gratifying to hear the expressions concerning the Spiritual Atmosphere in which they felt themselves.

On the Monday Brother Woodworth again gave a talk which was

based on Psa. 46: 1-5. This was a very helpful and encouraging address, truly a fitting close to a week-end of Spiritual help and encouragement.

BEESTON.

The quarterly Home Gathering of the friends in the Nottingham district will be held at the Co-operative Hall, Chilwell, Beeston, on October 31st, commencing at 10.45. The speakers will be (D.V.) Brothers E. Butler, E. W. Kelham and T. Holmes. A warm welcome is extended to any able to attend this gathering. Particulars from Brother E. Butler, Hough End, Manor Road, Ilkeston.

LEICESTER.

On September 12th the last Home-gathering in connection with Brother Woodworth's visit was held in Leicester. It was a day that will be remembered as one of great blessing and spiritual help to all present. The Leicester friends greatly appreciated the efforts of those who made this such a representative gathering. About ninety Brethren from Leicester, Warrington, Dewsbury, Beeston, Nottingham, Melton-Mowbray, Hinckley, Market Bosworth, Kettering, Birmingham and London, also a few isolated ones, were present to receive the glorious messages and exhortations from this dear servant of the Lord.

THEY REST FROM THEIR LABOURS.

Sister Harper passed away on September 3rd. She was connected with the Pontypool Class, but through indisposition of late months was only able to attend the services occasionally. The funeral services were carried out by Brothers Wooley and Pritchard of the Pontypool class.

THE KINGDOM CARD WITNESS.

Among the recent enquirers have been:—

A lady in a South Coast town who, when visited by a sister, was overjoyed at being able to talk with someone on the Truth. After receiving the Kingdom Card she had visited all her neighbours to see if they had received one too.

A clergyman in the Eastern Counties who, after having two sets of literature has requested that he is to be kept in touch with our publications and informed when public lectures are held in his town.

Kingdom Cards are free, easy to carry and distribute, and effective in arousing interest in the Truth. Here is an opportunity for service.

LONDON CONVENTION.

The brethren who had in hand the arrangements for the London Convention wish to express their appreciation to all those unknown friends who helped to make the gathering possible. It has been a wonderful encouragement to discern how the necessary provision has been made, and for the information of those whose donations cannot be acknowledged in any other way the Convention balance sheet is reproduced here.

Receipts.

Balance brought from 1936	£	s.	d.
Convention	1	1	4
By Donations	51	4	0

£52 5 4

Expenses.

To Hire of Hall	£	s.	d.
„ Catering	26	5	0
„ Printing	12	7	5
„ Postages, gratuities, and miscellaneous expenses..	3	0	0
„ Donation to Southfields Baptist Church (re use of same for Baptismal Service)	5	2	10
„ Balance carried forward ..	2	0	0
	3	10	1

£52 5 4

ROTHERHAM'S "STUDIES IN THE HEBREWS."

This useful work is now available in stock, price 4/6, post free.

1938 CALENDARS.

We shall be able to supply an attractive monthly turnover calendar, the well-known "Scripture Art Calendar" at 1/4 each, post free. This calendar has a coloured cover and each month contains pictures in full colour with short description, chapters for daily reading, and motto texts are given for each day. In order to prevent wastage, due to unsold copies, we shall be pleased if brethren desiring calendars will inform us to that effect within the next four or five weeks. They will then be sent as soon as ready.

AN OPPORTUNITY.

We have on hand several new copies of the Reprint "Watch Towers," Volumes 1 and 7 only. Complete sets are now unobtainable, but should any brethren desire one or both of these isolated volumes, we shall be glad to send them at 2/-, post free, for one volume and 3/9, post free, for two volumes. Each volume contains 1,000 pages of extremely interesting reading, and throws a strong sidelight on "Present Truth" in its earliest days, 1879-1887, and in the more recent times 1916-1919.

ANONYMOUS.

We would acknowledge with sincere thanks the anonymous receipt of 10/- towards the work.

REVISED B.S.C. CONSTITUTION.

The scrutineers appointed to examine the voting papers have reported that the result is practically unanimously in favour of the revisions going into effect. The new Constitution is therefore regarded as being in operation. The actual voting figures are given in the Annual Report.

Home-Gatherings.—

Glasgow, Fifth Sunday convention, October 31st, from 12 noon onwards.

Shotton, Cheshire, October 24th, all day.

Details and programmes from the office.

BROTHER E. W. WENBORN.

Brother Wenborn, who was taken suddenly ill a fortnight ago, passed away on the evening of September 21st. The sympathy and prayers of the friends in many places will go out to our dear Sister who is left to mourn his loss, even although there is not the sorrow as of those who have no hope. Our Brother was highly esteemed by us all, and he will be greatly missed from our midst.



Vol. 14 No. 6

November, 1937

NOTES.

In every aspect and phase of our Christian life and our activity in the service of Jesus Christ there is nothing of greater moment than absolute sincerity and the ability to judge our own motives aright. Some of the greatest and noblest of men have ruined their life's work just because in the enthusiasm of success they have allowed their own motives to go more and more unquestioned until the influence of self-desire and the policy of expediency has usurped the place once held by selflessness and true sincerity. One whose early life is spent in unselfish service for others and whose native zeal is used to bring happiness and inspiration to his fellows, may in later life become a veritable barrier to progress, without at any time so much as suspecting that any inward change has taken place.

Particularly is this true in respect to our standing as believers in Christ Jesus. The very intensity of one's personal conviction of the teaching of Scripture inspires a zealous desire to "preach the Word instant in season and out of season;" and to carry the flaming torch of Truth into every place where it has not as yet penetrated. And in the power of that zeal and confidence great things have ever been done. It is in later years, when the wonder of the Truth, and the joys of its service, have become more familiar to us and begin to be regarded as the normal setting of life, that the temptation to adopt worldly methods for the furtherance of our work comes in. Fully justifying our attitude to ourselves, and fully desirous of doing our Master acceptable service, we become less tolerant to others, more arrogant in insistence upon our own way, and progressively we become blinded to that great secret enunciated by Jesus; "I came . . . not to do mine own will . . ."

Ah yes—here is a secret thing indeed. We who are as servants waiting for their Lord need to be very watchful, very, very prayerful, that when He cometh He shall find us ready in every respect—not only armed with that knowledge which is fitting in those who "know what their Lord doeth" but also in that attitude of mind and heart which belongs to an "Israelite indeed." If it can be said of us, not only at the beginning but at the end of our Christian life, that there is in our hearts absolute unselfishness, kindness, true brotherliness, we shall indeed be "meet for the inheritance of the saints in light." The children of Israel came short because they put their trust in the Egyptians, who were "men, and not God; and their horses flesh, and not spirit" and we too, if we become blinded to that spiritual guidance which comes from God alone, will fail in the same manner. Clear-sighted sincerity and tolerant unselfishness will keep us ever true sons of Him who is worshipped only in spirit and in truth.

RUGBY.

For the past eleven years, the brethren at Rugby have had a special day set apart towards the end of each summer. Sometimes a public meeting and sometimes tracting has been associated with this homegathering. This year the date fixed was September 19th, and once again the Lord blessed the day beyond our expectations, and they were pretty high! The addresses were particularly inspiring and helpful. At the last meeting some fifty visitors from the town listened to a wonderful talk on "The shadow of the Cross." The local class was encouraged by the early arrival of the brethren from Leicester, soon followed by the class from Kettering, and then London, etc. About eighty partook of lunch and one hundred to tea. Brothers serving were Bro. Barratt of Leicester, Bro. Absalom of Beeston and Bro. Panteny of Forest Gate. The chairman of the last session expressed the great theme of the day, when he said "We have had plenty of 'Redemption.'"

SHOTTON.

The Shotton Brethren held their second Home Gathering on 23rd October, about 70 being present. It was a time of delightful fellowship of the Spirit and union of hearts in the "Bonds of Christ's love." There was one note of sadness. Our dear Brother Wenborn, in our loving Father's providence, has been called home. We were expecting an address from him in the afternoon, but Bro. Cedric Smith addressed the brethren in his place.

Bro. R. H. Court spoke at the morning session, and Bro. W. Smallman in the evening.

At the conclusion of our united efforts we all realised a renewal of spiritual joy and gladness.

WARRINGTON.

The Warrington Class announce their plans for a General Convention at Easter tide, 1938, along the lines which have proved so helpful and inspiring in recent years. May it be indeed a blessed time of spiritual ministry. Please write for particulars and accommodation to Brother D. Stanley, 140, Knutsford Road, Grappenhall, Warrington.

ERNEST W. WENBORN.

On Monday, September 20th, 1937, a much-loved brother in the Lord, laid down his cross in triumph. For many years he had walked in "this way" and gained the esteem and love of those with whom he fellowshiped and served. In recent times our brother had found opportunity to take a more prominent place in various activities among the brethren, whilst his service for the past twelve months as a member of the Bible Students' Committee had endeared him to many who thus were enabled to receive and appreciate a ministry, so freely given. He rested from his labours whilst yet in the middle of plans for future work—in very truth the sacrifice was consumed upon the altar.

As a teacher, brother was invariably helpful. His faculty for bringing forward in question form some little Scriptural thesis and revealing it as a veritable jewel of thought, was a means of pleasurable instruction to many. On the platform he held the brethren in close attention and carried their thoughts away to the loftiest of themes. In private life he gave evidence of one who had been with Jesus and had learned of Him. He will for long be held in very dear memory, and many there are who will miss his familiar voice.

Sister is left and she will miss him most of all. May prayers ascend from every heart that the God of all comfort will give her that consolation which He alone can give, and the realisation that in a life gladly spent ministering to followers of Jesus Christ, he has left behind him an enduring monument.

An Opportunity. A brother in Sweden who speaks and writes English would like to correspond regularly with an English brother, on the things of the Truth. Will any brother who would like to enter into correspondence with him please notify us, and we will exchange addresses.

spired and authoritative.—See Acts 15: 24-29, 31.

“But while men slept”—after the apostles had fallen asleep in death, Satan the great enemy, found little difficulty in sowing the seeds of error,—false doctrine. And as the true doctrine produced *true children* of the Kingdom only, so the false doctrines introduced, produced *false children* of the Kingdom only. The wheat seed could not produce tares; the tare seed could not produce wheat.

As in the parable the servants inquired of the Master whether or not the seed sown had been good, so to-day and all down through the Gospel age, the Lord's people have wondered how it comes that the Church is, and always has been from the first, infested with a class of people who have a form of godliness, but not its power and spirit. They have wondered whether or not the truths sown by the great Teacher could possibly produce such a varied crop as is seen in the church which nominally is his Church. The Lord assures us that the seed truths which he planted were pure, good, and that the tare seeds were planted by Satan. And looking over the field, the world of mankind, we can readily see the field wherein the truths and errors respecting the Lord's coming Kingdom have been planted,—where these plantings have brought forth correspondingly a true and a false Kingdom class.

The fact that the wheat-field was not free from tares was not discovered until the fruit began to appear;—then the question was, How should the matter be dealt with? Any attempt to root out the tares—to separate between the children of the truth and the children of error—was positively forbidden; the instruction being, “Let both grow together *until the harvest.*” While God's servants were not to attempt the separation, the true from the false throughout the age, they nevertheless were to understand that mixed condition would not be permanent—that a time of separation would surely come—in the harvest, in the closing time of the age.

To our understanding of the Scriptures, we are already in the “harvest” time of this age. The great Chief-Reaper, the Lord Jesus, is now, through his messengers or servants, gathering the harvest of the Kingdom truths which he sowed eighteen hundred years ago; and very soon the sons of God will be manifested and their great work of blessing the world will begin. (See Rom. 8: 21, 22.) This Sun of Righteousness, shall “shine forth” as the prophet has declared, with healing in its beams—provisions of mercy and restitution for all mankind.

The furnace of fire in which the tares will be destroyed (as “tares,” and fully and freely confess that they and their institutions are not the Kingdom of God, that they have neither part nor lot in that matter, but were mistaken) is the great time of trouble, the day of Satan's binding that he shall deceive the nations no more; the day when the rod of Divine vengeance shall smite and break the systems of earth as potter's vessels, preparing the world of mankind, for the blessings and favours which divine grace has provided in Christ Jesus our Lord, who gave himself a ransom for all, to be testified in *due time.*

GREAT SUPPER.

Luke 14: 15-24.

The feast of this parable is not the feast of Isa. 25: 6. That is to be a feast for all people and points forward to the Millennial age and its blessings, when the Kingdom of God will be established for the blessing of all the families of the earth:—“And in this mountain (Kingdom) shall the Lord of hosts make *unto all people a feast* of fat things.” That will be a feast of joy and gladness such as earth has never known, the blessed tidings of which were proclaimed by angel messengers

at the birth of Christ, through whom the invitation was to be extended to all mankind. "Behold I bring you good tidings of great joy, which shall be unto all people."

But the feast of this parable is one to which only a select number are invited. It is a feast which was announced as ready at the beginning of the Gospel age. John the Baptist first announced it to the Jewish nation, saying, "Repent ye; for the Kingdom of heaven is at hand." (Matt. 3: 2). And after him came Jesus of Nazareth, saying, "The time is fulfilled (—"all things are now ready") and the Kingdom of God is at hand; repent ye and believe the gospel (the good news of the great feast now ready)." (Mark 1: 15). It is noticeable also that while this feast was announced as ready in the beginning of the Gospel age, and that while the bountiful board has been spread for a select company all through this age, the feast for "all people" is foretold as a thing future—after the great time of trouble (Isa. 25: 1-4).

Both of these feasts consist of the good things pertaining to the Kingdom of God; but the difference is that the feast of this Gospel age pertains to the spiritual phase of the Kingdom, while that of the age to come will pertain to the earthly Kingdom. The feast now spread is for the elect Gospel Church, while that of the Millennium is for "all people"—all the willing and obedient.

Those who have a mere curiosity interest to know what good things are found upon the table of the Lord can never know. Only those who come with sincere hearts to taste and see for themselves can ever know. Theirs is the "hidden manna." They have "meat to eat" that others "know not of;" for "the secret of the Lord is with them that fear him."

It is their blessed privilege to know and realize their relationship to Christ as his prospective bride and joint heir, and, as his betrothed to hold sweet communion with him here. And they may feast continually upon the glorious hope of inheriting with him the spiritual phase of the Kingdom of God, being partakers with him also of the Divine, immortal nature. Words can never make manifest to uncircumcised hearts the blessedness of the privileges of the saints at "the table of the Lord," even amidst the trials and difficulties of the present life and its warfare with the powers of darkness. "Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over;" for the glorious fellowship with Christ hereafter has its joyful beginning even here, in the fellowship of his sufferings and his cross.

Only those are invited to this table of the Lord—this feast of spiritual blessings, of communion and fellowship with God, of a knowledge of the deep things of God, the exceeding great and precious promises, and of joy in co-operating with him in his plan of salvation—who desire to forsake all other tables; for "Ye cannot be partakers of the Lord's table and of the table of devils." (1 Cor. 10: 21). Only deeply appreciative ones are desired at this feast—those who will gladly forsake all to enjoy the favor. Our Lord Jesus expressed this fact forcibly when he said: "If any man come to me and hate not [love not *less*] his father, and mother . . . yes, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple.—Luke 14: 26, 27, 33.

Those who do of their own free will comply with these conditions are privileged to come to the table of the Lord and to partake of his bounties. But the realization of these conditions is the explanation of the indifference and even opposition of many who hear the call. They consider the cost, and prefer to be excused.

The parable shows three classes called: (1) Those originally invited; *i.e.*, those of Israel who, having respect to their covenant, were striving to keep the Law, and thus to attain to all that God had promised. To this class *belonged* the Kingdom favors by divine covenant, *if* they had appreciated and accepted them; but the strait gate and narrow way repelled them and they excused themselves, and were excused. (2) The class of the streets and lanes of the city represents the publican and sinner class of Israel—the prodigal-son class, of which some came, and, accepting the terms, left all to follow the Lord. But that remnant was not sufficient. Hence (3) the Lord sent forth the message to the Gentiles—outside the city, outside of Israel—in the highways and hedges *urging* a sufficient number of them to come to complete the elect number.

Truly 'so precious an invitation is worthy of our strivings and self-denials to attain it; and the truly appreciative will lay aside every weight, and run with patience the race for this great prize. But, thank God, we are no longer deluded into the belief that those who, blinded by Satan, reject this great invitation will be everlastingly tormented therefore. Compare 2 Cor. 4:4 [with Isa. 29: 18; 35: 5; and Rev. 20: 1-3.

We are told that the great majority who hear the call will reject, and that only a "little flock," a mere remnant, of both Jews and Gentiles will be the privileged sharers of this "supper" And "blessed" indeed will he be "who shall eat bread in the Kingdom of God"—who shall be counted worthy to share with Christ in the honours and glory of the spiritual Kingdom established. "To him that overcometh will I grant to sit with me in my throne." "Fear not little flock [of overcoming ones], it is your Father's good pleasure to give you the Kingdom."

THE PEARL OF GREAT PRICE.

Matt. 13; 45-46.

Pearls were much more in vogue in ancient times than now. Pearl buyers traded in these gems and carried them to the market, where they were highly estimated. The parable represents one of these pearl merchants as coming across the finest pearl he had ever seen. He considered it so priceless that he was quite rejoiced to sell or trade all of his other pearls and property that he might become the owner of that pearl.

This parable represents the Gospel offer of a share with Christ in his Kingdom as being superior to all other propositions of the world. The honour of the world, of name and fame, position and wealth, are indeed desirable; as the Scriptures say, "A good name is rather to be chosen than great riches"; but when our eyes behold "the pearl of great price," the Kingdom offer of joint heirship with our Lord Jesus in his heavenly glory and the association with him in his work of blessing all the families of the earth, we realize that this is a priceless thing, worth more by far than all the honours and dignities and pleasures of the world. Those worthy to buy this pearl will gladly exchange all earthly things therefor—even their good name, and this will be necessary, as the Master forewarned them, saying, "they shall say all manner of evil against you falsely for my sake; rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets who were before you." (Matthew 5: 11, 12). He that is not willing to have the Kingdom at such a cost is not worthy of the Kingdom. The Apostle has said, "Through much tribulation must we enter the Kingdom" (Acts 14: 22); and only those who willingly endure such tribulations for righteousness' sake—for the sake of the truth, in obedience to the Heavenly calling—are overcomers. And only to the "overcomers" has the Lord given "the exceeding great and precious promises." "To him that overcometh will I grant to sit with me in my throne."—Rev. 3: 21.

 THE QUIET TIME.

 HIS CHOSEN PATH FOR THEE.

He chose this path for thee;
 No feeble chance nor hard, relentless fate,
 But love, His love hath placed thy footsteps here;
 He knew the way was rough and desolate,
 Knew how thy heart would often sink with fear.
 Yet tenderly He whispered, "Child, I see
 This path is best for thee."

He chose this path for thee:
 Though well He knew sharp thorns would tear thy feet
 Knew how the troubles would obstruct the way,
 Knew all the hidden dangers thou would'st meet,
 Knew how thy faith would falter day by day,
 And still the whisper echoed, "Yes, I see
 This path is best for thee."

He chose this path for thee!
 What need'st thou more? This sweeter truth to know,
 That all along these strange, bewildering ways,
 O'er rocky steps and where dark rivers flow,
 His loving arms shall bear thee all thy days;
 A few more steps and thou thyself shalt see
 This Path is *best* for thee.

(Author Unknown).

 A GODLY WALK.

"Behold now, I perceive that this is a holy man of God, which passeth by us continually." 2 Kings, 4:9.

Elisha himself was, in his life and spirit, the proof of his message. It is what we are, and not what we say, which does the most for God. We leave behind us, in every house we enter, some traces of God, of ourselves, or of the enemy. Some Christians cannot enter a house without leaving behind a wonderful consciousness of God's nearness; but some leave behind traces of their own personality—talent, will, energy, etc. Others leave a strange, terrible unrest behind them; they have served the enemy in sowing strife, bitterness, evil speaking, etc.

Let us never forget that our message is gauged by what men see in the messenger.

(Selected)

 THE GLORIOUS PROSPECT.

What a glorious prospect the new dispensation will present when fully inaugurated! The changes from one dispensation to another in the past have been marked and prominent, but this change will be the most eventful of all. No wonder that the thought of such a spectacle—of a whole race returning to God with songs of praise and everlasting joy upon their heads—should seem almost too good to believe but He who has promised is able also to perform all His good pleasure. Though sorrow and sighing seem almost inseparable from our being, yet sorrow and sighing *shall flee away*; though weeping in sackcloth and ashes has endured throughout the long night of the dominion of sin and death, yet joy awaits the Millennial morning, and all tears shall be wiped away off all faces, and beauty shall be given for ashes, and the oil of joy for the spirit of heaviness.

(From Scripture Studies, Vol. 4).

CHRISTMAS ITEMS.

A carefully chosen selection of Scriptural Christmas Cards, and different from those of last year, is in stock and ready for despatch.

Christmas cards, silk corded, varied designs, texts and verses:—

Packet of 12, <i>Post Free</i>	1/2
3 Packets	3/3
6 Packets	6/-

Christmas cards in decorated boxes, with envelopes:—

"Golden Words." 12 cards in box <i>Post free</i>	1/3
"Golden Grain." 15 cards in box	1/9

Block Calendars, daily tear-off, texts for every day, floral and other designs:—

Each, *post free*, 1/-, 1/6, 1/9, 2/3
Christian Art Calendars, monthly turnover, coloured pictures 1/4

All prices post free.

COMMITTEE CHANGES.

Brother Wenborn's zealous labours performed so unstintingly upon behalf of the brethren will be deeply missed, and the remaining brethren of the Committee will miss his presence and the advice and counsel he was so often able to give; even although we know that he has laid down his cross in victory.

Brother Guy, taking into consideration increasing obligations in connection with the activities of the Forest Gate Church, has asked to be released from his share in the service, and to this request the remaining members of the Committee have assented. Brother Ford, as Election Scrutineer, advises that the brethren whose privilege it becomes to serve are Brother Osborne of Warrington, and Brother Boyce of Dewsbury. The brethren now serving are therefore as follows:—

- Brother G. Absalom, (Beeston).
- " A. Boyce, (Dewsbury).
- " S. A. Couling, (Rugby).
- " A. O. Hudson, (Welling).
- " T. Holmes, (Melton
Mowbray).
- " H. Osborne, (Warrington).
- " C. T. Ward, (Kettering).

TWO NEW BOOKLETS.

"God—and Reason." 128 pages.

"The Day of Jehovah." 64 pages.

For handing to interested people these booklets are very suitable, and are being produced by "Dawn" at the lowest possible rate to allow for widespread use.

Send 6d. in stamps and a copy of each will be sent by return.

Prices, *post free*, are as follows:—

3d. each.
2/6 per doz.
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LEICESTER AREA REPRESENTATIVES.

During the Rugby Homegathering, Elders and Deacons from Birmingham, Leicester, Leamington, Kettering and Rugby, held a council meeting, various suggestions being made for the extension of our usefulness as a body. A brother from Kettering suggested that we ought to be able to discuss usefully, subjects for class study, and consider together for mutual help, class difficulties and problems. Surely here is matter of first importance. We pledged ourselves to assist any brethren in our district to form classes and to provide occasional speakers from our midst, and to strengthen the bonds between class and class.

Although these Elders and Deacons' meetings have been held for twelve months and apparently little has resulted beyond the holding of homegatherings, the feeling of the meeting was expressed by one brother who suggested that the brethren who met had got to know and love one another, and that they were preparing and training for future service and any eventuality that might come in our midst. A piece of string can be put to all sorts of different uses, and one finds most how valuable it is, when there is not a piece to be found anywhere. We believe that our usefulness will grow, and may become indispensable to our class life.

We just pray for guidance and wait upon the Lord.

A Correction. Our attention has been called to a misprint in the leaflet "Hell—The Truth." On the last page, among the Scripture references, Matt. 11, 13, should read Matt. 11, 23. Perhaps friends using this leaflet would like to make the alteration for themselves before passing them out.



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NOTES.

It was a summer evening in 1937. Several friends sat watching two small boys busily engaged in digging themselves a paddling pool at the edge of the sea. With youthful enthusiasm they excavated a shallow depression and banked it round with walls of sand; then came the task of making a channel to lead the waters of the incoming tide to their excavation. The work was at length finished, and with excited shouts the two youngsters splashed and paddled as the sea came rushing into their pool, a swirling, muddy stream. For a while their contentment was complete, but then with alarm one noticed that the rising tide was threatening their walls. The sand was giving way—there was danger of all their work being ruined; and so with tremendous energy they sought to repair the damage with fresh shovelfuls of sand. To no avail, the remorseless sea came on. Then, with the necessity for desperate measures becoming evident, they fetched great stones, dug out of the beach, to reinforce the bulwarks. Still the waves battered down the defences, washing over the sandy rocks and leaving them clean and white, until at length, with cries of defeat, the two small boys abandoned their stronghold and made for the wider spaces of the open sea.

The watchers looked again, and now there was nothing to be seen of the fenced pool with its muddy water, but in its place a broad expanse of billowing waves sweeping ever forward and upward.

A parable in action. How many a time and oft have the angels looked down upon just such a scene as this. We who come to the feet of Him to learn stand aghast at the limitless expanse of the sea of Divine Truth, and in our littleness feel inspired at once to build ourselves a little enclosure where the revelation of Truth can be kept within bounds and the waters be calm and still; and in our inexperience we discern not and care not that those imprisoned waters cannot but be muddied with some effects of human tradition and misconceptions inherited from the past. And perhaps it may well be that in such a placid and circumscribed place we are enabled as babes in Christ to learn to keep our balance in the water and become adapted to this strange new medium of life . . . It is when the onward sweep of "Truth now due" demands that the "traditions of men" be swept away and that we enter into a "cleansed sanctuary" that fear comes in to say we have not confidence or strength to receive this Divine revelation; or love for the work of our hands proves stronger than our love for the Truth which it was built to serve. And then with impetuous haste there comes that frantic effort to build up the walls in order to keep out that very life-giving influence which they were first erected to admit and retain. Even as the small boys dug rocks from the sand to reinforce their structure so do some worthy souls resurrect the partial truths of past ages to buttress their already tottering defences, not realising that

the light of Present Truth sweeps over and reveals those same teachings in nobler guise.

And it is all of no avail. As soon endeavour to emulate King Canute and command the tide to come no farther than to try and stem the power of Divine Truth. All our little castles, our mediums of service and organisations, can be only used in the service of God whilst they are acting as inlets for the waters of Truth. When once that purpose has ceased, and the seas are attacking their ramparts, we but beat the air in defying the influence which is at work "teaching all things, yea, the deep things of God."

The scope of the Divine Plan and depth of its teaching are, like the sea, immeasurable. We do well to build with our hands booths, temporary abiding places, where in quietness and in fellowship we can learn of each other—but we must expect the pillar of fire to be lifted up ever and again from the Tabernacle, that we may proceed stage upon stage in our journey, ever through new experiences, that we may at last, appear before God in Zion.

GREEN PASTURES AND STILL WATERS.

A Syrian or an Arabian pasture is very different from the narrow meadows and fenced hillsides with which we are familiar. It is vast, and often virtually boundless. By far the greater part of it is desert—land not absolutely barren, but refreshed by rain for only a few months, and through the rest of the year abandoned to the pitiless sun that sucks all life out of the soil. The landscape the Psalmist saw seemed to him to reflect the mingled wildness and beauty of his own life. To him human life was just this wilderness of terrible contrasts, where the light is so bright, but the shadows the darker and more treacherous; where the pasture is rich, but scattered in the wrinkles of vast deserts; where the paths are illusive, yet man's passion flies swift and straight to its revenge; where all is separation and disorder, yet law sweeps inexorable, and a man is hunted down to death by his bloodguiltiness.

More and more as "New Creatures" we are learning to appreciate the barrenness of worldly hopes and ambitions and knowledge. And more and more we should be giving heed to the leadings of the "Good Shepherd," who is guiding his flock of "New Creatures" for their spiritual refreshment through the labyrinth of the "present evil world." Those sheep which keep nearest to the Shepherd secure the fattest and richest experiences and refreshments. On the contrary, the sheep which stray looking for pastures green on their own account, or following the voice of false shepherds, are the ones that are likely to become hungry and eat of the poisonous growths and fall into the pitfalls of sin and be devoured by the ravenous beasts of passion and worldliness. Happy is the sheep who learns to know the voice of the true Shepherd, and whose faith is such that he follows closely and not afar off!

To lie down is to be at rest. This is the privilege of all the Lord's true sheep. Outwardly they may be distressed and assailed by the world, the flesh and the Adversary, but as "New Creatures" they may be at rest, because of their nearness to the Lord, the Shepherd, and because of their faith in his overruling providence, which is able to make "all things work together for good."

This rest, this peace of heart, is absolutely essential to our development as "New Creatures." So the character which God is developing in us demands that a condition of rest, peace, quietness of heart, shall be attained; and to the attainment of this condition patience, faith and love, the chief graces of the spirit, are necessary.

(The Watch Tower.)

"IF I HAD NOT COME."—(John 15th.)

(contributed)

Gathered with his disciples around the Paschal Table on the last tragic night of His earthly life our Lord spoke words of great earnestness and deep seriousness, in His endeavour to prepare His disciples for what was about to transpire, and in His desire to comfort and sustain them under the terrible blow which was about to fall. He had a special word for Peter; He had assurances for them all, that if He went away He would come again for them and gather them to Himself, and then, no power on earth should separate them from Him again. He showed them that they were vitally connected to Him, as closely as branches are to a parent stem, so that none of the untoward events of the night and the days following could divide their interests from His, and that none of these things could happen to the great Husbandman's vine, without His knowledge of it. Then He carried their minds forward to times ahead when the hard callous upholders of Jewish traditionalism would persecute and slay them also, because of their attachment to His Name. "All these things will they do unto you for My Name's sake." (John 15, 21.) Then turning His mind towards that stiff-necked people, whose hearts were cold with their formalism and self-instituted traditionalism, He said "If I had not come and spoken to them, they had not had sin." (Verse 22.)

"If I had not come . . ." What a difference there would have been everywhere, if He had not come! We will not follow the course of the hardened sinners of His day any further—at this time—but take these five words of Jesus as the basis of our study, and see what it would mean to the whole world of men, if Jesus had not come. At this time when the Churches of this and other lands will soon be celebrating the day which they consider to be the Anniversary of His birth, we might perhaps better appreciate the force of the Angel's words as he spoke of a Saviour, and of the angelic anthem as they sang of the things He had come to bring in. "Unto you is born this day a Saviour" Ah! but what if He had not come?" "On earth, peace, goodwill toward men."—Yes, a beautiful theme, but supposing He had not come!

First, let us think of his own people—the Jews. Supposing we think of everything having been established just as it was, except that He had only had not come to them. Abraham, Isaac, Jacob and all the fathers—with all the promises made to them as we read of them in the records of Genesis, and the other books of the Pentateuch,—their separation from the nations—their law and covenant—their wonderful experiences in the Wilderness—their entry upon the Promised Land—their kings, with "Solomon in all his glory"—their wonderful prophets with their thrilling forecasts and prophecies—all this; yet, if He had not come, what would their inheritance have been worth. To them pertained "the adoption, and the glory and the covenants, and the giving of the law, and the service of God, and the promises, whose were the fathers," yet if Christ Jesus had not come, all these things were valueless and fruitless. For centuries they had had all these privileges and perquisites (chiefly for the Fathers' sakes) yet what had their possession of them done for them? They had been made custodians of the oracles of God, only to bury them under a mountain of traditions,—a yoke grievous to be borne, which neither the children nor the fathers

had been able to bear. They had the law—both moral and ceremonial—yet while knowing these matchless precepts, they broke them in letter and spirit every day—so that not one of Israel's sons could do the "good thing" whereby to obtain the age-lasting life set before them as reward for their faithfulness. Dowered and blessed by precept and promise, yet, hardness and callousness and bitterness and opposition to the truth was all that these unspeakable gifts had produced. God "looked that it should bring forth grapes—and it brought forth wild grapes." Isaiah 5:2. His "Coming and His message brought upon them their great outstanding sin, but it also confirmed the promises made to Abraham and all the fathers (Romans 15:8) and thus made the inheritance of Israel secure and certain forever. He came to cause them to fill up the measure of their fathers' guilt, "to finish the transgressions and to make an end of sins" but He also came to "make reconciliation for iniquity, and to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the Most Holy."

But if He had not come, of how little service would Israel have been to the nations around or to the God of their fathers? Supposing all the world had become as the Jews are today—even the best and most zealous of them—how much nearer God and righteousness and eternal life would they have been? Their imperative need was not the possession of the oracles of God, or the adoption, or the law, or the service—all these they had and yet failed—their imperative need was "a Saviour" in whom they could trust, and in whom they could find shelter from the stern requirements of justice and law. And, thank God, He sent them a Saviour—though they knew Him not. If He had not come Israel's adoption would have been a failure—their covenant valueless, and their whole history a travesty. His coming fastened on them the guilt of a great sin, but, when they repent, it will make all things possible for them "which God hath spoken by the mouth of all the Holy Prophets since the world began."

What would it have meant to the world of men—the nations other than Israel, if He had not come? Again, supposing all things else being as they were, except that He had not come! In the far East to-day there are nations whose worship and conception of God is the same to-day as it was in the days prior to Abraham's call and separation from his people. The highest conception of God which they had in those days and which has persisted for thousands of years in Brahminism—is that made known to us in the phrase "Elyon El"—the Most High God. The phrase and title "The Most High God" carries with it the remembrance of that great tragedy in which the "world that was" ended, and out of which Noah and his family only were saved—that is, eight souls only—when all the "gods"—the mighty ones put forth their strength against the God of Noah, and were vanquished and put in prison, in chains of darkness till the great day of judgment. And He who came forth victorious was known to Noah and his children as "God Most High"—"Elyon El"—a God of superior power in whose hands his faithful could rest. But supposing all the world were in the position of the fatalistic, lethargic, and stoical Buddhist? Of what advantage would that be? Or suppose all the world had developed along the lines of the fanatical and furious Moslem? or the Confucianism of China, of the Shintom of Japan?

Again, supposing that after the nations had resolved not to retain the knowledge of God and God had consequently given them over to the vanity of their minds, (Romans 1:24-29) and had chained them about with their idols, with no hope of deliverance therefrom, what would their position have been, if He had not come? Paul says that because of this bondage to their vanity (or

idols) "the whole creation groaneth and travaileth in pain." But suppose He had not come? Better far that the nations had suffered the fate of Sodom and Gomorrah—a sharp speedy death—than a long-drawn degeneracy, spread over thousands of years, till man was more beastly than the beasts themselves. But thanks be to God, He sent a Saviour for the world. (John 3, 16)—a Ransom for all, to be testified in due time.—And so even the creature of vanity will be delivered when the sons of God have been manifested. False religions—fatalistic religions—idolatrous religions, will all be destroyed and their adherents led into the light of His glorious Truth.

And what would it have meant for you and me if He had not come? First of all, we should have been left in the filth and mire of vanity or idol-worship of which we have just been speaking, or we might have been proselytized into the Jewish religion, or like the Romans of Caesar's day and some modern peoples of our day, we might have conceived of nothing higher to incite our adoration and worship than a modern totalitarian state—the worship of the State in the person of its Emperor.

But what should we have missed if He had not come? Ah, here the catalogue of things is lengthy and important indeed. We should have lived and died in our sins. No hope in this life, and no hope for a life to come. No intimate relations with a benevolent Creator and Father, but a cringing dread and fear of the Author of angry seas, and cyclonic winds, and quaking rocks,—of a Cause too far-off to be known or understood,—no story of Love Divine, no tidings of Abounding Grace, no message of Redemption—no 'Christ' with all that it stands for—no brotherhood or fellowship of Saints in Christ—no power to reach down into our cold hearts, and set them aflame with love to God and to man—no "hope"—no "faith"—no "love,"—nothing only a cold cruel heartless world—nothing only a vast universal jungle in which lust and brute force was the only law, a void, a chaos, to end up in universal anarchy and disaster.

"If He had not come!" Let the words sink deep into our heart of hearts as we survey the barrenness and emptiness that would have been, and then let us lift up our hearts and thank God that "He who was rich, for our sakes became poor, that we through His poverty, might be made rich." God gave His best Gift, when He gave His Son to come to earth, to redeem and restore fallen man. Thank God for His Christ(mas) Gift.

KINGDOM CARD PROGRESS.

One brother in the west has had the Kingdom Card reproduced as an advertisement in his local newspaper, thus attracting one or two enquiries.

A Kingdom Card arrived recently from Vancouver. Travelling half way round the world with its invitation, it found a response. The British brother or sister who was responsible for sending it so far will be pleased to know that it was not a wasted effort.

Some have asked if Kingdom Cards should be inserted in tracts. The friends are free to do so as they think fit, but our advice is that they are used by themselves. Their whole purpose is to invite an enquiry for certain literature to be sent in response.

There are now three depots in Great Britain from which parcels of cards are sent to those desiring them. Send your requests to the office and the cards will be sent from the nearest depot, and this we hope to continue so long as the Master indicates such to be His Will.

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**THE QUIET TIME.**  
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Where Light Enters.

Light enters the smallest opening accessible to it. It searches out the recesses that would otherwise remain dismal and dark, thus penetrating the gloom. It is a fact disclosed by science that it lays hold of the lurking germs of disease whether in the home or in the human system. Of Him who came as the world's light, such is His ministry. Instead of sin fastening upon Him it could not even stand in His presence.

Keep in touch with Christ.

Avoid the spirit of fault-finding, criticism, uncharitableness, and anything inconsistent with His perfect love. Go where He is most likely to be found, either where two or three of His children are gathered, or where the lost sheep is straying. Ask Him to wake you morning by morning for communion and Bible-study. Make other times in the day when you shall get alone with Him, telling Him all things, and reviewing the past under the gentle light that streams from His eyes.

(The Watch Tower)

"Lend a Hand."

If any little word of mine
 May make a life the brighter,
 If any little song of mine
 May make a heart the lighter—

God help me speak that little word,
 And take my bit of singing,
 And drop it in some lonely vale
 To set the echoes ringing.

If any little love of mine
 May make a life the sweeter,
 If any little care of mine
 May make a friend's the fleetier.

If any life of mine may ease
 The burden of another—
 God give me love, and care, and strength,
 To help my toiling brother.

Serve the Lord with Gladness.

Let music of sweet praise
 Within thy spirit chime
 And ring adown the ways.
 Through every change of Time,
 And echo round afar and near
 The mercies of thy Saviour dear.

Hereto His grace hath led,
 And safely He will guide;
 His bounties have been shed
 Anew each morning-tide;
 His love shall make thy future bright,
 At evening-time it shall be light.

Then break thou forth to praise,
 And be His name adored!
 Resound through all thy days
 The glories of Thy Lord;
 Serve Him with joy, and swell the song
 Till list'ning hearts the notes prolong!

THE FAMILY CORNER.

It is not outward circumstances that form or give interest to a home or a family, it is the living pulse of affection that is beating there. Neither earthly pomp nor earthly poverty can alter the real inward character of that little circle of human hearts that man calls the family. Bright skies and sunshine cannot weaken or sever the bond neither can they allure them away from rejoicing in each other's joy and love. Dark days and tempest cannot sunder them; they make them gather more closely together as being all in all to each other. So with the family of the Redeemed. It is not their outward circumstances and prospects that give them the name, it is something far deeper and tenderer than these; the pulse of heavenly affection throbbing through every member and coming down from the infinite heart above. It is this that makes them what they are. It is under this aspect that God delights to look upon them and it is for this reason especially that He has given to them the name they bear.

BIBLE STUDENTS MONTHLY

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THE BOOKROOM.

The following seasonable items are in stock. All prices post free. All books are suitable for Christmas presents.

Christmas Cards.

Scriptural, a very attractive selection.

Penny cards, packets of 12	...	...	...	...	...	...	...	...	...	1	2
2d. cards, packets of 6	...	...	...	...	...	...	...	...	...	1	2
Penny cards, scriptural, especially designed for children. Packets of 12	...	...	...	...	...	...	...	...	...	1	2
All above 3 packets, 3/3. 6 packets 6/1.											

Calendars.

Daily text block type, floral or landscape pictures, 1/0, 1/6, 1/9, &	...	...	...	...	...	...	...	...	...	2	3
Christian Art Calendar, monthly turnover with coloured pictures	...	...	...	...	...	...	...	...	...	1	4

Suitable for Children.

'A Little Life of Jesus,' 224 pages, illustrated, cloth bound; very well written	...	...	...	...	...	...	...	...	...	3	0
Pilgrims Progress, cloth	...	...	...	...	...	...	...	...	...	1	4
Bible, large print, stiff cloth, illustrated	...	...	...	...	...	...	...	...	...	5	6
Bible, large print, stiff cloth, not illustrated	...	...	...	...	...	...	...	...	...	3	0

Devotional Books.

Suitable for Christian friends of any persuasion.

Daily Heavenly Manna, pocket size, cloth	...	...	...	...	...	...	...	...	...	1	9
ditto leather	...	...	...	...	...	...	...	...	...	2	6
"In Green Pastures" (see notice below) cloth	...	...	...	...	...	...	...	...	...	2	10
de luxe	...	...	...	...	...	...	...	...	...	3	10
"Streams in the Desert"	...	...	...	...	...	...	...	...	...	6	6
Call of the Bride—Poems	...	...	...	...	...	...	...	...	...	1	2
Comforted of God—Poems	...	...	...	...	...	...	...	...	...	1	2

Poker-work Texts.

A new line of attractive texts on plywood with coloured floral or landscape design.	Small 7d.	Large	1	1
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Other Useful Books.

Life and Teachings of Jesus Christ.

(Four Gospels as continuous narrative, limp cloth)	2	9
Four Gospels and Acts. (Printed like ordinary book—Art, cloth)	...	...	...	...	...	...	...	...	...	2	9
Oxford Bible Helps	...	...	...	...	...	...	...	3 10	&	5	10
Millennial Dawn Hymnbook (with music)	...	...	...	...	...	...	...	...	...	3	6
Rotherham's "Studies in Hebrews"	...	...	...	...	...	...	...	...	...	4	6
Cross and Crown Badges—pin and catch	...	...	...	...	...	...	...	...	...	1	6
ditto, brooch	...	...	...	...	...	...	...	...	...	2	6

Translations.

Diaglott 10/4, Moffat N. T. 2/10, Weymouth N. T. 5/4, Margolis O. T. 5/6.

Price List giving details of many other books will be sent on request.

"In Green Pastures."

This is a wonderfully inspiring book of daily readings, breathing a very deep spirit of consecration and admirably adapted for use among the friends. We can supply in cloth at 2/6d. and leather at 3/6d., postage 4d. Brother Smedley esteemed this book very highly.

"What is Man."

This booklet has been published by "Dawn" uniform with "God — and Reason," and consists of a reprint of a portion of Chapter 12 of Volume 5. Prices same as "God — and Reason," 3d. post free. 2/6d. per dozen.

ANNOUNCEMENTS.

Easter Convention.

Arrangements are in hand for the Easter Convention at Warrington, and it is hoped that an immersion service will be held. Will brethren who desire to symbolise their consecration please write to Brother D. Stanley, 140 Knutsford Rd., Grappenhall, Warrington.

"In the Master's Name."

It sometimes happens that brethren ask for a suitable leaflet, which can be sent to friends whom they have reason to believe are finding themselves out of harmony with their present association, with a view to encouraging them to get into touch with our fellowship. To meet this need there is now available two varieties of postcards, each bearing a short message with invitation to return the card to this office, when suitable literature can be sent and the enquiring friend put into touch with some of our brethren in their district. These cards will be supplied free on request and it is hoped that they will prove a means of helpful service. Please ask for "Fellowship Cards."

An Opportunity.

We have available a few tracts and leaflets of various kinds, chiefly those published 20 or 30 years ago, on a variety of subjects, and although the number is too small for general distribution, and in some cases the leaflets are not in new condition, there are doubtless brethren who would like to have some of these leaflets by them for special occasions, or for the interest of reading once more some of the themes which rendered such yeoman service in days gone by. The supply on hand has, therefore, been made up into packets of assorted subjects, and a packet will be sent free of charge to any friend making request for same.

New Year Home Gathering.

The Forest Gate friends extend a hearty invitation to their Home-gathering arranged for Saturday and Sunday, 1st and 2nd January, 1938, at Earlham Hall. Bro. Alex. Kirkwood of Glasgow will (D.V.) speak on the programme twice, on Saturday evening at 8 p.m. and on Sunday evening at 6.30 p.m. The meeting on Saturday will be preceded by tea at 5 p.m. with an intervening period for fellowship before the evening meeting. Further particulars from Brother F. H. Guard, 72 Levett Gardens, Seven Kings, Essex.

"My Morning Resolve."

Many friends will remember the "Morning Resolve" so well known in past days. We have received from the Pastoral Bible Institute, as a token of their loving interest, a supply of cards which bear the well-known wording of the "Resolve," and would be pleased to send one or more to any brethren who make request for same.

Gone from us.

It is learned that Sister Morris of Oakengates, known perhaps mainly to west country brethren, has passed beyond the veil. Those who knew our sister will realize that she has gone "to be with Christ, which is far better."

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.

DIVINE GUIDANCE.

In the mysteries of my life

Where the threads all twist and twine,

'Mid the shadow and the strife,

Sadly missing His design,

With its gracious, loving pleading,

Breaks the tender Voice divine—

'Let Me take the threads in My hands,

Child, before they pass through Thine.'

Lo, a beauteous pattern growing

On a deep'ning ground of love,

Tints all blending, shining glowing—

Mirror fairer things above;

And the quiet hands rest sweetly

In that strong, sure clasp of Thine,

All the threads now pass through Thy

hands,

Dear Lord, e'er they come to mine."

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