

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

# BIBLE STUDENTS

# MONTHLY

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

Vol. 19 No. 1

JANUARY, 1942

Fourpence

**CONTENTS**

<b>ZECHARIAH'S VISION OF DIVINE INTERVENTION</b>	1
<i>An exposition of Zech. 14</i>	.. .. .
<b>Interesting Texts Considered</b>	
<i>"The Lord — — is a jealous God"</i>	6
<b>The Quiet Time</b>	7
<b>PRAYERS WITHOUT WORDS</b>	
<i>A meditation on Rom. 8, 18, 27</i>	8
<b>KNOWING HIM</b>	11
<i>"By my Spirit"</i>	12

**TO US THE SCRIPTURES CLEARLY TEACH—**

That the Church is "the Temple of the Living God"—peculiarly "His workmanship"; that its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and the chief corner stone of this Temple, through which, when finished, God's blessing shall come to "all people," and they find access to Him.  
—I. Cor. 3: 16, 17. Eph. 2: 20-22. Gen. 28: 14. Gal. 3: 29.

That meantime the chiselling, shaping and polishing of consecrated believers in Christ's atonement for sin progresses, and when the last of these "living stones," elect and precious, shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.  
—Rev. 15: 5-8.

That the basis of hope, for the Church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the truelight which lighteth every man that cometh into the world,"  
—I. Jno. 3: 2. Jno. 17: 24. Rom. 8: 17. 2 Pet. 1: 4. Heb. 2: 9. Jno. 1: 9. I Tim. 2: 5-6.

That the hope of the Church is that she may be like her Lord, "see Him as He is," "be partaker of the Divine nature," and share His glory as His joint-heir.  
—I. Jno. 3: 2. Jno. 17: 24. Rom. 8: 17. 2 Pet. 1: 4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be "kings and priests" in the next Age.  
Eph. 4: 12. Matt. 24: 14. Rev. 1: 6; 20: 6.

That the hope of the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be destroyed.  
Acts 3: 19-23. Isa. 35.

# Bible Students Monthly

Publishing Committee : E. Allbon, G. A. Ford, J. Hall, T. Holmes, A. O. Hudson, W. J. Rew, C. T. Ward.  
Chairman : G. A. Ford. Gen. Secretary : E. Allbon. Editor : A. O. Hudson.

The object of this journal is the encouragement of independent study of the Scriptures in the light of present-day knowledge, with special reference to the "High Calling of God in Christ Jesus;" the Second Coming of the Lord Jesus Christ; and the establishment of His Kingdom upon earth.

Except when otherwise stated, the articles appearing herein are endorsed by at least five members of the Committee. Articles not so endorsed are agreed by at least five members to be contributions to progress in Truth worthy of consideration and discussion, but not sufficiently conclusive to warrant full endorsement. They are published with this reservation and the exhortation "Prove all things; hold fast that which is good." (1 Thess. 5 : 21).

## Postal Subscription (one year)

Great Britain and Eire.....4/-  
United States and Canada.....One dollar  
Australia and New Zealand.....5/-

Overseas subscribers may remit to the addresses below if preferred.

## Correspondents in the United States

Pastoral Bible Institute,  
177 Prospect Place, Brooklyn, N.Y.  
The Dawn,  
136 Fulton Street, Brooklyn, N.Y.

## Correspondent in Australia

Berean Bible Institute,  
19 Ermington Place, Kew, E.4, Melbourne.

Bible Students who, by reason of old age, infirmity or other adverse circumstances, are unable to pay for this journal may have it free of charge if annual request is made to that effect. This expense is met by voluntary donations from those interested.

Three months' free trial copies will be sent to any address upon request.

Please address all correspondence as follows :—

**Subscriptions, Books and Literature**  
Bible Students Committee  
20 Sunnymede Drive, Ilford, Essex.  
Telephone : VALentine 1502

**Benevolent Relief Fund**  
Mr. G. A. Ford  
13 Cranleigh Gardens, Luton, Beds

**M.s.s. for publication**  
Mr. A. O. Hudson  
18 St. Ives Road, Leicester

**Free Literature**  
Mr. W. J. Rew,  
244 North Road, Darlington

**Reference Library**  
B.S.C.,  
20 Sunnymede Drive, Ilford, Essex

For details of above activities see back cover.

## A New Series of Pamphlets

for passing to your interested neighbours and friends;  
for handing to casual acquaintances in bus or train;  
for business colleagues and others to whom you are privileged to minister  
the Word of Life.

The Committee plan to issue a complete series covering all the subjects of general interest. Suggestions for further subjects will be welcomed. In general these treatises will first appear in the B.S.M. and be then reprinted in pamphlets of 8 or 12 pages.

### TITLES NOW AVAILABLE.

No. 11 Thy Kingdom Come  
No. 12 Will there be Wars for ever?  
No. 13 The Immortality of the Soul

THE PRICE—post free—20 for 1/4 100 for 6/- Assorted as desired.



## ZECHARIAH'S VISION of DIVINE INTERVENTION

An exposition  
of Zech. 14.



A.O.H.

*Note: The Committee does not endorse all the conclusions set out in this article but considers it worthy of consideration and discussion.*

"Behold, a day cometh to Jehovah!" With this striking phrase the prophet Zechariah introduces one of the finest symbolic descriptions of the day of Divine intervention to be found in the Old Testament. The gathering of the forces of evil—the arising of God out of His place—the scattering of those evil powers and the establishment of the Kingdom. What more cheering subject could be presented to a suffering and subject people?

This 14th chapter is peculiar in that no event in Israel's history can be found to correspond with the prophet's description. There is no "primary and secondary" fulfilment. Then to interpret the prophecy literally involves the student in manifest difficulties, such as the idea of God Himself coming down to earth and standing upon the Mount of Olives in Palestine, and the flight of the people of Israel for safety from an invading army into a narrow valley not more than a mile long and a few hundred yards wide. This chapter can be best appreciated when it is seen as a symbolic description of events that mark the utter end of "this present evil world" and the commencement of the "new heavens and new earth, wherein dwelleth righteousness."

It is probable that Zechariah saw these strange and beautiful scenes in vision, and was led to record them in writing. Thus did the Holy Spirit convey dispensational truth under symbols which the prophet appreciated without difficulty; things which his knowledge of Israel's history and his familiarity with the writings of the prophets his predecessors, made readily recognisable. Thus did he see Jerusalem encompassed with armies as it had been so many times in its stormy career; he saw the Most High, the God of Israel, descending in glory upon the Mount of Olives with ten thousands of His holy ones just as Isaiah had seen the Lord in His Temple and Daniel had seen the Ancient of Days surrounded by attendant hosts. He saw the enemies of the Lord smitten before Him just as the rebellious hosts of Korah had perished in the presence of the Shekinah glory flaming out from the Tabernacle

in the wilderness. He saw broad rivers flowing from Jerusalem bearing lifewithersoever they went just as his fathers had sat by the wide canals of Babylonia in the time of exile and seen those wonderful irrigation works, traces of which survive in Mesopotamia to this day, bringing life and beauty to what must otherwise have been a barren and thirsty desert—as indeed it has been since the canal system was destroyed in the early days of this Christian era.

We who would interpret these glowing words aright generally realise that Zechariah used terms and allusions taken from such things but that the events of which he speaks are mightier far than can be contained within the scale of those long past events and should be interpreted in line with the great principles of Divine dealings with man. Zechariah pictures the last great conflict as though it comprised nothing more than a great military force gathered against the city of Jerusalem itself. In reality the scale of present-day events is so great and the issues involved in the transition of this present world-order into one controlled by the powers of Heaven are so momentous that something much more fundamental than a clash of armies in Judea is needed to meet the requirements of the prophecy.

"Behold, a day cometh to Jehovah." For many long centuries men have had their day, and liberty too to try any and every form of government their wit could devise. The only result has been the precipitation of this great Time of Trouble, a period which at the time alluded to in Zechariah's fourteenth chapter has nearly run its course. Now it is God's turn. A day cometh to Jehovah; a day in the which He "arises to shake terribly the earth." A day in which He will at last vindicate Himself and His own standards, and bring the power of evil to the dust.

"And thy spoil shall be divided in the midst of thee." A strange statement to children of Israel. They were so used to being made the spoil of others, of being plundered, persecuted, sold into slavery, that the idea of they them-

selves dividing spoils of victory in their own cities was an almost unheard of suggestion. But the prophet founds his allusion upon real history. There was a time when Israel did divide the spoil—upon the occasion of their coming out of Egypt, when the Egyptians, in haste to speed their going, gave them jewellery, gold, raiment, anything they chose to ask, and so "Israel spoiled the Egyptians." That was upon the occasion of their first great deliverance—this second "spoiling" is to be upon the occasion of their last great deliverance and it is fitting that Zechariah should just hint at the analogy between their beginning as a nation and that "beginning again" which is to characterise the ending of "this present evil world." The later chapters of Isaiah dwell in detail on that "spoiling"; how the riches of the Gentiles are to flow into Israel; how "in their glory shall ye boast yourselves." Although it is true that the regathered nation is to acquire great wealth and material prosperity in the land, and the wealth of the nations is to be gathered unto her in abundance. (Isa. 49; 18-23, chaps. 60, 62), constituting a rich spoil indeed, let no one imagine that this is all that is intended. There is a greater spoil which the regathered people will take of the nations; an offering to the Lord of righteously inclined Gentiles whose consecration to the service of God, no longer accepted to the High Calling since by this time the Church will be glorified, finds expression in a willing association with the nucleus of the earthly kingdom then being gathered in the Holy Land to be God's instrument of salvation to all men. Those prophecies which speak of the final regathering of Israel make provision also for the stranger, the proselyte, who throws in his lot with the people of God, and this gathering of zealous missionaries from all nations, already instructed in the momentous events then in progress and looking forward to the imminent establishment of the Kingdom, will be the most glorious "spoil" that Israel will have ever taken of the nations. (Isa. 44; 5, 49; 21-22, 60; 10).

**"For I will gather all nations against Jerusalem to battle; and the city shall be encompassed as in a net (Heb.) and the houses shall be rifled, and the women ravished. And half of the city shall go forth into exile (Heb.) but the residue of the people shall not be cut off from the city."**

This is one of the very few texts which speaks of the seeming success of those hosts who are pictured as coming against Jerusalem.

The Lord goes forth and defends His own, but at first reading it seems that He is too late to save at least half of His people as well as the beloved city from falling into the hands of the foe.

The parallel passage in Ezekiel 38 and 39, if indeed it does speak of the same event, gives no indication that the forces of evil meet with any success at all. Divine power renders them impotent before they have committed any sacrilegious act against His land and people.

The argument in favour of limiting this verse to the record of a successful military invasion of Palestine is strong until one begins to enquire concerning the people who are then inhabiting the land. Who are they? Whence came they? What are they doing?

To answer these questions briefly it is sufficient to recall the main principles laid down of the Divine Plan. After the selection and perfection of the Church of this Gospel Age and their exaltation to association with the Lord Jesus Christ in the heavens, God is to gather an earthly people who by reason of past training are, like the Church but in lesser degree, ready to occupy a position as leaders and missionaries to the whole world of mankind when the Millennial work is commenced. The law of the Lord is to go out from Jerusalem—surely none would suggest any place as being a more fitting Federal centre for earth's administration. The powers of evil will make a final assault upon this citadel of God's holiness, and with their defeat the work of the Kingdom will commence.

According to Ezekiel, the peculiarity of that new nation is that it has renounced the accepted standard of mankind in respect to national defence. It prospers, "having neither bars nor gates." It becomes known as the "land of un-walled villages" and the nations of earth go up against it with the avowed intent of plundering what they suppose is, in a military sense, a helpless nation.

Yet the ensuing disaster is complete and decisive. The unarmed people will be proven invulnerable against their enemies. There can be only one reason—The Lord has fought for them—with His own weapons.

And if God fights for Israel it can be only because Israel has trusted fully in Him and renounced their carnal weapons; for this is the great lesson which God is now waiting to teach the world.

This second verse can therefore support the suggestion that the regathered nation

is mixed in its character. It has some within its fold who have come that they may be used of God in the service of mankind, having already renounced the weapons of the Devil. It has others within its fold whose motives are less noble; who partake to some extent of the spirit of the world around them. There is a period of time during which the new nation develops and excites the jealousy and envy of other nations of the world. That jealousy and that envy finds expression at last in the making of common cause against this new nation. It may not be a military invasion at first—we in these days are familiar with the term "economic warfare" and it is easy to imagine a determined attempt on the part of world finance to throttle the life of this nation which is attempting to set the example of a new spirit in human affairs.

Perhaps that is why the city is said, not to be "taken," but "encompassed as in a net." The weaving of designs against the holy people with the object of crushing their national existence; "The houses rifled and the women ravished"—their present store becoming a prey and their potentialities for future development and prosperity steadily threatened and besieged by implacable enemies. "Half of the people shall go into exile"; a familiar word, that, to Zechariah and his hearers. Israel went into exile for one reason and one reason only—apostasy. Now in the time of returning favour there can be only that one reason again. The half of the city that goes forth into exile represents those in the new nation who have joined it with mixed motives. The stress and strain of that last day of trouble separates them from a people apparently appointed to death; a nation apparently doomed to destruction. Not sharing the faith of their brethren, they cannot discern the imminent approach of God to deliver and they depart, back to the nations from which they came. That is when the Lord will "purge Jerusalem by the spirit of judgment and by the spirit of burning." (Isa. 4: 4).

Who are left? The "half" of the people which is "not cut off from the city." Defenceless? In the eyes of the world, yes. There seems nothing to prevent the designs of Jerusalem's enemies from being completely accomplished upon the faithful remnant who hold fast to the promises of God.

Perhaps it is here that Ezekiel's prophecy of the invasion of Gog and Magog has its fullest application. Plans are laid for the complete subjugation of the Holy Land and the trumpet sounds for the attack. The way has been prepared by attempts to destroy the trade pros-

perity of Palestine, a world-wide campaign of misrepresentation by radio and every other means of propaganda, and as a climax possibly a great military invasion. The fate of the righteous nation seems sealed. As, thirty-five centuries previously, the Egyptians said of the escaping Israelites "They are entangled in the mountains; the wilderness hath shut them in" so will it be said again, "They are prey for us."

"Then shall the Lord go forth, as in the days of his fighting." That is the literal rendering of words of the most tremendous import. That brief expression describes the great event which virtually concludes the Time of the End. The day of Divine intervention has come, and God moves. Zechariah takes his picture from another time when God's people were delivered. "The Lord your God shall fight for you" said Moses at the crossing of the Red Sea, "and ye shall hold your peace" (Exod. 14: 14). There is more than passing interest in that allusion, for the manner of deliverance has its analogy also. Israel, escaping from Egypt, faced by the impassable barrier of the Red Sea, manifested that supreme degree of faith which was evident on so few occasions in their history but which, when present, made it possible for God to fight with His own weapons. On the basis of their faith He opened a channel through the Red Sea for their deliverance, and the whole host passing through that channel were saved, the waters "a wall unto them on the right hand and on the left" becoming the means by which they were delivered for ever from the power of their enemies. *Micah 7: 15-20*

In exactly the same way will God come forth to the salvation of His people at the time of need. "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north and half of it toward the south. And ye shall flee to the valley of my mountains; for the valley shall reach very near." Just as a channel was opened through the Red Sea for deliverance, so now the prophet sees a channel of deliverance straight through the centre of the Mount of Olives, a valley through which the people of the city might stream to find refuge "in the east."

This passage is clearly symbolic. The Mount of Olives is three-quarters of a mile broad and only two hundred feet high—half the height of St. Paul's Cathedral. A literal valley as described would be no protection at all against a

modern army. But when viewed as an allegory, how eloquent every phrase and every symbol. "His feet" to rest upon the hilltop just as God descended upon the top of Mount Sinai to talk "face to face" with Moses! He Whose touch causes the mountains to smoke; He Who rides the clouds as in a chariot, come down to earth to save His own! Of course even Zechariah knew that this would never be literally fulfilled. "Will God in very truth dwell with men on the earth" queried Solomon at the dedication of his Temple. "Behold, heaven and the heaven of heavens cannot contain thee! How much less this house that I have built!" That symbolic descent causes the Mount of Olives to be cloven into **two** mountains, one toward the north and the other toward the south. Why north and south? Is it because the people in that day are to find protection **between north and south**? The powers of Divine rule are symbolised by the north, as witness Lucifer's allusion to the "sides of the north" in his attempt to share sovereignty with God. One recalls also those wonderful words, "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King" (Psa. 48; 2). May we not therefore conclude that these are symbols of the glorified Church (the north mountain) and the resurrected "Ancient Worthies" (the south mountain) between whom the people of the new nation will find protection? Says Zechariah in a previous chapter. "In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf, and they shall devour all the people round about...and Jerusalem shall be inhabited again in her own place, even in Jerusalem" (Zech. 12; 6). Those "governors" are the Ancient Worthies.

It is probable that when these stirring events are enacted in the earth the Church of this Age will have been gathered to her Lord and will be waiting for the promised time of revelation to all mankind. It is also probable that before this final conflict takes place the heroes of faith of Old Testament days will have been raised from the dead and have come to the forefront of affairs in the chosen nation, quickly adapting themselves to the new world in which they find themselves and fast becoming acquainted with all that has transpired since they were previously on earth. The great "cleavage" of this symbolic "Mount of Olives" will take place at just the right time in God's Plan, when the day of action has come.

How will God deliver? How will He scatter that mighty host which has come up against His people?

A full answer to this question would involve a detailed examination of Ezekiel's 38th and 39th chapters. Suffice it now to say that God will not move against that host with weapons like to their own. He will not call His people to take sword and javelin, or their modern counterparts, to wage war for the defence of the right. The dread sentence is outlined later on in this fourteenth chapter "Their flesh shall consume away as they stand upon their feet, and their tongues shall consume away in their mouths, and their eyes shall consume away in their sockets." The entire picture is consistent with the coming of a great, a nameless terror, a PANIC, upon the hosts of the nations; a widespread and infectious fear of something which cannot be defined in the attitude of that defenceless, confident nation away yonder in Palestine. The voice of propaganda dries up and is silent. The eyes of the intelligence services of the great nations find out nothing that will help them in their plans. Every proposal for the continued prosecution of their devices is most unaccountably frustrated and the forces which may ultimately advance to the attack may find that their supplies and reinforcements are in a totally incomprehensible manner vanishing from their rear. The very forces of Nature seem to be united in conspiracy against this world plan to subjugate the nation "gotten wealth and goods, dwelling in the midst of the land." Although they know it not, the powers of the Millennial Age, those powers which are to prevent the infliction of injury to others before the aggressor has been able to act, are already abroad in the earth, and finally against the inexorable Will of Heaven the resolution of earth falters and is broken. God saves His people in the face of apparently certain defeat by powers evil men can neither understand nor withstand.

We as yet know little of the weapons in God's armoury. Accustomed as we are to thinking of war in terms of rifle and bayonet it is not always easy to realise the abhorrence with which the Most High regards these devices for destroying that which His own hand has created. We do know that Satan does not cast out Satan, and that the rule of the shepherding rod is God's own alternative to the oppressive rule of force to which man pins his faith. Hence we must be prepared to consider and re-consider our views of the detailed out-

working of God's "vengeance upon His enemies" in proportion as our own understanding of His guiding principles becomes more perfect.

**"And the Lord my God shall come, and all the holy ones with thee."**

Here comes the stupendous climax to this earth-shaking event. After the discomfiture of the enemies of God, and amidst the national rejoicing that will then sweep over the new nation, the great revelation for which they are constantly waiting, the revelation or "apokalypsis" of the Lord Jesus Christ takes place. Zechariah, in the exaltation of the vision, beheld "The Lord my God" yonder there in the sky, descending upon the mountain "and all the holy ones with thee" just as though he beheld heaven coming to the succour of earth; and he penned the glorious details of that vision in language fitting to the event.

The Book of Enoch records just such an awe-inspiring scene, one so notable that Jude quotes it in part in verse 7 of his epistle. The passage as it appears in the Book of Enoch is strikingly similar to the vision of Zechariah.

"The Holy Great One will come forth from His dwelling, and the eternal God will tread upon the earth, on Mount Sinai, and appear in the strength of His might from the heaven of heavens.

And all shall be smitten with fear, and the Watchers shall quake, and great fear and trembling shall seize them unto the ends of the earth. . . .

But with the righteous He will make peace, and will protect the elect, and mercy shall be upon them.

And they shall all belong to God, and they shall be prospered, and they shall all be blessed.

And behold! He cometh with ten thousands of His holy ones, to execute judgment upon all, and to destroy all the ungodly, and to convict all flesh of all the works of their ungodliness which they have ungodly committed, and of all the hard things which ungodly sinners have spoken against Him." (Compare Jude 14-15).

That conception of God coming in glory for the eventual deliverance of His people was very dear to the children of Israel. But no man can see God, and live; and the glory of the reality was of necessity hidden from the prophets and people of old, for they knew little or nothing of a Messiah Who was to come, to suffer, to die, to rise again, and then one day

return in the glory of His power and with His holy ones, to fulfil all those glorious symbol scenes of the Old Testament.

So that although Zechariah used the words "Adonai Jehovah" the "Lord God," we realise that the fulfilment of the vision is in that day when the "Son of Man is revealed" when the righteous shall "shine forth as the sun in the Kingdom of their Father." That is the real point at which "this present evil world" comes to an end and the "world to come, wherein dwelleth righteousness" has its beginning. Upon that day, the power of the forces of evil to inflict injury to men comes to a complete end, and another law begins to operate which declares in Ezekiel's words "He that eateth the sour grape, his teeth shall be set on edge."

So ends the "day that cometh to Jehovah" referred to in verse 1, a day significant for strange happenings. No wonder that Zechariah goes on to say **"And it shall come to pass in that day that the light shall not be clear nor the darkness thick, but it shall be one day foreknown to the Lord, not day, nor night, but it shall come to pass that at evening it shall be light."**

This day of gathering the new nation, of assaults against it, of the defection of the unworthy, of the coming forth of God to defend, of the miraculous deliverance and the victory of faith, and finally the glorious appearing of Jesus Christ and His Church, is surely a "day" of mingled darkness and light, of obscurity and clarity, but most certainly a day of which it may be said "at evening time it shall be light." The evening of this special "day that cometh to Jehovah" is overtaken by the brilliant sunlight of the Millennial Day, whose sun "shall go no more down" for before its close sorrow and sighing shall flee away.

The change of one word from the Authorised Version rendering makes all the difference to the emphasis of Zechariah's inspired comment on this glorious consummation to so strange a work.

**"So shall Jehovah be king over all the earth."** This is the manner in which the sovereignty of God and the authority of His Son Jesus Christ will be made known to all men.

**"In that day shall there be One Lord, and His Name, One."** The old cry of the nation, "Hear, O Israel, The Lord our God is ONE, Jehovah" will be heard again and so will the names of the idols be caused to perish out of the land.

Now this is not the end of the story of the righteous nation. It is rather but the beginning. The eighth verse of this chapter goes on to speak of living waters which go out to heal the world. The nation which has been so wonderfully delivered is ready now, after those experiences, to commence

its great work, and the prophecy of Zechariah interweaves with the visions of Ezekiel and Revelation, and goes back to the story of the garden of Eden, to describe how the new nation will carry out its monumental work, and the stream of Divine blessing flow to all the nations of earth for their healing.

## Interesting Texts Considered.

"The Lord . . . is a jealous God."

"The Lord, whose name is Jealous, is a jealous God." "I the Lord thy God am a jealous God." (Exodus 34; 14 and 20; 5).

The modern usage of the word "jealousy" as indicating an evil passion akin to envy of another or an unreasoning demand for the exclusive right to another's affections or regard has led many to misunderstand the many scriptures which speak of God as a "jealous" God. From first principles we know that the great Creator has no base or evil element in His being, and therefore He is not "jealous" in the ordinarily accepted sense of the word. The dictionary definition of jealousy is of assistance here. It is "Jealous—Watchful of one's rights, honour, etc. Afraid of being supplanted by a rival. To be solicitous for the good name of the object" (of jealousy). Now our God manifests these characteristics except that there can be no question of His being afraid of being supplanted.

When we turn to the Old Testament we find an interesting fact. The words "jealous" and "zealous" are from the same Hebrew word.

Upon turning to the New Testament the same fact is observed. The "zeal" of God and the "jealousy" of God are one and the same thing.

For those who are interested, the words are "ginah" in Hebrew and "zelos" in Greek.

If then we combine the dictionary definition of jealousy with the meaning attached to "zeal" or "zealous" we can approach these Scriptures from a fresh angle. Turn to Zech. 1; 14. "I am jealous for Jerusalem with a great jealousy." God's solicitude for Jerusalem, His desire for her prosperity, is manifested in His zeal for her restoration. So Paul, using the Greek *zelos*, says in 2 Cor. 11; 2, "I am jealous over you with godly jealousy" thus expressing his watchful zeal for the well-being of his converts. Zephaniah declares (1; 18) that "all the land shall be devoured by the

fire of (God's) jealousy" or zeal; zeal for the destruction of every manifestation of sin and the bringing in of everlasting righteousness.

The prophetic words of Psa. 69; 9, "The zeal of thine house hath consumed me" quoted by Jesus in Jno. 2; 17 and applied to Himself is another instance of the use of this same word. So also are Isa. 9; 7, "The zeal of the Lord of Hosts will perform this" and Isa. 59; 17, "And was clad with zeal as a cloke." Many other texts could be quoted to the same effect.

When therefore we read that our God is a "jealous" God, we are expected to picture in our minds One who is ever active and zealous for the honour of His great Name and for the execution of His Plan; One Who will by no means clear the guilty and yet has provided a means whereby the guilt may be covered and the sinner become reconciled to Him; One Who will not tolerate sin in His creation and is zealous in His operations directed to the removal of sin. God is jealous for the honour of His own character and for the happiness of His creatures. His zeal will never flag until He has accomplished all His good purposes. With this in mind we can read Exod. 14 "The Lord, Whose name is ZEAL, is a zealous god" and in our confidence in that sacred zeal we can rest content, knowing that as surely as He hath spoken, so surely will it come to pass.

"Lord, what a change within us one short hour  
Spent in Thy presence will avail to make!  
What heavy burdens from our bosoms take!  
What parched grounds refresh as with a shower!  
We kneel, and all around us seems to lower;  
We rise, and all, the distant and the near,  
Stands forth in sunny outline, brave and clear,  
We kneel, how weak! we rise, how full of power;  
Why, therefore, should we do ourselves this wrong,  
Or others—that we are not always strong—  
That we are sometimes overborne with care—  
That we should ever weak or heartless be,  
Anxious or troubled—when with us is prayer,  
And joy and strength and courage are with Thee?"

## THE QUIET TIME



C.T.W.

My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.

### PETER, THE TEACHABLE.

Much has been said respecting Peter's rashness and the difficulties into which he continually got. The criticism is surely to some extent justified, but we are to remember that the Master loved him greatly, partly on account of his zeal, partly on account of the energy which on several occasions got him into difficulties. One thing should always be remembered in his favour, that although he was the oldest of the Apostles he was evidently one of the most meek and teachable of them all. Of his mistakes he made a mirror, and thus, learning to know himself more particularly, he was safeguarded through the many dangers natural to his temperament; and he stands forth in the Scriptures as one of the very noblest of the Apostles. The wisdom of Peter's course is illustrated in the little poem called "The Three Fault Finders." It tells that the three fault-finders were provided each with a crystal to do with as he pleased; and this was the result:—

"The fool contrived of his a lens,  
Wherein, to gloating eyes,  
The smallest blot that could be found  
Was magnified in size.  
The just man made of his a pane,  
All clear without a flaw;  
Nor summer sun nor winter rain  
Affected what he saw.  
The wise man pondered long and well  
How best to search, to aid,  
Then, taking up the crystal given  
Of his a mirror made.

### "BE YE IMITATORS OF GOD."

(Eph. 5: 1. Lit.)

A genuinely holy Christian is a beam of God's glory, and testimony to the being and goodness of God. Men cannot forget that there is a God so long as they see His servants among them, dressed in the livery of holiness. We ought not only to be reminders of the careless, but teachers of the ignorant, by our walk and conversation. When they see how we live they ought to learn somewhat of God. Christians are the world's Bibles. The world will not read the Book, but they read you and me. We cannot all be "apostles," but we ought to

be "epistles of Christ," "known and read of all men." The name of Christ would not be so spoken against if our lives were less faulty. Holiness is true preaching, and preaching of the most successful kind.

### THE HOUR OF TRIAL.

Christ's temptation came when He was in solitude, when it seemed as though He was deserted by God and man. It was at the end of a forty day's fast that the tempter came to Him. Satan takes advantages of our weak moments, of our sorrows, our defeats, when some loved one has been taken from us. It was in Job's hour of sorrow that he was tempted to curse God. We must be on the lookout for Satan when we are alone, in solitude, like Christ in the wilderness. No monastic or convent life can save us from the fierce assaults of the devil.

Temptations which find us dwelling in God are to our faith like winds that more firmly root the tree. (Jas. 1. 2-4).

### FELLOWSHIP IN SUFFERING.

The Apostle Paul speaks of himself as "always bearing about in the body the dying of the Lord Jesus." (2 Cor. 4: 10). All of the followers of the Lord Jesus bear about in their body the dying of the Lord Jesus. As Jesus had experiences in sufferings, so have all of His disciples experience with Him in the suffering of this time, and communion with Him in spirit. "Though our outward man perish, yet the inward man is renewed day by day." (2 Cor. 4: 16).

### PRAYER IS THE WAY!

All the best things in a human friendship are true of our friendship with God. Prayer is the way we keep that friendship alive, saying "thank you" for it, saying we are sorry when we have done anything to spoil it, telling God all about our lives, letting Him tell us what He wants us to do. Most of all, prayer helps us to remember that God is the friend who is always with us though unseen.

## PRAYERS WITHOUT WORDS

A meditation on Rom. 8; 18-27

— T. H. —

“— — ourselves also,  
— — — we ourselves  
groan within  
ourselves, waiting — ”

It is as necessary for the Christian to pray as for a child to prattle to its parents. And it is as vitally important for the child of God to make known its wants as for the human child. In consequence of this need to communicate with his Father, the Christian is reminded that he may 'pray without ceasing' and that while watching and working, he may take time off from service to go aside to pray.

But just as an observant mother will know, at times, what the unspoken desire of her child is (or will be) so there are occasions when our moods are of more moment than our words, for indeed as there may be words without prayer, so, contrariwise there may be prayer without words, and it is to the Christian's advantage that the Father of Love and Compassion understands, more perfectly than any man or woman the unspoken (and sometimes unspeakable) desires of His child.

The devout Christian often prays most deeply when he does not speak at all. Occasions arise from time to time when he (or she) is far too full for words. Like the dull movings of deep waters "too full for sound or foam" the Christian's heart is deeply moved, and it is the very depths and fulness of these hidden tides which makes his lips so hopelessly inadequate to utter all he feels.

There is much truth and fitness in the poet's expressive words: —

"Prayer is the soul's sincere desire,  
Uttered or unexpressed,  
The motion of a hidden fire  
That trembles in the breast.  
Prayer is the burden of a sigh,  
The falling of a tear,  
The upward glancing of an eye  
When none but God is near."

This inability to give utterance to the deep things of the spirit is not just the same thing as the handicap of a poor vocabulary. It is not akin to the difficulty of the tongue-tied or untaught son-of-the-soil or man-of-the-street. The lips of his who guides the plough or drives the loom, may fail to form his prayer because he has no range of words from which to choose.

Education may have been too scant. Contrariwise the human metal may suffer from lack of refinability or be unable to take literary polish. Hence his lips may not frame a prayer because the equipment of the man is unequal to the task.

Yet this ill-equipped soul may pray in its own way. The down-cast eyes, the up-raised touching hands, the reverential pose, may say more than a host of words. But when personality is deep and emotional desire is strong, and the lips are trained ordinarily to express the rising or falling mood, it will be the deep swell of some more acute crisis that seals the lips, and bars the egress of the worded prayer.

These deep-felt motions may come late or early in the Christian life. Indeed it may be in such a soul-storm that the Christian's religious life begins. Words may be few—or absent—because the issues are so great.

There is a prayer where words are few, when penitence first stirs the sinful heart. Perhaps it needs the smiting hand upon the breast to emphasize the un-uttered pathetic plea. Or in such a case, if lips do speak, seven words contain more prayer than reams of polished phrase. "God be merciful to me a sinner" is a prayer of fundamental depth. It comes from the deep places of an unregenerate but humbled heart, and mounts up to the high courts of heaven. The God of all love and grace, the God of heaven and earth, bends down to hear that prayer, while angels of light rejoice together as the sinner's prayer mounts to their ears.

Ten thousand words could say no more at such a time than ten mere syllables have said. It is not the ample articulation of the lips, but the inward chastening of the heart which best expresses the deep inner need. A groan, a sigh, a tear, has greater worth, than all the verbiage of a lexicon.

Provision has been made by God to meet that need. A Saviour, and a sacrifice for sin stand ready to move at its call. No cry, however short, can escape the human heart, for relief from sin that will go unheard, or unanswered. Thank God for the sinner's right

to speed his penitential call right through to the courts of heaven, not because it is a galaxy of words, but because it is true prayer, and voices his intense needs.

Most Christians may look back to that supreme moment at the penitential crisis of their lives, and call to mind the great relief when contact with the Lamb of God was made. Not spate of words, but precious blood, gave solace in the deep distress.

The wordless prayer of which we write lies further on the Christian's path. It is the token of maturity and rich growth in grace. It tells of days and years of God's creative work, in tempering and refining the metal of the inner self. It speaks of yearnings and desires, God-fostered, which reach up and out for holiness and truth. It shows developed sensitivity to the 'Absolutes'—to utter sinfulness, and complete sinlessness. It has grown to hate the one, and love the other. Loathsome sin is now more loathsome still; and holiness has become an increasing delight.

What cause can seal the lips and tie the tongues of Christian men so far grown in grace? Ought they not, in weal or woe to find cause enough to pray and praise with heart and voice? Why should the lips of saints at any time fail to voice forth their prayer or praise?

It is the strong flow of the deeper tides within the heart that seals the lips. At times when the good gifts of God have been profuse, and ample store of grace has stirred the depths, the very volume of the gratitude may be too deep to find expression other than in the words "thank God, thank God, thank God." The repetition of the two short words may wing more praise to heaven than strings of loftier sounds. And God will know how much of gratitude is meant.

More frequently the deep tides flow when other causes operate. More often it is sin and sorrow which stirs the depths. We may have listened to creation's groans; we may have felt our lack of strength to ease or aid when suffering called, and this, re-acting back upon our own tense heart, has loosed wild notions and desires too deep for words.

This is the sphere the Apostle's words explores. Creation groans in travail to be set free. Creation is bound in chains of vanity—vain hopes, vain works and vain pursuits. The grace-grown Christian views the havoc of human sin where countless thousands mourn. He sees aggression down the years, ride roughshod and unchecked, leaving behind it trails of

blood and broken hearts. He sees the profit-snatcher take his filthy gains while starving children cry for bread. He sees the sanctity of wedlock and home, dishonoured; he sees wealth squandered in gambling and drink; he sees the bloom of health fade as disease saps the strength. He sees the whole world treading its dead-end trails. He sees pompous little men rise up to power only to fall again. He sees men barter life for some small wealth, some little pedestal; some tawdry name, and as, for ages, fathers did, so children do to-day. The dictum of the ancient sage upon their dead-end pursuits was that it was vanity through and through. "Vanity of vanities, it is all vanity." And vanity it is and was from morn till night, for rich and poor, while ages come and go.

No child of God can see the naked world and be unmoved. He knows the whole creation had been committed to this vain life, by Divine intent. He knows creation groans in pain and anguish day and night, but never finds relief. He witnesses the frustration and futility of universal life, and knows that no man can emancipate himself, much less his kin. He knows relief will come some day—some better day—it is to-day that often weighs upon his heart! He knows that he and other sympathetic souls must stand idly by, and only watch as wild humanity grows wilder still. He hears their deep universal groan, and as they groan, he does the same. "Oh, if only something could be done! If only men could hear and turn away from sin" he groans within himself. Men, without hope, groan and groan again,—he cannot help but do the same, though hope lives in his breast. ". . . not only they but ourselves also . . . groan within ourselves waiting for . . . redemption" (Rom. 8: 23).

No man with the 'Christ' spirit in his heart can hear this universal groan without groaning too. And when that Spirit is of ample growth the groaning will be ample too. His growth in Christ will be the measure of his sympathy for a world chain-bound in sin. The pity for Jerusalem which swept the Master's heart, was a like pity that will oft weep over a world, self-doomed to death. The Christian who is much grown like Jesus will be much touched, like Him, with human woe.

It thus befalls that every convulsive pang this sad world feels sends sympathetic pain into the Christ-like heart, and wrings from it both

sigh and groan. But the Christian sufferer is helped by hope—that blessed hope—that deliverance one day will come. Hope salves the chafed spirit and helps him wait with more patience for that better day. Expectation relieves the acute tension of the strain, but expectation is not redemption nor release. That which we long for has not come. It is as yet but a sure hope. At most, this hope brings hearts-ease to the aching heart, but leaves it still to groan. But we have other help at hand.

"Likewise the spirit ALSO helps" us in our lack of strength. It helps the Christian when his heart is over-wrought with sympathy and pain, too full for words or speech. It helps him when some acute spasm of world distress wrings from him sigh or groan. And when that sigh or groan escapes, He who has trod this path before, accepts it as a prayer. The Searching Eye will read the anguish of his soul, and understand the language of these unworded sighs. He knows the sorrows of the world more deeply than His follower does. He tasted their sorrows to the point of death in order to become a sympathetic High Priest. He came to earth to cause men to know that God was sympathetic too. From the beginning of sin's awful reign, God's sympathy for sinful men began to operate. The Spirit of compassion was manifest to Mother Eve. This Spirit of compassion was the Spirit of the Oath-bound Covenant. That same Spirit of the Covenant under-lay the gift, by God, of His dear Son. And it was the compassion expressed in that Covenant which took Jesus to His death. It is the self-same spirit of that Covenant—the desire to bless—that throbs in every Christian heart. This is the Holy Spirit of the Living God—it is the Spirit of His Christ. It dwelt without measure in our blessed Lord. It dwells in varying degree in every other child of God. It emanates from God—it enters into us. From this Almighty fund of sympathy comes our help in time of need. It helps us when we hear the world's deep groans. It helps us when we see its sinful plight. It smooths for us the difficulty of 'desiring to bless,' while yet we are too weak to bless. It 'helpeth our infirmities'—our 'asthenia'—our lack of strength, our inability, when 'work of hand' is unequal to 'desire of heart.' This weakness it is that makes us groan, and say with warmth, beneath our breath 'If only men would turn from sin! If only I knew what to do—or how to help them in their sore distress.'" At such a time, in such a state, "We know not

what we should pray for as we ought." We yearn to bless, but we are too inexperienced to bless. We desire to bless, but we have no power with which to bless.

The pent-up sigh, the unspoken groan tells what we would do, if hand and heart could work in step. And from its lofty throne above, the eye that searches every heart takes note of what it sees, and He who has the power to bless looks down and says, "yes, that child of Mine desires to bless; he has in him the spirit of My purposes. He only needs to bide My time. I see at times the tension of his soul—I hear again the groaning of his heart. This spirit of compassion is what I want to see. This anguish of soul endears him to My heart. It compensates for all his weaknesses."

Thus the falling tear, the aching heart, the stifled groan, what time he sees the world's distress, becomes a prayer of greater worth than ten thousand ostentatious words. The spirit of compassion thus evinced, wins the Divine acceptance for the child—it makes intercession for His saints in accordance with His Will.

The world around us is in dire distress today. Its sorrows deepen like a flood. The sluice gates of evil are unlocked. The universal groan goes up from all the earth, louder and deeper each passing day. "Who will break our bonds? Who will smash our chains? Who can set us free?" . . . What child of God can hear this cry and not feel his pulse-beat quicken? or his heart-strings quiver? What 'hopeful' saint can see the 'hope-less' mass, and not yearn for its release.

This is a day, beloved in the Lord, when growth in Christ-likeness may go on apace. The "Image of His Son" may be wrought within at speed. The circumstances are full ripe for the Spirit of God—the Spirit of His Covenant—to work deep and strong. Compassion for a sinful world can transform the wakeful heart. He who understands what is 'on foot' may co-operate with God. The compassion of every soul should be white-hot, then the hammer of discipline and anvil of sorrow will do the rest. May God speed this work of Grace, for the day of Redemption draweth nigh.

When hearts are fraught with pain as humanity mourns, there may rise a prayer for God's Kingdom days to come, without the breathing of a word, and as we pray thus for God's Will to prevail, the depth of sigh or groan will be the measure of our transformation into the Image of God's dear Son.

## ✠ KNOWING HIM ✠

G. A. F.

Thoughts on a familiar word. — Phil. 3; 7-10.

The kernal or pivot of the Gospel of the Kingdom of God for the past two thousand years seems to be expressed in the statement of the Apostle in Phil. 3: 10, "That I may know Him and the power of His resurrection and the fellowship of His sufferings, being made conformable unto His death." It reveals the only way to attain the great salvation of God and the steps by which we progress to the blessedness of association with God and Christ Jesus.

The first point is "that I may know Him." Primarily to know Him means to have an intellectual appreciation of God and His purposes and the relation of Christ Jesus our Lord to God in bringing about those purposes. Secondly "the power of His resurrection" the energising power of the Holy Spirit must find access to our hearts and lives if that knowledge is to be fruitful in helping us to God. Thirdly "the fellowship of His sufferings" the possession of the Holy Spirit and its possession of us is bound to lead us along in fellowship of His suffering through opposition to the world, the flesh and the adversary. Fourth "being made conformable to His death." The knowledge of Christ, the power of the Holy Spirit and the fellowship of His suffering are the only means by which conformity to God's dear Son can be effected in us, by which we can enter His death. His was a sacrificial death, a poured out life, an offering on account of sin and it is our privilege during this age to "follow in His steps." "If we suffer with Him we shall live with Him" so the Apostle says, "being made conformable unto His death; if by any means I might attain unto the resurrection of the dead."

Paul's longing desire was to know Christ Jesus in the truest sense and to the utmost degree. That knowledge meant more to him than any other possession and in his quest for it he was prepared to sacrifice every other valued treasure. He declares in verse 7 "what things were gain to me these I counted loss." His material gains, humanly speaking, were weighty; he was "of the stock of Israel (of the tribe of Benjamin, an Hebrew of the Hebrews, a Pharisee, in zeal a zealot, in righteousness according to the law blameless." He had increasing ambition, innumerable friends, exceptional talent and great treasures, yet "I count all things loss for the excellency of the know-

"That I may know him — being made comfortable unto his death."

ledge of Christ Jesus my Lord: for whom I have suffered the loss of all things and count them as refuse that I may win Christ and be found in Him." The wholeheartedness of the apostle has been an outstanding example to every follower of the Lord and reveals the secret of success in the Christian life and walk. When we consider Paul's talents and advantages of social position, his ambition as a scholar and citizen of repute with a commission from the High Priest we are not surprised that he should be misinformed respecting Jesus of Nazareth and His followers and the false accusations filed against them should incite him to persecution, nor are we surprised that when arrested and rightfully informed and with eyes opened to the truth the same energies were directed to reverse his order of life and procedure. In his defence before King Agrippa he said "I verily thought that I ought to do many things contrary to the name of Jesus of Nazareth, which I did and many of the saints I shut up in prison having received authority from the Chief Priest." After relating his conversion he added, "I was not disobedient to the Heavenly vision." What a happy and glorious confession to make, and from that time Paul expressed obedience to the Divine Will in every detail of his life. His devotion to God and service to others became the prevailing characteristics of his life; he was poured out as an oblation on behalf of the Church. It seems very evident that it was the hungering and thirsting to know Him and his prompt obedience which opened the windows of Heaven and brought abundant blessings all through his ministry, even though it was filled with trials and difficulties from beginning to end, and he was able to say "for our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory." Such a life is like the High Priest's two hands full of sweet incense crumbled upon the golden altar with the smoke of sweet perfume ascending and penetrating beyond the second veil into the Most Holy—the Divine Presence.

To know Him is very different from knowing of Him; so many can say they know of Jesus but not so many are able to bear testimony to knowing Him with close personal contact and association. To really know a person

we must understand him, instinctively discern his wish and will, know his trend of thought, be acquainted with his ways, be conversant with his purposes, be accustomed to his tastes and choice and be able to express his judgment generally. To do this we must enjoy close acquaintance, spend time in his presence and share in joys and trials, activities and experiences. It is by these same means that we can enjoy close relationship and sweet knowledge of Christ. We have long since come to an understanding of God in a very real and definite sense; we know His mind, thoughts and purposes respecting ourselves and the world from His sacred word and we hope a unique and favoured position before God in the world to-day. Not only do we possess the Bible and freedom to use it but we live in a time when the sacred secrets of the mysteries of God and His Kingdom are clearly and beautifully unfolded. The great fundamental truths are made so luminous that if our heart is attuned to know Him it is not such a colossal task as others had in past days; such light has been shed on the ransom, resurrection, restitution, the last days, and the conditions obtaining in them, that we have wonderful knowledge and an accumulation of evidence for our guidance and instruction in knowing Christ; yet we have found that much of this can be appreciated

without vital life in Christ. These things take their place and give increased responsibility to every one of us and it seems right to say that we cannot know Christ to any great extent nor be accepted of Him without some measure of appreciation of these great and precious revealed truths concerning God's plans. To know Him we need to be influenced by His word, to walk in His light and to be taught of Him. Life that endures is nourished and built up by the Word of God. "The words that I speak unto you, they are Spirit and they are life." These will enable one to increase in the knowledge of God; not necessarily to understand all the intricate problems of human nature but to anticipate their solution in the purposes of God. In this we can rejoice and give praise and honour and glory to Him. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight." (Jer. 9: 23-24). "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." (John 17: 3).

### "BY MY SPIRIT."

From Nimrod's time until to-day  
Have Mighty Men carved out their way  
To Victory's Laurel Crown,  
And seldom in their course they pause  
To think upon the bloody wars  
That bring the Vanquished down.

And Pride of Place and Haughty Power  
Have made the slaving mass to cower  
Beneath an Iron Heel,  
And seemingly, as was their boast,  
They reigned exalted o'er the host,  
Beyond them no appeal.

They claimed divine and sovereign grace  
To hold dominion o'er the race  
From their acknowledged God,  
And bowing low to man made creeds  
Have made Earth shudder at their deeds  
As on the Truth they trod.

While Nimrod's sword has passed away,  
The Mighty Men still hold the sway  
And wield the power of Gold,  
And men who should be Nature's braves  
Are toiling still like purchased slaves  
Did in the days of old.

But hark, a cry is on the wind,  
A cry from those who toil and grind  
And stronger still it grows.  
The Mighty Men who pause to hear  
Are stricken with a nameless fear  
As comes to craven foes.

For in the very air there breathes  
The Spirit that in History weaves  
The net for Freedom's foes.  
The Spirit that makes free indeed  
From slavish fear and hoary creed.  
And Priestcraft's threatened woes.

The Spirit of the One who came  
Declaring Truth in God's great Name,  
And brought the Light to Earth  
Now tears the veil from off the face  
And bids each member of the race  
Consider human worth.

Consider that; though fallen low,  
Degraded, deep in dreadful woe  
And far astray from God,  
His Spirit working in the heart  
Will help us play the nobler part  
And take the Way He trod.

Then, whilst the clamour rises strong,  
And Truth makes manifest the Wrong,  
Stand nobly for the Right,  
The Heralds of the Morn are here,  
And soon shall break full bright and clear  
The New Day's Glorious Light.

And in that Light shall all men see,  
Their Heritage of Liberty  
Bought by Redeeming Love:  
And praise the Giver for the Dower,  
Of His Sweet Spirit's Healing power  
Shed forth from Heaven above.

# ANNOUNCEMENTS

## CHANGE OF ADDRESS.

Friends are requested to note that Bro. A. O. Hudson has now changed his address to 18 St. Ives Road, Leicester.

## ANONYMOUS.

The receipt of an anonymous donation of 10/- is here acknowledged with very sincere appreciation.

## AUSTRALIAN PUBLICATIONS.

Recent developments in the Far East are likely to cause delay in shipments of books from our brethren of the Berean Bible Institute in Australia, and friends ordering pocket Mannas or "Foregleams of the Golden Age" may find that some time elapses before their orders are filled. We shall do our best, however, to supply orders as rapidly as possible.

## LINCOLN.

Further to the recent announcement in the B.S.M. to the effect that a regular meeting has been commenced at Lincoln, we are requested to announce that this meeting is held at 37 Grantham Street every Sunday. The Secretary is Bro. C. E. Dickinson, 132 Nettleham Road, Lincoln. Judging by the following extract from the "Lincolnshire Chronicle" of recent date our friends in Lincoln intend to let their "light shine."

### "Lincoln Bible Students.

It will interest many of those who knew the Bible Students of a few years back to hear that a Bible Students' Hall has been opened at 37 Grantham Street (top of High Street), Lincoln. Every Sunday afternoon there are addresses on instructive and informative topics. Bible studies are also held. But a new procedure is suggested, which is that if anyone would like to hear an address on any particular Bible subject, let them send the title of the subject with their name and address, and they will be advised when an address on the subject will be given. (What about an address on "The Virgin Birth," which has been in correspondence in our columns?)

## EASTER CONVENTION AT MANCHESTER.

Preliminary announcement of an Easter Convention at Manchester is made, to be followed by full details in due course. The Hall has been booked, and seating accommodation for 600 is available. Arrangements are being made for catering on the premises. It is planned for the sessions to extend over Saturday and Sunday, April 4 and 5, and the promoters sincerely trust that a rich blessing will be the lot of those who are able to attend.

Further details, with particulars of accommodation and other arrangements, will be given in the February B.S.M.

## DARLINGTON.

The brethren at Darlington have commenced a series of Lantern Services, at which slides are shown depicting phases of Biblical teaching, accompanied by an address expounding the subject. We hope to give fuller details of this effort next month, but reports to hand indicate that some interest was aroused at the initial meeting of this nature and that the friends intend to continue the plan for some little while.

## GATHERING IN LONDON.

On Saturday and Sunday, November 22nd and 23rd, a number of brethren met together in Convention, at Queen Square, London. It was quite a representative gathering,

there being many from the suburbs and Home Counties, also from Blaby, Coventry, Leicester and Rugby. The brethren who served the Convention were from London, the North and West Country.

Although the numbers attending were not large the fellowship enjoyed was indeed sweet, as in some instances it meant renewed acquaintance after many years.

On the Saturday morning a number engaged in witnessing to the people with free literature and the blessing realised in this was heartfelt.

Above all, there was the consciousness of the Lord's presence and rich blessing through His Holy Spirit, and manifested in the testimonies of the various brethren and in their kindly intercourse and service one toward the other. The discourses given were timely and helpful.

The keynote of the talks at the various sessions was faithfulness to the Word of Truth and Unity of the Christ. It was evident that those gathered at this Convention realised the time was ripe when all the Lord's consecrated, having the same hopes and faith, should seek to gather together more and work together in whatever the Lord may have for His people to do ere the dark night settles fully on the world. The Convention, by what appeared to be a unanimous vote, gave expression to their mind in this matter by adopting the statement (which follows hereunder) and requesting that it be sent to their brethren wherever known to be, for their prayerful and earnest consideration.

At the conclusion of the afternoon meeting the brethren left for their homes with joy and fresh resolve in their hearts.

*The announcement to which reference is made above is reproduced here. We feel that our brethren will read this with sympathy and understanding, sharing something of the joy of heart which animates our friends who look forward now to a fresh phase of happy activity in the service of our Master. May His blessing be indeed upon this and every effort which is put forth in sincerity and love.—Ed. B.S.M.*

To all the Consecrated:—

The brethren gathered at this Convention in London on Saturday and Sunday, November 22/23rd, 1941, being of those who find themselves separated from their first association with the work of the ———\* send love and greetings to all their brethren in Christ.

This assembly believes that the Body of Christ cannot be divided. In certain circumstances it may seem to be divided, but, as IT is Jehovah's organisation, with Christ Jesus at the head, REAL division cannot exist. It must and will complete the work allotted to it, for God's word cannot return unto Him void.

We, therefore, your brethren at London on this occasion, deploring all schism and loss of fellowship in spirit and in work, invite your prayerful attention to this matter, and to its urgency in view of present world conditions.

We believe that you, with us, wish to have the mind of the Lord, and we, therefore, invite suggestions from all those of like precious Faith, who desire, at any cost, to know and to do, His Will.

What do you think about our "getting together" more? About our work;—what we should do, and the best way to do it?

We have no authority over our brethren, but desire to serve if the way is opened to us.

Your replies will receive earnest attention if addressed to "A Voice," 6 Queen Square, W.C.1.

\* A Christian movement with which these brethren were formerly associated.—Ed. B.S.M.

# PUBLICATIONS.

## MISCELLANEOUS

	Price	Post free	Post free	Six post free
Tabernacle Shadows An exact reprint of the original booklet (Dawn) ...	1 3	1 5	7 6	
Evolutionists at the Cross-roads Biblical teaching in relation to Evolution and recent statements of scientists 126 pp (Dawn) ...	1 0	1 2	6 0	
Zionism in Prophecy An interesting survey of developments in Palestine. 64 pp (Dawn) ...	1 0	1 2	6 0	
Some of the Parables Brief expositions of the "Kingdom" Parables. Illustrated. 99pp (B.B.I.)	6	7	3 3	
Pilates Report Reputed report of Pilate to Tiberius regarding the Crucifixion. Art booklet. 32 pp (C.T.I.) ...	6	7	3 3	

## B.S.C. PUBLICATIONS

The Plan of God—in Brief An abridged edition of the "Plan of the Ages" retaining all the most important portions. 104 pp ...	4	5	2 3	
The Promise of His Presence An exposition of Scriptures relating to the Second Coming of Christ. 92 pp ...	4	5	2 3	
The Beauty of Holiness The story of consecration through the ages ...	4	5	2 3	
Lucifer the Prince of Evil A study in the personality of the Devil. 30 pp ...	3	4	1 6	
The Golden Future A 36 page booklet describing man's hope and Millennial conditions. Specially prepared for witness work ...	2	3	1 3	
Parables of the Kingdom Six stories from the teachings of Jesus. 30 pp ...	2	3	1 3	
Evolution—and the Scriptures A brief introduction to the subject 12 pp ..	1	2	7	

## DAWN.

All at 3d. each. Post free 4d. Six for 1s. 9d.

The Day of Jehovah A reprint of Chap. 15 of the "Divine Plan" 64 pp	
What is Man? A reprint of chap. 12 of "The Atonement." 62 pp	
Hope Beyond the Grave An interesting treatise on the Scriptural teaching regarding death, the grave, heaven, etc. 124 pp	
Christ has Returned. A 80 pp exposition	

## BEREAN BIBLE INSTITUTE.

All at 2d. each. Post free 3d. Six for 1s. 3d.

Hell, Death and Spiritism A short exposition of Scripture upon these subjects. 26 pp	
Do the Dead Know Anything? The Scriptures on the death state. 32 pp	
A New Dictator the only Hope for Humanity An 18 pp treatise	
The Offerings for Sin A 16 pp exposition of the doctrine of the sin-offering	

## TEXT BOOKS.

	Price	Post free
The Divine Plan of the Ages. "Dawn edition." Blue cloth ..	2 0	2 3
Foregleams of the Golden Age. An interesting book tracing the development of the Abrahamic promise into the Kingdom, with Berean questions. Illustrated. 300 p.p. cloth ..	2 3	2 9
Daniel the Beloved of Jehovah. Bro. Streeter's 493 pp. exposition of the Book of Daniel. Cloth ..	2 6	3 0
The Bible Teachings. A 265 pp. duplicator-printed reprint of the familiar "Covenant, Mediator, etc." book ..	2 0	2 6
do. Cloth	3 6	4 0

## DEVOTIONAL BOOKS.

Daily Heavenly Manna			
Pocket size, no birthday pages	Cloth	1 9	2 0
	Leather	2 3	2 6
Large size, with birthday pages	Cloth	4 0	4 3
	Leather	7 0	7 3
Streams in the Desert			
A helpful book of daily readings. 378 pp.		7 6	8 0
In Green Pastures			
Another book of daily readings. 293 pp.	Cloth	2 6	2 9
	Leather	3 6	3 9
	Pocket size, Leather	3 6	3 9
The Call of the Bride			
Comforted of God			
Two little art booklets of poems. Paper covers ..	Paper	1 3	1 5
Poems of Dawn			
Duplicator-printed, cloth covers ..		2 9	3 0
Pilgrims Progress 286 pp.	Cloth	1 0	1 6

## BOOKS FOR CHILDREN

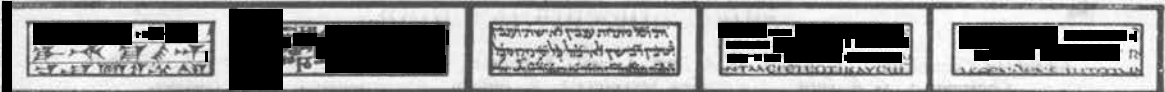
A little life of Jesus			
Eminently suitable for children. Illustrated 224 pp. ..		2 6	2 10
The Ten Camels			
Duplicator-printed, outlining Bible fundamental teachings in story form. Cloth, 138 pp. ..		1 9	2 0

## HYMNBOOKS

"Hymns of Dawn," with Music ..	4 0	4 4
"Bible Students Hymnal." Blue cloth	1 1	1 3

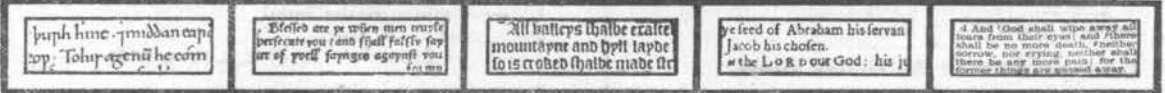
## GREETING CARDS

	Post free
"Lardent" F series. Hand coloured scriptural cards. Highly finished ...	6 for 1/6
"Lardent" L series. Tinted and gilded scriptural cards ...	12 for 1/6
"P" series. Floral scriptural cards of various designs ...	12 for 1/3



# BIBLE STUDENTS

## MONTHLY



Vol. 19 No. 2

FEBRUARY, 1942

Fourpence

### CONTENTS

<b>THE TRAINING OF THE TWELVE</b>				
A discourse on humility	..	..	..	13
<b>THE LIFTING UP OF JESUS</b>				
"Is it nothing to you, all ye that pass by?"	..	..	..	16
<b>Interesting Texts Considered</b>				
"He was wounded for our transgressions"	..	..	..	19
<b>The Quiet Time</b>	..	..	..	21
<b>THE MYSTERY OF THE TRINITY</b>				
An outline for the newly interested	..	..	..	22

### TO US THE SCRIPTURES CLEARLY TEACH—

That the Church is "the Temple of the Living God"—peculiarly "His workmanship"; that its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and the chief corner stone of this Temple, through which, when finished, God's blessing shall come to "all people," and they find access to Him.

—I. Cor. 3: 16, 17. Eph. 2: 20-22. Gen. 28: 14. Gal. 3:29.

That meantime the chiselling, shaping and polishing of consecrated believers in Christ's atonement for sin progresses, and when the last of these "living stones," elect and precious, shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.

—Rev. 15: 5-8.

That the basis of hope, for the Church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the truelight which lighteth every man that cometh into the world," "in due time."

Heb. 2: 9. Jno. 1: 9. I Tim. 2: 5-6.

That the hope of the Church is that she may be like her Lord, "see Him as He is," "be partaker of the Divine nature," and share His glory as His joint-heir.

—I. Jno. 3: 2. Jno. 17: 24. Rom. 8: 17. 2 Pet. 1: 4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be "kings and priests" in the next Age.

Eph. 4: 12. Matt. 24: 14. Rev. 1: 6; 20: 6.

That the hope of the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be destroyed.

Acts 3: 19-23. Isa. 35.

# Bible Students Monthly

Publishing Committee : E. Allbon, G. A. Ford, J. Hall, T. Holmes, A. O. Hudson, W. J. Rew, C. T. Ward.  
Chairman : G. A. Ford. Gen. Secretary : E. Allbon. Editor : A. O. Hudson.

The object of this journal is the encouragement of independent study of the Scriptures in the light of present-day knowledge, with special reference to the "High Calling of God in Christ Jesus;" the Second Coming of the Lord Jesus Christ; and the establishment of His Kingdom upon earth.

Except when otherwise stated, the articles appearing herein are endorsed by at least five members of the Committee. Articles not so endorsed are agreed by at least five members to be contributions to progress in Truth worthy of consideration and discussion, but not sufficiently conclusive to warrant full endorsement. They are published with this reservation and the exhortation "Prove all things; hold fast that which is good." (I Thess. 5 : 21).

## Postal Subscription (one year)

Great Britain and Eire.....5/-  
United States and Canada.....One dollar  
Australia and New Zealand.....5/-

Overseas subscribers may remit to the addresses below if preferred.

## Correspondents in the United States

Pastoral Bible Institute,  
177 Prospect Place, Brooklyn, N.Y.  
The Dawn,  
136 Fulton Street, Brooklyn, N.Y.

## Correspondent in Australia

Berean Bible Institute,  
19 Ermington Place, Kew, E.4, Melbourne.

Bible Students who, by reason of old age, infirmity or other adverse circumstances, are unable to pay for this journal may have it free of charge if annual request is made to that effect. This expense is met by voluntary donations from those interested.

Three months' free trial copies will be sent to any address upon request.

Please address all correspondence as follows :—

## Subscriptions, Books and Literature

Bible Students Committee  
20 Sunnymede Drive, Ilford, Essex.  
Telephone : VALEntine 1502

## Benevolent Relief Fund

Mr. G. A. Ford  
13 Cranleigh Gardens, Luton, Beds

## M.s.s. for publication

Mr. A. O. Hudson  
18 St. Ives Road, Leicester

## Free Literature

Mr. W. J. Rew,  
244 North Road, Darlington

## Reference Library

Mr. V. R. Chandler,  
158 Perth Road, Ilford, Essex

For details of above activities see back cover.

## An Easter

# CONVENTION AT MANCHESTER

APRIL 4 & 5, 1942.

Manchester and Salford Equitable Co-op.  
Society's Hall, Downing Street, Manchester

Commencing on Saturday at 11 a.m.

The following brethren will (D.V.) address the Convention :

Bro. F. H. Guard (London)  
" Alex. Guy "  
" A. O. Hudson (Leicester)  
" Alex. Kirkwood (Glasgow)  
" J. C. Lardent (Birkenhead)  
" A. J. Lodge (London)  
" Sidney Smith (Manchester)

Information, programmes, accommodation, write—  
Bro. J. Latimer,  
14 Aylesbury Avenue,  
Davyhulme, Manchester.

Catering on the premises.  
The Bible Students' Hymnal will be used.

## An Easter

# CONVENTION AT WARRINGTON

APRIL 4, 5, 6, 1942.

St. John's Hall, Wilderspool Causeway,  
Warrington.

Commencing on Saturday at 3 p.m.

The following brethren will (D.V.) address the Convention :

Bro. W. Batcheller (London)  
" A. O. Hudson (Leicester)  
" F. Linter (Stockport)  
" E. T. Riddle (Birkenhead)  
" E. G. Roberts (Stockport)  
" Sidney Smith (Manchester)  
" J. W. Wright (Stockport)

Information, programmes, accommodation, write—  
Bro. D. Stanley,  
42 Euclid Avenue,  
Grappenhall, Warrington.

Catering as usual.  
The Bible Students' Hymnal will be used.



## THE TRAINING of the TWELVE

A discourse on humility.

*"As this little child."*



Matt. 18; 1-14

Mark 9; 33-37

A.B.B. & F.H.G.

Mark 9; 42-50 Luke 9; 46-48

From the Mount of Transfiguration Jesus and the twelve returned through Galilee to Capernaum. On this homeward journey the Master and His disciples were in very different moods of mind. He sadly mused on His cross; they vainly dreamed of places of distinction in the approaching kingdom. The diversity of spirit revealed itself in a corresponding diversity of conduct. Jesus, for the second time, began to speak on the way of His coming sufferings, telling His followers how the Son of Man should be **betrayed** into the hands of men, and how they should kill Him, and how the third day He should be raised again. The twelve, on the other hand, began as they journeyed to dispute among themselves who should be the greatest in the kingdom of heaven. (Mark 9, 33.)

This unseemly and unseasonable dispute shows clearly what need there was for that injunction appended to the voice from heaven, "Hear Him"; and how far the disciples were as yet from complying therewith. They heard Jesus only when He spake things agreeable. They listened with pleasure when He assured them that ere long they should see the Son of Man come in His kingdom; they were deaf to all He said concerning the suffering which must needs precede the glory. They forgot the cross, after a momentary fit of sorrow when their Lord referred to it, and betook themselves to dreaming of the crown; as the child forgets the death of a parent, and returns to its play. "How great," thought they, "shall we all be when the kingdom comes!" Then, by an easy transition, they passed from idle dreams of the common glory to idle disputes as to who should have the largest share therein; for vanity and jealousy lie very near each other. "Shall we all be equally distinguished in the kingdom, or shall one be higher than another? Does the favour shown to Peter, James and John, in selecting them to be eye-witnesses of the prefigurement of the coming glory, imply a corresponding preced-

ence in the kingdom itself?" The three disciples probably hoped it did; the other disciples hoped not, and so the dispute began. It was nothing that they should all be great together; the question of questions was who should be the greatest—a question hard to settle when vanity and presumption contend on one side, and jealousy and envy on the other.

Arrived at Capernaum, Jesus took an early opportunity of adverting to the dispute in which His disciples had been engaged, and made it the occasion of delivering a memorable discourse on humility and kindred topics, designed to serve the purpose of disciplining their temper and will. The task to which He now addressed Himself was at once the most formidable and the most needful He had as yet undertaken in connection with the training of the twelve. Most formidable, for nothing is harder than to train the human will into loyal subjection to universal principles, to bring men to recognise the claims of the law of love in their mutual relations, to expel pride, ambition, vainglory and jealousy, and envy from the hearts even of the good. Christians may have made great progress in the art of prayer, in religious liberty, in activity for the Lord, may have shown themselves faithful in times of temptation, and apt pupils in Christian doctrine, and yet prove signally defective in temper; self-willed, self-seeking, having an eye to their own glory even when seeking to glorify God. Most needful, for what good could these disciples do as ministers of the kingdom so long as their main concern was about their own place therein? Men full of ambitious passions, and jealous of each other could only quarrel among themselves, bring the cause they sought to promote into contempt, and breed all around them confusion and every evil work. No wonder, then, that Jesus from this time forth devoted Himself with peculiar earnestness to the work of casting out from His disciples the demon of self-

will, and imparting to them as a salt His own spirit of meekness, humility and charity. Specially significant in this respect is the opening part in which He makes use of a child present in the chamber as the vehicle of instruction; so, out of the mouth of a babe and suckling, perfecting the praise of a lowly mind. Sitting in the midst of ambitious disciples with the little one in His arms for a text, He Who is the greatest in the kingdom proceeds to set forth truths mortifying to the spirit of pride, but sweeter than honey to the taste of all renewed hearts.

The first lesson taught is this: To be great in the kingdom, yea, to gain admission into it at all, it is necessary to become like a little child. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." The feature of child-nature which forms the special point of comparison is its unpretentiousness. Early childhood knows nothing of those distinctions of rank which are the offspring of human pride, and the prizes coveted by human ambition. A king's child will play without scruple with a beggar's, thereby unconsciously asserting the insignificance of the things in which men differ, compared with the things that are common to all. What children are unconsciously, that Jesus requires His disciples to be voluntarily and deliberately. They are not to be pretentious and ambitious, like the grown children of this world, but meek and lowly of heart; disregarding rank and distinctions, thinking not of their place in the kingdom, but giving themselves up in simplicity of spirit to the service of the King. In this sense the greatest one in the kingdom, the King Himself, was the humblest of men. Of humility which consists in self-forgetfulness He was the perfect pattern. We cannot say that He thought little of Himself, but we may say that He thought not of Himself at all: He thought only of the Father's glory and of others' good. Considerations of personal aggrandisement had no place among His motives. He shrank with holy abhorrence from all who were influenced by such considerations, no character appearing so utterly detestable in His eye as that of the Pharisee, whose religion was a theatrical exhibition, always presupposing the presence of spectators, and who loved the uppermost room at

feasts and the chief seats in the synagogues, and to be called of men "Rabbi, Rabbi." For Himself He neither desired nor received honour from men. He came not to be ministered unto, but to minister: He humbled Himself to be the least—to be a man of sorrow, lightly esteemed by the world; yea, to be nailed to a cross. By such wondrous self-humiliation He showed His greatness.

Childlikeness such as Jesus exhibited is an invariable characteristic of spiritual advancement, even as its absence is the mark of moral littleness. The little man, even when well-intentioned, is ever consequential and scheming; ever thinking of himself, his honour, dignity, reputation, even when professedly doing good. He always studies to glorify God in a way that shall at the same time glorify himself. He is never above the feeling of self-importance. The great ones in the kingdom, on the other hand, throw themselves with such unreservedness into the work to which they are called, that they have neither time nor inclination to inquire what place they shall obtain here or hereafter. Forgetful of self-interest, they give their whole soul to their appointed task; content to fill a little space or a large one, as God shall appoint, if only He be glorified.

This is the true road to a high place in the eternal kingdom. For he it observed, Jesus did not summarily dismiss the question "Who is greatest in the kingdom?" by negating the existence of distinctions therein. On the contrary, it is implied here, and it is asserted elsewhere, that there is such a thing.

The next lesson Jesus taught His disciples was the duty of receiving little ones; that is, not merely children in the literal sense, but all that a child represents—the weak, the insignificant, the helpless. The child which He held in His arms having served as a type of the humble in spirit, next became a type of the humble in station, influence and importance; and having been presented to the disciples in the former capacity as an object of imitation, was commended to them in the latter as an object of kind treatment. They were to receive the little ones graciously and lovingly, careful not to offend them by harsh, heartless, contemptuous conduct. All such kindness He, Jesus, would receive as done to Himself.

This transition of thought from being like a child to receiving all that of which childhood in its weakness is the emblem, was perfectly

natural; for there is a close connection between the selfish struggle to be great and an offensive mode of acting towards the little. Harshness and contemptuousness are inseparable from an ambitious spirit.

The crimes of ambition, and the lamentations with which it has filled the earth, are a moral commonplace. Full well aware of the fact, Jesus exclaimed, as the havoc already wrought and yet to be wrought by the lust for place and power rose in vision before His eye: "Woe to the world because of offences!" Woe, indeed, but not merely to the wrong-sufferer; the greater woe is reserved for the wrong-doer. So Jesus taught His disciples, when He added: "But woe to the man by whom the offence cometh!" Nor did He leave His hearers in the dark as to the nature of the offender's doom. "Whoso," He declared, in language which came forth from His lips like a flame of righteous indignation at the thought of the wrongs inflicted on the weak and helpless, "Whoso shall offend one of these little ones which believe in Me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the seas." "It were better for him"—better that his life be cut short than that his character become marred through injuring God's little ones.

Such being the awful result of selfish ambition, it were wise in the high-minded to fear, and to anticipate God's judgment by judging themselves. This Jesus counselled His disciples to do by repeating a stern saying uttered once before in the Sermon on the Mount, concerning the cutting off offending members of the body. (Matt. 18, 8-9.) At first view that saying seems irrelevant here, because the subject of discourse is offences against others, not offences against one's self. But its relevancy becomes evident when we consider that all offences against a brother are offences against ourselves. That is the very point Christ wishes to impress on His disciples. He would have them understand that scrupulous care should be exercised in avoiding offences to the little ones. "Rather than harm one of these," says the great Teacher in effect, "by hand, foot, eye, or tongue, have recourse to self-mutilation; for he that sinneth against even the least in the kingdom, sinneth also

against himself."

One thing more Jesus taught the disciples while He held the little child in His arms, viz., that those who injured or despised little ones were entirely out of harmony with the mind of Heaven. "Take heed," said He, "that ye despise not one of these little ones"; and then He proceeded to enforce the meaning by drawing aside the veil, and showing them a momentary glimpse of the very celestial realm in which they were all so desirous to have prominence. "Lo, there!" see those angels before the throne of God—these be ministering spirits to the little ones! And lo, here am I, the Son of God, come from heaven to save them! And, behold, how the face of the Father in heaven smiles on the angels and on me because we take such loving interest in them!" (Matt. 18, 10-14.) How powerful the appeal! "The inhabitants of heaven," such is its drift, "are loving and humble; ye are selfish and proud. What hope can ye cherish of admission into a kingdom, the spirit of which is so utterly diverse from that by which ye are animated? Nay, are ye not ashamed of yourselves when ye witness this glaring contrast between the lowliness of the celestials and the pride and pretensions of puny men? Put away, henceforth and forever, vain, ambitious thoughts, and let the meek and gentle spirit of Heaven get possession of your hearts."

In adverting to His love as the Saviour of the sinful, as set forth in the parable of the good shepherd going after the straying sheep (Matt. 18, 12-13), Jesus further directed the attention of His disciples to the sublimest example of humility. For that love shows that there was not only no pride of greatness in the Son of God, but also no pride of holiness. He could not only descend to men of humble estate, but could even become the brother of the vile, that they might become one with Him in privilege and character. Once more, in making reference to His own love as the Saviour, Jesus pointed out to the disciples the true source of that love which careth for the weak and despiseth not the little. No one who rightly appreciates His love could deliberately offend or heartlessly condemn any brother, however insignificant, who had a place in His Saviour-sympathies.

## THE LIFTING UP OF JESUS.

" And I, if I be lifted up from the earth, will draw all men unto me."

John 12; 32

E.W.W.

" Is it nothing to you, all ye that pass by ?

Lam. 1; 12

In the matter of the world's redemption God is a God of order. He works out His Plan in a *methodical way, finishing one stage before commencing another*. This is clearly seen in that famous passage in Acts, where James says that the first thing God did, after the Ransom had been provided, was to visit the Gentiles to take out a people for His Name. After that He builds up the Jewish nation restored in their homeland, and finally there comes an opportunity for all men to seek the Lord. Just before His death Jesus said: "I have finished the work Thou gavest Me to do," and on the cross He said: "It is finished." We have no difficulty in recognising that He meant that one stage of His Father's plan committed to Him had been successfully brought to a finish, namely, the giving of Himself as the sacrifice for sin. This would have availed the world but little if the Plan of God had stopped there; there are further stages to be worked out. The benefit of that great redeeming sacrifice must be proclaimed to all men far and near. "Neither is there salvation in any other, for there is none other name under Heaven given among men whereby we must be saved" (Rom. 10, 13-14; Acts 4, 12). If belief in Jesus is the only way to life, then it clearly follows that everyone, living and dead, must have an opportunity to know the way, or else it cannot truly be said that Jesus gave His life a ransom for all.

We have in the New Testament two statements of our Lord which it is difficult to understand until one recognises the fact that one feature of God's plan must be worked out before another commences. Both are found in John's Gospel, and both of them speak of the lifting up of Jesus. The first is the well-known one when, early in His ministry, Jesus talked with Nicodemus, the Jewish ruler who went to Him by night because he was afraid of others knowing of his interest in Jesus. To him Jesus said, referring to Himself: "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up" (John 3, 14). The other passage, spoken to His disciples, occurs in the words of Jesus

at the close of His ministry, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12, 32).

These two texts are not harmonious if read in the light of orthodox teaching. The first indicates that God has provided a means of salvation, but that the onus of obtaining the same is put upon the one who sees himself smitten by sin and under sentence of death. He must do something himself if he is to obtain relief. The other text indicates something different, for it tells of an active work by Jesus which will result in His victory over all the forces which have hindered, and would hinder men from seeing in Him, and then obtaining those blessings which God has set in Him. The first passage is the better known, and it has determined much of the theology of Christendom. Had the second been more properly understood the result would have been widely different.

These two words of Jesus illustrate the two phases of the programme which God purposed when He sent His Son, Jesus Christ, into the world to be its Saviour. The two phases are distinct in character. Clearly the first passage tells of an opportunity provided to accept a favour set forth for those who seek it. This is voluntary in character. The second just as clearly indicates that a work is to be done, not primarily by man himself, but a work which begins outside man and apart from him, a work which shall draw him to Christ, that at least he may know and understand that He is God's appointed Saviour. Whereas the former phase is voluntary in character, this one is in a measure compulsory.

Jesus told Nicodemus why He came into the world. He said: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." For four thousand years the world had been under the rule of sin and death: millions had perished in that they had died without any hope of a resurrection, and men would continue thus to perish unless God did something to stop the reign of sin. The illustration Jesus gave to Nicodemus is a

graphic one. Nicodemus knew the story well, how in the wilderness shortly before they reached Canaan, their fathers were attacked by fiery serpents, that is, by serpents whose bite resulted in immediate burning inflammation and speedy death. That difficult people, then nearly at the borders of the promised land, had once again complained of God's provision for them, especially of the Manna, saying they would rather be in Egypt. God sent fiery serpents amongst them as a punishment. The fact was that many of that multitude who had been sentenced to wandering in the wilderness and to death some thirty-nine years before had not yet died, and now God brought them into tests which demonstrated that they were still of the same disobedient and unbelieving spirit which they had manifested a generation earlier, and which brought upon them that sentence of death in the wilderness. God had said: "As truly as I live, your carcasses shall fall in the wilderness . . . doubtless ye shall not come into the land concerning which I swear to make you dwell therein, save Caleb and Joshua."

The fiery serpents were means used to bring righteous retribution on the people, but, as the people cried out and expressed repentance, God, on the plea of Moses, instructed him to make a brasen serpent and set it on a pole. In the sunshine it would bear the appearance of fire, and He said that it should come to pass that whoever looked on the serpent should live. The brasen serpent represented the sin of the people, and as they looked upon it they were reminded of their sin. It was only by an acknowledgment of their sin that they could gain freedom from the curse which had come upon them. They looked and lived. "When he beheld the serpent of brass he lived" (Numbers 21, 9). It is interesting to note that the word "beheld" has the sense of looking to, that is, not a casual glance, but a purposeful set gaze; a look of expectancy, a look of faith.

It was to this incident that Jesus referred when He said to Nicodemus: "Even so must the Son of Man be lifted up." There could be no special point in His referring to the lifting up of the serpent if He meant only the fact of His being put to death on a cross; evidently it was His intention to show that in His lifting up He, too, should be as one bearing sin. It is a graphic picture, but it tells as

perhaps no other illustration could, not only of the fact of the ransom price being provided, but that the poison of sin can be eradicated, and the sufferer completely healed. God has provided not only for the forgiveness of the sinner, but also for the breaking of its power in the lives of those who accept the salvation He has provided in His Son. "God so loved the world that He gave His only begotten Son." This text tells of the cost to God of His provision for human salvation. The Bible explains quite simply that the love of God was so great for mankind that He gave His Son, the dearest treasure of His heart, His greatest gift, for its salvation. The sacrifice was great, but it was made greater by reason of the shameful death which was necessary, and the cost to the Son was great too, for He gave all He had, and for our sakes became poor that we through His poverty might be rich. Not only did His future depend upon His fidelity when it was put to the test, but the way in which the sacrifice was to be made entailed great suffering. In His lifetime He was spoken of as in league with Satan, from whom it was said He received His power. At His trial He was called a blasphemer. These were dreadful and awful calumnies uttered by wicked men, but to be crucified as a sinner was far, far worse. Surely His Father would not permit this, He was so conscious of His own innocence; He had never caused His Father a moment's doubt or anxiety. He had been loyal to his task and faithful and trustful throughout. "I do always those things which please Him," was His outspoken conviction. Why, then, should He go out of this life with such a stigma upon Him? Branded as a sinner, would it not appear that Satan had won the contest and secured a notable triumph in His death? He had come to show how sin and death could be conquered, and should He, the would-be conqueror, succumb as a victim just as millions of the human race had done before Him? Must He hang there, not only the object of men's hatred, but as a sinner in His Father's sight? No wonder He prayed so earnestly: "Father, if it be possible, let this cup pass from Me." But so it was to be. Jesus, in the manner of His death, was to be made to appear as if He were a sinner.

After the resurrection of Jesus the proclamation that God had made Him a Prince and a Saviour was made by the Apostles, and since then thousands have heard something of the

truth about Jesus, and many have become His true followers.

Though by this lifting up of Jesus on the cross, God was as it were telling a sin-smitten world of His provision for their healing, the world is not healed. The people at large still remain under the power and dominion of sin. The serpent of brass glittering in the bright sunshine almost compelled the serpent-bitten sufferer to look up, but the cross has attracted but few of sin-stricken humanity. For two thousand years the helpless sufferer on the cross has made His appeal with a tenderness and pathos that should soften the stoniest heart.

*"Is it nothing to you all ye that pass by? Behold and see if there be any sorrow like unto my sorrow which is done unto me."*

**From the Throne of His Cross the King of grief  
Cries out to a world of unbelief :**

**Oh, men and women, afar and nigh,  
Is it nothing to you, all ye that pass by ?**

**I wept for the sorrows and pains of men,  
I healed them and helped them and loved  
them ; but then**

**They shouted against Me, Crucify, Crucify,  
Is it nothing to you, all ye that pass by ?**

**Behold Me, and see pierced through and  
through**

**With countless sorrows, and all is for you.  
For you I suffer, for you I die.**

**Is it nothing to you, all ye that pass by ?**

**Oh, men and women, your deeds of shame,  
Your sins without reason or number or  
name,**

**I bear them all on the cross on high.  
Is it nothing to you, all ye that pass by ?**

**Is it nothing to you that I bow my head,  
And nothing to you that My blood is shed ?  
O perishing souls, to you I cry :  
Is it nothing to you, all ye that pass by ?**

Not many have heeded. How blind the world has been, how deaf the ears, how callous the hearts! He was despised and rejected of men. Thank God, the heavenly music of that appeal from the cross has arrested some in the downward and wayward course, and we have come to see in Jesus not only our Saviour and sin-bearer, but our great exemplar and pattern. Our hearts have been

touched by that stupendous exhibition of love for a sin-stricken and guilty race, and we realise that by His stripes we are healed.

The lifting up of Jesus has not yet been a remedy for the world's sin sickness, and it is here that the second text throws its light on the position. Jesus said : "And I, if I be lifted up from the earth, will draw all men unto Me." God has much more to get out of the death of Jesus as a means towards the world's salvation than has been attained as yet. The circumstances in which these words were uttered are found in John 12, 20-35. Jesus had come to the end of His ministry, and so few had really received Him that His mission almost looked a complete failure. Though He was not discouraged, He must have felt a measure of disappointment that the multitudes, though ready to accept His benefits, were not prepared to accept Him as God's messenger, nor to alter their lives according to His teachings. While He was in the Temple courts during those last days of His life, Philip and Andrew came to tell Him that some Greeks were inquiring for Him. The word Greek here is Hellenes, i.e., Gentiles. Here were some who had been interested in what they had heard of Him, and were taking advantage of the presence of Jesus at Jerusalem at this time of the Passover to see and hear Him for themselves.

The attitude of Jesus appears at first sight strange. He does not seem to have sent a message permitting an audience. He did not seem so anxious to meet those enquiring foreigners as we should have supposed, but instead He took the opportunity of revealing to His disciples some further information on God's purposes. "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit." Then He added : "And I, if I be lifted up from the earth, will draw all men unto Me." Thus He intimated that just as a seed of wheat cannot bring forth a crop unless it is put into the ground and dies, so, before He could increase, He too must die, and only after He was lifted up could He make that increase.

Though John tells us that He spake thus respecting the manner of His death, it is certain that Jesus looked beyond the actual method of His dying to a future time when He would be lifted up to power. He knew that the recovery of mankind was to be through the establishment of a kingdom of

righteousness in the earth, and that the power of sin would be broken, and all the forces of evil, which had kept men down, would then be restrained, and liberty to serve God and find eternal life would then be possible. He knew, too, that He would be chosen of the Father, even as now, to reveal unto men the beauty and grace of His character, but with this difference—that whereas now the spiritual perception of most men was so dulled by the poison of sin that understanding was impossible—then the blinded eyes should see, faculties so long blunted by human frailty would be awakened to full power, and not a handful only of Gentiles would be enquiring for Him, but the whole Gentile world would be drawn to Him, and He would teach them of the love of God for all men, for all the power of the Kingdom would be in His hands. Meanwhile, if it was His Father's will, Jesus was content to declare his message to the few. Now was the opportunity for him who hated his life in this world to secure the life eternal: "If any man serve Me let him follow Me, and

where I am there shall My servant be." While it was His Father's good pleasure that the door of opportunity should remain open, He must wait until His day should come to be lifted up in power and glory and establish His Kingdom.

Thus it is seen that the two texts considered tell of two ages during which the gospel is preached. The first occupies the time between the two advents, when God is drawing a people to Himself by the message of His love, and when He causes them who come to Him to behold His beloved Son crucified, and tells them of the resurrection and the power of salvation which now is to be realised in Him. The second is the time of Christ's reign, commonly spoken of as the Millennial reign, because the Bible says it will last a thousand years. It is when the Kingdom of Jesus is fully established that the turmoil of the present trouble will cease, and there will be a drawing to righteousness which will prove to be the world's real hope and its salvation.

## Interesting Texts Considered.

"He was wounded for our transgressions."

**"He was wounded for our transgressions, he was bruised for our iniquities . . . by his knowledge shall my righteous servant justify many, for he shall bear their iniquities."** (Isa. 53, 5 and 11.)

The great depth of our Redeemer's love for mankind is nowhere more eloquently expressed than in this fifty-third chapter of Isaiah. Too often do we take the surface meaning of the well-known words and content ourselves with the thought that Jesus has taken the sinner's place and accepted in His own person the penalty of sin which should rightfully come upon guilty man. Too often do we sing—

*"Christ gave His life for me  
His precious blood was shed  
That I might ransomed be  
And quickened from the dead."*

and accept the matter as settled without need of any further realisation of what the death of Jesus really means to us.

There is much more in the doctrine of the Ransom than the acceptance of Paul's words

regarding the **anti-lutron**—the purchase of all the human race by Jesus at the cost of His own human life. Isaiah 53 tells how intimately the story of the Ransom is bound up with the "suffering servant" of whom the prophet speaks so eloquently. From the twenty-second chapter, where Jehovah's "servant" is first mentioned, the theme is developed until it reaches its climax in the fifty-third chapter. Man can only be redeemed and reconciled to God by means of one who would be prepared to "suffer" in order that the compelling power of that suffering might lead men to the only course of life which can bring them happiness and the purging of their sins. The old law of Israel was "an eye for an eye and a tooth for a tooth." That law is still the principle upon which nations and systems are founded to-day, and which leads to strife, violence, war and death. Isaiah was used by the Holy Spirit to introduce a new theme to man, a theme which must be put into practice amongst men before the troubles of this world can be solved. There must be one, whether man amongst men or nation amongst nations,

willing to become a servant instead of an oppressor, seeking to do good to men by serving them instead of oppressing men by ruling over them; one willing to suffer in his service that others may be glad, rather than be an exactor of suffering from others in retribution for their faults; one that will eventually **win** men by love, instead of compelling men by force. That is the ideal which God has planned, the principle upon which the work of the Millennial Age will be carried on, the principle which accomplishes the work of the Good Shepherd amongst His own sheep during this Age, and the principle which Isaiah declared would be exemplified by "He that shall come."

So Christ came as a "suffering servant." He said so Himself. "I am among you as one that serveth." "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Mark 10, 45). "He gave Himself a Ransom" (1 Tim. 2, 5), and He was also a 'sin-offering'—an offering on account of sin. The blood of bulls and goats can never take away sin—yea, and neither does the blood of **Christ remove sin, unless** the sinner, passing through the successive stages of repentance, faith and justification, takes to himself the benefit of that offering made "once and for all" and in whole-hearted surrender to the saving power of Jesus becomes reconciled to God.

The power of the sin-offering, then, lies in its compelling force, drawing men first to an appreciation of what Christ has done for them, secondly to remorse for their sinful condition and repentance for their sin, thirdly to faith that the work and sacrifice of Christ can be efficacious on their behalf upon their acceptance of Him as their Saviour, and finally sincere acceptance of Him and consecration to His service. That consecration brings such believers into a position where the work of the Holy Spirit, through restitution processes in the future, can eliminate the effects of sin, and place the believer in a position of absolute perfection before God. Because the consecrated believer of this Age is begotten to a new and a spiritual life, he is reconciled to God at the time of his consecration, when "old things are passed away and all things have become new," and it is the new spiritual factor in his personality that is "clothed upon" with a spiritual body in the First Resurrection. With the world of mankind in the Millennial Age the case is different. Their

calling is to earthly perfection; it is their earthly resurrection body that is to be made perfect in the sight of God; hence their acceptance of Christ and consecration to His service is but the beginning of a work of progress toward human perfection which must be completed before they are declared reconciled to God. Hence, they are in the hands of a Mediator, Christ Jesus, until the time of their presentation to God and reconciliation with Him. Not until any man has accepted the Law of Love as the guiding principle in his life, is wholly devoted to the service of his fellows even at the cost of suffering to himself were that necessary, is prepared to be servant of all if by any means he may save some, can he even commence in the way that culminates in human perfection at the end of the Millennial Age.

Men in Isaiah's day did not realise that to be the only way. Neither did they at the First Advent. Neither do they now. Because of their lack of understanding, it was necessary that there be a great Exemplar to show them the way by walking in it Himself. So the prophet cries: "He was wounded **for** (on account of) our transgressions. He was bruised **for** (on account of) our iniquities. By his knowledge shall my righteous servant justify many **on whose account** he shall bear iniquity."

Rotherham says:

**"He was pierced for transgressions that were ours,  
Was crushed for iniquities that were ours,  
The chastisement for our well-being was upon him,  
And by his stripes there is healing for us."**

and the Septuagint renders vs. 5 and 8:

**"He was wounded on account of our sins and was bruised because of our iniquities . . . Because of the iniquities of my people he was led to death."**

Is it not true that Christ's footstep followers, the Church of this Age, are associated with Him in this great thing? Consecrated Christians now, buried with Him by baptism into His death, suffering with Him, are also "suffering servants," seeking nothing better than to serve mankind in the good things of God which shall be for their salvation. This course in life brings suffering now, a suffering gladly borne, because it is pointing the

*(Concluded at foot of page 24)*

## THE QUIET TIME



C.T.W.

My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.

### RING OUT, WILD BELLS.

Ring out, wild bells, to the wild sky,  
The flying cloud, the frosty light,  
The year is dying in the night ;  
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,  
Ring, happy bells, across the snow :  
The year is going, let him go ;  
Ring out the false, ring in the true.

Ring out false pride in place and blood,  
The civic slander and the spite ;  
Ring in the love of truth and right,  
Ring in the common love of good.

Ring out old shapes of foul disease ;  
Ring out the narrowing lust of gold ;  
Ring out the thousand wars of old,  
Ring in the thousand years of peace.

Ring in the valiant man and free,  
The larger heart, the kindlier hand ;  
Ring out the darkness of the land,  
Ring in the Christ that is to be.

(A. Tennyson).

### LIKE HIM

"It doth not yet appear what we shall be ; but we know that when He shall appear we shall be like Him ; for we shall see Him as He is" (1 John 3, 2). **How satisfactory ;** Beyond all that we could have asked or thought ! "**Like Him !**" What more could we ask ? "**Like Him,**" whom God hath highly exalted, "Far above all principality and power and might and dominion, and every name that is named !" (Eph. 1, 21). We stand amazed at such grace ! Moreover, we can realise that He who called us to become "partakers of the Divine nature" and joint-heirs of the Redeemer in His mediatorial kingdom has provided for our every comfort and joy in that heavenly state, the details of which we may not now grasp. Prophetically of these it is written : "I shall be satisfied, when I awake in Thy likeness" (Psa. 17, 15).

### PRAYER, THE STRATEGICAL POINT

"Men ought always to pray and not to faint" (Luke 18, 1). Dr. Andrew Murray says : "Prayer is the strategical point which

Satan watches. If he can succeed in causing us to neglect prayer, he has won, for where communion between God and His people is broken the true source of life and power is cut off. In how large a measure he has succeeded in causing the Church of Christ to neglect prayer, faithful, constant, prevailing prayer. Prayerlessness shows that we do not value communion with God."

### WHERE YOUR TREASURE IS

Lay up for yourselves treasure in Heaven, and let your heart be there. Then disappointments, ingratitude, and all the vexing trials of the present life which go to make up the daily cross can be borne with a comparatively easy grace. Your life consisteth not in the abundance of the things you possess ; you, beloved, are not dependent upon these earthly things ; the Lord is the portion of your inheritance ; yea, you have a goodly heritage (Psa. 16, 5-6). "Fear not, little flock"—fear not to carry out your consecration to the full, keeping your little all upon the altar of sacrifice, and subject to the consuming fire, trusting all of your future, both for the present life and that which is to come, to the loving care of your covenant-keeping God ; and, by and by, in the glory of the Kingdom, you shall prove the superior value of the Heavenly treasures when the victory of faith shall be fully realised.

### ONLY A LITTLE FLOCK

Those who follow the Lord's leading in the narrow way of sacrifice and of faith are only a little flock ; for only a few thus apply their hearts unto instruction and wholly follow the Divine direction. Consequently, only a few know the blessedness of the realisation of the Lord's tender care. But to those who follow this leading there is a growing sense of His love which the daily walk with Him deepens, confirms and sweetens as the years go by, and as experience makes plain the guidance of His loving hand. As one after another of the trials of life come, and we mark His overruling power, which cause even the adverse elements to work together for our good, faith takes deeper root, and the character becomes more stable, sturdy and pleasing to God.

(Selected).

\* Ambassadors of Christ \* Holding forth the Word of Life \* Lights in the World \*

## THE MYSTERY OF THE TRINITY.

An outline for the newly interested.

A.O.H.

St. Patrick is reputed to have explained the mystery of the Trinity to his Irish converts by taking up a sprig of shamrock and showing them its three-fold leaf. "Just as that leaf is three and yet one," the venerable sage is reported to have said, "so are Father, Son and Holy Ghost three, yet one."

The Athanasian Creed tells us that by declaring the Father is God; the Son is God; and the Holy Ghost is God; and yet not three Gods, but one God. The same Creed assures us that this mystery is incomprehensible, and so it has been to sincere enquirers who have sought to understand more deeply the eternal truths of the Christian faith.

To-day these age-old "mysteries" are being brought to the bar of public examination, and men require a more logical explanation of the great truths which have been expounded for two thousand years. Old-fashioned terms must go and be replaced by simpler expressions. The cry to-day is for guidance to a closer communion with the Father, and a way whereby we can bring Him into our problems of daily life; and the reiteration of "sacred mysteries" has no appeal to the man or woman who desires inspiration and help through personal communion with God Himself.

The Churches have recognised this modern tendency by their increasing use of the term "Holy Spirit" instead of the old-fashioned "Holy Ghost," thus bringing to the forefront a truth that is taught very positively in the Bible. It is one that was obscured by the early translators when they rendered the Greek "**pneuma**" by "**ghost**" as well as "**spirit**." In justice to them it is recognised that the old English word "ghost" did not always bear the strong implication of personality which it does to-day. To us a ghost is the disembodied spirit of a dead person, haunting the scenes of its earthly life, or confined to the vicinity of this earth. In the sixteenth century the word was used more loosely to indicate anything of a spiritual nature, so that expressions such as "ghostly counsel" (spiritual advice) or "ghostly father" (a priest) were not uncommon.

A study of Biblical teaching regarding the Holy Spirit reveals that the thought of personality which has become attached to the "third person in the Trinity" is not Scriptural. From Genesis to Revelation the Holy Spirit of God is His Divine power and will in active operation. Right at the beginning it is said: "The Spirit of God moved upon the face of the waters; and God said: 'Let there be light,' and there was light" (Gen 1, 2-3). By His Spirit man and animals alike were created (Isa. 45, 12; Psa. 104, 30), and the forces of nature controlled (Isa. 45, 18). By His Spirit men were inspired to use their craftsmanship in mechanical arts (Exod. 31, 3), and by His Spirit the servant of Jehovah was to take up his commission of preaching the gospel to the meek (Isa. 61, 1), words which Christ applied to Himself at the commencement of His ministry (Luke 4, 21). This same Spirit inspired holy men of old to write things which they themselves understood imperfectly or not at all (1 Pet. 1, 11-12). In the New Testament, the Holy Spirit is that Divine influence which permeates the Christian's life and becomes the medium of his transformation from the life of this world to the life of the next (Rom. 8, 11).

The word "pneuma" is translated "spirit" 288 times and "ghost" 89 times in the New Testament. In every place where the expression "Holy Ghost" occurs the allusion is perfectly consistent with the idea of Divine influence and power—the Holy Spirit of God.

The use of the masculine pronouns "he" and "him" in John 16 and other places does nothing to oppose this thought. The Greek language is like certain modern languages in this respect, in that an attribute of a person assumes the same "gender" as that person. Since God is spoken of in the masculine, His Spirit is spoken of similarly.

With this understanding of the Holy Spirit in mind it is possible to appreciate more clearly the Apostle Paul's forceful assertion in 1 Cor. 8, 16. When speaking of the "gods many and lords many" of the pagans, he said: "But to us there is but one God, the Father, OF whom are all things; and one Lord, Jesus

Christ, BY whom are all things." Here is a plain and definite statement which is confirmed by the declaration of our Lord that He was the Son of God. He came from the Father, into the world; and must leave the world, and go back to the Father (Jno. 16, 18). When Jesus was upon earth He was asked: "Who art thou? Whence comest thou?" The nature of His teaching prompted these questions, for men instinctively realised that here was a man who at the very least must be ranked among the great teachers of Israel. Nicodemus did not hesitate to declare the belief of some in high places that He was "a teacher come from God" (Jno. 3, 2). Simon Peter, more impetuous and more confident, declared: "Thou art the Christ, the Son of the living God" (Matt. 16, 16). There spake the true Jew, taught by his law and national traditions that the God whom he worshipped as supreme was One God; dwelling in the heavens and unapproachable by man; and that the "one that should come," the Messiah, would not be the High God Himself, but One who would come bearing the proud title of the first begotten Son of God, and armed with all authority in Heaven and earth from His Divine Father (Matt. 28, 18).

The words of Jesus are consistent with this. He declared that He existed before coming to earth (Jno. 8, 58), that He laid aside the glory He enjoyed with His Father before this world existed (Jno. 17, 5), and was born as a man that He might live amongst men as one of them. He declared that after His earthly life was ended on the cross, He would be raised by the power of the Father and ascend to the place from which He had come. At the consummation of the Age He would once more break through to human consciousness in the glory of His Second Advent, and fulfil the purposes of His Father in the general conversion of the world and the establishment of God's Kingdom upon earth. In all of this our Lord gave no indication whatever that He regarded Himself as one in **person** with His Father. He did claim, and the Apostle Paul substantiated that claim, that He was the rightful Lord and Sovereign of all created beings next to the Creator Himself, Who stands excepted as being beyond all comparison. It is a definite feature of the Christian faith that in the consummation of all things every intelligent being, whether angel or man, whether in the spiritual or material world, will bow the knee in adoration and worship at the name of Jesus Christ.

But this is a very different thing to claiming co-personality with God.

It was in His absolute harmony and one-ness with His Father that Jesus Christ became "God manifest in the flesh" (1 Tim. 3, 16), manifest to man in the only fashion in which man will ever be able to "look upon God"—for "no man hath seen God at any time; the only-begotten . . . hath declared Him" (Jno. 1, 18). As He said upon one occasion to Philip: "He that hath seen me hath seen the Father" (Jno. 14, 8), and one is compelled to remember how earnestly He prayed that the one-ness existing between Himself and His Father should also be experienced by His disciples. "I and my Father are one" (Jno. 10, 30), and later: "I will . . . that they may be one, **as we are**" (Jno. 17, 21).

For several centuries before Christ the intermingling of Greek and Jewish thought had produced a general belief in what was called "the Logos"—an emanation of the Divine presence becoming the vehicle of Divine energy as regards things upon earth. This general belief was alluded to by John when he opened his gospel with the words: "In the beginning was the **Logos**, and the Logos was with God, and the Logos was God. The same was in the beginning with God" (Jno. 1, 1-2). The delicate shades of thought in the Greek are lost in this too literal translation, and need to be restored. Rightly expressed, the passage would run: "In (a) beginning was the Logos and the Logos was with the God; and (a) God was the Logos, **THIS**, which **IS** now, **WAS** in (a) beginning with the God." **THIS** . . . "Logos," whom in succeeding verses the Evangelist identifies with the Man Christ Jesus, was in some far-off beginning in companionship with the Most High God, and was Himself also acknowledged as a god or "mighty one" (which is the meaning of the term "God" in the Bible). This One, standing before men in the flesh, was the living embodiment of that companion and representative of God visualised as the "Logos" and the One who alone could manifest and interpret God to man. Thus did the early Christians accept the Divine authority of Jesus Christ and the fact of His pre-existence with the Father before His coming to earth in the likeness of men.

It was several centuries later that men began seriously to advance a different thesis—that Jesus Christ was not in fact the Son and representative of God at all, but in reality God Himself, come down from His Throne in abandon-

ment of His high place as ruler of all creation, to dwell in form as a man and be put to death in pantomimic display—for if that indeed were the Supreme God upon that Cross at Calvary, He could not, and did not die, and the whole experience were but a travesty. The incongruity of God Himself crying out: "Father, forgive them, for they know not what they do," did not dissuade these theologians from their purpose—that of interpreting Christian doctrine in terms borrowed from Eastern philosophy in order to render the new faith the more acceptable to cultured pagan converts.

For many years pagans had been familiar with the Trinitarian beliefs of the East, beliefs which found their strongest expression in the complicated theology of Hinduism and Brahmanism. It is in honour of the three chief Brahman deities, Siva, Vishnu and Brahma, that a very early hymn to the Trinity was composed. Nearly a hundred years before Christ, Kalidasa, one of the greatest of Indian poets, wrote:

*"In those three Persons the one God was shown  
Each first in place, each last—not one alone;  
Of Siva, Vishnu, Brahma, each may be  
First, second, third, among the blessed Three."*

The similarity of those words to the later doctrine of the Trinity as defined in the Athanasian Creed is obvious.

It was in the fourth century A.D., and nearly five hundred years after Kalidasa wrote his hymn, that the controversy which had been gathering force in the Church came to a head. Upon June 17, A.D. 325, the Emperor Constantine opened the Council of Nicea, which was to last for two months, and at which three hundred and eighteen Bishops, drawn from all over Christendom, including one or two from Britain, sat to debate whether or not the doctrine of the Trinity should be incorporated into

the accepted belief of the Christian Church.

Principal opponents in the controversy were Arius and Athanasius, both of Alexandria in Egypt. Arius was an old man, Athanasius a younger man well versed in philosophy and literature, and his ability and energy led the Council to decide in favour of his demand that the doctrine of the Trinity be declared the teaching of the Church. Only two bishops, Thomas of Marmarica and Secundus of Ptolemais, supported Arius. The latter, being thus defeated, was excommunicated and banished, and his books ordered to be burnt.

Even so, a considerable portion of Christendom refused at first to accept the doctrine. More especially was this the case in Northern Europe and Britain—for although it was nearly three hundred years after this Council that Augustine landed in Kent to convert the English to Latin Christianity, a British Christian Church having little or nothing to do with Rome had existed from very early times. Several centuries elapsed before the Trinity was firmly established as a generally accepted Christian doctrine.

Now, in our day, the wheel is turning full circle. The "Arian heresy," as it has been so often called, is becoming the subject of renewed examination, and Christians who desire a clear understanding of the essential features of their faith are coming to see that the belief held in primitive simplicity by the early Church for three centuries was indeed a true tradition handed down from the words and writings of Apostles and the Lord Jesus Himself. One God, the Father; and one Lord, His Son, Jesus Christ; and the Holy Spirit of God manifested in, and operating through, the Son that the good purposes of the Most High might extend to all creation through the instrumentality of the Son, "that in all things He might have the pre-eminence" (Col. 1, 18).

*"The Mystery of the Trinity" will be available shortly in pamphlet form.*

*(Concluded from page 20).*

whole world to the only way by which it will eventually attain its destiny. We suffer, not "for" the sins of the people in the ordinarily accepted sense of that word, but most certainly "on account of" the sins of the people—for were there no sin in the world there would be no suffering for righteousness' sake, and no necessity for it. Thus we may rejoice, knowing that our suffering is working out, not only

a far more exceeding and eternal weight of glory for us, but salvation for all the world, "in due time."

**"He shall see of the travail of his soul, and shall be satisfied."**

**"In the world ye shall have tribulation; but he of good cheer, I have overcome the world."**

# ANNOUNCEMENTS

## Gone From Us

Duncan Henry Cronk, widely known amongst the friends throughout Great Britain, came to the end of the way on 31st December, and has gone to be for ever with the Lord. A man of generous impulses and quick sympathy, he had the faculty of endearing himself to the vast majority of those with whom he came in contact, and there are many who will feel the loss of one counted as a true friend and brother in Christ.

At no time blessed with robust health, he had suffered greatly in recent years, and towards the end was undergoing treatment at Epsom Hospital; pneumonia supervened and his mortal frame was too weak to resist longer. The funeral took place on Jan. 5th and was conducted at Bro. Cronk's request by Bro. D. P. Vaughan, of Aldersbrook.

He has left behind him a memory of thirty-five years' unremitting solicitude for the welfare of the brethren. Equally at home in places of prominence or positions of obscurity, his ministry as a teacher and pastor inspired many in the way of discipleship, whilst brethren in all walks of life have cause of thankfulness for his oft times self sacrificing help in the spiritual and material problems of daily life.

Passionate in his denunciation of anything that savoured of hypocrisy and meanness; loyal to his beliefs to an extreme degree; it is true that those who knew him intimately retained their confidence in his Christian integrity and uprightness to the end. His favourite greeting was Phil. 1; 3, "I thank my God upon every remembrance of you." No more fitting word can express the feelings of those who now cherish the memory of "D.H.C.," and their prayers will be on behalf of Sister Cronk and the family in their loss.

Brother Walter Harry Dinsdale, of Romford, passed away suddenly on 16th December in his 68th year. Having embraced the truth in 1910, he was known to a wide circle of brethren in the London district and his genial nature rendered him a favourite with all. He was laid to rest at Brentwood Cemetery on 22nd December, Bro. W. Crawford, of Ilford, officiating. We feel that the unspoken sympathy of many in this land will go out to Sister Dinsdale and their son, Brother W. A. Dinsdale, in their loss, and prayers that they may be sustained in the sure and certain hope which robs the parting of much of its sting.

It is with sorrow that we record the passing of Sister Jennings; wife of Bro. Geo. Jennings (London) and daughter of Bro. Walton, senr., of Coventry; on 12th December, as the result of a tragic road accident. Our sister was endeared to all who knew her and although for her we have the sure and glorious knowledge that she is "forever with the Lord" there will be very sincere sympathy for our brothers, her husband and father, and supplication that the healing touch of the Master's hand will be theirs in abundant measure.

Brother Chapman, of Norwich, well known to friends in the Eastern Counties and in London, answered the home call on 30th December, aged 83. In spite of his advanced years he was full of energy and zeal for the Truth. A dear old brother, ever bright and cheerful, he will be missed very much by the brethren at Norwich with whom he had fellowshiped for many years.

## NEWS OF BROTHER CARL LUTTICHAU.

News of our beloved Brother Carl has at length been received by the Brooklyn brethren; and the following letter from him, printed in the December "Herald," is reproduced here for the benefit of those who may not have seen it. When in this country in 1938 he told us of his feeling that he was here for his last visit, but whether in the Master's plans that be so or not, we shall surely look forward to a resumption of his stimulating fellowship in the "General Assembly" which shall one day come. His letter follows:—

Dear Brethren:

It was indeed a great surprise, and the cause of very joyful sentiments to receive your kind letter here today, expressing brotherly interest in my welfare after these many days. I am thankful to say that I myself, and the friends I have the privilege to serve, are faring very well, considering the time of unrest prevailing all over the world. We have freedom to gather round the Bible and even to meet at little Sunday conventions: We rejoice in our great God, His Christ, and the wonderful message the Bible contains. If you have any reason to believe that your Magazine will reach me, I should indeed be glad to receive it, or at least some copies of it, though I may not be able to send the subscription price.

We have full freedom to send out our little paper in this country. At Christmas time I had the privilege of visiting friends in Stockholm, Sweden, and we had little gatherings, considering the Scriptures almost every day.

I am now very near seventy years old, and I am feeling it just a little bit, but yet able to travel round the country and meet with little groups.

You must convey greetings of warm Christian love to the friends who are so kindly inquiring about me, and I ask you to be assured that I have greatly appreciated your brotherly kindness in writing me.

With warm Christian love,

Yours in our dear Lord and Master,

Carl Luttichau—Denmark.

Whilst thinking of the brethren from whom the evil of war has parted us, we are reminded of enquiries made from time to time respecting Brother and Sister Geo. Van Halewijn. Our last letter from him arrived three days before the occupation of Holland commenced. Since then neither we nor the American brethren have been able to obtain news. Should any who read this learn anything as to the welfare of the Van Halewijn, Bros. Donk, Vandenhede or Leijh, or Sister Schneider, we would be glad to be the means of passing on such information to their many friends in this country.

## DARLINGTON.

The Darlington friends are much encouraged by the results of their first Lantern Service. An attendance of forty newcomers displayed great interest, many expressing their pleasure. One visitor said she had learnt more about the Bible in that afternoon than in all her life before, whilst another told his companion that he had learnt more about the Bible at that service than he had in forty years churchgoing. Although the meeting was advertised as "seats free; no collection" in accordance with custom, many showed their appreciation by placing contributions in the offering box to an amount not exceeded in the past ten years. One other interested person has offered to loan and operate a film projector should film services be commenced. These indications are inspiring the brethren to plan further such meetings with confidence that some good will be achieved.

# PUBLICATIONS.

Items temporarily out of stock have been deleted from this list and will be reinstated when available. "Streams in the Desert" is now unobtainable until after the War.

## MISCELLANEOUS

	Price	Post free	Six post free
Evolutionists at the Cross-roads in relation to Evolution and recent statements of scientists 126 pp (Dawn) ...	1 0	1 2	6 0
Zionism in Prophecy An interesting survey of developments in Palestine. 64 pp (Dawn)	1 0	1 2	6 0
Some of the Parables Brief expositions of the "Kingdom" Parables. Illustrated. 99pp (B.B.I.)	6	7	3 3
Pilates Report Reputed report of Pilate to Tiberius regarding the Crucifixion. Art booklet. 32 pp (C.T.I.) ...	6	7	3 3

## B.S.C. PUBLICATIONS

The Plan of God—in Brief An abridged edition of the "Plan of the Ages" retaining all the most important portions. 104 pp ...	4	5	2 3
The Promise of His Presence An exposition of Scriptures relating to the Second Coming of Christ. 92 pp ...	4	5	2 3
The Beauty of Holiness The story of consecration through the ages ...	4	5	2 3
Lucifer the Prince of Evil A study in the personality of the Devil. 30 pp ...	3 6	4	1 6
The Golden Future A 36 page booklet describing man's hope and Millennial conditions. Specially prepared for witness work ...	2	3	1 3
12 for 2/- 50 for 7 6 100 for 14/- post free			
Parables of the Kingdom Six stories from the teachings of Jesus. 30 pp ...	2	3	1 3
12 for 2/- 50 for 7/6 100 for 14/- post free			
Evolution—and the Scriptures A brief introduction to the subject 12 pp ..	1	2	7
8 or 12pp Pamphlets, 20 for 1/4 100 for 6/-.			
No. 12 Will there be Wars for ever?			
No. 13 The Immortality of the Soul.			

## DAWN.

All at 3d. each. Post free 4d. Six for 1s. 9d.

The Day of Jehovah A reprint of Chap. 15 of the "Divine Plan" 64 pp			
What is Man? A reprint of chap. 12 of "The Atonement." 62 pp			
Hope Beyond the Grave An interesting treatise on the Scriptural teaching regarding death, the grave, heaven, etc. 124 pp			
Christ has Returned. A 80 pp exposition			

## BEREAN BIBLE INSTITUTE.

All at 2d. each. Post free 3d. Six for 1s. 3d.

Hell, Death and Spiritism A short exposition of Scripture upon these subjects. 26 pp			
A New Dictator the only Hope for Humanity An 18 pp treatise			
The Offerings for Sin A 16 pp exposition of the doctrine of the sin-offering			

## DEVOTIONAL BOOKS.

	Price	Post free
Daily Heavenly Manna		
Pocket size, no birthday pages	Cloth 1 9	2 0
	Leather 2 3	2 6
Large size, with birthday pages	Cloth 4 0	4 3
	Leather 7 0	7 3
In Green Pastures		
Another book of daily readings. 293 pp.	Cloth 2 6	2 9
	Leather 3 6	3 9
The Call of the Bride		
Comforted of God		
Two little art booklets of poems. Paper covers ..	1 3	1 5
Poems of Dawn		
Duplicator-printed, cloth covers ..	2 9	3 0
Pilgrims Progress 286 pp.	Cloth 1 0	1 6

## HYMNBOOKS

"Hymns of Dawn," with Music ..	4 0	4 4
"Bible Students Hymnal." Blue cloth	1 1	1 3

## GREETING CARDS

	Post free
"Lardent" F series. Hand coloured scriptural cards. Highly finished ...	6 for 1/6
"Lardent" L series. Tinted and gilded scriptural cards ...	12 for 1/6
"P" series. Floral scriptural cards of various designs ...	12 for 1/3

## TRANSLATIONS

	Price	Postage
Weymouth (With notes) ... ..	6 0	7d
Weymouth (Without notes) ... ..	4 6	4d
Moffatt ... ..	4 0	7d
Rotherham ... ..	14 0	7d
Rotherham ... .. O.T.	35 0	10d
Margolis ... ..	6 3	7d
Septuagint (Greek and English) ... ..	18 6	10d
Youngs .. .. Complete Bible	11 6	7d
Ferrars Fenton ... ..	11 6	7d

## CONCORDANCES & LEXICONS

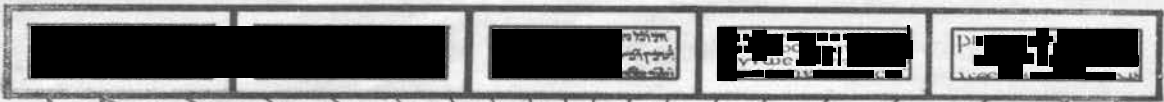
Young's Concordance (Greek, Hebrew, English)	45 0	1 0
Cruden's Concordance (English) ... ..	6 6	7d
Handy small concordance (English) ... ..	1 6	4d
Thayer's Greek-English Lexicon ... ..	26 0	8d

## MISCELLANEOUS

Rotherham's Notes on Hebrews	5 0	7d
------------------------------	-----	----

35, 36

APR 20 1942



# BIBLE STUDENTS' MONTHLY



יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד
Blessed are ye when men curse / persecute you / and shall fallify / say of you: for ye shall be hated / for me.
All valleys shall be exalted / mountayne and hyl layde / low: croked shalbe made str.
ye seed of Abraham his servan / Jacob his chosen. / w the Lo & our God: his ju
And God shall wipe away all / tears from their eyes: and there / shall be no more death, neither / sorrow, nor crying, neither shall / there be any more pain: for the / former things are passed away.

Vol. 19 No. 3

MARCH, 1942

Fourpence

## CONTENTS

<b>ZECHARIAH'S VISION OF THE MILLENNIAL REIGN</b>			
Further thoughts on Zechariah 14	..	..	25
<b>"THIS DO . . ."</b>			
An exhortation for the Memorial	..	..	23
"All this be thy portion"	..	..	30
The Quiet Time	..	..	31
<b>THE LOVE OF GOD</b>			
A meditation on I Cor. 13	..	..	32
<b>Interesting Texts Considered</b>			
"Thy watchmen shall see eye to eye"	..	..	35

### TO US THE SCRIPTURES CLEARLY TEACH—

That the Church is "the Temple of the Living God"—peculiarly "His workmanship"; that its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and the chief corner stone of this Temple, through which, when finished, God's blessing shall come to "all people," and they find access to Him.  
—I. Cor. 3; 16, 17. Eph. 2; 20-22. Gen. 28; 14. Gal. 3; 29.

That meantime the chiselling, shaping and polishing of consecrated believers in Christ's atonement for sin progresses, and when the last of these "living stones," elect and precious, shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.  
—Rev. 15; 5-8.

That the basis of hope, for the Church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world" "in due time."  
Heb. 2; 9. Jno. 1; 9. I Tim. 2; 5-6.

That the hope of the Church is that she may be like her Lord, "see Him as He is," "be partaker of the Divine nature," and share His glory as His joint-heir.  
—I. Jno. 3; 2. Jno. 17; 24. Rom. 8; 17. 2 Pet. 1; 4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be "kings and priests" in the next Age.  
Eph. 4; 12. Matt. 24; 14. Rev. 1; 6; 20; 6.

That the hope of the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be destroyed.  
Acts 3; 19-23. Isa. 35.

## Bible Students Monthly

Publishing Committee : E. Allbon, G. A. Ford, J. Hall, T. Holmes, A. O. Hudson, W. J. Rew, C. T. Ward.  
Chairman : G. A. Ford. Gen. Secretary : E. Allbon. Editor : A. O. Hudson.

The object of this journal is the encouragement of independent study of the Scriptures in the light of present-day knowledge, with special reference to the "High Calling of God in Christ Jesus;" the Second Coming of the Lord Jesus Christ; and the establishment of His Kingdom upon earth.

Except when otherwise stated, the articles appearing herein are endorsed by at least five members of the Committee. Articles not so endorsed : re agreed by at least five members to be contributions to progress in Truth worthy of consideration and discussion, but not sufficiently conclusive to warrant full endorsement. They are published with this reservation and the exhortation "Prove all things; hold fast that which is good." (I Thess. 5 : 21).

### Postal Subscription (one year)

Great Britain and Eire.....5/-  
United States and Canada.....One dollar  
Australia and New Zealand.....5/-

Overseas subscribers may remit to the addresses below if preferred.

### Correspondents in the United States

Pastoral Bible Institute,  
177 Prospect Place, Brooklyn, N.Y.  
The Dawn,  
136 Fulton Street, Brooklyn, N.Y.

### Correspondent in Australia

Berean Bible Institute,  
19 Ermington Place, Kew, E.4, Melbourne.

Bible Students who, by reason of old age, infirmity or other adverse circumstances, are unable to pay for this journal may have it free of charge if annual request is made to that effect. This expense is met by voluntary donations from those interested.

Three months' free trial copies will be sent to any address upon request.

Please address all correspondence as follows :—

Subscriptions, Books and Literature  
Bible Students Committee  
20 Sunnymede Drive, Ilford, Essex.  
Telephone : VALEntine 1502

### Benevolent Relief Fund

Mr. G. A. Ford  
13 Cranleigh Gardens, Luton, Beds

### M.s.s. for publication

Mr. A. O. Hudson  
18 St. Ives Road, Leicester

### Free Literature

Mr. W. J. Rew,  
244 North Road, Darlington

### Reference Library

Mr. V. R. Chandler,  
158 Perth Road, Ilford, Essex

For details of above activities see back cover.

## WARRINGTON CONVENTION

EASTER, 1942

SATURDAY, SUNDAY and MONDAY, APRIL 4th, 5th and 6th

ST. JOHN'S HALL, WILDERSPOOL CAUSEWAY,  
WARRINGTON

Buses for Stockton Heath, Walton or Grappenhall pass the Hall fare 1d. Alight at Causeway Road.

The Easter Convention at Warrington has been a feature of our Fellowship for the last ten years. A very sincere invitation to share in the spiritual instruction and encouragement is extended to the brethren.

Catering will be on the same lines as in previous years.

Programmes were distributed in last month's B.S.M., but additional copies can be secured upon request to the address below.

The Convention opens at 3.0 p.m., Saturday.

The following brethren will (D.V.) address the Convention :

Bro. W. BATCHELLER (London)

Bro. F. LINTER (Stockport)

Bro. E. G. ROBERTS (Stockport)

Bro. A. O. HUDSON (Leicester)

Bro. E. T. RIDDLE (Birkenhead)

Bro. SIDNEY SMITH (Manchester)

Bro. J. W. WRIGHT (Stockport)

It is anticipated that there will be a bookstall at which current Truth publications may be obtained.

Please write for programmes, accommodation and further information to the Convention Secretary :

Bro. D. STANLEY, 42 EUCLID AVENUE, GRAPPENHALL ROAD, WARRINGTON.

If asking for accommodation do not forget to state whether married couples or single persons.

Please bring your own Hymnbook.

The "Bible Students Hymnal" will be used.

## ZECHARIAH'S VISION OF THE MILLENNIAL REIGN

A Glimpse of happenings  
yet to be.

— A O H —

The quiet voice of Jesus seated beside the well in Samaria, where a woman, wide-eyed and wondering, sat listening, told of living water which should flow from every one who believed in Him Who had come to give life to the world. Eagerly she asked for that living water which confers the blessing of everlasting life upon all who drink. Jesus could not grant her request, for He was talking about the River of Water of Life which shall flow for the benefit of all mankind in the Millennial Age, and that Age has not yet come; but our Lord's apparently casual reference to this wonderful symbol is enlivened with fresh interest when we come to the words of those prophets who discerned, in spirit, the rolling waters of that river gushing out from the sanctuary of God.

It was given to three prophets to see that fair vision. Ezekiel, when he beheld the symbolic Temple which enshrines the laws and ordinances of the Millennial reign; Zechariah, when he looked upon the symbolic conflict which marks the day of Divine intervention for the establishment of God's Kingdom upon earth; and John the Revelator, when he saw the New Jerusalem coming down from heaven, a picture of the reign of Christ and His saints over the nations. The glowing descriptions written by these three men tell us much about the manner in which the Law of the Lord will go out from Zion.

The early part of Zechariah 14 deals with the last great conflict prior to the announcement of the Kingdom—the time of "Jacob's Trouble," which is brought to an abrupt end by the intervention of God Himself. It has already been seen\* that a time is to come when a new nation grows up in the Land of Promise, having been regathered from all parts of the earth and become conscious of their great destiny to be earthly instruments of God's Plan for human salvation. By a miraculous deliverance in its darkest hour that nation stands out as reserved for Divine service, and under the leadership of stalwart heroes of past generations, raised from the grave and fully ready to assume the reins of government, the delivered and purified people stands ready to carry into effect those laws and ordinances

which are then to be proclaimed from Heaven.

Verse 8: "And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea. In summer and in winter shall it be."

This symbol of the river which brings life has its origin in the Genesis story of the garden of Eden. Trees flourish only where there is moisture, and therefore rivers. The trees of life of Genesis 2 were dependent upon the river of life which flowed through the centre of the garden. When man was cut off from the garden and its life-giving trees he was separated from the holy river also. Communion with God was interrupted; the cherubim stood with flaming swords barring access to the lost Paradise.

Now Zechariah sees twin rivers issuing forth from the holy city—Jerusalem. One stream goes out to the "former" sea—by which is meant the sea in front, or in the east. (The Jews, when speaking of direction, always pictured themselves as standing facing the east, so that "former," "before," or "in front" becomes the same as "east," and "hinder," "behind," becomes the same as "west.") The "former" sea, therefore, is that sea which lies to the east of Jerusalem, the Dead Sea, and the "hinder" sea that which lies to the west, the Mediterranean.

Ezekiel, also, saw the river of life issuing from the sanctuary at Jerusalem and going down into the Dead Sea, and said that in consequence the waters were healed and became filled with fish (Ezek. 47: 9). The Dead Sea at present is an excessively salt sea, so much so that no fish can live in its waters save at a few spots near its banks; nor can vegetation grow on its banks, save around certain "oases" of fresh water. In this symbol of death changed into life the prophets revealed how the river of life will flow into the sea of death and transform it into a sea of life. That is the work of the Millennial Age.

But what of the other stream, that which flows into the western sea? Can it be that this is a suggestion that since the Mediterranean sea is connected with all the oceans of the earth, the river of life is to reach all man-

\*January B.S.M. "Zechariah's vision of Divine Intervention."

kind and permeate all nations with its sweetening and life-giving influence. That seems to be the thought of Isaiah when he said (14: 9): "The earth shall be full of the knowledge of the Lord as the waters cover the sea."

The rivers of Palestine are for the most part torrents in winter and dry in summer. These rivers of life seen by Zechariah are to continue their flow both in summer and winter. They will never cease to flow. The Hebrews regarded winter (September to March) as the time of sowing and the summer as the time of reaping. The Millennial Age is to be a time of sowing followed by reaping; and the rivers will flow right from its commencement and onward into eternity. So long as man lives upon earth—and that will be for ever—and needs the life-giving influence to maintain his life before God, so long will the Holy Spirit continue to shed abroad the power by which righteous men shall live. The river will never cease to flow.

How pertinent, then, the phrase which both concludes the story of the attack on Jerusalem (vs. 17), and introduces the story of the Kingdom (vs. 8 to the end): "**And the Lord shall be King over all the earth. In that day shall there be one Lord, and His Name One.**" (vs. 9).

Now Zechariah goes on to describe the introductory glories of the Kingdom: "**All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem; and it shall be lifted up and inhabited in her place**" (vs. 10).

The Hebrew has the words "**Ha Arabah**" for "a plain," referring to the great plain country stretching from Western Palestine down into the district south of the Dead Sea. The verse means that all the high peaks of the land sink down into the plain, leaving Jerusalem, the holy city, alone exalted upon its ring of mountains. Thus is the "mountain of the Lord's house" to be "established in the tops of the mountains" (Isa. 2: 2).

Geba and Rimmon were in the north and south of Judea respectively, and the reference here pictures the extent to which Jerusalem will attain prominence as the only exalted city in the land. Then comes the promise of the city's prosperity. From the Tower of Hananeel in the north of the city to the King's Winepresses in the south; from the sheepgate on the north-east corner to the "corner gate" on the north-west corner; from north to south and east to west the entire city is to be built to the glory of Jehovah. There is abundant

scope in this verse for both literal and spiritual fulfillments.

Vs. 11: "**And there shall be no more utter destruction; but Jerusalem shall be safely inhabited.**"

The "utter destruction" to which reference is here made is the "**cherem**" or ban which came upon idolators and those who rebelled against God, involving punishment by the loss of property or of life (Exod. 20, 22; Deut. 7, 26; Ezra 10, 8). The idea is that of the removal of a curse consequent upon the removal of the sin which occasioned the curse. So John, in after days, speaking of the same time and the same thing, was able to say: "And there shall be no more curse" (Rev. 22, 3).

The next four verses (12-15) look back to the day of God's intervention, when the enemies of the new nation were oppressing them on every hand, and speak of the means by which God delivered His people.\* He thus heightens the contrast between that past story of the sin and selfishness of man, vainly striving to perpetuate the rule of unrighteousness, and the fair vision of all nations coming together in a great feast of rejoicing, and to praise God for their deliverance—a theme which is marked out for attention in verses 16-19. These verses declare that all those who are saved of the nations which came against Jerusalem shall go up year by year to worship the Lord at Jerusalem, and to keep the Feast of Tabernacles. This feast was the one in which Israel celebrated their deliverance from the bondage of Egypt, and for one week dwelt in tents or booths (the word "Tabernacle" means a tent or temporary abiding place), and by virtue of its position in the autumn of the year this feast became also a time of thanksgiving for the successful ingathering of the harvest and the vintage. Thus is pictured that anti-typical "Feast of Tabernacles" which will mark the establishment of the Kingdom. Doubtless, representatives of the nations will pay formal visits to Jerusalem to take part in acts of corporate worship at the very centre of Divine government upon earth; and, in a spiritual sense, all mankind will be able to turn their hearts toward that hallowed place and join in the symbolic "Feast of Tabernacles."

But perhaps not all will avail themselves of that privilege. There is provision made in the prophetic Word for the case of men who refuse to come into harmony with the reign of

\*January B.S.M. "Zechariah's vision of Divine Intervention."

righteousness, or at best will yield but "feigned obedience." Here, in Zechariah, there is one such allusion: "**Whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of Hosts, even upon them shall be no rain**" (vs. 17).

All rivers have their source in the rain of heaven, falling upon the earth and giving rise to springs and fountains, which eventually become great torrents or placid streams. The river of life itself is dependent upon the symbolic "rain" from heaven.

Isaiah saw something of this when he spoke of the Spirit being poured from on high, and of the hail coming down low on the forest (Isa. 32: 15-20), and in the celebrated "Restitution" chapter, in which he cries: "In the wilderness shall waters break forth, and streams in the desert" (Isa. 35: 6-7). The desert which is this world, can be restored to the beauty of Eden only by the rain from heaven; and the sin-stricken human race can be restored to the Divine likeness only by the Spirit falling from on high like gentle rain, and giving rise to the River of Life which comes forth from the sanctuary in Jerusalem.

There is to be no escape from this law. "**If the family of Egypt go not up, and come not, that have no rain, upon them shall be no overflow,**" says verse 18 (Margolis rendering). It is a physical fact that Egypt receives almost no rain, and that its agriculture is entirely dependent upon the annual overflow of the Nile, which in July of every year flooded the whole country, and made possible the sowing and harvesting of crops.\* Thus did the prophet indicate that no nation upon earth, no community of men, however remote, will be able to escape the searching insistence of that Millennial Law. "It shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people" (Acts 3: 23).

So we are brought to the grand climax of the prophecy: "**In that day there shall be upon the bridle of every horse 'Holiness to the Lord God Almighty'** (Septuagint) **and the pots in the Lord's House shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of Hosts. . . and in that day there shall be no more the Canaanite (merchant, trafficker) in the house of the Lord of hosts**" (vs. 20-21).

A wonderful promise of full consecration and

devotion to the service of God on the part of all humanity! Every article in daily use, every pot and every vessel in Jerusalem, is to be holy to the Lord. Every activity of mankind, in all their comings and goings, shall proclaim holiness to the Lord God Almighty, even as the jingling of horses' bridles draws attention to the actions of the rider. And a rare truth is enshrined in the promise that the pots in the Lord's House shall be **as** the bowls before the altar. Paul expressed the same thought when he said that "God giveth it a body as it hath pleased Him — for star differeth from star in glory" (1 Cor. 15: 38 and 41). The "bowls before the altar" were those which held the sacrificial blood, and were used for the sacred service within the Most Holy of the typical Tabernacle and Temple. The "pots in the Lord's House" were those employed in the more menial parts of the temple ceremonies in connection with the sacrifices offered on the Brazen Altar in the Court. When God's Plan for this earth is fully accomplished, there will be no regrets on the part of perfected men upon earth that they are not called to share the glorious destiny of the Church in the heavens. The golden bowls—the brasen (copper) pots—both will be supremely content and happy in their destined environment, both fulfilling their appointed place in God's creation, both realising that in the eyes of the Heavenly Father the earthly vessels are just as essential to Him as the heavenly vessels, just as dear to His heart, and just as near to Him in the privileges of communion; for there is no "favouritism" or respect of persons with God (Acts 10: 34 and 35).

The trafficker, the merchant? There is no place at all for such in the new world that is to be. The word "Canaanite" came to be applied to "trafficker" or "merchant." The land of Canaan, meaning "The lowlands," received its name long before Abraham entered, and because it was, even then, a land of merchants, the name came to indicate a merchant. For many thousands of years it was the trading centre of the earth, until Venice, Portugal, Holland, and Britain, in turn, wrested commercial supremacy from the previous holder. Bargaining and trafficking led to rapacity and greed; men fought wars and conquered other peoples for the sake of material gain; to this day the insensate scramble goes on, and the great nations seek to wrest from each other those possessions

\*In modern times the overflow is controlled at the Assuan Dam so that the land is not flooded as formerly.

which will give them control of the choice things of the earth, and vested interests continue to hold sway.

In the new order these things shall not be. In the day foreseen by Zechariah a new nation, in a new land, will have set a new example. In supreme faith they will have faced the unbelieving world with calm confidence in their God and without other defence; and God will have honoured their faith. A new spirit will

have gone out amongst the nations; a new power will have taken control, and service, sacrifice, gifts for others will triumphantly replace the selfishness and greed which for so long has lain heavy upon the heart of man and separated him from his inheritance. The Golden Rule will be fully in operation, every man will be his brother's keeper, "and in that day there shall be no more the trafficker in the House of the Lord of Hosts."

## THIS DO

I. Cor. 11; 24-25

Another year has almost passed into the realms of memory since those followers of the Lord who appreciate the fact that the Passover, considered as a type, indicates that the memorial of the Lord's death should be observed as an annual event, met together to commemorate that great event. The correspondencies of other features, such as those between the slain lamb and the Lord Jesus, the firstborn of each family and "the Church of the Firstborn," warrant the thought that the date of the observance should also form part of the correspondencies. In any case there can be no doubt that Jesus and His chosen band had gathered together on the anniversary of that eventful night in Egypt, and that it was on the last night of the Lord's earthly life that He thus kept the memorial of that Passover which was of such momentous importance to the whole House of Israel in general, and the firstborns of every family in particular.

It was in the same night that He was betrayed that He said, with deep concern in His soul: ". . . **this do, in remembrance of Me . . . this do, as oft as ye drink it, in remembrance of Me**" (1 Cor. 11; 24-25). Paul had not been dependent upon any member of the "twelve" for his knowledge of the order of events, nor for the nature of words and phrases spoken during the institution of the new Memorial. So important was every detail of the little ceremony to the mind of the risen glorified Lord, that it was He Himself, and none other, who passed on to Paul the record of the event, and of the actual words used by the suffering Master when addressing the little band. "**For I received of the Lord, that which also I delivered unto you . . .**" (1 Cor. 11; 23)



"This do in remembrance of Me"

—Luke 22; 19.

says Paul.

So sacredly and seriously important was all this detail, for the believers of a later day, and in a wider sphere, that the Caretaker and Shepherd of the Christian Church would not allow this detail to be dependent upon the possibly faulty memory of either Peter or John, or any other member of the band. Though there were many incidents of that night which could never fade from the disciples' memories, and on which their recollections were likely to be trusty guides, there were these special words, and these little actions, that could not be entrusted to such leaky vessels. It is to the sanctified and exalted memory of the Blessed One Himself that we owe the possession of this outline which the pen of Paul has placed on record. That fact invests those words with especial authority and accuracy, and gives to the Christian Church a firm foundation for the memorial celebration of the world's greatest sacrifice.

When, therefore, Paul had stated the course and nature of the little ceremony as revealed by his gracious Master, there can be little wonder that he could speak and write with such jealous severity about the condition of those who from year to year met to "do this" in remembrance of the Lord's dying hours. "**. . . whosoever shall eat the bread or drink the Cup of the Lord unworthily shall be GUILTY of the body and blood of the Lord**" (V. 27, R.V.). Whosoever shall "do this" in an unworthy manner shall be held guilty worthy, along with the actual betrayer, of a gross and wilful attack upon the person of God's anointed Son. Blind passion actuated the treachery of the unhappy Judas; a similar blind inordinate lust would actuate the con-

duct of those who "ate" and "drank" such transcendently important morsels without due sense of their important symbolism and worth. Judas professed to desire the establishment of the Lord's throne among men, yet, in his impetuous haste he had not discerned the need for the breaking of the body, nor of the shedding of the blood of the Lord. Dazzled by the prospect of sharing great honour with the coming King, he wanted to hasten the day of power; but, because Jesus did not move toward the expected goal with the speed Judas desired, his love for Jesus—if it ever existed—and his respect for the Great Teacher evaporated. In his vexation and annoyance at Jesus' tardy progress towards the Kingship of Israel, he came, at length, to think of Him as just a mere common claimant to David's illustrious throne, so much so, that he hesitated not, nor scrupled, to connive with the scheming opponents of Jesus for His apprehension. Perhaps Judas believed that Jesus would bestir Himself when under arrest, and do some great thing, not only to free Himself, but to mete out recompense to His enemies. In all the guilt-worthy aspects of that great tragedy enacted between the Gethsemane agony and the death-cry of Calvary, one man, and that one man's vile act, was guilt-worthy above all else. The compact of betrayal and the false kiss of the once "familiar friend" plumbed the lowest depths of infamy and shame, and to this day, wherever Christian standards are accepted, this base treachery is esteemed the vilest of all the world's vile acts.

Judas was guilty of the body and blood of the Lord, far more than any man in that awful day. The rulers accomplished their evil work in some degree of ignorance—it was not so with Judas! He had heard and seen the testimony of God to the work of Jesus at close range. He had viewed this work, not from afar, but from within the chosen circle of intimate discipleship, yet for all its abiding effect Jesus may just as well never have taught or wrought, so far as Judas was concerned. The precious words and gracious acts of God's greatest messenger could have been left unsaid and undone, and Judas would not have been one whit the poorer.

Judas was guilty of the body and blood of the Lord, not only in that he connived at His mis-handling, but also by reason of his failure with open eyes to esteem the speaker of the kindly word, and the doer of the gracious act for what He was. He dared to challenge both

the testimony of his Lord, and the corroboration of his God, as to the object for which Jesus had come into the world. Whatever the full range of his guilt might be, he was inexcusably guilty of not appreciating the body—the person—and the blood—the spotless life—of Jesus, for what it truly was.

Judas was the first man to "eat" the "body," and "drink" the "blood" of the Lord in an unworthy manner, and while all later cases may not be so flagrant or so vile, Judas stands as the awful example of all who eat the body and drink the blood of the Lord unworthily.

Failure, after enlightenment, to appreciate all that the body and blood of the Lord Jesus means to the Plan and Purpose! Treating with levity or light-hearted esteem the facts of the life and death of the Man of Sorrows, so that one can present himself at the Table of the Lord as a professed follower of the Lord, with unclean hands and sin-stained hearts! Failure to appreciate all that it means! "Not a very serious indictment, that," the unworthy offender might say!

If the spiritual sensibilities of any have been dulled, through neglect of attention to spiritual things, or through failure to attend at the Throne of Grace, or through the chilling influence of modern life, or the increasing difficulties of present-day war experience, it is very necessary not only to take stock of the situation, but also to pray earnestly for grace to help towards the restoration of spiritual tone in the heart and mind, and in every activity of life, so that attendance at the Table of the Lord may be a blessing of real worth.

Surely it can never truthfully be said in these momentous days, after so many years of contact with the Truth and with the Lord, that any child of God would become "guilty" of the body and blood of the Lord! Surely our knowledge of the "deeper" truths would prevent any who have covenanted to follow the Lord by "baptism into His death" from incurring grievous responsibility by failing, even though under stress and strain, to appreciate all that the Saviour's person and sacrifice mean to the purposes of God!

Though persuaded that all who have entered into the secrets of the Lord will ardently desire to take the proper course when appearing before the Lord, yet Paul's words stand on record as describing a possibility which could occur. Paul's warning still stands as a red light, telling of what could be, but entreating

that it should not be the case. No true child of God would long to be listed with Judas, and bear the onus of being "guilty" in the sight of God—guilty of a trespass for which there may be no remission found!

It is a privilege beyond all comparison to have learned the purpose for which the Sinless One assumed human form, and shed His precious blood. To know that the body and blood of the Lord was the one thing—the only thing—absolutely indispensable to the Plan of God; that without it there could be no Plan, no redemption, no restitution, no eternal peace on earth, no hope to escape extinction, is to know the quintessence of all earthly knowledge, and of all heavenly revelation. To know that these eternal and absolute facts are represented before us in the simple elements of bread and wine will lift the little ceremony into a sphere all its own. To know that the modest act of "eating the bread" and "drinking the cup" is accounted in the highest heaven as "eating the Body and drinking the blood" of the indispensable Lamb of God, will invest the occasion with a sacred seriousness too deep for words. To know that this act of partaking is not only a token of feeding upon the Lamb of God, but also of

participating "with Him" in the great surrender to the Will of God will create an atmosphere of solemnity as though God Himself stood there.

Let every child of God scrutinise and judge himself or herself with searching severity, as we draw nearer to the hour for this act of remembrance, scanning every motive of heart and mind, to find, if it be there, every morsel of the old leaven of sin (1 Cor. 5 : 7-8).

By the kindly providence of God we have been brought forward on our way, and through dangers manifold have been kept and preserved through another round of time. Another year of grace and favour has slipped away, and, through it all, His promise has not failed. Another year lies behind—that means one less in front, with all its tokens of Shepherd care. What, then, can we render to Him who has blessed our pilgrim way?

With the Psalmist we can do none other than say: "**What shall I render unto the Lord for all His benefits towards me? I will take the Cup of Salvation, and call upon the name of the Lord. I will pay my vows unto the Lord, yea, in the presence of all His people**" (Psa. 116 ; 12-14).

### ALL THIS BE THY PORTION

New mercies, new blessings, new light on thy way ;

New courage, new hope and new strength for each day ;

New notes of thanksgiving, new chords of delight,

New praise in the morning, new songs in the night ;

New wine in thy chalice, new altars to raise ;  
New fruits for thy Master, new garments of praise.

New gifts from His treasures, new smiles from His face ;

New streams from the fountain of infinite grace ;

New stars for thy crown, new tokens of love ;  
New gleams of the glory that waits thee above ;

New light of His countenance, full and unpriced —

All this be the glory of thy new life in Christ.

### SOME DAY.

"Some day all doubt and mystery

Will be made clear :

The threatening clouds that now we see  
Will disappear.

Some day what seems a punishment,  
Or loss or pain,

Will prove to be God's blessing, sent  
For every gain.

Some day our weary feet will rest

In sweet content ;

And we will know that we were blest  
By what was sent ;

And, looking back with clearer eyes  
O'er life's short span,

We'll see with wondering glad surprise,  
God's perfect plan ;

And knowing that the way we went

Was God's own way,

We'll recognise His wise intent,  
Some day, some day."

"I ask but this, dear Lord, that where I am,  
On whatsoever path my wandering feet are bent,  
I learn the lesson which I fain would learn,  
To be content."

(Anonymus.)

## THE QUIET TIME



C.T.W.

My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.

### IN MY NAME.

There were only two or three of us  
 Who came to the place of prayer—  
 Came in the teeth of a driving storm;  
 But for that we did not care,  
 Since after our hymns of praise had risen  
 And our earnest prayers were said,  
 The Master Himself was present there  
 And gave us the living bread.

We noted His look in each other's face,  
 So loving, and glad, and free;  
 We felt His touch when our heads were bowed;  
 We heard His "Come to Me!"  
 Nobody saw Him lift the latch,  
 And none unbarred the door;  
 But "Peace" was His token in every heart,  
 And how could we ask for more?

Each of us felt the relief from sin,  
 Christ's purchase for one and all!  
 Each of us dropped his load of care,  
 And heard the Heavenly call;  
 And over our spirits a blessed calm  
 Swept in from the jasper sea,  
 And strength was ours for the toil of life  
 In the days that were yet to be.

It was only a handful gathered in  
 To that little place of prayer,  
 Outside were struggle and strife and sin,  
 But the Lord Himself was there.  
 He came to redeem the pledge He gave—  
 Wherever His loved ones be,  
 To give His comfort and joy to them,  
 Though they count but two or three.

Many people are foolish enough to think that abundance of possessions is the only thing worth living for; and when they are obtained they put their trust in these uncertain riches and forget God. Their time and attention are all engrossed, and their interest absorbed in the accumulation and care of the earthly treasures, which shut out all nobler aspirations towards spiritual things. It is for this reason that the Lord cautions His people not to be overcharged with the cares of this life. It is right to be charged to the extent of our necessities, and also to the extent of the responsibilities of our stewardship in the Lord's service, to be provident and thoughtful, not only for ourselves, but also for others whom it may be in our power to assist; but to be charged is one thing, to be over-charged is quite another. To be over-charged is to permit corroding care and anxious solicitude to absorb our thought, our time, our interest, and so crowd out spiritual interests and spiritual aspirations.

### THE REASONS FOR OUR TRIALS.

It is for this very purpose that the Lord permits us to be subject to the various vicissitudes of the present life, and that those who belong to the Kingdom of Heaven suffer violence at the hands of an unfriendly world. There are lessons of immense value to be learned in this hard school of experience—lessons of faith, of fortitude, of heroism, of courage, of endurance, of meekness, of patience, of sympathy, and of loving helpfulness to others. There are works of grace to be wrought out in us which only the hard experiences of life can accomplish. For instance, we would be inclined to lean too much to our own understanding, if we were not at times brought face to face with problems that baffle our skill. It is when we are "afraid to touch things that involve so much," that in our perplexity we come to Him who has kindly said, "Cast thy burden upon the Lord, and He will sustain thee." and ask Him to undertake for us. Or we might be inclined to trust too much in the arm of flesh, if the arm of flesh had never failed us, and the disappointment driven us to the Lord to seek the shelter of His wing. Or we might learn to trust in uncertain riches, if moth and rust had never corrupted nor thieves stolen the little or much of our earthly possessions. Or we might have been satisfied with earthly friendships and earthly loves, had not their loss sometimes left us alone with God to prove the sweetness of His consolation. Or we might be weak and feeble, had not the storms of life swept over us and the very emergencies of our case nerved us to courage, endurance and Christian fortitude. In view of all these necessities to the development of character, the Christian can truly feel that whatever the Lord permits to come upon him will be made to work together for his good; and in this confidence he can peacefully sing:—

"If on a quiet sea toward home I calmly sail,  
 With grateful heart, O God, to thee, I'll own  
 the favouring gale.  
 But should the surges rise, and rest delay  
 to come,  
 Blest be the tempest, kind the storm, which  
 drives me nearer home."



# THE LOVE OF GOD.

I. Cor. 13.

—E.A.—



A thesis based on Paul's words  
to the Corinthians.



The thirteenth chapter of Paul's first letter to the Corinthians is generally considered to be one of the most beautiful and sublime chapters in the New Testament. To Christian people it is among the best known passages of the Bible, and has been the subject of many writings and discourses. Yet so important and necessary are the lessons to be learned, as it sets before the sincere child of God the high ideal towards which he is striving, that it is hoped in this brief consideration to "stir up our pure minds by way of remembrance."

This chapter has been described as one of the psalms of the New Testament. It is a *psalm of love*. Doctor James Moffatt has translated it simply and beautifully as follows: "I may speak with the tongues of men and of angels, but if I have no love, I am a noisy gong or a clanging cymbal; I may prophesy, fathom all mysteries and secret lore, I may have such absolute faith that I can move hills from their place, but if I have no love, I count for nothing. I may distribute all I possess in charity, I may give up my body to be burnt, but if I have no love, I make nothing of it. Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappears. As for *prophesying*, it will be superseded; as for 'tongues,' they will cease; as for knowledge, it will be superseded. For we only know bit by bit, and we only prophesy bit by bit; but when the perfect comes, the imperfect will be superseded. When I was a child, I talked like a child, I thought like a child, I argued like a child; now that I am a man, I am done with childish ways. At present we only see the baffling reflections in a mirror, but then it will be face to face; at present I am learning bit by bit, but then I shall understand, as all along I have myself been understood. Thus 'faith and hope and love last on, these three,' but the greatest of all is love. Make love your aim, and then set your heart on spiritual gifts."

In these materialistic days, it may be said by many that the subject with which the Apostle deals is merely sentimental, and has no place in this practical twentieth century. Sad it is, that even the great majority of professing Christian people will casually read through this chapter and dismiss it from their minds as a beautiful sentiment which cannot be applied to the practical and every-day experiences of life. If it is thought that this is an over-statement of fact, one needs only to look around and view "Christendom" at war; to see again, the poverty and distress, the injustice and oppression which exists in the strongholds of the "Christian" religion after nearly two thousand years. Those who have learned something of the character of the great God of heaven, the Creator of the Universe, know that Love is not merely an emotion or sentiment, but is a principle which must govern the lives of all who are in harmony with God. "GOD IS LOVE," and in all reverence it is suggested that in the 13th chapter of 1 Corinthians the Apostle has analysed the character of God. Those who would be like Him—God-like in thought and word and deed—must think upon His character and appreciate something of its beauty, then seek to apply this principle of Love in their conduct toward the brethren and toward all with whom they have to do.

When reading this chapter, it is helpful to remember that it is the Apostle Paul who wrote this wonderful description of Love, and who, furthermore, urged that the attainment of this quality was to be sought for above everything else. He was no dreamer, no unpractical idealist; he is presented to us as a somewhat gruff, outspoken man; one who was forthright, and would on no account compromise the truth he had received. In some respects he seems to have been a lonely man, for he never entered into the inner circle of the companionship of the other Apostles. He was a great philosopher, and insisted on the importance of a correct understanding of doctrinal truths. Yet this chapter reveals clearly that he was not satisfied with a mere mental appreciation of the Truth; he shows that there

is a purpose behind the revelation of all truth, and unless that purpose is attained the acquirement of knowledge is futile. "Him that hath an ear, let him hear."

In order to fully appreciate the beauty and force of the lesson which the Apostle seeks to convey in this chapter, it is necessary to understand the circumstances in which the epistle was written, and something of those to whom it was addressed. It will readily be seen that the 13th chapter is vitally connected with the previous chapter, and the chapter which follows; but while undoubtedly Paul does contrast this fruit of Love with the various gifts of the Spirit with which the Church had been endowed, yet there is a very real connection between this chapter and ALL that has gone before. In what beautiful and tender language the Apostle summarises his conclusions on all the varied topics with which he has to deal. How true it is, that Love will solve all the problems which arise within the Church; yet how necessary it is to have a correct appreciation of what Love really is, and how it operates.

In the days of the Apostle Paul, Corinth was a city of great renown. It was a great seaport town, and because of its geographical position served as a gateway between the eastern and western parts of the Roman Empire. This city was one of the richest and most powerful in Greece, both commercially and politically. Its inhabitants were noted for their mental activity and love of learning, and were notorious throughout the world for their immorality and licentiousness. In view of all these circumstances, it speaks volumes for the power of the gospel message and the zeal and energy of the great Apostle that he was able to establish an ecclesia in this city of sin and luxury. He was assured that the Lord had "much people in this city," and for eighteen months he laboured and taught the word of God (Acts 18; 9-11). As a result of this ministry, a small company were brought together in Christian fellowship, largely composed of the poorer and humbler members of the city's population. It was these brethren whom Paul sought to encourage with the assurance that God had chosen the weak things, the base and despised, to confound the wise and mighty (1 Cor. 1; 26-29).

Some time after Paul had left Corinth, and while actively preaching the gospel at Ephesus, he received a letter in which the Corinthian brethren desired his advice and counsel on cer-

tain matters which had been exercising their minds. At about the same time, information came to him of grave difficulties which had arisen within the Church, difficulties which gave him much pain and grief. The reports received revealed to him, as they also indicate to us, how great was the influence of the world in which they moved. The Lord's people of to-day must not be too harsh in their judgment of those brethren at Corinth, for experience has shown how easy it is for the Christian's standard of conduct to be governed by the surrounding conditions in the world. It was the spirit of Corinth which had permeated that company of the Lord's people, and this has ever been the danger and snare which has confronted the professed Church of Christ throughout this Gospel Age. It is an easy thing to allow the spirit of the world to enter in and take control, and for the people of God to adjust their standard of conduct by the standard which prevails in this "evil world." How needful it is for the Lord's people to ever remember that they are a "called out" company, separate from the world and its spirit. Their only standard of conduct is that which has been portrayed in the Word of God. The ideal toward which they strive is indeed high, and would seem to be impossible of attainment; yet the standard must not be lowered, and with a conscience ever quick to discern the slightest deviation from the path of truth and righteousness the child of God must seek to develop daily more of the character likeness of his Heavenly Father. "Be ye perfect, even as your Father which is in heaven is perfect" (Matt. 5; 48). That is the only Christian standard.

It was as a result of the reports which had come to him, together with the enquiry he had received, that the Apostle wrote the first epistle to the Corinthians, and from this we receive our information of the sad spiritual condition of the brethren. Paul first gives thanks to God for the gifts of utterance and knowledge by which the ecclesia had been enriched. He did not on any account belittle those gifts; they were in very truth a cause for thankfulness to God. "I thank my God," he says in vs. 4, 5 of chap. 1, "for the grace of God bestowed on you in Christ Jesus, that in Him you have been enriched with everything, with readiness of speech and fulness of knowledge." These gifts had been given for the edification of the Church; yet, alas, how much harm has been caused in the Church by

these same gifts when the spirit of the world has been allowed to enter in. This is what had happened at Corinth; the love of eloquence and the desire for knowledge for its own sake were things for which the people of this city were renowned, and this spirit had entered the ecclesia. Pride of intellect had usurped the Holy Spirit's influence, and the result was divisions, contentions and a spirit of faction among the brethren. Because they worshipped intellect, they followed individual teachers. Some said "I am of Paul"—others followed the eloquent Apollos; there were those who rigidly adhered to the Jewish ritual and claimed to follow Cephas (Peter), while still others had formed a small clique, and to the exclusion of other brethren maintained that they were of Christ. Paul informs these brethren that Christ is not divided, and that Paul can do nothing to deliver them from condemnation. What is the connection with 1 Cor. 13? Surely it is found in the realisation that LOVE would have surmounted all these difficulties. Eloquence and knowledge combined with love can only result in mutual helpfulness and the edification of the whole Church. Without love, our knowledge and gift of utterance can only bring harm to the ecclesia, and to him who possesses these gifts. "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge . . . and have not love, I AM NOTHING" (1 Cor. 13; 1, 2). That is the inspired verdict of the Apostle Paul.

Further on in this epistle the Apostle finds it necessary to reprove the brethren for their pride and boastfulness. They had developed that spirit of self-sufficiency for which the Lord had to rebuke the Laodicean church through the Revelator: "Thou sayest, I am rich, and increased with goods, and have need

of nothing" (Rev. 3; 17). In chapter 4 Paul reminds them that he and Apollos were but stewards of God's truth, and that it was the responsibility and duty of every minister to be a faithful steward. He, therefore, exhorts them "not to think of men above that which is written, that no one of you be puffed up for one against another" (v. 6). After all, the truth they had received was not because of any particular merit, for, he asks, "what hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory, as if thou hadst not received it?" Then, in a spirit of irony, he says: "Already ye are full, already ye are rich, ye have reigned as kings without us." The Apostle would here teach an important lesson, not only to the Corinthian brethren, but to Christians everywhere. How necessary it is that the enlightened Christian at this latter end of the Gospel period should realise that the understanding of God's Word with all its sacred secrets is not because of merit or the possession of great intellectual capacity. Faithful stewards of God have ministered the Word, and others have been diligent in searching the Scriptures "to see if these things were so"; but the enlightenment which has resulted is wholly due to the influence of God's Holy Spirit operating upon the mind and heart of each individual. There is, therefore, no cause for boastfulness, but, rather, the child of God needs to be ever watchful if he would be kept free from pride. Again the Apostle summarises the matter in the 13th chapter of this epistle, where in five words he clearly indicates the cause of this spirit of boasting and pride which he has been describing in the fourth chapter. "LOVE—IS NOT PUFFED UP." How much meaning is conveyed in those few words? It is LOVE which enables the spirit of humility to be maintained.

*(To be concluded in next issue.)*

Every sign points to the steady development of God's plan along lines we have expected for many years. The breaking down of international trade in consequence of this war will open the way for a new world trade centre when conditions return to normal. What better centre than the Near East—the meeting place of three continents. Thus will prosperity return to the land "brought back from the sword" and thus will the way be prepared for the establishment

in that land of a new nation putting its trust no more in diplomacy and armaments, but in simple faith believing that their God will be their defender. Those who see such developments in the Land of Promise and see also the growing jealousy of other nations directed against that peaceful land will know that "Jacob's trouble" is at hand and the Kingdom is at the doors.



## Interesting Texts Considered.



"Thy watchmen shall see eye to eye"

**"Thy watchmen shall lift up the voice ; with the voice together shall they sing ; for they shall see eye to eye, when the Lord shall bring again Zion "** (Isa. 52 ; 8).

The immediate setting of this text is the promised return from captivity to Babylon. There would be symbolic watchers on the walls of Jerusalem and symbolic heralds hastening over the mountains to announce to the watchers the coming of the returning hosts intent on rebuilding the Temple and city. The long night of captivity is past ; the day of Divine favour is come. "I am returned to Jerusalem with mercies. My house shall be built in it, and a line shall be stretched out upon Jerusalem" (Zech. 1 ; 16). Hence the stirring cry of the watchmen in the seventh verse : "How beautiful upon the mountains are the feet of him that bringeth good tidings, that bringeth good tidings of good, that sayeth unto Zion 'Thy God reigneth'" (Isa. 52 ; 7).

Then come the words of our text. The rejoicing watchmen sing together because they see, **face to face**, the heralds of good tidings announcing the Lord returning to His sanctuary in Zion.

That is what this expression "eye to eye" means. "**Face to face.**" It only occurs in one other place in the Old Testament, in Num. 14 ; 14, where it is rendered—"For thou, Lord, art seen '**face to face,**'" and the thought in Isa. 52 is that the watchmen see clearly, face to face, the heralds of glad tidings announcing the imminent return of their God to His people.

Rotherham's rendering is "Eye to eye shall they look upon Yahweh's return unto Zion," and he further remarks on the meaning as "Probably 'face to face with the event.'" Moffatt has it : "They see the Eternal face to face as He returns to Zion." Margolis : "They shall see, eye to eye, the Lord returning to Zion." Ferrar Fenton : "When clearly you see that the Lord comes to Zion." The Septuagint confirms the thought by having "Eyes shall look to eyes when the Lord shall have mercy upon Zion."

Bible students know that this wonderful imagery was not intended solely for fulfilment in the days of Israel's return from captivity. Paul uses the seventh verse as applicable to

the heralds of the Gospel, in Rom. 10 ; 15. Realising that the return under Cyrus was but a picture, a type, of the greater release from captivity which should come to spiritual Israel at the close of the Gospel Age, and the joy which the imminent Advent of our Lord and Saviour, Jesus, would inspire in the hearts of the Gospel Age "Watchers," we can discern a greater and more glorious application to these glowing words.

The "Watchers" on the walls of the Holy City of this Gospel Age have waited through a long and dreary time during which the people of God have been held captive by an oppressive system which has crushed the Truth to the ground. Only a few of the "poor" have remained to be "-vine-dressers and husbandmen," but these have faithfully manned the walls watching for the promised "return." The night is far spent, the day is at hand, but as yet only the first gleams of dawn are perceptible.

Then come the heralds. Hastening over the mountains, pressing toward the Holy City, so long downtrodden and oppressed, they come with glorious news. The KING is on his way. He is returning to Zion with favour. Enlightenment and prosperity is to come with Him. The captive people are loosed—even now they are on their way to commence the great work of rebuilding the Temple of God, and placing within it the golden vessels—the precious truths so long submerged under the defilements of a foreign power.

How eagerly the Watchers fasten their gaze upon the heralds. They haste—therefore the news is good. Did they bring bad news their pace would be slow. They each seek to outvie the others in order to reach the city first. How beautiful the sight, heralds upon the mountains proclaiming the coming King !

So they meet face to face. No longer any doubt. The news runs round the city. Not all the watchers receive the news at once. Not all hear exactly the same story from the different heralds, all zealous to proclaim the essentials of their message. But one central truth stands out—**THE KING IS AT HAND !** He may be upon the mountain approach ; He may even be within the city, and making Himself known to those who have perceived

His entrance. There is no lack of love and zeal on the part of those who have not actually seen Him enter the gate, if so be He really is, now within the walls. All are united in the one joyous theme—the time has come. “**I am returned to Jerusalem with mercies.**”

That is the story of this closing period of the Gospel Age—a period which is now well advanced. Is the King within the walls? Is He at the gates? Whether the one thing or the other, the important teaching of the text is that we are “face to face with the event.” The Watchers and the Heralds have met, and their united testimony has been given to seekers after the Lord for three generations past. The Temple has been built; Divine Truth, things new and old, has been established in its rightful place. The work is not yet finished; the building must go on; the Temple must be adorned with yet purer and nobler vessels of truth and understanding, that

the day may at length come when the great outer doors will be flung open to all mankind and the invitation come to all men to enter and walk in its light.

The importance of a right understanding of this Scripture is great. It calls us to recognise the significance of the times in which we live; that the work begun in Christendom during the nineteenth century continues still in active preparation for the day when our Lord Jesus Christ shall be manifested in His glorious **apokalupsis**—His revelation of Himself to all men, in association with His glorified Church, for man’s blessing and salvation. How beautiful upon the mountains . . . the heralds . . . proclaiming “Thy God reigneth” . . . for the time of His Kingdom is come, and the day is not far hence when He shall “reign in Mount Zion, and before His ancients gloriously.”

## ELISHA AND THE CHILDREN.



In connection with the article under above title in our August issue a reader sends in the following comment, which can be read as coming after “Elisha turned round, saw them, rebuked them, and passed on. God, however, took the matter up, and meted out punishment as He thought fit.”



“How carefully and wisely the last expression is made. Let us re-read 2 Kings 2, verse 24, which is ‘and there came forth two she bears out of the wood and tare 42 children of them.’

“Let us put ourselves in the position of being parents or relatives of these 42 not-so-young children. If the two bears literally tore the 42 children to death it would not be unreasonable to think, rightly or wrongly, that these relations would be either grievously hurt in heart and mind, and perhaps sorely offended at Elisha and his God at so many homes being plunged into mourning. Suppose we examine the word ‘tare,’ Hebrew **Baqa**, and how it is translated in a few instances, as follows:—

“Exodus 14, 16—Divide.

“2 Kings 3, 26—Break through.

“Neh. 9, 11—Divide.

“Isaiah 35, 6—Break out.

“Isaiah 58, 8—Break forth.

“In each instance is the thought of

division. We should anticipate that when the two bears appeared the 42 children would not remain transfixed for the bears to attack them one by one, but that the 42 would promptly scatter and flee with all their youthful agility to get as far from the bears as possible. With this in mind, we can re-read the portion in question as follows: ‘There came forth two she bears out of the wood, and scattered (or divided) 42 children of them.’ These children would in due time arrive safely home, but the sharp lesson and fright they each received would teach them in future to honour old age. The lesson would last their whole lives, and they would be able to instil proper respect to any others who might transgress as they had done. It would also seem that the relations of the 42 would be grateful to Elisha for giving their young ones such a stinging reproof, and the whole area would be purified. Am under the impression that when bears crush their prey they stand over it, and not seek other prey.”

# ANNOUNCEMENTS

## RUGBY.

An interesting meeting was held at Rugby, on February 15th, at which brethren representing the classes at Blaby, Coventry, Leicester and Rugby discussed how fellowship and mutual service in the Midlands might be made more intensive and effective. A few remarks from Bro. A. J. Lodge, of London, served as a basis for discussion, and the ensuing interchange of thought revealed that a genuine desire to realise our fellowship to the full existed. It was urged that this be translated into action. Stress was laid upon the fact that whilst progress in Divine Truth demands that each enjoys freedom to arrive at independent conclusions in matters of faith and belief, our responsibility as members of a Christian community should lead us to impose certain restraints upon ourselves in the matter of placing our findings before our fellows in circumstances where the result would not be helpful; the spiritual edification of the brethren being the important factor. The wish was expressed that opportunity be made for coming together to seriously discuss and study debated questions in a true spirit of enquiry and mutual respect for each other's views. A further meeting is to be held shortly at Coventry to carry the discussions a stage farther and to consider particularly in what manner our witness can be effectively given at the present time.

## NEW BOOKS.

The following are available from the Bookroom:

*The Illumined Epistle to the Hebrews.*

This is a neat little linen-bound book of 107 pages, containing the Book of Hebrews, printed at the top portion of each page, and below each verse every Old Testament text to which reference is made in that text printed in full. Thus Heb. 10: 22 "Let us draw near with a true heart in full assurance of faith" has quoted below it in full the texts Psa. 73: 28; Psa. 24: 34; Psa. 51: 6; Num. 19: 17-18; Lev. 14: 5-7; Num. 8: 6-7; Psa. 51: 7; Exod. 29: 4; Lev. 8: 6; Exod. 40: 30-32; and Zech. 13: 1. It seems to be quite a useful booklet for students of this Epistle. The price is 9d. each, post free 1s.

*Children's Gospel of Matthew,*  
*Children's Gospel of Mark,*  
*Children's Gospel of Luke.*

These consist of large size books, 8" x 10½", stiff board covers, with coloured and plain illustrations, and the Gospel

in quite large print, suitable for simple gifts to relatively young children able to read. The books are of good appearance, with coloured picture on cover. The Gospel of John is not available.

Each Gospel is 9d. each, post free 1s., three for 2s. 9d.

*A Little Life of Jesus.*

This book is again available in stock. See price list.

## THE MEMORIAL.

According to the ancient method of reckoning, the fourteenth day of Nisan falls, this year, in England after 6.0 p.m. on Monday, March 30th, and in America on Tuesday, March 31st. In view of the fact that so many of our brethren are elderly and prevailing circumstances render week-night meetings more than usually difficult, the Committee recommends Sunday, March 29th as a suitable day for the observance of the Memorial. To some extent local circumstances will render sundry deviations from the general rule desirable, but we shall all meet conscious that our true fellowship in Christ is by no means hindered by some divergence from the day upon which the majority of our brethren are once more "shewing forth the Lord's death till He come."

## MEMORIAL EMBLEMS.

As in previous years, we are glad to send the emblems by post to isolated friends unable to obtain them for themselves. Please send your request to 20, Sunnymede Drive, stating number of persons for whom the emblems are required and to be sure to send your letter before March 20th. Postal deliveries cannot be relied upon at present and ample time should be allowed for despatches. No charge is made for this service, which we count a privilege.

## NATIONAL SERVICE AND THE SISTERS.

With the extension of conscription to the sisters we wish it to be as widely known as possible that the Committee is glad to advise anyone in doubt as to their position. All cases of conscientious objection must rest upon personal conviction, and it is no part of our mission to persuade any to stand out; but we are able to explain the effect of the various alternatives which are likely to be offered to those who do take such a stand. Sisters who would appreciate advice in this way are invited to write in to the office and their enquiries will be dealt with to the best of our ability, in similar fashion to the like privilege we have had for some time in connection with the brothers.

## MANCHESTER CONVENTION

EASTER, 1942

SATURDAY and SUNDAY, APRIL 4th and 5th

MANCHESTER & SALFORD EQUITABLE CO-OPERATIVE SOCIETY'S HALL, DOWNING STREET, ARDWICK, MANCHESTER, 1.

Nearest Railway Station—London Road, City.

The friends in and around Manchester are busily planning for the spiritual profit and comfort of the brethren, and a warm welcome is extended to all who share our glorious hope.

Catering is being arranged for, on the premises, at very reasonable rates.

Programmes will be available shortly. Please write to address below for a copy.

The Convention opens at 11.0 a.m., Saturday.

The following brethren will (D.V.) address the Convention:—

Bro. F. H. GUARD (London)  
Bro. A. O. HUDSON (Leicester)  
Bro. A. J. LODGE (London)

Bro. ALEX. GUY (London)  
Bro. J. C. LARDENT (Birkenhead)  
Bro. SIDNEY SMITH (Manchester)

It is anticipated that there will be, in addition, an exhibition of films of interest at 6.30 on Saturday. A study on interesting Bible questions on Sunday morning, and a general conference on Edification and Unity on Sunday afternoon. The friends are asked to remember these hopes in their prayers.

Please write for programmes, accommodation, and further information to the Convention Secretary:

Bro. J. LATIMER,

14, AYLESBURY AVENUE,

DAVYHULME, MANCHESTER.

If asking for accommodation please do not forget to state whether married couples or single persons.

Please bring your own Hymnbook

The "Bible Students Hymnal" will be used.

# PUBLICATIONS.

Items temporarily out of stock have been deleted from this list and will be reinstated when available. "Streams in the Desert" is now unobtainable until after the War.

## MISCELLANEOUS

	Price	Post free	Six post free
Evolutionists at the Cross-roads Biblical teaching in relation to Evolution and recent statements of scientists 126 pp (Dawn) ... ..	1 0	1 2	6 0
Zionism in Prophecy An interesting survey of developments in Palestine. 64 pp (Dawn)	1 0	1 2	6 0
Some of the Parables Brief expositions of the "Kingdom" Parables. Illustrated. 99pp (B.B.I.)	6	7	3 3
Pilates Report Reputed report of Pilate to Tiberius regarding the Crucifixion. Art booklet. 32 pp (C.T.I.) ... ..	6	7	3 3

## B.S.C. PUBLICATIONS

The Plan of God—in Brief An abridged edition of the "Plan of the Ages" retaining all the most important portions. 104 pp ... ..	4	5	2 3
The Promise of His Presence An exposition of Scriptures relating to the Second Coming of Christ. 92 pp ... ..	4	5	2 3
The Beauty of Holiness The story of consecration through the ages ... ..	4	5	2 3
Lucifer the Prince of Evil A study in the personality of the Devil. 30 pp ... ..	3	4	1 6
The Golden Future A 36 page booklet describing man's hope and Millennial conditions. Specially prepared for witness work ... ..	2	3	1 3
12 for 2/- 50 for 7 6 100 for 14/- post free			
Parables of the Kingdom Six stories from the teachings of Jesus. 30 pp ... ..	2	3	1 3
12 for 2/- 50 for 7/6 100 for 14/- post free			
Evolution—and the Scriptures A brief introduction to the subject 12 pp ... ..	1	2	7
8 or 12pp Pamphlets, 20 for 1/4 100 for 6/-			
No. 12 Will there be Wars for ever?			
No. 13 The Immortality of the Soul.			

## DAWN.

All at 3d. each. Post free 4d. Six for 1s. 9d.

The Day of Jehovah A reprint of Chap. 15 of the "Divine Plan" 64 pp			
What is Man? A reprint of chap. 12 of "The Atonement," 62 pp			
Hope Beyond the Grave An interesting treatise on the Scriptural teaching regarding death, the grave, heaven, etc. 124 pp			
Christ has Returned. A 80 pp exposition			

## BEREAN BIBLE INSTITUTE.

All at 2d. each. Post free 3d. Six for 1s. 3d.

Hell, Death and Spiritism A short exposition of Scripture upon these subjects. 26 pp			
A New Dictator the only Hope for Humanity An 18 pp treatise			
The Offerings for Sin A 16 pp exposition of the doctrine of the sin-offering			

## DEVOTIONAL BOOKS.

	Price	Post free
Daily Heavenly Manna		
Pocket size, no birthday pages	Cloth 1 9	2 0
	Leather 2 3	2 6
Large size, with birthday pages	Cloth 4 0	4 3
	Leather 7 0	7 3
In Green Pastures		
Another book of daily readings. 293 pp.	Cloth 2 6	2 9
	Leather 3 6	3 9
The Call of the Bride		
Comforted of God		
Two little art booklets of poems. Paper covers	.. 1 3	1 5
Poems of Dawn		
Duplicator-printed, cloth covers	.. 2 9	3 0
Pilgrims Progress 286 pp.	Cloth 1 0	1 6

## HYMNBOOKS

"Hymns of Dawn," with Music ..	4 0	4 4
"Bible Students Hymnal." Blue cloth	1 1	1 3

## GREETING CARDS

	Post free
"Lardent" F series. Hand coloured scriptural cards. Highly finished ... ..	6 for 1/6
"Lardent" L series. Tinted and gilded scriptural cards ... ..	12 for 1/6
"P" series. Floral scriptural cards of various designs ... ..	12 for 1/3

## TRANSLATIONS

	Price	Postage
Weymouth (With notes) ... ..	6 0	7d
Weymouth (Without notes) ... ..	4 6	4d
Moffatt ... ..	4 0	7d
Rotherham ... ..	14 0	7d
Rotherham ... .. O.T.	35 0	10d
Margolis ... ..	6 3	7d
Septuagint (Greek and English) ... ..	18 6	10d
Youngs ... .. Complete Bible	11 6	7d
Ferrar Fenton ... ..	11 6	7d

## CONCORDANCES & LEXICONS

Young's Concordance (Greek, Hebrew, English)	45 0	1 0
Cruden's Concordance (English) ... ..	6 6	7d
Handy small concordance (English) ... ..	1 6	4d
Thayer's Greek-English Lexicon ... ..	26 0	8d

## MISCELLANEOUS

Illumined Epistle to Hebrews 107 pp. O.T., allusions in Hebrews set out in full below the text	9	3d
--	---	----

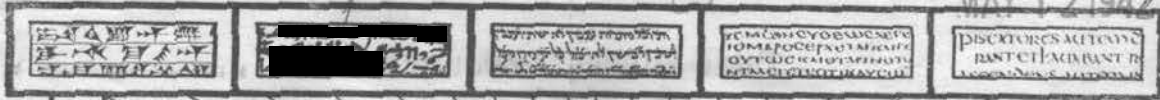
## BOOKS FOR CHILDREN

A little life of Jesus 224 pp. Cloth Illustrated	2 6	6d
Gospel of Matthew } For young children. Large		
Gospel of Mark } books, large print, coloured and		
Gospel of Luke } plain pictures, board covers ..	9	3d

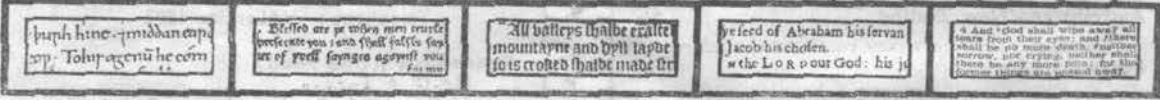
00X

443 Missing Jan, Feb, Mar

MAY 12 1942



# BIBLE STUDENT'S MONTHLY



Vol. 19 No. 4

APRIL, 1942

Fourpence

## CONTENTS

THE LORD'S GARDEN A pen-picture from the Canticles .. .. .	37
"My One Talent" .. .. .	39
Interesting Texts Considered "His flesh upon him shall have pain" .. .. .	40
MADE PERFECT IN ONE A meditation on John 17 .. .. .	41
"Watchman! what of the night?" .. .. .	42
The Quiet Time .. .. .	43
THE LOVE OF GOD Conclusion of a meditation in I Cor. 13 .. .. .	44
'Parousia'—Coming or Presence? .. .. .	46
Self Examination .. .. .	48

### TO US THE SCRIPTURES CLEARLY TEACH—

That the Church is "the Temple of the Living God"—peculiarly "His workmanship"; that its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and the chief corner stone of this Temple, through which, when finished, God's blessing shall come to "all people," and they find access to Him.  
—I. Cor. 3; 16, 17. Eph. 2; 20-22. Gen. 28; 14. Gal. 3; 29.

That meantime the chiselling, shaping and polishing of consecrated believers in Christ's atonement for sin progresses, and when the last of these "living stones," elect and precious, shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.  
—Rev. 15; 5-8.

That the basis of hope, for the Church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."  
Heb. 2; 9. Jno. 1; 9. I Tim. 2; 5-6.

That the hope of the Church is that she may be like her Lord, "see Him as He is," "be partaker of the Divine nature," and share His glory as His joint-heir.  
—I. Jno. 3; 2. Jno. 17; 24. Rom. 8; 17. 2 Pet. 1; 4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be "kings and priests" in the next Age.  
Eph. 4; 12. Matt. 24; 14. Rev. 1; 6; 20; 6.

That the hope of the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be destroyed.  
Acts 3; 19-23. Isa. 35.

## Bible Students Monthly

Publishing Committee : E. Allbon, G. A. Ford, J. Hall, T. Holmes, A. O. Hudson, W. J. Rew, C. T. Ward.  
Chairman : G. A. Ford. Gen. Secretary : E. Allbon. Editor : A. O. Hudson.

The object of this journal is the encouragement of independent study of the Scriptures in the light of present-day knowledge, with special reference to the "High Calling of God in Christ Jesus;" the Second Coming of the Lord Jesus Christ; and the establishment of His Kingdom upon earth.

Except when otherwise stated, the articles appearing herein are endorsed by at least five members of the Committee. Articles not so endorsed are agreed by at least five members to be contributions to progress in Truth worthy of consideration and discussion, but not sufficiently conclusive to warrant full endorsement. They are published with this reservation and the exhortation "Prove all things; hold fast that which is good." (I Thess. 5 : 21).

### Postal Subscription (one year)

Great Britain and Eire.....5/-  
United States and Canada.....One dollar  
Australia and New Zealand .....5/-

Overseas subscribers may remit to the addresses below if preferred.

### Correspondents in the United States

Pastoral Bible Institute,  
177 Prospect Place, Brooklyn, N.Y.  
The Dawn,  
136 Fulton Street, Brooklyn, N.Y.

### Correspondent in Australia

Berean Bible Institute,  
19 Ermington Place, Kew, E.4, Melbourne.

Bible Students who, by reason of old age, infirmity or other adverse circumstances, are unable to pay for this journal may have it free of charge if annual request is made to that effect. This expense is met by voluntary donations from those interested.

Three months' free trial copies will be sent to any address upon request.

Please address all correspondence as follows :—

### Subscriptions, Books and Literature

Bible Students Committee  
20 Sunnymede Drive, Ilford, Essex.  
Telephone : VALentine 1502

### Benevolent Relief Fund

Mr. G. A. Ford  
13 Cranleigh Gardens, Luton, Beds

### M.s.s. for publication

Mr. A. O. Hudson  
18 St. Ives Road, Leicester

### Free Literature

Mr. W. J. Rew,  
244 North Road, Darlington

### Reference Library

Mr. V. R. Chandler,  
158 Perth Road, Ilford, Essex

For details of above activities see back cover.

# WARRINGTON CONVENTION

EASTER, 1942

SATURDAY, SUNDAY and MONDAY, APRIL 4th, 5th and 6th

ST. JOHN'S HALL, WILDERSPOOL CAUSEWAY,  
WARRINGTON

Buses for Stockton Heath, Walton or Grappenhall pass the Hall fare 1d. Alight at Causeway Road.

The Easter Convention at Warrington has been a feature of our Fellowship for the last ten years. A very sincere invitation to share in the spiritual instruction and encouragement is extended to the brethren.

Catering will be on the same lines as in previous years.

Programmes were distributed in February's B.S.M., but additional copies can be secured upon request to the address below.

The Convention opens at 3.0 p.m., Saturday.

The following brethren will (D.V.) address the Convention :

Bro. W. BATCHELLER (London)

Bro. F. LINTER (Stockport)

Bro. E. G. ROBERTS (Stockport)

Bro. A. O. HUDSON (Leicester)

Bro. E. T. RIDDLE (Birkenhead)

Bro. SIDNEY SMITH (Manchester)

Bro. J. W. WRIGHT (Stockport)

It is anticipated that there will be a bookstall at which current Truth publications may be obtained.

Please write for programmes, accommodation and further information to the Convention Secretary :

Bro. D. STANLEY, 42 EUCLID AVENUE, GRAPPENHALL ROAD, WARRINGTON.

If asking for accommodation do not forget to state whether married couples or single persons.

Please bring your own Hymnbook.

The "Bible Students Hymnal" will be used.



## THE LORD'S GARDEN.



A pen-picture of the Song of Solomon.

A.S.

The beauty and virtue of the glorified Church of Christ far transcends anything we can visualise while in the flesh. Nevertheless, various pen pictures of the select company are drawn in the Word for our instruction and edification, each one in its own peculiar way revealing to the new mind some aspect of those graces and qualities which must be developed in each member of that great Assembly, ere they can be ready for that great Home-gathering which will unite them to their Lord and Head.

Among these pictures there is one in the Song of Songs which is not only beautiful as pictured by the natural eye, but which also conveys to the new mind something of the character, the development, and the blessedness of each member of the New Creation.

First, let us take a look at this garden as it is described in Cant. 4 ; 12-15.

As we approach, we see that it is surrounded by a high hedge, "**a garden enclosed, a fountain barred.**" Thus, it is not for every eye to behold, but is reserved for those who can appreciate its beauty and respect its sanctity.

On gaining entrance, a wonderful blending of nature's colours meets our eyes ; an "**orchard**" of **pomegranates** ablaze with their beautiful blood-red flowers.

Among the trees we see bushes of **camphire**, small shrubs with pale green leaves like lilac, covered with sweet-smelling white and yellow blossoms.

**Cinnamon**, too, in abundance ; small trees like the laurel, with broad, ribbed leaves and white blossoms.

The larger trees, like the mountain ash, are **frankincense**, with their long, glossy leaves, and green star-like flowers, tipped with red, giving forth a fragrant lemon aroma.

The **aloes** and the **thorny myrrh**, although not so colourful, supply the background of darker greens, and we remember their usefulness in perfumes obtained from their bark and roots.

Down by the spring we see the stately **Calamus reeds** swaying in the breeze, on the slopes the grass-like **spikenard**, and, peeping out from among the trees and shrubs, myriads of yellow, crocus-like flowers—the **saffrons**.

To complete a very pleasing picture, we see the crystal springs bubbling along between the gently sloping grass-covered banks, and the dancing fountains sparkling in the sunshine.

Not only is this garden very pleasant to the eye, but everywhere we are met with a wonderfully subtle perfume arising from the mingling of these aromatic plants and flowers. As another has so aptly written : "**A garden composed of such odoriferous plants must have been like a bed of perfume ; and every breath of heaven which passed over it must have filled the surrounding atmosphere with a richness and sweetness unsurpassed in all the world.**"

Now, what does this picture convey to our new minds ?

This enclosed garden, this fountain shut up, is unseen by the world. It is true that the Church must, and does, witness to the world, but the inner qualities, and the motives which lie behind the actions are seen only by the Lord, and in its completeness this garden will be for the delight of the Lord, for who but He could appreciate the beauties there portrayed ?

The blood-red flowers of the pomegranates speak of the Ransom-sacrifice which makes this new creation possible ; and the golden fruits with their abundance of seeds and rich juice, from which, in Palestine, a very refreshing drink is made, speak of the fruitful days of the Kingdom, when the after-fruit of that great sacrifice will be brought forth, and the joy of the Lord and His church when the days of refreshing shall come.

From the cinnamon, calamus and myrrh came ingredients used in the anointing oil, and each have their meaning for us.

Calamus is the "sweet cane" of Isa. 43 ; 24,

and seems to picture the **LOVE** which is the motive which prompts the sacrifice made by the anointed ones. There can be other motives which are not acceptable, as we read in Jer. 6: 20: "To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? Your burnt offerings are not acceptable, nor your sacrifices sweet unto me."

The inner bark of the cinnamon is used as a spice, and as a medicine, and reminds us of the great **JOY** which Jesus had, and which we, as His Church, can share; that joy which comes through complete obedience to the Father's will, whatever may befall. Such joy is indeed as the spice of life, and is the sure cure for many of life's ills.

Myrrh was distilled from the gum which exudes from the plant of that name, and was used as a perfume, and for embalming.

In Psalm 45: 8 it is said of our Lord, "all thy garments smell of myrrh, aloes and cassia," and this last ingredient of the anointing oil (myrrh) which so pervaded the atmosphere in which our Lord, the High Priest, moved seems to represent that **PEACE** which comes with complete trust in our Heavenly Father.

**"O blessed peace of a perfect trust  
That looks away from all;  
That sees Thy hand in everything,  
In great events or small;  
That hears Thy voice — a Father's voice —  
Directing for the best —  
O blessed peace of a perfect trust,  
A heart with Thee at rest."**

Myrrh was also used to make a drink to deaden pain. So we shall find the painful experiences of life easier to bear, if, being willingly submissive to them, we maintain that peace of mind which can only come through a perfect trust in a loving Father.

Combined with aloes, it was also used to preserve the bodies of the dead (John 19: 39), and it was the fragrant centre-wood of the aloes, together with myrrh, that was used to embalm the body of the Lord. The body of the Lord was removed; nevertheless, what sweet memories of His loving words and actions remained with His disciples. What of us? Will the myrrh and aloes preserve any fragrant memories of our lives?

**"Shall we be missed, though by others succeeded?  
Ever remembered by what we have done?"**

**"Only the truth that in life we have spoken,  
Only the seed we on earth have sown,  
These shall pass onward when we are forgotten,  
Fruits of the harvest and what we have done."**

Camphire provided the women of Palestine with a very delicate perfume, and from the leaves they made a dye to ornament their finger-nails. We are not concerned with such ornamentation, but rather with the adornment of 1 Pet. 3: 4, "the ornament of a meek and quiet spirit, which is in the sight of God of great price."

From the aromatic root of the spikenard came perfume and ointment. The "precious perfume" (not ointment) which filled the house with its aroma when Mary opened her alabaster jar and anointed her Lord, came from the spikenard, and this seems to picture the deep love and devotion which all of the Lord's followers should have for Him and His brethren. In Cant. 1: 12 (Youngs), the bride says: "While the King is in his circle my spikenard hath given its fragrance." So, when we meet together within that "circle" our love and devotion for each other should be a sweet perfume.

A very costly perfume is obtained from the style and stigma of the saffron, costly because of its scantiness. From it is also obtained colouring and flavouring for bread and drinks. This seems to picture the Christian grace of gentleness of speech; so rare even among brethren, yet so essential to a rounded Christian character. Paul exhorted the Colossians (and us): "Let your language be always seasoned with the salt of grace." If it is, men will have cause to say of us, as they did of our Lord, "never man spake like He spake." The wise man says (Prov. 25: 11, Leeser): "A word spoken in a proper manner is like apples of gold in silver baskets."

Frankincense is a bitter aromatic resin, yielded by the shrub of that name. It was used in the meat offering and in the offering of the first-fruits. It was placed on top of the two piles of shew-bread in the Tabernacle; but it was **not** to be used with the sin-offering or the jealousy offering, because they brought iniquity to remembrance; so frankincense seems to picture our appreciation and gratitude as we acknowledge God as the Giver of every good and perfect gift, and give to Him our all.

Frankincense was also an ingredient of the incense used in the Tabernacle ceremony, and

as such symbolises praise and heart adoration on the part of the sacrificing priests.

Both myrrh and frankincense, although sweet perfumes, are bitter to the taste, and only yield the fulness of their aroma when brought into contact with heat, as when the incense was crumbled over the fire in the censer of the Golden Altar of the Tabernacle. So we, as prospective members of the Bride, can only yield the perfume of gratitude, praise and heart adoration as we are obedient and willingly submissive in the fiery experiences of life, which alone can bring forth that "sweet savour" so pleasing to our Lord and Master.

Even as we have already noted, such a garden must have filled the surrounding atmosphere with a richness and sweetness unsurpassed in all the world, so we, even here below, can, and should, manifest to an ever-increasing extent the Christian graces of which this garden reminds us, that the atmosphere in which we move may be pervaded by the same sweet perfume which surrounded our Lord and Bridegroom as He moved among men at His First Advent.

To do this, we need a plentiful supply of the water of life. This brings us to the last part of the description of our garden (verse 15): "**A fountain of gardens, a well of living waters, and streams from Lebanon.**"

These symbols combine to give us the thought of a superabundance of water.

The well of living waters may well refer to the great storage cisterns which Solomon constructed at El Burak, and which later on supplied the water for the service of the Temple in far-off Jerusalem. So, likewise, we have an inexhaustible store of living water, shut up in the eternal heavens.

Of the "streams of Lebanon," another has written: "There is a deep rupture in the side of Lebanon, both sides steep and high, clothed with fragrant groves from top to bottom; everywhere refreshed with fountains falling down from the rocks in pleasant cascades, the streams all uniting at the bottom to form a rapid stream which murmurs pleasantly through the valley."

What an apt picture of the wonderfully refreshing streams which combine to form the glorious river of truth which it is our privilege to enjoy.

Following the Bridegroom's description of His Bride, she herself continues (Cant. 4; 16): "**Awake, O north wind; and come thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.**" The first part of this verse reminds us that adversity (northwind) as well as felicity (south wind) should cause us to yield the same precious perfume which pervaded our Lord's life in both joy and adversity.

The latter part reminds us that this garden is not only a bed of perfume, but also that it produces an abundance of fruit—fruit which will satisfy our beloved Lord when He comes into His garden.

Let us seek more and more to bring forth both flower and fruit, that we may bring joy to our Lord: in a very limited sense here below, but in fullest measure when, in the glorious future, He comes into His garden, to eat His pleasant fruits.

## MY ONE TALENT.

"In a napkin smooth and white,  
Hidden from all mortal sight,  
My one talent lies to-night.

"Mine to hoard, or mine to use,  
Mine to keep, or mine to lose;  
May I not do what I choose?"

"Ah! the gift was only lent,  
With the Giver's known intent  
That it should be wisely spent.


"And I know He will demand  
Every farthing at my hand,  
When I in His presence stand.

"What will be my grief and shame  
When I hear my humble name  
And cannot repay His claim!"


"Some will double what they hold;  
Others add to it tenfold,  
And pay back its shining gold.

"Lord, O teach me what to do!  
I would faithful be and true;  
Still the sacred trust renew.

"Help me, ere too late it be,  
Something now to do for Thee;  
Thou who hast done all for me!"



## Interesting Texts Considered.



"His flesh upon him shall have pain."

**"His sons come to honour, and he perceiveth it not; they are brought low, but he knoweth it not of them. But his flesh upon him shall have pain, and his soul within him shall mourn."** (Job 14; 22.)

If any Scripture could be said to support the eternal torment doctrine, this surely is the one. Taken as an isolated text, it stands as a bald statement of the condition of man after death—a condition of conscious pain.

That it supports the traditional idea of Hell is a position that cannot be maintained when one reads this entire chapter—the 14th of Job. The chapter is devoted to expressing the brevity and unsatisfactory nature of human life, and this final verse is made applicable to all men without distinction. Since not even the most convinced of "hell-fire enthusiasts" will claim that all men, good and bad alike, must go to hell, the verse must be rejected as a statement of the fate of the wicked. It is rather a statement of the fate of any and every man, irrespective of their worthiness of everlasting bliss or otherwise.

We should connect this chapter, which is part of Job's answer to Zophar, with the latter's words in chapter 11. Zophar's argument, founded upon worldly wisdom, is that if Job is really a righteous man he will be rewarded by earthly felicity, and go into the grave in a ripe old age after a full and prosperous life. This is a similar argument to that of Eliphaz in chapter 5, who maintained that the righteous man will see the prosperity of his posterity, and end his life in full satisfaction with the world and everything in it.

Job, on the contrary, in this 14th chapter, stresses the unsatisfactory nature of a life which, after all the toil and suffering which comes to man, ends in death, and, from the human standpoint, no further interest in the world and its affairs. The righteous man is not necessarily prosperous, and, like Job himself, he may be cut off by disease and death without any assurance of the prosperity and happiness of his posterity. He may even, again like Job, have his last hours darkened by the knowledge of misery and loss upon his posterity. So that, from the worldly standpoint, unilluminated by Divine wisdom, man

concludes an unhappy and unsatisfactory life by going into death without seeing or enjoying any of the things for which he has laboured. Whether his sons come to honour or grief, he knows not, lying unconscious in sheol. Death comes at the end of a life which is only pain and mourning, so that, as Barnes has put it, man goes "lonely and sad to the land of shades and of night separated from his family and friends." **"Man that is born of a woman is of few days, and full of trouble."**

In striking contrast to this hopeless creed is the faith of Job himself, expressed in this same 14th chapter. He has already expressed the common view of the unbeliever, **"there is hope for a tree, if it be cut down, it will sprout again . . . through the scent of water it will bud and put forth boughs . . . but man dieth, and wasteth away . . . man lieth down, and riseth no more"** (vs. 7-12). He then voices his own belief in the Divine promise of a resurrection: **"Oh, that thou wouldst hide me in sheol, that thou wouldst appoint me a set time and remember me. If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee; thou shalt have a desire to the work of thine hands"** (vs. 13-15).

The expression "if a man die shall he live again?" is clearly a rhetorical question on Job's part designed to fasten his hearer's attention to the important truth he was about to utter. Only in the promise of God that there will be a future life, and that that future life is attained by means of a resurrection from the dead, is Job able to give a satisfactory answer to the riddle of existence. Not by any system of rewards for a good life now, nor by the satisfaction of following the results of one's works, or fortunes of one's posterity, from the world beyond the grave, does Job attempt to satisfy the instinctive cry for justice. He faces up to the fact that this world is evil, and that man's life is oftentimes wholly unsatisfactory—but he knows that a life to come, when the reign of evil has run its course, will continue the life begun under these unsatisfactory conditions, and give to every man the desire

of his heart.

The pain and mourning, therefore, belong to this life. It is before the man has died; whilst he is descending into the grave, that "his flesh upon him shall have pain and his soul

within him shall mourn." Then comes death, a quiet, dreamless sleep, from which Job expected to be awakened in God's own time. "All the days of my appointed time will I wait, till my change come."

## MADE PERFECT IN ONE.

A meditation on  
our Lord's last prayer—

C.T.R.

**"I pray for them . . . that they may be one . . . that they may be made perfect in one . . . that the world may know that Thou hast . . . loved them as Thou hast loved me"** (John 17 : 9, 20-23).

These words were uttered by our Lord on the night of His betrayal, supposedly while on the way from the upper room where the Memorial was observed to the Garden of Gethsemane. The ones He evidently prayed for were the twelve apostles, or rather the eleven, by this time; for, in conjunction with His words He says: "I have lost none of them, save the son of perdition." But the context shows that His prayer includes His faithful followers all the way down the Age. He says: "Neither pray I for these alone, but for all those who shall believe on me through their word." He prayed that His followers might be one, even as He and His Father were one—the same kind of oneness, a oneness of mind.

This text is one of the best proofs that the Lord Jesus and the Father are not one in person. He could not have prayed for all of the church to be one in person. It is a oneness of will, a full harmony of will, a oneness of purpose. The Lord said: "Not my will, but Thine, be done." He thus came into full oneness, harmony with the Father—with the Father's will, the Father's plan. It is not a mutual concession, where each gives up some of His rights in order to become one.

His first work for dealing with the world of mankind—before He would become the world's Saviour and the Mediator of the New Covenant—was the election of the church. This was the work which He had now begun, and He was committing to them the testimony. He desires that all the church have a oneness of purpose, a oneness of will with His will, and we can see that this could be obtained only in the one way—by fully surrendering our will. This, the Scriptures declare, is done by becoming dead.

A man or woman is merely what his will is, and what that will can make out of the body and its circumstances. So, as the very beginning of our discipleship, the first thing is to see that we are dead as respects our will, and alive towards the Lord Jesus Christ. All who do this He calls new creatures. He grants them the Holy Spirit, that the new mind, the new will, may be theirs. In proportion as they obtain the new mind, the new will, in the same proportion will the oneness with one another exist.

That which causes dissension amongst the Lord's people is either a lack of loyalty or a lack of knowledge. If it is a lack of loyalty, they will gradually drift away. The Lord does not choose to force any of His family. He is choosing such as worship Him in spirit and truth, such as are in every respect loyal. He has set aside for the purpose of selecting this class the entire Gospel Age. This work of selecting has been in progress for nearly nineteen centuries. This company will be a little flock; required to walk by faith, not by sight.

Not many have the loyalty to God and to righteousness to walk that way and count the world as loss and dross—as nothing, with all its projects. As the disloyal ones leave the ranks, more and more the loyal ones will find themselves drawn together, and more and more of oneness will be found among those who are faithful. This would necessarily be true in every time and in every country. All who are thoroughly loyal would desire to do the Father's will, desire to lay down their lives in the Father's service, and this desire would make them one.

The Lord speaks of their being perfected in one. As each individual member makes progress, he becomes more worthy to fill the place or use the opportunity provided for him, and thus the body becomes more efficacious. But the thought that our Lord here expresses is rather that of completeness. He is referring

to the end of the Age, when the work will be completed, perfected; when they will all be one. The grand consummation will be effected by something which the Lord will Himself do. We find that, necessarily, because of the differences of our flesh, we cannot in everything see exactly alike. Now we can only see more or less obscurely.

At present we cannot see fully and completely. Consequently there will always be more or less friction, even among those who are fully consecrated to do the Father's will. This friction should become minimised, as we become mature, but we shall not see eye to eye until the glorious consummation, when we shall have experienced the resurrection change, "in a moment, in the twinkling of an eye." "Flesh and blood cannot inherit the Kingdom of God." We are to have our trial in these imperfect bodies, and those who show their loyalty in fighting against the world, the flesh and the adversary, to the end, will be joint-heirs with Christ, sharers in His Kingdom, executors of the Divine programme for the blessing of the world of mankind.

At the *opiphania*, or bright shining, of the Lord's manifestation, God will have completed His present work of directing the church, and the world will be informed that they are under a different dispensation. When the world shall have come to understand the matter fully, they will know the truth of our Lord's words in His last prayer with His disciples, that the Father loves the Church as He loves the Lord Jesus Christ. This is a very astounding statement. It shows that there is *nothing selfish in our Lord*. He did not say: "They will always be inferior to me, they will never have the glory that I shall have." On the contrary, the Lord Jesus knows that the Heavenly Father will exercise His love along the lines of principle, character, and all who will be members of the same glorious company must have the same glorious character that our Lord had; that is to say, they must be loyal to the core. They must have demonstrated that they love righteousness and hate iniquity. We read: "Thou hast loved righteousness and hated iniquity; therefore, God, even thy God, hath anointed Thee with the oil of gladness above Thy fellows" (Hebrews 1:9). So He was anointed to be the Head of the church class, but the church class are declared in this Scripture to be His associates — not of inferiority, but of common fellowship, being on one plane. The

world will then know that the Father loved the Church as He loved Jesus. We understand that the church will be on the same plane with her Lord Jesus, nevertheless, we are to keep in mind that God "made Him to be Head over all—God blessed forever!" The church will never be on an equality of position with Christ.

This is very wonderful to us, that our Heavenly Father should love us as He loved Christ, that the Lord would love the jewel, in the mire or wherever it might be found! The Lord Jesus has been selecting these characters out of the mire of human sin, and those who prove to be of the "more than conqueror" class—loyal as the Lord Jesus was loyal—the Father will love as He loved the Lord Jesus, and will glorify them with His Son.

**"When thou passest through the waters,  
I will be with thee!  
Sure and sweet and all-sufficient  
Shall His presence be.  
All God's billows overflowed Him  
In the great Atoning day;  
Now He only leads thee through them —  
With thee all the way."**

Watchman! Watchman! What of the night?  
"Shadows and darkness encircle me quite;  
Earth is enshrouded in midnight gloom,  
Black as the pall that envelops the tomb;  
Watchers are few, and mockers are bold —  
The heavens are starless — the night-air cold.  
I am weary; O would that this night were gone,  
I will watch for the day till the morning dawn."

Watchman! Watchman! What of the night?  
"In the east appeareth a glimmering light;  
Faint it gleams — but 'tis rising now,  
And streaming afar — 'tis the morning's brow.  
Shadows are passing — the Day Star is out,  
The glory is flashing and leaping about,  
And the golden tints that are poured o'er the earth  
Foretell of the bursting morning's birth."

Watchman! Watchman! What of the night?  
"Day rushes onward all cloudless and bright,  
And warth, and light, and beauty are driven  
To the farthest bound of the far-off heaven.  
Flashing flames from the throne of God  
Are bathing the world in a golden flood.  
Seraph and cherub are crowding it on,  
And the pure in their rapture are skyward gone."

Watchman! Watchman! What of the night?  
"Bursts on my vision a ravishing sight;  
The Lord is in sight with His shining ones,  
And the splendours of twice ten thousand suns.  
He has come! Lo, the night watch of sorrow is o'er,  
And the mantle of midnight shall shroud me no more,  
Pilgrim and Stranger, haste to thy home,  
For the morning, the beautiful morning, has come!"

## THE QUIET TIME

C.T.W.

My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.

### REASONS FOR THANKFULNESS.

All who have intelligently taken the position of followers of Christ, knew from their start in the narrow way to expect trials and difficulties and adversities, and have said to the Master :-

**" Not for ease or worldly pleasure,  
Nor for fame my prayer shall be ;  
Gladly will I toil and suffer,      Thee."  
Only let me walk with Thee, close to**

We should view every affair and incident of this present life that is not painful as a cause for thankfulness to the Lord ; because it is that much less than our covenant might legitimately require ; for our Master distinctly informed us that the way was rugged, saying : " Whosoever will live godly in this present time shall suffer persecution." And, furthermore, our Lord's own example of suffering and enduring patiently the mockings, slanders, evil speaking, and general contradiction of sinners against Himself, and the examples of the Apostles who followed closely in His footsteps in the same path, all indicate that, all things considered, we of the present time who " have not yet resisted unto blood (death) striving against sin " and the machinations of sinners and the wiles of the Adversary, have much to be thankful for that our lines have fallen unto us in comparatively pleasant places. We have every reason for thankfulness, no reason for murmuring.

**" We make it our aim . . . to be well-pleasing unto Him."      —2 Cor. 5 : 9 (R.V.).**

Who will to-day themselves enrol,  
Seeking no lower aim or goal  
Than this—to be in heart and soul  
    " Well-pleasing unto God ? "  
Some to please self alone would live ;  
More happy they who pleasure give ;  
Most happy they who strive to live  
    " Well-pleasing unto God ? "  
Through good report and ill then we  
With conscience clear and spirit free,  
Will seek in everything to be

    " Well-pleasing unto God."  
And when this earthly race is run,  
The labour o'er, the victory won,  
Then we shall hear the Lord's " Well done " ;  
    " Well-pleasing unto God."      G.M.Taylor

### GREAT HINDRANCES TO PRAYER.

Satan sentinel the gateway of prayer. Andrew Bonar has left it on record that he never entered into a season of pure prayer without a fierce battle at the threshold. Satan dreads nothing like prayer. He knows he cannot frighten the saints with hideous features or overcome them by coarse enticement. He stands at the portals of the Holy of Holies as an " angel of light." He does not openly attack ; he diverts. The Church that lost its Christ was full of good works (Rev. 2 : 24). Activities are multiplied that meditation may be ousted, and organisations are increased that prayer may have no chance. Souls may be lost in good works as surely as in evil ways. The one concern of Satan is to keep the saints from prayer. He fears nothing from prayerless studies, prayerless work, prayerless religion, he laughs at our toil, mocks at our wisdom, but trembles when we pray.

### THE WAY HE LEADS.

We have a God who is perfectly acquainted with the most secret thoughts of our hearts, and whose eyes, like a flaming fire, dart through the chambers of our soul, and descend into the most secret recesses of our being. Even before we have opened to Him our distress, He is already making arrangements for our help, regarding our very uneasiness as a cry to Him, and giving ear to our inward groanings. He always knows exactly, and much better than we do, what is good and necessary for His children ; and, in truth, He never leads them otherwise than they would wish Him to lead them, if they were able to see as clearly into their hearts and their necessities, as He does. But we very seldom know what is good for us ; and, therefore, the ways by which God leads us are generally mysterious and obscure, just because the **why** and the **wherefore** are concealed from us. But, however severe, painful, and dark the Lord's guidance of us may occasionally appear, it is in reality nothing less than an answer, if not to our express petitions, yet to our wants, and to those necessities of ours with which we may be unacquainted. They are all ways of mercy, and their simple end is salvation and blessing.

(Selected)



## THE LOVE OF GOD

I Cor. 13.

—E.A.



A thesis based on Paul's words to the Corinthians

(Concluded from last issue.)



In this and the previous consideration of "The Love of God" an endeavour has been made to show how vital to Christian growth and character is the cultivation of this "fruit of the Spirit." All the problems and difficulties which have confronted the people of God in every time and place are capable of being solved by the cultivation and exercise of the "love" which "beareth all things, believeth all things, hopeth all things, endureth all things." How different might have been the history of the Christian Church if all who have named the name of Christ had been more zealous in their endeavours to show forth the love of their Father in heaven. How true it is, that the failure to live out the commandment of our Lord has brought dishonour to the name of God. The Lord Jesus exhorted His disciples with these words: "He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father . . . This is My commandment, That ye love one another as I have loved you" (Jno. 14, 21; 15, 12). "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another" (Jno. 13; 34-35).

In continuing this meditation, the mind is now directed to chapter 5 of Paul's first letter to the Corinthians, in which the Apostle finds it necessary to refer to a very gross sin which had been committed within the ecclesia. The gravity of this offence was such that it was not so much as named, even among the surrounding Gentiles of that profligate city. That such a sin should have been committed within the assembly of God's people brought great grief to the Apostle who had done so much in their spiritual interest; yet how much more grievous to him was the knowledge that fellow-members of the ecclesia were prepared to condone this condition of affairs in their midst. The record shows the brethren, "puffed up" with pride, when they should have been mourning for the sin and disgrace which had come upon them, and the dishonour into which God's name and the Christian faith had been

brought. It is difficult to imagine that the brethren were completely indifferent to the state of affairs which existed. Some considerable progress had been made along the Christian way, and the sin was such that even the licentious Gentiles of Corinth did not countenance. In spite of disapproval, it would seem that they had a wrong conception of what was required of them as brethren in Christ. Doubtless, they had received the teachings of Jesus, from which the lesson of forgiveness and brotherly love had been noted. Yet this did not mean that they were to overlook sin which had not been repented of, or that they were to admit into their fellowship those who practised sin. Indeed, the essence of Christian fellowship is that those who claim to follow Christ have repented of their sins, and are endeavouring to walk in the ways of righteousness. How does the Apostle deal with this situation in the 13th chapter? In this wonderful summary he shows that Christian love is not just a kindly sentiment, willing and prepared to overlook what is sinful, and treating the sinner as though he had not sinned. "Love rejoiceth not in iniquity," or unrighteousness. Those whose lives are governed by the love of God can have no sympathy with sin, or fellowship with any who practise sin, whatever profession they may make to be the children of God.

The next matter with which the Apostle deals is recorded in chapter 6. Certain brethren in the ecclesia had been unable to reach a mutual settlement of their differences, and had resorted to the law courts of the unbelieving Gentiles. Paul reasons with them: "How strange, how inconsistent, that those who are to judge the world, should go to the world to be judged," he would seem to say. "Do ye not know that the saints shall judge the world?" Yet those brethren were unable to judge the small matters which concerned themselves. Moreover, the effort to justify themselves and to maintain their considered rights, indicated the lack of a true appreciation of their calling. To what have the people of God been called? It is a call to sacrifice—to surrender human rights—to "suffer with Christ." "When He was reviled, He reviled

not again; when He suffered, He threatened not, but committed Himself to Him that judgeth righteously" (1 Peter 2; 21-23). The Apostle would seem to remind them of this when he asks: "Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? (v. 7). Well did the great Apostle know that the exercise of love would have solved such difficulties, and sums up his reasoning in chapter 13 in the words "**love seeketh not her own.**" The careful reader of this wonderful letter is now beginning to note the all-embracing quality of love, and will seek to concentrate all his energies on the development in his heart of this mark of Christian character which is the evidence of God-likeness, for "**God is love.**" Continuing his epistle, Paul endeavours to show clearly that the operation of love will enable problems to be solved, and the will of God to be done in every affair which concerns the child of God. St. Augustine once said: "Love, and do what you will," and, indeed, it is true that love in the heart brings with it freedom and liberty to do God's will in everything.

Paul, in chapter 8, deals with a further matter, in which it can be seen how vital is the connection between the 13th chapter and the rest of this letter to the Corinthians. The writer makes reference to a matter which had greatly disturbed the unity within the Church, and endeavours to show how knowledge without love must prove harmful to the welfare of fellow-members in the Body. "Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but love edifieth." The Corinthian church was composed of both Jews and Gentiles, and it was therefore to be expected that the outlook of some was somewhat broader than that of those who had been nurtured in the strict confines of the Jewish religion. Among them were those who felt strongly convinced that food which had been offered unto idols was thereby made unclean, and that to touch, taste or handle this would be displeasing to God. Others failed to see any difference between food offered to idols, and that which had not been so dealt with, and thus felt free to eat whatever was placed before them. The Apostle had no difficulty in the matter; to him there was but one God, and it therefore mattered little to him if food had been offered to gods which were non-existent. What was the proper course for the brethren to adopt? Each was free to exercise his liberty in the

matter, yet to eat indiscriminately would possibly have a disturbing effect upon those who felt so strongly that to eat "unclean" food was displeasing to God. There was, however, one rule by which the matter might be easily decided: it was the rule of love. Love in the heart would prompt the questions: "Am I going to harm my brother or sister by exercising my liberty? Is my conduct in things which are not vital to my salvation likely to cause my weaker brethren to act against the dictates of their conscience?" Such questions are appropriate to-day, even though the follower of Christ may not be troubled by the problem of food which has been offered to idols. Christians who have been privileged to appreciate the full extent of their liberty in Christ need to-day that love in their hearts which will first think of others. Paul exhorts those who are conscious of their liberty to "take heed lest by any means this liberty of yours become a stumbling-block to them that are weak" (v. 8). In the 10th chapter he reminds them that "all things are lawful, but all things are not expedient; all things are lawful, but all things edify not. Let no man seek his own, but every man another's good" (vs. 23, 24). The whole matter is summed up in the words of chapter 13: "**Love is kind**" and "**seeketh not her own.**"

Proceeding to chapter 12, an endeavour is made to teach that, although diversity in the Church is essential for its edification, yet this is no cause for division. Much of the difficulty at Corinth was because of this diversity. Among the brethren there were those who had "the word of knowledge," a deep insight into the Word of God; others were able to prophesy, i.e., to expound and eloquently teach others in the way of truth. Among these was Apollos. There were others able to work miracles; to speak in diverse tongues, and to interpret tongues. In this ecclesia were Jews and Gentiles, bond and free. Yet, notwithstanding this diversity, there was to be a oneness between those who by one Spirit had been baptised into one Body. Unity without uniformity was a desirable condition in the Church. It still is; indeed, it is essential to the well-being of the Body of Christ. None dare despise the gift of knowledge, or the gift of prophecy, and all the varied gifts which exist within the Church. Without them, the Church can never grow to the stature of a perfect man. Thus, Paul likens the Church to a body—each member performing a different

function, yet all working for the health and sustenance of the whole body. Just as the ear, the eye, the hand and the foot, together with the other less prominent members, are equally essential to the welfare of the complete body, so every gift which God has provided in the Church is necessary, and every member, however varied the gifts may be, has some function to perform in the edification of the body of Christ. "That there should be no schism in the body," but that the members should have the same care one for another" (1 Cor. 12 : 25). The Apostle would teach that all cannot possess the most prominent gifts, and be the most prominent members in the body. All cannot be apostles, prophets and teachers; all cannot be workers of miracles, and have the gift of healing, or speak with tongues and interpret. Yet, while all may desire these more eminent gifts, *towering above them all is a far more excellent way by which the body may be edified, a way in which every individual member, whether he be apostle, or the most humble or lowly, can take his part. It is the way of love. The possession of the most desirable and eminent gifts will count for nothing in the sight of God without love. The Apostle places the whole matter in its proper perspective, and shows the correct sequence of the desires which animate every*

child of God. "Follow after love, and desire spiritual gifts" (1 Cor. 14 : 1). The Diaglott translates: "Ardently pursue love and be emulous of the spiritual gifts." Weymouth: "Make love your quest, and be eager for spiritual gifts." The desire for spiritual gifts must therefore be prompted by love, love that will seek to edify, strengthen and encourage the fellow members of the same body.

*The purpose of this consideration has been to enable the child of God to see that whatever experience may be permitted to come into his life, the spirit of love in the heart will be a guiding principle which will enable him always to do that which is in harmony with the will of God. There has been no endeavour to analyse the love which marks the child of God, yet it will be appreciated that the operation of love will involve sacrifice. "God so loved the world that He gave." The Lord Jesus so loved that it cost Him His life, and every footstep follower is invited so to love, that he will lay down his life in the interest of others. In closing his epistle, the Apostle would exhort all who are seeking to "be perfect, even as the Father which is in heaven is perfect." "Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with love" (1 Cor. 16 : 13, 14).*

## PAROUSIA—COMING OR PRESENCE ?

Considerable doubt has been prevalent in recent times as to the meaning which should be attached to the word "**parousia**" when applied to the Second Advent. Until some sixty years ago no question as to the accuracy of the Authorised Version rendering of "coming" was raised, this being due to the universal "catastrophic" view of the Second Advent, a moment of time sufficing to reveal the Lord Jesus Christ descending from heaven in fire and storm to conduct the Last Assize—a twenty-four hour day in which a few "saints" would be taken away to celestial glory, and the vast majority of earth's millions consigned to everlasting woe.

With vanishing belief in the literal fires of hell and a more accurate understanding of the real purpose of Christ's return—the reconciliation of "whosoever will" of the human race to God; a work destined to occupy a long term of years—it was inevitable that more critical

attention would be focussed upon important New Testament words such as this one. Hence men of unimpeachable authority—translators and theologians alike—have recognised for many years that a truer rendering of the word "**parousia**" is found in the English word "presence"; and that "Second Advent" texts in which it occurs refer not only to the moment of arrival of the Lord Jesus, but also to the entire period of time which Luke (17 : 24-26) calls the "days of the Son of Man"; including the coming of the Lord for His Church; their change to be "like Him"; the destruction of the "kingdoms of this world" (Rev. 11 : 15); and that period spoken of in Revelation as the "thousand years" in which all mankind is to come to a knowledge of the Truth and the opportunity of reconciliation to God held out to all.

The word "**parousia**" occurs twenty-four times in the Authorised Version, and is ren-

dered "coming" in every instance except 2 Cor. 10; 10 ("His bodily **presence** is weak") and Phil. 2; 12 ("As in my **presence**, . . . more in my absence"), where the more correct rendering is demanded in order to avoid an absurdity. When the Revised Version was published in 1884, its translators recognised the necessity of correcting the rendering, and indicated the meaning therefore in every instance as "presence" (margin).

The majority of modern translators agree with this view. The Revised Version, Young's Literal Translation, Rotherham and the Concordat version, all adopt "presence" consistently. The Emphatic Diaglott uses it largely, and to a lesser degree Ferrar Fenton, although in many cases the latter translator prefers "appearance." Moffatt generally adopts "advent" or "arrival." Dr. Weymouth's own views regarding the Second Advent dissuaded him from translating the word consistently, and hence he uses "coming" or else words equivalent to "presence," as may be demanded by his understanding of each passage. In his notes on Matt. 24; 3 he comments on the word "coming":—

"Or 'presence.' A capital C is used in this translation to indicate this word in the seventeen passages where it occurs as signifying the Second Coming of our Lord. In a more general sense it occurs in 2 Cor. 7; 6-7, and in six other places."

Rotherham demonstrates his usual carefulness in a comment on the word "Parousia" in the later editions of his translation, and reproduced here in abbreviated form.

"In this edition the word 'parousia' is uniformly rendered 'presence.' The difficulty expressed in the notes to the second edition of this N.T. in the way of so yielding to this weight of evidence as to render 'Parousia' always by presence lay in the seeming incongruity of regarding 'presence' as an event which would happen at a particular time, and which would fall into rank as one of a series of events. The translator still feels the force of this objection, but is withdrawn from taking his stand upon it any longer by the reflection that, after all, the difficulty may be imaginary. The parousia . . . may, in fine, be both a **period**, more or less extended, during which certain things shall happen; and an **event** coming on and passing away as one of a series of Divine interpositions. Christ is raised as a first fruit—that is one event. He returns and

vouchsafes his 'presence,' during which he raises his own—that is another event, however large and prolonged; and finally comes another cluster of events constituting the end. Hence, after all 'presence' may be the most widely and permanently satisfying translation of the looked-for 'parousia' of the Son of Man."

In the last thirty years confirmation of this rendering has come from an unexpected source. Since the beginning of this century Eastern excavations have brought to light, mainly in Egypt, hundreds of papyrus documents written in the first century, many during the lifetime of Jesus Himself, and comprising the daily correspondence of ordinary people. These records are of all kinds—private letters, traders' accounts and receipts, official reports, medical treatises, etc., and many New Testament expressions are found in them and allusions corroborated. In these documents the word "parousia" has been frequently found, particularly as applied to the state visits of the Roman emperors to a city or country. Where in our day we would speak, for instance, of the king's visit to an exhibition, implying the period of his stay there, the people of A.D. 50 spoke of the king's "parousia." The fitness of this application to the royal "visit" of Christ the King to reign over the earth is obvious, and these contemporary documents afford valuable evidence as to the correct meaning of this word.

The July, 1938, issue of the "Advent Witness"—a paper circulating among those who look for an imminent "coming" in the traditional sense—touching on the word, states that the true meaning is "presence," quoting Liddell and Scott as an authority, and coming from a source holding to orthodox belief, this declaration is of value. Present-day research has made it clear that, in referring to His return to earth, both our Lord and the Apostles had in mind a **period of time** during which the various phases of His work would be accomplished, and that the "signs of His Parousia" would be those evidences which, arising from a correct interpretation of the significance of contemporary events, were intended to assure the "watchers" living **at that time**, of the fact that they were beholding for themselves the beginning of the "days of the Son of Man," and that the time of His Second Presence had already begun—truly the most wonderful inspiration and encouragement to renewed zeal and faith which the Church has enjoyed at any time during the Age.

## SELF EXAMINATION.

In 2 Cor. 13 ; 5, Paul says : " Try your own selves whether ye be in the faith ; prove your own selves. Or know ye not, your own selves, that Jesus Christ is in you, except ye be reprobates ? " The context apparently shows that the Corinthians had accused Paul of having no influence over them for good, and his ministry as being weak and insignificant. Paul replies by telling them to look at their present condition as compared with their past, see the change that has taken place in their lives, see the possession they now have, and in the light of these things let them say whether his influence over them has been for good or not, or if his ministry is weak and insignificant.

It is impossible to know ourselves by looking at the present. We only partly know ourselves as we see our life in the past. Every day our actions surprise us, and frequently we find that we have done the very thing we never thought we would do. I suppose Abraham did not really know the strength of his faith till called upon to sacrifice Isaac. In the light of that trial he could estimate the real strength of his faith. The Greeks had a favourite motto among their philosophers : " Know thyself " ; but by this they did not mean to teach that by merely looking into their own actions they came to understand their own character and became able to estimate their real worth, but rather that each one should examine the basis and facts of his philosophy for himself, and not be content to receive them secondhand. Then, again, many people do not grow better from rigid self-introspection. The bad only see good and excuses for the evil in their lives. The good only see evil in theirs, and sadden their lives by deploring it. One of the saintliest women I ever knew, and whom all revered, began to direct her attention to her own life, to examine it, to search it, and to question whether she did truly believe or not, till, in a few months, she concluded she had no faith, that her life was full of evil deeds, that she was unsaved and had no hope, and that there was none for her ; and in this state she lives to-day. We make a distinction between **heart-searching** and **self-searching**, which many fail to make. Our hearts, that is, our **wills**, should be perfect ; because " we have this treasure

(our new wills or new hearts) in earthen vessels (in imperfect bodies)." He, therefore, who judges of his acceptableness with God by judging of his perfection or imperfection in thought, word and deed, must condemn himself, if he be honest and if he have a proper estimate of perfection in these respects. But he that judges his **heart**, his motives, his will, his intentions, should always be able to find it **true** to the Lord—however much his life may come short of his new will—the mind of Christ begotten in him by the exceeding great and precious promises of God's Word.

We are not merely to ask ourselves whether we love God, but also whether our love takes the practical form of **willing** and **trying** to serve God. This, His word indicates, is the real test ; not what we **succeed** in doing, but what we honestly and earnestly **try** to do. The mother never questions whether she loves her children or not, but shows her love by her services ; the industrious man never stops to wonder if he is industrious. Christ says : " He that heareth My words and doeth them, he it is that loveth Me."

We can know our hearts only as God, who sits as a refiner of gold, tries us ; under the hand of His proving we learn to know ourselves. God does the searching to see if there be any evil way in us. He searches, tries and proves us, and not we our own hearts. The Christian only grows Godlike, strong in faith and hope, as he learns to look away from himself to the Son of Man. It is said that one of the gifted painters of the world stood before the masterpiece of the greatest genius of the age. This he never hoped to rival, nor even to equal, yet the infinite superiority did not crush him, nor cause him to despair. He realised those conceptions that had long floated vaguely before him in unsubstantial form ; in every line and touch he felt a spirit immeasurably superior. As he stood gazing at it his heart swelled with emotion, his feelings became elevated, and he turned away exclaiming : " And I, too, am a painter ! " Let the hesitating believer look on Christ, the embodiment of the highest and holiest of all conceptions, till his heart can feel His spirit and touch, then he can turn to the world, believing and declaring : " I, too, am a Christian ! "

# ANNOUNCEMENTS

## AN ACKNOWLEDGMENT.

The friends at Darlington wish to take this opportunity of expressing their appreciation of the gift of £1 sent anonymously by "well-wisher" toward the cost of their lantern services effort. This kindly thought has been an added encouragement to them in their endeavour to herald wide the Glad Tidings.

## THE GOSPEL STORY IN A NEW FORM.

It is hoped that, D.V., there will soon be an unusual opportunity of appreciating, from a new angle, the depths of our Lord's ministry on earth. A sound film, depicting the most important events and repeating the utterances of the Master's life, and culminating in the Ascension, has been brought to this country from occupied territory under remarkable circumstances, and it is expected that it will be shown for the first time, to the brethren privately upon the Sunday morning of Manchester Convention. The Oxford Cinema, Oxford Road, Manchester, has been engaged for the purpose and the session at which the film will be shown will commence at 10.30 a.m., this hour being fixed in view of the fact that the film takes about an hour and a half to show. It is felt that many of the friends will feel their reverence for the deeds and words of the Great Shepherd of the sheep enhanced in consequence of seeing this pictorial representation.

## MIDLANDS INTER-CLASS CONFERENCE.

Following the meeting held at Rugby last month and reported in the March B.S.M., a second meeting was held, in March, and the place of meeting on this occasion was Coventry, by invitation of the friends in that city. Representatives from Birmingham, Blaby, Coventry, Leicester and Rugby attended, and a very full discussion on methods of "public witness" proceeded, as a result of which certain arrangements were made for concerted efforts in the Midlands during the next few weeks. It was felt that the interchange of thought will definitely serve as a stimulus and be productive of healthy activity, and with these hopes in mind the brethren gathered together arranged for a further meeting to continue these discussions, the venue in this case to be Birmingham.

## IMPORTANT NOTICE.

The attention of our brethren is drawn to the fact that the Import Control Order now requires a Board of Trade Import Licence for all books imported into the United Kingdom with the exception of single copies. The practical effect of this is that any parcels of books coming from our American or Australian friends to private addresses in this country are liable to be intercepted by the Customs and Excise Dept. and confiscated. There is nothing to stop a private individual making application to the Board of Trade for an Import Licence, but it is unlikely that the application would be granted. In any case the application must be made before the books are ordered to be sent.

Should any friend, having such books on order, receive a document from the Customs demanding an Import Licence, they are welcome to write to us for advice in the matter of obtaining same. For books imported in bulk by the Committee, Import Licences are being granted up-to-date although we have no means of knowing how long this will continue. We do know that many London publishers are no longer able to obtain licences, and for this reason both the "Emphatic Diaglott" and "Streams in the Desert" are unobtainable until after the war.

## NATIONAL SERVICE.

In view of the National Service (No. 2) Act, 1941, which extends the National Service Acts 1939-41 to women "as they apply in relation to men" many of the sisters will now be affected by the compulsions of society. We wish to remind the sisters as well as the brothers that we are willing to give them any useful information in our possession. At the same time, we are always interested to hear of individual experiences, as by this means the one who has the oversight of this section of the work can often assist others who may come up against the same practical difficulties. Much useful reading matter exists on the subject generally and we shall be pleased to supply details on request.

## MANCHESTER CONVENTION

EASTER, 1942

SATURDAY and SUNDAY, APRIL 4th and 5th

MANCHESTER & SALFORD EQUITABLE CO-OPERATIVE SOCIETY'S HALL, DOWNING STREET, ARDWICK, MANCHESTER, I.

Nearest Railway Station—London Road, City.

The friends in and around Manchester are busily planning for the spiritual profit and comfort of the brethren, and a warm welcome is extended to all who share our glorious hope.

Catering is being arranged for, on the premises, at very reasonable rates.

Programmes will be available shortly. Please write to address below for a copy.

The Convention opens at 11.0 a.m., Saturday.

The following brethren will (D.V.) address the Convention :—

Bro. F. H. GUARD (London)

Bro. A. O. HUDSON (Leicester)

Bro. A. J. LODGE (London)

Bro. ALEX. GUY (London)

Bro. J. C. LARDENT (Birkenhead)

Bro. SIDNEY SMITH (Manchester)

It is anticipated that there will be, in addition, an exhibition of films of interest, a study on interesting Bible questions and a general conference on Edification and Unity.

The friends are asked to remember these hopes in their prayers.

Please write for programmes, accommodation, and further information to the Convention Secretary :

Bro. J. LATIMER,

14, AYLESBURY AVENUE,

DAVYHULME, MANCHESTER.

If asking for accommodation please do not forget to state whether married couples or single persons.

Please bring your own Hymnbook

The "Bible Students Hymnal" will be used.

# PUBLICATIONS.

Items temporarily out of stock have been deleted from this list and will be reinstated when available. "Streams in the Desert" is now unobtainable until after the War.

## MISCELLANEOUS

	Price	Post free	Post free
Evolutionists at the Cross-roads Biblical teaching in relation to Evolution and recent statements of scientists 126 pp (Dawn) ...	1 0	1 2	6 0
Zionism in Prophecy An interesting survey of developments in Palestine. 64 pp (Dawn)	1 0	1 2	6 0
Some of the Parables Brief expositions of the "Kingdom" Parables. Illustrated. 99pp (B.B.I.)	6	7	3 3
Pilates Report Reputed report of Pilate to Tiberius regarding the Crucifixion. Art booklet. 32 pp (C.T.I.) ...	6	7	3 3

## B.S.C. PUBLICATIONS

The Plan of God—in Brief An abridged edition of the "Plan of the Ages" retaining all the most important portions. 104 pp ...	4	5	2 3
The Promise of His Presence An exposition of Scriptures relating to the Second Coming of Christ. 92 pp ...	4	5	2 3
The Beauty of Holiness The story of consecration through the ages ...	4	5	2 3
Lucifer the Prince of Evil A study in the personality of the Devil. 30 pp ...	3	4	1 6
The Golden Future A 36 page booklet describing man's hope and Millennial conditions. Specially prepared for witness work ...	2	3	1 3
Parables of the Kingdom Six stories from the teachings of Jesus. 30 pp ...	2	3	1 3
Evolution—and the Scriptures A brief introduction to the subject 12 pp ...	1	2	7
8 or 12pp Pamphlets, 20 for 1/4 100 for 6/-			
No. 12 Will there be Wars for ever?			
No. 13 The Immortality of the Soul.			

## DAWN.

All at 3d. each. Post free 4d. Six for 1s. 9d.

The Day of Jehovah A reprint of Chap. 15 of the "Divine Plan" 64 pp			
What is Man? A reprint of chap. 12 of "The Atonement." 62 pp			
Hope Beyond the Grave An interesting treatise on the Scriptural teaching regarding death, the grave, heaven, etc. 124 pp			
Christ has Returned. A 80 pp exposition.			

## BEREAN BIBLE INSTITUTE.

All at 2d. each. Post free 3d. Six for 1s. 3d.

Hell, Death and Spiritism A short exposition of Scripture upon these subjects. 26 pp			
A New Dictator the only Hope for Humanity An 18 pp treatise			
The Offerings for Sin A 16 pp exposition of the doctrine of the sin-offering			

## DEVOTIONAL BOOKS.

	Price	Post free
Daily Heavenly Manna		
Pocket size, no birthday pages	Cloth 1 9	2 0
	Leather 2 3	2 6
Large size, with birthday pages	Cloth 4 0	4 3
	Leather 7 0	7 3
In Green Pastures		
Another book of daily readings. 293 pp.	Cloth 2 6	2 9
	Leather 3 6	3 9
The Call of the Bride		
Comforted of God		
Two little art booklets of poems. covers	Paper 1 3	1 5
Poems of Dawn		
Duplicator-printed, cloth covers	.. 2 9	3 0
Pilgrims Progress 286 pp.	Cloth 1 0	1 6

## HYMNBOOKS

"Hymns of Dawn," with Music	4 0	4 4
"Bible Students Hymnal." Blue cloth	1 1	1 3

## GREETING CARDS

	Post free
"Lardent" F series. Hand coloured scriptural cards. Highly finished	6 for 1/6
"Lardent" L series. Tinted and gilded scriptural cards	12 for 1/6
"P" series. Floral scriptural cards of various designs	12 for 1/3

## TRANSLATIONS

	Price	Postage
Weymouth (With notes)	6 0	7d
Weymouth (Without notes)	4 6	4d
Moffatt	4 0	7d
Rotherham	14 0	7d
Rotherham	35 0	10d
Margolis	6 3	7d
Septuagint (Greek and English)	18 6	10d
Youngs	11 6	7d
Ferrar Fenton	11 6	7d

## CONCORDANCES & LEXICONS

Young's Concordance (Greek, Hebrew, English)	45 0	1 0
Cruden's Concordance (English)	6 6	7d
Handy small concordance (English)	1 6	4d
Thayer's Greek-English Lexicon	26 0	8d

## MISCELLANEOUS

Illumined Epistle to Hebrews 107 pp. O.T., allusions in Hebrews set out in full below the text	9	3d
--	---	----

## BOOKS FOR CHILDREN

A little life of Jesus 224 pp. Cloth Illustrated	2 6	6d
Gospel of Matthew } For young children. Large		
Gospel of Mark } books, large print, coloured and		
Gospel of Luke } plain pictures, board covers ..	9	3d

Please return.

פֶּסַח וְאֵת חֹמֵי יְרוּשָׁלַיִם  
וְאֵת יְרוּשָׁלַיִם וְאֵת יְרוּשָׁלַיִם

פֶּסַח וְאֵת חֹמֵי יְרוּשָׁלַיִם  
וְאֵת יְרוּשָׁלַיִם וְאֵת יְרוּשָׁלַיִם

פֶּסַח וְאֵת חֹמֵי יְרוּשָׁלַיִם  
וְאֵת יְרוּשָׁלַיִם וְאֵת יְרוּשָׁלַיִם

פֶּסַח וְאֵת חֹמֵי יְרוּשָׁלַיִם  
וְאֵת יְרוּשָׁלַיִם וְאֵת יְרוּשָׁלַיִם

DISCIPLES ACTIVITY  
PARTICIPANT B

# BIBLE STUDENTS

# MONTHLY

פֶּסַח וְאֵת חֹמֵי יְרוּשָׁלַיִם  
וְאֵת יְרוּשָׁלַיִם וְאֵת יְרוּשָׁלַיִם

Blessed are ye when men curse  
persecute you / and shall fully say  
of you sayings against you

All valleys that be exalted  
mountain and hill layed  
down is trodden that be made for

ye seed of Abraham his servant  
Jacob his chosen.  
in the Lord our God: his is

And God shall wipe away all  
tears from their eyes: and there  
shall be no more death, neither  
sorrow, nor crying, neither shall  
there be any more pain: for the  
former things are passed away

Vol. 19 No. 5

MAY, 1942

Fourpence

**CONTENTS**

THE LONELINESS OF JESUS .. .. .	49
Interesting Texts Considered "Walking through dry places" .. .. .	50
"SO BE IT, O LORD" ... .. .	51
MELCHISEDEK, KING OF SALEM .. .. .	53
The Quiet Time .. .. .	57
PRAYER WAS MADE ... .. .	58
Christian Liberty .. .. .	60

**TO US THE SCRIPTURES CLEARLY TEACH—**

That the Church is "the Temple of the Living God"—peculiarly "His workmanship"; that its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and the chief corner stone of this Temple, through which, when finished, God's blessing shall come to "all people," and they find access to Him.  
—I. Cor. 3: 16, 17. Eph. 2: 20-22. Gen. 28; 14. Gal. 3:29.

That meantime the chiselling, shaping and polishing of consecrated believers in Christ's atonement for sin progresses, and when the last of these "living stones," elect and precious, shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.  
—Rev. 15: 5-8.

That the basis of hope, for the Church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."  
Heb. 2: 9. Jno. 1: 9. I Tim. 2: 5-6.

That the hope of the Church is that she may be like her Lord, "see Him as He is," "be partaker of the Divine nature," and share His glory as His joint-heir.  
—I. Jno. 3: 2. Jno. 17: 24. Rom. 8: 17. 2 Pet. 1: 4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be "kings and priests" in the next Age.  
Eph. 4: 12. Matt. 24: 14. Rev. 1: 6; 20: 6.

That the hope of the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be destroyed.  
Acts 3: 19-23. Isa. 35.

## Bible Students Monthly

Publishing Committee : E. Allbon, G. A. Ford, J. Hall, T. Holmes, A. O. Hudson, W. J. Rew, C. T. Ward.  
Chairman : G. A. Ford. Gen. Secretary : E. Allbon. Editor : A. O. Hudson.

The object of this journal is the encouragement of independent study of the Scriptures in the light of present-day knowledge, with special reference to the "High Calling of God in Christ Jesus;" the Second Coming of the Lord Jesus Christ; and the establishment of His Kingdom upon earth.

Except when otherwise stated, the articles appearing herein are endorsed by at least five members of the Committee. Articles not so endorsed are agreed by at least five members to be contributions to progress in Truth worthy of consideration and discussion, but not sufficiently conclusive to warrant full endorsement. They are published with this reservation and the exhortation "Prove all things; hold fast that which is good." (1 Thess. 5 : 21).

### Postal Subscription (one year)

Great Britain and Ire.....5/-  
United States and Canada.....One dollar  
Australia and New Zealand .....5/-

Overseas subscribers may remit to the addresses below if preferred.

### Correspondents in the United States

Pastoral Bible Institute,  
177 Prospect Place, Brooklyn, N.Y.  
The Dawn,  
136 Fulton Street, Brooklyn, N.Y.

### Correspondent in Australia

Berean Bible Institute,  
19 Ermington Place, Kew, E.4, Melbourne.

Bible Students who, by reason of old age, infirmity or other adverse circumstances, are unable to pay for this journal may have it free of charge if annual request is made to that effect. This expense is met by voluntary donations from those interested.

Three months' free trial copies will be sent to any address upon request.

Please address all correspondence as follows :—

**Subscriptions, Books and Literature**  
Bible Students Committee  
20 Sunnymede Drive, Ilford, Essex.  
Telephone : VALEntine 1502

### Benevolent Relief Fund

Mr. G. A. Ford  
13 Cranleigh Gardens, Luton, Beds

### M.s.s. for publication

Mr. A. O. Hudson  
18 St. Ives Road, Leicester

### Free Literature

Mr. W. J. Rew,  
244 North Road, Darlington

### Reference Library

Mr. V. R. Chandler,  
158 Perth Road, Ilford, Essex

For details of above activities see back cover.

## OUR LORD'S RETURN

Its Object—The Restitution of all things

We still supply the booklet—

## THE PROMISE OF HIS PRESENCE.

Our Lord's Return—What say the Scriptures 92 pages. Similar in style to "The Plan of God—in Brief." Price 5d. each, 6d. post free, 6 for 2/9.

### Contents:

- Chap. 1 "I will come again"  
" 2 The Glory of the Celestial  
" 3 Dawn  
" 4 The Voice of the Archangel  
" 5 In Flaming Fire  
" 6 Resurrection  
" 7 Every eye shall see Him  
" 8 "When shall these things be?"

A message of comfort

to those who need comfort

## THE GOLDEN FUTURE

Our hope for years to come

—:—

Brethren are familiar with this little booklet which is now in its third edition since its publication two years ago.

In these dark days its message is timely and provides an opportunity for us to fulfil our age-old commission to "comfort those that mourn."

—:—

In quantities—post free

6 for 1/6      12 for 2/6  
50 for 9/-      100 for 16/6

—:—

"Send out Thy light and truth, O Lord."

# The Loneliness of Jesus

E. W. W.

"He that sent me is with me: the Father hath not left me alone." John 8: 29

Almost the first concern evinced by our Lord on entering upon His public ministry was for companionship. He gathered round Him selected companions, "that they might be with Him" (Mark 3; 14). His choice was made mainly from the working classes, men of action, men who toiled for a living with their hands, men who had no resources apart from what they could earn, men who had looked life in the face and knew its hardest facts.

He had little interest in rich men as such, nor in the complexities that riches bring. He desired simplicity, "plain living and high thinking," but, above all, He sought fellowship, for His life was lonely. Human relationships had been discarded; "My brother, My sister and My mother," said He, "are they who shall do the will of My Father in Heaven" (Mark 3; 35). Apart from such, He had no intimates in life. How lonely is a life without a soul with whom one may converse in loving intimacy; such human loneliness was Jesus' lot. Did He find fellowship in those He called about Him; did they fill His need, understand Him, and sympathise? Were they not, on the contrary, self-centred, self-occupied and self-concerned?

Hear them as the storm raged about them on the Lake of Galilee: "Carest Thou not that we perish?" Listen to Peter, as with astonishing self-complacency he remarks: "Behold, we have forsaken all and followed Thee. What shall we have therefore?" (Matt. 19; 27). Was ever such a speech made to One Who had left the glory of Heaven for the sake of sinful men? Toward the end of His ministry, after more than three years of intercourse, precept and holy example, what must He have felt as He came upon them quarrelling among themselves who should be the greatest? No; He had no "brother, sister or mother" fellowship; to the last He walked a lonely path. How often we read: "He was **alone** upon the land" (Mark 6; 47); "Jesus was left **alone**" (John 8; 9); "He departed into a mountain Himself **alone**" (John 6; 15). Not that the disciples meant to withhold from their Lord the fellowship He so much desired. Indeed when many went back and walked no

more with Him, the twelve refused to go away, and He gladly recognised this. "Ye are they that have continued with Me in My temptations," He said. They continued with Him, but, oh, how self-occupied even in that companionship!

At length they set off on that last sad journey to Jerusalem. The end was in His view, though not in theirs. Must He face this alone also? Tenderly He opened the subject to them as they went together. Surely this would draw out their loving sympathy, so He told them what was about to happen, that "He must suffer many things, and be killed, and be raised again the third day" (Matt. 16; 21), but He was met by a rebuke; they refused to believe the news. It was so utterly opposed to all their hopes. Was such a calamity to end their cherished visions of a glorious Messianic reign in which they were to share? Impossible; it would not be! So our Lord was left alone to His thoughts and sorrows, and they walked with Him wholly out of fellowship with what so moved His heart.

With infinite patience later on He tried again (Matt. 17; 22-23). He unfolded the coming betrayal and the dreadful killing, and then the rising again. They listened in silence, and deep depression fell upon them all; "they were exceeding sorry"—sorry that, after all, the calamity must come, that it must be accepted as inevitable, that their prospects were an illusion, and hope was gone. They did not understand; they were so taken up with themselves that they did not enter into what it meant to Him.

Again, a third time (Matt. 20; 17), Jesus took them apart in the way and told it all again, adding this time the mocking and scourging, as though appealing to their hearts for sympathy. Did they extend it to Him? They had had time to think and talk together, and a new aspect of the matter dawned on them. All was not so dark; He would rise again; the Kingdom would come after all. They had not followed Him in vain, and while He dwelt on the betrayal, the mocking, the scourging and the death, their self-centred hearts were occupied with their place in the Kingdom that would follow! At such a time

as thus, two of them actually came forward with a request for first place. Jesus continued His path to the valley of the shadow alone, with no human heart to sympathise or understand or share His sorrows.

"Behold, the hour cometh, yea, is now come," said He to them on the last evening of His earthly life, "that ye shall be scattered, every man to his own, and shall leave Me alone." "And yet," He added, "I am not alone, because the Father is with Me" (John 16; 32). One heart fully understood and cared and sympathised with the Saviour, and one heart alone—the Father's.

When the three who were nearest to Him went with Him to the garden they failed Him even there. They could not watch one hour. He withdrew Himself—He was alone.

Thus our Lord sought fellowship with His own who were in the world—His own whom He loved to the end; the uttermost, yet whose response was so meagre, and whose love so cold. Such was His experience then; what is it now? Jesus still seeks the fellowship of His people; we who are called unto the fellowship of Jesus Christ our Lord (1 Cor. 1; 9). Does He receive the fellowship He seeks, or do we fail to give it to Him? Is our contact with Him after all mainly selfish? Do we seek Him only for what we can get for ourselves, pardon, protection, help, guidance? Is our need our first concern, or is our real objective that of Paul, "that I may know Him and the fellowship of His sufferings"? Are we prone to forget that our Lord seeks something from us, that, apart from us, He is still alone in relation to men, and that He longs for our co-operation in His plans and purposes, even to the extent of our suffering on behalf of others, as He set us an example? Like the disciples of old, we can be so taken up with ourselves, even though, like them, we have left all to follow Him, that His thoughts and purposes and yearning desires take a minor place, and our needs and hopes fill all our thoughts, and even our prayers. We are so selfish in our spiritual outlook that even our most holy things are sometimes tinged with it. How often it is we seek our own, and not the things that are Jesus Christ's (Phil. 2; 21), and the Lord looks to us often in vain for that understanding, sympathy and fellowship with Him in His world plans, in comparison with which our little personal concerns, hopes and fears are insignificant indeed.

May He forgive us, and teach us how to enter into a life of real communion with Him in the days that yet remain to us.

## Interesting Texts Considered.

**"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return unto my house from whence I came out..."** (Matt. 12; 43).

What is the meaning of our Lord's allusion to "dry places"? Why should the dispossessed demon apparently desire to avoid the vicinity of water?

Jesus had in mind a very popular idea, prevalent in the days of the First Advent, to the effect that evil spirits shunned the crossing of water, and were, in fact, unable to negotiate the passage of rivers or streams. This idea, so obviously absurd to we, who understand something of the nature and powers of both holy and evil spirit beings, was a tradition coming down from earlier ages, but very real to the people of our Lord's own day. This verse is an interesting example of the fact that Jesus habitually spoke to the people within the framework of the common thought of their own day—not that He Himself necessarily endorsed these old fables and legends, but as using them in illustration of the truths He wished to inculcate. In referring to this popular idea of the evil spirit walking about seeking a place of rest remote from the imaginary dangers of running water, He brought before the minds of His hearers the obvious sequel—that if the cleansed man's mind has been left empty and not occupied by a holier spirit, the Spirit of God, then the dispossessed demon would return from his uneasy wanderings, and settle down in the safety of his former home; and the last state of that man, said Jesus, would then be worse than the first.

A homely illustration, built upon a Rabbinical fable having no basis in fact, but capable of teaching a vital spiritual truth. When the evil spirit is cast out, let the mind be filled with that which will prevent such a calamity as demon obsession ever befalling the man again.

## \* "SO BE IT, O LORD" \*

"Then answered I, and said,  
"So be it, O Lord."

T. W.

Jer. 11: 5

We use these words, "So be it," or "Amen," at the end of our prayers. They imply a willing acquiescence in whatever the Father has revealed to be His will, combining "Thy will be done" with "I delight to do Thy will, O my God," and show not only acceptance of the Divine will, but a genuine desire for its accomplishment. The cynic has said that "Thy will be done" is most frequently found on tombstones, inferring that one resists to the bitter end, and then says "Thy will be done" when nothing more can be done about it. To the child of God, however, this expression must represent the theme of the entire life; it must be the opening bar of life's symphony as well as the end. The meaning of the words is beautifully expressed by the life of the prophet who uttered them. He was called upon to perform a task which was distasteful from the natural point of view. He was only a boy when first called upon to speak, "Behold, I cannot speak, for I am a child" (Jer. 1: 6), yet this gentle boy had to rebuke a nation and pronounce God's judgment, and, what was even worse, tell the nation to submit to Babylon. That he shrank from the storm of bitterness this message aroused is shown by Jer. 20: 9: "Then said I, 'I will not make mention of Him nor speak any more in His name.' But His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." In spite of his own inclinations, however, he yielded to the Divine will, although it caused him great grief (see Jer. 8: 18, and Jer. 9: 1-2). He had no alternative but to announce the coming judgment, but there was a sob in his voice as he uttered it. Nothing was farther from his heart than to desire the evil day, yet he was so filled with the sense of Divine rectitude, so convinced of God's judgment, that he rose above his own inclinations, and said, "So be it, O Lord." This is the attitude which the child of God must bring to every circumstance of life. Although there may be times when the flesh shrinks, we must accept the Lord's will as inevitable, as did Eli when he said, "It is the Lord, let Him do what seemeth Him good."

We must learn to say "Amen" with cheer-

ful, willing acquiescence to (1) every circumstance and experience of life; (2) every revelation of the truth; (3) every aspect of Divine judgment.

### THE EXPERIENCES OF LIFE

Appropriating the words of his Leader (Heb. 10: 7), each child of God presents himself at baptism, and is counted dead to his own will and alive to the will of God, and it is here that, accepting the Divine will as revealed in the volume of the book, he says, "So be it, O Lord, may Thy will be done in me." It is one thing to make this covenant of sacrifice, and another thing to carry it out, but day by day the Lord is teaching us His will, and day by day He expects us to say "Amen."

Jeremiah went to Anathoth, and in chapter 12 we read how, overwhelmed on account of a plot against his life, he poured out his complaint to God. The Divine reply is given in verse 5: "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? And if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?" Thus, the people of God turn to their Father in times of bitterness and trial, saying, "Why must we always be misunderstood and even hated?" The Divine reply is full of gentle rebuke: "Have you not covenanted to do My will; are you already tired?" Paul says: "Consider Him, who endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds." God allows us to be tested in a small way at first, and faith is gradually strengthened for the more severe tests of the way, so that we are enabled to say: "So be it, O Lord" at every step. The blessed result of character development can only be realised by these experiences if we can say, "Amen, O Lord."

Jeremiah was sent to the house of the Potter (Jer. 18: 1-6). Israel had not responded to the will of the great Potter, and they lost the high honour that might have been theirs, but they will be made a vessel of less honour. If the design of the Heavenly Potter is to be out-worked in our lives, every particle of the clay must say "Amen." It is true that if we mar God's gracious design for us He can, He may,

make us again, but it will be a vessel of less honour than it would have been. Let us, then, say "Amen" to every moulding and shaping influence He brings into our lives.

### EVERY REVELATION OF TRUTH

Not only must we acquiesce in the experiences of life, but we must say "Amen" to each unfolding of truth. Does it seem strange that we must say "Yes" to Divine truth—would it not still remain truth? Yes, but it would prevent us from receiving the blessings the truth would bring. Unless we are meek and teachable and ready to accept the Divine will and revelation, we shall almost certainly oppose the truth, and find we are contending against its Author. Whenever there is a great truth at work there is nearly always hatred and animosity. The Pharisees hated the One who taught the humble folks, and those who love the things of the world hate the voice which says that these things must be given up if we would follow Christ. Our Father will not reveal His truth to the proud. Jesus said (Matt. 11; 25): "I thank Thee, Father, . . . because Thou hast hid these things from the wise and prudent, and has revealed them unto babes. Even so, Father, for so it seemed good in Thy sight." Our Lord heartily approved of His Father's arrangements, for it seemed good in God's sight, and that is the attitude we must all bring to God's dealings; if it is good in God's sight we must say "Amen." If we cannot say "Amen" to the Divine methods we shall never say it to the truth itself. Even the sincere Nathanael questioned God's method, saying: "Can any good thing come out of Nazareth?" Naaman asked: "Are there not better rivers in Damascus than all the waters of Israel? Can I not wash in them and be clean?" He nearly missed the blessing because he did not like the method used. We must say "Amen" to the Divine method before we can say "Amen" to the message itself.

The attitude of the true Church of God is shown by John's exclamation: "Amen, even so, come, Lord Jesus," in Revelation 22; 20. The glorified Christ announces the imminence of His coming, and the beloved Apostle says a double Amen—"Amen, Even so, come, Lord Jesus." Throughout the centuries the Church has looked forward earnestly for the return of the Lord. "How long, O Lord?" they have cried, and they have clung to the promise "If I go away I will come again." Only those

who have made the fullest use of their privilege of communion with God can pray sincerely: "Even so, come Lord Jesus," for the coming of the Lord Jesus is a time of testing. Peter links the passing of the present order with the presence of the Lord, saying, "But the day of the Lord will come as a thief in the night, in the which the heavens will pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up (2 Pet. 3; 10). If our roots are deep down in the things of this life, if the heavens and earth that are now are our heavens and earth, we shall have great difficulty in saying: "Even so, come, Lord Jesus." If we are among those who love His appearing, we shall be able to say "Amen," but, if not, we may find ourselves saying: "Where is the fulfilment of His promise?" Peter says they are willingly ignorant; they do not desire the coming of the Lord. If we are satisfied with the things of this life we shall desire to push the time of the Lord's coming far away, but those who are oppressed and down-trodden can give a more heartfelt response. Our hearts must be fully in accord with His will, and we must be ready to depart.

The resurrection of the sleeping saints is bound up with the Lord's return (Rev. 14, 13; 1 Cor. 15, 52; 1 Thess. 4, 15-17). If we can say "Amen" to the second advent, we must also say "Amen" to this further truth, and we are especially blessed if we now have the assurance that all the faithful Apostles and Saints of the past are raised, and we shall be changed in a moment to be like Him.

### EVERY ASPECT OF DIVINE JUDGMENT

To say "Amen" to Divine judgment calls for the greatest Christian development and trust in God, for real Christian maturity. The child of God has such a spirit of love that sometimes he finds it hard to acquiesce in the Divine judgments, yet he must do so (Rev. 16; 5, 7). It is the realisation of the justice of God that enables the Church to say "Amen" to His judgments. Systems and individuals which have done nothing but injure their fellows must be removed, for, "The Lord preserveth all them that love Him, but all the wicked will He destroy" (Psa. 145; 20). This is not only a just sentence, but a merciful one, for every thing that would hurt or offend shall be removed. If, however, the judgment of God seems to us to be harsh, let us make

quite sure that we have not misunderstood ; then turn to our Father and dare to trust Him and in the strength of that trust say : " Amen, O Lord."

Another example of approval to Divine judgment is given in Rev. 1 ; 7 : " Behold He cometh with clouds, and every eye shall see Him and they also which pierced Him, and all kindreds of the earth shall wail because of Him. Even so, Amen." This refers to the revealing or **apokalupsis** of our Lord. At first the world sees only the clouds of trouble, and it is not until the trouble becomes worse that they will see the Son of Man in those clouds.

All mankind who have opposed the Lord will wail because of Him, and John says " Amen " because the sorrow and difficulty will produce a fruitage of repentance, so that they will be in a condition to receive the blessing of the Lord. As we look up into our Father's face let us realise that He **will** do nothing, He **can** do nothing, but what is in perfect accord with a love which far exceeds our tenderest, deepest conception of what love is. Then the **whispered** " Amen " will be heard no more, but there will be a new and confident tone in the voice of him who has come to trust God implicitly and say " Amen—so be it " to all His dealings.

## MELCHIZEDEK KING OF SALEM

The Witness of Modern Discoveries

A. O. H.

The identity of Melchizedek, King of Salem (Gen. 14 ; 18-24), has been for long a subject of casual speculation, and the very brevity of Scriptural allusion to this personage has afforded opportunity for more than one flight of fancy. The statement in Hebrews 7 ; 3 that he was " without father, without mother, without descent, having neither beginning of days nor end of life," has led some Christian writers to indentify him with Jesus Christ before He became man. The Jews declared that he was Shem, the son of Noah, whilst various of the " Early Fathers "—and some later writers too—believed that Shem, Ham or Enoch was the mysterious priest-king to whom Abraham paid tithes after the defeat of Chedorlaomer.

All these speculations have been dissolved by the research which in recent years has so illuminated the Old Testament that the mystery has been stripped from the personality of this man, so wonderfully honoured in being made a type of that everlasting priesthood which is characteristic of our Lord's Millennial glory. Were it not for this inspired usage of the little scrap of history recorded in Genesis 14, Melchizedek would have been as unknown to Christians as is another occupant of the same exalted office half a millennium afterwards. How many can recall, without recourse to Bible or Concordance, what the Scripture has to say about Adonizedek, King of Jerusalem? Yet there is much more said

about this latter king than Melchizedek himself.

It is at the time when the armies of the east invade Canaan, taking Lot among their prisoners, and Abraham, following and defeating them, has returned in triumph, that the story opens. Returning from Northern Palestine along the Jordan valley on his way back to Hebron, Abraham came near to the city of Salem, known in after years as Jerusalem. The word Jerusalem is itself but the modern form of **Uru-Salim**—the city of the god of peace. No one knows just how old is the Holy City of our faith—it is already in existence when recorded history begins.

**" And Melchizedek King of Salem brought forth bread and wine ; and he was the priest of the Most High God. And he blessed him and said, Blessed be Abram of the Most High God, possessor of heaven and earth. And blessed be the Most High God, which hath delivered thine enemies into thine hand. And he (Abraham) gave him tithes of all "** (Gen. 14 ; 18-20).

That is all ; all the Scriptures tell us about this mystic personage ; yet how full of detail the brief statement. It is worthy of note that this verse is the first place in the Bible where the word " priest " is mentioned. In all the history of the days before Abraham there is no mention of a priest ; here is presented a kingly priest—a priest upon his throne. Note also that Abraham acknowledged the authority

of this man as superior to himself, for he rendered him tithes of his spoils of war. Thirdly, this man, although not of the chosen family which had been called out of Ur of the Chaldees to become a great nation, the people of God, nevertheless acknowledged the same God as did Abraham. This is the more noteworthy when, upon reflection, it is realised that Melchizedek reigned as king over a land which was about to be promised to Abraham himself, and the kingship of Melchizedek must perforce one day come to an end.

Abraham, having rendered his obeisance and his tithes, went on his way to his home at Hebron, and thereafter Melchizedek disappears from history—except for one solitary allusion in Psalm 110: 4: **"The Lord hath sworn and will not repent: 'Thou art a priest for ever after the order of Melchizedek!'"** This Psalm is a Messianic one and it speaks of Christ; but not of a suffering Christ; not of the Man of Sorrows, one acquainted with grief, and Who was led as a lamb to the slaughter (Isa. 53: 7). This hundred and tenth Psalm speaks of a victorious King, a triumphant Priest, one ruling in the midst of His enemies, and bringing all into subjection to His sway that He might become to them a dispenser of Divine favour; a Royal Priest having all power both to rule men and to heal them, and so to accomplish all God's good purposes for them. That is why the Psalmist's mind went back like a flash to a royal priesthood which existed centuries before that of Aaron, one that served not with "offering and burnt offerings and offerings for sin" (Heb. 10: 8), picturing only sacrifice and reconciliation begun; but a priesthood that dispensed bread and wine, ruling in kingly majesty and symbolising blessing to men and reconciliation completed. That is why the Psalmist, with rare inspiration, declared in rapturous words: "Thou art a priest for ever after the order of Melchizedek." How appropriate the name! **"Melchi"** — a king. **"Zedek"** — righteousness. A king of righteousness ruling over the City of Peace; an apt picture of our King and His earthly Kingdom!

Until quite recent years nothing whatever was known about this mysterious Royal Priesthood of Abraham's day, apart from the scanty references in the Scriptures. Christian teachers believed that Abraham lived as an alien in a totally strange and idolatrous

heathen land. That the worship of our God could exist anywhere apart from Abraham and the chosen seed was hardly suspected, much less believed; and the incident of Chedorlaomer and Melchizedek was even regarded by some as a fable, having no basis of fact in genuine history.

To-day all that is changed. Discoveries made within the last fifteen years have definitely established that in the times of Abraham, of Jacob and of Joshua there was a system of belief and worship in Canaan which acknowledged and served the "Most High God"—a system corrupted with crudities of belief with which Abraham and his children were never encumbered, but nevertheless constituting an intelligent worship of One God as distinct from the idolatrous superstitions of the peoples around. It seems reasonable to believe that others beside Abram had some understanding of the primitive faith of Noah and Shem, and, whilst Abram was a child in Ur of the Chaldees, there must have been other men in other lands, sprung from the common stock, who carried with them some tolerably clear knowledge of the God of Shem, of Noah, of Enoch, and the faith of past times. Abraham was selected to advance the true knowledge of God in orderly development through that nation which should spring from his loins; but when he came into Canaan he found already a holy city, a priesthood, and a worship which he would readily recognise as being in honour of God Most High, and to the High Priest of that faith he made due acknowledgment.

From the day of Abraham a veil is drawn across the Holy City and its affairs, and Jerusalem is mentioned no more until, many centuries later, Joshua led the hosts of Israel across Jordan into the promised land. As the warriors swarmed up the roads from Jericho they found a king in Jerusalem—and it came to pass when Adonizedek, King of Jerusalem, had heard how Joshua had taken Ai, and had utterly destroyed it (Joshua 10: 1), that Adonizedek sent the other kings of Southern Canaan a summons to combine for united defence. Here was a man of evident authority among the petty kings of Canaan. His name—reminiscent of his illustrious predecessor—**Adoni-zedek**, "Lord of righteousness." He comes on the stage only to disappear as quickly, for after the historic encounter related at length in Joshua 10 he was captured with his confederates and put to death.

From the Bible alone there would be little beyond the similarity of name to justify the thought that here in the days of Joshua the priest-kings were still ruling and exercising the duties of their exalted office, but the voice of the monuments has in these days made itself heard, and shown that in the days of Joshua, as in those of Abraham, the Most High God was still worshipped in Jerusalem. In the year 1929 a notable discovery was made at Ras Shamra, on the sea-coast of Northern Palestine, the full import of which is even yet hardly realised. A large number of inscribed tablets came to light, proving, by various evidences, to have been written about the time of the Exodus, and throwing an entirely new light upon the religious beliefs and ceremonials of Canaan at that time. A vast amount of information has been obtained from these tablets, all tending to show that whilst the Children of Israel were marching through the wilderness of Sinai on their way to the land of promise, the worship of the "Most High God" was widely prevalent in Canaan, with a distinctive ceremonial, and yet one that contained many features reminiscent of the later Tabernacle ritual. Side by side with that gross idolatry and worship of many gods, against which Israel was warned by Moses there existed also a form of worship which approached very near to that of the Israelites. It may well be that Melchi-zedek and Adoni-zedek were but two representatives of a long line of priestly kings who reigned in Jerusalem, and kept the faith of the Most High alive through all those years.

These "Ras Shamra tablets" also illumined and explained another archæological enigma. It was in 1887 that a peasant woman at Tell-el-Amarna, in the Nile delta of Lower Egypt, stumbled upon one of the most important discoveries of the nineteenth century, a large number of tablets which were found to be the "Foreign Office" correspondence of the Egyptian government during the time when Joshua and the hosts of Israel were invading Canaan and subduing the Canaanites. These tablets, which were not completely and accurately deciphered until 1915, reveal that, during the period of the Exodus, Canaan was a land in nominal subjection to Egypt, each of its towns having a local ruler or an Egyptian governor, whose jurisdiction extended to the country around him, these governors rendering their allegiance to the Pharaoh of Egypt. In short, Canaan was an Egyptian province. Now among all these

letters from the various petty kings of Canaan there are a great many written by one Abdi-Khiba, King of Jerusalem, who constantly claims that he holds his position not by permission of the Egyptian power, like the other kings about him, but by decree of the Most High. From these letters, and from the frequent mention of his name in documents written by other Canaanite dignitaries, it is known that Abdi-Khiba ruled Jerusalem in his own right in much the same fashion as did Melchi-zedek centuries previously. This king's constant lament to the Egyptian Pharaoh is that the "Khabiri" were threatening his city and country and that unless help soon came, the invaders would overrun the land. Who these "Khabiri" were was long a matter of mystery but in recent years it has been generally agreed that they were the invading Israelites under Joshua, in process of subduing the land. Abdi-Khiba's letters break off abruptly, still pleading for the help that never came, and the sequel to the story is recorded in another of the Tell-el-Amarna tablets, a despatch from one Su-yardata, an Egyptian official sent to Canaan to report upon the political condition of the province, in which he reported the news of the capture of Abdi-Khiba and the fall of his city at the hands of the "Khabiri"—the Israelites.

There seems little doubt that Abdi-Khiba was the last of the Melchizedek line of priest-kings. There is a possibility that Adoni-zedek was the same individual mentioned in the tablets as Abdi-Khiba, the former being his Canaanite name and the latter his Egyptian title—although on the other hand it may be that when Adoni-zedek was slain by Joshua as recorded in Josh. 10: 22-27, Abdi-Khiba succeeded him as priest-king of Jerusalem, ruling whilst the Israelites were actually engaged in conquering the land and being finally captured by them and slain as recorded in the Tell-el-Amarna letters.

So ended the Melchizedek priesthood, a line of royal priests reigning in Jerusalem from the days of Abraham to the time of Joshua. For over half a millennium the faith and worship of God Most High was kept alive in a land where Abraham, Isaac and Jacob in succession were strangers and pilgrims—and then in the fulness of time the developing Plan of God demanded a new revelation of His Will. A hardy and virile people, sons of the desert, came in with the enthusiasm and confidence engendered by their Covenant with

God, and before them the old primitive Canaanitish worship waxed old and vanished away.

Quite evidently the fall of Jerusalem recorded by Su-yardata was not followed up by the Israelites, for in Joshua 18 ; 28, the city is mentioned by a new name, "**Jebusi**" — the city of the Jebusites.

The old proud name — the city of peace—had vanished with the fall of its priest-kings, and not until the time of David, three or four centuries later, was its old name restored I Chron. 11 ; 4-7 tells of the final capture of the city and of David making it his capital, restoring to it the original name by which it has ever since been known. There is an appropriateness in all this, for David was a prototype of that greater Melchizedek who shall come in glory and power, and upon a greater throne than that of David, to rule as King and Priest in the New Jerusalem.

**"Without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God, abideth a priest continually"** says the writer to the Hebrews (Heb. 7 ; 3). These are the words which have mystified so many. How could this man Melchizedek be without parents, having no beginning nor ending, unless he could be identified with God himself? The careful student will perceive, however, that the whole reference in Hebrews to this personage is symbolic or typical. The writer is calling to mind one little episode, that related in Genesis 14, and views it as an isolated picture upon which he can build his type. Melchizedek steps on to the stage, and steps off. Of what went before or of what came after, we are in ignorance ; but while he stood there in the King's Dale, his holy city of Salem in the background, Abraham and his follow-

ers before him rendering willing tribute, and as he ministered bread and wine and raised his hands in blessing, he typified One who, in the power of an endless life, abiding a priest continually, is abundantly able to save those who come unto God by Him. Abraham and his followers pictured all mankind, bowing the knee in glad and willing submission to their new king. The King's Dale ; surely that foreshadows Paradise restored, the glorified earth where the willing and obedient shall rejoice in the glory of God's grace, Salem in the background picturing the New Jerusalem in its descent from heaven to earth ; and that venerable figure bearing bread and wine, clad in garments betokening at once royal glory and priestly dignity, our Lord and Saviour Jesus Christ, no longer a High Priest after the order of Aaron—that is all in the past, in His day of humiliation—but a Royal Priest whose priesthood shall never end. **"They truly,"** says the same writer again, speaking now of the Aaronic priests, **"were many priests, because they were not suffered to continue by reason of death."** The priesthood of Aaron was a dying priesthood, and it could picture only sacrifice and suffering, things which one day must pass away for ever. They could never rightfully picture the everlasting glory of Christ. **"But this man,"** triumphantly now, **"because he continueth ever, hath an unchangeable priesthood."** The glory of this wonderful type will have been fully revealed when Christ, the Prophet, Priest and King, accompanied by His glorified Church, comes forth to meet mankind, bearing bread and wine ; and in the beautiful surroundings of the King's Dale gives them His blessing—the blessing of the Most High God.

### **CHRISTIAN LIBERTY** (concluded from p. 60)

minority. It is his liberty that demands defence at all hazards ; for, if liberty is denied him, how long will it be conceded to us ?

To demand liberty for the other man, even when he differs from us, is not to admit that truth and error are essentially one, or to deny that it is of great consequence what the other man believes and teaches. It may be our duty to oppose with all our might what he teaches, to denounce it as deadly error. But this may be done without identifying the man with

what he teaches, and without the display of the spirit of intolerance and persecution. We need not try to make the man odious because his opinion is odious to us. To be loyal to the Truth, and yet faithfully to recognise the equal rights of men to free thought and free speech is not always an easy task. The two may, however, be combined. And nothing can be more certain than that the preservation of Christian liberty for any is conditioned on the concession of that liberty for all."

## THE QUIET TIME

C.T.W.

My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.

### UNDER HIS WINGS.

Under His wings I am safely abiding,  
Though the night deepens and tempests are wild;  
Still I can trust Him, I know He will keep me;  
He has redeemed me, and I am His child.

Under His wings! What a refuge in sorrow!  
How the heart yearningly turns to His rest!  
Often when earth has no balm for my healing,  
Here I find comfort, and here I am blest.

Under His wings! Oh, what precious enfolding!  
Here will I hide till life's trials are o'er,  
Sheltered, protected, no evil can harm me,  
Resting in Jesus, I'm safe evermore!

### "WHAT LACK I YET?"

(Mark 10; Matt. 19; Luke 18)

This young man who came to Jesus enquiring "What lack I yet?" was, evidently, one who was in many respects very exemplary. From his youth up he had carefully observed the Divine law, and had sought scrupulously to fashion his character in conformity to its precepts. The enquiry, especially under these circumstances, indicated most commendable candour, thoughtful consideration, and realisation that by the deeds of the law no flesh had yet gained the life it promised for obedience, as well as faith in the new and wonderful teacher to show him more perfectly the way of life. All of these were most promising indications of discipleship. In Mark 10; 21 it says: "Then Jesus, beholding him, loved him," and on this Brother Russell has commented beautifully: "A life of moral purity, sincerity, thoughtfulness and truth had left no marks of degradation, but had given to the countenance that frankness and nobility which always accompanies a transparent character." This is particularly true of all who have become His disciples.

Of the rich young ruler it is written that after he had heard the terms of discipleship he went away grieved. No doubt the heart of Jesus was sad also when He saw the blight of selfishness and selfwill attacking that promising half-blown rose of character. A crisis had come in the young man's life which he failed to pass successfully, and thenceforth the beauty of character so far attained must surely decline, for we hear nothing of his subsequent conversion.

### OUR TOWER OF REFUGE

The same God who was a wall of fire round about Elijah, defeating the resentment of Ahab and Jezebel; who delivered Daniel and his three companions; who released Peter from prison; who also, in the case of Luther, the poor monk of Wittenberg, put to shame the power of the Pope and of other numerous and mighty persecutors—the same God still liveth, and He is with His people always, even to the end of the world; He is their succour and defence. Depend on it, Christians, you would not pass your days and nights so quietly as you do, were it not for His continual interposition against those who would molest you. The enmity of the prince of this world, and of his servants, the children of disobedience, is still unabated. Many an arm of strength, both in the higher and lower walks of life, would be stretched out against you, but that He stays it. For as many as profess Christ sincerely and faithfully before men, as many as will live godly in Christ Jesus, must suffer molestation on that very account in this present world. That we live so peacefully and quietly and that our lives are so safe, though in the midst of dangers, is altogether owing to the protection of God, who neither slumbereth nor sleepeth; who never remits His vigilance over us day or night; whose mighty angels encamp about His people and who is Himself their bulwark. In eternity we shall discover, to our great astonishment, how many enemies our Father prevented from injuring us, and how oft He has delivered us. "The name of the Lord is a strong tower; the righteous runneth into it, and is safe." Oh, how safe is such a tower of refuge!

Underneath and Everlasting,  
Dear one—arms outstretch to-day,  
Arms—all other arms contrasting,  
In that they can ne'er give way.  
Arms which reach down 'neath life's sorrow,  
Fold us in their fond embrace;  
Arms which on our darkest morrow,  
Yet may be our nesting-place.  
Arms which will not—cannot fail us,  
Arms which ne'er can weary grow,  
Arms which when dark hosts assail us,  
Still are 'neath us,—still below.  
Such the arms which now enfold thee,  
Press thee close to Jesus' breast;  
Which in all life's days would hold thee,  
And in holding, give thee rest.

J. D. Smith.

## "BUT PRAYER WAS MADE."

Acts 12 ; 5

T.H. "The effectual fervent prayer of a righteous man availeth much." Jas 5 : 16.

In the Scripture from which these few words have been taken the story is told of a season of deep distress which befell the few staunch, faithful souls who braved the wrath of the fanatical Jews in Jerusalem, and remained there with the Apostles. An intense persecution had broken out in the days when Stephen was arrested and stoned to death, and had continued with great ferocity through all the subsequent weeks and months. Many members of the mother Church had fled for safety to other towns and villages, and had been the means of spreading the gospel story over a wider field (Acts 11 ; 19), and of winning converts to the church of Christ.

Some, if not all, of the Apostles had remained resident in Jerusalem, to keep the standard of the faith flying in the city which had raised its felon hand against the Son through whom God had spoken to them, and against the first martyr, who had been privileged to follow the Master in the way of sacrifice and death.

In view of the intensity of the persecution, instituted and conducted by the zealot, Saul of Tarsus, who, as leader of the persecuting band, entered houses and hiding-places, applying methods of coercion and constraint, it would require a rare courage to stay on in the rage-maddened city, even though maintaining discreet silence in public about the great things committed to their care. When the conduct of people is actuated by blind passion rather than cool reason, it calls for heroism of the finest quality to linger on under circumstances where misdirected zeal and burning fanaticism may, at any moment, and without warning, kindle the fiery furnace with manifold intensity.

In spite of the fact that the hand of the Lord Jesus had plucked the chief of the persecutors as a brand from the fire, there was no respite from the severities of the persecution. Rather, that event fed fuel to the flames of wrath which burned in the cruel hearts of priest and Pharisee alike, so that to remain in Jerusalem became increasingly dangerous from that time thenceforward for all the Apostles and for those stalwart souls who

chose to remain with them in the metropolis.

At length, to curry favour with the Jews, the Edomite king, Herod, while on a visit to Jerusalem, caused James (the brother of John) to be arrested and slain with the sword.

This cruel act gave great satisfaction to the Jewish hierarchy—a satisfaction which was openly made known to the royal murderer. Desiring to give further pleasure to the flattering Jews, Herod next proceeded to arrest Peter, and threw him, under guard, into prison. But because the Jewish people were engaged in the observance of one of their great feasts—perhaps the most important of them all—Herod postponed the final act of execution for a few days.

When the ritualistic solemnities of the Pass-over feast-days were at an end, Herod purposed to bring Peter forth from prison and give him to the headsman's sword, and thus deprive the defenceless followers of the Nazarene of the second member of that favoured trio which had enjoyed the closest intimacy with their Master so many times.

Herod had done all that a royal despot could do to ensure Peter's safekeeping in custody. Two soldiers were chained to his wrists, and two others mounted guard outside his prison door, in relays, day and night. Also, his cell was deep within the building—within the "first and second wards" (v. 10), and the guards were under the strictest orders to keep the prisoner safe and secure, in readiness for Herod's further act of appeasement when the appropriate moment should have come.

Thus far the royal and military position! What of the prisoner? Was he cowed and broken, ready to forswear his faith in face of death?

Three words only describe Peter's state of mind. "Peter was sleeping . . ." (v. 6). Not much is said, but enough to show that Peter's heart was at rest in the Lord. Without doubt, he knew of Herod's purpose on the morrow, for soldiers' tongues would talk! But Peter found a "Power" in his heart, which enabled him to look death coolly in the face without fear or dread. He had learned to live or die without regrets, submissive to his

Master's Will and Providence.

Peter was "at rest"! What of his brethren? It could not have been wholly a happy Pass-over-time for them. Their fervent remembrance of the Master's death would be tempered by the remembrance of Peter's plight. They would have remembrance also of a long record of martyr sufferings, beginning with Stephen and ending, within recent days, in the death of James. They would be quite cognisant that God, the Father of them all, and Jesus, the great Shepherd of them all, had permitted the persecutor to prevail and work his evil will upon the defenceless flock. Would they permit Peter to be slain? Would Herod do with Peter as he had done with James? They did not know.

The apprehensive little company had remained together in continuous session through all the days of the Feast. And now, knowing, perhaps, of Herod's intention to slay Peter on the coming day, with full heart they betook themselves to prayer. What else could they do? They had no one with influence at Herod's court, so there was no ray of hope there. They could not expect a change of the Pharisaical heart, and, save for God's intervention, there was no way out of the dilemma. Peter's deliverance, at best, was but a forlorn hope. "But prayer was made."

It was, indeed, the prayer of a forlorn hope, the prayer of human extremity, the prayer in the dark! For what did they pray? Was it for Peter's deliverance? Was it for the frustration of Herod's plans, and the return of Peter to their midst? It may have been, but it is somewhat doubtful whether that was so. Their reaction to his knocking "at the door of the gate" scarcely agrees with such a thought. They were doubtful even after Rhoda had heard and recognised his voice, whether Peter could have been set free. Their unkind reply to the damsel's joyful words reveals only too well how little they had expected Peter's release.

For what, then, had they prayed, if not for Peter's release? Is it not more likely that prayer was for Peter's "faith"—that he might be faithful in the hour of death, that he would not retract one word, nor flinch his eye, when face to face with the headsman's sword.

God has His own wise way of teaching His children to trust Him. To Peter He sent that inward peace, so that on the last night before the fateful morrow Peter could sleep. Peter

would never forget—could never forget—the holy calm that possessed his soul and closed his eyes in sweet repose. Then, after his restful sleep, came the unexpected release. God gave him deliverance from his "fears," and then deliverance from his foes.

Can one wonder that it was Peter's hand which wrote the deeply confident words, "kept by the power of God, through faith unto salvation . . ." (1 Pet. 1:6). The mighty power of God "kept" Peter from his own weaknesses, and from his enemy's sword—a lesson which tinctured every word and thought from that day on, and though long centuries have passed, that confidence "yet speaketh."

The lesson for the little prayer-circle was that God can take man's extremity as His opportunity. In royal circles Peter's decapitation was as good as done—to the little assembly it was all but accomplished, but God decreed otherwise. The Divine caretaker allowed the peril to persist right on till the last night, till hope was all but dead, then, out of the "seemingly inevitable" God rescued His trusting child. Could the little band ever forget that God gave more than they had asked—"exceedingly above all that they could ask or think."

Every circumstance of life is an occasion and an opportunity for the child of God to pray. He has causes without end to voice his gratitude to God. He has need more than he knows to utter his requests, but in all the changeful experience of life it is the prayer of the "extremity" and the "forlorn hope" that best shows the moral fibre of the soul. A weak faith may say, "it is too late," a doubting heart could say "What is the use of it all?"—a dauntless faith will say "But prayer may still be made."

Thanksgiving and request are the appropriate prayers for the ordinary occasions of life. The "but prayer" is the prayer for the extraordinary times, when we have reached the end of our tether, or a bit beyond, and we can see no way out or through or even over the tangled thicket that surrounds us. Like the little company in Jerusalem, we may not always word our prayer to the right end, but the essential thing is not the mere fact of asking, but the attitude of asking. "Men ought always to pray and not to faint," said Jesus, and it is when fainting seems the next obvious human thing to do, that "but prayer" wins the Divine reward.

**"When all around my soul gives way,  
He then is all my hope and stay."**

When the Herods of this world have laid their evil plans, and we seem to have no way of escape from their toils—as may yet well happen amid the present strains of life—we must not faint or fall, but remember that

prayer can be made, and out of the dark scene the angel of the Lord will lead the way to the working of the Will of God. Let us ever remember that whether we are the "prayed-for" (as Peter), or of the praying Church, it is the prayer which rises from the farthest edge of our extremity that will bring the Divine blessing in full measure into our lives.

## CHRISTIAN LIBERTY

It would seem that the necessity for stern self-discipline in our relations with our brethren was never more pronounced than at the present time. The very atmosphere is poisoned to-day with influences inimical to the preservation of liberty; intolerance is abroad in every sphere of human relations; and the disintegrating forces which threaten even the most devout and freedom-loving assemblies of Christians are performing their fell work. How necessary it is, then, to contend earnestly for that which is the very basis of our fellowship; that mutual respect for each other which alone can enable us to continue in harmonious study, worship and activity. It is unhappily only too true that some Christians who pay great lip service to the ideal of unity are quick to take every opportunity to further the propagation of their own theological views, careless of the distress of mind or confusion of thought such action may involve as regards others. It is no exaggeration to say that such people are the enemies of the cross of Christ; the ones of whom it was once said: "Mark those which cause divisions among you, and avoid them." The following words by Brother C. T. Russell, appearing in the B.S.M. a few years ago, are particularly appropriate along this line:—

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

"But it is a mistake to assume that because harsh laws have, in fact, been softened, human nature has been radically changed. The grosser forms of persecution have disappeared,

but subtler forms remain. The intolerant spirit has survived the death of many institutions by which intolerance was once manifested. Christian liberty is still, in a considerable degree, conceded only in theory. Men still endeavour to punish those who have the temerity to differ from them.

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

"The true doctrine of Christian liberty is not our right to think for ourselves, **but the right of the other man to think for himself.** There is no danger now that our right will not be insisted upon and enforced, particularly if our thinking happens to fall in with that of the majority. It is the other man's liberty that is in danger, particularly if he is in the

(Concluded on page 50).

# ANNOUNCEMENTS

## KINGDOM CARDS.

With the kindly co-operation of the Forest Gate friends a quantity of Kingdom Cards have become available for free distribution and we shall be glad to send parcels of these cards to any of the friends who could make good use of same. It is suggested that under present circumstances and in view of the fact that the supply is limited it would be wise to use methods other than door to door distribution. Please send your requests to Sunnymede Drive.

## ANONYMOUS.

We would acknowledge with sincere appreciation the receipt during March of two anonymous donations of £1 each and during April of two more anonymous donations of £1 each.

## EMPHATIC DIAGLOTT.

We learn that publication of the Diaglott has been abandoned so that there is no apparent prospect of copies being obtainable either now or after the war. Some brethren may be interested to know that there is a work in existence in England published on similar lines known as the "Englishmen's Greek New Testament." This book consists of the Greek text with interlinear translation set out in the same fashion as the Diaglott and with the authorised version added at the side. Whilst this work cannot be said to compare with the Diaglott it may be of interest to some who may wish for a book giving English and Greek side by side, and if any such will address their enquiries to us we will give full details and prices and if desired, obtain the book for them although we do not propose at the moment to carry it in stock.

## MANCHESTER EASTER CONVENTION.

Bible Students from many parts of the country were assembled in Convention at Manchester during Easter. Except for travel restrictions there would probably have been a greater gathering, nevertheless, there were approximately 350 present.

It can be truly stated that the whole of the Convention was a most happy and encouraging one, and especially when it is remembered that many of the brethren have so comparatively recently been freed by the Lord from the bondage of an Organisation.

No doubt many of the Lord's dear ones (not able to be present) have been following, in thought and prayer, the interests of this gathering in Manchester. To all such it will be a real joy to learn of the undoubted blessing of the Lord in the evidence of His spirit among the brethren who were privileged to be there. It was quite inspiring in many ways, not the least of which was the meeting of brethren who had not met for years.

Of the programme itself, each item definitely contained helpfulness. The opening Praise and Testimony meeting was one of thanks to Our Heavenly Father for all His goodness. The first address showed what a "Glorious Gift" life itself really is, and this was followed by another address telling of "The Bridal Anthem" as recorded in "The Song of Songs." Later there was given a thoughtful talk on part of "Isaiah's Prophecy." The next day opened with a most encouraging address on how "The Truth" makes us "free." There was also the new feature of "A Convention Bible Study" on interesting questions, which in turn, was followed by a helpful talk on how Israel of old were told to "Turn Northwards" after their trying wilderness experiences, and how the Lord's people of this time should also "Turn Northwards" in the guidance of the Lord. The next item was "An Open Conference on

Edification and Unity," which brought out several thoughts as to how the Lord himself "builds up" in "oneness," and also how His people may have a share therein. It is probable that the seed-thoughts expressed may yet bear fruit in other parts of the country, but these things can only be according to His will and purpose. It is for All to be Watchers. Still later in the programme was a word of exhortation to "Watch and stand fast in the Faith, and be strong" based on I Cor. 16: 13, and the last address was a fitting climax on the true relationship of "The Divine Family" in which was shown something of the wonderful love of Our God who purposes to have some of His children in Heaven and some on the Earth.

We may not know the fulness of our Father's purposes, but we do believe His word, for it is true "THY WORD IS TRUTH."

On Monday morning, following the Convention, many of the friends were enabled to have a "private view" of a wonderful film "Golgotha!" A scenario on "Truth" lines would explain to the public the real meaning of both Calvary and the risen Saviour.

## WHITSUN CONFERENCE IN LONDON.

Since the publication of the Manifesto adopted at the Queen Square, London, Convention in November last, several conventions have been held and at all of them there was ample evidence of the Unity of the Spirit and the desire on the part of all to get together and serve the Lord as one, in whatever way He, through His spirit and word may direct.

Suggestions regarding the bearing of certain prophecies on the recent experiences and future work of God's Anointed having also been made, a Conference of brethren will be convened at Whitsuntide at No. 6 Queen Square, London, W.C., to consider these matters and to endeavour to understand and apply them rightly in order that the Lord's will may be done by us all. All classes of Bible students who care so to do are invited to send one, two or three representatives to join in this Conference. ALL brethren are asked to earnestly pray the Lord's blessing and direction in this matter. Address enquiries to the Secretary of the Conference:—G. H. Jennings, Grove House, Roding Lane, Ilford, Essex.

## YOUNG'S CONCORDANCE.

We would like to advise the friends that this invaluable student's help is now unobtainable in the ordinary cloth 30/- edition and can only be supplied by the publishers in India paper edition at 45/-. In common with all such books, when publisher's existing stocks are exhausted they are not likely to be renewed while the war continues. We carry a few copies of the 45/- edition in our own stock but it is likely that before long this work will become quite unobtainable.

## CONCORDANCES.

The following Concordances are now available from stock: *Cruden's*; containing most of the references which are usually needed, consisting of 412 pages, 3/6, postage 5d. *Cruden's Complete Concordance*, containing 225,000 references, clear print; price 10/6, postage 7d. *Walker's Comprehensive Concordance*, with 50,000 more references than *Cruden*, price 12/6, postage 8d.

The "Handy Concordance," which we have stocked at 1/6, is now out of print and unobtainable.

# PUBLICATIONS.

Prices and stock available vary from month to month. Please order to latest issue of B.S.M. to avoid disappointment.

## MISCELLANEOUS

	Price	Post free	Six post free
Evolutionists at the Cross-roads Biblical teaching in relation to Evolution and recent statements of scientists 126 pp (Dawn) ...	1 0	1 2	6 0
Zionism in Prophecy An interesting survey of developments in Palestine. 64 pp (Dawn)	1 0	1 2	6 0
Some of the Parables Brief expositions of the "Kingdom" Parables. Illustrated. 99pp (B.B.I.)	6	7	3 3
Pilates Report Reputed report of Pilate to Tiberius regarding the Crucifixion. Art booklet. 32 pp (C.T.I.) ...	7	8	3 9

## B.S.C. PUBLICATIONS

The Plan of God—in Brief An abridged edition of the "Plan of the Ages" retaining all the most important portions. 104 pp ...	5	6	2 9
The Promise of His Presence An exposition of Scriptures relating to the Second Coming of Christ. 92 pp ...	5	6	2 9
The Beauty of Holiness The story of consecration through the ages ...	5	6	2 9
Lucifer the Prince of Evil A study in the personality of the Devil. 30 pp ...	3	4	1 6
The Golden Future A 36 page booklet describing man's hope and Millennial conditions. Specially prepared for witness work ...	3	4	1 6
12 for 2/6 50 for 9/- 100 for 16/6 post free			
Parables of the Kingdom Six stories from the teachings of Jesus. 30 pp ...	3	4	1 6
12 for 2/6 50 for 9/- 100 for 16/6 post free			
Evolution—and the Scriptures A brief introduction to the subject 12 pp ...	1	2	7
8 or 12pp Pamphlets, 20 for 1/4 100 for 6/-. No. 11 Thy Kingdom Come No. 12 Will there be Wars for ever? No. 13 The Immortality of the Soul. No. 14 The Mystery of the Trinity			

## DAWN.

All at 3d. each. Post free 4d. Six for 1s. 9d.

The Day of Jehovah A reprint of Chap. 15 of the "Divine Plan" 64 pp			
What is Man? A reprint of chap. 12 of "The Atonement." 62 pp			
Hope Beyond the Grave An interesting treatise on the Scriptural teaching regarding death, the grave, heaven, etc. 124 pp			
Christ has Returned. A 80 pp exposition			

## BEREAN BIBLE INSTITUTE.

All at 2d. each. Post free 3d. Six for 1s. 3d.

Hell, Death and Spiritism A short exposition of Scripture upon these subjects. 26 pp			
The Offerings for Sin A 16 pp exposition of the doctrine of the sin-offering			

## DEVOTIONAL BOOKS.

	Price	Post free
Daily Heavenly Manna Pocket size, no birthday pages	Cloth 1 9 Leather 2 3	2 0 2 6
Large size, with birthday pages	Cloth 4 0 Leather 7 0	4 3 7 3
In Green Pastures Another book of daily readings. 293 pp.	Cloth 2 6 Leather 3 6	2 9 3 9
The Call of the Bride Comforted of God Two little art booklets of poems. Paper covers	Paper .. .. . .. .. .	1 3 1 5
Poems of Dawn Duplicator-printed, cloth covers	.. .. . .. .. .	2 9 3 0

## HYMNBOOKS

"Hymns of Dawn," with Music ..	4 0	4 4
"Bible Students Hymnal." Blue cloth	1 1	1 3

## GREETING CARDS

	Post free
"Lardent" F series. Hand coloured scriptural cards. Highly finished ...	6 for 1/6
"Lardent" L series. Tinted and gilded scriptural cards ...	12 for 1/6
"P" series. Floral scriptural cards of various designs ...	12 for 1/9

## TRANSLATIONS

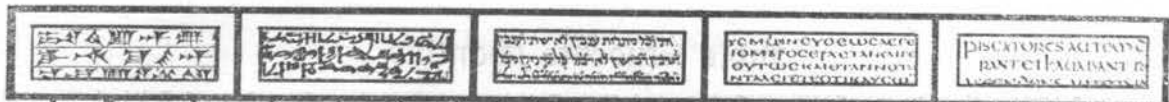
	Price	Postage
Weymouth (With notes) ...	4 0	7d
Weymouth (Without notes) ...	4 6	4d
Moffatt (N.T. only) ...	3 6	7d
.. (Complete Bible) ...	21 0	7d
Rotherham ...	14 0	7d
Rotherham ... O.T.	35 0	10d
Septuagint (Greek and English) ...	18 6	10d
Youngs ... Complete Bible	11 6	7d
Ferrar Fenton ...	12 6	8d

## CONCORDANCES & LEXICONS

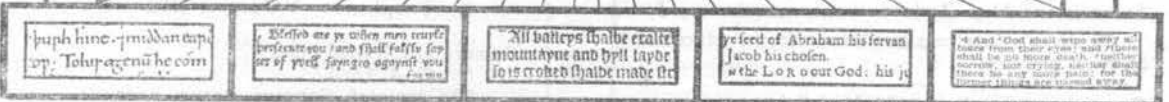
Young's Concordance (Greek, Hebrew, English)	45 0	1 0
Cruden's Concordance (English) ...	3 6	5d
Crudens Concordance (Complete) ...	10 6	7d
Walkers Complete Concordance ...	12 6	8d
Thayer's Greek-English Lexicon ...	26 0	8d

## BOOKS FOR CHILDREN

A little life of Jesus 224 pp. Cloth Illustrated	2 6	6d
Gospel of Matthew } For young children. Large Gospel of Mark } books, large print, coloured and Gospel of Luke } plain pictures, board covers ..	9	3d



# BIBLE STUDENT'S MONTHLY



Vol. 19 No. 6

JUNE, 1942

Fourpence

## CONTENTS

<b>THE TRAGEDY OF JUDAS</b>			
A new examination of a debated subject		..	61
<i>The minister and witness</i>	..	..	67
<i>One Prayer</i>	..	..	67
<i>The Quiet Time</i>	..	..	68
<b>PEACE—LIKE A RIVER</b>			
A meditation on the Church in the world		..	69
<b>" - - - AND PETER ! "</b>			
A reminder of loving forgiveness		..	70
<i>The Lord's sheep</i>	..	..	70

### TO US THE SCRIPTURES CLEARLY TEACH—

That the Church is "the Temple of the Living God"—peculiarly "His workmanship"; that its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and the chief corner stone of this Temple, through which, when finished, God's blessing shall come to "all people," and they find access to Him.  
—I. Cor. 3; 16, 17. Eph. 2; 20-22. Gen. 28; 14. Gal. 3; 29.

That meantime the chiselling, shaping and polishing of consecrated believers in Christ's atonement for sin progresses, and when the last of these "living stones," elect and precious, shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.  
—Rev. 15; 5-8.

That the basis of hope, for the Church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the truelight which lighteth every man that cometh into the world," "in due time."  
Heb. 2; 9. Jno. 1; 9. I Tim. 2; 5-6.

That the hope of the Church is that she may be like her Lord, "see Him as He is," "be partaker of the Divine nature," and share His glory as His joint-heir.  
—I. Jno. 3; 2. Jno. 17; 24. Rom. 8; 17. 2 Pet. 1; 4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be "kings and priests" in the next Age.  
Eph. 4; 12. Matt. 24; 14. Rev. 1; 6; 20; 6.

That the hope of the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be destroyed.  
Acts 3; 19-23. Isa. 35.

## Bible Students Monthly

Publishing Committee : E. Allbon, G. A. Ford, J. Hall, T. Holmes, A. O. Hudson, W. J. Rew, C. T. Ward.  
Chairman : G. A. Ford. Gen. Secretary : E. Allbon. Editor : A. O. Hudson.

The object of this journal is the encouragement of independent study of the Scriptures in the light of present-day knowledge, with special reference to the "High Calling of God in Christ Jesus;" the Second Coming of the Lord Jesus Christ; and the establishment of His Kingdom upon earth.

Except when otherwise stated, the articles appearing herein are endorsed by at least five members of the Committee. Articles not so endorsed are agreed by at least five members to be contributions to progress in Truth worthy of consideration and discussion, but not sufficiently conclusive to warrant full endorsement. They are published with this reservation and the exhortation "Prove all things; hold fast that which is good." (1 Thess. 5 : 21).

### Postal Subscription (one year)

Great Britain and Eire.....5/-  
United States and Canada.....One dollar  
Australia and New Zealand .....5/-

Overseas subscribers may remit to the addresses below if preferred.

### Correspondents in the United States

Pastoral Bible Institute,  
177 Prospect Place, Brooklyn, N.Y.  
The Dawn,  
136 Fulton Street, Brooklyn, N.Y.

### Correspondent in Australia

Berean Bible Institute,  
19 Ermington Place, Kew, E.4, Melbourne.

Bible Students who, by reason of old age, infirmity or other adverse circumstances, are unable to pay for this journal may have it free of charge if annual request is made to that effect. This expense is met by voluntary donations from those interested.

Three months' free trial copies will be sent to any address upon request.

Please address all correspondence as follows :—

### Subscriptions, Books and Literature

Bible Students Committee  
20 Sunnymede Drive, Ilford, Essex.  
Telephone : VAentine 1502

### Benevolent Relief Fund

Mr. G. A. Ford  
13 Cranleigh Gardens, Luton, Beds

### M.s.s. for publication

Mr. A. O. Hudson  
18 St. Ives Road, Leicester

### Free Literature

Mr. W. J. Rew,  
244 North Road, Darlington

### Reference Library

Mr. V. R. Chandler,  
158 Perth Road, Ilford, Essex

For details of above activities see back cover.

## OUR LORD'S RETURN

Its Object—The Restitution of all things

\* \* \*

We still supply the booklet—

## THE PROMISE OF HIS PRESENCE.

Our Lord's Return—What say the Scriptures 92 pages. Similar in style to "The Plan of God—in Brief." Price 5d. each, 6d. post free, 6 for 2/9.

Contents:

- Chap. 1 "I will come again"  
" 2 The Glory of the Celestial  
" 3 Dawn  
" 4 The Voice of the Archangel  
" 5 In Flaming Fire  
" 6 Resurrection  
" 7 Every eye shall see Him  
" 8 "When shall these things be?"

A message of comfort

to those who need comfort

## THE GOLDEN FUTURE

Our hope for years to come

—:—

Brethren are familiar with this little booklet which is now in its third edition since its publication two years ago.

In these dark days its message is timely and provides an opportunity for us to fulfil our age-old commission to "comfort those that mourn."

—:—

In quantities—post free

6 for 1/6      12 for 2/6  
50 for 9/-      100 for 16/6

—:—

"Send out Thy light and truth, O Lord."



# THE TRAGEDY OF JUDAS

—S O F T E—

A.O.H.

A new examination of  
a debated subject



The story of Judas is of profound interest to the earnest Bible Student, not only because it so closely touches the supreme event of all history, the arrest and crucifixion of our Lord, but also because of the vivid insight into human nature which it affords. That a man who had been for nearly four years the close associate and friend of the Lord Jesus, listening to His teachings and witnessing His miracles, could fall so far as to betray Him into the hands of His enemies would be thought an incredible thing were the facts not recorded in Holy Writ.

To men, wherever the story of Jesus has penetrated, Judas has become the symbol of the arch-traitor. No guilt has ever been considered so great as his; the culpability of the priests and Pharisees, of Herod and of Pilate, has been counted as nothing against that of the wretched Judean who betrayed the Son of Man with a kiss. In the Passion plays of the Middle Ages the advent of Judas was greeted with shouts of contempt and execration, and in these latter days to be called a Judas is to be labelled with an epithet of the deepest reproach.

The commonly accepted view is that Judas betrayed his Master for the sake of sordid gain—that for the inducement of thirty pieces of silver he was prepared to forswear his allegiance, give up his prospective part in the Messianic kingdom, and deliver to certain death One Whom he knew to be an innocent man. Old-time theology admitted of no doubt that in consequence of this terrible act Judas was quite definitely committed to hell, there to remain, the most despised of all in that congregation of depraved and hopeless sinners.

There are, however, so many interesting features in connection with the story of the great betrayal that the subject merits, and well repays, a critical examination. A close study of the text as it appears in the Gospels yields much food for serious thought.

Judas was not a Galilean. Alone of all the twelve, he was a Southerner, a Judean. The familiar name, Judas Iscariot, is the Greek form of the Hebrew **Judah es Keriath**—Judah of Keriath in the south-east of the province of Judea. From the first he probably despised

his Galilean comrades as country yokels, and perhaps hugged to himself the belief that by birth and race he himself was cut out to be the immediate confidant and lieutenant of the One Whom they all regarded as the Messiah of prophecy.

What could have been his object in joining the band of disciples? Quite evidently he was perfectly sincere at the time of his call. We cannot imagine that our Lord would have chosen one whose heart was not right. There is also that very significant statement in Jno. 17; 12: "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition." Judas was called of God, drawn by the power of the Lord Jesus, and was therefore one of **those whom God gave** to Jesus, even though eventually lost. We must take it, then, that Judas' heart was right in the first place, and that subsequently he conceived and followed a course of conduct leading to the act which has called down upon him the reprobation of all subsequent generations.

Of the life and actions of Judas before this crowning act of shame we know little or nothing. This in itself is significant. It would appear that no saying or action of Judas stood out in sufficient perspective to be recorded. On only one occasion does he occupy the central position, and in that instance the reference to him is derogatory. At the time of the feast in the house of Simon the leper (Jno. 12; 1-8), where the alabaster box of ointment was broken, Judas protested at such use of this valuable compound, and suggested that the perfume might have been sold and the money given to the poor. John declares that he said this only because he was a thief and had the bag, and bare what was put therein. It should be observed that it is only John who credits this remark to Judas. Mark declares that "some" at the feast made the remark (Mark 14; 3-9), and Matthew that it was made by "his disciples" (Matt. 26; 6-13). The similarity of the three accounts insofar as the words used by Jesus are concerned points to a vivid recollection of the incident by both John and Peter, Mark probably getting his version from Peter. It might well be that several of the disciples were

disposed to criticise Mary's action, and that Judas, taking the lead in this, uttered the thought which was also in the minds of the others. Such an assumption would harmonise all three accounts.

But this statement, that Judas was a thief, cannot be dismissed without further examination. Why was he a thief? Why should this man, living in communal fellowship with the eleven other disciples and their Leader, desire to purloin any portion of what must at best have been extremely slender financial resources? They were not men of wealth; their needs were few and simple; they lived plainly and austerely; if Judas wanted to "get rich" surely he would not continue to waste his time with this band of pilgrims when there were plenty of avenues leading to financial prosperity for a quick-witted man like Judas.

We must look elsewhere for Judas' motive, and connect it with that whole purpose which led him eventually to the betrayal of his Lord. The only material upon which we have to build our conclusions is that afforded by the vivid story recounted by all four Evangelists, with various differences. To that story we now turn our attention.

Was the motive greed for money? The price paid for the betrayal was thirty pieces of silver, and this was agreed upon after a certain amount of bargaining had taken place (Matt. 26, 15; Luke 22, 5). The coin concerned was the tetradrachm of Antioch, worth intrinsically a little over two shillings, so that thirty of these coins would be valued at something over three pounds sterling. Their true value at that time, however, was much more, for the "cost of living" in Palestine at the First Advent was much lower than it is to-day in Great Britain. A Roman denarius (the "penny" of the parable) constituted a day's wages for a labourer. On the same basis, and assuming an equivalent labourer's wage in Britain at fifty shillings a week (which until quite recently was approximately a farm labourer's wage), the thirty pieces of silver would have been worth, to Judas, the same as would, to us, thirty-five pounds in English money to-day.

It is said that this agreed price was the price customary in Israel for the purchase of a slave; and it certainly was the compensation fixed by the Mosaic Law for the death of a slave or servant (Exod. 21; 32). Is it likely that if Judas was driven by purely monetary considerations he would have agreed to barter

so valuable a "prize" for the traditional fee demanded for an ordinary servant? Knowing of the hate which the priests bore toward Jesus, it would surely be reasonable to expect that Judas could have carried his bargaining to a considerably higher figure before setting his seal to the arrangement. That his ideas in matters financial were of an exalted nature we know from the incident in Simon's house, where he assessed the value of the perfume at three hundred denarii, equivalent to a purchasing power to-day of well over one hundred pounds in English money.

All this talk of thieving, trafficking, bargaining, deceit, however, does reveal one thing very plainly. Judas was not of the same mental calibre as the other disciples. Although slow of heart to grasp the meaning of Christ's life and death, they were, nevertheless, men devoted to a purpose, the following of their Master wherever He would lead them, even although His guidance took them away from the earthly things and showed them a world of the Spirit. It is clear that Judas, on the other hand, could see nothing beyond the earthly things. He was evidently obsessed with the idea of a purely earthly Messianic kingdom, and utterly failed to grasp the with the vivid stories of Old Testament history, deeper understanding. His mind was saturated when the power of God against his enemies was displayed in spectacular manner; his whole idea of the Messiah coloured with the popular belief in a mighty King who would relentlessly crush all resistance; his Jewish patriotism stirred as he pictured Israel once again supreme in the councils of the world, with Jesus at the head of affairs, and he himself, perhaps, the next in the Kingdom. He must have hoped and lived for only one thing, the day when Jesus would throw off the mask of humility and gentleness, and reveal Himself as the "King, travelling in the greatness of His strength" (Isa. 63; 1).

For three years Judas had watched and waited for this revelation. He had endured the hardships of the ministry and the persecution of Pharisees and priests, solacing himself doubtless with the thought that the tables would soon be turned, and he would then crush these proud men into the dust, and rule in their stead. Whilst the other disciples were taking in, however imperfectly, the teaching of their Lord, and being prepared for the great change in outlook and understanding which was to come at Pentecost, Judas was wrapped

up in his dreams of future power and glory on earth. The others went forward into loftier heights of understanding. Judas stood still; he never progressed.

Nevertheless, he believed that Jesus was the Messiah. He had seen Him perform miracles even to the raising of the dead. He had seen Him feed the thousands with food miraculously brought into being. He knew—none better—the powers which Jesus had at His command; and when this fact is realised the impossibility of Judas having intended to sell Jesus into death for the sake of the money is manifest; for Judas, like every Jew at that time, did not believe that the Messiah **could** die (see Jno. 12; 34). He knew, moreover, that Jesus possessed the power both to avoid arrest and to deliver Himself from His enemies if He was arrested. Judas must have seen this power exercised on those occasions when men sought to take Jesus, and could not. Our whole understanding of the motives which prompted Judas should, therefore, be built upon the knowledge that he never expected the betrayal to result in the death of Christ upon the cross.

Let us try to picture his state of mind as the fateful day drew near. From the beginning of His ministry our Lord had pursued His mission without effective interference by the authorities. When the people of Nazareth tried to throw Him over the cliff He passed through them (Luke 4; 23-30). When the officers tried to arrest Him they could not effect their design. When He threw the money-changers out of the Temple none could stay His hand. When the people tried to stone Him their purpose was frustrated (Jno. 8, 59; 10, 39). Up to this time, although He had certainly not arrogated to Himself the duties and privileges of a king in Israel, He had at any rate continued His work in defiance of the authorities who sought to suppress it. When He rode into Jerusalem five days before His crucifixion the heart of Judas must have beat fast—was this, at last, to be the moment of declaration? Would He now declare war against Rome and lead these jubilant people behind Him in a great crusade to re-establish the mountain of the Lord's house in the tops of the mountains? It is easy to imagine the eagerness with which Judas watched every movement of Jesus at that time.

The moment passed; and the expected declaration was not made. Worse, from Judas' point of view, was the fact that Jesus

now began to talk of imminent death. The rosy visions began to fade, and, perhaps for the first time, Judas began to be seriously alarmed respecting the successful materialisation of all his hopes.

There was only one thing to do—to precipitate the crisis. If Jesus would not assert His Kingship voluntarily, His hand must be forced. In ordinary times Judas would not have considered such a thing, knowing his Master's power; but now that Jesus was in this new and strange mood, talking of suffering and of death, surely this was the moment to put his scheme into execution.

That scheme was to contrive the arrest of Jesus at a time when He was in the frame of mind to permit arrest, in the sure belief that, when faced with the crisis, Jesus would assert His power to overthrow His adversaries. The standard of rebellion having been thus raised, He would be compelled to go on to the utter destruction of all Israel's enemies, and the establishment of the long-promised Kingdom.

It must have been with these thoughts in mind that Judas sought audience with the priests and explained his mission. Several lines of thought support this conclusion. In the first place it might well be asked why the priests should consider it necessary to pay Judas good money for merely pointing out a man whom they knew perfectly well already. Secondly, why they should choose the Passover, a most inconvenient time, for the arrest, when a week or so later Jerusalem would be quieter and the trial could proceed at leisure without the elaborate arrangement which did have to be made to secure Jesus' death before the first day of the feast (fifteenth of Nisan). Thirdly, that strange—perhaps ironical—remark of Judas: "When ye have Him, **hold Him fast.**" The most reasonable explanation of these factors is that the priests, knowing of the power possessed by Jesus, were by no means sure that they would be able to arrest Him at all; and when Judas came in haste on the evening of the Last Supper with his news that now was the time; Jesus was in no mood to resist arrest, they got together a heavily armed band of men and set out at once to make the attempt.

Even so, John tells us that, at the first essay, when Jesus declared Himself to be the One for Whom they sought, this party of men "went backward, and fell to the ground" (Jno. 18; 6). Whether this was due to super-

stitious fear of this Man Whom they knew to be possessed of more than ordinary power; or the effect of the calm serenity and innocence of Jesus, we have no means of knowing; but certain it is that, even at the eleventh hour, Jesus was almost compelled to encourage his arrest. It was probably at this juncture that Judas approached with the traitor's kiss. Three of the Gospel writers say that this part of the incident took place immediately upon the arrival of the band, but John appears to indicate that Jesus, going forth to meet the party, first enquired as to the object of their search, and it was probably only after they had been reassured and approached more closely that Judas played his part.

Wherein lay the necessity of the kiss? It was, of course, a customary greeting between friends, but Judas had been with Jesus only a few hours before. Was there some lingering idea in his mind that by means of this display of apparent regard Jesus might understand his motive in thus delivering Him to His enemies, realising that the purpose behind it was after all the furtherance of the Kingdom work? Did he hope that Jesus would look upon his act as one only of mis-directed zeal, and, when all had ended happily, reprove him perhaps for taking the direction of things into his own hands, but grant him nevertheless a high place in that Kingdom which by this action he had helped to establish. The words of Jesus at the table: "Woe unto that man by whom the Son of Man is betrayed; it had been good for that man if he had not been born" (Matt. 26; 24), had fallen upon heedless ears if this indeed was in the mind of Judas.

So far the scheme had proceeded according to plan. Jesus was in the hands of His deadly enemies, and it remained now for that assertion of His power which would mark the start of a new era. And it must have been during the long hours of that night and the following morning, when Jesus was being taken back and forth between the Sanhedrim, Pilate and Herod, that Judas received the terrible shock which unhinged his brain and drove him to suicide in a frenzy of remorse.

#### **Jesus was not going to save Himself!**

To Judas the situation was incapable of explanation. There was a mystery in the course of events which he could not fathom. All that his disordered brain could apprehend was that something had gone terribly wrong with his planning and scheming, and that Jesus had no intention of using the powers

He undoubtedly possessed in order to escape from the hands of His enemies. Perhaps, at last, some dim understanding of words so far ignored penetrated the dark recesses of his mind. It may have been that his memory recalled other words in the writings of old, speaking, not of power and glory, but of a despised and rejected One who would be led as a lamb to the slaughter, as a sheep before her shearers, opening not His mouth. Demented with horror at the enormity of his crime, he rushed to the priests with his frantic cry: "I have sinned in that I have betrayed the innocent blood" (Matt. 27; 4). His pathetic action in bringing back the money, as though that could undo the fell work of the past few hours, is an index to his state of mind. A striking contrast between the awful remorse of Judas and the heartless callousness of the priests is revealed by their reply: "What is that to us! See thou to that!" Judas at least proclaimed his remorse. The priests did not even do that.

And so: "He cast down the pieces of silver in the temple, and went and hanged himself." It may be true, as Origen suggests, that in his fearful stress of mind he may have had some idea of meeting the Lord in the world of the dead and confessing his guilt to Him. What is more likely is that, in his unreasoning despair, he saw no means of escape from the wrath of God, inevitably to be visited upon the man who had betrayed the Messiah. For centuries had Israel waited for their promised Deliverer, and now he, Judas, by his own precipitateness, had encompassed His death and frustrated the purposes of God. How could he expect mercy or forgiveness in the face of this, the greatest crime of all time?

Paradoxical as it may appear, Judas was probably the only one of the twelve who never lost his faith that Jesus was the Messiah of prophecy. The others "trusted that this had been He which should have redeemed Israel" (Luke 24; 21). They had to have their faith re-established. Judas never lost his belief; but he failed because his belief was a purely intellectual one, and never entered the heart. His faith was built upon the glowing prophecies of the Old Testament, and he never saw the light of that new revelation which Jesus came to expound. How striking a testimony to the truth of that word which bids us "Keep thy heart with all diligence, for out of it are the issues of life" (Prov. 4; 23).

The sequel to this part of the story involves

a reference to Old Testament prophecy and an apparent contradiction. The account in Matt. 27 : 5 declares that Judas "cast down the pieces of silver in the temple, and departed." The word for "temple" here is *vaos*, the inner sanctuary, and the sense of the expression is that Judas hurled the money towards the Holy of Holies and rushed out of the Court. In even this incident a lack of reverence and appreciation of the things of God is manifest in his character. The priests, true to their tradition, carefully gathered up the money, but with their scrupulous fidelity to the letter of the Law forbore to put it in the Temple treasury. "for," said they, "it is the price of blood," and so, taking counsel together, they decided to use it for the purchase of a piece of ground to be used as a cemetery for uncircumcised foreigners who for one reason or another came to be buried at the public expense. It is not to be expected that this purchase took place that same day; the attention of priests and people was absorbed in the seven days' feast then beginning. It may have been weeks afterward that this transaction was completed, being recorded here by Matthew to furnish the sequel to the story.

Peter, in Acts 1 : 18, gives a different version, saying that it was Judas himself who "purchased a field with the reward of iniquity." The word here rendered "purchased" means "to acquire." Probably what Peter meant to convey was that, since the money was rightfully the property of Judas, he could be said to have acquired the field which was purchased by its means; but it profited him nothing, for by that time he was dead. Matthew's account reads as though Judas hanged himself immediately after leaving the priests, and this is consistent with his crazed state of mind as revealed by the story. The place of his death is nowhere indicated except by the reference in Acts 1 : 18, and it may be reasonably assumed that the place he selected was that same potter's field which was afterwards purchased by the priests as an unhallowed, unsanctified place, and therefore suitable for their purpose.

It is in connection with this incident that Matthew says (Matt. 27 : 9) : "Then was fulfilled that which was spoken by Jeremy the prophet, saying : 'And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me.'" The point to

notice here is that none of the recorded sayings of Jeremiah contain any such prophecy. The book of Zechariah, chap. 11, does record a passage very similar to the words of Matthew, and yet with essential differences, and it is generally conceded that this is the passage to which Matthew refers. It is thought that a very early transcriber, perhaps the one who first copied Matthew's original gospel, made the mistake in names when copying the manuscript.

It is clear that Matthew is quoting from memory. The passage in Zechariah reads (Zech. 11 : 12-13) : "And I said unto them, 'If ye think good, give me my price; and if not, forbear.' So they weighed for my price thirty pieces of silver. And the Lord said unto me, 'Cast it unto the potter, a goodly price that I was prized at of them.' And I took the thirty pieces of silver, and cast them unto the potter in the house of the Lord."

This needs thinking about. Judas cast his money on the floor of the Temple, and this money was afterwards used to purchase the "potter's field" somewhere outside Jerusalem. Zechariah's prophecy pictures the shepherd of Israel receiving his wages, thirty pieces of silver, and, considering this amount an insult, flinging it "to the potter in the House of the Lord." The discrepancy is sufficient to warrant further examination.

These two verses are part of a long passage in Zech. 11 describing the ingratitude of the people to whom God was a shepherd. The time came at last when the shepherd refused to lead them any longer; "that that dieth, let it die." And Zechariah took his staff named "Beauty," and cut it asunder in token of the breaking of the covenant with Israel. Now at this point he asks for his wages. "If ye think good, give me my price, and if not, forbear"; and the people gave him for his price—thirty pieces of silver! This was a studied insult. For the enduring watch care of the Shepherd of Israel they offered the price of a slave! Therefore, the Lord intervenes from heaven, taking this insult as unto Himself, "Cast it unto the potter—this magnificent price at which I was assessed by them." This is the literal meaning of the phrase; the Lord speaking ironically of the sum given by Israel to their shepherd. "And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord."

The expression "cast it to the potter" is a difficult one. The house of the Lord did not

accommodate potters ; and there is no apparent reason for casting the money to such a personage even if he existed. In an effort to explain the passage it has been suggested that the reference is to the Temple treasure chest, which may well have been of earthenware or pottery ; and alternatively that the reference may have been to a rubbish heap in the vicinity of the Temple which would be well strewn with broken pottery. Neither suggestion is convincing. The most reasonable explanation is that advanced by an old commentator, who says that this expression " cast it to the potter " was a customary expression of contempt for that which was worthless, much as we would say in our day that a man has " gone to the dogs," meaning that he has become a worthless fellow. In such case the expression becomes full of meaning. Israel had shown their contempt for the ministrations of their shepherd by offering him the traditional price of a slave ; the Lord, in turn, orders Zechariah to show his contempt for this " magnificent price " by " casting it to the potter," and Zechariah heightens the force of the symbol by saying that he cast the money " to the potter " on the floor of the very house of God which Israel had so lightly esteemed.

Here is the point of contact between prophecy and history ; for Judas also cast thirty pieces of silver on the floor of the house of the Lord. From this basis we may be able to trace the process of reasoning in Matthew's mind which led him to connect the vision of Zechariah with the events he was now recording.

Israel at the First Advent, like their forebears in Zechariah's day, had rejected the Good Shepherd, and contemptuously valued him, at the hands of their priests and of Judas, at thirty pieces of silver. That not only meant that they regarded Him as of no more consequence than a slave ; it also meant that they were prepared to take the responsibility of the death of Christ, for that thirty pieces of silver represented the compensation demanded by the law for the killing of a slave. All of this was duly noted in the Courts of Heaven. Then, by the agency of Judas' remorse, that " magnificent price " was cast back at that people, flung on the Temple floor, a lasting witness against them that they had rejected the Prince of Life.

It was this similarity which led Matthew to claim the fulfilment of the prophecy in the

events of that night. What was done with the money afterwards in the matter of the purchase of the " potter's field " had nothing to do with the words of Zechariah. So far as God was concerned the matter was at an end when Judas flung the money back at the guilty priests. Within a few more hours the veil of the Temple had been rent in twain from the top to the bottom, and the nation which had rejected the only way of salvation found its city and its Temple left unto it desolate.

What of the fate of the central figure in this dark tragedy? When Judas' tortured mind found quietness at last in death inflicted by his own hand, did he go down into the blackness of darkness for ever, or will he yet have opportunity to demonstrate just how sincere was the remorse of that fearful night? Peter, in the only reference the disciples made after Pentecost to Judas said (Acts 1 : 20) : " For it is written in the Book of Psalms : ' Let his habitation be desolate, and let no man dwell therein, and his bishopric (oversight, charge) let another take.' " Peter was not quoting accurately, and he was making an application of Scripture rather than claiming to find the fate of Judas prophesied of old time by David. He took words from two different Psalms (109 : 8 and 69 : 25), both relating to the retribution which should come upon those Israelites who persecuted the Lord's servant, and hence of obvious application to the subject of Peter's reference. Quite literally another did succeed to the position of honour and privilege which Judas would have held had he proved his loyalty and faithfulness to his Master.

The text usually quoted as support for the view that Judas has suffered the Second Death in penalty for his deed, and will never be awakened to life is Matt. 26 : 24, in which our Lord says : " Woe unto that man by whom the Son of Man is betrayed. It had been good for that man if he had not been born." It is argued that these words would be meaningless and untrue if there is any possibility that Judas may yet come to repentance and reconciliation. It may be suggested, though, that even if this view be accepted, the words as they stand in the A.V. involve an absurdity. If Judas had never been born, had never known conscious existence, it is obvious that nothing could ever have been either good or bad **for him** ; and the text plainly says " it had been good **for that man** " ; not for Jesus, nor for the Plan of God, but for Judas.

The Diaglott suggests a reasonable interpretation in its rendering: "Good were it for that man if he were not born," i.e., **not born yet**. This is the meaning of the particular form of the Greek verb employed. Is it a reasonable understanding of our Lord's meaning that, for Judas' own sake, it would have been better for him to have **not yet been** born than, having been born, as he was, in the days of the First Advent, to have become the man who should stoop to so infamous a deed? Better had it been for Judas personally if his birth had been decades or centuries afterward.

With the stilling of that unhappy spirit in death the slate was wiped clean. Our Lord's own words from the cross, "Father, forgive them, for they know not what they do," extend to Pilate and to Judas as well as to the guilty priests of Israel. We have Peter's own assurance for this: "And now, brethren,

I wot that through ignorance ye did it, as did also your rulers" (Acts 3: 17); and the glorious doctrine of the "Ransom for All" teaches us that every participant in this act of shame will yet stand before the One Whom they betrayed and receive at His hands the opportunity for reformation.

It may be—we know not—but it may be that in that day there will be a man, rather quiet, rather humbled, bearing visible evidences of a great chastening, whose voice may be more than usually low as he speaks of the life that was his when he was upon the earth before. It may be that such a man—we cannot say—may be brought before the Father of all mankind as one who has walked the Highway of Holiness, and will hear, with full heart, the tender accents of One Whom he cruelly wronged saying, "Father, forgive him—he **knew not what he did.**"

## THE MINISTER AND WITNESS.

(Acts 26: 16)

When I was Saul—instead of Paul,  
Then I was blind—within my mind,  
For what to me—was serving Thee,  
To Thee was sin.

What to me—was Pharisee—  
I treated such—and thought it much,  
For in my pride—I sought to hide,  
But Thou did'st see.

I went my way, in Satan's pay—  
To go and kill—and do his will,  
For so I thought—to Thee I brought—  
Some honor to Thy name.

But one bright day, when on my way—  
To hunt and kill, and so fulfil—  
The High Priest's word, a Voice I heard—  
From Heaven it came.

And all around—fell to the ground—  
For it was light—Thy face so bright,—  
But none could see, excepting me—  
The glory of Thy Frame.

The vision clear—it brought me near—  
My Lord to see—and eagerly—  
With eyes now blind—but sight of mind—  
His will for me.

I did not disobey—the Vision of that day,  
But gladly I confessed—with others of the blest—  
The glory of His grace—for in that Radiant Face—  
I saw the King.

I would that thou—should'st to Him bow—  
And faithful be—as well as me—  
That He might say—thou did'st obey—  
The Vision Rare.

(W.F.F.)

## ONE PRAYER.

Father! one prayer I bring,  
But this holds all the rest;  
Send Thy good Spirit now  
To dwell within my breast.

To dwell within my breast  
And hallow every thought,  
So words and deeds may show  
What things Thy love has wrought.

To dwell within my breast;  
And fortify with power,  
To do the works of Christ,  
Through every passing hour.

Through every passing hour,  
To show Thy love can bless—  
Weary and suffering souls,  
And cheer life's loneliness.

And heal life's bitterness,  
Bearing another's load,  
Keeping the law of Christ  
Along the pilgrim-road.

Along the pilgrim-road,  
Where happy comrades sing,  
And press with eager feet  
To serve their Lord and King.

Through Jesus, Lord and King,  
The Spirit's grace is given—  
That men may learn below  
The triumph song of Heaven!

(Selected.)

## THE QUIET TIME

C.T.W.



My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.

### HIS PRESENCE.

Whenever I am lonely  
Or anxious or distressed;  
Whenever earth seems only  
A battlefield at best,  
I hear a voice I know—  
The words are sweet and low:  
"My presence shall go with thee,  
And I will give thee rest."  
When heavy cares encumber,  
Temptations come to test:  
When questions without number  
Assail my troubled breast,  
The voice rebukes my fears—  
And oh, the message cheers!  
"My presence shall go with thee,  
And I will give thee rest."  
Whenever I am weary  
And life has little zest;  
Whenever skies are dreary  
And I am sore oppressed,  
Again the voice is heard—  
What comfort in each word:  
"My presence shall go with thee,  
And I will give thee rest."

### BE CONTENT WITH SUCH THINGS AS YE HAVE

After the Apostle has urged us to be "content with such things as we have" (Heb. 13: 5), he adds the reason or ground upon which this advice is given, saying, "For He hath said, I will never leave thee nor forsake thee." Yes; this is the true ground of contentment, the realisation of the Lord's care, and that the Lord's wisdom and grace are being exercised towards us—and that such things as He grants are the things which are best for us, and which we would choose for ourselves, if we had sufficient wisdom and insight into all the circumstances of the case.

I have learned . . . to be content (Phil. 4: 11).

Real consecration means soul-rest. If we are not content with our lot, we are not really consecrated, or we are not where God wants us to be, or we are not submissive in ever having been there. Real consecration brings rest from that great cause of discontent—the carnal mind. It is what we are, and not what we have that brings content; it is what we

are and not our surroundings, that brings happiness.

### LET THEM GO FORWARD

(Ex. 14: 15)

"Wherefore criest thou unto Me? Speak unto the children of Israel, that they go forward!" Thus spoke Jehovah unto Moses: and what a commission was this! Lord, behold the sea with its billows at our feet! "Let them go forward!" Lord, are we able to walk upon the waves, and to find a highway upon the mighty waters? "Let them go forward!" Lord, Lord! but where is a passage over the flood, or where are the vessels for our conveyance? Is it Thy will that Thy people perish in the sea, and that the Egyptians triumph? "Speak unto them, that they go forward!" saith the Almighty: but still He does not touch a single wave to quell it, nor does He dry up the sea, but lets its waves roar at their pleasure, and, pointing to its troubled surface, He commands that "all the hosts of Israel go forward!" They must venture upon His word, they must believe before they see, and go forward in faith. They venture, and lo! the very moment they prepare to advance in the name of their God, and to step upon the boisterous element—the waves, struck by the rod of Moses, part asunder, and become a wall on their right hand and on their left, a highway in the sea is opened before them, and the people pass over joyfully.

This is the way of our gracious God. We must venture upon His word; and verily, however much we seem to hazard in His name, nothing is really hazarded. When He commands us to go forward, be it into fire, tempest, or the sea, let us advance boldly and be of good cheer; the result will be glorious.

### THE RANSOM

The ransom does not excuse sin in any; it does not propose to count sinners as saints, and usher them into everlasting bliss. It merely releases the accepting sinner from the first condemnation and its results, both direct and indirect, and places him on trial for life, in which trial his own wilful obedience or wilful disobedience will decide whether he may or may not have life everlasting.

## Peace...Like a River



"There is a river, the streams whereof make glad the city of God." *Psa. 46; 4*

A.S.

Among the many blessings which are ours through faith in the loving sacrifice and resurrection of our Lord and Head, there is one, bequeathed to us by Jesus Himself, which is especially precious to us in these days, when all around us is turmoil and strife.

As Jesus was speaking to His disciples of His necessary departure to prepare a place for them, and was preparing them for the persecution which would come upon them in a little while, they became troubled and alarmed.

Sensing their distress, he first promises them that He would send them the Holy Spirit as a Comforter, then bequeaths to them that precious gift which had been such a source of blessing to Him in His hours of trial. He said: "Peace I leave with you, My peace I give unto you."

His OWN peace, which was nothing less than the peace of God, which, as Paul truly says, transcends all our powers of thought.

Much has already been written concerning this peace, but no apology is made for yet another consideration of this subject, for God's peace is such that our finite minds can never ascend to its fullest heights, or fathom its deepest depths.

God dwells in perfect peace because of His ability to see the end from the beginning, and because of His power to accomplish that which He designed to perform.

If we would have His peace we must have, primarily, perfect faith in Him, in His word, and in His ability to bring order out of the chaos which we see around us to-day.

Further, having accepted the precious sacrifice of Jesus, and being justified by faith, we must go on to that condition of heart and mind in which the peace of God will "garrison" our hearts and minds (see Phil. 4; 4-7).

The Apostle Peter urges us to "Seek peace and ensue it," or, as Moffatt puts it: "Let us make peace our aim."

Why need to seek it, if it is a gift? Because it is not a natural element of this passing evil world, neither is it for the indolent and lazy ones.

God is a rewarder of them that diligently

seek Him, and if we would have this peace in its fulness, we must seek to know the factors upon which it depends, and apply them to our lives.

Peter's desire for those who had "obtained like precious faith" to his own was, that grace and peace should be **multiplied** unto them through the knowledge of God and of Jesus our Lord" (2 Pet. 1; 2).

This "knowledge" of God implies much more than merely knowing "about" Him. As Paul says, knowledge puffeth up. Rather, it conveys the thought of intimate acquaintance or **personal** knowledge. Rotherham's translation of Job 22; 21 conveys the thought: "Shew thyself to be **one with Him**, I pray thee, and prosper" (Be at peace).

We may have an intellectual appreciation of God and His attributes, but it is only as we develop a heart reliance upon Him and His word, resulting from an experience of that sonship which is ours through vital union with Christ, that we can find that real peace which came to Jesus whilst he was bearing the greatest burden that man was ever called upon to bear.

It may be our portion to bear heavy burdens, to sustain heavy losses, to fight stern battles, or to keep long and lonely vigils, but even as Jesus by communion with His Father found peace in every circumstance, so, we by learning to commune more and more with our Father, through Jesus, can find peace, perfect peace in every experience.

To have this peace multiplied unto us, as Peter desires, is indeed a blessing beyond the power of human comprehension, but the figure used in the prophecy concerning natural Israel in Isa. 48; 18 may bring some fresh thoughts to bear upon this wonderful subject. This verse also brings to our attention yet another factor upon which this peace depends.

It reads: "Oh that thou hadst hearkened to my commandments, then had thy peace been as a river." The peace of Israel depended upon their obedience to the Divine will as expressed in God's laws, but they failed to fulfil the conditions, and thus lost the accompanying blessing; nevertheless it is prophesied of her (Isa. 66; 12): "I will extend to her

peace like a river."

In the meantime the Church, as spiritual Israel, can rightly claim this blessing, if the conditions are fulfilled; as the Psalmist says: "Great peace have they which love thy law."

Therefore, if we have perfect faith in God and His word, if we accept the righteousness which comes by faith in the blood of Christ, and, offering our all to Him in sacrifice, learn to know and do His will, we can and should have peace—like a river.

A river is usually symbolic of plenty, constancy or perpetuity, and thus truly pictures the peace which comes from God.

A river begins as a tiny stream in the hills, then, making its way through many scenes, is joined by numerous tributaries, which cause it to become wider and deeper, until it is finally lost in the sea. The changes which it may experience and the ever widening and deepening of its course as it wends its way ever onward to the sea, does indeed graphically illustrate the peace of God as it comes to His obedient children.

Let us cast our minds back to the time when we had no personal knowledge of God. Then we had no real peace. But, with our introduction to the new life which is the portion of all who "diligently seek," we entered into a wonderfully new experience, full of glorious possibilities.

First, we learned something of the love of God (John 3; 16), and of His justice (Rom. 3; 26), and our river of peace began as a tiny stream (Rom. 5; 1). It soon increased as we learned something of His wisdom and power, and as time went on our knowledge of Him and His plan increased, and each aspect of truth became as it were tributaries uniting to swell our river of peace (Psalm 46; 4).

Thus, for a while our river wended its way, as it were, through pleasant scenes. The sun shone on its sparkling waters, the grassy slopes which lined its banks were refreshingly green, and the graceful willows at its edge afforded pleasant shelter. The distant lowing of the cattle and the singing of the birds completed a picture of perfect peace.

But, even as in the natural picture the river leaves the pleasant scenes, and is flanked on either side by bleak and lonely marshes, and the singing of the birds is no longer heard, so in the Christian life our experiences may change and the loneliness of the wilderness may be our portion; but, even as the river flows serenely on through meadow or marsh,

so our peace remains undisturbed by the changing scenes of life.

In the natural picture, as the river becomes wider and deeper men build upon its banks, and it becomes lined with warehouses, factories and squalid dwellings. The singing of the birds or the quietness of the wilderness gives way to the noise and clangour of commerce, and the sparkling stream becomes a murky and sluggish river; for, although it continues its way ever onward to the sea, its flow is retarded by all the commercial activity upon its banks.

So, in our Christian experience, whether in the workshop, office, factory or shop, or about the duties of the home, whatever our vocation may be, contact with the world and its activities tends to slow down our river of peace, and dull its sparkling waters.

Nevertheless, it is the same river, and is ever flowing towards its outlet, the sea; and as it slows down it must widen and deepen, as it should do as our heart reliance upon God is developed in the turmoil of life.

Our river of peace might well be like the mountain streams which rush headlong down the rocks, to be lost in the upland lakes—pretty, but of little use; or it might continue its flow untouched by commerce and worldly activity, and flow unimpeded to the sea. Then it would be like the lives of those who shut themselves up in monasteries, convents and like institutions. Their lives may have a serenity and beauty of a sort, but our Lord's prayer for His own was not that they should be taken out of the world, but that they should be kept from the evil thereof.

So, if our river passes through the squalor and turmoil, the smoke and the ceaseless activity of the world, let us remember how Jesus, in His perfection, moved amongst such greed and hypocrisy, such depravity and degradation as must have deeply affected His sensitive nature. Then above all the distractions of life we shall hear Him saying: "These things I have spoken unto you, that you might have peace."

As the natural river flows through the industrial area it becomes liable to pollution, and steps are taken to prevent this by laws which require every stream which flows into it to conform to a certain standard of purity.

So in the Christian life our pure river is liable to become tainted with impurities, and thus our peace disturbed. So we need to be vigilant, especially in these last days, when,

as foretold, many false prophets have arisen, and see that every so-called truth is scrutinised to see if it conforms to the standards set up in the Word of God.

As the river nears the sea it is affected by the wind, which whips it up into angry waves. Nevertheless, those who work beneath the surface find that all is calm and quiet below.

So in the Christian experience the winds of affliction may blow upon us, and our river may become ruffled, but this is only on the surface; deep down in our hearts the peace of God remains.

The tides also affect the river, so that for a while its flow is held up, thus causing the river to widen and deepen. The tide of adversity may hold up the flow of our river temporarily, but this should only cause it to widen and deepen, for, even as the tides are provided to cleanse the river, so the adversity should, if we are rightly exercised thereby, cleanse and purify us and make us ready to meet the God of peace.

Sometimes the adverse wind and the tide coincide in the natural picture and floods result, with corresponding disaster.

We may experience the tides of affliction and the winds of adversity together; this causes a crisis in our life which may seem to us to be a catastrophe, but the tide of affliction must ebb and the winds of adversity must abate, and soon our river flows on more swiftly to the sea, and we are strengthened and purified as a result of the apparent catastrophe.

Sometimes, however, when the "surges rise and rest delays to come," we may lose our hold on this peace. In such circumstances let us recall that our Lord's river flowed through scenes and circumstances much more intense than any experience we may have to endure. The winds of adversity and the tides of affliction were permitted to exert their full force upon Him, and we see the extent to which they bore down upon Him as He cries out in Gethsemane. In such weariness of mind He sought His Father's face, and as a result of sweet communion with Him He went out of Gethsemane the very personification of peace.

Surrounded by the howling mob, standing before the murderous High Priest and Elders, and facing the quaking Pilate, He remained calm and composed, and that peace which came from God remained with Him until He died.

So He lived and died, but He arose, and

now lives that we might have that same peace, even as we follow Him through Gethsemane and Golgotha to the reward which He has already gained.

This peace, then, will be our portion in ever increasing measure until our river is lost in the sea.

When and where will this be? Surely it will be when this mortal shall put on immortality, and as we enter into our reward in heaven.

Here and now, wonderful though it is, our peace is like a river, comparatively narrow, affected by the frailty of human nature and its circumstances of life, but then, when that which is perfect is come, it will open out into a boundless sea, and we shall dwell in God's perfect peace throughout all eternity.

But this is not all. After this the prophecy of Isa. 66 will be fulfilled, and peace will flow out to Israel restored.

Following this, that rapidly increasing river, springing from beneath the altar in the Sanctuary, will flow out into the desert, even unto the Dead Sea, bringing life to all who have been submerged in sin and death (Ezekiel 47).

Thus cleansed and made whole, being freed from all that disturbs or alarms, the whole world, united under one Head, will find peace at last.

---

A story, handed down amongst the Mongol peoples of Central Asia, tells of a time when Gautama Buddha, journeying through the desert, was confronted by a gigantic fiend of evil. "Ha, man of peace" cried the fiend, "Thy time is come. Now will the power of hate crush the power of love to the dust for ever." The Lord Buddha looked upon that demon calmly and said "Poor fiend, I sorrow for thee; I have love in my heart, even for thee." As the words left his lips, the giant shape towering above him began to visibly shrink and grow smaller, and before his eyes it changed into a dove, which circled round the Buddha's head once or twice and flew away.

The value of the story lies in its revelation that even in the hearts of the most savage of races—and these are the people of whom came Tamerlane and Genghis Khan, two of the most brutal oppressors the human race has ever known—there are vestiges of humanity's original knowledge that one day the power of love and righteousness will emerge triumphant.

## “ . . . and Peter.”

T.H.

“ Lovest thou me ? ”

“ Thou knowest . . . ”

In the grey light of an early dawn three women approached timidly to a rock-hewn vault on an errand of love. They had come as early as the Sabbath laws and the darkness of night allowed to complete a work performed in haste during the last hour before the Sabbath day began. When the One they loved and followed had been lowered from the Cross and borne to His quiet resting-place, these ministering souls had enfolded in the winding-sheets some small supply of aromatic spice. *The near approach of the day of rest had cut short the embalming work, and the body of the Lord had been laid aside and left until the law permitted this service to the dead to be resumed (Luke 23 ; 56).* With astonishment they found the sealing stone removed ; by whom, or how, they did not know. Peering into the dark recess, they thought to see the swathed recumbent form of their beloved Lord, upon which, with busy hands, they hoped at length to complete the needed work. Entering within, they found not the body of the Lord, although the grave-clothes lay in their place. To their surprise a living angel from on high replaced the holy dead, whose radiant form struck wonderment and awe into their hearts.

Sensing their fear, the angel spoke, and told them that their Master was alive again, just as He had told them in earlier days. “ Go tell these things to His disciples, and Peter, and tell them He will see them in Galilee.” “ . . . and Peter ! . . . ” “ To His disciples, and Peter . . . ” as though, for his grievous sin, Peter would think he had now no right to esteem himself the Lord’s disciple.

These were the angel’s words, but they revealed the Master’s love. He who told the angel to say that He proposed to meet them in Galilee was He from whom those two comforting words had come. Jesus did not forget the broken anguished heart which wept so sorely at its fall. Jesus had known His man prior to those searching days. “ When thou are converted, strengthen thy brethren,” said Jesus to His then braggart friend (Luke 22 ; 32). Jesus knew His man, even though he failed and fell, and knew how to soothe and heal his broken heart.

But the Lord did more than that. Somewhere before that first day was done, the Lord had found Peter alone, and disclosed Himself to Peter’s tearstained eyes. “ **He was seen of Cephas** ” (1 Co. 15 ; 5). “ The Lord is risen indeed and hath appeared to Simon,” replied “ the eleven ” (Luke 24 ; 34) to the returned ones from Emmaus.

What passed between the Lord and the stricken penitent is veiled in sacred obscurity, but who can doubt that no words of chiding or reproof passed from the Master’s lips, but words of soothing tenderness that fell like healing balm on Peter’s wounded heart.

“ . . . and Peter ! ” Let us write it now, “ and John ! . . . and Mary ! . . . and Frank ! . . . and Harriet ! . . . and . . . ! ”—every one who in times of strain has failed and fallen to the dust. It needs not to have been Peter’s grievous sin, but each one’s own particular slip—that rapier word ! that chilling glance ! that wounding act ! that seeming wrong ! sad sequence of a moment’s lack of thought.

When the chastened heart, in retrospect, looks back upon its hasty fall, let it remember that a watchful eye has seen it all, and in assuring answer to its tears will say again, “ . . . and Peter ” . . . “ and John ” . . . “ and Harriet ” . . . “ and . . . and . . . ” And so He keeps His “ own ” by His own word, in His own way.

### THE LORD’S SHEEP.

The Saviour left the Heavenly fold  
His Father’s will to keep,  
And came to earth to seek and save  
His lost and wandering sheep.  
And when we hear the Chief Shepherd’s call  
If we will but obey,  
He’ll give to us a Crown of Life  
That fadeth not away.

The ninety and nine that safely lay,  
Were Heaven’s angelic host,  
And Adam’s race the wand ring sheep  
Within the fold and lost.  
Then let us heed the Chief Shepherd’s voice ;  
Follow Him day by day,  
Till we receive the Crown of Life  
That fadeth not away.

# ANNOUNCEMENTS

## GONE FROM US

Sister Lucas, of Preston, passed from us on Friday, 24th April. She will be remembered by many for her works of love and fellowship, and particularly her hospitality when entertaining the brethren. She leaves a fragrant memory of many years' service.

\* \* \* \*

Sister Golding, of Barrow-in-Furness, left us on Monday 20th April. Aged 83, she was particularly hearty with the Lord's people, who brightened the evening of her days, and she finished her course well, being last with us at the Annual Memorial a few weeks ago.

## ANONYMOUS.

We would acknowledge with sincere appreciation the anonymous gift of £1 during April toward the work.

## EMPHATIC DIAGLOTT.

We learn that publication of the Diaglott has been abandoned so that there is no apparent prospect of copies being obtainable either now or after the war. Some brethren may be interested to know that there is a work in existence in England published on similar lines known as the "Englishmen's Greek New Testament." This book consists of the Greek text with interlinear translation set out in the same fashion as the Diaglott and with the authorised version added at the side. Whilst this work cannot be said to compare with the Diaglott it may be of interest to some who may wish for a book giving English and Greek side by side, and if any such will address their enquiries to us we will give full details and prices and if desired, obtain the book for them although we do not propose at the moment to carry it in stock.

## PARABLES OF THE KINGDOM

Six stories from the teachings of Jesus.

This 32-page booklet has been issued by the Committee for general use by the brethren. The six expositions of the parables contained therein are all from the pen of Bro. Russell, having been abbreviated slightly to keep the cost of the booklet within moderate limits.

### The Contents:—

1. The Wheat and the Tares.
2. The Great Supper.
3. The Ten Virgins.
4. The Pearl of Great Price.
5. The Rich Man in Hell.
6. The Sheep and the Goats.

The Price: 3d. each (4d. post free)  
6 for 1/6    12 for 2/6    50 for 9/-

## BIRMINGHAM

A well-attended Home Gathering was held at Birmingham on May 3rd last when friends from the Midlands classes met together for a time of fellowship and instruction. The various discourses were listened to with attention and interest, and it was generally felt that the day had been well spent.

## MIDLANDS MONTHLY CONFERENCE

The third conference was held on May 17th at Birmingham, brothers from most of the Midlands classes being present. The chief matter for discussion concerned a united effort at Warwick, arranged for May 30th, at which a number of the younger brethren will take part in a symposium, after which there will be a public distribution of literature in the district. Other matters connected with activities in the Midlands were also discussed, and the meeting made arrangements for its next session, to be held on July 12th, at Blaby.

## THE OFFICE

Will the friends please note that the office at 20 Sunnymede Drive will be closed between June 20th and July 4th inclusive, and that no correspondence will be handled during this period. Any urgent matter may be referred to Bro. Hudson, at 18 St. Ives Road, Leicester, but ordinary correspondence should be held over until the office re-opens.

## RUGBY

The Rugby friends announce their plans for a Home Gathering to be held on Sunday, June 28th next. Arrangements are not yet complete, and brethren who would like to attend this gathering are requested therefore to write the class secretary, Bro. H. C. Everitt, 61 Cromwell Road, Rugby, for full details, which will be sent as soon as they are available.

## YOUNG'S CONCORDANCE.

We would like to advise the friends that this invaluable student's help is now unobtainable in the ordinary cloth 30/- edition and can only be supplied by the publishers in India paper edition at 45/-. In common with all such books, when publisher's existing stocks are exhausted they are not likely to be renewed while the war continues. We carry a few copies of the 45/- edition in our own stock but it is likely that before long this work will become quite unobtainable.

## CONCORDANCES.

The following Concordances are now available from stock Cruden's; containing most of the references which are usually needed, consisting of 412 pages, 3/6, postage 5d. Cruden's Complete Concordance, containing 225,000 references, clear print; price 10/6, postage 7d. Walker's Comprehensive Concordance, with 50,000 more references than Cruden, price 12/6, postage 8d.

The "Handy Concordance," which we have stocked at 1/6, is now out of print and unobtainable.

# PUBLICATIONS.

Prices and stock available vary from month to month. Please order to latest issue of B.S.M. to avoid disappointment.

## MISCELLANEOUS

	Price	Post free	Post post free
Evolutionists at the Cross-roads Biblical teaching in relation to Evolution and recent statements of scientists 126 pp (Dawn) ...	1 0	1 2	6 0
Zionism in Prophecy An interesting survey of developments in Palestine. 64 pp (Dawn) ...	1 0	1 2	6 0
Pilates Report Reputed report of Pilate to Tiberius regarding the Crucifixion. Art booklet. 32 pp (C.T.I.) ...	7	8	3 9

## B.S.C. PUBLICATIONS

The Plan of God—in Brief An abridged edition of the "Plan of the Ages" retaining all the most important portions. 104 pp ...	5	6	2 9
The Promise of His Presence An exposition of Scriptures relating to the Second Coming of Christ. 92 pp ...	5	6	2 9
The Beauty of Holiness The story of consecration through the ages ...	5	6	2 9
Lucifer the Prince of Evil A study in the personality of the Devil. 30 pp ...	3	4	1 6
The Golden Future A 36 page booklet describing man's hope and Millennial conditions. Specially prepared for witness work ...	3	4	1 6
Parables of the Kingdom Six stories from the teachings of Jesus. 30 pp ...	3	4	1 6
Evolution—and the Scriptures A brief introduction to the subject 12 pp ...	1	2	7
8 or 12pp Pamphlets, 20 for 1/4 100 for 6/-.			
No. 11 Thy Kingdom Come			
No. 12 Will there be Wars for ever?			
No. 13 The Immortality of the Soul.			
No. 14 The Mystery of the Trinity			

## DAWN.

All at 3d. each. Post free 4d. Six for 1s. 9d.

The Day of Jehovah A reprint of Chap. 15 of the "Divine Plan" 64 pp			
What is Man? A reprint of chap. 12 of "The Atonement." 62 pp			
Hope Beyond the Grave An interesting treatise on the Scriptural teaching regarding death, the grave, heaven, etc. 124 pp			
Christ has Returned. A 80 pp exposition			
God—and Reason			
The Truth about Hell			

## BEREAN BIBLE INSTITUTE.

All at 2d. each. Post free 3d. Six for 1s. 3d.

Hell, Death and Spiritism A short exposition of Scripture upon these subjects. 26 pp			
The Offerings for Sin A 16 pp exposition of the doctrine of the sin-offering			

## DEVOTIONAL BOOKS.

	Price	Post free
Daily Heavenly Manna		
Pocket size, no birthday pages	Cloth 1 9	2 0
Leather	2 3	2 6
Large size, with birthday pages	Cloth 4 0	4 3
Leather	7 0	7 3
In Green Pastures		
Another book of daily readings. 293 pp.	Cloth 2 6	2 9
Leather	3 6	3 9
The Call of the Bride		
Comforted of God		
Two little art booklets of poems. Paper covers	1 3	1 5
Poems of Dawn		
Duplicator-printed, cloth covers	2 9	3 0
The Bible Teachings		
The familiar "Covenant, Mediator" book		
Stiff paper	2 6	7d

## HYMNBOOKS

"Bible Students Hymnal." Blue cloth	1 1	1 3
-------------------------------------	-----	-----

## GREETING CARDS

	Post free
"Lardent" F series. Hand coloured scriptural cards. Highly finished ...	6 for 1/6
"Lardent" L series. Tinted and gilded scriptural cards ...	12 for 1/6
"P" series. Floral scriptural cards of various designs ...	12 for 1/9

## TRANSLATIONS

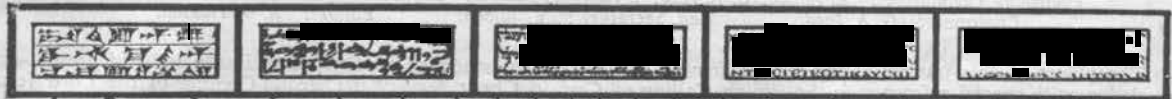
	Price	Postage
Weymouth (With notes) ...	4 0	4d
Moffatt (N.T. only) ...	3 6	7d
" (Complete Bible) ...	21 0	7d
Rotherham ...	14 0	7d
Rotherham ... O.T.	35 0	10d
Septuagint (Greek and English) ...	18 6	10d
Youngs ... Complete Bible	11 6	7d
Ferrar Fenton ...	15 0	8d

## CONCORDANCES & LEXICONS

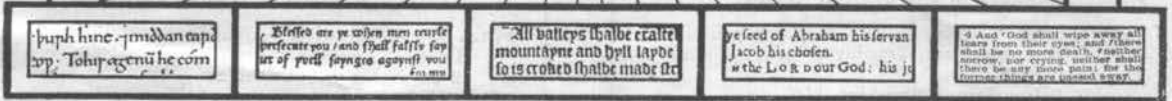
Young's Concordance (Greek, Hebrew, English)	45 0	1 0
Cruden's Concordance (English) ...	3 6	5d
Crudens Concordance (Complete) ...	10 6	7d
Walkers Complete Concordance ...	12 6	8d
Thayer's Greek-English Lexicon ...	26 0	8d

## BOOKS FOR CHILDREN

A little life of Jesus 224 pp. Cloth Illustrated	2 6	6d
Gospel of Mark } For young children. Large		
Gospel of Luke } books, large print, coloured and		
plain pictures, board covers ..	9	3d
The Ten Camels ...	1 9	4d



# BIBLE STUDENT'S MONTHLY



Vol. 19 No. 7

JULY, 1942

Fourpence

## CONTENTS

<b>JOB—AN OUTLINE</b>			
Thoughts on an interesting book .. .. .	73		
<b>JACOB'S TROUBLE</b>			
1. The Historical Background .. .. .	76		
The Quiet Time .. .. .	79		
<b>THE CONSECRATED LIFE</b>			
A review of belief and faith .. .. .	80		
<b>NOT MY WILL, BUT THINE, BE DONE !</b>			
A lesson in submission .. .. .	82		

### TO US THE SCRIPTURES CLEARLY TEACH—

That the Church is "the Temple of the Living God"—peculiarly "His workmanship"; that its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and the chief corner stone of this Temple, through which, when finished, God's blessing shall come to "all people," and they find access to Him.  
—I. Cor. 3; 16, 17. Eph. 2; 20-22. Gen. 28; 14. Gal. 3; 29.

That meantime the chiselling, shaping and polishing of consecrated believers in Christ's atonement for sin progresses, and when the last of these "living stones," elect and precious, shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.  
—Rev. 15; 5-8.

That the basis of hope, for the Church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man;" "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."  
Heb. 2; 9. Jno. 1; 9. I Tim. 2; 5-6.

That the hope of the Church is that she may be like her Lord, "see Him as He is," "be partaker of the Divine nature," and share His glory as His joint-heir.  
—I. Jno. 3; 2. Jno. 17; 24. Rom. 8; 17. 2 Pet. 1; 4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be "kings and priests" in the next Age.  
Eph. 4; 12. Matt. 24; 14. Rev. 1; 6; 20; 6.

That the hope of the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be destroyed.  
Acts 3; 19-23. Isa. 35.

## Bible Students Monthly

Publishing Committee : E. Allbon, G. A. Ford, J. Hall, T. Holmes, A. O. Hudson, W. J. Rew, C. T. Ward.  
Chairman : G. A. Ford. Gen. Secretary : E. Allbon. Editor : A. O. Hudson.

The object of this journal is the encouragement of independent study of the Scriptures in the light of present-day knowledge, with special reference to the "High Calling of God in Christ Jesus;" the Second Coming of the Lord Jesus Christ; and the establishment of His Kingdom upon earth.

Except when otherwise stated, the articles appearing herein are endorsed by at least five members of the Committee. Articles not so endorsed are agreed by at least five members to be contributions to progress in Truth worthy of consideration and discussion, but not sufficiently conclusive to warrant full endorsement. They are published with this reservation and the exhortation "Prove all things; hold fast that which is good." (1 Thess. 5 : 21).

### Postal Subscription (one year)

Great Britain and Eire.....5/-  
United States and Canada.....One dollar  
Australia and New Zealand.....5/-

Overseas subscribers may remit to the addresses below if preferred.

### Correspondents in the United States

Pastoral Bible Institute,  
177 Prospect Place, Brooklyn, N.Y.  
The Dawn,  
136 Fulton Street, Brooklyn, N.Y.

### Correspondent in Australia

Berean Bible Institute,  
19 Ermington Place, Kew, E.4, Melbourne.

Bible Students who, by reason of old age, infirmity or other adverse circumstances, are unable to pay for this journal may have it free of charge if annual request is made to that effect. This expense is met by voluntary donations from those interested.

Three months' free trial copies will be sent to any address upon request.

Please address all correspondence as follows :—

**Subscriptions, Books and Literature**  
Bible Students Committee  
20 Sunnymede Drive, Ilford, Essex.  
Telephone : VALEntine 1502

### Benevolent Relief Fund

Mr. G. A. Ford  
13 Cranleigh Gardens, Luton, Beds

### M.s.s. for publication

Mr. A. O. Hudson  
18 St. Ives Road, Leicester

### Free Literature

Mr. W. J. Rew,  
244 North Road, Darlington

### Reference Library

Mr. V. R. Chandler,  
158 Perth Road, Ilford, Essex

For details of above activities see back cover.

## HOME-GATHERING

AT LEIGH, LANCS.  
Sunday, July 26th  
Buck Street Hall  
Buck Street  
Leigh

3.0 p.m. Bro. Wright

(Stockport)

"The Beauty of the Lord."

TEA (provided in the Hall)

6.30 p.m. Bro. Sidney Smith

(Manchester)

"Sunrise—

*Universal Unrest precedes Millennial Peace"*

Information—Mr. D. Stanley,  
42 Euclid Avenue,  
Grappenhall, Warrington

## A HOME-GATHERING

is announced at

COVENTRY  
SUNDAY, JULY 26th

For full details write

Mr. H. R. L. Cowley  
64B Avon Street  
Stoke, Coventry

## JACOB'S TROUBLE



The first of a series of articles on the above subject appears in this issue. Succeeding articles will, D.V., discuss the Land of Promise, where it is to be and its extent; the people who are to dwell in the land and the great host which is to descend upon them to "take a spoil;" the manner of their deliverance; and the relation of these things to the times in which we live.



# JOB † AN OUTLINE

— T.S. —

“He knoweth the way that I take; when he hath tried me, I shall come forth as gold.”  
Job 23; 10.

It is thought that Job lived about the time of Abraham. He is the chief actor in the wonderful drama that bears his name. Many have called attention to the literary excellence of the work of Job. Thomas Carlyle is reported to have said: “I know nothing, either inside or outside the Bible, to equal it in literary merit.” Others, equally distinguished, have spoken in a similar way. The work is also admitted by scholars to be one of the most difficult to translate. Luther, after completing Job in his translation of the Bible into German, said: “I feel that Job is suffering more from my translation than from anything he suffered at the hands of his friends.”

The Revised Version is a considerable improvement upon that of the Authorised Version, and it is from the R.V. that quotations in this article are usually made.

The book deals with the great question of the permission of evil; the relating of suffering to sin, and why the righteous suffer.

From one standpoint, Job can be regarded as a type of the world of mankind, originally perfect and upright (Job 1; 1). The calamities that came upon him well picture man's experiences resulting from his fall into sin and death. The three friends would represent various schools of thought that from time to time have come forward to give their reasons for the permission of evil. The book closes with Job's restitution to his former estate, but with twice as many possessions as he had before. So man is to be restored back to “that which was lost” in Adam (Acts 3; 19-21), but his experiences under the reign of evil will probably enable him to enjoy his earthly blessings at least twice as much as he would have done had there been no fall into sin, “I am come that they might have life, and that more abundantly.”

Job may also be thought of as a type of the Church, and a sublime illustration of the fact that the righteous do not necessarily suffer on account of personal wrongdoing.

We may say, that in the case of the Lord's people, trials are for three purposes. The Father does not need to prove us to see whether we would be faithful under certain conditions, but in view of the high exaltation

coming to the Church He wishes to prove us before others.

Firstly, then, trials prove us before angels and men. “We are made a spectacle unto the world, and to angels, and to men” (1 Cor. 4; 9).

Secondly, trials are permitted to improve us.

Thirdly, trials are one of the best means whereby we may prove God.

The first scene of this drama laid in heaven must be understood as a dressing of facts in figurative language. It is not the thought that Satan (or Lucifer as he was originally) would deliberately tell the Almighty that Job or Adam or anyone else was only serving God because of the blessings he was enjoying from His hand, and that if these were taken away he would immediately prove unfaithful. Such a thing would surely bring one's rejection from the heavenly courts. But Jehovah could see that this thought had passed through the mind of Lucifer when, as the “Covering Cherub,” he cared for man's interests in Eden. So a measure of protection was withdrawn from Job, the results of which are described in Chapters 1 and 2. First, his oxen and asses were stolen; then his sheep were destroyed; then his camels were stolen, and, finally, his sons and daughters were taken away at a stroke. Four greater losses it would be difficult to imagine. Now note how Job was affected by these experiences. “Then Job arose and rent his mantle and shaved his head and fell down upon the ground and worshipped.” A grand verse! Could it be possible for one to be better exercised than this by a severe experience? Following this, he was still further tested by being smitten with a loathsome disease.

Chapter 2, 11 tells how his three friends heard of his troubles, and came to comfort him. These men all held the theory that suffering comes as a punishment for sin. They had already concluded, therefore, that Job must have been guilty of grievous wrong for such severe judgments to have come upon him; so on arriving they sat down and waited for him to confess his sin (Job 2; 13).

After Job's complaint (Chap. 3), no confession of sin being forthcoming, the first speaker, Eliphaz the Temanite, addressed Job. In his discourse Eliphaz based the argument for his theory upon **human observation**. He said: "Remember, I pray thee, whoever perished, being innocent, or where were the upright cut off? According **as I have seen**, they that plow iniquity and sow trouble reap the same. By the breath of God they perish, and by the blast of his anger they are consumed." (Job 4; 7-9). Eliphaz seemed to think of himself as a man who went about with his eyes wide open. In addition to some severe condemnation, he imparted a little comfort (Job 5; 18-27), telling Job what might still be his portion if he would confess his wrongdoing and act upon Eliphaz's good advice.

Job, in his reply, is by no means ready to admit any guilt.

Bildad, the second speaker, has his turn (Job 8). He has the same theory, but appeals to **human history** in support of his argument. "For enquire, I pray thee, of the former age and apply thyself to that which their fathers have searched out—shall they not teach thee and utter words out of their heart?" (Job 8; 8-10). These arguments having had no weight with Job, the third speaker comes forward—Zophar the Naamathite. He holds the same theory as the other two, but appeals to **human wisdom** in support of the same. "Oh that God would speak and open his lips against thee, and that he would show thee the secrets of wisdom, that it is manifold in effectual working" (Job 11; 5-6).

Zophar seems to say to Job: "Oh that God would give you a little more wisdom, then you would see that what we say is the truth." What Job appears to need, in the eyes of Zophar, is a little more education.

By this time it is obvious from Job's replies that his patience is being sorely tried. Becoming sarcastic, he says: "No doubt but you are the people and wisdom shall die with you." In Chapter 13; 4 he speaks still more strongly, saying: "Ye are forgers of lies: ye are all physicians of no value." Here it is important to remember that there are physicians of the soul as well as of the body, and it is the former who have often been "forgers of lies and physicians of no value"—physicians who have not given people their money's worth.

What the three friends say in their various

discourses is in part true in the case of some, but their arguments as applied to Job are not fitting. Their deductions manifest considerable wisdom, but are not absolute truth. They come far short of the wonderful philosophy of the permission of evil as seen in the light of God's great Plan of the Ages; and so it is with the wisdom of this world as set forth by her poets and philosophers. It comes far short of the perfect standards and principles of God's Word.

The three friends seem to have rather short tempers, and in the second round of speeches they become more demonstrative. Job also warms up, but, realising that a deadlock is coming, his faith goes out, and he appeals to God, saying: "I know that my Vindicator liveth" (Job 19; 25; R.V. Marg.), "although I cannot vindicate myself and convince you of my innocence, God will vindicate me in his own time and way."

There is no reference here to the Redeemer that was to come in due time as was suggested by the A.V., but to someone who would vindicate Job's character before his friends. A free translation of this passage would run about as follows: "I know that my vindicator liveth, and that very soon he shall stand upon the earth, and although worms are now destroying my body (Job was suffering from a loathsome disease), yet in my flesh (while still in the flesh) shall I see God (see God's hand in these things he has permitted to come to me), and when he appears, he shall be on my side" as my vindicator.

In chapter 42 we have Job's vindication. He says: "I had heard of thee by the hearing of the ear: but now mine eye seeth thee: wherefore I abhor myself and repent in dust and ashes."

In the third round only two of the speakers continue their discourses—Eliphaz and Bildad. The patience of Zophar seems to be quite exhausted, and he refuses to waste any more breath on such a stubborn creature as Job.

Now comes (chaps. 26-29) what has been called Job's soliloquy. He speaks as though he were holding a conversation with himself in solitude.

In chapter 32 the fifth speaker comes forward, Elihu. He is a young man who had waited patiently while his elders had their opportunity. His name means "God Himself," and he had been regarded by some as representing the true Church who bring a message from God. But, as Pastor Russell once said;

"So far as we can see, what Elihu said is merely worldly wisdom"—some of which is very good, and under some circumstances true. The thought therefore seems to be that Elihu claims to represent God. That this is his presumption is apparent all through his four continuous discourses. The three friends represent various schools of religious thought and philosophy, and in that of Elihu, the last human voice is heard before God speaks (Job 38). Elihu may be thought of as representing a class in the nominal Church at this end of the age, or even a class still closer home who have or have had some understanding of present Truth.

Elihu begins to speak with a great deal of assurance, at the same time endeavouring to be very correct in the way he introduces himself and in the attitude he takes up throughout his long speeches (Job 32 ; 6-22). Elihu holds a different theory relative to Job's sufferings from that of the three friends. His theory is that Job's suffering had not come as a punishment for his wrongdoing, but in order to **deter him from a course of evil**—that sin was in his heart, and that his trials were permitted to keep him from his evil purposes (Job 33 ; 14-17).

Elihu's arguments are received in silence both by Job and the three friends, and he gets angry. While he is speaking a storm gathers, and some of his self-assurance begins to disappear. In chap. 36 ; 33 he calls attention to the fact that the cattle can sense the storm that cometh up, and continues (chap. 37 ; 1-5) : "At this also my heart trembleth and is moved out of its place. Harken ye unto the noise of his voice, and the sound that goeth out of his mouth. He sendeth it forth under the whole heaven, and his lightning unto the ends of the earth. After it a voice roareth. He thundereth with the voice of his majesty, and he stayeth them not when his voice is heard. God thundereth marvelously with his voice. Great things doeth he which we cannot comprehend."

The storm continues to increase in violence, and eventually becomes so terrible that Elihu has to stop speaking, his last few sentences being quite rambling and uncertain in meaning : "Out of the north cometh (a) golden splendour"—picturing the Lord of glory coming near to judgment. Now God speaks out of the whirlwind. He ignores Elihu, and addresses Job (chap. 38 ; 1). God does not answer the great question as to why evil is

permitted—but asks another question : "Why is there good ? How is it that there is so much that is good in the world ?"

Over eighty questions are asked by Jehovah, and in many of these the wonders of the natural world are referred to. In these questions the Lord seems to say to Job : "Why is there good ?" The fact that there is so much good in the world argues that the great Creator must have a character of infinite goodness to be the Author of all this ; and the fact that evil has been permitted for a time must be for an infinitely wise purpose. In the light now shining from God's word this great problem is understood by the Lord's people, but in earlier days the foregoing conclusion was about as far as the Lord's servants could see.

The Lord also seems to say to Job in these eighty questions : "The fact that you understood so little about the wonders of the physical universe—should you expect to understand all about my moral government of the world, including the reason for your own experiences ?"

Some of these questions are most interesting in the light of our day. For instance, Job 38 ; 17 says : "Have the gates of death been revealed to thee ? Or hast thou seen the gates of the shadow of death ?" The light of present Truth has shown us clearly what happens to man at death—how that he passes into **sheol**, a condition of peaceful unconsciousness, to be recovered therefrom in due time by a resurrection.

Chapter 42 gives us Job's vindication. God's revelation of Himself causes Job to say : "I abhor myself, and repent in dust and ashes."

Job is shown to be a righteous man, but one who has contended for his good name a little more than he should have done. This he seemed to do even at the risk of casting a reflection upon Jehovah's character and glory. Our Lord, the perfect one, has set a still grander example. When He was falsely charged He "Opened not his mouth" in self-defence.

Many, like Job, have charged God foolishly, but, like him, they quickly recover themselves when brought to a knowledge of God's goodness.

Job ends up with a grand inheritance—a worthy compensation for all that he has suffered. So, too, it will be with the Lord's people of the Gospel Age. "When he has tried me I shall come forth as gold"—to be a

partaker of the Divine nature.

In Job's restoration—as already suggested—we can see the restitution of all mankind back again to "that which was lost" in Adam.

\* Note, in this connection, Job 42 : 11. To-day, people who visit those who have been ill, frequently take a little gift in the nature of some flowers. In the next age everyone will have plenty of flowers as well as all other earthly good things, so their presents to one another in that day will be of a more spiritual nature. "So every one gave him a piece of money (**Hel Kesitah**—a small silver coin, symbolising a truth from God's word, silver being a symbol

of truth), and a ring of gold," symbolising a Divine promise. They will comfort one another by reminding one another of these precious things that perish not with the using. "Ye have heard of the patience of Job, and have seen the end of the Lord, how that the Lord is full of pity and merciful" (Jas. 5 : 11). We see the end of God's dealings in Job's case, and by faith we see the end He has in view in the experiences of both the Church and the world of mankind.

**"Praise to Him by whose kind favour,  
Heavenly Truth has reached our ears."**

## JACOB'S TROUBLE

### I. The Historical Background

A series of notes upon  
events of the Last Days.

A.O.H.

The establishment of the Kingdom of God upon earth is to be preceded by a final conflict between the forces of good and evil, a last attempt on the part of the evil institutions of this world to sabotage the new influences which are destined to bring real peace to the nations, to abolish war, pestilence, disease and death, and make this earth a fitting home for redeemed humanity. Mankind is to be redeemed not only from the curse of sin which has wrought untold havoc through thousands of years of human history, but also from the consequences of its own evil course, which has in this middle part of the twentieth century involved the whole world in a vast orgy of destruction and slaughter, the end of which no man can foresee. Only in the Word of God is there a substantial and optimistic hope for the future, a detailed outline of that new world which is to be, and which is to follow closely upon the collapse of the present social order.

In this Book, which has survived through the ages, despite almost incredible attempts at its suppression, there is a clear expression of the Divine purpose for mankind, one that enables the thoughtful inquirer to understand the relation of to-day's terrible events to the inexorable outworking of the plans of God, and to take fresh hope for the future as the star of Divine promise shines in the East revealing the time and manner of deliverance.

The old order of things will not give place without a struggle. The vested interests of this world, depending upon the exploitation of human beings and the inordinate possession of earth's resources for private gain, will fiercely oppose the incoming of this new order of things, with its proclamation of the Fatherhood of God and the Brotherhood of Man; this new order which will "lay justice to the line and righteousness to the plummet" and which will give to every man—white, black, yellow or red—a place in life and a share of the world's amenities, such that he may be able to develop his own abilities to the full and live in everlasting happiness.

There will be no compromise. The issue must be fought out to a finish. The battle will be long and the casualties heavy; but the new order will win the victory and use that victory to bring about an epoch of peace and prosperity such as earth has never known.

The 38th and 39th chapters of the book of the prophet Ezekiel comprise a detailed description of this final clash between the old order and the new, and the manner in which Divine Power will intervene in human affairs to bring the dominion of evil to an end. This account was written about six hundred years before Christ, and because it deals so much with political events it is "dressed up" in language borrowed from the political history of that time. The Holy Spirit, through the

prophet Ezekiel, was able to prophesy concerning these things, twenty-five hundred years before they will come to pass, just because the events of to-day are happening in direct consequence of the course which mankind has been pursuing for considerably more than twenty-five hundred years, and God, who knows the end from the beginning, is able to foretell just how the forces which men set in motion hundreds or thousands of years ago, pursued by selfish men to their logical end, will react upon the generation of men now living.

It is with confidence, therefore, that Christians read this graphic account, and form for themselves some idea of the character of that day when the last great conflict is fought out; and the first question that comes before such for consideration is this: Are the prophecies to be accepted as literal accounts, to be fulfilled in every detail just as written, or are they elaborate allegories—symbolic pictures, using language of the prophet's own day to describe events similar in principle, but adapted to the age and state of society in which they occur?

For a long time past—ever since the interest of Christendom in the coming Kingdom upon earth was re-awakened—it has been thought that prophecies such as Ezek. 38 and 39 are to have a strictly literal fulfilment; that they refer to a time when the Jewish race, re-gathered from its scattered condition in the world to its own land, Palestine, will have prospered exceedingly. A great northern confederacy of nations headed by Russia, sweeping down without warning to meet the armies of Israel in the Plain of Esdraelon—Palestine's traditional battleground—will have met its doom at the hand of God, coming forth from His place to defend Israel, enabling them to slaughter all their enemies, and so permit the establishment of His Kingdom at Jerusalem, and the promulgation of the Divine laws, which shall then become binding upon all peoples.

That is the interpretation favoured by the majority of Christian bodies who look for a personal return of Christ and the establishment of His Kingdom upon earth. It ought to be confessed that much of the attraction of this view, in the eyes of many such worthy folk, lies in the fact that God's enemies are heavily and finally punished, and the "righteous" able to exact vengeance for past persecution, oppression and indignities. The modern Chris-

tian student realises that there is no place in the Christian scheme of things for "vengeance" of this kind, and to this extent the appeal of the "literal" interpretation is weakened.

The Established Church, which banned the doctrine of the Millennium from its creed many centuries ago, is precluded from viewing these prophecies as literal, since it does not officially teach the coming of a Kingdom upon earth. The usual practice in the case of commentators and clergy, therefore, is to regard these passages as highly poetic flights of imagery depicting the victory of the Church of Christ over the forces of evil during this Age.

It is also suggested by some students that Ezek. 38 and 39 have no future application at all; that they refer exclusively to events which happened in the past, and that no cause exists for applying them to events yet to come. This understanding should also be considered in any examination of the subject.

Ezekiel the priest was born in Judea and taken captive to Babylon in the third year of Jehoiakim of Judah, eleven years before the destruction of Jerusalem by Nebuchadnezzar. He was then thirty years of age, and evidently a man devout and zealous, and well versed in the Hebrew Scriptures. The earlier chapters of his writings reveal that he was possessed of the reformer's spirit in marked degree, and he was evidently a very fitting choice for the transmission of revelations such as we now have before us.

The latter part of Ezekiel's writings comprise a description of Israel's national resurrection at the end of this Age; their re-gathering to the land of promise and consequent prosperity; the descent of the great northern host (Gog and Magog) upon them, and the utter defeat of that host; the universal conversion of the re-gathered nation and promulgation of Divine law and rulership over the earth with the land of promise as the administrative centre, and finally a "Temple vision" depicting the settled rule and work of the Millennial Age and its triumphant outcome in the reconciliation of men, "whosoever will," to God. The events of Chaps. 38 and 39 should be understood in relation to this general picture which occupies the whole of the book from Chap. 37 to the end.

The background of these two chapters is the great Scythian invasion of about 625 B.C. Ezekiel was a boy at this time, and saw this

earth-shaking event at first hand. To such an extent must it have impressed him as an example of irresistible and all-conquering force that it remained with him until, years later, he cast his momentous prophecy of the last great conflict in the mould of that invasion.

He could have found no better illustration. Jeremiah lived at the same time and saw the same thing; and before it occurred he said to the Lord in response to His question: "I see a seething pot; and its face is toward the north" (Jer. 1; 13); and the Lord rejoined: "Out of the north shall break out a great destruction." That sweep of northern peoples over the lands of Mesopotamia and Canaan was just as though a boiling cauldron had been overturned and its raging contents precipitated over the ground.

The storm had been gathering for many years. Great movements of people seeking new lands in which to dwell were taking place in the countries north of Palestine, and at last a great confederacy of these northern races—Scythians, Cimmerians (the "House of Togarmah"), the Moschi and the Tibareni (Meshech and Tubal of Ezek. 38) burst out from the north upon Assyria and Canaan. Under their federal chief, Madyes, they overran the countries until they reached the borders of Egypt, where Psammetik I, Pharaoh of Egypt, concluded a treaty with them and persuaded them to advance no further. After some twenty years they retired to their mountain fastnesses, and, Assyria being by virtue of this invasion a declining power, Babylon became the dominant nation, and before long Nebachadnezzar was hammering at the gates of Jerusalem, and the "Times of the Gentiles" had begun.

Now, the whole of the imagery of Ezek. 38 and 39 is built upon this Scythian invasion, which took place in the days of Josiah, King of Judah, with one vital exception. In history, the Scythians were completely victorious, and remained in possession for nearly a generation. In prophecy, the invaders are repulsed and utterly destroyed by Divine intervention. This one fact alone indicates that the passage is more than history; it is a prophecy of events yet to come.

Gog, of the land of Magog, prince of Rosh, Meshech and Tubal, of chapter 38; 1-2, has been identified with Gagi, chief of the Scythians living in what is now the Russian Caucasus, in the time of Manasseh, King of

Judah. From this time until that of Ezekiel, about fifty years later, the Scythian menace to Palestine was a growing one, and at last it culminated in open conflict.

With this understanding of the historical basis of the prophecy it becomes easier to see why the fulfilment should be considered future and symbolic. There was no Divine intervention when the Scythians swept over Judea in 625 B.C.; there will be Divine intervention when the hosts of this world sweep down upon the new nation in the land of promise. Chap. 39, vs. 22 declares that after the defeat "the house of Israel shall know that I am their God from that day and forward, and the nations shall know that the house of Israel went into captivity for their iniquity." This will be true in the day now so near at hand. It was not true in the days of the Scythian invasion. In fact, only about another forty years elapsed before Jerusalem was destroyed and the people taken captive to Babylon, because of their apostasy. Three times in the account (38; 22, 39; 6, 39; 7) is it stated that the invaders also shall know "that I am Jehovah" who does all these things. This will be true in the future; it was not true of the Scythians, who returned to their homes as heathen as they came out.

Israel is described as dwelling with un-walled villages, in confidence and in prosperity, at peace with all; whereas the closing years of the Kingdom of Judah were marked by insecurity, war, and general apprehension of evil to come. War with Assyria, Egypt or Babylon was being constantly waged, and the condition of the land in no way agreed with the picture of peace shown in the prophecy. In fact, the whole setting of this passage demands that it be fulfilled at the time when, at last, Israel turns to God and is planted again in the land never to be plucked up.

So we come to our examination of this wonderful prophecy in its relation to the events of our own day, with the realisation that upon this historical background we have teaching of vital import for the "watchers" of to-day. We do not expect to find our God presented as a revengeful, war-making military conqueror. We do expect to find Him serenely ordering all things after the counsel of His own will, allowing the immutable laws which He ordained at the first to bring mankind into this final welter of blood and fire, and then by means of His own weapons—not by the weapons of man—reducing the might and

power, the plans and devices, of this world to nothing, and calmly calling all men to listen to the new voice which is to speak from Heaven. The first great manifestation of Kingdom work will be when God intervenes to

confound the material might of the nations by means of a power they cannot comprehend, and command them to "be still, and know that I am God" (Psa. 46; 10), for the time has come for Him to be exalted in the earth.

## THE QUIET TIME

C.T.W.

My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.

### "THE BARREL OF MEAL WASTED NOT, NEITHER DID THE CRUSE OF OIL FAIL"

(1 Kings 17; 16)

By whose care was this? By the care of God. He it was who replenished the cask and the cruse every morning; and thus blessed His children while they were asleep, and before they could have time to say: "Give us this day our daily bread!" And are not His mercies equally renewed every morning to ourselves? He is the same yesterday, to-day, and for ever. How graciously does He, in every respect, provide for us; and how minutely does His providence condescend to our meanest wants! Yes, He is the Saviour of all men, especially of them that believe. What He did at Zarephath, thousands daily experience still, though not just in the same form and manner. And how truly do the children of God experience, in a spiritual way, supplies analogous to those temporal ones which were granted to this widow! However pressingly their necessities may be felt, still the bread of life is not spent, neither does their spiritual refreshment fail. He takes care that thy faith fail not. Mark the words—that it fail not. We do not read that whole sacks of corn were brought into the widow's house, nor that her oil-cruise ran over. All we are told is, that "the meal wasted not"; she daily received as much as she needed; "neither did the oil fail." So, perhaps, thou Christian, will not receive any superabundance so as to be enabled to shout for joy in the furnace of affliction; but rest assured of the faithfulness of thy God, that He will uphold thy faith; this thy compassionate High Priest has implored for thee, as well as for the Apostle Peter.

"He who hath never a conflict,  
Hath never a victor's palm;  
And only the toilers know the sweetness  
Of rest and calm."

### UNTO HIM BELONGETH ALL

Just why I suffer loss  
I can not know;

I only know my Father  
Wills it so.

He leads in paths I cannot understand;  
But all the way I know is wisely planned.

My life is only mine

That I may use

The gifts He lendeth me

As He may choose;

And if in love some boon He doth recall,  
I know that unto Him belongeth all.

I am His child, and I

Can safely trust;

He loves me, and I know

That He is just;

Within His love I can securely rest,

Assured that what He does for me is best.

### THAT WHICH IS OF GREAT VALUE

We have such things as should make us happy under the most adverse circumstances, so far as the present life is concerned. We, by the grace of God, have found the pearl of great price, and are not only content with the terms upon which it is offered to us, but most gladly, willingly, joyfully, we count all else but loss and dross that we may retain our ownership in it—win Christ, and be found in Him—members of the body of the great Prophet, Priest and King, who shortly, as the antitype of Moses, shall stand forth as the deliverer of all who love righteousness, from the bondage of sin and Satan (Acts 3; 22-23).

You cannot manufacture a conscience out of expediency, the voice of conscience says not: "It is better not to do so," but—"Thou shalt not."

It is the crushed olive that yields the oil, the pressed grape that gives forth the wine, and it was the smitten rock that gave the people water. So it is the broken, contrite heart that is most rich in holiness and most fragrant in grace.

We are in hot haste to set the world right, and to order all its affairs. **The Lord hath the leisure of conscious power and unerring wisdom**, and it is well for us to learn to wait.

# The Consecrated Life

W.A.D.

Apart from our Lord Himself, none understood the import of full consecration better than the Apostle Paul, in whose writings we find its implications and blessed obligations fully discussed. This is a theme that we need ever to keep fresh in mind, to the end that we faithfully carry out our covenant vows of sacrifice to the finish of our course, so that we may eventually gain the Kingdom promised to those who endure as overcomers (Matt. 24 ; 13).

## THE SPIRITUAL STANDPOINT

The Scriptures uniformly make a clear distinction between **natural** and **spiritual**. The spiritual is not an outgrowth, or an improvement of the natural, but something entirely new. "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature" (Gal. 6 ; 15), and of such it is true to say that "old things are passed away ; behold, **all things** are become new" (2. Cor. 5 ; 17). This change takes place at consecration, when the believer enters into the High Calling of the Gospel Age, by means of a covenant by sacrifice in the terms of Romans 12 ; 1. It is from this standpoint alone that the Apostle's teaching can be understood, and the text selected for this meditation, in particular.

At consecration, we accept the invitation to lay down our all—including the life rights purchased for us by the Ransom—in sacrifice upon God's holy altar, whereupon "we are buried with Him by baptism into death" (Rom. 6 ; 4), and thenceforth "walk in newness of life." The human nature is reckoned dead, it must be kept "under" and in "subjection" to the new nature begotten by the Holy Spirit, and once the development of the new creature is accomplished, the earthly "tabernacle" has accomplished its purpose, and actual death takes place (1. Cor. 9 ; 27). While we "shall die like men" (Psalm 82 ; 7), there is a great difference, because those who are "dead (in consecration and) . . . die in the Lord (faithfully consummate the sacrifice) gain title to the heavenly inheritance as members of Christ. During the Age, the saints who thus passed into death had to await the

"Neither count I my life dear unto myself, so that I might finish my course with joy." — (Acts 20 ; 24.)

First Resurrection, coincident with the Second Advent, for their glorification, but those who now so die are changed "in a moment, in the twinkling of an eye," because we live in the days of the Second Presence.

Once, then, we grasp the difference between the natural and the spiritual, we are able to appreciate the real import of the text "neither count I my life dear unto myself, so that I might finish my course with joy."

## FULL CONSECRATION

The Apostle does not mean that he places little value on life, but, on the contrary, he is keenly desirous of offering himself **fully and freely** in consecrated service for the King of Kings. His one object is to be faithful, and thus to finish his course, in the race for the High Calling, with the "joy" of Divine approval. We believe, moreover, that he realised this desire, for, at the end of the way he declared : "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 . . . at that day (2 Tim. 4 ; 7-8).

The meaning of the text is better understood from Moffatt's translation : "I set no value on my own life as compared with the joy of finishing my course and fulfilling the commission I received from the Lord Jesus." This perfectly accords with the witness of the Apostle recorded elsewhere : "This one thing I do . . . I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3 ; 13-14).

We, too, must be filled with the same holy desire to render acceptable service, for, as the Apostle says, "be ye followers of me, even as I also am of Christ" (1 Cor. 11 ; 1). We must be of single purpose, for no man can serve two masters. Indeed, the truly consecrated desire only to serve the Lord, Christ, by reason of their love for Him—that love which burns as a fire within the consecrated heart.

## ACCORDING TO KNOWLEDGE

Zeal impelled by love is highly desirable, but that zeal, in order to actuate acceptable service, must be according to knowledge. In this

connection, the lesson of typical Israel comes immediately to mind, of whom we read: "I bear them record that they have a zeal of God, but not according to knowledge" (Rom. 10; 2).

Our consecration must be made and carried out in harmony with the will of God, but before we can do His will we must obviously know that will. The only source from which that knowledge can come is the Word of God, which we verily believe to be the plenarily inspired revelation of God to men. This immediately indicates the vital importance of doctrine, for we must be able rightly to divide the Word of Truth, and thus be "nourished up in the words of faith and of good doctrine" (1 Tim. 4; 6). The Scriptures reveal not only the general truths of the Divine Plan, but also the Present Truth whereby we may be on guard against the various subtle devices of the Adversary who would fain swerve us from our full consecration. It is always right to do good unto all men as we have opportunity, but our primary concern must be sanctification, as we "fill up that which is behind of the afflictions of Christ" (Col. 1; 24), and this is effected by the truth—"sanctify them through thy truth: thy word is truth" (John 17; 17).

The consecrated to-day enjoy wonderful privileges, for the Word has been opened up, in this harvest-time, as never before. The "meat in due season" caused a "trimming of lamps" not known since the days of the Apostles, but there is ever the tendency to lose our vital interest, coupled with apparent difficulty to maintain the high standard of consecrated service with which we began. It is for this reason that the Scriptures constantly exhort us to "endure," while our service should be even more wholehearted and devoted as we are gradually matured as new creatures.

### PERFECT THROUGH SUFFERING

The circumstances in which the Apostle uttered the words of our text are also pregnant with meaning, for immediately before he says "I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Spirit witnesseth in every city, saying that bonds and afflictions abide me." The Apostle was called upon to suffer much for the cause of Christ, and in this also we have an important lesson for the consecrated to-day. These are times of difficulty,

and the way will doubtless be harder still as we approach closer and closer to the consummation. According to prophecy, it is understood that severe persecutions will attend the glorification of the last members, in these days of His Presence, but may we have that fortitude that characterised the Apostle, who knew that persecution and bonds awaited him, and yet could say: "But none of these things move me, neither count I my life dear unto myself."

There are developments yet to take place, as recorded in the Book of Revelation (for instance, chapters 13 and 17); which will mean severe persecution for all those who maintain their loyalty to the Lord, despite the compulsions of society. Let us realise these facts so that we are sufficiently strong in the Lord and in the power of His might to be able to gain the victory. We do not know the details, but the "signs of the times" give general indications to the "watchers" concerning the great dispensational changes now taking place, and it behoves us to put forth every endeavour to live close to the Lord, so that our service may be acceptable to Him. We have no wish to remain here one moment longer than the Lord sees fit in order to perfect us after the likeness of the perfect Image, but as those who are fully consecrated, we must indeed redeem the time, knowing that the days are evil.

### TO BE WITH CHRIST, FAR BETTER

The thought of the text—"neither count I my life dear unto myself"—is aptly expressed in a passage of Scripture long misunderstood by Christendom, but now rendered luminous to the saints of the harvest-time: "For me to live is Christ, and to die is gain . . . for I am in a strait betwixt the two, having a desire to depart, and to be with Christ; which is far better" (Phil. 1; 21-23). The Apostle suggests that it is a matter of indifference to him whether he either lives or dies, but he ardently desires a third thing—to depart and to be with Christ (at the Second Advent), which is "far better." This has all down the Age been the hope of the consecrated saints, and it is our conviction that they have now entered into their reward.

At the same time, it is surely an inspiration to us to realise that Christ has come for His own. Indeed, our belief in the Second Presence should have a marvellous effect upon our consecration, for if we have living faith in this glorious truth, as we surely have, then we

rejoice to know that, ere long, the last member will have been gathered home. The "dead in Christ shall rise first," and after that the "alive and remain" class who are thus left over are "caught up together"—or during the same time (in the **parousia** period)—to "meet the Lord in the air" where He has established the "great white throne" for the great Millennial Day of Judgment, to bring

blessing to all the human family. As we recall these truths, our hearts echo the words of that well-known hymn:—

**"A little while, O blessed expectation!  
For strength to run with patience, Lord,  
we cry;  
Our hearts up-leap in fond anticipation;  
Our union with the Bridegroom draweth  
nigh."**

## Not My Will, but Thine be done!

A lesson in submission.

T.H.

Should a consecrated child of God pray for protection and preservation in air-raids, or when some other form of warfare imperils life and limb? Would it be right or would it be wrong for one already dedicated to death to petition God for safekeeping from the menace of such a violent death? These surely are transcendantly important questions to consider at such a time as this. No child of God would wish to pray for protection from the aerial peril if it were wrong to do so, or if it were displeasing in God's sight! Contrariwise, no child of God can afford not to pray for God's protection if such prayer is right and acceptable in His sight! Is there anything to guide our judgment on this point?

As there is no direct statement in the New Testament, it will be necessary to consider whatever indirect evidence we may find stated there. Old Testament evidence, culled from the "danger episodes" of Daniel, Joseph, the three Hebrews, etc., are scarcely to the point. These men preceded Christ, and though they were consecrated men, their consecration was to service, not to death. The faithful performance of their service frequently resulted in death, but that notwithstanding, they were not under any covenant with God to die.

Certain sundry promises in the Old Testament may be quite as applicable in this Age to Christian saints, as to the Hebrew saint in the Jewish Age. The Angel of the Lord may encamp around the Christian believer to-day, as he did around the faithful in Israel. The Apostle's words in Hebrews (1:14) may lend themselves to that idea. Our "times" are surely in God's hands, as much as Daniel's were. The comforting promises of Psalms 91 and 46 belong to us as surely as they did the

worthy souls of ancient days. "**Underneath are the everlasting arms**" is as unassailably true for the Christian Church as for Israel of old.

But definite and certain though these promises are, the consecrated followers of our worthy Lord, like Him, stand in an unique position before almighty God. They have entered intelligently and understandingly into a covenant of sacrifice with the Most High God. They have been immersed into death with Christ. They have pledged themselves to be "faithful unto death." They have yielded themselves to the Will of God, to live or die at His pleasure. And since God has not revealed to each or any saint (Jesus excepted) just when the sacrifice would be complete, the evidence on which an answer to our questions may be based, must be comparative only wherever found. As there are no direct statements either for or against the act of prayer under perilous conditions, we can only be guided by the actions of Jesus and the Apostles in the "danger periods" of their lives, remembering always that these dangers arose directly or indirectly out of their faithful witness of the Truth.

Beginning with the lives of the Apostles, we note that when Peter was in prison and in danger of death from Herod's sword, "prayer was made without ceasing of the Church unto God for him" (Acts 12:5). Not a bomb, but a sword, was the instrument of peril, but the consequences, except for Divine intervention, would have been the same. The prayer was made by the Church, not by Peter, but that point is secondary to the main issue. The main facts are (a) Peter's life was in danger; (b) prayer was made for his safety; (c) Peter

was a believer consecrated to death ; (d) God heard the prayer and answered it by setting Peter free.

Therefore, in that case, it must have been right and proper for prayer to have been made, for God most graciously spared the object of their prayer from a cruel death.

In Paul's letter to the Philippians, after telling his brethren of his position under arrest, he proceeds : " I know this shall turn to my salvation (i.e., my deliverance) **through your prayers . . .** " (Phil. 1 ; 19). He then goes on to assure them of his strong presumption that he would be set free, and be able to minister amongst them once more

Paul's life was in danger if an adverse judgment should place him in the hands of the Roman executioner. Prayer was made for him by his brethren. Paul approved that prayer, and commended them for it. That prayer was heard, and Paul was set free. The conditions here are parallel to those in Peter's case in every way. Paul was a child of God, consecrated to death, yet prayer was made beseeching God to spare him from impending violence of men. Again, prayer for Paul's safe-keeping must have been right, and in accord with the Will of God.

On the voyage to Rome, Paul's life (along with his fellow-passengers) was in jeopardy through shipwreck and storm. Nothing is said of Paul engaging in prayer for his safety, but Paul did engage in that exercise, which in every pious Jew, accompanied fervent prayer. Paul **fasted** a long time, and then stood forth in the midst of the panic-stricken crew to narrate a story which presaged salvation for them all. Why came the angel of the Lord to visit Paul and offer the assurance that every life would be spared from a watery grave? Had Paul prayed for himself and them? The danger of death from the wild elements was there. Paul fasted, thus chastening himself before the Lord, and whether he prayed an oral prayer or not, his whole demeanour was a prayer. God saw the perilous position of His child, and apparently spared his shipmates for his sake (Acts 27 ; 24). " Lo, God hath given thee all them that sail with thee " is language suggestive of Paul's request for their life, and for his own. Paul may have pleaded his desire to reach Rome as reason for his own request, and to this the angel's words seem fitting answer : " Fear not, Paul, thou **must** be brought before Caesar." Thus the internal evidence is presumptive that Paul did

pray for his life, and was heard and spared accordingly.

But the most forceful instance is that of our Lord Himself. Bowed down in Gethsemane beneath his terrible load, and realising something of the unparalleled ignominy in the revolting form his death would take, He uttered that pathetic prayer : " O my Father, if it be possible, let this cup pass from Me, nevertheless not as I will, but as Thou wilt." Again, expressing the deep anguish of His soul, He returns to His quest : " O, my Father, if this cup may not pass away, except I drink it, Thy Will be done " (Matt. 26 ; 39-42). In response to this repeated prayer an angel came to Him from Heaven, to strengthen Him for His tremendous ordeal.

The elements of Jesus' case are these : (a) He had reached the due time to die, the purpose for which He had come into the world. (b) The death that impended was so revolting in its form, that, while not asking to be spared the pains of death, our beloved Lord made request that, if possible, the form of death might be changed. (c) God responded to that prayer by sending Him a word of comfort to strengthen Him and enable Him to endure even that excruciating death. (d) Jesus, though in great anguish, whole-heartedly submitted to His Father's Will.

Let it be now remembered that evil men were pursuing their wicked course, and using such implements of destruction as were in their hands, and that Jesus, sensing the terrible cruelty involved in their acts, permitted Himself to pray to His Father for some relief.

Now, if praying for some relief were a wrong thing to do, manifestly our beloved Lord would not have asked. He knew He had come to be man's Redeemer, and that the redemption work entailed His death. He did not ask, therefore, to be spared from death, but only from that particular form of death. That is the point of importance for our quest. Jesus knew, even in that acute hour, when the power of darkness was let loose, that the last word and final control of the situation was still in the hands of His Father, and that the Divine Controller could still change the course of the events, if that were indeed His Will. He did not know beforehand whether that course could be changed, hence, He had no hesitation in making His request. To make request under such conditions could not be wrong, providing He make it clear that He

would submit to His Father's Will, painful though it be.

To-day, another hour of darkness spans the earth. Evil men are able to pursue their wicked ways, using such instruments of destruction as are in their hands. God is permitting their mad career just as He did when the enemies of the Lord were allowed to intrude into His life. As then, God is without doubt the controller of the situation, and can interfere at His Will and pleasure.

We have seen the case of Peter, when in danger, and how the Church prayed for his safety. Also the case of Paul, who, when under arrest, and in danger of execution, approved the Philippian brethren's prayer on his behalf. Again, we have presumed he prayed for himself and the crew of the ill-fated ship on the way to Rome. To which evidence is added the evidence of our Lord's own prayer when face to face with a revolting death.

Many dear children of God to-day are face to face with a revolting death whenever destructive missiles are raining from the skies. Can it be wrong to ask the loving Father to take care of them in that perilous hour? When nerves are taut, and muscles strained, as the murderous things fall to earth, is it really improper for a consecrated child to say: "O, my Father, help me now, take me beneath Thy sheltering wing, and, if it be Thy will, spare me from a cruel death."

God has not always kept His loved ones from painful death. He permitted Stephen to be slain. He permitted James to be beheaded. And though He spared Peter and Paul on the occasions cited, later He allowed both to be killed. And more than all else, He permitted the Jews to slay the Prince of Life. The history of the Church has been written with martyr blood. Only Divine Wisdom knows best whether life or death would better serve the Divine purposes. So, to-day, almighty God alone knows whether continued life or immediate death for us would better serve His interests.

If, therefore, every child of God can say with his beloved Lord, "Not my will, but Thine be done," as they face up to the great issues of the day, he may, with all propriety, pray, at any hour of the day or night, that God should have him in His safe-keeping amid the rain of fire or blast descending from the skies.

Will such a prayer make any difference to the occasion? Will God spare us because we ask His protection? He spared Peter because the Church besought Him. He spared Paul at the Philippians' request, and again at his own request. Would He not have done so had they not prayed? We do not know! He may or may not have done so! But Divine inspiration has caused it to be put on record that prayer **was made, and that the consequences were to be considered as answers to those prayers!** That is all we know, and that is enough for us to know. One sure and certain consequence of those "danger episodes" was an intensified interest by other brethren in those who were in the danger zone. The prayer reacted back into their own lives and experiences, and made them rejoice to pray for a comrade in danger. Their own lives were enriched by their prayer. They went more readily and fervently to the Throne of Grace, and that in itself was a worth-while thing.

It is the considered judgment and reasoned conviction of the one who writes these words that every child of God should pray without ceasing for the Divine oversight and watch-care—not only for himself, but for the whole fellowship of believers who may be found, by day or night, within the danger zone, subject to the one proviso, that the Lord's will be done in every case.

Let no child of God forbear to ask repeatedly for his Father's protecting care, at any time of day should danger suddenly threaten, if only for the steady effect that such a prayer would have upon that person's heart and mind. No lengthy prayer would be required as the acute moment of peril assumed shape. But in the quiet moment when undisturbed prayer may be made, let calm and deliberate resignation into God's hands be made, and the thoughtful and resolute claim be made for Divine safe-keeping.

**Let a strong faith humbly challenge the power of Almighty God and see what He will do.**

We have but faith : we cannot know ;  
For knowledge is of things we see ;  
And yet we trust it comes from Thee,  
A beam in darkness : let it grow.

(Tennyson)

# ANNOUNCEMENTS

## ANONYMOUS.

We would like to express our sincere appreciation of the following anonymous donations recently received, realising as we do so that these gifts have been prompted by a sincere desire for the furtherance of a faith held dear.

One donation of £6 ..... May  
Three donations of £1 ..... June  
One donation of 5/- ..... June

## BLABY

A happy little Home Gathering was held at Blaby on Whit Sunday, some fifty brethren coming together to share in the good things of the Word. It was felt by those present that the friends who attended enjoyed a real season of fellowship and spiritual uplift.

## WHITSUN CONFERENCE IN LONDON

A word of explanation regarding this Conference is perhaps desirable, since a number of the friends appear to have been under the impression that it was held under the auspices of the Bible Students' Committee. This is not the case. This Conference was promoted by a few friends in London who until recently were associated with another Christian movement well known to many of our readers, and who feel that prayerful discernment of the Lord's will regarding certain forms of activity at this time is very desirable. Without necessarily endorsing our friends' conclusions, the Committee has made known the arrangements for this Conference through the "announcements" page of the B.S.M. for the benefit of those who are interested. In the same way we are pleased to announce the resumption of this Conference, the venue being at Manchester, in harmony with the announcement below, but would ask that communications be sent to the address given, and not to the B.S.C.

\* \* \*

A report on the matters discussed at Whitsun can be obtained, upon request, from Mr. C. H. Jennings, Grove House, Roding Lane, Ilford, Essex. This report should certainly be obtained by any who intend being present at the Manchester Conference announced below.

\* \* \*

It has now been arranged that the further Conference meetings decided upon will (D.V.) be held in Manchester in the Onward Hall, Deansgate, Manchester, on Saturday and Sunday, August 8 and 9. Doubtless these resumed meetings being held in Manchester will enable many of the friends in the north to attend who were unable to travel to London at Whitsun. All classes are reminded of the invitation to send one or two representatives to the Conference. Requests for accommodation should be sent to Brother J. Gillaspay, 43 Westminster Road, Davyhulme, Manchester. Kindly write early, so that the best possible provision may be made. Liquid refreshments will be provided, but brethren are requested, owing to the difficulties of catering under present conditions, to bring their own food. Let us all keep the matter of this Conference in remembrance before the Lord, that His guidance may be manifest, and the results be to His praise and to the upbuilding and unifying of His people.

## PUBLICATIONS

Please refer to the price list for the current month before ordering books. The continuing shortage is rendering it necessary for our list to be revised every month, and there is increasing difficulty in obtaining students' books, such as Concordances, etc.

## NEW BOOK FOR CHILDREN

"The Son of the Highest," a book of New Testament stories, is by the author of "The Ten Camels"; a sister in the Truth. This new book has 206 pages, bound red cloth, gilt title. Price 3/6, postage 6d. The supply is limited, and it is unlikely that we shall be able to import more, since it is not classed officially as an "educational" book.

## FOR OUR ELDERLY BRETHREN

We have secured a very useful Bible for those whose eyesight cannot tolerate the ordinary type. This Bible is in four volumes, each one easy to hold and handle, and the type is exceptionally large and clear.

There are no references, and it would seem that this Bible would be of especial benefit to elderly friends who ask for nothing more than the ability to read the old familiar words of life in a print that will be as little wearying to the flesh as is possible. The set of four volumes, each book 7¼in. x 5½in. x ¾in., bound black cloth, red edges, price 15/-, postage 9d.

Our note respecting the "Englishman's Greek New Testament" in June issue has prompted the following note from a brother, which we reproduce:

In the Introduction to "The Englishman's Greek New Testament," mentioned in our last issue, we read that "this work is intended to help the devout English reader of the New Testament, who may, with a little knowledge of Greek, desire to refer to the actual words used by the Spirit of God." The Introduction then proceeds to outline the plan of the scholarly work in question, giving notes on the Greek text, the interlinear translation, tenses and so on, and it draws attention to the valuable "Englishman's Greek Concordance" as being one of "other useful works of this class, especially adapted for the help of those seeking to learn from the word itself rather than from the Commentaries." We accordingly recommend this Concordance in conjunction with "The Englishman's Greek New Testament." This Concordance is based on Schmid's Concordance to the New Testament, and it represents for the Greek New Testament what Cruden's work was intended to be toward the whole English Bible. In other words, it is an alphabetical arrangement of Greek words, each word being followed by a series of passages in which that word occurs in the Greek Testament. Take, for instance, the word "parousia." We look up the Pi (English P) section, and find the right heading, which is "parousia," below which are the texts in which the word occurs, with the actual word italicised as, for example, 2 Cor. 10; 10: "but (his) bodily presence (is) weak." All that one need really know to be able to use the Concordance is the Greek alphabet. This is a very simple matter; it is set out in the front of the Emphatic Diaglott. For any who feel inclined to go further, it is here appropriate to mention that New Testament Greek is not a difficult subject to master, provided the student is blessed with a retentive memory. "Greek Lessons," by W. H. Morris, is a useful book, but the best book we know is "New Testament Greek Grammar—a Course of Self-Help," by W. E. Vine.

# PUBLICATIONS.

Prices and stock available vary from month to month. Please order to latest issue of B.S.M. to avoid disappointment.

## MISCELLANEOUS

	Price	Post free	Six post free
Evolutionists at the Cross-roads Biblical teaching in relation to Evolution and recent statements of scientists 126 pp (Dawn) ...	1 0	1 2	6 0
Zionism in Prophecy An interesting survey of developments in Palestine. 64 pp (Dawn)	1 0	1 2	6 0
Pilates Report Reputed report of Pilate to Tiberius regarding the Crucifixion. Art booklet. 32 pp (C.T.I.) ...	7	8	3 9

## B.S.C. PUBLICATIONS

The Plan of God—in Brief An abridged edition of the "Plan of the Ages" retaining all the most important portions. 104 pp ...	5	6	2 9
The Promise of His Presence An exposition of Scriptures relating to the Second Coming of Christ. 92 pp ...	5	6	2 9
The Beauty of Holiness The story of consecration through the ages ...	5	6	2 9
Lucifer the Prince of Evil A study in the personality of the Devil. 30 pp ...	3	4	1 6
The Golden Future A 36 page booklet describing man's hope and Millennial conditions. Specially prepared for witness work ...	3	4	1 6
12 for 2/6 50 for 9/- 100 for 16/6 post free			
Parables of the Kingdom Six stories from the teachings of Jesus. 30 pp ...	3	4	1 6
12 for 2/6 50 for 9/- 100 for 16/6 post free			
Evolution—and the Scriptures A brief introduction to the subject 12 pp ...	1	2	7
8 or 12pp Pamphlets, 20 for 1/9 100 for 7/6			
No. 11 Thy Kingdom Come			
No. 12 Will there be Wars for ever?			
No. 13 The Immortality of the Soul.			
No. 14 The Mystery of the Trinity			

## DAWN.

All at 3d. each. Post free 4d. Six for 1s. 9d.

The Day of Jehovah A reprint of Chap. 15 of the "Divine Plan" 64 pp			
What is Man? A reprint of chap. 12 of "The Atonement." 62 pp			
Hope Beyond the Grave An interesting treatise on the Scriptural teaching regarding death, the grave, heaven, etc. 124 pp			
Christ has Returned. A 80 pp exposition			
God—and Reason			
The Truth about Hell			

## BEREAN BIBLE INSTITUTE.

All at 2d. each. Post free 3d. Six for 1s. 3d.

Hell, Death and Spiritism A short exposition of Scripture upon these subjects. 26 pp			
The Offerings for Sin A 16 pp exposition of the doctrine of the sin-offering			

## DEVOTIONAL BOOKS.

	Price	Post free
Daily Heavenly Manna Pocket size, no birthday pages	Cloth 2 0 Leather 2 6	2 3 2 9
Large size, with birthday pages	Leather 7 0	7 3
In Green Pastures Another book of daily readings. 293 pp.	Cloth 2 6 Leather 3 6	2 9 3 9
The Call of the Bride Comforted of God Two little art booklets of poems. Paper covers	Paper .. .. .	1 3 1 5
The Bible Teachings The familiar "Covenant, Mediator" book Stiff paper	2 6	7d

## HYMNBOOKS

"Bible Students Hymnal." Blue cloth	1 1	1 3
-------------------------------------	-----	-----

## GREETING CARDS

	Post free
"Lardent" F series. Hand coloured scriptural cards. Highly finished ...	6 for 1/6
"P" series. Floral scriptural cards of various designs ...	12 for 2/0

## TRANSLATIONS

	Price	Postage
Weymouth (With notes) ...	4 0	4d
Moffatt (N.T. only) ...	3 6	7d
.. (Complete Bible) ...	21 0	7d
Rotherham ... N.T.	14 0	7d
Rotherham ... O.T.	35 0	10d
Septuagint (Greek and English) ...	18 6	10d
Youngs .. Complete Bible	11 6	7d
Ferrar Fenton ..	15 0	8d

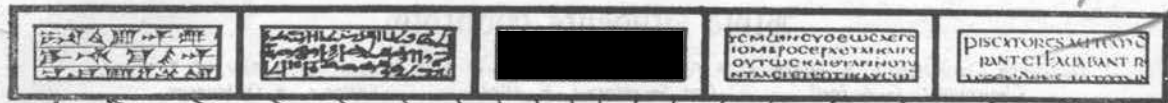
## CONCORDANCES & LEXICONS

Young's Concordance (Greek, Hebrew, English)	45 0	1 0
Cruden's Concordance (English) ...	3 6	5d
Walkers Complete Concordance ...	12 6	8d
Thayer's Greek-English Lexicon ...	26 0	8d

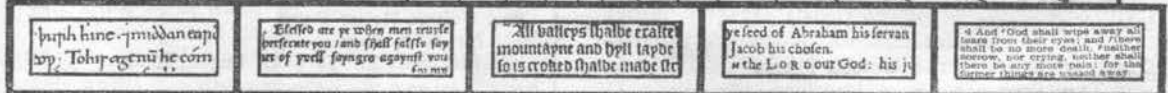
## BOOKS FOR CHILDREN

A little life of Jesus 224 pp. Cloth Illustrated	2 6	6d
Gospel of Mark } For young children. Large books, large print, coloured and plain pictures, board covers ..	9	3d
Gospel of Luke }		
The Son of the Highest 206 pp	3 6	6d

File copy



# BIBLE STUDENTS MONTHLY



Vol. 19 No. 8

AUGUST, 1942

Fourpence

## CONTENTS

<b>JACOB'S TROUBLE</b>			
2. Title Deeds of the Land	..	..	85
<i>"I've see the sea"</i>	..	..	89
<i>"No shadows there"</i>	..	..	89
The Quiet Time	..	..	90
<b>THE SHIELD OF FAITH</b>			
An exhortation	...	..	91
<b>THE TWO ADAMS</b>			
A contrast	..	..	92
<b>HISTORY: ITS VALUE TO THE BIBLE STUDENT</b>			
Historical background of Jesus' life	..	..	94

### TO US THE SCRIPTURES CLEARLY TEACH—

That the Church is "the Temple of the Living God"—peculiarly "His workmanship"; that its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and the chief corner stone of this Temple, through which, when finished, God's blessing shall come to "all people," and they find access to Him.  
—1. Cor. 3; 16, 17. Eph. 2; 20-22. Gen. 28; 14. Gal. 3; 29.

That meantime the chiselling, shaping and polishing of consecrated believers in Christ's atonement for sin progresses, and when the last of these "living stones," elect and precious, shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.  
—Rev. 15; 5-8.

That the basis of hope, for the Church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man;" "a ransom for all," and will be "the truelight which lighteth every man that cometh into the world," "in due time."  
Heb. 2; 9. Jno. 1; 9. I Tim. 2; 5-6.

That the hope of the Church is that she may be like her Lord, "see Him as He is," "be partaker of the Divine nature," and share His glory as His joint-heir.  
—I. Jno. 3; 2. Jno. 17; 24. Rom. 8; 17. 2 Pet. 1; 4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be "kings and priests" in the next Age.  
Eph. 4; 12. Matt. 24; 14. Rev. 1; 6; 20; 6.

That the hope of the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be destroyed.  
Acts 3; 19-23. Isa. 35.

## Bible Students Monthly

Publishing Committee : E. Allbon, G. A. Ford, J. Hall, T. Holmes, A. O. Hudson, W. J. Rew, C. T. Ward.  
Chairman : G. A. Ford. Gen. Secretary : E. Allbon. Editor : A. O. Hudson.

The object of this journal is the encouragement of independent study of the Scriptures in the light of present-day knowledge, with special reference to the "High Calling of God in Christ Jesus;" the Second Coming of the Lord Jesus Christ; and the establishment of His Kingdom upon earth.

Except when otherwise stated, the articles appearing herein are endorsed by at least five members of the Committee. Articles not so endorsed are agreed by at least five members to be contributions to progress in Truth worthy of consideration and discussion, but not sufficiently conclusive to warrant full endorsement. They are published with this reservation and the exhortation "Prove all things; hold fast that which is good." (I Thess. 5 : 21).

### Postal Subscription (one year)

Great Britain and Eire.....5/-  
United States and Canada.....One dollar  
Australia and New Zealand .....5/-

Overseas subscribers may remit to the addresses below if preferred.

### Correspondents in the United States

Pastoral Bible Institute,  
177 Prospect Place, Brooklyn, N.Y.  
The Dawn,  
136 Fulton Street, Brooklyn, N.Y.

### Correspondent in Australia

Berean Bible Institute,  
19 Ermington Place, Kew, E.4, Melbourne.

Bible Students who, by reason of old age, infirmity or other adverse circumstances, are unable to pay for this journal may have it free of charge if annual request is made to that effect. This expense is met by voluntary donations from those interested.

Three months' free trial copies will be sent to any address upon request.

Please address all correspondence as follows :—

**Subscriptions, Books and Literature**  
Bible Students Committee  
20 Sunnymede Drive, Ilford, Essex.  
Telephone : VALEntine 1502

**Benevolent Relief Fund**  
Mr. G. A. Ford  
13 Cranleigh Gardens, Luton, Beds

**M.s.s. for publication**  
Mr. A. O. Hudson  
18 St. Ives Road, Leicester

**Free Literature**  
Mr. W. J. Rew,  
244 North Road, Darlington

**Reference Library**  
Mr. V. R. Chandler,  
158 Perth Road, Ilford, Essex

For details of above activities see back cover.

## BIBLE STUDENTS COMMITTEE LOANING SERVICE

Friends are reminded that the Committee is pleased to loan the following items to local classes for home-gatherings, etc.

\* \* \*  
Immersion robes and caps  
12 ft. x 6 ft. Divine plan charts  
Text streamers for decorating meeting halls  
5 ft. x 5 ft. "Cross & Crown" rostrum cover  
Hymn books  
\* \* \*

Please give ample notice of requirements

## A HOME-GATHERING at LEICESTER

SUNDAY, AUGUST 23rd  
Little Theatre, Dover Street  
Leicester (near L.M.S. Station)

\* \* \*  
11.30 Praise and Prayer  
12.0 Bro. G. A. FORD (Luton)  
1.0 Lunch  
3.0 Bro. C. BARRETT (Leicester)  
3.50 Quiet Time  
4.5 Not yet fixed  
5.0 Tea  
Fellowship meeting after tea  
\* \* \*

Please bring own food Cup of tea provided  
"Bible Students Hymnal" will be used

Programmes and full details from :  
Bro. H. Thurman, 79 Stafford Street, Leicester

# JACOB'S TROUBLE

2. Title Deeds of the Land

A series of notes upon  
events of the Last Days.

o: A.O.H. :o:

" . . . The land that is brought back from the sword, gathered out of many people . . . the mountains of Israel, which have always been waste, but it is brought forth out of the nations, and they shall dwell safely all of them . . . the land of unwallled villages; them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates . . . the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land." (Ezek. 38; 8-12.)

So does the prophet Ezekiel describe that fair land of the end time upon which the hosts of evil are to cast their envious eyes. No wonder that Christian writers and commentators of past times have interpreted this prophecy as a poetic description of the spiritual conflict between good and evil. Knowing little of God's grand designs for man upon earth, or of the purpose of Christ's Second Coming to establish a Kingdom which shall never pass away, they could interpret the prophecy in no other manner. It behoves us to-day, standing upon the very threshold of these events, to re-examine the prophecy very critically, and take fresh heart of courage as we perceive in world events around us the beginnings of things which are to culminate in the strange yet wondrous acts of Ezekiel 38 and 39.

The invasion of the Holy Land by the hosts of "Gog and Magog" is the last event in the Time of Trouble. The overthrow of that great host is the signal for the establishment and announcement of the Kingdom upon earth, and from that point of time Restitution processes will commence, and the Millennial work go grandly forward. A clear understanding of the prophecy is therefore very desirable for those "scribes" who wish to be "instructed" in things relating to the Kingdom of Heaven (Matt. 13; 52).

The central feature of the prophecy is the land and its people, and a question immediately arises: Where is the land and who are the people?

Orthodox theology declares that the whole

passage is symbolic, that it depicts the final triumph of Christ and His Church over the forces of evil. Such an explanation satisfies very few students of the Bible who are also believers in the coming earthly Kingdom. Quite clearly, this passage is directly related to God's destiny for the nation of Israel, the Kingdom of God upon earth, and the Second Coming of our Lord Jesus Christ, and must therefore be understood in a dispensational sense and in an earthly setting. In other words, the **time** of the prophecy is at the end of the Gospel Age, and the **place** of its fulfilment is upon this earth.

There is a school of thought amongst Bible students in these days, which, whilst giving assent to this understanding, considers that the account is partially symbolic, and that it describes the conflict between the present social order and the incoming Kingdom, which will end in the assumption of kingly authority by the Lord Jesus Christ. This understanding finds no place for any particular land or nation as being indicated by the reference to those who "dwell safely" in the "land of unwallled villages." Since this view is held by some after serious thought and consideration, it should be kept in mind whilst the prophecy is being considered.

Despite this, however, there are definite reasons for concluding that modern Palestine, with adjacent lands, is to be the favoured place indicated in this prophecy; and that a people will be gathered there to become a nation fulfilling in every respect the description given by Ezekiel. Here are some of the reasons for this conclusion.

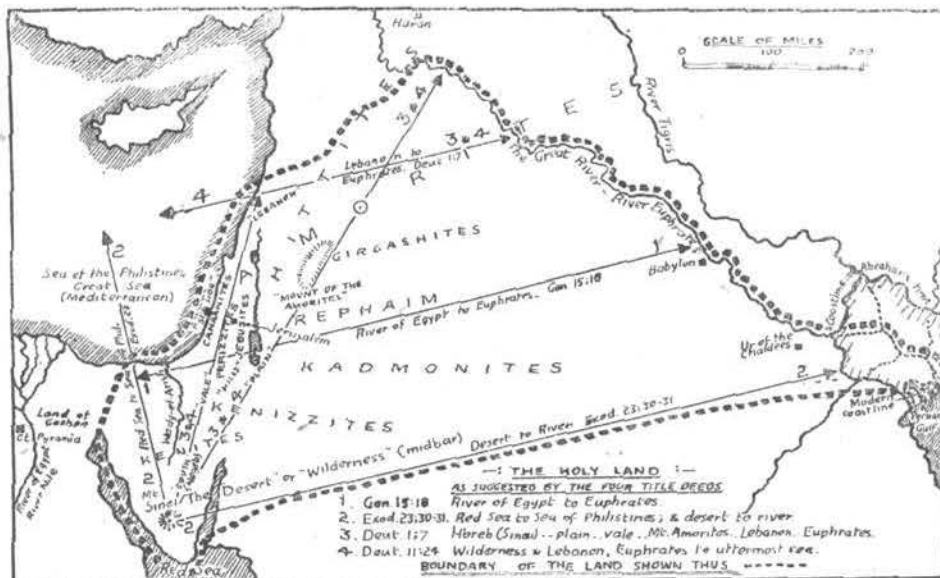
It is noteworthy that God seems to have selected that part of the earth's surface to be the scene of all those events which mark the commencement and end of successive dispensations. Although the modern political state of Palestine is but a small country the size of Wales, the "Land of Promise" described in Scripture is much greater in extent. It includes almost all the places wherein the great deeds of Old Testament days were enacted.

The travels of Abraham, from Ur of the Chaldees in the south-east, to Haran in the north, down through Canaan into Egypt and back into Canaan, there to settle, mark out a great triangle which roughly defines the area afterward promised to him and his seed by Divine covenant. Within or immediately adjacent to this great triangle practically the whole of the incidents in the Old Testament were enacted, with the three exceptions perhaps of the landing of the Ark in the far north-west, Jonah's mission to Nineveh, and the story of Esther. If it should be, in the days of the Kingdom, that the sites of great events in the story of redemption are excluded from ordinary uses and reserved to the reverent gaze

a very fair idea of the boundaries of the land that is to be.

The accompanying map is an endeavour to show how these four Scriptures between them indicate the general extent of the land.

The first definition of its boundaries was that given to Abraham in Gen. 15: 18-21, which reads: "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates; the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites." This is an important Scripture, and not the least important part is the list of peoples whose



of redeemed men visiting the Holy Land from all parts of the world, it is reasonable to expect that all this territory will be under the direct care of the earthly Holy Nation.

The extent of this future Holy Land is defined with a certain degree of precision in the Scriptures, and in good legal form. The ancients of Abraham's day were quite accustomed to the drawing up of legal documents embodying the title to ownership of land, and the promises of God regarding the land He has set aside for the administration of the Kingdom are set out in very precise legal style. There are four such title deeds incorporated in the Old Testament, each defining the land in a different manner, and by their united testimony affording we who study these things

territory was to be included in the "Land of Promise."

The river Euphrates is well known, situated far to the east of Palestine, and having Assyria and Babylonia on its eastern bank. The "river of Egypt" of the promise is not quite so easy to identify. The "river of Egypt" is of course the Nile but later passages in the Old Testament (Josh. 15: 4, Num. 34: 5, 1 Ki. 8: 65) use this expression to refer to the Wady-el-Arish, a stream running down from the centre of the Sinai peninsula into the sea midway between Egypt and Palestine. This was the farthest limit of David's kingdom. In earlier times, however, the traditional Egyptian frontier was the **Shur**, a line of forts following almost the course of the modern

Suez Canal, and to Abraham the expression "River of Egypt" may well have indicated the Nile delta (as it does in Isa. 19; 5 and 27; 12, and probably II Ki. 24; 7). We may be certain that some line between the Nile and the Wady-el-Arish is indicated, which then gives us the westernmost boundary of the Promised Land.

It is unnecessary to dwell in detail upon the districts occupied by the tribes named, except to point out that whilst some of them, such as the Perizzites, Canaanites and Jebusites, occupied Canaan (modern Palestine and Syria), the others lived or roamed over territory extending far beyond those comparatively small countries. The Hittites and Amorites between them ranged across the desert into Assyria and northward to the boundaries of modern Turkey, whilst others of the tribes mentioned held Northern Arabia and Sinai.

The next title deed was given by God to Israel at the time of the Exodus. When exhorting them to refrain from the use of carnal weapons in their progress to, and entrance upon, the Promised Land, God said that He Himself would drive out the inhabitants. **"By little and little I will drive them out before thee, until thou be increased, and inherit the land. And I will set thy bounds from the Red Sea even unto the Sea of the Philistines, and from the desert unto the river"** (Exod 23; 30-31).

This promise defines the limits of the land in two directions. "From the Red Sea to the sea of the Philistines" is one direction. The Red Sea is familiar to Bible readers. The expression "Sea of the Philistines" is in itself an interesting internal proof of the early date of the Book of Genesis. The Philistines were emigrants from Crete (Caphtor in the Old Testament—see Jer. 47; 4 and Amos 9; 7), and were settled on the mainland primarily for the purpose of growing corn for their homeland. It is only since the year 1910 that the extent of the Cretan civilisation of Abraham's and Moses' day has been known, and the fact that, up to the time of Moses, Crete was the dominant sea power. Hence the expression "the Sea of the Philistines." Less than a century after the Exodus the supremacy of Crete was broken, and her sea power dwindled to give place to the Phœnicians, and the sea became known to the Hebrews as the "Great Sea," by which name it is afterwards described in the Old Testament. It is, of course, the sea which to-day is known as the Mediterranean.

"From the desert unto the river" are the limits in the other direction. The expression "the river," when not otherwise qualified, always describes the Euphrates, in the Old Testament, as the river *par excellence*, and to the invaders of Sinai the promise covered all the ground between the desert in which they then stood, extending right across Arabia to Babylonia itself, and the great river from which their ancestor Abraham had come. This title deed, therefore, includes all the land from the Red Sea and Mediterranean across the desert to the river Euphrates. Israel never attained possession of all this vast territory because they failed to place complete trust in God. They fought in their own strength, and in consequence never wholly expelled the "people of the land." To this day there are descendants of the primitive Amorites and Perizzites living in Palestine.

The third title deed was given when Israel were about to enter upon their inheritance. Having dwelt "long enough" under Mount Horeb, they were commanded to "turn northward." The words are to be found in Deut. 1; 7: **"Turn you, and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale; and in the south, and by the seaside, to the land of the Canaanites; and unto Lebanon, unto the great river, the river Euphrates."**

The "mount of the Amorites" was the table land extending east of the Dead Sea and the Jordan; the "plain" (**arabah**) being the "Ghor" or deep valley running north to south of Palestine with the Jordan at its bottom. The hills (**Har**—high peaks) referred to the hill country of Judea and Samaria, and the "vale" (**Ha-shephalah**) the low plain extending from Joppa to the south. This embraced all the land afterwards occupied by the tribes. In addition, there was the "south," the **negeb** or great southern desert previously mentioned as extending into Arabia, and, finally, Lebanon to the river Euphrates, a vast terrain only partially won, even in the days of David.

The fourth title deed confirms the third—Deut. 11; 24: **"Every place whereon the soles of your feet shall tread shall be yours, from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be."** "Wilderness" here is **midbar**, the desert, the limits being thus fixed as extending from the southern desert to

Lebanon in the north, and from the Euphrates in the east to the Mediterranean (the "uttermost sea"—*acharon*, the "behind" sea, by which the Hebrews meant the Mediterranean) in the west.

In Ezekiel's prophecy, chap. 48, another description of the land is given, and this covers only that territory which was in the possession of Israel in the days of the kings—but this passage is clearly as symbolic as the Temple with which it is associated, and need not be considered as being in conflict with the four literal descriptions appearing in the earlier books, and which were evidently intended by God to define the actual geographical boundaries of the land to those to whom they were given.

The land thus described embraces the modern countries of Egypt east of the Delta (possibly), the Sinai Peninsula, Palestine, Syria, Trans-Jordan, the northern portion of Saudi Arabia, and the western half of Irak, a territory of 237,000 square miles, twenty-eight times the size of Palestine itself, and four times the size of Great Britain. With the desert portions irrigated and cultivated, it could support a population of many millions of people.

As suggested above, it is within this land that virtually all the great events of the Divine Plan have been enacted. According to Gen. 2 ; 10-14, the Garden of Eden was situated at a point below the confluence of four rivers, which, from the geographical indications given, can be identified, even although one of them, the Wadi-el-Batin, is now nothing but a dry ravine running for hundreds of miles into the heart of Arabia. The locality thus indicated is at the south-east corner of the Promised Land. The end of that first dispensation, the "world that was," was marked by the Flood and preservation of Noah in the Ark. Gen. 8 ; 4 declares that the ark rested, after the Flood, upon the mountains of Ararat (*Urartu* in the original). *Urartu* was the district immediately to the north of Assyria, and the mountains to which Genesis refers, known in classical history as the Gordyeen mountains, are near the north-eastern corner of the Promised Land. (It should be noted here that "Mount Ararat," on the frontier between Russia and Turkey, the traditional resting place of the Ark, received its name, and the legend, only in the fourteenth century A.D. Prior to that time the Gordyeen mountains of Assyria were regarded as being the site of the

event.)

The next great event in Divine history was the call of Abraham, who left his home in Ur of the Chaldees and went to Haran, to the north-west of the Land. From there he went to Canaan, from whence Jacob set forth to go to Egypt, and settled in the land of Goshen, at the south-westernmost limit of the Land. Here Israel grew to become a nation, and at Sinai, within the limits of the Land, entered into covenant relationship with God.

It was to Palestine, the centre of the Land, that our Lord Jesus came, and in that land He spent His life, suffered and died, "the just for the unjust, to bring us to God."

In the same place the Jewish Age ended, and the Gospel Age began, with a baptism of the Holy Spirit upon, first, Jewish converts, and afterwards, Gentile converts, and a baptism of fire upon the guilty nation which had cried: "His blood be upon us, and upon our children" (Matt. 27 ; 25).

Is it not reasonable, therefore, to conclude that this same land shall witness the closing events of this Age and the opening events of the next, so that it will be literally true that "Out of Zion shall go forth the Law, and the word of the Lord from Jerusalem" (Isa. 2 ; 3). Not for nothing has the Holy City preserved its existence and its name for countless centuries. It was already there when history began—the earliest records we have of Canaan speak of *Urusalim*, the City of the God of peace, a place where the worship of the Most High God prevailed. To three religions in the world it is still a sacred city, and its present-day Arabic name, "El Kuds"—the Holy—indicates that it stands for the same to Moslem minds as to Christian. Besieged, overthrown and destroyed at least seventeen times, levelled with the ground and ploughed up more than once, stripped and despoiled of its treasures time after time, still the city stands, a symbol of the eternal things that can never be shaken. Where else in all the world could God find so fitting a land and city to be the federal centre of administration for the new earth which is to be. True are the words of another prophet: "At that time shall they call Jerusalem holy, and the strangers shall not pass through her any more."

Another line of thought that confirms the view that here is the land to which Ezekiel refers is the fact that, although Ezekiel presents a picture of a great coalition of nations coming against Israel, and mentions them all by name,

virtually all the traditional enemies of Israel are absent from the list. Read Ezekiel 38 carefully. The Assyrians, Babylonians, Egyptians, Moabites, Ammonites, Edomites, Philistines, Syrians, none of those who harassed Israel all through Old Testament days are mentioned. The reason is that Israel in that day is occupying all those nations' lands, for all these peoples lived in places included in the promise to Abraham—with the exception of the Egyptians. The enemies of Israel in that day are pictured as coming from farther afield, from lands outside the new boundaries. Persia, Cush and Phut (Ezek. 38 ; 5), all to the east. Gomer, Togarmah, Magog, to the north; Sheba and Dedan from the south, and Tarshish from the west or the south. Whatever the interpretation to be placed upon this feature of the prophecy, it should be clear that

at the end time Israel is faced with an entirely new set of enemies, and the old familiar ones exist no longer.

To this agree the many Scriptures, familiar to all Bible students, which speak of the day when God sets His hand to recover His people to their own land, and builds up the waste places which have lain desolate. To quote these Scriptures is superfluous—they are so well known as to need no more than passing reference here, but the number and variety of such passages should be sufficient in the light of what has already been said to demonstrate how definite is the Divine intention to recreate, in the place where Europe, Asia and Africa meet, a gathering-place for that nation which shall enter the most fiery trial that has ever confronted a people—and emerge victorious, in the power of their God.

### I'VE SEEN THE SEA!

A little child was playing on the sand beside  
the broad blue sea,  
And oft he looked away across the waves so  
wonderingly.  
It was a new enchanting sight to stand and  
watch the billows breaking on the sand.  
And often in his distant inland home with  
childish glee,  
The boy would say to all his friends: "I'VE  
SEEN THE SEA!"  
And so he had, the child made no mistake,  
his words were true,  
But yet how much of ocean's vast expanse  
had met his view?  
Only the waves that rippled on the shore,  
while far away  
The mighty ocean in its depth and length  
beyond him lay.  
And thus we say we know the love of Christ,  
and so we do,  
'Tis no exaggeration, no mistake, but sweetly  
true,  
But ah! how much of that unfathomed love do  
we yet know?  
Only the ripples on the shore of time that near  
us flow.  
The mighty ocean of Christ's loveliness which  
rolls both deep and wide  
Fills earth and heaven and all Eternity with  
wondrous tide.  
We know it by a sweet experience NOW, yet  
may explore  
Its breadth and length, its depths and height  
of grace for evermore.

—Ephesians 3 ; 19.

### NO SHADOWS THERE

No shadows there. They joyfully beheld Him!  
No cloud to dim their vision of His face!  
No jarring note to mar the holy rapture,  
The perfect bliss of that most blessed place.  
No burdens there! These all gone for ever!  
No weary nights, no longer dragging days;  
No sighings there, or secret, silent longings,  
For all is now utterable praise.  
No conflicts there! No evil hosts assailing!  
Such warfare past—for ever made to cease,  
No tempter's voice is heard within these portals;  
No foe lurks there to break one perfect peace.  
No sorrows there! No sadness and no weeping!  
Tears wiped away—all radiant now each face;  
Music and song, in happy holy blending,  
Fill all the courts of that sweet resting place.

### HOW CAN I PRAY?

If I within my heart withhold  
Forgiveness for another's wrong,  
If with a spirit proud and cold  
I face the erring human throng,  
How can my prayer to heaven be  
"Forgive my debts, forgive my debts?"  
How can I lift my own heart's plea  
"Forgive my debts?"  
If I refuse to heed the call  
Of God to paths I would not tread;  
If yielding not to Him my all,  
I choose the selfish way instead,  
How can I pray with heart sincere,  
"Thy will be done, Thy will be done?"  
How can I pray with conscience clear,  
"Thy will be done?"

## THE QUIET TIME

C.T.W.

My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.

### CLOTHED WITH HUMILITY

How wonderfully Jesus exemplifies all the graces the Christian is exhorted to cultivate. Peter said, among other things (I Peter 5 : 5) : "be clothed with humility." In John 13 : 4 we are told that Jesus girded Himself with a towel and washed the disciples' feet, and it will be noted Peter was a recipient of this favour. The incident closes with the words : "ye ought to wash one another's feet, for I have given you an example that ye should do as I have done to you." It seems that Peter had this incident in mind when he wrote his epistle, and said : "be clothed with humility." A commentator has added an interesting note to the effect that the word "clothed" is derived from a Greek word meaning a strip, string or loop to fasten a garment, and then the word refers to a garment that was fastened with strings, and refers particularly to a long white apron that was commonly worn by slaves. There is, therefore, peculiar force in the use of this word here, as denoting a humble mind ; we are to be willing to take any place and to perform any office, however humble, in order to serve and benefit our brethren. We are to put on humility as a garment bound fast to us as a servant bound fast to him the apron that was significant of his station.

### WHOM I SERVE

Jesus, Master, whom I serve,  
 Though so feebly and so ill,  
 Strengthen hand and heart and nerve  
 All Thy bidding to fulfil ;  
 Open Thou mine eyes to see  
 All the work Thou hast for me.  
 Lord, Thou needest not, I know,  
 Service such as I can bring ;  
 Yet I long to prove and show  
 Full allegiance to my King.  
 Thou an honour are to me,  
 Let me be a praise to Thee.  
 Jesus, Master ! Wilt Thou use  
 One that owes Thee more than all ?  
 As Thou wilt ! I would not choose,  
 Only let me hear Thy call.  
 Jesus ! Let me always be  
 In Thy service glad and free.

### A PAUSE FOR REST

Intervals of rest fall to the lot of all who bear the cross. Even in the midst of the desert our Gracious God is able to provide for us a place of repose ; the storm does not rage incessantly ; peaceful hours intervene un-awares and the burden upon our shoulders becomes for a while a resting pillow for our heads upon which we insensibly gather recruited strength. At one time the Keeper of Israel sends us bodily slumber in the midst of our sorrows, and what a welcome guest may it not prove to us, particularly when spiritual conflicts threaten to confuse the senses and absorb the spirits ! At another season, a sympathising Jonathan visits me in my outcast condition, and by his affectionate conversation imperceptibly removes my depression. At other times, some consoling truth of revelation is by a text or hymn suggested to my mind and hope diffuses its mild and cheering light in the midst of my darkness. In short, the very days of storm and tempest have their hours of repose and mercy. Therefore, let no one be anxious, however steep and thorny his path, however dreary and rough his road. When his weary knees are ready to sink, God will know how to provide him a resting place, and he shall be able to say : "I laid me down and slept ; I awakened, for the Lord sustained me." Although these may be only short pauses, still they remind us how easily He could, if He pleased, at any moment deliver us out of every trouble, and a believing assurance of this is sufficient to overcome every anxiety and fear.

### CHOSEN LESSONS

"Him shall He teach in the way that He shall choose" (Psa. 25 ; 12).

In the way that He shall choose  
 He will teach us ;  
 Not a lesson we shall lose,  
 All shall reach us.  
 Strange and difficult indeed  
 We may find it,  
 But the blessing we shall need  
 Is behind it.  
 All the lessons He shall send  
 Are the sweetest,  
 And His training, in the end,  
 Is completest.

## The Shield of Faith.

— B. J. D —



"Above all, taking the shield of Faith, whereby ye shall be able to quench all the Fiery darts of the wicked." Eph. 6; 16



It is seen in verse 11 that the whole armour is essential for protection of the Christian in the evil day, but the Apostle urges that above all the shield of faith must be taken. This is so because it is able to quench all fiery darts. It is the first arm of defence for all parts of the body; and is an extra defence for the already protected head (helmet) and heart (breastplate). The shield is worn on the arm of the warrior, and therefore could easily be laid aside, as it is not fastened to the person like the helmet or breastplate. The warrior could think within himself "there is no foe in sight to-day, and in any case I am protected by my other armour," and lay the shield aside and be taken by surprise.

The shield is for defence, not offence, but it quenches all the darts. Darts! Quite small things are liable to overthrow the warrior. The picture is not of a short, sharp stand-up fight against a visible foe. (Sometimes one wishes it were so!) The possibility of defeat is not depicted as in battle, but in ambush.

The all-protecting shield is Faith. It is not Hope—hope concerns the future. It is not Love—love concerns our position before others. The picture is one of protection for ourselves, now. The shield is not Works—if it were works the Adversary would soon defeat us. He would not need to take us by surprise if that were the case. He would tell us that we were not performing the true works, or that we were not doing enough works, or not doing them efficiently. What, then, are the darts?

Instead of darts, let us read it as "doubts"; for small darts, little doubts, may easily wear down the resistance of the soldier and cause him to give up the fray. The soldier might say to himself that he would he were doing real fighting, real campaigning, rather than having to defend against these trivial things. If the Christian war were of this kind there would be numerous soldiers of the cross, but, because the weapon that may defeat them is so small, the Christian army is a small one.

The Psalmist says: "His truth shall be thy shield and buckler." What is the connection between faith as a shield and truth as a shield? The link between the two is seen in Paul's

reasoning in Rom. 10; 15-17: "Lord, who hath believed our report? So, then, faith cometh by hearing, and hearing by the word of God." First the hearing of the word, and then faith in it. And in Hebrews he tells of those to whom the word preached did not profit, "not being mixed with faith in them that heard it." Faith, then, is useless except it be exercised in truth, and truth is profitless unless it be accepted in faith.

What are the doubts or darts against which the shield of faith is so complete protection? Our doubts are not those which disturb the agnostic mind, or such doctrines as the morality of the soul, or resurrection, or those mentioned in Heb. 6; 1 and 2. The doubts which assail the member of Christ are about those truths concerning the church which Paul is in this Ephesian epistle including in his description of the "hope of his calling." Paul is writing to a church which is well acquainted with the first principles of Christian doctrine, and he writes that they may better comprehend the glories which are reserved for the sons of God. These are the truths of which doubts dart at us. **The Adversary does not concern himself about the Church's beliefs, providing he can induce them to misunderstand or undervalue their standing in Christ.**

How does the dart come? Should you lay aside the shield of faith the Adversary will suggest to you that the riches of Ephesians are not written to you; or, that although you may believe them as promises to you, there is a very big "if" to remember (and he will give you chapter and verse for the "if"); or that the promises of Ephesians are overstatements, and that to get the Apostle's true idea one must reduce those promises to proper proportions; or that to assume that the promises of future glory are for you is unworthy ambition. So the dart flies at us if we forget or neglect the shield. The true Church's trial of faith is to ardently believe that the Ephesian glories are for them.

Read Eph. 1; 7: "In whom we have redemption through His blood, the forgiveness of sins according to the riches of His grace." No dart assails us in this, for we believe that

we have this free salvation. But when we read verses 4 and 5: "According as He hath chosen us in Him before the foundation of the world that we should be holy and without blame before Him. Having, in love, predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will," our doubts may come. Do we believe verses 4 and 5 as truly as we believe verse 7? The truth that God foreknew His people, that we were chosen in Him before we had done ill or good is so staggering that it is clearly beyond the mind of man to concoct; and what an answer to him who says that our standing in the body of Christ is largely a matter of works. No salvation-by works mind ever dreamed of foreknowledge! But the Adversary will suggest that only pride will assume that we are chosen in Him so long ago. And if you reply in the words of faith, "It is written," he may then say that the words may refer to so-and-so, but not you—you could not reach to that great height! And again the answer is "It is written." Is this great truth a shield? It is; many doubts are shattered by this.

Think also of Eph. 2; 1-3. Reading the words, we feel like writing our own names against these verses in the margin, because they so aptly describe what we know of ourselves. We would not dispute them; but when we read further to the end of the chapter doubts arise in our minds. The temple, the habitation of God, the citizenship, the equal standing we have even with Paul himself causes us to wonder. The doubt may say to us "You cannot raise yourself to that level, the Apostle's pen has run away with him, and to get the proper view you must reduce it to your own plane." The question is: Do we as heartily believe the standing we now have in Christ as the position we had in Adam? The defence against these doubts of

mind is simply faith. We are asked to accept this wonderful grace of God. That is all. Therefore, take the shield of faith and quench the darts.

But, we may reason, surely we must do something to attain or merit this great grace. Be careful! That is also a dart! This "doing" is a well-tryed and often successful device of the Adversary. He has always said to all the saints—"earn it, earn it." Thus, unbelief is one dart and works is another. (As though these heights of glory could ever be **earned**!) Let us realise that the acceptance of these promises and present standing in whole-hearted faith is a far greater deed than all works.

How is the shield to be used to ward off the fiery dart? The princely leader of faith gives us, by example, the only right means of defence. The first recorded use by our Lord of the shield of faith was immediately after His baptism at the temptation. He used it by saying to the tempter "It is written"; and three times He so used it, and the devil left Him. He saw that our Lord made no attempt to reason with him, or in any way to argue the pros and cons of the temptation, but relied solely upon what was already written in the Word of God. And, in our Lord's closing moments on the cross He is still found quoting Scripture to Himself for His own defence. The written word is the only defence we have, and is also the only reply to Satan. Let us not attempt to fight the foe—all we need do is defend ourselves in faith, for there is an appointed day for his removal.

After the Apostle has detailed the armour in Eph. 6 he urges praying always for oneself and one's fellows. And surely the prayer should be "Lord increase our faith." That prayer answered will mean that we shall secure the victory that overcometh the world, **our faith.**

## THE TWO ADAMS

A comparison and a contrast

Compiled from thoughts  
given by our brother  
Carl Luttichau

C.L. & C.T.W.

It is manifest that there is a vital relationship between Adam, the first man, and our Lord, for the Apostle says: "The first Adam was made a living soul, the last Adam a quickening spirit. The first man is of the earth, earthy; the second man is the Lord

from Heaven" (I Cor. 15; 45 and 47). Again, in Romans 5; 14, he refers to Adam as a figure of Him that was to come. In what particular way was he a figure, or, as Weymouth translates the passage, "a type of Him whose coming was still future"? If we read Genesis

2: 18-24 with the thought in mind that Adam was a type or figure, some light is shed on the matter. There we are told that God decided that it was good that man should have a help meet, and though Adam named every living creature, yet there was not found a help meet for him. The record shows how God took from man the one who was to be his partner or help meet and presented her to Adam.

This passage reveals that Adam became a father, the father of all mankind. Jesus is going to be the father of mankind (Isa. 9: 6). We as Christians pray "Our Father," for truly God is our Father and Jesus our Elder Brother, for He said: "My Father and your Father, My God and your God," and He is not ashamed to call us brethren, but this wonderful Brother of ours is to be the Father of mankind. As Adam was a life giver, so will He be, for we read in I Cor. 15: 45 that He is going to be a quickening spirit, and is going to quicken or make alive all mankind. Thus we see a likeness to the first Adam.

The first Adam gave names to many creatures, but there was none found meet for him. Similarly, when Jesus was here He was alone; although He had His disciples and at one time there were 7,000 and at another 5,000 people present, yet He was truly alone, there were none of His spirit. He told His disciples on one occasion that they knew not what spirit they were of. On the spiritual plane, before He came to earth, He had been alone. There were many angels, archangels, principalities and powers, yet none were meet for Him. Yet there are to be some with Him who will be meet for Him; partners with Him in the Divine nature. God is going to find some meet for Jesus; but how will this be done?

The answer to the question brings us again to Genesis 2: 21. "And the Lord caused a deep sleep to fall upon Adam." The last Adam too had to sleep the deep sleep of death, and even as God had caused Adam to sleep, so He too caused this sleep to fall upon Jesus, for His death is the basis upon which the Church is taken out. Ephesians 5: 25 says: "Christ loved the Church and gave Himself for it."

Again, in the figure, something was done to Adam's side; it was wounded in order that the help meet might be created. So Jesus' side was wounded, and that wound from which came blood and water showed that His heart was broken, and all in order that a help meet for Him might be created. What great love was here shown, "the Son of God loved me

and gave Himself for me" (Gal. 2: 20). While it is also true that God so loved the world that He gave His son for it, yet the salvation of the world is a later development in the great Plan of God, and the first purpose of His death was that the way might be opened for the Church to be brought forth "Christ loved the Church, and gave Himself for it" (Eph. 5: 25). The purpose of creating Eve was that Adam might have a help meet for him, and this is seen to be true also of Christ and the Church.

"And the rib which the Lord God took from the man made He a woman and brought her unto the man." Those who come to Jesus are brought to Him or drawn by the Father (John 6: 44). At one time we were without God and without hope in the world, but God drew us to Jesus by His word and His spirit. Adam said: "This is now bone of my bone and flesh of my flesh." The first two were joined as one flesh, but they were only a figure, and something higher is shown by I Cor. 6: 17: "He that is joined unto the Lord is one spirit," or is of one spirit with Him. The Lord from Heaven is joined to His bride that they may be one spirit, and it is a most important thing for the Christian to be one in spirit with Him. There are differing degrees of knowledge, but knowledge is not the all-important thing; what is more important is that we be of one spirit with Him. What God is seeking in us is: "Are we of His spirit?" "Have we His mind?" "Let this mind be in you which was also in Christ Jesus." If we are one with Him, His spirit will be manifested in us through all the trials of life, showing its fruitage of love, joy, peace, long-suffering, etc.

There are also interesting contrasts between the two Adams. First, we might contrast the offence and the free gift. By the first Adam's offence death reigned and condemnation came upon all, while by the last Adam we receive abundance of grace (Rom. 5: 15). Romans 5: 14-21 makes it clear that the time is coming when through this abounding grace many shall be made righteous, and while we apply these things to our own hearts, having great hope for ourselves, we see that on the basis of the death of the last Adam, the Lord from Heaven, there is hope also for the world.

Through the fall of Adam three very powerful forces came into being. First **guilt**, secondly **condemnation**, and thirdly **separation**. We could never wash away our guilt; if we had only sinned once, there would be

guilt which we could never wash away by all our tears. Guilt brought condemnation to eternal death, which means separation from God. Romans 8 ; 33-35 shows that these things were reversed by the death of the last Adam. "Who shall lay anything to the charge of God's elect? It is God that justifieth." Where, then, is the guilt? There is now no condemnation. "Who shall separate us from the love of Christ?" Satan would like to do so, but

neither tribulation nor distress nor persecution nor famine nor nakedness nor peril nor sword can. These things may come our way, but they cannot separate us. The more we are able to realise that there is now no guilt, no condemnation and no separation, the stronger we shall become and the more fitted for the future union with our Lord and Head. "So shall the King greatly desire thy beauty, for He is thy Lord" (Psa. 45 ; 11).

## HISTORY: ITS VALUE TO THE BIBLE STUDENT

The importance of a study  
of backgrounds

— W.A.D. —

History, whether social, economic or political, is universally recognised to be a study of great value, because an understanding of the past helps to throw light upon both present and future conditions. The Bible student's interest in history—as in all other things—is, however, directed towards one end, and that object is a better understanding of God's Word.

Knowledge of history, for instance, is of immense value in relation to fulfilled prophecy, while Bible chronology is closely bound up with political history. One of the most striking examples in this connection is the signing of the Treaty of Berlin, in the year 1878. Again, many sayings recorded in Holy Writ cannot be properly grasped without an appreciation of the habits of life and customs of the period to which they belong. In our Lord's day, by way of illustration, the windows of the houses in Jerusalem usually faced the interior courts, while the outer walls were blank. In consequence, every door opened after nightfall contrasted the vivid light of the interior with the "outer darkness" of the street, and this doubtless explains the text we all know so well on this point. Archæological findings do much to confirm faith in the Scriptures, as supporting evidence of sacred history is revealed by the digger's shovel, uncovering cities long since buried and forgotten.

For the present purpose, it is desired particularly to enquire into the historical background of our Lord's teaching, in order better to appreciate His teaching and admonition.

### Israel, a Subject People

In the days of Samuel, the prophet, Israel besought God for a king to reign over them.

The request displeased God, but it was nevertheless granted (I Sam. 8 ; 7), and Saul was accordingly chosen to be king. He departed, however, from the way of the Lord, but was succeeded by David, under whom the nation gained independence, while in the reign of Solomon Israel reached the zenith of glory and power. The Queen of Sheba "heard of the fame of Solomon," and visited him to see for herself, after which she declared: "Behold, the half was not told me; thy wisdom and prosperity exceedeth the fame which I heard" (I Kings 10 ; 7). At the death of Solomon the kingdom was divided, and kings, some good and some bad, sat upon the throne until, as foretold, the kingdom was overthrown in the days of Zedekiah, who "did that which was evil in the sight of the Lord his God" (2 Chron. 36 ; 12), and the people taken away captive to Babylon by Nebuchadnezzar, whereupon the dreaded "seven times" of punishment commenced.

From this the nation never recovered, for, despite the restoration seventy years later, they remained a subject people under the Persians, then under the Greeks. They successfully revolted due to the Grecian debacle, but the Hasmonean period of independence was followed by the subjugation of Jerusalem by Pompey, and from that time until A.D. 70 there were constant attempts to obtain freedom from the Roman yoke. It was into these unsettled conditions of life that our Lord was born, and His native people were subject to persecution as cruel as that of any modern dictator. Indeed, the most painful death known to man—crucifixion—was the recognised punishment for those who rebelled

against Rome. Unrest was constant, but revolts of some magnitude occurred in B.C. 46, 40 and 37, while when our Lord was a young child, yet another outbreak was quelled with indescribable cruelty, many women and children being deported as slaves and their menfolk crucified. Similar atrocities were committed in A.D. 70, when Jerusalem fell after a siege of some five months by the Romans under Titus. In these circumstances, our Lord's pacifist teaching is very significant, particularly when we remember the several parties into which the Jews were divided, with their different methods of approach to the common problem.

### The Partisan Spirit

As at the present time, so also in our Lord's day was it true to say that all were opposed to the cruel Roman power, but each had his own method of dealing with the evil force in question according to the school of thought to which he subscribed. The position may be briefly outlined by describing the policies of the respective parties, usually divided into (1) passive Nationalists, namely, the Sadducees, the Pharisees, and the Essenes; (2) the active Nationalists, or Zealots; and (3) the Herodians.

(1) The **Sadducees** were a small but wealthy party; the higher priests belonged to this sect, which exercised a powerful influence in the Sanhedrim. They denied the resurrection or the existence of spirits, and maintained that the written law, as opposed to the oral law, was alone obligatory on the people. They were worldly, materialistic people, desirous of maintaining the status quo because it gave them security for their possessions. They therefore acquiesced in Roman dictatorship, and hoped to see more favourable times by gradual reforms along constitutional lines.

The **Pharisees** were, on the other hand, not an opulent class, and absolutely opposed to Rome. The majority of the common people were one with the Pharisees, who looked for deliverance by the Messiah. Their conception of Messiah, however, was that of a cataclysmic Advent somewhat on the lines of the Second Presence, save, of course, according to orthodox theology. In consequence, they heeded not the words of Jesus, while He was withal opposed to their love of display and insistence upon forms and ceremonies — the "traditions" of the Law.

The **Essenes** are not specifically mentioned in the Gospels, but they were a very devout

sect, numbering some four thousand in Judea, who lived apart from the world on similar lines to monastic communities; they did not even visit the Temple at Jerusalem. There are good reasons for believing that John the Baptist was closely connected with, if not educated by, the Essenes. They had "all things in common," took no part in politics, and eschewed slavery and war alike. Many were engaged in agriculture, while those in trades similarly observed their definitely pacifist principles, for they did only such things as are useful in time of peace. None of them made arms or any other weapon which men use for destruction, whether or not engaged in war as such.

(2) The **Zealots** were bitterly opposed to Rome, and they believed in manifesting that opposition by the force of violence. Indeed, they despised the other parties mentioned for their pusillanimous attitude in relation to the common enemy. It was they who attracted the severe persecution mentioned, for they constantly incited the people to rebellion and the use of arms.

(3) The **Herodians** mentioned in the New Testament are believed to have been supporters of the Herods "as the last hope of retaining for the Jews a fragment of national government, as distinguished from absolute dependence upon Rome as a province of the empire" (Cook). In a word, they believed in submission to Rome as a policy of expediency.

### The Teaching of Jesus

It is only when these facts are appreciated that one can understand with what **sharp contrast** came our Lord's teaching of which we are so fully informed in the New Testament Scriptures. He taught in these terms: "My kingdom is not of this world: if My kingdom were of this world, then would My servants fight" (John 18: 36). In this we have a very deep truth declared which but few Christians grasp, for even those who accept Christ's method of meeting evil in the present life believe that the Kingdom of God will be established by their own efforts eventually to cause all men to accept the method of non-violence. On the other hand, we know that force will be used, especially in the early days of the Kingdom, in which we already live, but it is exercised from heaven by the returned Lord. How, then, do we understand this seeming paradox to which the truth provides a simple answer?

Christ taught His disciples that a new way of life must be accepted by them if they would be His followers—a way exemplified by Himself. He never used the force of violence, but endeavoured to overcome evil with good; He loved His enemies, and prayed for them; when He could have had more than twelve legions of angels to guard Him, He preferred to carry out the Divine will along the pathway of suffering and ignominy, so that, though He were a Son, yet learned He obedience by the things which He suffered. In this way, He qualified to become the Heir to the Promise to bring blessing to all the families of the earth in due time. Jesus invites those who follow in His steps to do precisely as He did, requiring that they meet evil in the same way, by the same means, and at the same cost, as seen in His course along the narrow way. They must carry out the teaching of Matt. 5, and it applies as much to the community as when dealing with individuals, for there are no limitations. Our Lord did not say that we must love our neighbour if he lives next door, but must do our best to kill him should he live in another country during a time of war. This is because our Kingdom is not of this world; we are to be joint-heirs with Him in His Kingdom, and we, like Him, must learn obedience by suffering and humiliation. When we see this Call, moreover, we realise the futility of endeavouring to put the world right, either by war or by pacifism, as matters can be righted only when "the Christ" is complete beyond the veil, having proved worthy by refusing in any circumstances to adopt the world's methods, of which the settling of international disputes is only one illustration of many.

### Evil Will be Punished

We live in a day when evil is rampant, and we can sympathise with those who feel it to be their duty to attempt to stop the atrocities to which the people of the occupied lands are subject by reason of the cruel dictatorship in operation. We know, however, that the force of violence will never bring this desirable object, for the whole issue is designed eventually to demonstrate to man his utter inability to bring about a desirable government vaguely envisaged in the new world order of which we hear so much.

We see that all nations are more or less culpable, and that God in this day is in righteousness executing judgment from

heaven. "Wait ye upon me, saith the Lord, until the day (the Millennial day) that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for **all the earth** (the present order) shall be devoured with the fire of my jealousy" (Zeph. 3; 8). This is done by allowing man to misuse the increase in light and knowledge of our day for selfish ends, for without the inventions of our time modern warfare would have been impossible. In this way, man will learn for good the exceeding sinfulness of sin, and be instructed to walk up the Highway of Holiness by those who have during this age pursued that misunderstood policy of non-violent resistance. Our Lord allowed Himself to be killed rather than kill, and it seemed as He hung on the Cross that His mission has failed, but He rose again to be the greatest Leader the world has ever known, or ever will know. In the same way, His followers appear to be foolish in the sight of men; they will not help to put down evil by the only practicable way known to fallen man, and they eventually die, some as martyrs like their Lord, others in the natural course of things, but apparently failures in relation to the principles for which they stood. But they are also raised with Him, and will have power to accomplish what they seemed unable to bring about in their course below; they "failed" because it was not the due time.

During the thousand years, God, so to speak, puts aside dealing with the world on a basis of strict justice because mercy has secured an opportunity to give all men a trial for life, just as God now deals with us on a basis of intention because we are covered with the robe of righteousness. While God is unerringly just and will not hesitate to withdraw life from those who sin against full light and knowledge, this is in perfect harmony with the course of refusal to kill that we now take, and only in this light can we understand the full significance of "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil" (Matt. 5; 38). This is mentioned in connection with turning the other cheek, which would carry a forcible lesson when we once again remember the essential historical background and the cruel treatment, by the Romans, of the subject people.

# ANNOUNCEMENTS

## GONE FROM US.

Brother Fred Carter, of Tunbridge Wells, well known to many in the South and the Midlands, passed to be with his Lord on 14th July, at the age of 81 years. Our brother was sincerely and deeply loved by many of the brethren, his happy nature and sterling faith a source of inspiration and encouragement to many. He will be missed from our fellowship on this side of the Veil, but for him we have confidence that he has received a crown of glory that fadeth not away. The funeral was at Southborough Cemetery on 18th July, and was conducted by Bro. Vaughan, of Ilford.

## ANONYMOUS.

We would acknowledge with sincere appreciation the receipt of an anonymous donation of £1 (July) toward the Benevolent Fund.

## AN OPPORTUNITY.

A quantity of the two "Dawn" pamphlets "Armageddon" and "God's Remedy" are on hand and will be sent while they last at 12 for 1/2, post free.

Four only poker work texts, 1/- each, post free.

A few cloth bound editions of "God and Reason," printed in the form of an ordinary size book, suitable for the bookcase, 1/- each, post free.

## NEW PUBLICATIONS IN STOCK.

For children and young people, "The Bible in its Making," price 1/6, postage 5d., is an interesting account of the manner in which the books of the Bible came to be written and the history of the times in which they were written. Although intended primarily for the young, this book is of general interest and is free from objectionable doctrines. 107 pages.

An old favourite is again available in "The Song of our Syrian Guest. There are two editions, a small one at 3d., post 1d., and a large edition which includes a series of 13 full page photographs, illustrating the twenty-third Psalm. These photographs have been all taken in Palestine and depict flocks of sheep with their shepherd in the various circumstances visualised by the verses of the Psalm. This illustrated edition is 1/6, post 2d.

For the music-lovers, "Scottish Metrical Psalter," giving the Psalms and certain other Scripture passages rendered metrically and set to music. Price 3/3, post 4d.

A well-known "Truth" book is again available in "Foregleams of the Golden Age," published by our Australian brethren, bound blue cloth, 304 pages, price 2/3, post 7d. This is a very interesting exposition of the main teachings of "Present Truth."

## NEW BOOK FOR CHILDREN.

"The Son of the Highest," a book of New Testament stories, is by the author of "The Ten Camels"; a sister in the Truth. This new book has 206 pages, bound red cloth, gilt title. Price 3/6, postage 6d. The supply is limited, and it is unlikely that we shall be able to import more, since it is not classed officially as an "educational" book.

## BOOKS UNOBTAINABLE.

Publishers inform us that Strong's Exhaustive Concordance and Walker's Comprehensive Concordance are now out of print until after the war. The only concordance we are now able to supply is the abridged Cruden's at 3/6, post 5d.

## PUBLICATIONS

Please refer to the price list for the current month before ordering books. The continuing shortage is rendering it necessary for our list to be revised every month, and there is increasing difficulty in obtaining students' books, such as Concordances, etc.

## FOR OUR ELDERLY BRETHREN

We have secured a very useful Bible for those whose eyesight cannot tolerate the ordinary type. This Bible is in four volumes, each one easy to hold and handle, and the type is exceptionally large and clear.

There are no references, and it would seem that this Bible would be of especial benefit to elderly friends who ask for nothing more than the ability to read the old familiar words of life in a print that will be as little wearying to the flesh as is possible. The set of four volumes, each book 7 1/4 in. x 5 1/2 in. x 1/2 in., bound black cloth, red edges, price 15/-, postage 9d.

## GREETING CARDS.

There is some difficulty in obtaining suitable birthday greeting cards and they are subject to a two-thirds purchase tax, so that prices have to be considerably increased. We can offer our "P" packet consisting of 12 assorted floral cards at 2/-, post free and also offer our "V" packet, consisting of 12 cards of verse, etc., without embellishment, at 7d., post free. These latter are useful for enclosing in letters to friends.

## KINGDOM CARDS AND FREE LITERATURE.

A quantity of Kingdom Cards are available for general distribution and friends are invited to write to the office for same. If it is intended to distribute from house to house, please state this fact when writing. A certain quota may be thus distributed, and mention of the fact will enable us to record your allotment of cards as coming within this quota.

We also have a quantity of tracts "Hell—the Truth," which, although not so suitable for house to house distribution as some subjects, are nevertheless available to friends who may desire them. Here again please state the fact if you intend to distribute them from house to house.

Anyone who may be in doubt on the question of house to house distribution may write to the office for full information as to what is now legally permissible.

## A REMINDER.

It will be much appreciated if friends will address their general correspondence to 20 Sunnymede Drive, Ilford, which is the centre for committee work. Letters are sometimes sent to Leicester, and since all records are at London delay is likely to be occasioned. Letters of such a nature that they need the attention of the Secretary should definitely be sent to London. The only letters which should go to Leicester are those dealing with B.S.M. editorial matters. B.S.M. subscriptions and enquiries relating thereto should go to London.

So far as the bookroom is concerned, orders should always be sent to London. The despatch department, at present situate at Leicester, is liable to periodic removal, but orders sent to London will be always handled as expeditiously as possible.

# PUBLICATIONS.

Prices and stock available vary from month to month. Please order to latest issue of B.S.M. to avoid disappointment.

## MISCELLANEOUS

	Price	Post free	Six post free
Evolutionists at the Cross-roads Biblical teaching in relation to Evolution and recent statements of scientists 126 pp (Dawn) ... ..	1 0	1 2	6 0
Zionism in Prophecy An interesting survey of developments in Palestine. 64 pp (Dawn) ... ..	1 0	1 2	6 0
Pilates Report Reputed report of Pilate to Tiberius regarding the Crucifixion. Art booklet. 32 pp (C.T.I.) ... ..	7	8	3 9
Foregleams of the Golden Age 304 pp. Cloth	2 3	2 10	

## B.S.C. PUBLICATIONS

The Plan of God—in Brief An abridged edition of the "Plan of the Ages" retaining all the most important portions. 104 pp ... ..	5	6	2 9
The Promise of His Presence An exposition of Scriptures relating to the Second Coming of Christ. 92 pp ... ..	5	6	2 9
The Beauty of Holiness The story of consecration through the ages ... ..	5	6	2 9
Lucifer the Prince of Evil A study in the personality of the Devil. 30 pp ... ..	3	4	1 6
The Golden Future A 36 page booklet describing man's hope and Millennial conditions. Specially prepared for witness work ... ..	3	4	1 6
Parables of the Kingdom Six stories from the teachings of Jesus. 30 pp ... ..	3	4	1 6
Evolution—and the Scriptures A brief introduction to the subject 12 pp ... ..	1	2	7
8 or 12pp Pamphlets, 20 for 1/9 100 for 7/6			
No. 11 Thy Kingdom Come			
No. 12 Will there be Wars for ever?			
No. 13 The Immortality of the Soul.			
No. 14 The Mystery of the Trinity			

## BIBLES

No. E10 In 4 thin vols., very large print, the set 15 0 15 9

## DAWN.

All at 3d. each. Post free 4d. Six for 1s. 9d.  
 The Day of Jehovah A reprint of Chap. 15 of the "Divine Plan" 64 pp  
 What is Man? A reprint of chap. 12 of "The Atonement." 62 pp  
 Hope Beyond the Grave An interesting treatise on the Scriptural teaching regarding death, the grave, heaven, etc. 124 pp  
 Christ has Returned. A 80 pp exposition  
 God—and Reason  
 The Truth about Hell

## BEREAN BIBLE INSTITUTE.

All at 2d. each. Post free 3d. Six for 1s. 3d.  
 Hell, Death and Spiritism A short exposition of Scripture upon these subjects. 26 pp  
 The Offerings for Sin A 16 pp exposition of the doctrine of the sin-offering

## DEVOTIONAL BOOKS.

	Price	Post free
Daily Heavenly Manna		
Pocket size, no birthday pages	Cloth 2 0	2 3
	Leather 2 6	2 9
Large size, with birthday pages	Leather 7 0	7 3
In Green Pastures		
Another book of daily readings. 293 pp.	Cloth 2 6	2 9
	Leather 3 6	3 9
The Call of the Bride		
Comforted of God		
Two little art booklets of poems. Paper covers	1 3	1 5
The Bible Teachings		
The familiar "Covenant, Mediator" book		
Stiff paper	2 6	7d
Cloth	3 6	7d
Song of our Syrian Guest Small edn.	3	4d
Large, with photographs	1 6	1 8

## HYMNBOOKS

"Bible Students Hymnal." Blue cloth	1 1	1 3
Scottish Metrical Psalter, with music	3 3	3 7

## GREETING CARDS

	Post free
"Lardent" F series. Hand coloured scriptural cards. Highly finished ... ..	6 for 1 6
"P" series. Floral scriptural cards of various designs ... ..	12 for 2/0
"V" series. Choice verses on plain cards	12 for 7d

## TRANSLATIONS

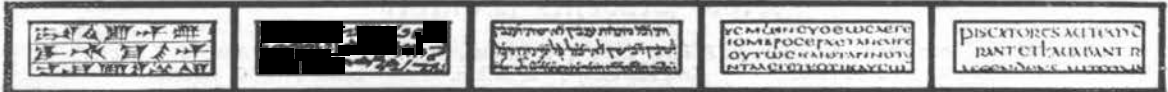
	Price	Postage
Weymouth (With notes) ... ..	4 0	4d
Moffatt (N.T. only) ... ..	3 6	7d
(Complete Bible) ... ..	21 0	7d
Rotherham ... .. N.T.	14 0	7d
Rotherham ... .. O.T.	42 0	10d
Septuagint (Greek and English) ... ..	18 6	10d
Youngs ... .. Complete Bible	11 6	7d
Ferrar Fenton ... ..	15 0	8d
New Testament (Greek and English) "	3 0	6d

## CONCORDANCES & LEXICONS

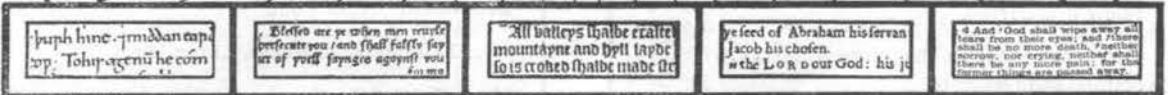
Cruden's Concordance (English) ... ..	3 6	5d
Thayer's Greek-English Lexicon ... ..	28 0	8d

## BOOKS FOR CHILDREN

A little life of Jesus 224 pp. Cloth Illustrated	2 6	6d
Gospel of Mark } For young children. Large books, large print, coloured and plain pictures, board covers ..	9	3d
Gospel of Luke }		
The Son of the Highest 206 pp	3 6	6d
The Bible in its Making 107 pp	1 6	5d



# BIBLE STUDENT'S MONTHLY



Vol. 19 No. 9

SEPTEMBER, 1942

Fourpence

## CONTENTS

<b>TWO TIMOTHY TWO FIFTEEN</b>			
Thoughts on a basic principle	..	..	97
Solomon on Divine Law	..	..	99
The Quiet Time	..	..	100
<b>JUSTIFICATION BY FAITH</b>			
Exposition of a vital truth	..	..	101
<b>JACOB'S TROUBLE</b>			
3. The Birth of a Nation	...	..	103
<i>Forgetting the things which are behind</i>	..	..	108

### TO US THE SCRIPTURES CLEARLY TEACH—

That the Church is "the Temple of the Living God"—peculiarly "His workmanship"; that its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and the chief corner stone of this Temple, through which, when finished, God's blessing shall come to "all people," and they find access to Him.  
—I. Cor. 3; 16, 17. Eph. 2; 20-22. Gen. 28; 14. Gal. 3; 29.

That meantime the chiselling, shaping and polishing of consecrated believers in Christ's atonement for sin progresses, and when the last of these "living stones," elect and precious, shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.  
—Rev. 15; 5-8.

That the basis of hope, for the Church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the truelight which lighteth every man that cometh into the world," "in due time."  
Heb. 2; 9. Jno. 1; 9. I Tim. 2; 5-6.

That the hope of the Church is that she may be like her Lord, "see Him as He is," "be partaker of the Divine nature," and share His glory as His joint-heir.  
—I. Jno. 3; 2. Jno. 17; 24. Rom. 8; 17. 2 Pet. 1; 4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be "kings and priests" in the next Age.  
Eph. 4; 12. Matt. 24; 14. Rev. 1; 6; 20; 6.

That the hope of the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be destroyed.  
Acts 3; 19-23. Isa. 35.

# Bible Students Monthly

Publishing Committee : E. Allbon, G. A. Ford, J. Hall, T. Holmes, A. O. Hudson, W. J. Rew, C. T. Ward.  
Chairman : G. A. Ford. Gen. Secretary : E. Allbon. Editor : A. O. Hudson.

The object of this journal is the encouragement of independent study of the Scriptures in the light of present-day knowledge, with special reference to the "High Calling of God in Christ Jesus;" the Second Coming of the Lord Jesus Christ; and the establishment of His Kingdom upon earth.

Except when otherwise stated, the articles appearing herein are endorsed by at least five members of the Committee. Articles not so endorsed are agreed by at least five members to be contributions to progress in Truth worthy of consideration and discussion, but not sufficiently conclusive to warrant full endorsement. They are published with this reservation and the exhortation "Prove all things; hold fast that which is good." (I Thess. 5 : 21).

## Postal Subscription (one year)

Great Britain and Eire.....5/-  
United States and Canada.....One dollar  
Australia and New Zealand.....5/-

Overseas subscribers may remit to the addresses below if preferred.

## Correspondents in the United States

Pastoral Bible Institute,  
177 Prospect Place, Brooklyn, N.Y.  
The Dawn,  
136 Fulton Street, Brooklyn, N.Y.

## Correspondent in Australia

Berean Bible Institute,  
19 Ermington Place, Kew, E.4, Melbourne.

Bible Students who, by reason of old age, infirmity or other adverse circumstances, are unable to pay for this journal may have it free of charge if annual request is made to that effect. This expense is met by voluntary donations from those interested.

Three months' free trial copies will be sent to any address upon request.

Please address all correspondence as follows :—

## Subscriptions, Books and Literature

Bible Students Committee  
20 Sunnymede Drive, Ilford, Essex.  
Telephone : VALEntine 1502

## Benevolent Relief Fund

Mr. G. A. Ford  
13 Cranleigh Gardens, Luton, Beds

## M.s.s. for publication

Mr. A. O. Hudson  
18 St. Ives Road, Leicester

## Free Literature

Mr. W. J. Rew,  
244 North Road, Darlington

## Reference Library

Mr. V. R. Chandler,  
158 Perth Road, Ilford, Essex

For details of above activities see back cover.

## BIBLE STUDENTS COMMITTEE

# LOANING SERVICE

Friends are reminded that the Committee is pleased to loan the following items to local classes for home-gatherings, etc.

\* \* \*  
Immersion robes and caps  
12 ft. x 6 ft. Divine plan charts  
Text streamers for decorating meeting halls  
5 ft. x 5 ft. "Cross & Crown" rostrum cover  
Hymn books  
\* \* \*

Please give ample notice of requirements

## BIBLE STUDENTS COMMITTEE

# POSTAL BALLOT

Ballot papers distributed with the August B.S.M. are returnable to the Scrutineer, Bro. G. Absalom, The Square, Beeston, Notts, by 12th September.

The Committee will very sincerely appreciate the loving co-operation of the brethren in giving their voice on the matter at issue, so demonstrating their interest, and desire that the work continue.

The Committee has carried on its work for twenty-three years, and world events may render its continued services more than ever desirable for the maintenance of our faith and witness.

Be sure to send in your vote by 12th Sept.

## Two Timothy Two Fifteen

B J D

A basic principle  
in our fellowship.

The whole of this epistle is firstly a personal letter to him whom Paul has trained, and whom he hopes will succeed him now that his own departure is at hand. Timothy already has knowledge of Paul's doctrine, manner of life and purpose; and so these final words are largely confirmation of guidance received. Throughout the letter will be seen how words of caution and admonition are coupled with words of encouragement. Paul, knowing his pupil, foresees that he could be sidetracked from the great evangelical work that lies ahead and wishes to warn, yet at the same time build up his confidence. And it may be that Timothy could be inveigled into striving about words to no profit; and so Paul emphasises the Word in contrast to the profitless words and babblings of opponents. It is apparent that Timothy will encounter several opponents (Paul even names some); and that the ministry be not blamed he is exhorted to preach the Word with all **long-suffering and doctrine**. (These two qualifications for the ministry are not often found in one man; and it seems that if ministers of religion were appointed on these bases very few would be found suitable, and the history of the Church would be very different had this been followed.) The problems that would confront Timothy would partly be due to his hearers thinking that the new message abrogates the traditions; that it makes void the law; that it appears to set aside the words of prophets whom God Himself appointed. He has to act with such care that he could not be harshly judged if he wanted to avoid his solemn charge, but providentially there seems every likelihood of him stirring up the gift that is in him so that he will not be ashamed of the testimony of the Lord. The first letter to Timothy (ch. 4; 16) well states the requirements of all evangelists: "Take heed unto thyself and unto the doctrine: for in doing this thou shalt both save thyself and them that hear thee."

To assist him in his work of preaching the Word comes the advice of the well-known words of 2 Tim. 2: 15—possibly the best known verse of the epistle. The Christian will

do well in following the advice to remember that the verse itself should not be isolated, but should properly be interpreted within its own context; though we may apply those principles in all Scripture given by inspiration of God. It appears necessary to say this, for it seems that this is the last verse in which the advice to rightly divide is applied!

The very first word may mislead; it is not urging that study which is supposed to be a necessary step towards acquiring knowledge. If it were so many Christians who have no bent for such study would be discouraged; and what would be thought of the faithful of past centuries in the Christian era whose opportunities of even reading the precious words were much limited. Other versions suggest that diligence in gaining God's approval is meant in the word "study." Having this assurance, he would indeed be a workman needing not to be ashamed.

Why is he styled a workman? No more appropriate word need be found, for he is called to no sinecure. A search in a concordance will reveal how often the duties of ministers are covered by the words labour and work. And thus may be realised why, in the first letter to Timothy, Paul says that those who labour in word and doctrine are worthy of double honour.

Another need of the worker is "rightly dividing the word of truth." Much has been said about this piece of sound advice, especially in these latter days by those who would like all doctrines and Bible principles filed in their respective dispensations. Does rightly dividing mean pigeon-holing? Sorting out the texts and placing them in their correct ages, or collating them under topics and themes? Is this what Paul was advising Timothy? This form of dissection need not be discouraged, for it certainly helps in memorising and assists discussion, but let us apply these principles of right dividing in **this** verse, and remember that the advice was originally given to Timothy to help him in the field. Think of the opposition that he was likely to encounter, and consider what divisions of Scripture would be useful in countering them.

He would not need any more dividing than Paul himself gives. For we need not look far to find the true divisions of Scripture. In this very epistle our search is ended. The Apostle, after stating the primary rule that all Scripture is given by inspiration of God, divides under four headings—doctrine, reproof (or proof), correction, and instruction in righteousness. Enough to furnish Timothy for all he may encounter, or need for himself. No other divisions are given in Scripture, and we may properly question ourselves should we think that Paul did not go far enough. It may be that the Author of the Book foresaw that in the latter days would arise those who, ostensibly following the advice to rightly divide, would in fact exceed the instructions; and so He caused Paul to so divide, and thus forestall the dissectors.

Division has been made by putting the words of one writer against another, forgetting or ignoring that ALL scripture is God-breathed, and is therefore by One Author. Such dividing would never enter the mind of Timothy, for he from a child had known the Holy Scriptures as being from God through holy men moved by the Spirit. Another modern trend which seemingly assists correct division, but may easily lead away from it, is the tendency to champion a particular version of the Bible. This is especially true when one has an idea, a notion or an interpretation that requires support. (Generally speaking, if Biblical details are needed to convince an enquirer, it will be found preferable to quote from that version he will already know—the Authorised.) Did Timothy need a special version of the Scriptures to bolster the gospel he was proclaiming? If he had, what an opportunity for his opponents! These modern versions are often the work of one translator, and whilst worthy translations have resulted from their labours they have been unable to avoid bias, and if it happens that the translator has favourite doctrines he will find it difficult not to weave his views into his version. And in some versions may be seen more of the scholar than the Christian. It is because of this, that after trying the versions one turns gratefully to the A.V.—the work of several good men—which for all its faults may well be immortal, and has been an anchor for the saints for many years.

Of the four sections made by the Apostle it will be thought that doctrine is the most important considering Timothy's duties. Whilst

all four are needed to thoroughly furnish the man of God, looking back over the centuries will be seen grave errors through lack of or distortion of doctrine. But, what is doctrine? Very frequently the word is used to mean those tenets of the faith which we believe are essential to salvation. Every declaration of faith, every creed is chiefly a list of doctrines which would-be members must assent to. Did Paul mean it to be so applied? Has the word a harsher sound now than was originally intended? At least, let us not when we say doctrine mean dogma.

The questions which arise in our minds are answered in this very epistle—as we expect from so logical an Apostle. There we see what doctrines were in his mind and which he wanted Timothy to proclaim. They may be paraphrased as follows: Jesus Christ, of the seed of David, was raised from the dead, and has brought life and immortality to light; that He will judge the quick and the dead at His appearing and kingdom; and that those who love His appearing will be given crowns of righteousness in that day. What a wealth of teaching in few words! This is doctrine; but if we augment this teaching and require our fellows to assent to it, we make dogma. And becoming dogmatic we cease to divide aright, and such dogmatism is partly responsible for the dividing of Christians into sects. On the other hand, it would not be true division to pass these doctrines by as of little importance, which might occur if one saw only moral teaching in the Word, or if one wanted to avoid controversy for the sake of amity. The middle course between dogmatism and mere moral teaching may be difficult to tread, and so Paul was helping Timothy to avoid some of the pitfalls by telling him which doctrines were to be proclaimed. And knowing what he must preach he would be prevented from wasting time on dubious questions and things which gender strife. It will be observed that in thus limiting Timothy to preach the Word and not be involved in useless or harmful discussion, Paul was giving wisdom gained in years of the same preaching; and he was urging all this because he knew that the time would come when they would not endure sound doctrine. In fact, even in those days were those who divided by wrong teaching. The doctrine that the resurrection was past already had overthrown the faith of some. It is such words that ate as doth a canker—it eats away faith in the Word and divides the church instead.

And Paul, by mentioning the important doctrines, has curtailed our dividing in these days. Much time has been spent even by the Bible's best friends in dividing points which did not matter. Looking back over the years we can recall arguments on details of Bible truth which at the time we thought were foundations of the faith. Possibly the Adversary, knowing of our zest for right dividing, magnified some items to our minds so that we may pursue them and waste time.

It happens that the doctrines mentioned above meet much of the needs of the Word to prove, correct and instruct in righteousness. The doctrine that Christ was of the seed of David is for proving or convincing the Jew who has Messianic doubts as to our Lord's kingly rights. His resurrection from the dead corrects or sets right again the hopes that had been placed in Him by His followers, and puts

the Messianic hopes of Israel in a new perspective. The resurrection of Christ gives to every believing Israelite a new song to sing for he thus finds that God's holy Arm has gotten him the victory, and to the believing Gentile His resurrection means everything, for he was once void of all hope. His raising from the dead brings into right position all other doctrines to convince and correct—it would be useless to consider them were He not raised. Then the doctrines that His faithful will be rewarded in that Day, and that His kingdom will surely come and with it the judgment of the quick and the dead encourages "instruction in righteousness" that all may be ready for the great event. If our right division of Scripture leads to all this in head and heart we shall indeed be thoroughly furnished.

## Solomon on Divine Law.

Three notable texts in the Book of Ecclesiastes define the reason for Divine permission of evil, and three in the Book of Proverbs set out the fundamental law of the Millennial Age. Taken together, these six Scriptures provide a sound basis for our faith in the accuracy of our belief.

**"Because to every purpose there is time and judgment,"** says the Preacher, **"therefore the misery of man is great upon him"** (Eccl. 8; 6). The fact of man's misery is patent to all; not many realise that its apparently indefinite continuance is bound up with the time and judgment of the Divine Plan. The natural reaction of the average man to this situation is revealed in the words **"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil"** (Eccl. 8; 11). But the pain and misery, wickedness and sin, prevalent in the world on this account is turned to good purpose by the One who caused to be written **"This sore travail hath God given to the sons**

**of men to be exercised therewith"** (Eccl. 1; 13). It is after this "exercise" has begun to do its work in the hearts of men that the higher Law can begin to be understood. **"In the way of righteousness is life; and on the pathway thereof there is no death"** (Prov. 12; 28). This is the law of the Millennial Age; righteousness will assuredly bring life. But the converse is equally true; evil must assuredly bring death, and so we have **"As righteousness tendeth to life, so he that pursueth evil pursueth it to his own death"** (Prov. 11; 19). And that no man might in despondency conclude that his own present fallen condition precludes him for ever from receiving the glorious benefits of the future, there is the triumphant and assuring note of the declaration **"By mercy and truth iniquity is purged; and by the fear of the Lord men depart from evil"** (Prov. 16; 1). Therein lies blessed assurance that evil can and will be overcome. Whosoever will, may take of the fountain of water of life, and drink freely.

## THE QUIET TIME

C.T.W.

My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.

### HE CARETH FOR YOU.

"Casting all your care upon Him, for He careth for you."—1 Pet. 5 : 7.

What can it mean? Is it ought to Him  
That the nights are long and the days are dim?  
Can He be touched by the griefs I bear,  
Which sadden the heart and whiten the hair?  
Around His throne are eternal calms.  
And strong, glad music of happy psalms,  
And bliss unruffled by any strife;  
How can He care for my poor life?

When shadows hang o'er me the whole day long,  
And my spirit is bowed with shame and wrong;  
When I am not good, and the deeper shade  
Of conscious sin makes my heart afraid;  
And the busy world has too much to do  
To stay in its course to help me through,  
And I long for a Saviour—can it be  
That the God of the universe cares for me?

O wonderful story of deathless love!  
Each child is dear to that heart above:  
He fights for me when I cannot fight;  
He comforts me in the gloom of night;  
He lifts the burden, for He is strong;  
He stills the sigh, and awakens the song;  
The sorrow that bowed me down He bears,  
And loves and pardons, because He cares.

Let all who are sad take heart again.  
We are not alone in our hours of pain;  
Our Father stoops from His throne above  
To soothe and quiet us with His love.  
He leaves us not when the storm is high,  
And we have safety, for He is nigh.  
Can that be trouble which He doth share?  
Oh! rest in peace, for the Lord does care.

### IN ME YE . . . HAVE PEACE.

John 16. 33.

The tempest may rage on every side, the winds howl, the billows roll, and the surges dash, yet deep down in the ocean's bed the waters are unaffected by it. So with the believer who is in abiding communion with the Lord. Amidst all the crosses and losses by the way, in the midst of trial and difficulty, perplexity and adversity: the world, the flesh, and the devil with all his infernal hosts against him, he has that which sustains and comforts, cheers and

supports, which the world knows nothing of—a peace undisturbed by all the upheavals and commotions around, and unmolested by all the shifting, changing scenes through which he is called to pass; the "peace of Christ Himself, which passeth all understanding."

### REPENTANCE.

One tree above all others can flourish amidst the gloom and dirt of a city atmosphere. In these unfavourable circumstances, when most plants languish, the Plane grows luxuriantly, spreading abroad its verdant, shade-giving, plume-like foliage, and attaining a considerable size. The chief secret of its successful growth amid surrounding impurities consists in its shedding its bark every year. This may be seen from time to time falling off in patches, which give to the smooth trunk of the Plane a very striking, parti-coloured and picturesque appearance. Thus the tree is enabled to throw off continually the filth, which, by its accumulations, is so fatal to the life of other forms of vegetation in great cities. Behold a picture of repentance. Sin is the "filthiness of flesh and spirit" which is always represented by Him who best knows its true character as that which "defiles a man." In this world we live in a moral atmosphere murky and impregnated with evil, but the "trees of righteousness, the planting of the Lord," can live and flourish amid the dark mists and impurities of earth because they are continually casting them off. By a true repentance they are, through grace, day by day, "laying apart all filthiness" and cleansing themselves from its defilement. Therefore is this repentance called in the word of God, "repentance unto life," for it leads to life and sustains life in the awakened soul.

### ONLY FOR JESUS.

Only for Jesus; Lord, keep it for ever  
Sealed on the heart and engraved on the life!  
Pulse of all gladness and nerve of endeavour,  
Secret of rest, and the strength of our strife.

If the stars should appear one night in a thousand years, how would men believe and adore; and preserve for many generations the remembrance of the City of God which had been shown! But every night come out these envoys of beauty, and light the universe with their admonishing smile.

R. W. EMERSON.

## JUSTIFICATION BY FAITH

Thoughts upon a  
vital truth

W.A.D.

Justification by faith is one of the basic doctrines of the Scriptures, and, in consequence, it is very important to understand its true significance. When properly grasped, the very simplicity of this doctrine conveys a beauty all its own, for, "being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5; 1). Nevertheless, varying kinds of complexities have, so to speak, been added to this doctrine, and its meaning has thus been largely obscured by such suggestions as "justified to life," "tentative" and "vitalised" justification, also "stages" of justification. Indeed, it may be said at once that when dealing with this or any other doctrine, it is always preferable as far as possible to use only Scriptural expressions. This tends to avoid confusion, and to make for clarity of vision in relation to the truth which sanctifies (John 17; 17).

### Man Originally Just

Man was created perfect—just—and he was able to meet the requirements of the law of God (Gen. 1; 27-31). He was placed in the Garden of Eden, with its life-sustaining fruits, but the continuance of his existence was made contingent upon obedience.

### The One Offence

He sinned, however, and thus transgressed the law of God. Thenceforth, he was **unjust**, and the penalty of death came upon him. He was expelled from the Garden (Gen. 3; 24), and in the (thousand-year) day that he ate of the forbidden fruit, he surely died (Gen. 2; 17). Moreover, as the race was unborn, all were by original sin condemned in him—"by the offence of one judgment came upon all men to condemnation" (Rom. 5; 18), and "there is none righteous, no, not one" (Rom. 3; 10). All men are born in sin and shapen in iniquity, hence Job declares: "If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse" (Job 9; 20). See also Rom. 7; 21-24.

Despite this situation, whereby "in thy sight shall no man living be justified" (Psalm 143; 2), the Scriptures inform us that God has in His mercy devised a Plan through the

outworking of which fallen man can return to the Divine favour and perfection lost in Father Adam. This is the essential thought associated with justification, for, otherwise stated, it is God's intention to justify the race again. But this in no way contravenes His justice, because the Plan adopted enables Him to be "just, and (yet) the justifier of him which believeth in Jesus" (Rom. 3; 26). In a brief word, justification is the way back to God, for "to justify," according to Professor Young, means "to make, or declare, right."

The time of physical justification, when the world will be actually made right, is yet future (Acts 3; 19-21); the race, both dead and living, will be able to walk up the highway of holiness back to mental, moral, and physical perfection. They will then gradually be enabled to do perfect works, assisted by the Mediator of the New Covenant then to be in operation, until they eventually receive everlasting life, and enter upon the Ages of Glory. Meantime, the Bible teaches that in the present and past Ages justification by faith, or faith-justification, has been in operation. This is a reckoned, as distinct from an actual, condition of perfection, on the basis of **faith**, and it is into this aspect of justification that we wish particularly to enquire.

### Abraham was Justified by Faith

Outstanding among those whom God has been pleased to receive into fellowship on a basis of faith-justification, prior to the "times of restitution," is the case of Abraham. Indeed, the doctrine of justification by faith is explained by the Apostle Paul in Rom. 4 by reference to the "father of the faithful." He demonstrates that Abraham's standing before God was not by reason of works; it was enjoyed before, and apart from, circumcision; it had nothing to do with the Law Covenant. On the contrary, it was all a question of faith. "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness."

In other words, God counted his faith unto him for righteousness, and regarded not his sinful condition. His justification, of course, did not give him life—he remained under the Adamic condemnation, and eventually died—but it covered his personal transgressions. In the same chapter, the Apostle confirms this thought when he quotes from the Psalms: "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered." The iniquities and sins did not refer to the Adamic condemnation, but to personal sins and weaknesses springing from the original "offence."

It would have been impossible for Abraham, although justified by faith, to have gained life, for Christ had not died. At the same time, there would have been no point in covering his personal sins (as distinct from Adamic condemnation) had there not been future provision in Christ for life to be received. Thus, the gospel was preached before unto Abraham, and he saw Christ's day by **faith**. This, in turn, explains the statement by the writer to the Hebrews in reference to Abraham and all the other Ancient Worthies down to John the Baptist, namely, "that they without us should not be made perfect" (Heb. 11; 40).

Abraham's justification, therefore, consisted of a standing before God, on the basis of faith, whereby his personal sins were covered and he was in fellowship with God. He was "called the Friend of God" (Jas. 2; 23). At the same time, he was still under original condemnation, as evidenced by the fact that he eventually died—he did not gain life.

#### Justification in the Gospel Age

In the following verses of Romans 4 the Apostle proceeds to refer to the Gospel Age, and this is what he says: "Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead." Here is a positive statement that if we exercise faith in God (which implies, of course, faith in Christ also) as Abraham did, then we shall be similarly justified. As Abraham in faith looked forward to Christ's Day and was justified, so we in faith look back to the central theme of the Divine Plan.

No sinner can come to God unless the Father draw him (John 6; 44), but if he responds to

that drawing love, giving evidence of repentance, then his faith in God is counted (by the Father) unto him for righteousness. This means to say that we are counted, or reckoned, by God as perfect because of our faith (Rom. 4; 24). This does not mean that we have passed from death unto life, for that is a position enjoyed only by the consecrated (Rom. 8; 1), for whom alone atonement has so far been made effective (Heb. 9; 24). It does mean, however, just what the Scriptures teach, namely, "access" into a glorious hope, as explained below. Justification does not give us a change of nature, but merely makes right in God's sight the old nature which is covered as with a robe (Job 29; 14). God counts our imperfections as hidden from His sight; He is pleased to regard, or reckon us as friends, although not, as yet, sons in the sense of new creatures in Christ.

#### Justification and Life

While Abraham is used by the Apostle in order to illustrate our justification, there is one important difference between Abraham and us—he was unable to progress from justification to consecration, as understood in the Gospel Age (i.e., a covenant by sacrifice), because the way into the holiest of all was not then made manifest. Christ, that is to say, had not yet made atonement in the antitypical Most Holy. Christ is essential to our justification, in the sense that God would never have devised this arrangement for temporary fellowship, were we unable to go further and receive life, which, incidentally, is immediately given up in the terms of Rom. 12; 1. (The justified of past Ages will receive their life in the Millennial Age, and it will be theirs everlastingly, the day of sacrifice being over). We do not, however, gain life at the point of justification. Otherwise, all those who received the grace of God in vain (2 Cor. 6; 1) would inevitably pass into Second Death. Moreover, there are no stages of justification—one is either justified, or not justified—reckoned just or unjust.

This truth is made very clear by reference to the Tabernacle arrangements. The Court, surrounded by the white linen curtains, represents the condition of justification, whereas we have to progress in order to gain "access" to the Holy, ere we can present our bodies a **living** sacrifice. As all men are dead from the Scriptural standpoint—what we regard as life is death from that same Divine standpoint—if follows that we can only present a **living**

sacrifice if we have received the benefits of the Ransom. Justification, then, definitely precedes consecration; it is for sinners, not for saints.

Justification, as noticed above, is likened in the Scriptures to a robe of righteousness, and at consecration that robe becomes a wedding garment—an invitation to a marriage. In Rom. 5; 18, where the Apostle refers to "justification of life," he is speaking of the world generally in the Millennial Age, in the same general sense as we read elsewhere "for as in Adam all die, even in Christ shall all be made alive."

### THAT LAST WITNESS

That last witness of the Church—how it has intrigued our thoughts and discussions; what searching of type and antitype; what interpretation of obscure prophecy; what dark pictures of persecution and martyrdom. And nothing very satisfactory has yet come to light, throwing up in sharp outline the precise nature of that last witness—or, indeed, if there is to be a "last witness" at all. But the events of to-day may yet prove to be the un-

### Summary

Justification by faith refers to the first stage of the way back to God (after repentance has taken place), and is, in the Gospel Age, a way of access into the High Calling of God in Christ Jesus. When we offer ourselves and are accepted in consecration, then do we pass from death into life. On the other hand, if we receive the grace of God in vain, it is of no avail. Our justification lapses, for it is only effective on the basis of a **living** faith in God. Such will come forth from the tomb for restitution blessings, if they are amenable to the law of the Kingdom.

veiling of prophecy to those who are truly "Watchers." The extension of State control over the private life of the individual—the insistent voice of propaganda—the belittling of religion in daily life—all these things point to the imminence of a time when we as Christians must take our stand with resolution and determination for the things in which we believe. Are we alive to the dangers that threaten? Woe be to us if we are found as those that sleep at such a crucial hour.

## JACOB'S TROUBLE

### 3. The Birth of a Nation.

A.O.H.

A series of notes upon events of the Last Days.

The Most High God puts into effect the details of His plans for human salvation by means of chosen instruments. Of no time in the world's history can it be said that His witnesses have been no longer abroad in the earth, manifesting His standards to a generally heedless world, and telling the more thoughtful among them about things that must surely come to pass. In times of crisis His prophets have been ever to the front, and in times of utter disaster His ministers have been there pouring in the oil of comfort and binding up the broken-hearted (Isa. 61; 1).

Who will fill that honourable position in the day when God "arises to shake terribly the earth" (Isa. 2; 19)? The Time of the End will have all but run its course; a long series of wars will have ended in the greatest

and most destructive of all; the last members of the Church of Christ will have been gathered to "meet the Lord in the air" (1 Thess. 4; 17), to be "forever with Him," and the world will be gathering its forces for that final onslaught on the citadel of God's holiness described in the book of Ezekiel under figure of the invasion of "Gog and Magog." Who are these people pictured by Ezekiel as dwelling at peace in the destined centre of Kingdom administration, awaiting in confidence the advance of this formidable foe?

For many years Bible students have answered this question with the words: "The Jews, regathered from all the countries into which they have been driven." That is the simplest expression of a great truth, that God is to plant a **holy nation** in the land which is

peculiarly His own (Deut. 12; 11). For a great many years Bible students have studied the prophecies respecting this universal gathering of the sons of Jacob to their own land, and pictured to themselves the reversal of that terrible end to which Israel's national existence came when Titus captured Jerusalem in A.D. 70, and dispersed the people of Judea to all parts of the known world. Speaking of this same event whilst it was still future, our Lord said: "There shall be great distress in the land, and wrath upon this people; and they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21; 23-24). We must, however, keep in mind the fact that this dispersal under Titus forty years after the Lord's death was not the only dispersal among the nations suffered by Israel; and that a full understanding of the great regathering can only be attained if we take into consideration the whole history of "Jacob's" dispersal over the face of the earth.

There have been three great scatterings of the Children of Israel. **The first** was that of the "Ten Tribes," when the northern kingdom of Israel was overrun by Shalmaneser and Sargon, of Assyria, about 730 B.C. Some twenty-seven thousand men, women and children were transported to north-eastern Assyria, beyond the Euphrates. About ten years later Sennacherib took something like two hundred thousand captives from Judea and transported them also to Assyria. These captives never came back. The fate of the "Lost Ten Tribes" has been a matter of speculation and enquiry for generations, and since the middle of the nineteenth century a subject of serious study. What is certain is that they drifted away from Assyria in the troublous times which followed their captivity, and began to appear at distant points in Europe and Asia. The record of these captivities is given in II Kings 17 and 18 and II Chron. 32, although for the numbers of captives taken away we have to go to the Assyrian official records.

According to II Kings 17; 6 these people were taken to the north-eastern districts of Assyria, where they must have been exposed to the full fury of barbarian raids from the north. Under these circumstances it is not surprising that they became more or less lost to history. At the time when they were taken captive there was in progress a great westward

drift of Asiatic peoples into Europe, filling up sparsely populated districts and laying the foundations of the European races of to-day. This drift passed mainly across South Russia, and Hebrew remains in the Ukraine indicate that part at least of the ten-tribe nation was caught up in this drift and taken across Europe by its current. Others migrated eastwards across what is now Persia, Afghanistan and Turkestan, establishing settlements as they went, each generation pushing on a little farther than their fathers, until in the space of five hundred years or thereabouts they reached their easternmost limit in Western China.

That there will be some to return even from that far land was prophesied most remarkably by Isaiah nearly seven hundred years before they settled there. "Behold, these shall come from far, and lo, these from the north and west; **and these from the land of Sinim**" (Isa. 49; 12). **Sinim** is the Hebrew plural of **Tschin**, the Babylonian name for the Chinese, and from which word our own word **Chinese** is derived. Trade between Babylonia and China was carried on long before Isaiah's day, and the Chinese Jews—the **Chiang-min**—are reputed to have arrived in China about 200 B.C., and to this day maintain a religious faith and ceremonial which indicates their origin from the ten-tribe kingdom.

Dr. Wolff, in 1845, found descendants of Israelites, claiming to be of the tribes of Naphtali and Zebulun, settled in the north-west of India, and Afghanistan, Persia and Turkestan furnish similar examples.

**The second dispersal** was that of the two tribes, Judah and Benjamin, in the time of Nebuchadnezzar, about 600 B.C. This was the celebrated "Babylonian captivity," in which, according to the Scripture account, well over eighteen thousand captives were taken across the desert to Babylon, remaining there for seventy years, until Cyrus, king of Persia, having captured Babylon and overthrown the empire, issued his famous "Edict," permitting all Jewish captives, who so desired, to return to their own land. Natural increase in seventy years must have caused the Jewish community to grow to quite formidable proportions, but of all Israel only some forty-two thousand returned, and settled in Jerusalem and Judea, the rest of the country being by that time populated by Samaritans, Phœnicians and Edomites. Those who remained at Babylon prospered and formed strong bodies in all the

countries adjoining Babylon. In addition, Jews were continually emigrating from Judea itself, so that by the time of Christ, five hundred years later, there were colonies in all the Mediterranean countries. The list of places from which Jews had come to Jerusalem at the time of Peter's first sermon, recorded in Acts 2; 9-11, indicates how widespread was the distribution of Jews in the world at that time.

The people who returned with Ezra and Zerubbabel were mainly of the two tribes, Judah and Benjamin, but including a few from other tribes. It is urged by modern Jews that sufficient descendants of the other ten tribes returned at this time to justify the claim that the whole house of Israel was included, and that the ten tribes away in Assyria had no further part nor lot in the promises of God. Many Bible students endorse this view, and some claim that in any case the Edict of Cyrus applied to the Ten Tribes taken captive by Sargon and Sennacherib as well as to the Two Tribes taken captive by Nebuchadnezzar, and that any of the Ten Tribes who so desired could have returned to Judea. Neither of these positions can be well sustained in the light of present-day knowledge. It is unlikely that Cyrus identified the captives in north-eastern Assyria with those who, one hundred and fifty years later, were taken to the country around Babylon, three hundred miles farther south. When Darius the Mede captured Babylon in 538 B.C. (Dan. 5; 31) Cyrus had already been master of Assyria for more than twenty years, and since this whole business of returning transported peoples to their own lands was a purely political move on his part, had he intended restoring the captives from Samaria he would assuredly have done so much earlier, and long before he issued the famous Edict which meant so much to Judah. The small proportion of "ten tribe" people who **did** return with the Judeans is accounted for by the fact that a certain inter-mingling of tribes was always taking place, and that some from the northern kingdom fled into Judah for safety at the time of the ten tribe captivity, and were eventually taken to Babylon with the two tribes, their descendants eventually returning again with the two tribes whilst retaining their own tribal identity.

The two tribes, re-established in Judea, rapidly restored their homeland and national life, and soon began sending out emigrants and merchant traders, so that by the time of the First Advent Jews of the restored nation were

to be found in every part of the Greek and Roman worlds (Acts 2; 7-11), mingling in some cases with their brethren of the ten tribes who had preceded them into these countries. Jewish coins of 200 B.C. have been found in South Africa, indicating at least trading relations with the natives. The Jews of our Lord's day were themselves a mixed race, having an admixture of Edomite blood in the south and Phœnician blood in Galilee. Both these latter races were Semitic, of the children of Eber, Abraham's ancestor, but were not of the seed of Jacob.

**The third dispersion** was at the fall of Jerusalem in A.D. 70, when Titus expelled the entire nation from the Holy Land and forbade their return. Many went eastwards to their brethren in Mesopotamia, or northwards to what is now Turkey. Some penetrated into Egypt and along the north African coast, and southwards into Abyssinia, where to-day live the Falushi, descended directly from exiles of the third dispersion. It may be of these that Zephaniah prophesies: "My suppliants beyond Ethiopia, even the daughter of my dispersed, shall bring mine offering" (Zeph. 3; 10). Traces of Jewish peoples have been found right across the African continent to the west coast. The Jews of this dispersion followed their brethren of former times into Europe, and settled in Russia, Poland, Germany, and finally England; but by far the greater number of those expelled by Titus penetrated southward into Arabia and westward into Egypt, laying the foundations of a great Judaio-Arab empire.

This fusion of Jews with Arabs is one to which singularly little attention has been given in the study of Divine prophecy. Our European history books, for obvious reasons, have little to say about the Arab supremacy of the Middle Ages, and the part played by the Jews in that supremacy. The tremendous influx of Jews into Arabia at the beginning of the Christian era profoundly influenced the Arab population both physically and intellectually. H. G. Wells says in his "Outline of History": "It is difficult to say, in the case of this Arabic culture, where the Jew ends and the Arab begins, so essential and important were its Jewish factors." By the eighth century A.D., three hundred years before William the Conqueror landed in England, this Arab empire extended from Spain to China—one of the most extensive empires the world has seen. Its builders were learned in the arts and

sciences, being particularly well versed in astronomy, medicine, chemistry and mathematics. Much of our modern knowledge in these branches of learning is directly traceable to them.

This brief review of history should serve therefore to establish four salient points, viz.,

(1) The ten-tribe kingdom, together with a great part of Judah, was taken captive to Assyria, and afterwards spread over Southern and Central Europe, mid-Asia, northern India and Western China, successive generations partaking more and more of the character and blood of their Gentile neighbours.

(2) The two-tribe kingdom, after its return from Babylon, spread over the countries bordering upon the Mediterranean sea, their compatriots who remained in Babylon extending their occupancy to all the lands of Babylonia and Persia, intermarrying with Phœnicians, Edomites, Babylonians and Assyrians, all of whom were Semitic peoples, children of Shem; and therefore of the same great race as the Jews.

(3) The Jewish nation, after its expulsion from its own land in A.D. 70, settled principally in Arabia and North Africa, intermarrying with that other great Semitic people, the Arabs; and also settled in Europe, where they kept themselves rigorously aloof from their non-Semitic neighbours.

(4) The descendants of the two tribes, now known as Jews, are therefore generally of pure Semitic race, although not necessarily pure-blooded sons of Jacob. The present-day descendants of the ten tribes, whilst owning descent from Jacob, are nevertheless considerably diluted with non-Semitic blood. In modern times the only children of Israel who have measurably avoided racial dilution are those Jews who have settled in Europe and America, keeping themselves separate from their neighbours. This fact is liable to induce an incomplete view of the position until it is realised that a great number of the sons of Jacob are to be found in other parts of the world, and that the Divine promise applies to these also.

Viewing the history of Israel as a whole, therefore, it should be conceded that the regathering to Palestine, even if confined to the sons of Jacob, must include a considerable proportion which is not of pure-blooded descent from Jacob. It follows that the promise of God that his people shall be brought back to their own land at the end of the Age must

take into account qualifications other than that of purity of descent. Whoever they may be who will ultimately join together in the Land of Promise, they must at all events, comprise, racially, a mixed people.

Now there is no doubt that the Scriptures do speak of a great regathering of the natural descendants of Jacob to the Holy Land. The question of racial purity aside, it is quite definite that the sons and daughters of the people who were driven out twenty and twenty-seven hundred years ago are to be restored and re-established as a nation that shall never again be plucked up. But the Scriptures are equally definite that racial descent is not the deciding factor in determining who shall be of that Holy Nation. Not only the children of Israel, but in some cases Gentiles also, will coalesce into that people who "build the old wastes" and take part in the announcement of the Kingdom from Jerusalem. This is just as it should be. The immensely important and momentous part which this Holy Nation is to play in the concluding events of this Age renders it imperative that only those who are best fitted for God's purpose should be selected. The vast majority of Jews in the world to-day are no more fitted for use in the preliminary work of the Kingdom than are the vast majority of the Gentiles.

God "seeketh such to worship Him as worship in Spirit and in truth" (Jno. 4; 24)! When the High Calling was preached to Israel at the First Advent, all the natural people of God had the opportunity, but only the "election" obtained it and the "rest were blinded" (Rom. 11; 7). It is in this eleventh chapter of Romans that we find a valuable clue. Paul tells us that God "grafted" in the Gentiles, to the olive tree stock, to fulfil his purpose for the selection of a **spiritual house of Israel**. This "grafting" implied the acceptance, into God's purposes, of **individuals** from amongst the Gentiles. There was no wholesale acceptance of **nations** in the same manner that Israel was accepted as a nation at Sinai. Each "bud"—each individual—is grafted in separately, and only those whose hearts lead them to offer themselves in harmony with the Divine purpose for this Age are thus "grafted."

Now, says Paul, the natural people, though cast off whilst this work is proceeding, are not cast off for ever. **For God is able to graft them in again** (Rom. 11; 23). At the end of the Age God will develop His purpose so that

there will be another "grafting"—not into a spiritual house of Israel this time, for that house will then be complete; but into a **natural house, a holy nation destined for earthly service**, then due to be revealed. Once again the grafting will be bud by bud—the addition of individuals who willingly offer themselves to God for this service; but whereas in the selection of the Church the Jews have been in the minority and the Gentiles have been the more appreciative of the "High Calling," we may reasonably interpret the prophetic Scriptures to indicate that in the case of the earthly "Holy Nation" the reverse will be the case. Many from among the sons of Jacob will accept the invitation and be grafted in again on the basis of faith and action; and a minority from amongst the Gentiles will become "proselytes" and join themselves to the regathered nation. It will be in consequence of the establishment of this composite Holy Nation in the Land of Promise that Paul's final words come true, "and so all Israel shall be saved"; together with all the Gentile nations, as a result of that "Law of the Lord" which shall then go forth from Zion (Isa. 2; 3).

The Scriptures indicate that the returning ones come **in faith**. They are to come "with weeping, and with supplication" (Jer. 31; 9). "They shall ask the way to Zion with their faces thitherward, saying, Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten" (Jer. 50; 5). "My suppliants beyond Ethiopia, even the daughter of my dispersed, shall bring mine offering" (Zeph. 3; 10); and Isaiah's triumphant cry: "Open ye the gates that the righteous nation which keepeth the truth may enter in" (Isa. 26; 1-4) seems clearly to picture this time.

Once it is realised that the Most High, having completed His purpose in gathering from the nations a spiritual seed of Abraham to be associated with the Lord Jesus in the control of the Millennial Kingdom, will next turn His attention to the gathering of a natural Seed of Abraham **on precisely similar principles**, the Scriptures which speak of proselytes to Israel "in that day" become luminous. When God begins to fulfil His promise to gather a holy nation to the Holy Land, the way will be open for earnest, zealous Gentiles as well as Israelites to participate.

Isaiah's 56th chapter throws a flood of light

upon this theme. It is addressed to the "son of the stranger" who desires to identify himself with the chosen people of God. The imminence of the Millennial Age is revealed in verse 1; the blessing that comes upon any man who already partakes of the spirit of that Age, in verse 2. Then verse 3 declares: "Neither let the son of the stranger, **that hath joined himself** to the Lord, speak, saying, the Lord hath utterly separated me from his people." Onward, to verse 7, the theme is developed. The "son of the stranger" who is consecrated to God is to be brought to His holy mountain and his offerings will be acceptable on God's altar. The eunuch who has taken hold of God's covenant is given a place and name within God's walls. Then comes the full unfolding of this inspiring theme. "The Lord God which gathereth the outcasts of Israel saith, yet will I gather **others** to him, besides those that are gathered to him." That verse is plain in its implication. **When** God gathers the outcasts of Israel, He is going to gather **others**, Gentiles as well, and give them to Israel.

The importance of this verse warrants reference to the renderings of modern translators.

"I will yet gather others to him beside **his own** scattered outcasts" (Leeser).

"Yet others will I gather to him besides **his own** gathered ones" (Rotherham).

"Yet will I gather others to him besides those **of him** that are gathered" (Margolis).

"When lost Israel I collect, I will collect with him, **beyond him**, my select" (Ferrar Fenton).

Critical commentators say that this passage definitely teaches the adoption of non-Israelites into the commonwealth of Israel.

This voluntary adoption into the family of Israel in the last days is indicated in Isa. 44; 5.

"One shall say 'I am the Lord's,' and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." Here is a picture of men deliberately associating themselves with the Lord and His ways, and identifying themselves with the Holy Nation. This implies a definite work of national growth already proceeding, a work which is commenced and sponsored by the literal sons of Jacob and attracts the notice of devoted God-fearing men and women of other nations who find themselves led as a result to become actively associated with that

work and that people.

This illuminates Ezekiel's words in his description of the Restoration. Chap. 47, vs. 22-23, says, concerning the division of the land, "And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, **and to the strangers that sojourn among you, which shall beget children among you; and they shall be unto you as born in the country among the children of Israel**; they shall have inheritance among you among the tribes of Israel." The meaning is plain. The "strangers" are to be received into full fellowship and accorded full rights of citizenship. In the days of Zerubbabel the outsiders were not allowed to join with Israel in building the House of God (Neh. 4: 2), but in the end of the Age the strangers coming to Zion in an attitude of full consecration to God are to be received as brothers.

It may be that the references to those who "build the walls" in Isa. 60, and who "stand and feed your flocks"; the "plowmen and vinedressers" of Isa. 61; are in fact indications of the relative functions discharged by Israelite and Gentile within the bounds of this Holy Nation. It may be that to the children of Jacob will fall the privilege of taking the lead in spiritual instruction and teaching. ("Ye shall be named the Priests of the Lord; men shall call **you** the ministers of our God") (Isa. 61: 6), whilst the proselytes from other nations will be concerned with the civil administration of the new nation and the ordering of its daily life. A glance at a map of the Near East prompts the suggestion that Palestine proper, with Jerusalem and the rebuilt Temple, a house of prayer for all nations, may become the especial province for the spiritual administrators of the Kingdom, whilst the vast reclaimed deserts made fertile in the east and south, and the land to the north, included within the boundaries of the Land of Promise will be the especial care of the "strangers" who have joined themselves to the Holy Nation.

The new nation, then, may well include individuals from all nations, white, black, red or yellow, who, on the basis of complete faith in God and an intelligent belief in the coming earthly kingdom, desire to join themselves to the people then being regathered in the Land of Promise. These individuals will form a valuable contribution to that new nation, although we must not lose sight of the fact that the sons of Jacob are certain to be pre-

dominant, if only because of their past training in the ways and purposes of God. It has been frequently pointed out that the Semitic race, descended from Shem, is the most spiritually inclined and reflective of the great races of mankind. The Hebrews were without doubt the cream of all the Semitic peoples, and there is therefore sound basis for the Scriptural assurance that the children of Jacob will take the lead in world affairs, "in that day."

### FORGETTING THE THINGS WHICH ARE BEHIND

It sometimes becomes necessary for the Christian to sever his connection with some particular organisation which for a term, maybe of years, has nurtured his spiritual growth. The causes of the severance may be various—disagreement with doctrine or with conduct, or a realisation that the particular organisation can no longer afford that which alone can satisfy. The voice of the bridegroom is heard no more; the light of the candle is not seen. The parting causes pain, and mayhap not a little perplexity. It is sometimes accompanied with hard words from those who have been one's companions in the faith; or there may be much misunderstanding which cannot easily be put right.

None of these things should be taken as though some strange thing happened unto us. This is but another stage in that spiritual development which demands continuous progress until "that which is perfect is come." It may be that the Good Shepherd has called His child out of one environment because there is nothing more there for that child to learn; fresh experiences and surroundings are necessary to the onward progress of the soul which is seeking oneness with Christ. Like Abraham, let us go out, not knowing whither we go.

But guard against one thing—that unhealthy watching of the former communion with the object of disparaging whatever it is doing. You have left it—then leave it alone. To their own Master let them stand or fall. Their beliefs, their activities, their declarations, are of moment to you no longer. Your future is bound up with other interests—then go forward, seeing only the guiding cloud which is to lead you onward to the Promised Land, and let your references to your former fellowship be characterised by that courtesy and charity which is the hall-mark of the sincere Christian.

# ANNOUNCEMENTS

## ANONYMOUS.

It is with very sincere appreciation that we acknowledge the receipt of an anonymous donation of £1 during August.

## THE COMMITTEE.

A postal voting paper was inserted in last month's issue of the Monthly inviting the friends to indicate their wishes with respect to the future of the Committee. At the risk of labouring the point, we wish to stress, once again, our earnest desire that all who are truly interested in the faith which we hold shall take part in those deliberations which determine our future action as a people. There are many things which it is the Christian's privilege to undertake and carry through on his own responsibility without reference to anyone else; there are also those things which need co-operative action, or which are such integral parts of our fellowship and service together that it becomes needful for us to consult together to carry them out successfully. It is also true that the Christian communion is one which promotes the spirit of fellowship and sharing together, and leads us to realise that we can only live a full and happy Christian life when we are working hand in hand with our fellows for the accomplishment of the common ideal. So we do urge the friends who have so ardently joined in this work and labour in years past to give their voice once more in council together, that the work that is planned for future days may have the endorsement of those for whose benefit it is undertaken.

Do not fail to send your voting paper to Brother Absalom by the date specified, 12th September. The result of the ballot will be announced in the October Monthly.

## COVENTRY.

About a hundred and twenty friends from the Midlands assembled themselves at Coventry on July 26th, to enjoy a season of praise and worship together, remembering the words of old, that the true worshippers shall worship Him in spirit and in truth. Bro. Bullard (Forest Gate) addressed the brethren about those trifling things that make up the Christian's life. He gave many illustrations showing how all great things were made up of trifles, and that, above all things, Love is the one of greatest importance. A telling phrase—"Trifles make perfection, but perfection is no trifle." In the afternoon Bro Thackway (London) assured us that our chief duty was to put God first in all things, so paving the way to life and happiness. Speaking of our obligations to our Heavenly Father, he exhorted us to be fully alert with eyes open that we may avoid any graven image that may come between us and our King. At the evening session Bro. Hudson spoke on our Fellowship, saying that it was the grandest of all Christian Fellowships, because it sets forth the highest standard of Divine Truth, salvation for all who will accept, in the day when God deals with the world. A live and clear vision is the most important thing. A warm message of love was sent to those unable to be present, and was expressed in the words of Phil. 4: 8. The friends parted after a day spent in very joyous fellowship.

## THE BOOKROOM.

Since our last issue we have received a quantity of "Daniel, the Beloved of Jehovah," and are again able to offer this from stock. The price is 4/-, postage 7d. As our readers mostly are aware, this exposition of the Book of Daniel, by Bro. Streeter, is well bound in blue cloth, blocked gold lettering, and consists of 493 pages of interesting reading.

"The Divine Plan of the Ages" is also in stock again. We can offer the "Dawn" edition, small size, blue cloth, with chart at back, price 2/6, postage 3d.

## FOR STUDENTS.

The following are carried in stock for immediate despatch. For prices, see publications list on back cover.

Thayers Greek-English Lexicon.

Englishmans Greek New Testament (similar to the Diaglott, except that the translation at side is the Authorised Version instead of Wilsons translation. There is a word for word interlinear translation under the Greek text.)

Greek-English New Testament. (Greek and Authorised Version in parallel columns.)

Greek New Testament (Greek only.)

Davidsons Hebrew-English Lexicon.

Bible Translations at present in stock are :

Weymouth, with notes.

Moffatt, New Testament, and complete Bible.

Ferrar Fenton, complete Bible.

The above are "Modern English" translations.

Youngs Complete Bible.

Septuagint (Greek and English.)

## AN OPPORTUNITY.

A few second-hand books are available as follows :

Four books, vols. 2, 3, 5 and 6, original dark red binding, fair condition, the set, 2/- post free.

One each, vols. 3, 5 and 6, fair condition, "Life and Happiness," type of binding, free on payment of postage, 7d per book or 7d. the three.

Two question books, vol. 1, one ditto, vol. 2 three ditto, vol. 6, free, but send stamps for postage.

Poems of Dawn, 2/-, post free.

Foregleams of the Golden Age, 2/-, post free.

Mill. Dawn Tune books, one each 2/- and 1/6, post free.

## KINGDOM CARDS.—IMPORTANT.

Some friends are still distributing Kingdom Cards which they had from us a considerable time ago. Under the requirements of the Paper Control Order it is legal only to distribute a certain quota of cards, and in order that this quota may not be exceeded it is imperative that we keep records of cards being put out. Friends who are putting out cards which they received from us *at any time before May 1st, 1942*, are therefore requested to inform us immediately how many cards they have in their possession at the present moment, and to distribute no more cards until they have received a letter from the office stating the number they may distribute during the next three months. It will be quite obvious that the Committee cannot include in their quota any who do not furnish this information and cannot in this case be responsible for any consequences arising from the distribution of Kingdom Cards.

# PUBLICATIONS.

Prices and stock available vary from month to month. Please order to latest issue of B.S.M. to avoid disappointment.

## MISCELLANEOUS

			Six	Post	Post
			Price	free	free
Evolutionists at the Cross-roads	Biblical teaching in relation to Evolution and recent statements of scientists 126 pp (Dawn) ...	1 0	1 2	6 0	
Zionism in Prophecy	An interesting survey of developments in Palestine. 64 pp (Dawn) ...	1 0	1 2	6 0	
Pilate's Report	Reputed report of Pilate to Tiberius regarding the Crucifixion. Art booklet. 32 pp (C.T.I.) ...	7	8	3 9	
Foregleams of the Golden Age	304 pp. Cloth ...	2 3	2 10		
Daniel the Beloved of Jehovah	493 pp. Cloth ...	4 0	7		
The Divine Plan of the Ages	Cloth ...	2 6	3		
The Atonement Cloth	... ..	4 0	5		

## B.S.C. PUBLICATIONS

The Plan of God—in Brief	An abridged edition of the "Plan of the Ages" retaining all the most important portions. 104 pp ...	5	6	2 9	
The Promise of His Presence	An exposition of Scriptures relating to the Second Coming of Christ. 92 pp ...	5	6	2 9	
The Beauty of Holiness	The story of consecration through the ages ...	5	6	2 9	
Lucifer the Prince of Evil	A study in the personality of the Devil. 30 pp ...	3	4	1 6	
The Golden Future	A 36 page booklet describing man's hope and Millennial conditions. Specially prepared for witness work ...	3	4	1 6	
Parables of the Kingdom	Six stories from the teachings of Jesus. 30 pp ...	3	4	1 6	
Evolution—and the Scriptures	A brief introduction to the subject 12 pp ...	1	2	7	
8 or 12pp Pamphlets,	20 for 1/9 100 for 7/6				
No. 11	Thy Kingdom Come				
No. 12	Will there be Wars for ever?				
No. 13	The Immortality of the Soul.				
No. 14	The Mystery of the Trinity				

## BIBLES

No. E10 In 4 thin vols., very large print, the set 15 0 15 9

## DAWN.

All at 3d. each. Post free 4d. Six for 1s. 9d.  
 The Day of Jehovah A reprint of Chap. 15 of the "Divine Plan" 64 pp  
 What is Man? A reprint of chap. 12 of "The Atonement." 62 pp  
 God—and Reason  
 The Truth about Hell

## BEREAN BIBLE INSTITUTE.

All at 2d. each. Post free 3d. Six for 1s. 3d.  
 The Offerings for Sin A 16 pp exposition of the doctrine of the sin-offering

## DEVOTIONAL BOOKS.

		Price	Post free
Daily Heavenly Manna	Pocket size, no birthday pages	Cloth 2 0	2 3
		Leather 2 6	2 9
	Large size, with birthday pages	Leather 7 0	7 3
In Green Pastures	Another book of daily readings. 293 pp.	Cloth 2 6	2 9
		Leather 3 6	3 9
The Call of the Bride	Comforted of God		
	Two little art booklets of poems. Paper covers .. ..	1 3	1 5
The Bible Teachings	The familiar "Covenant, Mediator" book		
	Stiff paper	2 6	7d
	Cloth	3 6	7d
Song of our Syrian Guest	Small edn.	3	4d
"	Large, with photographs	1 6	1 8

## HYMNBOOKS

"Bible Students Hymnal." Blue cloth 1 1 1 3  
 Scottish Metrical Psalter, with music 3 3 3 7

## GREETING CARDS

Post free

"Lardent" F series. Hand coloured scriptural cards. Highly finished ... 6 for 1/6  
 "P" series. Floral scriptural cards of various designs ... 12 for 2/0  
 "V" series. Choice verses on plain cards 12 for 7d

## TRANSLATIONS

	Price	Postage
Weymouth (With notes) ... ..	4 0	4d
Moffatt (N.T. only) ... ..	3 6	7d
" (Complete Bible) ... ..	21 0	7d
Rotherham ... .. N.T.	14 0	7d
Rotherham ... .. O.T.	42 0	10d
Septuagint (Greek and English) ... ..	18 6	10d
Youngs ... .. Complete Bible	11 6	7d
Ferrar Fenton ... ..	15 0	8d
New Testament (Greek and English) ... ..	3 0	6d
New Testament (Greek only) ... ..	3 0	6d
Englishman's Greek New Testament (with interlinear translation)	14 6	6d

## CONCORDANCES & LEXICONS

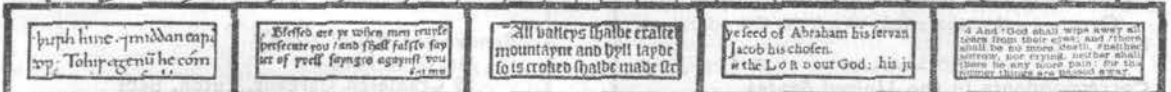
Cruden's Concordance (English) ... ..	3 6	5d
Thayer's Greek-English Lexicon ... ..	28 0	8d
Davidson's Hebrew-English Lexicon	20 0	8d

## BOOKS FOR CHILDREN

A little life of Jesus 224 pp. Cloth Illustrated	2 6	6d
Gospel of Mark } For young children. Large		
Gospel of Luke } books, large print, coloured and plain pictures, board covers ..	9	3d
The Son of the Highest 206 pp	3 6	6d
The Bible in its Making 107 pp	1 6	5d



# BIBLE STUDENT'S MONTHLY



Vol. 19 No. 10

OCTOBER, 1942

Fourpence

## CONTENTS

<b>THE ATTITUDE OF STEPHEN</b> A short meditation upon the first martyr	.. ..	109
<b>THE ORGANIST OF FRIEBOURG</b> An exhortation to quietness	.. ..	110
<b>The Quiet Time</b>	.. ..	111
<b>PILLARS IN THE TEMPLE</b> A call to stability and maturity	.. ..	112
<b>JACOB'S TROUBLE</b> 4. The Land of Unwalled Villages	... ..	115

### TO US THE SCRIPTURES CLEARLY TEACH—

That the Church is "the Temple of the Living God"—peculiarly "His workmanship"; that its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and the chief corner stone of this Temple, through which, when finished, God's blessing shall come to "all people," and they find access to Him.  
—1. Cor. 3; 16, 17. Eph. 2; 20-22. Gen. 28; 14. Gal. 3; 29.

That meantime the chiselling, shaping and polishing of consecrated believers in Christ's atonement for sin progresses, and when the last of these "living stones," elect and precious, shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.  
—Rev. 15; 5-8.

That the basis of hope, for the Church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."  
Heb. 2; 9. Jno. 1; 9. 1 Tim. 2; 5-6.

That the hope of the Church is that she may be like her Lord, "see Him as He is," "be partaker of the Divine nature," and share His glory as His joint-heir.  
—1. Jno. 3; 2. Jno. 17; 24. Rom. 8; 17. 2 Pet. 1; 4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be "kings and priests" in the next Age.  
Eph. 4; 12. Matt. 24; 14. Rev. 1; 6; 20; 6.

That the hope of the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be destroyed.  
Acts 3; 19-23. Isa. 35.

## Bible Students Monthly

Publishing Committee : E. Allbon, G. A. Ford, J. Hall, T. Holmes, A. O. Hudson, W. J. Rew, C. T. Ward.  
Chairman : G. A. Ford. Gen. Secretary : E. Allbon. Editor : A. O. Hudson.

The object of this journal is the encouragement of independent study of the Scriptures in the light of present-day knowledge, with special reference to the "High Calling of God in Christ Jesus;" the Second Coming of the Lord Jesus Christ; and the establishment of His Kingdom upon earth.

Except when otherwise stated, the articles appearing herein are endorsed by at least five members of the Committee. Articles not so endorsed are agreed by at least five members to be contributions to progress in Truth worthy of consideration and discussion, but not sufficiently conclusive to warrant full endorsement. They are published with this reservation and the exhortation "Prove all things; hold fast that which is good." (1 Thess. 5 : 21).

### Postal Subscription (one year)

Great Britain and Eire.....5/-  
United States and Canada.....One dollar  
Australia and New Zealand .....5/-

Overseas subscribers may remit to the addresses below if preferred.

### Correspondents in the United States

Pastoral Bible Institute,  
177 Prospect Place, Brooklyn, N.Y.  
The Dawn,  
136 Fulton Street, Brooklyn, N.Y.

### Correspondent in Australia

Berean Bible Institute,  
19 Ermington Place, Kew, E.4, Melbourne.

Bible Students who, by reason of old age, infirmity or other adverse circumstances, are unable to pay for this journal may have it free of charge if annual request is made to that effect. This expense is met by voluntary donations from those interested.

Three months' free trial copies will be sent to any address upon request.

Please address all correspondence as follows :—

**Subscriptions, Books and Literature**  
Bible Students Committee  
20 Sunnymede Drive, Ilford, Essex.  
Telephone : VAentine 1502

### Benevolent Relief Fund

Mr. G. A. Ford  
13 Cranleigh Gardens, Luton, Beds

### M.s.s. for publication

Mr. A. O. Hudson  
18 St. Ives Road, Leicester

### Free Literature

Mr. W. J. Rew,  
244 North Road, Darlington

### Reference Library

Mr. V. R. Chandler,  
158 Perth Road, Ilford, Essex

For details of above activities see back cover.

## BIBLE STUDENTS COMMITTEE

### LOANING SERVICE

Friends are reminded that the Committee is pleased to loan the following items to local classes for home-gatherings, etc.

\* \* \*  
Immersion robes and caps  
12 ft. x 6 ft. Divine plan charts  
Text streamers for decorating meeting halls  
5 ft. x 5 ft. "Cross & Crown" rostrum cover  
Hymn books  
\* \* \*

Please give ample notice of requirements

## BIBLE STUDENTS COMMITTEE

### Result of Postal Ballot.

The Election Scrutineer, Bro. G. Absalom, has made his report, which shows a heavy majority in favour of Alternative 1—viz., that the present committee remain in office until July, 1943. This alternative was carried by a majority of 77.6%.

The second alternative, that a Committee election be held immediately, polled only 3.4% of votes, and the third alternative, that a new Charter defining the Committee's activities be prepared and voted upon, commanded 19% votes.

A number of suggestions were made and these at present are before the Committee, and further announcement will be made in due course. The number of brethren who voted is greater than has been the case at any time since 1937, and the Committee sincerely appreciates the interest taken by the brethren in this matter.

## THE ATTITUDE OF STEPHEN

A short meditation upon  
the first martyr

V. R. C.

"Out of the abundance of the heart the mouth speaketh."

"The tenor of the life decides the crisis of the moment."

In these days, when the Lord's dear ones are hourly in contact with a diseased world, and the danger of infection is truly great, it is refreshing and pleasant, as well as pleasing to the Lord, to turn our minds to a contemplation of beautiful things, holy lives, Christ-like characters.

Amongst the anthology of such individuals in God's Word, the beloved Stephen surely has a place. Stephen was a man of well-balanced attributes. He had knowledge, and was sober with it; he had love for the Lord, and knew how to put it to practical service; he had faith, but not blind faith. He followed his Lord to the end, bearing erect the banner of Love, Meekness and Purity, and when his adversaries, by corrupting justice, resorted to brute force in a vain effort to nullify his holy influence, he quietly gave up his life as being quite secondary to his loving allegiance to the Master. And did his enemies show up favourably when all was done? Did they succeed in their aims, and was Stephen a hopeless failure in his? Think on the brief account of his experiences in Acts 6 and 7.

The early church chose seven men of their assembly to attend to the more temporal duties in their organisation, in order to relieve the apostles for their office of spiritual administration. Stephen was amongst those chosen; indeed, he heads the list, and is the only one mentioned with a commendation. It is stated that he was chosen as "a man full of faith and the Holy Spirit." Compared with the Church, the other six could not have been lacking in faith and the Holy Spirit, yet Stephen is given honourable mention as being **full** of these things. From the record it is evident that he was in every way fitted to be an apostle, but he used his office as deacon to the great benefit of the Gospel. "The message of God extended, and in Jerusalem the number of disciples greatly increased; besides which very many of the priests were subdued to the faith. Stephen especially, full of active benevolence, produced great and wonderful evidence for the people" (Acts 6; 7-8, Fenton). Representatives of other sects from throughout

the Eastern Mediterranean countries debated with him, but "were not able to withstand the intelligence and the spirit with which he spoke." As a result of this, they bribed other men to accuse him of blasphemy.

This was one of the things that happened at Jesus' trial (Matt. 26; 60-61). And the same sort of thing is happening to His people today. We are daily being called upon to stand out from the activities of the misguided world, and make our position clear to men. One of the effects of standing, without compromise, firmly and faithfully for Christ's principles of love and gentleness, is that our light must inevitably shine, and as the light cannot dwell with darkness it is the object of great annoyance, jealousy and hatred with some types of men. This narrow-minded spirit begets prejudice; prejudice calls forth undue criticism; exaggerated reports of distorted facts reach other ears, and even trumped up charges are levelled at the individual Christian. This is, of course, extremely encouraging, for it is one of the indications that we are on the right road to our goal, for he who would live godly must expect to suffer persecution, and "happy are ye if ye suffer for righteousness' sake." But these experiences can be very wearying to the strongest of us, especially when they continue for some considerable time. We thank our loving Heavenly Father that His strength is made perfect in our weakness; that "He knoweth our frame, and remembereth that we are but dust." He, as it were, puts His hand upon us, tender and careful to us, yet strong in protection from our spiritual enemies, and, seeing it with the eye of faith we are enabled to feel peace within and reflect peace without, instead of returning enmity and strife to our accusers. To the council of the Sanhedrim, who had been intently watching Stephen during the bitter outburst of his antagonists, his face appeared as if it had been that of an angel.

Blest be the man whose heart belongs to God;  
Whose way is guided by His powerful Arm.  
His lot is peace, and 'mid earth's seething strife  
His heart is still, beneath God's tranquil calm,  
And all is quiet within. A wondrous quiet—  
A quiet from which God's thoughts can emanate.  
A deep, deep quiet, bequeathed by God Himself,  
Which means a great deal more than worldly  
wealth.

It means his mind is free to think of God—

To understand Him and His careful Love,  
It helps him fix his mind on things above,  
And so he grows, alike to God's dear Son,  
And with His help, the race to victory run.

Stephen's reply to the council was uncompromising and clear. In it, we suggest, was a perfect example of full consecration to the Lord. He did not attempt to defend himself, but valued neither his life nor the opinion of

men to let it hinder the passage of the Holy Spirit through him. He was **filled** with the Holy Spirit, and it was reflected in the words he spoke.

As a thought to ponder on as we go our way, how much do we owe to Stephen for the great ministry of the Apostle Paul, who, as Saul of Tarsus, stood and witnessed his martyrdom, no doubt thinking hard the while.

## THE ORGANIST OF FREIBOURG

An exhortation  
to quietness

T. H.

There is a story told of the organist of Freiburg, who sat, one day, playing the famous organ in that old Cathedral-church. He loved good music, and found life's richest joy in bringing out the thrilling melodies and harmonies of the masters from the great organ's throbbing pipes.

As he played on, oblivious to everything around, a stranger entered the old church, and stood awhile listening from a point on one of its long aisles. Presently the stranger found his way up to the organ loft, and stood there listening again. "Let me take the organ a little while," the stranger said at length.

The organist, intent on completing his exercises, refused to vacate the seat.

Several times, as the music ceased, the stranger repeated his request. Each time it was refused. At length, the practice over, the organist, with ill grace, made way for the persistent stranger.

Taking his seat, the stranger sat looking at the keys, as though wondering what to play. Then, after a few moments' reverie, his fingers began to sweep the keys, and volumes of sound pealed forth such as the old organ never made before! It filled the stately old church from floor to roof, the very walls vibrating in unison with the lofty themes, and echoing back the sonorous swell as the music rose and fell in rippling surges of melody and harmony.

The old organist stood entranced until the mighty anthem ceased, then, gripping the unknown player by the shoulders, said: "Who are you?"

"Mendelssohn," said the stranger quietly.

"And to think that I nearly refused Mendelssohn the use of my organ!" said the abashed old organist.

It required the master-hand to bring forth the possibilities of that great instrument, for when the master played the performance was lifted to a higher plane, and the humdrum and ordinary gave place to the superlative and superb.

So in life's little rhythms for every child of God. We may each and all be interpreting the great realities of life to the best of our abilities, bringing forth in our performance the best and sweetest music which our souls can make. But so intent do we become in our little rounds of life we can scarcely bring ourselves to leave the old organ stool, even for a little while, that we are repeatedly ignoring the solicitations of a greater than Mendelssohn to rest and listen the while He plays, so that He may cause diviner melody to flow within and around our little souls.

The old Freiburg organist played sweeter music in after days for having heard the great Mendelssohn play. So, likewise, each child of God will make sweeter melody for his friends if, once, awhile, he vacates his stool and listens as his Master's fingers sweep the keys.

Each child of God should let the urge of service—the innate want to be "doing something" for the Lord—subside from time to time, to go aside and listen quietly to the higher harmonies and deeper concords which sweet fellowship with the Lord, in secret and alone, can bring into his deeper life. It is not what we can do for the Lord, but what the Lord can do for us in the symphonies of life that really counts. Even Jesus spent some of His nights in undisturbed solitude—alone, yet not alone—becoming thereby attuned to the rhythms and tempos of His Father's love.

Does His ardent follower need to do less than that?

## THE QUIET TIME



C.T.W.

My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.

### For Evening and Morning.

"I will both lay me down in peace and sleep; for Thou, Lord, only makest me dwell in safety."  
(Psa. 4 : 8)

"My voice shalt thou hear in the morning, O, Lord; in the morning will I direct my prayer unto Thee, and will look up."  
(Psa 5 : 3)

How beautifully the words of these Psalms express the quiet and peaceful attitude of mind enjoyed by the consecrated child of God who has entered into newness of life. Although he is sharing with the rest of the world the troubles incidental to our times, there is a peace and inward gladness which he enjoys which is only enjoyed by others in the infrequent times of prosperity. "Thou hast put gladness in my heart more than in the time that their corn and their wine increased. (Psa 4 : 7. We can pray at the end of each day and lay down in peace and safety and in the morning again look up and direct our prayers to God for His keeping power at the beginning of the day.

Extraordinary afflictions are not always the punishment of extraordinary sins but sometimes the trial of extraordinary graces. God hath many sharp-cutting instruments and rough files for the polishing of His jewels and those He especially loves and means to make the most resplendent, He hath oftenest His tools upon.—(Selected.)

### Hitherto and Henceforth.

"The Lord hath blessed me hitherto." (Josh 17 : 14.)

Hitherto the Lord hath blessed us,  
Guiding all the way;  
Henceforth let us trust Him fully,  
Trust Him all the day.

Hitherto the Lord hath loved us,  
Caring for His own;  
Henceforth let us love Him better,  
Live for Him alone.

Hitherto the Lord hath blessed us,  
Crowning all our days;  
Henceforth let us live to bless Him,  
Live to show His praise.

Jesus said unto them: Come! rest awhile . . . for they had no leisure. Mark 6 : 31.

Whenever our Father sees our need of quietness with rest,

He orders it, He plans for us the changes that are best;

But if we crave to keep at work when He commands, "Be still!"

And grieve because our wishes fall beneath His perfect will,

We surely miss the blessed sight of His dear hand of love—

Our eyes are on the gloom below, when they should look above.

But if, instead, we say to Him; "Our Father, kind and wise,

We trust Thy love to prove this cross a blessing in disguise,"

We shall enjoy the peace of those whose mind on Him is stayed,

Who hear with joy of heart His voice: "Tis I be not afraid!"

Then afterwards, when strengthened by the fruits of Rest apart,

His sweet consent "Return to work," how cheering to the heart!

### The Reward of Evil.

If I have rewarded evil unto him that was at peace with me, let the enemy persecute my soul." Psa 7 4-5.

The Psalmist proves himself to be a man after God's own heart by giving expression from time to time of fixed principles of God's just judgments. In the same Psalm, verse 16, he also says concerning the wicked, "His mischief shall return upon his head, and his violent dealing shall come down upon his own pate."

The Prophet Jeremiah gives expression to the same thoughts in Jer. 17 : 10, saying, "I the Lord search the heart. I try the reins, even to give to every man according to his ways, and according to the fruit of his doings." The reins, or the kidneys, are very deep seated and represent the most secret desires and thoughts, all of which are known to the One with whom we have to do, the discerner of the thoughts and intents of the heart—all things are naked and open unto His eyes. (Heb. 4 : 12, 13.)

Paul, before Festus, gave expression to the same principle, saying, "If I be an offender, or have committed anything worthy of death I refuse not to die." (Acts 25 : 11.)



# PILLARS IN THE TEMPLE

A.S.



A call to stability  
and maturity



There is a wealth of natural illustration in the Scriptures, using objects familiar to the natural eye, to convey to the new mind an understanding of spiritual things.

Among these is the Temple, used in both the Old and the New Testaments to portray the dwelling place of God in the future, when He will dwell with men, when He Himself shall be with them, and be their God.

In Rev. 3; 12 the promise is that the overcomers shall be pillars in that Temple, and in considering just this one detail of the larger picture we find much that is calculated to assist the overcomer in this day of preparation.

The first essential quality of a pillar is strength, for, although pillars are ornamental, their real purpose is to support some important part of the structure in which they are used. Before going on to consider this quality of strength we must first take note that the strongest pillar would be of little use unless erected on an even stronger foundation. There is no need for us to dwell upon the foundation upon which we, as overcomers, are being founded, for in Matt. 16; 18 our Lord Himself tells us what it is. It is upon the great truth that Jesus is the Christ that we have any standing at all. Paul's statement in Eph. 2; 20 that we are being built upon the foundation of the apostles and prophets is quite in harmony with our Lord's statement, as is his further declaration in 2 Tim. 2; 19: "The foundation of God standeth, having this seal, 'The Lord hath acknowledged them who are his'" (Roth.).

Having been placed upon this sure foundation, and being thus "acknowledged" by God, how are we to gain that strength which is required in pillars?

Moses, in his triumph song, proclaimed that the Lord was his strength and song, and this theme is echoed and re-echoed throughout both the Old and the New Testaments. Yes, the Lord is the source of all spiritual strength, but how does He impart this strength to His people? It is not conveyed through some mystic channel to those who merely ask for it; rather is it developed as a living, vital force in

all those, who, having heard the call to become sons of God, are being dealt with as spiritual children of a loving Father.

The means used to develop this quality of strength are the lessons and experiences which God permits to come to those whom He is preparing to be pillars in His holy habitation. In the natural world materials possess various kinds of strength, e.g., tensile strength, or the ability to sustain stretching or straining; compressive strength, or the ability to sustain pressure or crushing; shear strength, or the ability to resist a cutting action; and impact strength, or the ability to withstand a sudden blow. It requires but little thought to realise that we may need some or even all of these qualities if we are to be overcomers. The straining of earthly ties or relationships, crushing loads of anguish or distress, temptations to cut ourselves off from fellowships (so essential in these last days, Heb. 10; 25), or sudden blows, shattering to our faith, may be our portion. Fiery trials, and the wearing influence of constant contact with the world, all combine to destroy our faith, and must be resisted.

The illustration of the mason, at work with hammer and chisel upon the stones, is familiar to us all, and applied to the pillars is well summed up in the words we sometimes sing:—

**"The temple stones God now prepares, oft cry  
'you hurt me sore.'**

**The Sculptor seeks their perfectness, and trims  
them more and more—**

**Until by dint of strokes and blows the shape-  
less mass appears,**

**Symmetric, polished, beautiful, to stand the  
eternal years."**

In modern times this method of making pillars has been largely superseded by a different method, which, we feel, more aptly illustrates the development of that strength so necessary in the pillars of the Temple. In this process, steel and concrete, two entirely dissimilar materials, are used to form the exceedingly strong pillars, or piers, as they are more commonly known, which are used in the buildings of to-day. Without going into details we

should just like to point out that each material has quite a different form of strength, and that they are so arranged that the particular strength of each material is used to the best advantage, eliminating weaknesses which would exist if either were used alone. Bearing this brief outline in mind, let us turn to Isa. 30 : 15, where the Holy One of Israel, God Himself, says "In quietness and in confidence shall be your strength." Here we have two qualities of character, each in themselves strong, and of an entirely different type, but which COMBINED do give great strength of character to those in whom they are developed.

For instance, Peter was very confident when he said he would die rather than deny the Lord, and he had confidence of a sort when he walked upon the water to meet the Lord, but in each case confidence was born of impetuosity, but in later years, after many hardly-learned lessons, Peter manifested a QUIET confidence vastly different from that which previously revealed his weakness. Quietness is defined as stillness, repose, silence. These all suggest immobility or stability, and remind us of Paul's exhortation in 1 Cor. 15 : 54 : "Be ye steadfast, unmovable."

But conditions are not always conducive to stillness and repose. Sometimes the affairs of life are very tumultuous, even frightening. In spite of the many promises in the Word, we may sometimes feel as did David when he cried : "My God, my God, why hast thou forsaken me? Why art thou so far from saving me, and from the words of my loud complaint? O my God, I call in the daytime, but thou answerest not, and in the night I find no rest" (Psa. 22 : 1 and 2 Leeser). But the very experience which wrings such a cry from us is sent that we might develop that quietness which gives strength ; under such conditions we must wait (be silent) before the Lord, and thus learn, BY EXPERIENCE, that they that wait upon the Lord shall "acquire new strength" (Leeser). Whilst thus waiting before the Lord, we may hear Him, in the stillness, asking :—

**"When I to thy pleadings seem no heed to pay,  
And thy foes grow bolder—claim thee as their prey ;  
Tho' towards thee I'm silent, will thou stand the test ?  
On my word of promise lay thee down and REST ?"**

If we can answer "yes," we shall again say with David, "It is lovely to me that the Lord heareth my voice, my supplications. For he hath inclined his ear unto me ; therefore throughout all my days will I call on him. . . . Return, O my soul, unto thy rest, for the Lord hath dealt bountifully with thee" (Psa. 116 : 1, 2 and 7 Leeser).

Even so, we may find it difficult, in affliction of body or of mind, to wait patiently before the Lord ; if so, we should do well to consider Lamentations, Chapter 3. For the first 20 verses Jeremiah dwells upon all the calamities that may befall the faithful, but in verses 21 to 23 a complete change takes place. He continues : "This will I bring back to my heart, therefore will I hope. The lovingkindnesses of JAHWEH, verily, THEY ARE NOT EXHAUSTED. Verily ; not at an end are His COMPASSIONS : New things for the mornings ! Abundant is THY faithfulness" (Rotherham). Many, indeed, are the afflictions of the righteous, but, as Jeremiah continues (verse 33) : "For He (God) doth not afflict His children willingly" (from His heart, of His own will). So, we may ask, why does God afflict us at all ? The answer is found in Heb. 12 : 10 : "For they, indeed, for a few days chastised us as seemed good to them ; but He FOR OUR PROFIT, that we might be PARTAKERS OF HIS HOLINESS."

Quietness is also defined as "peace of mind, seclusion, freedom from disturbance, or alarm." Only those who are hidden in the seclusion of the shadow of the Almighty can find complete peace of mind. And only those who are trusting in all the promises of the Word can be free from disturbance or alarm.

**O, blessed peace of a perfect trust**

**That looks away from all ;**

**That sees Thy hand in everything,**

**In great events or small ;**

**That hears Thy voice—a Father's voice—**

**Directing for the best :**

**O blessed peace of a perfect trust,**

**A heart with Thee at REST !**

If under all the varying circumstances of life we have that quietness which comes with such a perfect trust we are blessed indeed, but even as in the natural picture the concrete is not sufficient of itself, so this quietness needs to be coupled with and supported by confidence.

To be confident is to be positive—bold. How are we to attain this quality ? Once again we look to the Lord, this time as the source of our confidence. The wise man says (Prov. 3 : 26) :

"For the Lord will be thy confidence," and in Prov. 14; 26 he shows us how, for he says: "In the fear of the Lord is strong confidence." What is fear? Again the wise man says: "The fear of the Lord is to hate evil" (Prov. 8; 13). David says (Psa. 5; 7): "In thy fear will I worship toward thy holy temple." So "fear" may be summed up as that attitude towards God which urges us to a life of sanctification and holiness (II Cor. 7; 1). But how does reverence bring confidence? Reverence engenders faith, and faith brings confidence. Abram and Job are outstanding examples of this, but we have only the space to dwell but for a moment upon these two stalwarts of faith; but to demonstrate how reverence engenders faith we have only to consider one incident in the life of Abram.

In Gen. 22 is recorded the familiar story of Abram offering Isaac on the altar. As Abram was about to slay the son of promise, the angel of the Lord called to him out of heaven and said: "Lay not thine hand upon the lad . . . for now I know that thou FEAREST God." Did reverence bring confidence? It is recorded of Abram that "in utterly hopeless circumstances he hopefully believed" (Rom. 4; 18, Weymouth).

Job is described as a man who feared God and eschewed evil. But Satan said to God: "Doth God fear thee for nought? Hast thou not made a hedge about him, and about his house, and about all that he hath on every side? . . . But put forth thy hand now, and touch all that he hath, and he will curse thee to thy face." Did reverence for God bring confidence to Job? After all the bitterness and sorrow which he suffered he said: "Though He slay me, yet will I TRUST Him," and "He knoweth the way that I take, when He hath tried me, I SHALL come forth as gold."

Many are the promises to those who reverence God; let us note just one or two in passing. Psa. 25; 14: "The secret of the Lord is with them that fear him." Psa. 33; 18: "The eye of the Lord is upon them that fear him." Psa. 34; 7: "The angel of the Lord encampeth round about them that fear him." These, and many others, do, if accepted by faith, become a real basis for confidence, and are well summed up in Eccl. 8; 12: "It shall be well with them that fear God."

The writer to the Hebrews says (3; 6 and 14, Moffatt): "Now are we this house of God (Temple) if we only keep confident and proud of our hope. For we only participate in Christ

provided we keep firm to the very end the CONFIDENCE WITH WHICH WE STARTED." Looking back to the time when we started out on our pilgrimage, we may recall the enthusiasm and the confidence with which we started; but, we ask, is that confidence maintained? Even as in the natural picture each material needs the support of the other, so we, if we are going to maintain our confidence to the very end, shall need to combine with it that quietness which is developed by completely trusting in our Father in every experience. In these last days, however, it is most essential that our confidence is rightly placed, for the Scriptures warn us that if it were possible even the very elect would be deceived.

In Isa. 30, preceding the verse we are considering, the Israelites are censured because they have just put their trust in the horses of Egypt, and in the next chapter (31; 1) the prophet says: "Woe unto them that go down to Egypt and stay on horses, and trust in chariots because they are many; and in horsemen because they are very strong." Then in verse 3 he continues: "Now the Egyptians are men, and not God; and their horses flesh and not spirit." We believe that horses are symbols of doctrine, and in these last days we discern many strange horses, being driven by strong riders (teachers) in fine chariots. There are those who seem to be putting their trust in these horses and their riders, but we know of only one rider (teacher) in whom we should, and do, have complete confidence. In Psalm 104; 3 and 4 we read that the Lord maketh the clouds his chariot, and walketh upon the wings of the wind: He maketh his angels spirits and his ministers a flaming fire. Bearing this in mind, we turn to Matt. 24; 30 and 31: "Then shall all the tribes of the earth mourn, when they shall see the Son of man coming in the clouds of heaven with power and great glory, and he shall send his angels (spirits) . . . and they shall gather together his elect from one extremity of the world to the other."

We believe that the clouds of trouble over the earth to-day are indeed the very chariot in which our Lord is returning in triumph, and that He is indeed walking on the wings of the wind of adversity—that wind which is causing "the earth to be removed, and the mountains to be carried into the midst of the sea" (Psa. 46).

So we look up and rejoice, knowing that, while all the tribes of the earth mourn, our Lord is gathering to Himself all those who have made a covenant by sacrifice, that He might make them pillars in the Temple.

But, someone may say, I believe all this, and am quietly waiting before the Lord and have confidence in Him, yet I am still conscious of my own weakness. Heb. 11; 34 (Moffatt) speaks of those who "from weakness won strength." Likewise, Paul said: "When I am weak then am I strong," yet he asked the Lord to remove his weakness (thorn in the flesh), but God's reply was: "My grace suffices for you, for **POWER MATURES IN WEAKNESS**" (Weymouth). Power (strength) did mature in Paul, but not before he came to the full realisation of his own weakness, and learned, **from experience**, that he could put his whole confidence and trust in God. So with us, it is well that we feel our own weakness, providing always that we have learned that confidence in God, through Christ, and quiet waiting before Him will enable us to become pillars of strength.

We may have to wait long and patiently, but even as in the natural picture the pillar cannot take its load until it has matured, so we must, even after we have attained a high standard

of strength, stand in this evil day, and, having done all, to continue to stand, so that in the final test we may prove worthy to take our place as a pillar in God's eternal habitation.

But strength is not the only quality to be found in the Temple pillars: beauty, too, will surely be seen in every saint who is elevated to this greatest of all honours.

Beauty and strength are not always combined. So often, in the natural world, strength goes hand in hand with tyranny and brutality, but in Jesus, our example, beauty and strength were combined to such a degree that as He stood before His accusers Pilate marvelled, and was constrained to exclaim: "Behold—the man." It was the power of the Holy Spirit, with which our Lord was filled, that was made manifest in the beauty of holiness which crowned His earthly ministry; so we, as we are filled with the same spirit, must develop the fruits thereof as we become stronger and stronger, so that, as power is matured in us, we may attain that growth in holiness without which no man shall see the Lord.

Then, when all the straining, the testing and the waiting shall be over, we shall be fitted for service above as pillars in God's Holy Habitation.

## JACOB'S TROUBLE

### 4. The Land of Unwalled Villages.

A.O.H.

A series of notes upon events of the Last Days.

Canaan—the land of merchants! Back in the far recesses of the past, behind the curtain of the centuries, there are seen dim shadows of that ancient land where Babylonian, Egyptian and Cretan met to exchange the produce and the manufactures they had each gathered from the widespread lands of their own continents. Here in this little strip of lowlying seaside country the trade of Asia, Africa and Europe was mingled, five thousand years ago. In consequence, the name "Canaan," originally meaning "the lowlands," acquired a new significance, so that "Canaanite" came to mean a merchant or a trader. As far back as history goes, we read of the land which in later times became the home of Israel, a place of trade and barter, a mart to which the eyes of all the world were

turned. It was only some three hundred years ago that the rise of Western European influence deprived the "meeting place of three continents" of its proud position, and world trade came under the control, successively, of Portugal, Holland and England. It is not surprising, therefore, that Divine prophecy at least hints at a restoration of world trade in that centre from which it has been conducted for the major part of human recorded history.

That hint is given in the 38th chapter of Ezekiel. "Thou shalt come," says the prophet, addressing the forces of the north quarters, "into the land that is brought back from the sword . . . to take a spoil, and to take a prey . . . upon the people that are gathered out of the nations, **which have gotten cattle and goods . . .**" (Ezek. 38; 8-12). This

regathered people will be the Holy Nation, settled peacefully and confidently in the Promised Land. The prophet pictures them as waxing exceedingly prosperous in all desirable things, this very prosperity exciting the envy of their enemies.

There are two remarkable statements in this chapter regarding the Holy Nation. One is that they are prosperous in temporal things, and the other that, despite the menace of their enemies, they repose complete confidence in the power of God for their deliverance. This reminds us that the blessings promised under Israel's original covenant with God were conditional upon complete trust in Him and in His power to give them the land, and scrupulous endeavour to keep His laws. "If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit; and your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely" (Lev. 26; 3-5). This was the ideal, but Israel never reached it. Because of continued apostasy, they were at length entirely dispossessed of that good land which the Lord God had prepared for them.

This verse in Ezek. 38 pictures a time, therefore, when the Holy Nation has entered into possession of the land in complete faith and trust in God, and is prospering in material things in consequence. In a sense this is a commencement of Millennial work, although the Millennium proper will have not yet begun. The final test will be still in the future, with the revelation of the Lord Jesus from heaven when He "reigns before his ancients gloriously."

Verse 8 of Ezek. 38 contains two significant statements regarding the land: "In the latter years thou shalt come into **the land that is brought back from the sword**, and is gathered out of many people, against the mountains of Israel, which have been always waste; but **it is brought forth out of the nations**, and they shall dwell safely all of them." The original word for "brought back" is **shub**; the land is **turned back** from the sword. That for "brought forth" is **yatsa**; the land is delivered in the sense of emerging from a condition of restraint into the freedom of a wide, ample space. (Compare the usage of **yatsa** in

Ezek. 47; 8 as applied to the river of life spreading outward into the Dead Sea.) These two expressions indicate that the Promised Land will be freed at last from the curse of the sword, which has lain upon it for so many centuries, and delivered at last from the thralldom of the nations, the Gentiles. Jerusalem will no longer be trodden down of the Gentiles; the new nation will at last enjoy sovereign rights in its own land.

In this light verses 10-13 may be examined. This chapter is written in four sections or stanzas, each dealing with a particular phase of the subject, and each commencing with "Thus saith the Lord," as follows:—

Stanza 1: Vs. 3-9—Addresses Gog's host.

Stanza 2: Vs. 10-13—Prosperity of the land.

Stanza 3: Vs. 14-16—Describes the invasion.

Stanza 4: Vs. 17-23—Tells of Gog's overthrow.

In the second stanza, descriptive of the land's prosperity, Gog is depicted as saying: "I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land" (vs. 11-12).

This reference to the "land of unwalled villages" means much. It is the name given to the land by Gog's host. It shows that from the viewpoint of the militant nations of that day the land is utterly defenceless. In Canaan's early days its cities were "walled up to heaven" (see Num. 13; 28 and Deut. 1; 28), and these walls rendered the capture of the land a hopeless proposition to the ten spies who searched the land at the time of the Exodus. In later days Israel maintained the walls around their settlements for defensive purposes, but besides these walled towns and villages there were also the "perazoth," rendered in Esther 9; 19, Deut. 3; 5 and Jud. 5; 7 as "open villages," and here in Ezekiel as "unwalled villages." These villages were incapable of resisting an enemy, and when war came their inhabitants fled for refuge to the nearest walled town. Ezekiel's picture shows that in the day to come there will be no material defences at all in the land, but a more certain defence will have taken their

place, "for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her" (Zech. 2; 5). Speaking of this very time, that of the establishment of the Holy Nation, Isaiah says (60; 18): "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; **but thou shalt call thy walls Salvation, and thy gates Praise,**" and again (26; 1): "In that day shall this song be sung in the land of Judah: **We have a strong city; salvation will God appoint for walls and bulwarks.**" The significant thing, therefore, about this invasion is that the enemy, seeing no evidence of material defences, will conclude that the Holy Nation is in fact defenceless, and will be an easy prey. Upon the other hand, the nation itself will be supremely confident in the power of God to deliver without the assistance of man-made defensive or offensive weapons.

This people will be rich in goods and material wealth. The word for "cattle" in vs. 12 and 13 is not *behemah*, signifying domestic cattle as such, but *migne*, meaning valuable property purchased or acquired in any way. To the pastoral people of Bible days cattle constituted the chief source of such wealth, hence the term came to stand for cattle equally with material wealth. Similarly, the word rendered "goods" is *ginyan*, meaning "that which is acquired," so that both words carry the thought of possessions obtained through trade—for which the Jews at least are renowned to this day.

Is it possible then for us to probe into the apparent motives behind the onslaught of Gog's multitude, to discern in somewhat clearer fashion the nature of that onslaught. From this short stanza in Ezekiel 38 it would appear that the primary motive is jealousy of the prosperous condition of the Holy Nation, and determination to destroy it from the face of the earth. The sad history of Israel, ever the prey of their persecutors, would seem to be repeated here. The sequel to the story, in chapter 39, shows that not only is the primary purpose of Gog's host frustrated, but the host itself is utterly vanquished, and in the upshot all men come to realise that Divine favour is upon this apparently defenceless people, and that it is in fact invincible. "I will send a fire upon Magog, and among them that dwell carelessly in the isles; and they shall know that I am the Lord—and I will set my glory among the nations" (heathen) (Chap. 39; 6

and 21). The war is carried into the enemy's camp with a vengeance, and, despite their overwhelming display of military force, they themselves are not only utterly defeated, but eventually brought to the knowledge of God.

This brings into view another aspect of the conflict having roots deeper than mere greed for material plunder. We have been made accustomed in these days to the expression "a war of ideologies." Men who use that term mean that beneath the outward conflict there is a deeper struggle between the supporters of rival systems of government, Fascism, Communism, Democracy. So here there is revealed a conflict of ideologies. The host of Gog stands armed in battle array against the Holy Nation, not only that it may possess itself of that nation's land and goods, but also that it may utterly crush this new kind of national government which declares its allegiance to God, and challenges the evil institutions of the other nations of earth.

The Holy Nation stands for Divine principles in national government. It upholds the standards which will go into full effect in the Millennial Age, and will have already begun to put them into limited operation. True to His Word, God therefore blesses this people in consequence, in basket and in store, and the nations of the world will not be slow to realise the fact. Whilst the world around is falling into chaos and ruin, the nations rapidly approaching that final collapse which marks the utter end of the kingdoms of this world, God's own people will be setting a standard to which men may turn, and will already be reaping the reward in the prosperity of their national life. The attitude of the nations of the world to this development is eloquently set forth in the noble phraseology of the Second Psalm: "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak to them in his wrath, and vex them in his sore displeasure." Something like this seems to be indicated by the picture in Revelation 19, where a great confederacy is arrayed against the Rider on the White Horse, and is utterly overthrown. The nations of this world, standing obstinately by the principles of greed and selfishness and all unrighteousness, will fight to the bitter end; but all their armed might

will be of no avail against Divine power when the time has come for God to act.

Can these things be related to the events of to-day? Is there any evidence that this gathering of the Holy Nation to its destined home is under way? Is the present prosperity of Palestine a commencement of that "dwelling in unwallled villages," happy in the possession of cattle and goods, which is described in Ezek. 38?

Quite evidently the essential features of the prophecy are not yet in process of fulfilment. "Erets Israel"—the Land of Promise—is not yet under the control of the Holy Nation: it is still held by Gentile powers. The people now dwelling there do not conduct their daily life in perfect confidence and reliance upon God. The Gentle nations have not yet realised the impending challenge to their own standards and systems which is to come from that land, and the "evil thought" of Ezek. 38:9 has not yet found expression in the councils of Gog's host.

But we may safely conclude that out in that land there are to-day the beginnings of things that will eventually blossom forth into the full maturity of the "land of unwallled villages."

The significance of present-day developments can be best viewed in the setting of history. It is not by chance that such wonderful things have transpired in these past two generations in Palestine. The land is marked out by Nature, under the hand of Nature's God, to be a meeting place for all the world and for the world's trade. Three continents and two oceans join at one point. There lived the first men, and there rose the first empires. The first seafaring people of which we have knowledge, that of Crete, sailed their vessels from port to port in the Eastern Mediterranean, and blazed a trail for those hardy mariners, the Phœnicians, to follow in after days. In the days of Abraham cities such as Ur of the Chaldees were great market towns, where goods from China and India were exchanged with merchandise brought across the Mediterranean by the ships of Crete. A little later on, Ishmaelites, travelling the great trade route from Asia to Egypt, laden with goods, took Joseph, a slave, with them (Gen. 35:25). When Crete fell before the rising power of early Greece, the Phœnicians of Tyre and Sidon became masters of the seas, and their vessels ventured to Africa, to India, to Britain, and some authorities think even to the West

Indies. All their merchandise came back to Palestine. The 27th chapter of Ezekiel gives a remarkable picture of the extent to which trade came to this little land in Old Testament days. King Solomon was caught up in the tide, and built a fleet of ships to go to Ophir (probably South Africa), for gold (1 Ki. 9:26-28). Jehoshaphat, in later days, assayed to do the same thing, but his ships were wrecked before the expedition set out (II Chron. 20:36). Gold, silver, ivory, apes and peacocks all came from the distant land, which, in the days of the Kings, involved a three years' voyage (II Chron. 9:21). Throughout the centuries, while empires rose and fell, the lands of the Near East controlled world trade, and prospered. After the fall of the Roman Empire the Arabs became the connecting link between East and West, and in their capital city of Baghdad on the Tigris maintained commercial supremacy. The rise of Venice, in Italy, during the Middle Ages, was due to its monopoly of intercourse and trade with the Arab empires of the East.

Finally, and only three hundred years ago, the Portuguese challenged this age-old tradition. By open and unashamed naval aggression they swept the Arab ships from the Indian seas, and opened their own trade routes. In consequence, goods were exchanged between East and West without first passing through Mesopotamia and Palestine. For a short while Portugal enjoyed the fruits of conquest, then the rising power of the Dutch supplanted them and destroyed their trade, only in turn to give place before the naval might and commercial energy of Britain.

For many years, until the cataclysm of this present war, London has been the acknowledged centre of world commerce, and British prosperity has rested largely upon this fact. To-day all is in the melting pot. No man can exactly foresee the shape of things to come, but certain it is that there will be a big redistribution of trade when active hostilities cease. We cannot afford to be dogmatic, but, knowing as we do that prophecy declares the coming of temporal prosperity to the Promised Land; knowing that such prosperity comes most surely and quickly by means of commerce; knowing that the land lost its privileged position by reason of armed aggression, and that the day of armed aggression has nearly run its course, it may be reasonable to picture such a temporary settlement of the political affairs of this uneasy world as will cause the

current of trade to commence once more to flow through the Land of Promise.

"Ye shall eat the riches of the Gentiles," says Isaiah, "and in their glory shall ye boast yourselves" (Isa. 61; 6). When Israel came out of Egypt at the time of the Exodus they "spoiled the Egyptians." Maybe there is a greater "spoiling of the Egyptians" to take place when the greater Exodus becomes an accomplished fact.

Present evidences point to the beginning of some such development as this. The Jewish population of Palestine has increased from 55,000 in 1918 to 490,000 in 1940, and now equals one-third of the total number of inhabitants. Despite the troubles of recent years, with which all have been made familiar by the daily papers, these Palestinian Jews are enthusiastically determined upon their object of becoming a nation with full national rights in the sight of the peoples of the earth. One of the most heartening signs of the present is the revival of national culture associated with the Hebrew language. The ancient tongue has come to life, and has been improved and enriched by the addition of new words, and made adequate to the needs of a civilised nation of to-day. Ninety-eight per cent. of the Jewish population speak Hebrew, and use it in daily life. The world's classic literature has been translated, and is now available in Hebrew. The great Jewish university at Jerusalem is the centre of Jewish learning, and bids fair to take its place as one of the great educational institutions of the world.

Another intensely interesting development is the building of Tel-Aviv, the only all-Jewish city in the world. Thirty-five years ago the site consisted of rolling sandhills along the sea-side near Jaffa (the ancient Joppa). To-day it is the largest city in the Near East, having a population of 180,000, over twice that of Jerusalem itself. Its language is Hebrew, and although many languages may be heard upon the streets as befits a busy seaport, Hebrew is the official language, spoken, written and exhibited. It is the commercial metropolis of Palestine, just as Jerusalem is the political capital, and an intimate touch is added when one learns that motor-buses run every fifteen minutes between the two cities over a modern motor road. If the chariots which in Solomon's time plied between Egypt and Jerusalem for a fee of six hundred shekels (I Ki. 10; 29) were to make the same journey to-day, they

would have to negotiate traffic roundabouts of British pattern and observe traffic signs!

The Dead Sea is being made to give up its mineral wealth—surely "treasures of the snow and hail" indeed, becoming available to men in the "day of battle and war" (Job 38; 22). The shores of the sea, once so barren and desolate, are to-day seething with activity. The water is drawn up into great evaporating pans by powerful electric pumps, to be quickly evaporated by the tropical sun, the valuable chemicals being left behind. A well-nigh inexhaustible supply of valuable fertilisers lies here, ready to play its part in making the "desert blossom as the rose" (Isa. 35; 4).

The river Jordan has been harnessed to the needs of man, and now provides electricity for the whole country. The unhealthy marshlands to the north of the Sea of Galilee have been drained and cultivated, and produce extensive crops. The sandy dunes along the sea shore—the country once inhabited by the Philistines—have been irrigated and fertilised, and produce the world's finest oranges and grapefruit. The barren hilltops are planted with trees, and these when grown will conserve the rainfall, and so promote the productivity of the land.

The story of Palestinian achievement is a thrilling one, and there is no room here to relate it in anything like adequate detail. Suffice it to say that the student of prophecy, seeing these things, may give God thanks that in this our day we see visible evidences of the surety of that which is promised. If these things can be done by a people not by any means believers in the promises of God; people who are building this land by the strength of their own right arms, what great things may we not expect to transpire when at length the Holy Nation takes possession and carries on with the building work, not in the power of man and under the protection of the Gentiles, but in the power of God and in full control of the land.

The vast eastern desert, stretching for hundreds of miles between the Jordan and the Euphrates, has yet to be irrigated and brought under the plough. There is an ambitious plan in existence for damming the Euphrates high up in the mountains of Turkey, thus forming a vast reservoir one hundred and fifty miles long and thirty miles wide, to supply the water for an extensive system of canals to achieve this purpose. Another plan provides for the planting of forests over the mountains and

deserts of Sinai to render them habitable as in the days of the Exodus, and to supply a quota to the natural resources of the Holy Land, A giant ship canal through Syria between the Mediterranean and the Euphrates is mooted, and the conversion of the Euphrates into a "canalised" river so that shipping can travel hundreds of miles into the heart of the land with their precious cargoes. To supply electricity for all these great projects it is proposed to build an aqueduct carrying water from the Mediterranean Sea into the Dead Sea thirteen hundred feet below, the pressure of this descending volume of water generating sufficient current to supply all the conceivable needs of this whole territory when fully developed.

All this and much more remains to the future. Such schemes serve but to demonstrate how the eyes of men are being turned toward the favoured land, almost as though they are beginning to realise in some deep-seated instinctive manner that the hand of God is coming to rest over the place wherein He has set His name, and that spiritual forces are slowly yet irresistibly causing all things to work together for the fulfilment of that which is written.

\* \* \*

Three main conditions must therefore be met before it can be said that the time spoken of in Ezekiel 38 has come. they are :—

First: The Holy Nation settled in the land and enjoying complete control of the entire territory promised to Abraham, from the River of Egypt to the Euphrates.

Second: That Holy Nation manifesting complete faith in and dependence upon God, ordering its national life in conformity thereto, and having forsworn all material weapons of war.

Third: An era of temporal prosperity in that land unequalled anywhere else, and its rise to a prominent position in the sphere of world trade.

What we have seen since 1918 does not meet the requirements of this prophecy. The people now regathered are not enjoying control of any part of the land. Less than one-thirtieth part of the territory promised to Abraham is covered by the British mandate to establish a Jewish National Home, and even this little slice of country is controlled by Britain. The Jews who have gathered there are a mixed people, in that whilst some have returned in faith and are believers in the promises, many have no religious faith at all, and have re-

turned in a purely nationalistic spirit. There is no general appreciation as yet that God is going to use that land and its people in the outworking of His plan. The temporal prosperity prophesied is a far greater thing than that which is evident to-day, and is built upon different principles. The activity of to-day is based upon normal commercial enterprise, and that must in due course give place to an activity directed by a consciousness of Divine power working in the nation's affairs.

The beginning of this change from the small things of to-day to the great things of tomorrow must await the close of the present world conflict. In the political rearrangement following this war we may well expect to see another step taken on the road which leads to independence in the Near East, just as the settlement of the 1914-18 war delivered these same countries from the Turkish power and set them on the way to modern development. Likewise, we may be able to discern in the commercial rearrangements which will also come about at that time a diversion of trade which will progress side by side with the new political set-up, and reveal to the world the nucleus of a new national power in that place. Most important of all, we must expect that the experiences through which both Jew and Gentile are now passing, and must continue to endure whilst these dark days persist, will cause some to realise the Divine call to give themselves to the creation of a people of God, a holy nation, in the land then so definitely being opened up. The regathering of Israel in faith and with supplication, eager to learn of the Lord and zealous for the honour of His Name, will be the signal that the day has come for men to speak, with meaning, of the "Land of unwallled villages."

#### THE MILLENNIUM.

It came upon the midnight clear, that glorious song of old,  
From angels bending near the earth to touch their harps of gold;  
"Peace to the earth, goodwill to men from heaven's all-gracious  
King."

The world in solemn stillness lay to hear the angels sing.

Yet with woes of sin and strife the world has suffered long;  
Beneath the angel-strain have rolled two thousand years of wrong;  
And man at war with man, hears not the love-song which they bring.  
Oh! hush the noise, ye men of strife, and hear the angels sing!  
And ye, beneath life's crushing load whose forms are bending low;  
Who toil along the climbing way with painful steps and slow—  
Look now! for glad and golden hours come swiftly on the wing;  
Oh! rest beside the weary road and hear the angels sing!

For lo! the days are hastening on by prophet-bards foretold.  
When with the ever-circling years, comes round the age of gold;  
When PEACE shall over all the world its ancient splendours fling,  
And the whole world send back the song which now the angels sing

## INTO THE DARKNESS.

Speaking at the opening of the British Association meeting in London at the end of September, Mr. Anthony Eden said that although the nation had called upon the world of science to help in the cause of Freedom the call would be an even greater one when peace was restored. Though science had contributed so much in the way of material gain it had also brought its terrors, and if, after the war, we were to have any chance in the battle with these latter, science and statecraft must work together. We know of no instance where science has produced anything but good for the cause of humanity, and what terrors have been created from the knowledge given to the world by science have been shaped by political, military and other interests. The world is in a sorry state as a result of the misapplication of the knowledge made available by science, but whether after this war humanity will have learnt to behave itself any better than it did over twenty years ago is a matter for conjecture.

That is the hopeless outlook of one of our leading statesmen. How evident it is that the only hope for the world is that outlined in the Scripture; a new administration from above which will appeal to the better side of man's nature and be armed with all power to restrain the machinations of evil men wherever they may be and in whatever direction they may seek to operate. The education of mankind will progress steadily under the new Kingdom whilst the benefit of science will be applied to good uses but absolutely forbidden to bad ones. Thus will men learn the truth of the old saying "Righteousness exalteth a nation, but sin is a reproach to any people."

### "ONLY EVIL, AND THAT CONTINUALLY."

Professor Kapitza, an eminent Russian scientist, speaking at Moscow on October 12th last.

described the possibility of bombs using atomic energy being employed in some future war. One such bomb, he said, could easily destroy a large city having a population of several million people. It is thought, however, that "the chief difficulties in the use of this energy are to-day still so great that the possibility of an atomic bomb being used in this war, unless it lasts a long time, is small." It might perhaps be better for mankind if these difficulties remain until the New Day has dawned and men no longer devote their God-given talents to the devising of increasingly fearful engines of destruction. Doubtless Prof. Kapitza's atomic bomb would be a useful tool in the hands of men busily employed in "making the place of Jehovah's feet glorious," in the days of the Kingdom. It is certainly evident that the discovery of the secret now would be a fresh disaster to afflicted mankind.

## WAR AIMS.

Lawrence D. Bell, President of the Bell Aircraft Corporation, U.S.A., is reported in "Practical Engineering" of June 18th as saying, "This is not a war of combat, it is a war of extermination. We are making the exterminating machines." For sheer ruthlessness such a statement would be hard to equal; and yet it comes very near to the truth of the present situation. Speaking of this same time our Lord declared "And except those days should be shortened there should be no flesh saved; but . . . those days shall be shortened." The Christian warfare against evil is directed not at the extermination of the offender, but at his conversion and reformation, and that this warfare is going to be productive of marvellous results is attested by the words of Isaiah "And the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever."

---

## ANNOUNCEMENTS

### BIBLE STUDENTS HYMNAL.

It is regretted that consequent upon the heavy increase in bookbinding costs it has become necessary to increase the price of our hymn book. The new price is 1/6 per copy, postage 2d. extra per copy up to five copies, and 1d. per copy for six or more.

### ANONYMOUS.

We would acknowledge with sincere appreciation the gift of 10/- from an anonymous donor, during September.

### THE BOOKROOM.

Supplies of "The Atonement" and "The New Creation" are now in stock, uniform with the "Divine Plan" announced last month. The books are smaller than the familiar volume size, convenient for holding, neatly

bound in blue cloth with title printed on cover. The price of "The Atonement" and "The New Creation" is 4/- each, postage 5d. one volume or 7d. two volumes. "The Divine Plan" is 2/6 and the postage on the set of three volumes is 7d.

The following books are out of stock although we have hopes of replenishing our stock in due time.

"Foregleams of the Golden Age."

"The Son of the Highest."

"The Bible in its Making."

3/6 edition of Crudens Concordance.

Quite unexpectedly the 10/6 edition of Crudens Concordance has become available again and we have copies in stock sufficient to meet the friends' requirements for some time to come.

# PUBLICATIONS.

Prices and stock available vary from month to month. Please order to latest issue of B.S.M. to avoid disappointment.

\* Indicates temporarily out of stock and orders cannot be filled.

## MISCELLANEOUS

	Price	Post free	Post free	Six post free
Evolutionists at the Cross-roads in relation to Evolution and recent statements of scientists 126 pp (Dawn) ...	1 0	1 2	6 0	
Zionism in Prophecy An interesting survey of developments in Palestine. 64 pp (Dawn) ...	1 0	1 2	6 0	
Pilates Report Reputed report of Pilate to Tiberius regarding the Crucifixion. Art booklet. 32 pp (C.T.I.) ...	7	8	3 9	
Foregleams of the Golden Age 304 pp. Cloth *				
Daniel the Beloved of Jehovah 493 pp. Cloth	4 0	4 7		
The Divine Plan of the Ages Cloth	2 6	2 9		
The Atonement Cloth	4 0	4 5		
The New Creation Cloth	4 0	4 5		

## B.S.C. PUBLICATIONS

The Plan of God—in Brief An abridged edition of the "Plan of the Ages" retaining all the most important portions. 104 pp ...	5	6	2 9
The Promise of His Presence An exposition of Scriptures relating to the Second Coming of Christ. 92 pp ...	5	6	2 9
The Beauty of Holiness The story of consecration through the ages ...	5	6	2 9
Lucifer the Prince of Evil A study in the personality of the Devil. 30 pp ...	3	4	1 6
The Golden Future A 36 page booklet describing man's hope and Millennial conditions. Specially prepared for witness work ...	3	4	1 6
Parables of the Kingdom Six stories from the teachings of Jesus. 30 pp ...	3	4	1 6
Evolution—and the Scriptures A brief introduction to the subject 12 pp ...	1	2	7
8 or 12pp Pamphlets, 20 for 1/9 100 for 7/6			
No. 11 Thy Kingdom Come			
No. 12 Will there be Wars for ever?			
No. 13 The Immortality of the Soul.			
No. 14 The Mystery of the Trinity			

## BIBLES

No. E10 Ia 4 thin vols., very large print, the set 15 0 15 9

## DAWN.

All at 3d. each. Post free 4d. Six for 1s. 9d.

The Day of Jehovah A reprint of Chap. 15 of the "Divine Plan" 64 pp	
What is Man? A reprint of chap. 12 of "The Atonement." 62 pp	
God—and Reason	
The Truth about Hell	

## BEREAN BIBLE INSTITUTE.

All at 2d. each. Post free 3d. Six for 1s. 3d.

The Offerings for Sin A 16 pp exposition of the doctrine of the sin-offering	
--	--

## DEVOTIONAL BOOKS.

	Price	Post free
Daily Heavenly Manna		
Pocket size, no birthday pages	Cloth 2 0	2 3
	Leather 2 6	2 9
Large size, with birthday pages	Leather 7 0	7 3
In Green Pastures		
Another book of daily readings. 293 pp.	Cloth 2 6	2 9
	Leather 3 6	3 9
The Call of the Bride		
Comforted of God		
Two little art booklets of poems.	Paper	
covers	1 3	1 5
The Bible Teachings		
The familiar "Covenant, Mediator" book		
Stiff paper	2 6	7d
Cloth	3 6	7d
Song of our Syrian Guest	Small edn.	3 4d
"  "  "	Large, with photographs	1 6 1 8

## HYMNBOOKS

"Bible Students Hymnal." Blue cloth	1 6	1 8
Scottish Metrical Psalter, with music	3 3	3 7

## GREETING CARDS

	Post free
"Lardent" F series. Hand coloured scriptural cards. Highly finished ...	6 for 1/6
"P" series. Floral scriptural cards of various designs ...	12 for 2/0
"V" series. Choice verses on plain cards	12 for 7d

## TRANSLATIONS

	Price	Postage
Weymouth (With notes) ...	4 0	4d
Moffatt (N.T. only) ...	3 6	7d
" (Complete Bible) ...	21 0	7d
Rotherham ... N.T.	14 0	7d
Rotherham ... O.T.	42 0	10d
Septuagint (Greek and English) ...	18 6	10d
Youngs ... Complete Bible	11 6	7d
Ferrar Fenton ...	15 0	8d
New Testament (Greek and English) ...	3 0	6d
New Testament (Greek only) ...	3 0	6d
Englishman's Greek New Testament (with interlinear translation)	14 6	6d

## CONCORDANCES & LEXICONS

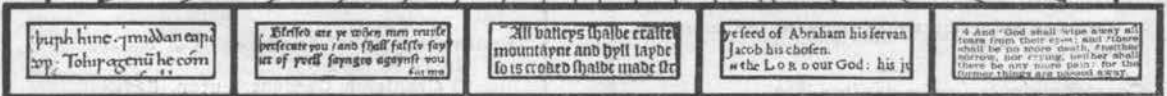
Crudens Concordance (Complete) ...	10 6	7d
Cruden's Concordance (Abridged) ...	*	
Thayer's Greek-English Lexicon ...	28 0	8d
Davidson's Hebrew-English Lexicon	20 0	8d

## BOOKS FOR CHILDREN

A little life of Jesus 224 pp. Cloth Illustrated	2 6	6d
Gospel of Mark } For young children. Large		
Gospel of Luke } books, large print, coloured and plain pictures, board covers ..	9	3d
The Son of the Highest 206 pp	*	
The Bible in its Making 107 pp	*	



# BIBLE STUDENT'S MONTHLY



Vol. 19 No. 11

NOVEMBER, 1942

Fourpence

## CONTENTS

### SOWING

A message of encouragement	...	..	..	121
<i>"In this I saw His Power"</i>	..	..	..	124
The Quiet Time	..	..	..	125

### JACOB'S TROUBLE

5. Kings of the earth take counsel	...	..	..	126
------------------------------------	-----	----	----	-----

### PRAYER

A brief reflection for a quiet moment	..	..	..	131
<i>Light upon an Old Testament story</i>	..	..	..	132

## TO US THE SCRIPTURES CLEARLY TEACH—

That the Church is "the Temple of the Living God"—peculiarly "His workmanship"; that its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and the chief corner stone of this Temple, through which, when finished, God's blessing shall come to "all people," and they find access to Him.

—1. Cor. 3; 16, 17. Eph. 2; 20-22. Gen. 28; 14. Gal. 3; 29.

That meantime the chiselling, shaping and polishing of consecrated believers in Christ's atonement for sin progresses, and when the last of these "living stones," elect and precious, shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.

—Rev. 15; 5-8.

That the basis of hope, for the Church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the truelight which lighteth every man that cometh into the world," "in due time."

Heb. 2; 9. Jno. 1; 9. 1 Tim. 2; 5-6.

That the hope of the Church is that she may be like her Lord, "see Him as He is," "be partaker of the Divine nature," and share His glory as His joint-heir.

—1. Jno. 3; 2. Jno. 17; 24. Rom. 8; 17. 2 Pet. 1; 4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be "kings and priests" in the next Age.

Eph. 4; 12. Matt. 24; 14. Rev. 1; 6; 20; 6.

That the hope of the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be destroyed.

Acts 3; 19-23. Isa. 35.

## Bible Students Monthly

Publishing Committee : E. Albon, G. A. Ford, J. Hall, T. Holmes, A. O. Hudson, W. J. Rew, C. T. Ward.  
Chairman : G. A. Ford. Gen. Secretary : E. Albon. Editor : A. O. Hudson.

The object of this journal is the encouragement of independent study of the Scriptures in the light of present-day knowledge, with special reference to the "High Calling of God in Christ Jesus;" the Second Coming of the Lord Jesus Christ; and the establishment of His Kingdom upon earth.

Except when otherwise stated, the articles appearing herein are endorsed by at least five members of the Committee. Articles not so endorsed are agreed by at least five members to be contributions to progress in Truth worthy of consideration and discussion, but not sufficiently conclusive to warrant full endorsement. They are published with this reservation and the exhortation "Prove all things; hold fast that which is good." (1 Thess. 5 : 21).

### Postal Subscription (one year)

Great Britain and Eire.....5/-  
United States and Canada.....One dollar  
Australia and New Zealand.....5/-

Overseas subscribers may remit to the addresses below if preferred.

### Correspondents in the United States

Pastoral Bible Institute,  
177 Prospect Place, Brooklyn, N.Y.  
The Dawn,  
136 Fulton Street, Brooklyn, N.Y.

### Correspondent in Australia

Berean Bible Institute,  
19 Ermington Place, Kew, E.4, Melbourne.

Bible Students who, by reason of old age, infirmity or other adverse circumstances, are unable to pay for this journal may have it free of charge if annual request is made to that effect. This expense is met by voluntary donations from those interested.

Three months' free trial copies will be sent to any address upon request.

Please address all correspondence as follows :—

Subscriptions, Books and Literature  
Bible Students Committee  
20 Sunnymede Drive, Ilford, Essex.  
Telephone : VAentine 1502

### Benevolent Relief Fund

Mr. G. A. Ford  
13 Cranleigh Gardens, Luzon, Beds

### M.s.s. for publication

Mr. A. O. Hudson  
18 St. Ives Road, Leicester

### Free Literature

Mr. W. J. Rew,  
244 North Road, Darlington

### Reference Library

Mr. V. R. Chandler,  
158 Perth Road, Ilford, Essex

For details of above activities see back cover.

## BIBLE STUDENTS COMMITTEE

### LOANING SERVICE

Friends are reminded that the Committee is pleased to loan the following items to local classes for home-gatherings, etc.

\* \* \*  
Immersion robes and caps  
12 ft. x 6 ft. Divine plan charts  
Text streamers for decorating meeting halls  
5 ft. x 5 ft. "Cross & Crown" rostrum cover  
Hymn books  
\* \* \*

Please give ample notice of requirements

## BIBLE STUDENTS COMMITTEE

### Result of Postal Ballot.

The Election Scrutineer, Bro. G. Absalom, has made his report, which shows a heavy majority in favour of Alternative 1—viz., that the present committee remain in office until July, 1943. This alternative was carried by a majority of 77.6%.

The second alternative, that a Committee election be held immediately, polled only 3.4% of votes, and the third alternative, that a new Charter defining the Committee's activities be prepared and voted upon, commanded 19% votes.

A number of suggestions were made and these at present are before the Committee, and further announcement will be made in due course. The number of brethren who voted is greater than has been the case at any time since 1937, and the Committee sincerely appreciates the interest taken by the brethren in this matter.



# SOWING



A message of  
encouragement



B. J. D.

**"He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap."** These words may be summed up as unnecessary caution. It describes the position of one who fears to act lest . . . ; something is holding him back; he notes the wind and postpones the sowing until a more favourable day; he beholds the clouds and defers the reaping. Several ways of applying the teaching come readily to the mind. We may think of one who knows somewhat of the purposes of God; he realises his great debt to God and Christ for the work of salvation unmerited and free. He feels that his gratitude for all should show itself in more than verbal thanks. He has come to that point which we refer to as Rom. 12; 1. He knows that the Christian way is no easy road; and he hesitates. Observing the winds, he fails to sow. In such a position of mind the winds may well increase and storm clouds gather. He may think within himself: "I must think this over more," but in reality he fears to "touch things which involve so much." Maybe he believes he is counting the cost; but in fact he is merely counting the debits and omitting the credits. He feels the winds and sees the gathering clouds, but has forgotten the sunshine. He is thinking of the risks, and the result of his supposed counting-the-cost is only miscalculation. (We cannot, in fact, count the cost, for much more is involved in the life of consecration than ever we supposed as we commenced the pathway. All will now agree that the cost as it works out in our lives is far different from what we supposed or expected.) He is forgetting the important fact that whereas there will be storms, the providences of God are greater than the storms. God has not promised that there will be no storm or wind, but He has promised abundant blessing. Whatever he thinks within his heart he should yield himself to God and get on with the sowing. He will meet winds he never thought of; he will receive providences he would not have dreamed of when first he knew the Lord; and he will reap more than he anticipated. We recall that to Israel God

promised fruitful fields so that they could safely sow and reap. He did not promise no storm or wind, but He promised bountiful crops, and the providences of God provided the increase.

One of our Lord's best known parables commences: "A sower went forth to sow." Had our Lord observed the winds He would not have scattered the seed which was to yield one hundred and forty-four thousand. No sower of the word encountered more storms than He. Had He hesitated or counted the cost we should not be where we are to-day. Nor did He reason in the words of His own parable that some of the seed would fall by the wayside, and some among thorns. Nor did He regard that a cloud may prevent reaping. He got on with the sowing, no storms or clouds hindering him, and God gave the increase, for some fell on good ground and yielded a hundredfold. He believed that the onus was on him to sow. Likewise the apostle Paul. What a great loss to the Church had he been deterred by the clouds of trouble! But what a crop because he sowed in all weathers and fields!

Recall Acts 20; 21-25. He observed the clouds with only a passing glance. He did not deceive himself into saying there would be no clouds, for he knew that bonds and afflictions awaited him. But no storms could prevent him testifying the gospel of the grace of God. Surely he was following the advice of Eccl. 11; 6. He went on sowing; he knew not "whether shall prosper, either this or that, or whether they both shall be alike good." He did not suppose that both might be alike bad, for he knew God would give the increase. Is it morning now? Some say so; then sow thy seed. If you think it eventide, still sow.

We might ask: Is any sowing being done now, or are the labourers regarding the winds of contrary doctrine? Or are they regarding the clouds of trouble and neglecting the reaping? We have all heard the winds of doctrine that hold the sowers back. One wind says: "It is reaping time; do not sow." Another says: "It is sowing time; reaping is over."

And still another says: "It is reaping time, and sowing is to be deferred until the ploughshare of trouble has prepared the ground afresh." The labourer is disturbed in mind, and fails to sow. Like our Lord, like Paul, we must get on with the sowing. We do not know which will prosper, or whether both will alike be good, but we do believe that God will give the increase. And we are reaping crops of truth due to the faithful labourers of the past. "Others have laboured, and we have entered into their labours."

There is another sowing to be done—not the scattering of good news, but sowing within the hearts of ourselves. It is called in the Bible sowing to the Spirit, and those disturbed by the winds which deny character-development will not sow. (Gal. 6; 7-9.) What is sowing to the Spirit? Sowing to the flesh is following those practices which the flesh encourages; and "the works of the flesh are manifest." One sows in the mind and reaps in the actions; and if the flesh continues to practise thus, another harvest results—"they which do such things shall not inherit the kingdom of God." And so, sowing to the spirit means sowing those graces which the Spirit prompts. Again the sowing is in the mind, and again there are two crops—fruitage in this life and then life everlasting. Keep on this sowing; "be not weary in (this) well-doing, for in due season we shall reap if we faint not." Remember, there are two crops from this sowing—the fruit of the Spirit now, and in the resurrection life everlasting. There was every encouragement to the Galatian brethren to be not weary in well-doing, and disregard the winds and clouds. Similar reasoning is made by the apostle in Rom. 6; 19-23—the yielding of oneself to uncleanness leads to still further iniquity with death as result, and the yielding of our members to righteousness leads to holiness and the end everlasting life.

But in this sowing to the Spirit, what must we sow? The obvious answer (that we sow seed) must be stressed. Something with life in it! And seed is useless unless it be sowed. The seed is clearly the words of life which the Holy Spirit has given to us. Sow the word in hearts and heads—there will be fruitage. Don't leave the seed in the packet! Millions have Bibles, but leave the words unopened and unsown. In another way of reasoning we must sow that which we hope to reap. If we want a crop of turnips we sow turnip seed

—no other seed will do. And so, if we desire the fruitage of love, joy, peace, etc., we must sow these graces, or no crop will result. Some may say: "We need more brotherly love"—and to them the answer is, **sow it**. But if we observe the clouds (irrespective of who caused the clouds) no sowing will be done, and we shall still be expecting more brotherly love from others, but have done nothing to encourage it. Sow these graces in our own hearts and scatter where we can—there will be a crop even now, and life everlasting awaits us.

Some have been to meetings where the subject for discussion was not to their liking; few joined in, and the meeting lacked warmth. Feeling uncomfortable, they have not sown the truth, and therefore have not reaped its fruitage. But unconsciously the seeds of discontent have been sown in their hearts, and no one has profited. Some have said: "I went to the meeting and did not get a crumb." To them the answer is: "If you had brought some bread all would have had a crumb."

Let us sow the seed of truth, for this seed is alive, and must therefore reach fruition. Sow it in our own hearts and sow it in the meeting. The onus is on us to sow. It must yield because it is alive. And then we shall be able to speak as did Paul: "I planted, Apollos watered, but God gave the increase." Speak the words of truth in the meeting, another will add further comments, and God will give the increase; and so will be found that true unity—"He that planteth and he that watereth are one."

We may pick grains of sand which look like seed, yet they will give no crop; but from life-bearing seed as small mustard large plants will grow. And we are amazed that so much results from such small seed, and we realise that God has given the increase. The growth from seed to plant is ever a mystery to man, as our Lord said in Mark 4; 26-28. So, if we sow the seeds of truth in our own hearts it cannot fail to grow, though we know not how. Then let us sow. (In the parable of the sower the grain was broadcast, not sown in selected ground. From which it may be reasoned that in the broadcasting of the gospel there is more hope of crop than in ground of our own choosing.) Do not expect fruition immediately. "We cannot eat the fruit while the tree is in flower," said Disraeli. Patience will be needed, but there will be a crop, for

it will follow the Divine rule—"first the blade, then the ear, then the full corn in the ear." It will need no super-gardening to make it grow; for the seed has life in it. The main act of character-development is seed-sowing—God will give the increase. Does not the Bible speak to us of growth, rather than building, as its picture of character-development? Building is the assembling of stones and wood ready cut; and differing buildings may be built with the very same material. No such difference results from growth of the same seed. If we each sow to the Spirit, we shall each reap the same crop, for character will grow, we know not how, and each will reap the same crop in the resurrection—life everlasting.

By the gift to each of the Church of the Holy Spirit, God Himself begins the sowing. It is given to every man to profit withal. This gift we could not obtain by any other means; and it is the means by which we become members of the Body of Christ, for God sets the members everyone of them in the Body as it has pleased Him. He then starts the life of character growth by His gift. **Let it grow!** "Be filled with the Spirit; pray for the Spirit; quench not the Spirit"; and act so that the prayer will be answered. One of the functions of the Holy Spirit is to lead us into all truth; and thus it follows that we must go and dwell in those conditions where the sown seed may prosper. We must go where the words of life are to be found, for that is the seed. We must seek the fellowship of those who also have the seeds of truth; there, as it were, to exchange seeds or grains of truth; there to follow up the sown seed by watering. And, acting on the Bible paradox "that he who would have his life shall lose it," we shall sow in our own hearts by giving away the seed to our fellows. He who gives it away keeps it, for, by dispensing, it becomes impressed upon his own heart, and so he keeps it. Do not hoard it; do not leave the seed in the packet; give it away! Plant it; someone else will water it, and God will give the increase. We sow in fellowship; but some, regarding the winds, will think it cosier by the fireside, and will stay at home. Not sowing, they will not reap. Except that by isolating themselves they sow dissatisfaction in their own hearts and will reap its crop. And some cautious ones may say: "I am not sure that if I sow there will be fruitage," or, "I will sow a little, and if it flourishes I will sow more." To such the words of 2 Cor. 9; 6

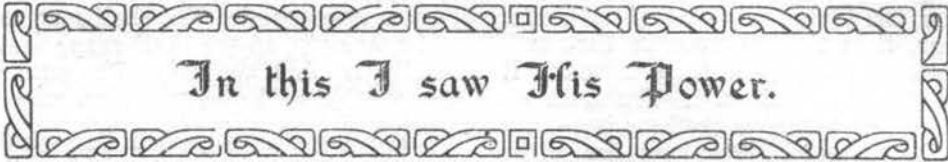
seem appropriate. We shall reap as we sow—if sparingly, so we shall reap; and if bountifully, so shall we reap. The onus is on us to sow; God will give the increase.

We sometimes regard the winds even in fellowship, saying to ourselves: "I will not bring up such and such a topic," but someone is the loser, for fellowship includes the free discussions of all Bible questions. And, on the basis that the best meetings are those where all contribute, remember the words of Paul: "That which every joint supplieth," for this will make increase of the body.

Recall the error of the Galatian brethren. According to Paul, they started to sow to the Spirit, but reverted to the bondage of the flesh. After receiving the gospel of grace, they were returning to "another" gospel. "Having begun in the Spirit, are ye now made perfect by the flesh?" Paul was disturbed by their change, for their groundwork of justification was leaving them, and they were thinking of returning to the Law from which they had been freed in Christ. And how could they reap the fruitage of love, joy, etc., if they were sowing to the flesh? A little leaven was leavening the whole lump, for they were sowing the wrong seed. May it not be said of us: "Ye did run well, who did hinder." Hence the exhortation of Gal. 6; 7-9. "In due season we shall reap" does not mean that sometime, somehow, we shall reap; for the principle of growth is that fruition comes at its due season. In due season means the season when it is due. And in the season of God's appointing, "that day," we shall reap the eternal crop—if we faint not—if we regard not the winds.

#### THE HALF WAS NEVER TOLD.

Strabo, the Greek geographer, of our Lord's day, offers an interesting sidelight on the culture of the Sabaeans, the people of the land from which the Queen of Sheba came to see the magnificence of Solomon. Strabo says of them "By the trade in aromatics they have become the richest of all the tribes, and possess a great quantity of wrought articles in gold and silver, as couches, tripods, basins, drinking vessels, to which we must add the costly magnificence of their houses; for the doors, walls and roofs are variegated with inlaid ivory, gold, silver and precious stones." If this was the luxury to which the Queen of Sheba was accustomed in her own land, how much greater must have been that of King Solomon's, for she said of his treasures "The half was not told me." (1 Kin. 10; 7.) And it was the possession of these treasures of earth that turned his heart away from the Lord.



## In this I saw His Power.

I stood upon the Ocean shore,  
And watched the mighty waves, which roar;  
I saw its bosom heave and sigh,  
O, what a God, is ours—said I—  
As there—I saw His Power.

I watched the darkness—turn to day,  
I saw the Sun's first shining ray,  
But where the night—had gone to dwell  
Still is a mystery—none can tell;  
It fled—before His Power.

I saw the frost—upon the ground—  
What treasures there—were to be found,  
Yet, by its strength—the seas it froze,  
And through its path—the iceberg flows—  
By His Almighty Power,

I watched the snowdrop, in the glade,  
The first to show a bright green blade—  
Through earth so cold, and hard by frost,  
In which it seemed its life was lost—  
But there—I watched His Power.

I saw the little egg, in nest—  
The owners name—we call Red Breast.  
But it was God who brought from shell,  
Another bird—its song to tell—  
Again—I saw His Power,

I watched the dew-drop in the dell,  
Where in the morning light—it fell—  
Upon a flower—which needed drink—  
This wonder-drop—caused me to think—  
Of God's refreshing Power.

I watched the bee—flit through the air,  
And light upon a flower—so fair,  
Which drew its sweetness from the ground,  
And gave it to the bee—when found  
As honey—by His Power.

I watched the sunbeam shining bright,  
As down its shaft—it carried light,  
And through the raindrops in the air—  
I saw the Rainbow's colours fair—  
And in that light—His Power.

I saw the movement—in the trees—  
As breath of air—passed through the leaves—  
But giants fell—as that storm broke—  
There lay the Fir—the Beech—the Oak—  
O, in that Breath—what Power.

I saw the sand-dunes change their shape—  
By puffs of wind—which none escape,  
I saw th' Eternal Mountains grand—  
Fixed there by God—all storms to stand—  
Created by His Power.

I watched the child—with fever tossed—  
And all the skill of doctors lost.  
For nought availed which they could do,  
'Twas God's sweet sleep—which brought her through—  
'Twas His restoring Power.

I took a seed—within my hand—  
And thought—how wonderful the Plan—  
To wrap within so small a space—  
Trees—Flowers—Fruits—that have such grace,  
And brought forth by His Power.

And thus we see—the Power Divine,  
In Sea—and Frost—and Stormy Wind,  
In Flower—Dew—and little Seed,  
And yet—our God—He has decreed—  
We too—can have His Power.

I saw a Word—it was in print—  
In black and white—in printer's ink,  
Though in the letter—it was dead,  
Yet on it oft—my soul had fed—  
The Living Word—His Power.

I saw the Fishers—on the shore,  
Strong with their boats—their nets and oar,  
Yet stronger still these men became—  
When fishing in the Master's name,  
O! in that Name—what Power.

Then later, in the Upper Room—  
Soon after Jesus left the Tomb,  
The tongues of Flame—came down on each—  
Symbols that they were now—to preach—  
Filled with His mighty Power.

And yet we know not what it is—  
This POWER—which alone is His.  
But filled with it—we can become—  
Transformed—a likeness of His Son—  
If—SUBJECT—to His Power.

(W.F.F. 1942.)

## THE QUIET TIME



C.T.W.

My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.

### THROUGH THE NEEDLE'S EYE.

The elect are those only who are gladly sacrificing their lives and their all to gain the great prize. Jesus said to His disciples that the rich must have great difficulty in connection with their endeavour to enter the kingdom, adding, "It is easier for a camel to go through the needle's eye than for the rich to enter the kingdom of God." This astonished the disciples very greatly, for they knew that the majority of the religious people of their day belonged to the wealthy class, the scribes and the Pharisees. They replied, "Who then, can get into the kingdom, if these cannot?" Our Lord's reply was, "With men this is impossible, but not with God." Men would be inclined to say that God would find no one for the kingdom at all if He rejected the rich.

In a word, no rich man can get into the kingdom. He must give up everything to the Lord or else be barred from a place in the kingdom. The terms of acceptance are the same to the rich as to the poor. He who would have the "pearl of great price" must sell all that he has in order that he may obtain it. The rich must give up all to the Lord, and then as stewards of their riches will be held responsible for their stewardship.

The following little poem describes the needle's eye, or small gate beside the larger gate, through which the camels might pass into the walled city after sundown and without any of their burden. So the rich by unloading and becoming poor may get into the kingdom :

"Tall was my camel and laden high,  
And small the gate as a needle's eye.  
"The city within was very fair,  
And I and my camel would enter there.  
" 'You must lower your load,' the porter cried  
" 'You must throw away that bundle of pride.'  
"This I did, but the load was great,  
Far too wide for the narrow gate.  
" 'Now,' said the porter, 'to make it less,  
Discard that hamper of selfishness.'  
"I obeyed, though with much ado,  
Yet still nor camel nor I got through.  
" 'Ah,' said the porter, 'your load must hold  
Some little package of trust-in-gold.'  
"The merest handful was all I had,  
Yet, 'throw it away,' the porter bade.  
"Then, lo, a marvel! the camel tall  
Shrank to the size of the portal small,  
"And all my riches, a vast estate,  
Easily passed through the narrow gate!"

### GOODNESS AND MERCY PURSUE ME.

"Surely goodness and mercy shall pursue me all the days of my life." This appears to be the stricter translation and it contains a beautiful thought. These sheep of the Lord's instead of being pursued by fears and terrors and trapped and ensnared, are following the Good Shepherd and hearkening to His voice; and, according to His promise, God's goodness and mercy are pursuing them, keeping after them, watching over them, assisting them, caring for them, upholding them in trials. These are the messengers of the Lord, of which the Apostle wrote, "Are they not all ministering spirits, sent forth to minister unto those who shall be heirs of salvation?" Surely this is so. Looking back we can praise the way in which goodness and mercy have pursued us, never leaving us!

"Angels watch him on his way  
And aid with kindly arm;  
And Satan, seeking out his prey,  
May hate, but cannot harm.  
O, child of God; O, glory's heir;  
How rich a lot is thine!"

### HE WHOLLY FOLLOWED THE LORD.

Joshua 14 : 9.

What a grand testimony this is respecting any man; and the words have special force and weight in Caleb's case, because by nature he was not of the children of Israel, but only by adoption into the tribe of Judah. He was of the seed of Abraham, but through the rejected son Esau. The lesson of his faithfulness and reward is, therefore, of special force and weight to us who by nature are children of wrath; members of the worldly class of humanity, whose natural disposition was typified in Esau, whose little faith in the promises of God, led him to sell his birthright for a mess of pottage. Many of us who now rejoice that we are counted in as Israelites indeed, justified by faith, sanctified by the truth—of the people of God, sharers in the great inheritance—realise that many of us once loved the things of this present life more than the things of the life to come, and were disposed to grasp the tangible things of the present rather than to sacrifice these in the interest of the future glories and blessings of the Divine promise.

# JACOB'S TROUBLE

## 5. Kings of the earth take counsel.

A.O.H.

A series of notes upon  
events of the Last Days.



The identity of those nations which shall take part in the great attack is not altogether easy to determine. The only prophet who goes into sufficient detail to provide a basis of identification is Ezekiel, and he names a number of nations that no longer exist. From his account it would appear that two confederacies of enemies face each other across the bounds of the Holy Land. The prophecies of Joel and of Zechariah, however, declare that "all nations" will be included in this mass attack in God's people, and will together experience the result of Divine intervention. An interpretation which satisfies the words of all three prophets ought to be sought in our study of the subject.

Joel prophesied about eight hundred years before Christ, and is the earliest of the three. His prophecy is a symbolic description of Israel's chequered history from the times of the great captivities up to the final restoration and announcement of the Kingdom. It is of this latter time that he speaks in the third chapter of the book: "In those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will gather all nations, and will bring them down into the valley of Jehoshaphat . . . Proclaim ye this among the nations, 'Prepare war, wake up the mighty men, let all the men of war draw near; let them come up'" (Joel 3: 1-21). The passage is a very familiar one. It describes the nations beating their plowshares into swords, their pruning hooks into spears, the weak ones declaring themselves strong, and of their coming into the valley of decision (judgment), where God will "sit to judge all the nations round about."

The picture given us by Joel, therefore, is that of a vast assembly of nations joining in a great confederacy, armed to the teeth, even the weak nations hastening to join in, bearing down upon the chosen people of God, to fight a decisive battle in what is called the "Valley of Jehoshaphat." That valley, whether real or symbolic, becomes the "valley of decision"—of judgment, properly, of "threshing"; and this vast host is utterly defeated by the power of God, Who "shall roar out of Zion, and

utter His voice from Jerusalem; and the heavens and the earth shall shake, but the Lord will be the hope of His people, and the strength of the children of Israel" (Joel 3: 16). After that event the chosen people will never be subject to oppression again (see verse 17).

This vision of Joel forms the background of Ezekiel's prophecy. The general picture of all the world coming in arms against Jerusalem, pooling all their resources in common cause against the chosen people, and being overthrown by the intervention of the Most High, is resolved in Ezekiel's vision to a more detailed and precise description. Ezekiel still maintains the symbol of a military invasion, with allusions borrowed from the battlefield, but he introduces another aspect which is altogether lacking in Joel. The hostile forces in Ezekiel 38 are divided into two confederacies, one pictured under guise of the rude, savage barbarians from the north—the hosts of Magog—and the other described under the alias of the more civilised and intelligent merchant peoples of his day, Dedan, Tarshish, etc. Since most of these peoples as such have long since passed away, it should be clear that they are used as symbols of the nations who will in fact turn covetous eyes upon the Holy Land in the Time of the End.

The first thirteen verses of Ezekiel 38 mention them all; Magog, Meshech, Tubal, Persia, Ethiopia, Libya, Gomer and Togarmah of the northern confederacy, and Sheba, Dedan and Tarshish of the southern confederacy. The "all nations" of Joel and of Zechariah thus become particularised into specified peoples divided into two camps. This is not the only enlargement of vision in Ezekiel's words, moreover; he also declares the reasons which lead these hosts to attack the Holy Land. Joel and Zechariah merely record the fact that there will be such an invasion without saying why. For these reasons Ezekiel's prophecy is doubly worthy of attention.

"Son of man, set thy face against Gog, the land of Magog, prince of Rosh (*Heb.*), Meshech and Tubal, and say: 'Thus saith the Lord God . . . I will bring thee forth, and all

thine army . . . a great company with bucklers, and shields, all of them handling swords; Persia, Ethiopia and Lyb a with them; all of them with shield and helmet; Gomer, and all his bands; the house of Togarmah, of the north quarters, and all his bands; and many people with thee . . . After many days thou shalt be ordered forward (*Heb.*) in the latter years thou shalt come into the land that is brought back from the sword . . . thou shalt ascend and come like a storm . . . and many people with thee . . ." (Ezek. 38; 1-9).

The first point worthy of notice is that these names are those of the most remote peoples known to the Israelites in Ezekiel's day. None of their nearer neighbours, the Assyrians, Babylonians, Egyptians, Moabites, and so on, are mentioned, even although these latter were the inveterate enemies of Israel throughout their national existence, and might reasonably have been expected to find a place in this prophecy. The conclusion one might draw from this is that Ezekiel is speaking of a time when an entirely new set of enemies confronts the Holy Nation. The old ones are gone; the new menace comes from a quite different quarter, and, too, from far more distant parts of the world.

The second point to notice is that the enemy host itself appears to consist of two confederacies, to some extent hostile to each other, although united in their purpose against the Holy Nation. In one confederacy Ezekiel includes all the rude, uncivilised peoples of his day, and in the other the seafarers and trading nations known to Israel. This point is brought out in verse 13: "**Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee: 'Art thou come to take a spoil? Hast thou gathered thy company to take a prey? To carry away silver and gold, to take away cattle and goods, to take a great spoil?'**" This "southern confederacy," consisting of Sheba, Dedan and Tarshish, appears to be questioning the plans of the "northern confederacy," as though from a semi-disinterested and yet from a "watch-dog" point of view. It might even seem that this southern confederacy is pursuing an almost independent line of attack, and does not propose to allow its opponents to secure the coveted prize first.

Be this as it may, there are undoubtedly the two Gentile confederacies in the picture, and our understanding of the prophecy should aim at finding a place for each in harmony

with this account, and yet also in harmony with Joel and Zechariah.

"Gog," in verse 1, is the titular head of the northern confederacy. In history he was at first identified with Gyges, king of Lydia, but subsequent investigators consider that Ezekiel's allusion is to Gagi, king of the Scythians in the days of Manasseh, king of Judah. The expression in verse 1 should properly be translated Gog of the land of Magog, prince of **Rosh, Meshech and Tubal**. The land of Magog was that of the Scythians, inhabiting the south of Russia and the lands around the Black Sea. Rosh was the name of a Scythian tribe mentioned by later Arabic writers as living in what is now the Caucasus, and in the same district lived the Moschi and the Tibarene, referred to here as Meshech and Tubal. Verse 6 speaks of "Gomer and all his bands; the house of Togarmah of the north quarters, and all his hands; and many people with thee." These peoples came from Europe, and, crossing the sea into Asia nearly two centuries before Ezekiel's day, had become a menace to the empires of Assyria and Egypt. They were known in later times as the Cimmerians, and were associated with Gog and his Scythians in the great attack which caused the downfall of the Assyrian empire.

These peoples were all to the north of Israel. Verse 5 speaks of Persia to the east, and Ethiopia and Libya on the south. The names previously considered, with the exception of "Rosh," appear in the tenth chapter of Genesis, the great genealogical table of the nations, as descendants of Japhet (see Gen. 10; 2 and 3). These three names do not so appear, but since, as will be seen presently, all the names in the "southern confederacy" also appear in the celebrated "tenth chapter," there is reason for examining these three with a little extra care.

Persia was a relatively modern name in Ezekiel's day, the older name of the country being Elam. It is in fact referred to in the Old Testament as Elam right up to the days of Isaiah and Jeremiah, and only Ezekiel, Daniel, and subsequent writers refer to it by its later name. Elam is mentioned in Gen. 10; 22 as descended from Shem.

Libya in the original is "Phut"; and by reference to Gen. 10; 6 it will be seen that the people of Phut were sons of Ham. They settled in Arabia and around the Persian Gulf long before the days of Abraham, later crossing into Africa. The name eventually became

applied to the people living in that part of Africa known to-day as Libya, and it is perhaps a little difficult to determine whether Ezekiel referred to the early Asiatic "Libya" or to the later African one, or to both.

Much the same has to be said about Ethiopia. The Hebrew word is "Cush," and again Gen. 10: 6 identifies the Cushites as being of the race of Ham. The earliest land of Cush was near the Euphrates, in what afterwards became Babylonia, and this is the "Ethiopia" alluded to in Gen. 2: 13 as the land compassed by one of the rivers of Eden. The progenitor of the Cushites was himself descended from Ham, and begat Nimrod, who, according to Gen. 10: 10 was the founder of an empire including a number of ancient cities in the Euphrates Valley. These Cushites gradually shifted their centre of habitation, changing their national characteristics as they did so, from point to point around the Arabian coast until they had followed the people of Phut into Africa, and eventually founded the Ethiopian empire of later Biblical writers, in the land which is known as Ethiopia to-day.

It may be noticed here in passing that at no time in history have the Persians, Ethiopians and Libyans made common cause with the barbarian hordes from the north against Israel. This is one more point which reacts against the conclusion that the prophecy was fulfilled ages ago, and strengthens the case for its symbolic interpretation.

We are now presented with the picture of a solid bloc of nations descended indiscriminately from Japhet, Ham and Shem, and therefore representative of all nations of earth, pressing upon Israel from the north, east and south. They are distant nations, coming as it were from the ends of the earth, and they bring many others in their train. "All his bands" is repeated three times, "Many people with thee" three times also, and "all thy company that are assembled unto thee." No expression has been spared to give the impression of a vast, overwhelming host gathered out of all nations that are living upon the earth when the time of this prophecy will have come, and led by Gomer, Togarmah, and the hosts of Gog's tribes on the north; Persia on the east; Ethiopia and Libya pressing on the south. Zechariah, speaking of the same event, says that Jerusalem will be encompassed as in a net (Zech. 14), and that is a very apt allusion to the condition in which the Holy Land will be in that day.

Sheba, Dedan and the merchants of Tarshish must now occupy our attention. There were three peoples known as Sheba, one of them descended from Ham and two from Shem; there were two peoples known as Dedan, and of these one was Hamitic and one Semitic. It is not possible to say with certainty which of these various nations were the ones intended by Ezekiel, but they all came from various parts of Arabia, and they all had one thing in common; they were nations of traders. The wealth of the Queen of Sheba, who visited King Solomon, is proverbial. The "travelling companies of Dodanim" of Isa. 21: 13 were caravans of Dedan traders. References such as Psalms 72: 10 and 15, Isa. 43: 3 and 45, Jer. 6: 20, and particularly Ezek. 25: 13 and 27: 15-23 indicate the fame which their trading activities had earned. It is noticeable that these peoples, forming the "southern confederacy," are shown in marked contrast to their northern counterparts in that they are essentially trading peoples; the others are not.

There is not so much uncertainty about the remaining name, that of Tarshish. Of all mysterious names in the Old Testament, this one is perhaps the most romantic. Tarshish is given in Gen. 10: 4 as of the Japhetic race, but evidently represented a far-flung branch of that race, for the name figures no more in the Scripture story for nearly two thousand years. It is in the time of Solomon that we find the Phœnicians sailing to a remote land called Tarshish, of such importance in their operations that all their long-distance sailing vessels were called "ships of Tarshish," irrespective of their particular destination. One thing is certain; this land of wonder which produced commodities so various as tin (Ezek. 27: 12) and ivory, apes and peacocks (2 Chron. 9: 20), lay outside the Straits of Gibraltar, for at Tartessus in southern Spain the Phœnicians had a great trading colony which gathered in the produce of these farther lands and forwarded it on to the homeland on the Palestine coast. The ivory, apes and peacocks came from the West African coast; the tin came from Britain, and there is no reasonable doubt that Tarshish was the general name given to the whole Atlantic coast, and especially to Britain, which was, even at that early time (B.C. 600) a nation of traders.

Thus Ezekiel sees the only remaining frontier of the Land of Promise—the west—hard pressed by the merchants of Tarshish and their confederate peoples, the "young lions" of

verse 13, Sheba and Dedan, allied with Tarshish, hold the south. The Holy Nation, resting at peace in its land of unwalled villages, is locked within an iron ring of implacable enemies.

It may appear to some that there is but flimsy evidence in Ezekiel 38 that Tarshish is numbered among the enemies of Israel. It may be argued that there is no direct statement that Tarshish takes part in the attack, and is depicted only as questioning the northern aggressor's intentions. (Vs. 13, "Tarshish . . . shall say . . . 'Art thou come to take a spoil?' " etc.) This is perfectly true, and if one considers Ezek. 38 alone it would appear as though Tarshish is either neutral or even in alliance with threatened Israel. There is, however, no other parallel prophecy that indicates the alliance of any other nation with God's people when they pass through "Jacob's Trouble." The picture is consistent; all the world is against them, and they alone emerge unscathed and triumphant. Verse 6 of chapter 39 indicates that the Divine retribution for the attack reaches out, not only to Magog, but also to "the isles"—the coastlands, a term used always to describe those far-off trade coasts to which the proper name "Tarshish" was applied. It seems that Tarshish shares in the retribution, and, therefore, is to some extent at least involved in the crime.

There may be a difference. Some of the prophetic descriptions of the gathering of the Holy Nation picture Tarshish, Sheba and Dedan as assisting with gifts and services in that work. No indication appears anywhere that the northern hosts ever lend their aid. Isaiah, for example (60; 5-10), declares "The wealth of the Gentiles shall come unto thee . . . they from Sheba shall come; they shall bring gold and incense . . . the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them . . ." etc. David, again, in the noble "Kingdom Psalm," sings (Psa. 72; 10): "The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts," and although it is possible that this latter quotation refers to the period immediately after Jacob's Trouble, rather than that just before it, there is at least some indication that the "southern confederacy" has an interest in the building of the Holy Land.

These apparently conflicting thoughts may be reconciled by realising that if Tarshish, as appears probable, is intended to represent the

great commercial trading peoples in the End Time, there may well be a phase in which Tarshish is doing much to help forward the restoration of the Holy Land, and may be intimately connected with the great revival of world trade which will then flow through that land. The appearance of a new aggressor on the northern horizon then becomes the signal for serious apprehension as to the future of those trade connections, and so, largely from a selfish motive, Tarshish and her allies take up their station on the western frontier as the hosts of Magog commence their fateful march.

In this case these two hosts would be enemies, not only of the Holy Nation, but of each other. "Art thou come?" asks Tarshish of Magog, as though jealous of the latter's interference. The avowed object of Magog is to "take a spoil and take a prey." From time immemorial the trading peoples of the world have never been good soldiers—they have fought only when absolutely necessary to preserve their trading interests and possessions, and the explanation of this strange attitude on the part of Tarshish may well lie in a tenacious grasp of certain economic advantages which are threatened by the advance of Magog.

If this be so the whole interpretation of Ezekiel 38 is lifted out of the narrow limits of a purely military campaign in the Near East to something much more vast and menacing—a world-wide effort to crush, by any means, economic or military, the new experiment of a great nation ordering its life according to the ways of God, and in so doing challenging the whole fabric of present-day organised society.

**"The kings of the earth set themselves, and the rulers take counsel together"** (Psa. 2; 2). Here is the time when those words are to be fulfilled.

This understanding helps to explain the unexpected outcome of the battle. Both Ezekiel and Zechariah agree that the attack results in the assailants falling upon each other to their common destruction. Their purpose in attacking the Holy Nation is defeated, and the aggressors turn their weapons against each other, and are destroyed. This looks very much like a final clash between the conflicting forces of this world in which the kingdoms go down into irretrievable ruin, and the Land of Promise emerges, as Isaiah said it would emerge, "In the tops of the mountains" (Isa. 2; 2).

"Thou art he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years

that I would bring thee against them" (Ezek. 38; 17). God takes His stand at the time of fulfilment, and looks back down the centuries to the time when the prophets of Israel foretold these things; and, as has been seen, three prophets at least speak of this final conflict, although only one gives the intimate details.

The impression given in the 38th chapter is that the invading hosts are undergoing preparation for a relatively long period of time and move forward in concerted action when the time appears ripe. In verse 8 the word "visited" has the significance of being called to action. Leeser says: "After many days shalt thou be **ordered forward,**" and Rotherham: "After many days shalt thou **muster thy forces.** In the afterpart of the years shalt thou enter into the land of the remnant brought back from the sword, gathered from among many peoples." The Septuagint gives a similar thought. "He shall be prepared after many days and he shall come at the end of years." The idea seems definitely to be that of a long time of deliberate planning and preparation, and an organised move forward when the time is ripe.

Zechariah's prophecy says little of the time of preparation of this vast host, but gives many details of the actual clash. He does repeat Joel's declaration that God will gather "all nations" against Jerusalem to battle (Zech. 14; 1). His account, also, makes it clear that Israel has no allies; God alone is her defender. Through all the Scriptures runs this same refrain; in that great day when God tries the Holy Nation in the fire, and it emerges as pure gold, there are none of the nations, as such, found on its side. Encompassing the Land of Promise, as in a net, are the enemies of the Lord, drawn up in battle array, knowing not that it is for the last time.

\* \* \*

How to relate these things to the forces we know to-day? How to perceive that "evil thought" of verse 10 in the events of the present time? **When** shall these things be?

Until the Land of Promise has budded and blossomed there will be no envious eyes cast in that direction. The prophecy waits for that. When the "people collected from the heathen, practising commerce and trade, and residing in the top of the earth" (Ezek. 38; 12—*Ferrar*

*Fenton*) are beginning to make their mark in the world, men may expect to see the beginnings of this great thing. Perhaps by then the world will have progressed much farther along the lines of totalitarianism, or of "planned State control," or whatever else it may be called, and the crushing of independent Christian thought on a scale hitherto undreamed of will be well advanced. Such a condition of things would unlock many prophecies hitherto obscure. Two great world systems of government, each opposed to the other, but both alike enemies of the things of the Kingdom of God, may be each building their own system of national federation, endeavouring to recover from the havoc and destruction of this titanic war in which the nations are now engaged. As they watch each other with eyes dark with hatred and distrust, the Holy Nation, rapidly restoring the old wastes, declares its allegiance to those very principles which the nations of the earth deny. The land which saw the rejection of the Prince of Life becomes the great stronghold of His message in an apostate world. A double cause of enmity looms large in the counsels of the nations. Spiritually, this Holy Nation is witnessing for God and the practical application of His laws, to a world which is set against all such things. Economically, these people are prospering whilst the world at large is in the throes of trouble. The land is rich, and it is undefended. The people have no defensive weapons; they declare their belief in the defensive power of their God; and so the "evil thought" quickly takes root in the counsels of the nations. At one blow they will rid the world of this troublesome witness for God and righteousness, and possess themselves of material wealth and advantages which by then will have become famous throughout the earth.

Does this mean that military pressure from the northern host comes only after economic pressure has been brought to bear by those of the south? Whatever may be the methods at first employed to break the power of the Holy Nation, to stifle its trade, to arrest its development, it seems that the kingdoms of this world will have resource finally to the one weapon in which they all have full confidence—military force. It may be an appreciable term of years after the settlement of this present war

before the uneasy nations again feel confident in their possession of a sufficiency of armaments for their venture, but eventually, for the last time, throughout all the world goes the dread call to arms.

**"Multitudes, multitudes, in the valley of threshing; for the day of the Lord is near"** (Joel 3; 14).

Down from the north come the great armies, marching, marching. From the east and from the west, the mighty fleets of the sea and of the air. The Holy Nation has rejected every proposal for alliance or for federation. It refuses to withdraw one single item of its programme or to lower its standards one degree. We are familiar in our day with the attitude to Russian communism manifested by certain

powerful interests in the immediate past years. Of that nature, but in much more intense degree, will be the world's hatred of the people which stands so definitely for the laws of God and preaches so persistently the imminence of His Kingdom.

So the nations will advance, knowing not that all their preparations have been in vain, that the weapons in which they trust will be useless in their hands, that the power they have challenged will frustrate their purpose by agencies they cannot understand. All unwittingly they will fulfil a prophecy which was uttered two millenniums before their day:

**"He gathered them together into a place called in the Hebrew tongue Armageddon."**

## PRAYER.

This little article appeared in the "Herald of Christ's Kingdom" for June, 1942, and it is thought to be so beautiful that it is reprinted here for the benefit of readers who do not see the "Herald."

A reprint from "The Herald of Christ's Kingdom" for June, 1942.

"With one accord!" The day had brought  
Its vexing cares; its anxious thoughts;  
With labour worn, with doubts perplexed,  
With toils and troubles sorely vexed;  
When evening brought its hour of prayer,  
With sweet accord we gathered there.  
"The door was shut!" "With one accord"  
We kneeled before our risen Lord;  
Some needed strength; some needed peace;  
Some prayed that wrongs and woes might cease;  
All felt the need of humble prayer,  
All needed Christ, and Christ was there.

**"Draw nigh to God, and He will draw nigh to you."**—Jas. 4; 8.

**"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."**—Jer. 33; 3.

**"Evening and morning, and at noon, will I pray and cry aloud, and He shall hear my voice."**—Psa. 55; 17.

Now, if we are to grow in our prayer life, there are five things which are necessary:

The first of these is TIME. Like everything else, prayer requires time; daily time, like the other essentials, eating and sleeping. It needs to be time enough to forget how much time it is, even though duties call you away. So it

must be planned for, sometimes well ahead, so no duty is slighted. One must **take** time. No one worth while has time for all that comes crowding to his door. Something must be left out, so time must be taken for something else—possibly something else important, yet less important. Prayer does need time.

The second thing prayer needs is a PLACE. You can pray anywhere—on a train, walking down the street, measuring gingham, operating a typewriter, cutting out a dress, in kitchen or parlour or shop. But you are not likely to, **unless you've been off in some quiet place with the door shut.** Christ said: "Enter into thine inner chamber and shut the door"—the world shut out—but you are shut in with some One unseen. It does not matter where the place is. The corner of a kitchen is as good as the cloistered corner of a cathedral. Indeed, some kitchens I have known are better than some cathedrals. It is the recognised presence of our blessed Lord that makes holy ground, whether kitchen or cathedral. And the real rare blessing of the daily quiet place is not only that you actually pray, though you will; not only that you read the Book, though you will. It is this: There is some One else there. And to sit quiet in His presence, thank Him that He is

there, and that He died for you in the love of His heart; maybe to sing Him a soft hymn of praise; this is the real blessedness of that bit of quiet time in the shut-away corner. Prayer needs a place, and prayer hallows the place—any place.

Third—prayer needs a book, **THE BOOK**. The Book is the basis of prayer. Bible reading is the listening side of prayer. In the Book God speaks to us. In prayer we speak to God. What He says to us radically affects what we say to Him. Prayer needs three organs of the head—an ear, a tongue and an eye. The ear to hear what God says, the tongue to repeat His promises as our petitions, and the eye to look out expectantly until the result comes. Thoughtful Bible reading is giving God our ears. What goes in at the ear, warmed up as it goes through the heart, comes out at the tongue in simple, expectant, warm prayer, communion and petition and intercession.

Yes, give this Book a place in your prayers. What God says here will change what you say, and so wholly change the results. The Book will shape and mould your praying. Let it!

The fourth is particularly important—**LET THE TEACHER TEACH YOU**. There is One who is peculiarly the prayer Teacher. . . . It is He who puts the desire to pray in our hearts. He will direct all our praying (through the Holy Spirit) as a wise father directs his son.

Where is the Holy Spirit? . . . In every one whose heart has opened to the Lord Jesus—not because we are good or deserving or saintly, but because He is faithful to His promise.

Yes, let the Holy Spirit teach you. . . . When you go into the quiet schoolroom, with the school Book open, ask this Teacher to teach you. And He will. You may be a bit slow

and stupid—most of us are. But He is very gentle and patient.

You will likely find your praying changed some. It will become simpler—more confident, and personal, and practical. Some things you will stop asking for—they will slip out of your thoughts in that Presence. Others things will come in—certain things you will pray for more boldly and confidently and expectantly.

The fifth need is to cultivate an **OPENNESS OF SPIRIT**—I mean that habitual openness of mind that opens up more and more as clearer light breaks in. It begins with that first surrender to Christ as Master, but must continue to be a habitual surrender in the actual practice of daily life. As clearer light comes in on this habit, that line of conduct, that problem, you yield and actually live the surrender you made in the initial act.

Stubbornness, sifted down, is simply refusing to yield to the new bit of light that comes. Openness to light is the one doorway to growth. Yes, we will welcome the light by obedience, we will pore thoughtfully over the Book, to get its meaning clear. We will cultivate the sane, thoughtful, brooding, meditating, to get things clear and clearer.

Here they are—a praying **TIME**, a prayer **PLACE**, the prayer **BOOK**, the prayer **TEACHER**, the Holy Spirit, the **HABITUAL OPENNESS** to more light. Let us all start into school afresh.

Lord Jesus, teach us to pray. Help us to learn how. Thou knowest both ends of prayer, the praying end down here, and the answering end up yonder. We would be good students in Thy school, punctual in attendance, keeping the door shut, and the Book open, and the knee bent, and the will too. Teach us—in Jesu's name. Amen.

## LIGHT ON AN OLD TESTAMENT STORY.

The mysterious destruction of Sennacherib's army outside Jerusalem (II Kings 19) has provoked considerable speculation as to the agency used by God to bring about so remarkable an event. It has been suggested that the *sirocco*, or hot desert wind, was responsible for the untimely death of these men, and on the other hand doubts have been expressed as to the likelihood of any such result attending the hottest of hot winds. It is interesting, therefore, to know that Marco Polo, the Venetian traveller who explored oriental countries as far as China in the 13th century, relates how 16 hundred horses and 5,000

men in the Persian province of Kirman at the southern end of the Persian Gulf were caught by this same desert wind and suffocated, not one of them escaping. The fact that there is at least this one independent instance in history goes far to establish the reasonableness of the supposition that when the "Angel of the Lord went forth" that angel, or messenger, or agency, was in fact the dreaded *sirocco* from the southern deserts, and that the vast host encamped in the open plains around Jerusalem, having no protection, quickly fell victims to its hot breath, so that "when they arose early in the morning, behold, they were all dead corpses." (II Kin. 19; 35)

## CASUAL OBSERVATIONS.

---

### THAT MISSING LINK.

Professor Julian Huxley, writing in "Nature," of date June 6th, tells of a young gorilla who at eighteen months old was observed one day to have his notice attracted by his shadow cast upon the wall of his cage by the electric light. The animal was seen to trace the outline of his own shadow three times with his forefinger and then to resume his play. This, thinks Prof. Huxley, indicates how "graphic art" (the drawing and painting of pictures) must have begun at the bottom of the evolutionary scale. The gorilla was kept under observation and a projector lantern arranged to cast various shadows on the wall with the object of inducing him to repeat his action, but for the rest of his life he was never known to do so. The Professor declares that there is "no record in [the history of anthropoid apes of any similar action]" and goes on to suggest that "it would be of considerable interest if observation and experiments designed to elicit similar behaviour were carried out with other young anthropoids (apes.)"

In all recorded knowledge of the habits of apes, therefore this one instance apparently stands alone. A slender basis, surely, upon which to build the suggestion that the masterpieces of art of the Middle Ages, the statuary of ancient Greece and the beautiful pottery and sculptures of even older civilisations were all derived from the unintelligent meanderings

of a monkey's finger over the edge of his own shadow. The layman might well query the scientific basis of the suggested 'experiments;' for even were it true that man, with all his abilities, has evolved from the brute, it must also be true that in such far off days there would have been no Professor Huxleys armed with projector lanterns and other impedimenta designed to stimulate the rudimentary artistic yearnings of prehistoric apes.

Bible Students look back over the history of ancient peoples and perceive how the artistic skill of men is revealed in more excellent degree the farther back one goes in time. The art of Greece, of China, of Sumeria, has never been equalled, much less excelled. This is but one of the many evidences that *man* appeared upon the earth in full possession of wonderful abilities that have been since marred and stultified through sin. The ape was made "very good" in his own environment and with limited powers beyond which he cannot go. Man was also made "very good" but with powers and possibilities which have even yet never been comprehended in full measure, but his ability to express himself creatively, whether by painting, sculpture or in any other manner, is not because he represents an evolutionary advance upon an unreasoning brute scrabbling his fingers over the walls of a cave, but because he was made in the image and likeness of God—and it is God-like to create.

---

## ANNOUNCEMENTS

---

### GONE FROM US.

Brother M. H. Innes, of Oxford, well known to the elder brethren, passed away during October after a long life spent in unselfish service in behalf of fellow disciples.

During the same month the home call came to Brother David Anderson, of Dumfries, known to many in the north, and to quite a few in the south from his presence at recent London Conventions and his occasional ministry from the platform.

It is our confidence that these our brethren, having borne the heat and burden of the day, have not served their Master in vain. The toils of the road have ended for them—the victor's crown.

### ANONYMOUS.

We would acknowledge with sincere appreciation the receipt of anonymous donations during October of 10/-.

### CHANGE OF ADDRESS.

Brother and Sister S. A. Couling, of Rugby, would like interested friends to note their new address, to which all letters should be sent, as follows:—

Harthog Farm,  
Shenley Lane,  
CRICK, near Rugby.

### CHRISTIAN ART CALENDARS FOR 1943.

The Bookroom will *not* stock nor supply Calendars or Christmas cards this year, the time at our disposal being so limited that the additional work involved becomes impracticable. We would like the friends to know, however, that the illustrated monthly "Christian Art Calendar" for 1943 will be obtainable direct from Bro. F. Lardent, 174, Forest Hill Road, London. S.E. 23, at 3/2 post free. Bro. Lardent will be pleased to take orders at any time, and will despatch the calendars as soon as ready. Please be sure to send your orders direct to Bro. Lardent, and *not* to the B.S.C.

# PUBLICATIONS.

Prices and stock available vary from month to month. Please order to latest issue of B.S.M. to avoid disappointment.

\* Indicates temporarily out of stock and orders cannot be filled.

## MISCELLANEOUS

	Price	Post free	Six post free
Evolutionists at the Cross-roads Biblical teaching in relation to Evolution and recent statements of scientists 126 pp (Dawn) ...	1 0	1 2	6 0
Zionism in Prophecy An interesting survey of developments in Palestine. 64 pp (Dawn)	1 0	1 2	6 0
Pilates Report Reputed report of Pilate to Tiberius regarding the Crucifixion. Art booklet. 32 pp (C.T.I.) ...	7	8	3 9
Foregleams of the Golden Age 304 pp. Cloth *			
Daniel the Beloved of Jehovah 493 pp. Cloth	4 0	4 7	
The Divine Plan of the Ages Cloth	2 6	2 9	
The Atonement Cloth	4 0	4 5	
The New Creation Cloth	4 0	4 5	

## B.S.C. PUBLICATIONS

The Plan of God—in Brief An abridged edition of the "Plan of the Ages" retaining all the most important portions. 104 pp ...	5	6	2 9
The Promise of His Presence An exposition of Scriptures relating to the Second Coming of Christ. 92 pp ...	5	6	2 9
The Beauty of Holiness The story of consecration through the ages ...	5	6	2 9
Satan the Prince of Evil A study in the personality of the Devil. 30 pp ...	3	4	1 6
The Golden Future A 36 page booklet describing man's hope and Millennial conditions. Specially prepared for witness work ...	3	4	1 6
Parables of the Kingdom Six stories from the teachings of Jesus. 30 pp ...	3	4	1 6
Evolution—and the Scriptures A brief introduction to the subject 12 pp ..	1	2	7
8 or 12pp Pamphlets, 20 for 1/9 100 for 7/6			
No. 11 Thy Kingdom Come			
No. 12 Will there be Wars for ever?			
No. 13 The Immortality of the Soul.			
No. 14 The Mystery of the Trinity			

## BIBLES

No. E10 In 4 thin vols., very large print, the set 15 0 15 9

## DAWN.

All at 3d. each. Post free 4d. Six for 1s. 9d.

The Day of Jehovah A reprint of Chap. 15 of the "Divine Plan" 64 pp			
What is Man? A reprint of chap. 12 of "The Atonement." 62 pp			
God—and Reason			
The Truth about Hell			

## BEREAN BIBLE INSTITUTE.

All at 2d. each. Post free 3d. Six for 1s. 3d.

The Offerings for Sin A 16 pp exposition of the doctrine of the sin-offering			
--	--	--	--

## DEVOTIONAL BOOKS.

	Price	Post free
Daily Heavenly Manna		
Pocket size, no birthday pages	Cloth 2 0	2 3
	Leather 2 6	2 9
Large size, with birthday pages	Leather 7 0	7 3
In Green Pastures		
Another book of daily readings. 293 pp.	Cloth 2 6	2 9
	Leather 3 6	3 9
The Call of the Bride		
Comforted of God		
Two little art booklets of poems.	Paper	
covers .. ..	1 3	1 5
The Bible Teachings		
The familiar "Covenant, Mediator" book		
Stiff paper	2 6	7d
Cloth	3 6	7d
Song of our Syrian Guest Small edn.	3	4d
" " Large, with photographs	1 6	1 8

## HYMNBOOKS

"Bible Students Hymnal." Blue cloth	1 6	1 8
Scottish Metrical Psalter, with music	3 3	3 7

## GREETING CARDS

	Post free
"Lardent" F series. Hand coloured scriptural cards. Highly finished ...	6 for 1 6
"P" series. Floral scriptural cards of various designs ...	12 for 2/0
"V" series. Choice verses on plain cards	12 for 7d

## TRANSLATIONS

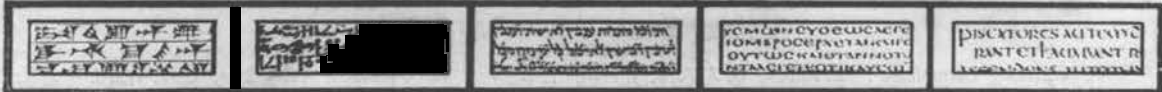
	Price	Postage
Weymouth (With notes) ...	4 0	4d
Moffatt (N.T. only) ...	3 6	7d
(Complete Bible) ...	21 0	7d
Rotherham ... .. N.T.	14 0	7d
Rotherham ... .. O.T.	*	10d
Septuagint (Greek and English) ...	18 6	10d
Youngs ... .. Complete Bible	11 6	7d
Ferrar Fenton ... ..	15 0	8d
New Testament (Greek and English) "	3 0	6d
New Testament (Greek only) ... ..	3 0	6d
Englishman's Greek New Testament (with interlinear translation)	14 6	6d

## CONCORDANCES & LEXICONS

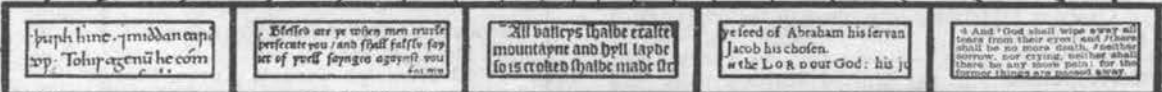
Cruden's Concordance (Complete) ...	10 6	7d
Cruden's Concordance (Abridged) ...	*	
Thayer's Greek-English Lexicon ...	28 0	8d
Davidson's Hebrew-English Lexicon	20 0	8d

## BOOKS FOR CHILDREN

A little life of Jesus 224 pp. Cloth Illustrated	2 6	6d
Gospel of Mark } For young children. Large		
Gospel of Luke } books, large print, coloured and plain pictures, board covers ..	*	3d
The Son of the Highest 206 pp	*	
The Bible in its Making 107 pp	*	



# BIBLE STUDENTS' MONTHLY



Vol. 19 No. 12

DECEMBER, 1942

Fourpence

## CONTENTS

<b>JACOB'S TROUBLE</b>			
6. The Valley of Jehoshaphat	...	..	133
<b>THE FOUNDATION IS SURE</b>			
An exhortation to stability	...	..	138
<b>"Christmas Bells"</b>			
A poem about the Plan	..	..	141
<b>IN QUEST OF LOVE</b>			
The brightest jewel	..	..	142
The Quiet Time	..	..	143
Index for 1942	..	..	144

### TO US THE SCRIPTURES CLEARLY TEACH—

That the Church is "the Temple of the Living God"—peculiarly "His workmanship"; that its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and the chief corner stone of this Temple, through which, when finished, God's blessing shall come to "all people," and they find access to Him.  
 —1. Cor. 3; 16, 17. Eph. 2; 20-22. Gen. 28; 14. Gal. 3; 29.

That meantime the chiselling, shaping and polishing of consecrated believers in Christ's atonement for sin progresses, and when the last of these "living stones," elect and precious, shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.  
 —Rev. 15; 5-8.

That the basis of hope, for the Church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world,"  
 Heb. 2; 9. Jno. 1; 9. 1 Tim. 2; 5-6.

That the hope of the Church is that she may be like her Lord, "see Him as He is," "be partaker of the Divine nature," and share His glory as His joint-heir.  
 —1. Jno. 3; 2. Jno. 17; 24. Rom. 8; 17. 2 Pet. 1; 4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be "kings and priests" in the next Age.  
 Eph. 4; 12. Matt. 24; 14. Rev. 1; 6; 20; 6.

That the hope of the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be destroyed.  
 Acts 3; 19-23. Isa. 35.

## Bible Students Monthly

Publishing Committee : E. Allbon, G. A. Ford, J. Hall, T. Holmes, A. O. Hudson, W. J. Rew, C. T. Ward.  
Chairman : G. A. Ford. Gen. Secretary : E. Allbon. Editor : A. O. Hudson.

The object of this journal is the encouragement of independent study of the Scriptures in the light of present-day knowledge, with special reference to the "High Calling of God in Christ Jesus;" the Second Coming of the Lord Jesus Christ; and the establishment of His Kingdom upon earth.

Except when otherwise stated, the articles appearing herein are endorsed by at least five members of the Committee. Articles not so endorsed are agreed by at least five members to be contributions to progress in Truth worthy of consideration and discussion, but not sufficiently conclusive to warrant full endorsement. They are published with this reservation and the exhortation "Prove all things; hold fast that which is good." (I Thess. 5 : 21).

### Postal Subscription (one year)

Great Britain and Eire.....5/-  
United States and Canada.....One dollar  
Australia and New Zealand .....5/-

Overseas subscribers may remit to the addresses below if preferred.

### Correspondents in the United States

Pastoral Bible Institute,  
177 Prospect Place, Brooklyn, N.Y.  
The Dawn,  
136 Fulton Street, Brooklyn, N.Y.

### Correspondent in Australia

Berean Bible Institute,  
19 Ermington Place, Kew, E.4, Melbourne.

Bible Students who, by reason of old age, infirmity or other adverse circumstances, are unable to pay for this journal may have it free of charge if annual request is made to that effect. This expense is met by voluntary donations from those interested.

Three months' free trial copies will be sent to any address upon request.

Please address all correspondence as follows :—

Subscriptions, Books and Literature  
Bible Students Committee  
20 Sunnymede Drive, Ilford, Essex.  
Telephone : VALEntine 1502

### Benevolent Relief Fund

Mr. G. A. Ford  
13 Cranleigh Gardens, Luton, Beds

### M.s.s. for publication

Mr. A. O. Hudson  
18 St. Ives Road, Leicester

### Free Literature

Mr. W. J. Rew,  
244 North Road, Darlington

### Reference Library

Mr. V. R. Chandler,  
9 St. Edmunds Road, Ilford, Essex

For details of above activities see back cover.

New Booklet ready shortly.

## JACOB'S TROUBLE

A study of the last great conflict

The series which has been appearing for the last six months is concluded in this issue, and is being reprinted in booklet form. The booklet will be available in the New Year but orders may be sent in at once, if desired, and delivery will be effected as soon as the booklets are to hand from the printers.

Contents :—Chap. 1 The Historical Background  
2 Title Deeds of the Land  
3 The Birth of a Nation  
4 The Land of Unwalled Villages  
5 Kings of the Earth take Counsel  
6 The Valley of Jehoshaphat

The booklet describes the political events of Ezekiel's day and which gave him the setting in which to frame the glowing language of his prophecy concerning Gog and Magog; refers to the Scriptural delineation of the boundaries of that vast tract of land promised to Abraham as the future possession of his seed, and illustrates this by means of a comprehensive map; speaks of the gathering of that nation which is to be an instrument in God's hand "in that day" and of the nation's faith in Him when danger threatens; of the prosperity of the land in the End Time and consequent jealousy of other nations; their resolve to take the land by force and their utter overthrow when God comes forth to defend His own.

96 pages. Price :—5d. each. Post free 7d. 6 for 2/9 post free.

# JACOB'S TROUBLE

## 6. The Valley of Jehoshaphat.



A.O.H.

A series of notes upon  
events of the Last Days.

**"Multitudes, multitudes, in the valley of decision; for the day of Jehovah is near in the valley of decision.—Joel 3: 14.**

There is an enthralling story in the Second Book of Chronicles where the sacred historian records that a great alliance of aggressor nations—Moab, Ammon and Edom—banded themselves together to invade and attack Israel. Great was the distress of the threatened people. Under good king Jehoshaphat they had returned to the Lord in sincerity, and in their land had practised the arts of peace. Now it seemed that all their work was to be undone and that the horrors of war and captivity were again to be let loose upon the fair Judean countryside.

In other and perhaps less God-fearing times such menace had been met by appeal to arms, and the flower of Israel's youth had marched out to do battle with the invader. Sometimes they were victorious and sometimes defeated, but whichever way the fortunes of war led, it always meant weeping and heartbreak for those whose menfolk never returned from the conflict, and oft-times the desolate ones themselves were taken into slavery in a strange land, and their eyes never gazed upon the pleasant land of Israel again.

These people in the days of Jehoshaphat were of different calibre. They had learned to repose faith in the almighty power of God, and had been trained by their king to be ready for the test of faith whenever it may come to be applied. So it was that when the mixed host of invaders poured around the southern end of the Dead Sea and commenced to climb the steep ascents leading to the highlands of Judea that with one accord all Israel came before God to claim His promised protection. **"We have no might against this great company that cometh against us, neither know we what to do, but our eyes are upon thee . . . ' And all Judah stood before the Lord with their little ones, their wives, and their children."** (II Chron. 20: 11-13.)

The sequel is thrilling! They went out to meet the enemy, but not to fight. They went out with the priests leading the way, and as they went they sang the high praises of God,

**"Ye shall not need to fight in this battle,"** cried Jahaziel the prophet. **"Stand ye still, and see the salvation of the Lord."** So they stood still, and it came to pass that as the invaders made their way into the country with eager expectation of pillage and captives, **"the Lord set ambushments against the children of Ammon, Moab and Mount Seir . . . for the children of Ammon and Moab stood up against the inhabitants of Mount Seir, utterly to slay and destroy them; and when they had made an end of the inhabitants of Seir, every one helped to destroy another . . . and none escaped."** (II Chron. 20: 22-24.)

One of the very few instances when Israel's faith rose to the occasion, and God was able to deliver them by the powers of Heaven! Perhaps not since the days of the Red Sea crossing had there been so mighty a deliverance wrought in Israel by the power of faith, and so great was the impression left on the minds of those who witnessed this great thing that the story, handed down from father to son, came at length to form the only possible setting in which the prophet Joel could frame his description of the last conflict which shall bring to an end "this present evil world."

Joel is the only one of all the Bible writers who refers to the "valley of Jehoshaphat." **"Let the nations be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about"** (Joel 3: 12). There is not, and never has been, any such valley in reality. The valley of the Kidron on the east of Jerusalem is marked on many Bible maps as the "valley of Jehoshaphat," but there is no ancient authority for the use of the name. Joel was thinking of the memorable event when the enemies of Israel were destroyed without their needing to strike one blow, and of the delivered ones gathering in the valley of Berachah twenty miles south of Jerusalem (II Chron. 20: 26) to give thanks and praises to God. That whole descent from the valley of Berachah down through the wilderness of Tekoa and on to the ascent of Ziz, where the invaders were destroyed (see the account in II Chron. 20), was christened by Joel the "valley of Jehoshaphat" because of

the great thing that had happened there in Jehoshaphat's time, and he saw in prophetic vision a far future day when, once more and for the last time, the holy nation of God would confront its enemies, serene in its confidence of Divine protection, and again, this time for all the world to see, there would be enacted the miracle of Jehoshaphat.

This eloquent allusion, then, tells us that when at last God calls the nations to come together into the "valley of decision," it is going to be a "valley of Jehoshaphat." There will be evil men with aggressive intent on the one side; a holy nation with untroubled faith on the other; and the battle will be the Lord's.

There are just a few, but just sufficient, examples in the history of Israel to show what God can do when the doors of trust and faith are opened for Him to intervene in human affairs. The crossing of the Red Sea (Exod. 14; 13-31), the Philistine invasion after the return of the Ark of the Covenant (I Sam. 7; 3-12), the historic example of Sennacherib's siege of Jerusalem (II Kings 18 and 19), and the supreme case of Jehoshaphat just discussed, are sufficient to show that what God **has** done before, He can and will do again when the conditions are the same. The reverse cases of the heavy defeat suffered by Israel at the hands of the Canaanites when they essayed to give battle in their own strength (Num. 14; 30-35), the disastrous defeat, in the days of Eli, when the Philistines captured the Ark of the Covenant (I Sam. 4; 1-22), and the final tragedy of the Babylonian captivity (II Chron. 36; 14-21) all indicate **how impossible it is for God to help when the hearts of men are turned away from Him**. It is seriously suggested, therefore, that only when the Holy Nation of the last days is in a condition of complete trust and faith in God will He be able to intervene for their deliverance.

The Scriptures give us four symbolic pictures of the great attack. Joel portrays it on a stage decked with the scenery of Jehoshaphat's great triumph. Zechariah, in his 12th and 14th chapters, describes it under symbol of a united attack upon the city Jerusalem by all nations of earth. John the Revelator looks northward to Palestine's traditional battlefield in the Plain of Esdraelon, where so many battles between Egyptian, Hittite and Assyrian were waged, and says, "He gathered them together into a place called in the Hebrew tongue Armageddon"—the Greek form of "Har-Megiddo," the Mount of Destruction

(Rev. 16; 16—for the heights of Megiddo overlook the Plain of Esdraelon on its southern side). Then Ezekiel takes the whole of Palestine and the lands to the east as his basis, and describes the attack as being general over all the land by nations coming from afar, the battle culminating in the land of Moab on the eastern side of the Dead Sea, where, symbolically, the slain are pictured as being buried (Ezek. 39; 41).

These four different pictures, all relating to the same event, strengthen the case for supposing that the descriptions are each symbolic of one great reality which stands on an altogether higher level than that of minor battles in one or another part of the Holy Land. Neither in Esdraelon (Armageddon) in the north, nor yet in the Wilderness of Tekoa (Valley of Jehoshaphat) in the south, nor yet around the holy city Jerusalem itself, will the final battle be fought. The land itself is inviolate, sacrosanct, and the great issues are going to be decided outside and not inside its frontiers. No citizen of the Holy Nation will need to don uniform and take up carnal weapons for the defence of God's heritage, for the powers of Heaven will themselves be employed against those who have set themselves against the Lord and against His anointed.

From Zechariah's prophecy it might be deduced that there will be some hardship and suffering at first destined to test the sincerity of every member of the Holy Nation. Economic aggression is to precede military aggression, and a gradual strangle-hold upon the trade and production of the Holy Land will be tightened over, perhaps, a term of years. "The city shall be **encompassed as in a net**" (*Heb.*), says Zechariah (14; 2), and his succeeding words, quoted literally from Isa. 13; 16 can be interpreted symbolically to picture the Holy Nation's wealth pillaged and its productive capacity injured or partially destroyed. The "half cut off from the city" may well be a hint that some whose faith fails them will apostasise from the nation and return to those places from whence they came; this purification of the people dwelling in the "land of unwallied villages" being an essential preliminary to the final test of faith which is to come upon them.

There is a hint in Zech. 12 that at this time the Ancient Worthies will have already returned and risen to positions of control in the affairs of the nation. There is no indication that they rule over an unbelieving people;

on the contrary, "the governors of Judah shall say in their heart, 'There is strength to me and to the inhabitants of Jerusalem in the Lord of Hosts their God'" (Zech. 12: 5, margin). The sixth verse certainly makes clear that these "governors of Judah" will direct the destinies of the people and stand with them in the time of trial until it culminates in complete victory. One might conclude, therefore, that there will be a period, measured perhaps in years, when the world in general will seek by non-military measures to crush the life of the Holy Nation, but that the "princes" then in control in that land will guide its destinies safely, and the principal effect will be the elimination, from the ranks of the nation, of those who, like the fearful-hearted in the story of Gideon, when the test comes pack up their tents and return home (Jud. 7: 3).

Economic aggression will fail of its purpose. Perhaps no man will know just why. The scheming of big business men will come to naught; the information upon which they base their plans will prove valueless; their own assets and gains in which they have confidence will mysteriously dwindle away and reappear in the possession of the nation they are seeking to destroy. The "plague" of Zech. 14 coming as punishment upon the aggressors, is said to come, not only upon the men who come forward to fight, but upon the horses, mules, camels, asses, and so on (Zech. 14: 12-15); surely indicating that the wealth and possessions of the nations is wasted away (consumed, as in verse 12) just so surely as are the aggressors themselves. And verse 14 only confirms numerous other Scriptures when it declares that this same wealth of the nations is gathered into the hands of the people of the Holy Land in all its abundance.

This first phase of the attack, then, results in the demoralisation of the commercial and economic interests of the nations after an apparently preliminary success which serves but to free the land of the incubus of some within its borders who are not heart and soul with its principles. They depart, at a time when the land is suffering from the onslaught but preserving its faith in God. That period comes to an end when the nations change their tactics and economic pressure gives place to military invasion.

Here is where the most vivid symbols of the prophecies have their application. Ezekiel sees the great northern host advancing upon Israel.

Joel sees all the nations of earth coming into the valley of Jehoshaphat. In both cases the people of the land remain supremely confident in God, and He honours their confidence. Read, for example, the eloquent words of Joel (2: 15-18): **"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly. Gather the people, sanctify the congregation, assemble the elders . . . let the priests, the ministers of the Lord . . . say: 'Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen shall rule over them' . . . then will the Lord be jealous for his land, and pity his people."**

This is God's opportunity to intervene. **"The Lord also shall roar out of Zion, and utter his voice from Jerusalem"** (Joel 3: 16). **"Then shall the Lord go forth, and fight against those nations as in the day of his fighting (Heb: Zech. 14: 3). 'I will call for a sword against him throughout all my mountains, saith the Lord God . . . and I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone'"** (Ezek. 38: 21-22). **"And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour"** (Zech. 14: 13). These, and many Scriptures like them, give some idea of the nature of the terrible visitation that will fall upon the aggressor nations. Strife between themselves, perchance the forces of Nature working against them, some dawning consciousness that they are contending with a force they cannot understand and against which all their weapons are impotent, will lead to the overwhelming disruption of what may well prove to be the greatest military force the world has ever seen. The force of the symbolism is heightened by Ezekiel's reference to birds of prey coming from all quarters to the scene of battle: for a sure sign of a defeated army in ancient times was the horde of carrion birds following its line of retreat and clustering around the dead and wounded left behind. That this is no ordinary defeat is indicated by the prophet's words: **"Speak unto every feathered fowl, and to every beast of the field, assemble yourselves, and come; gather yourselves on every side . . . ye shall eat the flesh of the mighty, and drink the blood of the princes of the**

earth . . ." (Ezek. 39: 17-19).

The great armies, then, will retreat in disorder, their equipment and armaments left behind to remain a monument to man's utter impotence when God arises to act. Retribution follows them even to their own homelands. **"I will send a fire upon Magog, and upon them that dwell confidently in the isles (coastlands) and they shall know that I am the Lord (Ezek. 39: 6).** The effects of this great defeat will be felt throughout all the earth, and will be one of the great agencies compelling men to realise that a new power has assumed control of earth's affairs. The magnitude of the disaster, unexplainable by any of the laws of military strategy, may well shake the confidence of men, at long last, in the efficacy of military force. The 39th chapter of Ezekiel appears to indicate that all the war equipment of these invading armies falls into the hands of the Holy Nation just as the "wealth of the nations" in a commercial sense had fallen into their hands just previously. The Holy Nation has no use for weapons of war, however, and so they "burn them with fire seven years" (Ezek. 39: 9). Scrap metal to-day is systematically collected and turned into tanks and aeroplanes. Perhaps the process then will be reversed, and all this derelict equipment will be converted back into plowshares and other implements of peace (Isa. 2: 4). (But note that this literal application is of far less importance than the symbolic meaning of the passage, which is evidently its primary import, as suggested lower down.)

We are left, therefore, with the picture of every attack repulsed, the nations of earth defeated and dispirited, knowing not how it is that they were repulsed, and the Holy Nation secure still in its possession of the land wherein God has set His Name.

Need we wonder then that it is said: **"So the house of Israel shall know that I am the Lord their God from that day and forward"** (Ezek. 39: 22). This is the time when "His feet shall stand . . . on the Mount of Olives" (Zech. 14: 4), and Jerusalem shall become known as the Throne of the Lord. This must be very near the time when the long-looked-for *apokalupsis* of the Lord Jesus Christ will take place, and the words be fulfilled which say **"Then shall the righteous shine forth as the Sun in the Kingdom of their Father,"** and the **Son of Man shall "reign in Zion, and before His ancients, gloriously."** From this time and forward, active Millennial work will begin.

Ezekiel speaks of a great cleansing that is to immediately follow the overthrow of God's enemies. After seeing the vanquished host retreating into the distance, closely followed by birds of prey and scavenger beasts, he talks of a cleansing of the land which is readily recognised. First of all, the weapons and implements of war, abandoned by the invaders, are to be gathered up and burned with fire, seven years (Ezek. 39: 9-10). Secondly, the bodies of the slain are to be buried in a place allotted by God by the shores of the Dead Sea, and the burying will occupy seven months (Ezek. 39: 11-13). Thirdly, men continuously employed will carry out a search of the land until every single bone or such relic of death has been discovered and buried out of sight (Ezek. 39: 14-15). Only then will the land be cleansed.

Seven years—seven months—clearly these things are symbols of deeper truths. The year is a Gentile measure of time in Scripture symbolism, and the month is an Israelite measure of time. Can we see here a picture of the dual work of cleansing that must immediately follow the downfall of this world's kingdoms? There must be a clearing up of the wreck of the world's institutions, a "burning" of the things which men's hands have made, and which will then have been proven quite valueless. Perhaps the Gentile proselytes in the ranks of the Holy Nation will be especially concerned with this aspect of early Millennial work, and this would explain the allusion to seven years. This may be a work entrusted throughout its duration, and until complete (seven) to the Gentile element of the Holy Nation.

If so, then the far more important work, the burying of the dead, speaking in symbol of the putting away of sin and the results of sin, will clearly be the especial duty of the Israel element in the Holy Nation; the regathered people, trained and prepared by God for this very purpose almost from the dawn of history. The dead bodies to be buried will picture the abolition of death, and it is by the teaching of that Law which is to go forth from Zion that this wonderful work will be done. It may well be then that the burying of the dead, seven months, is symbolic of the people of Israel carrying on the administration of "priestly" work under the guidance of the Lord Jesus Christ and His Church until this work also is complete.

The searching of the land for every piece of bone or other remnant that may defile the

land, and the setting of a sign by it until it can be buried, would then surely picture the care with which all through the Millennial Age, every evidence of remaining sin, every source of possible defilement, will be diligently seached out and put away for ever. **"There shall in no wise enter into it (the New Kingdom) anything that defileth, neither whatsoever worketh abomination or maketh a lie"** (Rev. 21; 27). Those "men of continual employment" (Ezek. 39; 14) may be members of mankind who have themselves profited by the laws of the Kingdom and have been marked out ("severed out," as the description has it) to join in the work of assisting their fellows to escape from the thralldom of sin and the defilement it brings.

Thus shall all that corrupts the land be buried in the "valley of passengers," to which is given the name "Valley of Hamon-gog," or "Gog's multitude" (Ezek. 39; 11). The primary idea is undoubtedly that of burial in *Sheol*, the grave, perhaps in allusion to Isaiah 14; 15: "Thou shalt be brought down to sheol, to the sides of the pit," the proximity of this symbolic valley to the Dead Sea heightening the force of the symbol. There is a play, too, upon the word "passengers," which has the significance of "those who pass through" or "pass over." The hosts of Gog are depicted in this symbol as "passing through" the land only to meet their doom in the valley of death; but more than this, figuratively we surely have an inner meaning here which tells us that evil, and the powers of evil, "pass through" the land only to meet their eventual end in the valley of *Sheol*, where all that is evil shall be done away for ever. Nothing less than this is the clear import of John's words in Rev. 20; 14: "And death and hades were cast into the lake of fire. This is the second death." Those misguided men who take part in the great assault on the Holy Land will by all means share in the glorious opportunities of the Millennial reign which is to follow their foredoomed failure, but the evil in their hearts, and the evil things they have created, is to be buried in the valley of "those who passed through," remembered for all time, like those carcasses of the transgressors of Isaiah 66; 24, as "an abhorring to all flesh."

Probably the same thought lies at the root of the reference to the city "Hamonah"—the name merely means "multitude" and perhaps the idea is to associate the last resting

place of Gog's multitude in the valley with a city which shall be a "city of the dead"—a place to which all the evil that is in all the land may be gathered and thrust far down underground from whence it can never trouble mankind again. These symbolic references are difficult to follow, and it is unwise to be dogmatic, but that in a general way they speak of the great cleansing that is to follow "Jacob's Trouble" is clear.

And here, for the present, we must take our leave of Ezekiel's wonderful description of these stirring events of the Last Days. It has been at best but a fragmentary sketch. It could not be otherwise, for there is so much yet to be learned regarding the principles upon which God is working, and although our eyes would fain pierce the veil which divides the present from the future, it is not good that we should perceive too easily or too completely the "shape of things to come." There is much in these considerations to encourage, but it must always be that "now we see through a glass, darkly, . . . now we know in part." If these few notes have served as a stimulus to thought they will have served their purpose. Perhaps one of the most important things emerging from such considerations in these present days is the realisation that God does not fight His battles with the carnal weapons of man's devising, and that He will not require His people to use such weapons when the time comes to fight His great battle for the sovereignty of earth. Let the nations rage together; let them imagine their vain things; let them declare their strength and bring all their boasted might and all the armour in which they trust to their arrogant attack against the incipient Kingdom of God upon earth. It will all be to no purpose. The angels will look down from on high as that mighty host advances, they will behold the confident attitude of the Holy Nation, and, even as they gaze, in the glowing words of the poet—

**"The might of the Gentile, unsmote by the sword,  
Hath melted like snow, in the glance of the Lord."**

The earth is green, jewelled with many a flower. The sky arches itself, also beautiful, overhead. It is not, in the name of God, a place of bitter hopelessness for any living creature, but it is emphatically the place of hope for all. CARLYLE.

## THE FOUNDATION IS SURE.

"Nevertheless the Foundation of God standeth sure, having this seal,  
 'The Lord knoweth them that are His.'" 2 Tim. 2; 19

T.H.

It is always the refined gold of the martyr's faith that carries him through his Gethsemanes and Calvaries. Though he himself may fall, he will not admit defeat for his cause. The ruthless oppressor may ride roughshod over his prostrate body, and blend his life-blood with the dust, yet as he falls he never doubts the triumph of his testimony. He knew aforetime that it was the tyrant's hour, and that the tyrant's juggernaut could lay him low at any time, yet he had held aloft his torch, and lifted up his voice to testify his conviction, against all odds.

The Stephens and James's and Riddleys and Latimers of this noble band never feared to die. Never did they think the witnessing would be extinguished by their death. The "cause" of Jesus was greater than themselves, and, as each faithful witness fell, it sprouted forth new life, more vigorous because watered with martyr blood. It could not die while Jesus lives. And He, thank God, can never die.

What great incentive and example we would possess to-day, if haply the tyrant raised his lash again—as well he may, before his hour is done! What great inheritance we should all share, and what communion with noble men, were we called, too, to meet the martyr's end. Come what there may before our witnessing is done, the Lord of all the martyrs lives, and while He lives, His fellowship can never be destroyed. With that conviction we may look the tyrant in the face, then look aloft, like Stephen with faith's undaunted eye, and see the Lord stand waiting to receive us to Himself.

One of the noble band whose hour was nearly come was "our beloved brother Paul." The hour of his departure was at hand. He had long kept "the faith." He had maintained the goodly fight, for many years. But now the end was near. In earlier days he had a host of friends. In every city and every land where he had held aloft the torch of truth these friends had rallied to his side. The good tidings which he told had drawn them by its

magnet power. Like children in a father's care they had clustered to his knee, and from his words and tears they learned the story of God's great love.

But darker days had come—Paul's foes had won the day. The Roman's last decree had fallen on his head, and there could now be no reprieve.

He had no host of friends to comfort and console him now. "All they which are in Asia be turned away from me" (2 Tim. 1; 15). The binding spell of earlier days was gone; men who had shared his love had now "forsaken" him. Now he was left alone—yet not alone, for, "the Lord stood with me and strengthened me." The shallow-minded friends had disappeared, the timid-hearted time-servers were gone—but what mattered that, so long as God's foundation remained!

Again, some of the precious truths had been debased. Doctrines for whose defence, when free, he had so faithfully stood, were now subverted. The holy things of God, entrusted to his care, were now distorted by hostile tongues. Naturally it bit deep into his soul. What soldier could see his defences pierced and overthrown, and not show some concern? What custodian would see his treasures violated and not resent the sacrilege?

Oh, if he were free, and could meet Hymenæus face to face, or take Philetus on the spot! But, then, what mattered their puny batterings upon the walls, if only God's foundations remained sure? They might swear black was white, and say future events were past, but they were only creatures of a day. They might misguide befuddled brains, and turn the doctrine upside down. That mattered not so long as the bedrock itself remained unchanged. They might prate and chatter like a flock of rooks—what matter that, if God, the God of truth, remained immovable!

Let Demas forsake! Let those of Asia turn away! Let Hymenæus canker and corrode! Let Philetus destroy shoddy faith! What mattered these, and more beside, if only God and His foundation stood fast? Nay, more, let the

whole world conspire in common cause to bind and slay the servants of the Lord! So long as God's word was free, all still was well. So, then, we hear him say: "I suffer trouble, as an evildoer, unto bonds, but the word of God is not bound."

How often men have tried to bind God's word in chains, and how often they have failed! Petrified creeds, dead tongues, pontifical decrees, the furnace flames, have been men's cords to hold God's word in thrall, and stultify its voice, but still it lives and speaks and imparts life to those who long for God! And when the hammers of its enemies are outworn and cast away, the anvil will stand unhurt and undefaced!

**"Nevertheless!"** This shows the heart at rest! It shows reliance doubly-based on God! It shows that all responsibilities both for himself and for the truth are in safe hands. In every sense all still was well, within himself, yes! and without. A soul at rest in God could look out upon the wreckage wrought by men, without a single fear or quiver of a lip. A lifetime's work may seem to lie shattered into dust and yet know neither remorse nor regret. Whence came this confidence and trust?

Paul's unwavering assurance, in good days and bad, came from the holy root (Rom. 11; 16), the basic promise laid as foundation for all God's works on Mount Moriah's flanks. The deep-laid purposes of God, to bless the nations of the earth, through Abraham and his seed were laid upon the basic rock of Almighty Promise and Immutable Oath—more deeply and immovably laid than the foundations of the earth itself. That sworn foundation of the Eternal God stood fast, though men deserted or defamed. No shock or impact of mere human dust (of thought or word or act) could move one fragment from that more-than-granite rock.

This was the rock whereon Paul's confidence was built. Men may come near as friends, and then depart as foes, but they could not strike a tiny splinter from that rock. Men may prate against the truth, but they could not remove one syllable from the Promise and the Oath.

Broad-based upon the foundation-rock, another Oath was laid. **"Kings . . . shall be of her,"** said the Most High to Abraham (Gen. 17; 16). And in due time a king appeared. Taken from the sheepfold, to tend a nation for his flock, God again gave His Promise and His Oath. **"I have made a Covenant with my**

**chosen. I have sworn unto David my servant. Thy seed will I establish forever, and build up thy Throne to all generations"** (Ps. 89: 3 and 4). Thus, the "sure mercies of David" were laid upon the basic rock of unchanging promise and oath immutable.

"Remember," says the aged and death-ready warrior and father to his son and lieutenant-in-the-field—"remember that Jesus Christ of the seed of David was raised from the dead . . ." (2 Tim. 2; 8). Jesus Christ—David's Seed! Israel's future King! Then, on the Oath of God, "that cannot lie," and on the life of Jesus Christ, who cannot die, that broad foundation cannot be shaken, no matter what mere man may do.

"Jesus Christ . . . was raised from the dead," and is alive for evermore. Demas is dead; all they in Asia are dead; Hymenæus is dead and Philetus is dead; but Jesus Christ is raised up from the dead! They had their little day, and muddled through their little work, but Jesus has His Day to come! He has long waited beyond the reach of His puny foes, until His Day shall have come.

Thus the unfettered heart of the deserted, fettered servant of the Lord could sweep the wide horizons of time, past and to come, and bring the microscopic, trivial things of man's little day into perspective with the foundations and erections of the Most High God, and find comfort therein for his last weariness and final strife.

Through all the ebb and flow of both darker and better days, one mighty thought had gripped the heart of the Apostle. Election—selection—preferment—choice, had for long centuries been vested in Abraham's Seed. "Them that are His" had hitherto been found only there. Of such the worthy Son of God had said: "Thine they were, Thou gavest them to Me" (John 17; 6). In earlier days one of God's messengers had said: "The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him" (Nahum 1; 7). Also, in a dark day, when rebellion against the ordinance of God was abroad in the camp, Moses had said ". . . the Lord will show who are His . . ." (Num. 16; 5).

With thoughts like these culled from the storehouse of God's Promises, the aged prisoner of Jesus Christ could take to himself heart of grace, and know that, though his enemies could overthrow the faith of unstable men, the end of things would be with God.

Amid the ant-like activity of this fallen world, the kindly eye of God rested with extreme delight upon such and such—"them that are His."

But God has His price for this. "Them that are His" must seek to be like Him. They must not league themselves with evil men or evil things. They must not choose alliance with God's enemy. They must not permit this world's evil ways, nor fallen flesh, nor subtlety of demon powers to permeate their lives. They must depart from iniquity. They must be responsive to God's highest law. They must be imbued through and through with the Spirit of His covenant, and desire, like God, when the due time serves, to bless their fallen kin.

Participation with God is an exacting privilege. It will demand our all. Like Him, we must hate sin and iniquity, and love holiness, justice and truth.

Paul's day was a dark and cheerless day. A long life's ardent work was ending in seeming disaster. The thrill of the nine-days' wonder of the faith had "petered out" for so many of his faithless friends, and, for the nation too the handwriting was on the wall. A fearful doom lay just ahead; both people and city were fated to be laid in the dust.

The work of God for centuries past was near collapse, and the children of Abraham, God's friend, were to be spued forth from the land. From the bleak depths of that forbidding environment the eye of Paul could look onward down the years, and see the better things which Abraham saw. Like that worthy sire, who, aged and childless, looked onwards with faith's unfailing eyes to see a seed grown numerous as the seaside sands, so Paul, with enlightened vision, took the long view against all life's odds, and saw the Kingdom of the Lord begun. "We shall reign with Him, if . . ." Yes, he could see the King in power, the Son of David, and withal the Son of God, upon the throne, and if now the martyr kept his vows, then he would ascend to His Master's side.

Out of the dense darkness the light of faith shone out more clear, because it knew that God's well and truly laid foundation stood fast and sure, because God's word of promise could not fail, and because Jesus Christ, the Son of David, God's living Foundation, had been raised from the dead, and—other foundation there is none.

Again, the darker days have come. War and bloodshed have wrecked the civilisation men have taken centuries to build. Men who dedicated themselves to the Gospel's spread have become, willy-nilly, the apostles of destruction. From pulpit, platform and radio the voices of men to-day are raised beseeching Almighty God to forswear the foundation of old—and let His Kingdom and its better days come in according to their plans. A federated world—not Abraham's chosen seed—is to be the channel they prefer, and for which to-day they raise their voice and ink their pen. But God will not heed the prayer of Hymenæus and Philetus to-day, any more than of Apostolic days. God's foundation will stand fast and sure till the fair Holy City has been built thereon. God will not change His Oath-bound purposes for any man—no, not for every man, everywhere, though they pray in thunder tones.

Again, to-day the faith of Paul is a dire need—a faith that can take the long and distant view, and see the better scenes when David's Son shall reign, and if need arise, can face the decapitating sword, or flashing spit of lead.

Out of the world's ebony darkness the eye of faith can see the stately steppings of One who is invisible, working ever to erect His structures—His sanctified Messiah, and His long-scattered but reclaimed Holy People—upon the sure foundation-laid so long ago.

Brethren in the Lord, look well to the foundation which standeth sure, and build thereon your hope and outlook for the days and years to come.

#### IN HIM WAS LIFE.

Christ brought LIFE to light by explaining to those who had ears to hear that He had come into the world to "give His life a ransom for many." (Mark 10: 45.) He explained further that the time would come when all in their graves should hear His voice in kingly authority, and awaken from the sleep of death—come forth from the prison house of the tomb. The people even then might have wondered what advantage there would be in such a release from the tomb if they would still be subject to the pains and aches and demon oppositions of the present time. Our Lord fortified the testimonies of the prophets respecting the Millennial age, which they declared would be a period of universal blessing, with nothing to hurt or destroy in all the holy kingdom. He showed how this could be by the various miracles which He performed. He illustrated that its powers would prevail amongst men for their blessing.



# CHRISTMAS BELLS



A "Truth" poem, written many years ago by Rebecca C. Doney.

Oh! Christmas bells, ye ring, and ring!  
I hear your music pealing  
To me there's mockery in your tones  
As on the air you're stealing.  
For Peace is but an empty name,  
Good-will? ah! who can find it?  
The god of greed stalks o'er the earth  
And misery walks behind it.

Oh, Christmas bells, there's other sounds  
That fill the air with sighing,  
The earth brings forth enough for all,  
But men for bread are crying;  
Tho' they may give them Christmas cheer  
And think to banish sorrow,  
Yet while they fill their hungry mouths  
They're shivering o'er to-morrow.

All round the world is heard the sound  
Of busy hammers ringing,  
Where hands are forging guns for war,  
While lips of peace are singing;  
Gigantic vessels sail the seas,  
All fitted out for killing,  
And man with hatred in his heart  
His brother's blood is spilling.

Oh, bells, the curse is over all,  
And Adam's children languish,  
Back there at Eden's gate began,  
Six thousand years of anguish;  
For God's wrath rested on the race,  
The marks are all about us,  
Go look, go search the whole wide earth  
And see what sin has brought us.

On every hand disease holds sway,  
How pitiful the moaning,  
You cannot cover up the truth  
The whole creation's groaning;  
Vice, crime and evil prey on man,  
And death fills up the measure,  
You're ringing o'er ten billion graves,  
How can ye ring of pleasure?

Oh, bells, don't ring of empty joys  
That vanish with the morrow,  
Ring out the Plan our God has formed  
To drive away all sorrow;  
Tell earth the song the angels sang  
Is yet to have fulfilling,  
That God will give eternal joys  
To all who shall be willing.

Bells, say to man salvation waits  
Upon the Lord's returning,  
That blessed Truth, which they in turn  
Seem to delight in spurning;  
They think, and teach that when they die  
Their souls soar straight to heaven,  
Although in all the blessed Word  
There's no such promise given.

Except to those, who, called by God,  
Their solemn vows have taken  
To follow Christ: tho' they should be  
By dearest friends forsaken:  
They're sacrificing with their Lord  
Their all is on the altar,  
And tho' the way leads down to death,  
They never faint nor falter.

Oh, bells, ring out the prospect grand,  
To reign with Christ in power,  
Bestowing blessings on mankind,  
In that triumphant hour;  
Tell all the world the time is near,  
And daily drawing nearer,  
And whether they forbear, or hear,  
Just ring it louder, clearer.

Tell them, oh bells, their long lost dead  
Shall all come back from prison,  
And if they ask you for your proof,  
Tell them the Lord has risen,  
And has the keys of death and hell,  
And power to wake the sleeping,  
And raise them up to perfect life,  
And end earth's night of weeping.

But the proud world won't hear your tale,  
They'll say you're only dreaming,  
That they are fit to rule themselves,  
By their own plans and scheming;  
So God will bring them to the dust,  
The sentence has been spoken,  
Dark clouds of wrath shall o'er them roll  
Until their hearts are broken.

And when the world is on its knees  
In that dark bitter hour,  
With human pride for ever gone,  
Then bells, ring out in power;  
Poor man will surely need some hope,  
In that dark time of sorrow,  
Tell them the night is almost past,  
And joy comes with the morrow.

THE CHRIST will wipe away all tears  
And give them songs for sighing,  
And never more in all the earth  
Shall come the sound of crying;  
Oh, bells, if all should realise  
The blessings just before us,  
"Thy Kingdom Come" from earth would rise  
In one grand, mighty chorus.

A perfect race, A perfect earth,  
And love each one adorning,  
Oh, bells, I don't know how to wait  
For Christ's Millennial Morning;  
And when you see the earth made new  
With not a trace of sadness;  
Then, bells, I really think that you  
Will almost burst with gladness.

## IN QUEST OF LOVE

"Now abideth . . .  
 . . . these three, but  
 the greatest of these  
 — is love. —"

A man went in search of love. He entered a busy factory and said, "Love is not here, for the noise of the machinery would drown out the voice of love." He stood in the market place and said, "Love is not here, for such an atmosphere would stifle the breath of love." He gazed out over the lordly main and said, "Love is not out yonder, for the sea is too cruel for love." He looked this way and that across the land and exclaimed, "I see not love. Oh to find it! Oh to catch a glimpse of its bright pinions of gold!" But all was silent, and there was no vision. And then a storm came on, and the darkness grew about him, and he lost his way.

The wanderer was guided by a good angel to a lonely cabin, and entering therein, he found an old man, whom he told of his quest. Then the old man said to him, "Love cannot be found by seeking for it in any land. Love comes into the life when all obstructions are removed. Selfishness is its deadly foe, and dishonesty militates against it. Go home and open all the windows of your mind to God, and God will send love to abide with you and to lead you on to the heights of victory."

And ever we find that love walks in the common ways of life. It is plebeian in its tastes. It walked the hills and vales of Judea and Galilee. It ministered to the sick, the lame, the palsied, and the blind. And it has been doing good ever since. "If any man . . . loveth not his brother whom he had seen, how can he love God whom he hath not seen?" All the philosophical and religious theories in the world are worthless if they lead not to the practical workings of love.

Love is not mere sentimentality, but is life's working force. It is the power behind the scenes. "Our love or lack of love for the brethren will prove the extent of our love for the Lord . . . When we appreciate what it means to love God and to love Jesus, our hearts will increase in love for the brethren. Jesus said that the proof of our love for Him and for the Father would be made known by the manner in which we keep His commandments. Among His commandments is a very important one. He said to His disciples, 'A

new commandment I give unto you, That ye love one another. . . . By this shall all men know that ye are My disciples, if ye have love one to another' (John 13; 34, 35). To what extent shall we love another? Jesus answers: 'This is My commandment, that ye love one another, as I have loved you' (John 15; 12). The love of Jesus for us was an unselfish love, a sacrificial love, a desire to do us good, with no thought of reward from us. And He did this at a great cost to Himself. This is the kind of love He says we must have for the brethren—a sacrificial love."

Professor Henry Drummond said: "Love is not a thing of enthusiastic emotion. It is, a rich, strong, manly, vigorous expression of the whole round Christian character—the Christian nature in its fullest development. And the constituents of this great character are only to be built up by ceaseless practice. Do not quarrel, therefore, with your lot in life. Above all, do not resent temptation; do not be perplexed because it seems to thicken around you more and more. That is the practice which God appoints you, and it is having its work in making you patient and humble and generous and unselfish and kind and courteous. Do not grudge the hand that is moulding the still-too-shapeless image within you. It is growing more beautiful though you see it not.

"Love itself cannot be defined. Light is something more than the sum of its ingredients—a glowing, dazzling, tremulous ether. And love is something more than all its elements—a palpitating, quivering, sensitive, living thing. By synthesis of all the colours men can make whiteness; they cannot make light. By synthesis of all the virtues men can make virtue; they cannot make love. We brace our wills to secure it. We try to copy those who have it. We lay down rules about it. We watch. We pray. But these things alone will not bring love into our nature. Love is an effect, and only as we fulfil the right conditions can we have the effect produced. Contemplate the love of Christ, and you will love. Stand before that mirror, reflect Christ's character, and you will be changed into the

same image. There is no other way. You cannot love to order. You can only look at the lovely object and fall in love with it, and grow into likeness to it. Love begets love. It is a process of induction. Put a piece of iron in the presence of an electrified body, and that piece of iron for a time becomes electrified. It is changed into a temporary magnet in the mere presence of a permanent magnet, and as long as you leave the two side by side, they are both magnets alike. Remain side by side with Him who loved us and gave Himself for us, and you too will become a permanent magnet, a permanently attractive force. That is the inevitable effect of love."

When love is strong, faults are few. When love rides forth to conquer, all barriers must fall. Love will not be robbed of its final victory. In all its beauty, in all its effulgence, in all its strength, it is accomplishing its purpose, although unperceived by the natural eye. The poet Browning said, "God's in His heaven; all's right with the world." What he meant was that because God exists, and God is love, all will eventually be right with the world. Love, wisdom, justice, and power do not arrive at their objectives in a day, but take their time. Therefore, it is that God's Word uses the expression, "in the fullness of times" (Eph. 1:10). Ah, yes, in the fullness of times

love's sway will be assured, and love will hold the sceptre both in heaven and on earth.

One met Love in the morning at the breaking of the day. He met Love near the fountain, and Love wooed his heart away. Love took his hand and led him out and down life's leafy lane, and he forgot about his lot, his sadness, and his pain. And as they walked, awhile they talked, and then they sang together, a mellow song that cheered him long like fragrance of the heather. They sang of Faith the fearless, and they sang of Hope the true, that never leaves one cheerless and whose wine is ever new. He did not shrink when at the brink they stood beside a river. Its water stole around his soul, its charm was his forever. He launched his skiff, he floated out and down its silver breast. The hills looked down in solemn peace, the waters tuned of rest. With beaching of his boat he looked and saw Love's palace home. He is now so satisfied with Love he ne'er again shall roam. He's now so overjoyed with Love his life has "caught the gleam." He found the glory place of Love far down Truth's crystal stream.

"And now abideth faith, hope, love, these three; but the greatest of these is love." And love is, and always will be, the mightiest of all the forces that operate Behind the Scenes.

—The "Herald of Christ's Kingdom."

## THE QUIET TIME



C.T.W.

My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.

### REST IN GOD'S WILL.

How sweet to feel God's will is best,  
And in this precious thought to rest;  
To know, whatever may betide,  
'Tis best, for He is by our side.

Oh, how it helps us bear the pain,  
Oh, how it makes us strong again!  
The cold and gloom of darkest night  
It fills with warmth and Heavenly light!

To those who take His will as best  
He grants His perfect peace and rest,  
And ever gives them day by day  
His grace sufficient on the way.

Then why should hearts grow weak or faint?  
Why should we ever make complaint?

Let us press on with upturned face,  
And follow where we cannot trace!

(G. W. Seiber.)

Come Holy Spirit, mind of God  
Fill Thou my life to-day.  
Lead Thou me on to higher heights  
And be my Light and Stay.

Though friends may fail, misunderstand  
My motives, pure to Thee.  
Give me that grace to still press on  
In all humility.

Not to the strong, the race is sure  
But to the meek and low.  
Lord help me ever to endure  
As to Thy will I bow.

### LYING DOWN IN GREEN PASTURES.

To lie down is to be at rest, to be happy. This is the privilege of all the Lord's true sheep. Outwardly they may be distressed and "on the run," assailed by the world, the flesh and the adversary, but as "new creatures" they may be at rest, at peace, 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." "Great peace have they that love Thy law, and nothing shall offend (stumble) them." These let the peace of God rule

in their hearts . . . and are thankful." It is to these that our Lord's words apply, "My peace I give unto you . . . Let not your hearts be troubled, neither let them be afraid."

This rest, this peace of heart, is absolutely essential to our development as "new creatures," even as the crystals are deposited from the liquids when they are quiet and not when they are in agitation. So the crystalline character which God is developing in us absolutely 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.

#### EXPOSITIONS

Consecrated Life, The	80
Elisha and the Children	36
History: It's Value to the Bible Student	94
<i>Jacob's Trouble</i>	
1. The Historical Background	76
2. Title Deeds of the Land	85
3. The Birth of a Nation	103
4. The Land of Unwalled Villages	115
5. Kings of the Earth take Counsel	126
6. The Valley of Jehoshaphat	133
Job: An outline	73
Justification by Faith	101
Melchizedek, King of Salem	53
Mystery of the Trinity, The	22
Parousia—Coming or Presence?	46
Solomon on Divine Law	99
Tragedy of Judas, The	61
Two Adams, The	92
Zachariah's Vision of Divine Intervention	1
Zachariah's Vision of the Millennial Reign	25

#### DEVOTIONAL

" . . . and Peter "	72
Attitude of Stephen, The	109
But prayer was made	58
Christian Liberty	60
Foundation is sure, The	137
In Quest of Love	142
Knowing Him	11
Lifting up of Jesus, The	16
Loneliness of Jesus, The	49
Lord's Garden, The	37
Love of God, The	32, 44
Made perfect in one	41
Not my will, but thine, be done	82
Organist of Freiburg, The	110
Peace—like a River	69
Pillars in the Temple	112
Prayer	131
Prayers without words	8

Quiet Time, The	7, 21, 31, 43, 57, 68, 79, 90, 100, 111, 125, 143
Self-examination	48
Shield of Faith, The	91
So be it, O Lord	51
Sowing	121
This do	28
Training of The Twelve, The	13
Two Timothy Two Fifteen	97

#### INTERESTING TEXTS CONSIDERED

Exod. 34: 14 and 20: 5	6
Job 14: 22	40
Matt. 12: 43	50
Isa. 52: 8	35
Isa. 53: 5, 11	19

#### POEMS

All this be thy portion	30
By My Spirit	12
Chosen lessons	90
Christmas Bells	141
He careth for you	100
His presence	68
Hitherto and henceforth	111
How can I pray?	89
In My Name	31
I saw His Power	124
"I've seen the sea"	89
Lord's Sheep, The	72
Millennium, The	120
Minister and Witness, The	67
My one Talent	39
Needle's Eye, The	125
No shadows there	89
One prayer	67
Rest in God's Will	143
Ring out, wild bells	21
Some Day	30
Under His wings	57
Unto Him belongeth all	79
Watchman, what of the night	42
Whom I serve	90

#### TEXTS EXPOUNDED OR COMMENTED UPON

Gen. 2: 10-14 (88) 2: 21 (93) 8: 4 (88) 10: 6 (127) 14: 18-24 (53) 15:
--

18-21 (86) Exod. 23: 30-31 (87) Lev. 26: 3-5 (116) Num. 21: 9 (17) Deut. 1: 7 (87) 11: 24 (87) Josh. 10: 1 (54) I Kings 9: 26-28 (118) II Kings 17: 6 (104) I Chron. 11: 4-7 (56) II Chron. 9: 20 (128) 9: 21 (118) 20: 11-14 (133) 20: 36 (118) Job 14: 13-22 (40) 19: 25 (74) 23: 10 (73) Psa. 45: 8 (38) 46: 4 (69) 48: 2 (4) 69: 9 (6) 72: 10 (129) Prov. 11: 19 (99) 12: 28 (99) 16: 1 (99) 25: 11 (38) Eccl. 1: 13 (99) 8: 6, 11 (99) Cant. 1: 12 (38) 4: 12-15 (37) Isa. 9: 7 (6) 21: 13 (128) 26: 1-4 (107, 117) 30: 15 (113) 43: 24 (37) 44: 5 (2) 49: 12 (104) 49: 18-23 (2) 52: 8 (35) 56: 1-8 (107) 59: 17 (6) 60: 5-10 (129) 60: 10 (2) 60: 18 (117) 61: 6 (108, 119) Jer. 1: 13 (78) 11: 5 (51) 18: 1-6 (51) 20: 9 (51) 31: 9 (107) 47: 4 (87) Lam. 1: 12 (16) 3: 21-23 (113) Ezek. 38 & 39 (76, 85, 103, 115, 126, 133) 47: 22-23 (108) Joel 2: 15-18 (135) 3: 1-21 (126) 3: 14 (133) Zeph. 3: 8 (96) 3: 10 (105, 107) Zech. 2: 5 (117) 11: 12-13 (65) 14: 1-7 (1) 14: 8-12 (25) 14: 12-15 (135) Matt. 5: 38 (96) 12: 43 (50) 16: 16 (23) 18: 1-14 (13) 19: 27 (49) 26: 24 (64, 66) 26: 39-42 (83) 27: 4 (64) 27: 5, 9 (65) Mark 3: 14, 35 (49) 9: 33-50 (13) 10: 45 (20) Luke 9: 33-48 (13) 21: 23-24 (104) 24: 21 (64) John 3: 2 (23) 8: 29 (49) 12: 1-8 (61) 12: 32 (16) 17: 9-23 (41) 17: 12 (61) 18: 6 (63) 18: 36 (95) Acts 1: 18 (65) 1: 20 (66) 2: 7-11 (105) 11: 19 (58) 12: 5 (82) 18: 9-11 (33) 20: 24 (80) 27: 24 (83) Rom. 4: 18 (114) 6: 4 (80) 6: 19-23 (122) 8: 8-17 (8) 10: 13-14 (16) 11: 23 (106) I Cor. 1: 4-5 (33) 8: 16 (22) 11: 24-25 (28) 13: 1 (32) II Cor. 5: 17 (80) 13: 5 (48) Gal. 6: 15 (80) Eph. 1: 7 (91) 2: 1-3 (92) 6: 16 (91) Phil. 1: 19 (83) 1: 21-23 (80) 3: 7-10 (11) 3: 13-14 (80) I Tim. 2: 5 (20) 4: 6 (81) 4: 16 (97) II Tim. 2: 15 (97) 2: 18 (137) Heb. 7: 3 (56) 11: 40 (102) Jas. 5: 16 (58) Rev. 3: 12 (112) 21: 27 (136).
---

# ANNOUNCEMENTS

## GONE FROM US.

Bro. David Anderson, of Dumfries, whose passing was mentioned in last month's issue of the 'Monthly,' passed from us on Monday, 21st September, after a life of zeal and faithfulness. As the only brother, for some years, in a small class of Bible Students, his whole life radiated spirituality. Visitors to Dumfries, as well as his local friends, are not likely to forget his conversation and general demeanour. He had a keen appreciation of the Way, the Truth, and the Life; as also "the unfeigned love of the brethren." He was a standing testimony to the brethren and was highly regarded by his fellow townsmen. In the last few weeks the Dumfries class had been visited by more than the usual number of visitors, and many can testify to the love and fidelity with which our brother "finished his course."

Brother Gillaspay, of Manchester, passed away on 16th September after a few weeks' illness. Many who read this journal had become acquainted with our brother only in recent years, but he has been known to a wide circle of believers for a long term of years, and there are many throughout the country who will miss his presence. The sympathy of our brethren will be with the loved ones left behind, although we rejoice in their assurance that they

"sorrow not as others that have no hope," and look forward with great anticipation to the grand time of re-union in the Kingdom.

Word is to hand from Leeds that Sister Lofthouse (known to many of the elder brethren) passed away at Newcastle on 4th August, after an illness lasting a month. The sister from whom we have the news surely expresses the thoughts of all when she refers to "that one grand hope in Christ Jesus" which has robbed death of its sting.

## ANONYMOUS.

We would acknowledge with sincere appreciation the anonymous gift during November of £1 to the general funds.

## CHANGE OF ADDRESS.

Those friends who noted Brother Couling's change of address last month are requested to note that a trivial error occurred due to our misreading our brother's letter. The correct spelling is—

Mr. S. A. Couling,

Haythog Farm, Crick, near Rugby.

## ANNUAL REPORT.

The Annual Report of the Bible Students Committee is now available, and any friend who has not received a copy and would like to have one may secure the same by applying to the office.

## A selection of books now in stock

Any book in the following list can be despatched immediately from our present stock

**BIBLES** Please order Bibles by the number to avoid mistakes

No.	Description	Price	Postage
No. G55	Brevier 16 mo Clarendon type, India paper, Persian Morocco, Yapp, 7 x 4 1/2 x 7/8 ins. thick, weight 1 lb. The best Bible for general use	28 0	7

No. G53	Same as above, but Bible paper, French Morocco, weight 1 1/2 lb and 1 1/2 in thick	17 6	7
---------	--	------	---

No. G44	Minion 16mo, Clarendon type, Persian Morocco, Bible paper, 7 1/4 x 5 x 1 in. thick, weight 1 1/2 lb. A good Bible for general use, the type not quite so open as Brevier	17 6	7
---------	--	------	---

No. E10	Bible without references, in 4 thin volumes, extremely large print, very suitable for friends who find ordinary Bible print difficult.		
---------	--	--	--

Set of 4 volumes	15 0	9
------------------	------	---

"Four Gospels and Acts." A neat pocket edition in semi-flexible de luxe binding	3 6	4
---	-----	---

"Life and Teachings of Jesus Christ." All the incidents of all the Gospels combined in order to make a consecutive narrative, using only the Scriptural text.	2 6	4
---	-----	---

Daniel the Beloved of Jehovah 493 pages Blue cloth	4 0	7
--	-----	---

	Price	Postage
Daily Heavenly Manna with birthday pages, De Luxe binding	7 0	4
Scottish Metrical Psalter (Psalms set to music)	3 3	4
In Green Pastures 293 pages Cloth	2 6	4
Leather	4 6	4
Song of our Syrian Guest, large size, with 13 full page photographs of Eastern pastoral scenes illustrating the 23rd Psalm	1 6	2
Bible Students' Hymnal Blue cloth	1 6	2
Green limp	1 0	2

All translations, concordances, etc., shown on back page, except those marked \*, are in stock at present time and can be supplied.

It is regretted that NO children's books are at the moment in stock except

A little life of Jesus 224 pages Green cloth, illustrated	2 6	6
---	-----	---

which can be supplied by return.

## CHRISTIAN ART CALENDARS FOR 1943.

The Bookroom will not stock nor supply Calendars or Christmas cards this year, the time at our disposal being so limited that the additional work involved becomes impracticable. We would like the friends to know, however, that the illustrated monthly "Christian Art Calendar" for 1943 will be obtainable direct from Bro. F. Lardent, 174, Forest Hill Road, London. S.E. 23, at 3/2 post free. Bro. Lardent will be pleased to take orders at any time, and will despatch the calendars as soon as ready. Please be sure to send your orders direct to Bro. Lardent, and not to the B.S.C.

# PUBLICATIONS.

Prices and stock available vary from month to month. Please order to latest issue of B.S.M. to avoid disappointment.

\* Indicates temporarily out of stock and orders cannot be filled.

## MISCELLANEOUS

	Price	Post free	Six post free
Evolutionists at the Cross-roads Biblical teaching in relation to Evolution and recent statements of scientists 126 pp (Dawn) ...	1 0	1 2	
Zionism in Prophecy An interesting survey of developments in Palestine. 64 pp (Dawn) ...	1 0	1 2	
Pilates Report Reputed report of Pilate to Tiberius regarding the Crucifixion. Art booklet. 32 pp (C.T.I.) ...	9	1 1	
Foregleams of the Golden Age 304 pp. Cloth	*		
Daniel the Beloved of Jehovah 493 pp. Cloth	4 0	4 7	
The Divine Plan of the Ages Cloth	2 6	2 10	
The Atonement Cloth	4 0	4 5	
The New Creation Cloth	4 0	4 5	

## B.S.C. PUBLICATIONS

The Plan of God—in Brief An abridged edition of the "Plan of the Ages" retaining all the most important portions. 104 pp ...	5	2 9	
The Promise of His Presence An exposition of Scriptures relating to the Second Coming of Christ. 92 pp ...	*		
The Beauty of Holiness The story of consecration through the ages ...	5	7 2 9	
Lucifer the Prince of Evil A study in the personality of the Devil. 30 pp ...	3	4 1 6	
The Golden Future A 36 page booklet describing man's hope and Millennial conditions. Specially prepared for witness work ...	3	4 1 6	
Parables of the Kingdom Six stories from the teachings of Jesus. 30 pp ...	3	4 1 6	
Evolution—and the Scriptures A brief introduction to the subject 12 pp ...	1	2 7	
8 or 12pp Pamphlets, 20 for 1/9 100 for 7/6			
No. 11 Thy Kingdom Come			
No. 12 Will there be Wars for ever?			
No. 13 The Immortality of the Soul.			
No. 14 The Mystery of the Trinity			

## BIBLES

No. E10 In 4 thin vols., very large print, the set 15 0 15 9

## DAWN.

All at 3d. each. Post free 4d. Six for 1s. 9d.

The Day of Jehovah A reprint of Chap. 15 of the "Divine Plan" 64 pp			
What is Man? A reprint of chap. 12 of "The Atonement." 62 pp			
God—and Reason			
The Truth about Hell			

## BEREAN BIBLE INSTITUTE.

All at 2d. each. Post free 3d. Six for 1s. 3d.

The Offerings for Sin A 16 pp exposition of the doctrine of the sin-offering			
--	--	--	--

## DEVOTIONAL BOOKS.

	Price	Post free
Daily Heavenly Manna		
Pocket size, no birthday pages	Cloth 2 0	2 3
Large size, with birthday pages	Leather 2 6	2 9
In Green Pastures	Leather 7 0	7 4
Another book of daily readings. 293 pp.	Cloth 2 6	2 10
	Leather 3 6	4 10
The Call of the Bride		
Comforted of God		
Two little art booklets of poems. Paper covers	Paper 1 5	1 7
The Bible Teachings		
The familiar "Covenant, Mediator" book		
Stiff paper	2 6	3 1
Song of our Syrian Guest	Small edn. 3	4d
Large, with photographs	1 6	1 8

## HYMNBOOKS

"Bible Students Hymnal." Blue cloth	1 6	1 8
Green limp	1 0	1 2
Scottish Metrical Psalter, with music	3 3	3 7

## GREETING CARDS

	Post free
"Lardent" F series. Hand coloured scriptural cards. Highly finished ...	6 for 1/6
"P" series. Floral scriptural cards of various designs ...	12 for 2/0
"V" series. Choice verses on plain cards	12 for 7d

## TRANSLATIONS

	Price	Postage
Weymouth (With notes) ...	4 0	4d
Moffatt (N.T. only) ...	3 6	7d
(Complete Bible) ...	21 0	7d
Rotherham ... N.T.	14 0	7d
... O.T.	*	10d
Septuagint (Greek and English) ...	18 6	10d
Youngs ... Complete Bible	11 6	7d
Ferrar Fenton ...	15 0	8d
New Testament (Greek and English) ...	3 0	6d
New Testament (Greek only) ...	3 0	6d
Englishman's Greek New Testament (with interlinear translation)	14 6	6d

## CONCORDANCES & LEXICONS

Cruden's Concordance (Complete) ...	10 6	7d
Cruden's Concordance (Abridged) ...	*	
Thayer's Greek-English Lexicon ...	28 0	8d
Davidson's Hebrew-English Lexicon	20 0	8d

## BOOKS FOR CHILDREN

A little life of Jesus 224 pp. Cloth Illustrated	2 6	6d
--	-----	----