

BIBLE STUDENTS MONTHLY

Vol. 9, No. 8

January, 1933

OUR MONTHLY DISCOURSE

"FROM GLORY TO GLORY"

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."—2 Cor. 3, xviii.

In what sense of the word are we "changed from glory to glory," even as by the Spirit of the Lord?

After we are justified by faith and are called to the adoption of sonship; and after we accept that call by making a full consecration of ourselves to the Lord we are made recipients of the spirit of His holiness, the spirit of adoption into His family, and after we receive this spirit of adoption we are guided by it and taught by it respecting the things pleasing and acceptable to our heavenly Father; we are, so to speak, under this influence moulded and fashioned into the likeness of His dear Son our Lord Jesus. This moulding and fashioning we are required to do to a considerable extent for ourselves, but are stimulated to such transformation of character by the light of the knowledge of the divine character which we behold in God's Word. This transforming of our characters is not instantaneous but gradual—we grow more and more like Christ, we are changed from glory to glory in our minds, our wills, our hearts, our characters—this change will not be complete until our resurrection, when we shall be like Him and see Him as He is, and share His glory to the full.

A transformation into a likeness of character to our Heavenly Father should be the constant effort of every true child of God. It is not enough that we gain a knowledge of His plan and a pleasurable realisation of His mercy and grace toward our unworthy race, and that we joyfully tell the good news to others; and it is not enough that we exert ourselves with

uncommon zeal to bless others with those good tidings of great joy for all people; for we may do all these things and more, and yet, if we do not let our Heavenly Father's goodness and grace have its due effect upon our own hearts, our knowledge, and even our good works, will profit us but little.

Our main object, therefore, in studying God's Word and His character as therein revealed, should always be to bring our own hearts and minds into closer sympathy and likeness and co-operation with His. As the Apostle says, "This is the will of God, even your sanctification"—our full setting apart, or consecration of mind and heart entirely to the Lord, that He may complete the good work of transforming us into His own glorious likeness, by the operations of His Spirit through His Word, and thus fit us for the enjoyment of His abounding grace in the ages to come.

In the above words of the Apostle we notice particularly that the statement is made of *all* the Church—we *all* are being changed from glory to glory. And the inference is consequently a strong one, that those who are not being so changed are not of the class addressed. This is a solemn thought, and one that claims the most careful consideration of all the consecrated. The question with us is not, have we made a full consecration of ourselves to the Lord? but, having made such consecration, are we, in accordance with that consecration, fully submitting ourselves to the transforming influences of the Spirit of God to be changed daily more and more fully to the glorious likeness of our God?

Like the Apostle, then, addressing all the consecrated and faithful, we also of to-day may say, We all are being changed from glory to glory under the moulding, fashioning influences of the Spirit of God. We can see it in each other, thank God! and we glory in it. Yesterday the mallet of divine providence struck a blow upon that member of the body of Christ, and an unsightly excrescence of pride fell off, and he looks so much more beautiful to-day, because he did not resist the blow, but gracefully submitted to it. The day before, we saw another under the wearing, painful, polishing process, to which he patiently submitted, and oh, how he shines to-day! And from day to day we see each other studiously contemplating the divine pattern and striving to copy it; and how we can note the softening, refining and beautifying effect upon all such! So the Spirit of God is at work upon all who fully submit themselves to His will.

But while the mallet and chisel and the polishing sand of divine providence do a very necessary part of the transforming work, by way of relieving us of many of the old and stubborn infirmities of the flesh, which cannot be so promptly and so fully eradicated by the gentler influences of the Spirit, the Apostle points us to the specially appointed means for our transformation in the careful and constant contemplation of the glory of God as revealed in His Word, and also in His blessed Ambassador, Jesus Christ, saying, "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory."

"With open face" would signify without any intervening veil of prejudice or fear or superstition, but with simplicity of heart and mind. So we behold the glory (the glorious character) of the Lord—not with actual vision, but as in a glass, as reflected in the mirror of His Word and as exemplified also in His living Word, Jesus Christ. And to aid us

in this study we are promised the blessed influences of the Spirit of the Lord, who will guide us into all truth and show us things to come.

As we look into the mirror what a glorious vision we have of the divine justice, which we promptly recognise as the very foundation of God's throne (Psa. 97, 2), as well as the foundation of all our present and future security. If we could not recognise the justice of God we could have no assurance that His gracious promises would ever be fulfilled; for we would say, Perhaps He will change His mind. But, on the contrary, we can say, He changeth not and whatsoever He saith shall surely come to pass. See with what inflexible justice the sentence upon our sinful race has been executed! Generation after generation, for over sixty centuries, has witnessed it; and no power in heaven or earth could revoke that sentence until the claims of justice had been fully met by the sacrifice of Jesus Christ. Justice, says the Word of God, must be maintained inviolate at any cost. And herein we read not only our rightful condemnation as a race of sinners, but also our final, complete and glorious deliverance, because "*God is just* to forgive us our sins," since the precious blood of Christ redeemed us from the curse of death.

And while we thus read justice in the character of God, and mark with what scrupulous care He regards and respects this principle in all His dealings with His creatures, we see how He would have us respect the same principle in all our dealings. Thus we are led to consider what is the exact line of justice in this and that and the other transaction: and to remember also that this must be the underlying principle in all our conduct: or, in other words, that we must be just before we can be generous. This principle should, therefore, be very marked in the character of every Christian.

Next we mark the love and mercy of God. The death sentence upon our fallen race was a most merciful sen-

To THE BIBLE STUDENTS COMMITTEE,
204, BROADWAY CHAMBERS,
LETCWORTH, HERTS.

I note with interest the privileges and opportunities that are still open for the spread of The Truth. I am deeply interested in the Spread of the Glad Tidings of the lengths and breadths, the heights and depths of redeeming love expressed for us in God's great Plan of the Ages.

For the guidance of those entrusted with the arranging and carrying out of our mutual work for the Lord and His brethren (the circulation of The Truth, visitation of Classes, etc.) I desire to express my intention to contribute, if my circumstances permit, the sum of.....during the year 1933; to be expended in the manner those responsible deem best. I shall hope to forward this amount in Quarterly instalments.

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Name

Address

.....

Date.....

tence. It was equivalent to saying: See, I have of my own free favour granted you life and all its blessings to be enjoyed forever on condition of its proper use; but now, since you have abused my favour, I take it away and you shall return to the dust from whence you came.

True, in the process of dying and of bringing forth a dying race to share the penalty, the mercy of God is not so manifest to the unthinking; but those who see the plan of God, discover in all this, not the decree of a merciless tyrant, but a merciful wisdom, faintly disclosed in the promise that the seed of the woman shall in due time crush evil effectually—bruise the serpent's head—and deliver the entire race once generated in sin, by afterward regenerating all who will to life and all its blessed privileges. And in this mercy, in all its multiplied forms, we see the verification of the statement that "God is love." Thus we learn to be loving and merciful and kind, both to the thankful and also to the unthankful.

We mark also our Heavenly Father's bountiful providence and His tender care for all His creatures; for even the sparrows are clothed and fed, and the unconscious lilies are arrayed in glory. Here we learn precious lessons of divine benevolence and grace. And thus, through all the catalogue of the moral and intellectual graces which go to make up a glorious character, we see in the mirror of the divine Word the model for our imitation; and in contemplation of all that is lovely, as

"From Glory unto Glory!" Be this our joyous song,
As on the narrow way to life we bravely march along!
"From Glory unto Glory!" O word of stirring cheer,
As dawns the solemn brightness of another glad New Year.

From Glory unto Glory! What great things He hath done,
What wonders He hath shown us, what triumphs He hath won!
We marvel at the records of the blessings of the year!
But sweeter than the Christmas bells rings, out His promise clear—

embodied in Him, and of all that is pure and holy and beautiful, we are changed little by little in the course of years to the same blessed likeness—from glory to glory. So be it: let the good work go on until every grace adorns the spotless robe of our imputed righteousness, received by faith in the blessed Son of God, whose earthly life was a perfect illustration of the Father's character, so that He could say—"He that hath seen Me hath seen the Father." Let us, therefore, mark well the love of Christ, the gentleness, the patience, the faithfulness, the zeal, the personal integrity and the self-sacrificing spirit. Mark well, then imitate His example and shine in His likeness.

The Apostle adds (2 Cor. 4, vii) that the fact that we thus hold this treasure of a transformed mind in these defective earthen vessels proves the excellency of the power of God, and not of us. And so, by constant yielding to the influences of the Spirit of God, we may show forth the praises of Him who hath called us out of darkness into His marvellous light. Oh, let our efforts and prayers continually be that these poor earthen vessels may more and more show forth the praises of our God! Let them be clean in body and mind; let no evil communications proceed out of the mouth; and let no actions unworthy of the sons of God dishonour these living temples of the Holy Spirit. True, on account of our deformities we may very imperfectly perform good works; but, by the grace of God, let us at least refrain from known evil.

That "greater things," far greater, our longing eyes shall see!
We can but wait and wonder what "greater things" shall be!
But glorious fulfilments rejoicingly we claim,
While pleading in the power of the All-Prevailing Name.

'The fulness of His blessing encompasseth our way;
'The fulness of His promises crowns every brightening day;
'The fulness of His glory is beaming from above,
While more and more we realise the fulness of His love.

"From Glory unto Glory!" Without a shade of care,
Because the Lord who loves us will every burden bear;
Because we trust Him fully, and know that He will guide,
And know that He will keep us at His beloved side.

"From Glory unto Glory!" Though tribulation fall,
It cannot touch our treasure, when Christ is All in All!
Whatever lies before us, there can be naught to fear,
For what are pain and sorrow when Jesus Christ is near?

"From Glory unto Glory!" O marvels of the word!
"With open face beholding the glory of the Lord,"
We, even we (O wondrous grace!) "are changed into the same,"
The image of our Saviour, to glorify His Name.

O, let our adoration for all that He hath done
Peal out beyond the stars of God, while voice and life are one;
And let our consecration be real, and deep, and true.
O, even now our hearts shall bow, and joyful vows renew!

"In full and glad surrender we give ourselves to Thee,
Thine utterly, and only, and evermore to be!
O Son of God, who lovest us, we will be Thine alone,
And all we are, and all we have, shall henceforth be Thine own!"

Now onward, ever onward, "from strength to strength" we go,
While "grace for grace" abundantly shall from His fulness flow,
To glory's full fruition, from glory's foretaste here,
Until His very Presence crown our happiest New Year!

—Frances Ridley Havergal

SPECIAL NOTICES

NEW YEAR GREETINGS :—We offer our loving greetings to all in Christ. "May the Lord direct your hearts into the love of God, and into the patient waiting for Christ."

CALENDARS FOR 1933 :—With suitable texts for the year, at 6d. and 9d. each. We also have a few of the Palestine Calendars left at 2s. each.

ON TOUR :—Brother H. J. Shearn will be visiting the following towns. Full particulars of meetings can be obtained through this office.

Birmingham	.....	January 8th
Rugby	.....	" 9th
Burton-on-Trent	..	" 10th
Market Bosworth	..	" 11th
Leicester	.....	" 12th
Sheffield	.....	" 13th
Nottingham	....	" 14th
Beeston	.....	" 15th
Kettering	.....	" 16th

CALLED FROM US :—On December 9th, Bro. G. Woodward was taken to his rest and reward. He will be greatly missed by the Eastbourne Class, whom he served as an Elder for several years. Sister Woodward thanks friends for their sympathy and love.

SOMETHING OF INTEREST :—Friends in the Glasgow district write: "Five very successful (public) meetings have been held, the average attendance being 70. On one occasion just over 30 strangers were present. The Brethren are hoping to continue these meetings."

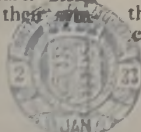
FOLLOW-UP WORK :—We have received "Kingdom" Card enquiries from Ripon, Musselburgh and Altrincham. Can anyone call and offer to loan the Divine Plan? The enquiry cards will be sent to volunteers.

ANONYMOUS :—We acknowledge, with gratitude, the gift of £2—"to be used in the Master's service."

PRELIMINARY NOTICE :—The Morecambe Class propose holding a Home-gathering at Easter. Fuller particulars will follow later.

GOOD HOPES :—The Committee are grateful to all Classes which make use of the "Good Hopes" boxes, in aid of the Lord's work.

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



BIBLE STUDENTS MONTHLY

Vol. 9, No. 9

February, 1933

OUR MONTHLY DISCOURSE

CHRISTIAN GROWTH

"If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."—Rom. viii, 11.

There is a philosophy in the growth and development of Christian character, just as truly as in the growth and development of vegetation; and the more thoroughly we acquaint ourselves with the natural processes and conditions of development and growth in either case, the better we will understand how to cultivate and to secure the desirable end—maturity and luxuriant fruitfulness. The farmer who puts into practice only what he has learned by accident, and that in a haphazard way, and only goaded to effort by sheer necessity, cannot expect the fruitful fields, abundant harvests and well-earned approbation of the enterprising, thrifty farmer who has made a study of the business and brought knowledge, carefully gleaned, together with enterprise and energy to his assistance in the work.

Take for example a tree. If you know nothing about its cultivation, do not realise the necessity for it, and simply plant it and let it alone, its strength, instead of producing fruit, will generally go to making wood and leaves; worms and decay may attack its roots, insects may sting and blight its scanty fruitage; and if it continue to stand, it will only be a useless, fruitless lumberer of the ground, an advertisement of the farmer's negligence, and worthy only of having the axe laid to its root. Had it been pruned and trimmed, and kept free from insects, etc., under the blessing of God's air and rain and sunshine, it would have been a fruitful, creditable tree; for the laws of nature are true and faithful in all their operations.

And none the less true are the operations of moral law in the growth and development of moral character. Under

proper conditions and with proper diligent cultivation, the character will grow and develop, in accordance with fixed laws, and will become beautiful and fruitful in blessings to self and others; or, lacking the necessary cultivation, even under favourable natural conditions, it will be deformed, worthless and fruitless.

When we presented our bodies as living sacrifices to God, holy and acceptable through the merit of our Redeemer, we there received the spirit of adoption to the spiritual plane, as spiritual sons of God; and from that time the faculties and dispositions of our mortal bodies were reckoned as our new being, now under the direction and control of the Spirit of God. And the faithfulness with which we cultivate this reckoned new nature, by persistently weeding out old habits of thought and action, supplanting them with new virtues, and training them to activity in the divine service, is to prove our worthiness or unworthiness of the actual new nature to be received at the resurrection, to which perfect spiritual condition our present reckoned condition stands related as embryotic. And of course, the disposition and character of the embryo new creature will be the disposition of the perfected new creature when born in the resurrection.

The Apostle in the above text affirms that if we really have the spirit of God in us—unless we quench or put it away from us—it will quicken our mortal bodies, make them alive toward God, active in growing into His likeness, and fruitful in Christian graces and activities. And again he adds, "If any man have not the Spirit of God he is none of His," and that,

"As many as are led by the Spirit of God, they are the sons of God."

It is our business, therefore, to grow, to cultivate in ourselves those dispositions which are worthy of us as spiritual sons of God, called to be heirs of God and joint-heirs with Christ.

The Apostle Peter tells us how to proceed in this matter of cultivating Christian character, intimating that we cannot do it all in a day, or in a few days, but that it must be a gradual daily life-work, a process of addition—adding virtue to virtue and grace to grace, day by day and hour by hour, saying :

"Giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperateness, and to temperateness patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." And then he adds, "If ye do these things ye shall never fall."

This is a very strong assurance—that if we do these things we are *sure* to stand approved of God. We do well, therefore, to consider them with special care. Here are eight elements which must go toward making up the Christian character, the one to be added to the other and assimilated by the spiritual germ of the new nature, until the embryo new creature is formed, and then it must continue to grow and develop. Look at them again. They are :

Faith,	Patience,
Virtue,	Godliness,
Knowledge,	Brotherly kindness
Temperateness,	Charity—Love.

Now for a little self-examination : Let each ask himself : (1) Have I the faith to which the Apostle here refers ?—not faith in every thing or every person, but faith in God—in His plan of redemption through the vicarious or substitutionary sacrifice of Christ, and in all His rich promises built upon that sure foundation ? Do I trust Him implicitly ? Is a "Thus saith the Lord" the end of all controversy, the solution of all doubts and the restful assurance in every perplexity ?

(2) Am I endeavouring to lead a virtuous life ? This to the child of God consecrated to be a living sacrifice, implies much more than merely abstaining from evil. It implies living truthfully, that is, true to His covenant, which to wilfully violate would be equivalent to swearing falsely. How we need to invoke the divine assistance here ! and how critically to judge ourselves !

(3) Am I endeavouring from day to day to gain a more thorough and complete knowledge of God, of the great plan revealed in His Word, and of the special features now in operation, that I may co-operate with Him in its execution, and of His will concerning *me* in the particular relationships and conditions in which I now stand—irrespective of my own will and disposition in any matter ?

(4) Am I temperate—moderate in all things ?—in eating, and drinking, and dressing, and home-arrangements, and conduct, and thoughts, and words, and deeds, and looks ? "Let your moderation (temperateness) be known unto all men," says the apostle. Let men see, by our thoughtful, not rash and hasty but careful and considerate demeanour, in every affair of life, that we honour our profession.

(5) Am I patient under trial and discipline, keeping my feelings always under the control of enlightened reason, letting patience have its perfect work in cultivating the character, however severely the plough and harrow may break up the subsoil of the heart, meekly submitting to the discipline in every case ?

(6) Am I carefully observing and endeavouring to pattern my character and course of action after the divine model ? If a parent, or one in any position of authority, am I using my authority as God uses His ?—not for selfish purposes, to make a boast of it, or to in any way oppress or trample upon the God-given individual rights of those under such authority, but for the blessing and advantage of those under it, even to the extent of self-denial—with patience, dignity and

grace, and not with boastful imperiousness which is the attitude of tyrants?

If a son, or one under authority to any extent, do I consider the example of loyal and loving obedience furnished in the example of our dear Lord? His delight was and is to do the Father's will at any cost to himself. As a man under the kingdoms—authorities—of this world, and as a youth under the authority of earthly parents, he was loyal and faithful, yet all of this earthly authority was exercised by his personal inferiors, though they were His legal superiors. How beautifully we will be able to grace and fill whatever station we occupy in life, if we carefully study and copy godliness—God-likeness, whether we be princes or peasants, masters or servants.

(7) Does brotherly kindness characterize all my actions? does it make due allowance for the inherited weaknesses and circumstantial misfortunes of others? Does brotherly kindness deal patiently, and helpfully so far as wisdom in view of the correction of those faults, may dictate? and that, even at the expense of self-interest, if necessary and prudent?

And if, as I look myself squarely in the face, I recognise deformity of character, do I thankfully accept a brother's proffered aid and meekly bear reproof, determining that by the grace of God I will overcome such dispositions, and prove myself a help rather than a hindrance to others, if it should even cost my life to do it, and that I will no longer foster my old dispositions, but plunge into activity in the service of God with those who should have my co-operation in service, instead of my burden?

(8) Have I charity—love unfeigned—for the unrighteous and unlovely, as well as for the good and the beautiful?—a love which is ever ready to manifest itself in wise and helpful activity for saint and sinner; a love which pities, and helps, and comforts, and cheers, and blesses all within its reach; which longs for the grand opportunities and power and glory of the incoming age,

chiefly for its privilege of scattering universal blessings; and which, in harmony with that sentiment, utilises every present opportunity wisely, and in harmony with the divine plan, for the accomplishment of the same end—thus manifesting and cultivating the disposition which must be found in every member of that glorious company which shall constitute the King's cabinet in the incoming age? If this disposition is not begun, cultivated and developed here, we will not be considered worthy of that honour and office then.

And just as in the cultivation of vegetation, watchfulness, and the necessary precautions to prevent blight and decay and to guard against the intrusions of evil powers and influences calculated to sap its life, pruning, trimming and cultivation are necessary to accomplish the desired end of fruitfulness. By resisting the devil he will flee from us, and by patient continuance in well doing, an increasing measure of development will result.

"If these things be in you and abound," says Peter—That is, if you have them in some measure, and keep on cultivating them, so that they abound more and more and rule in you, "they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." The truth is for such: "Light is sown for the righteous," and they are sure to get it. They shall not walk in darkness. If any man will *do* the will of God, he shall know of the doctrine. "But he that lacketh these things is blind, and cannot see afar off, and has *forgotten* that he was purged from his old sins."

"Wherefore, brethren, *give diligence* to make your calling and election sure; for if ye do these things (if you diligently cultivate this disposition) ye shall *never fall*." Being justified fully by faith in the sacrifice of Christ for your redemption, and thus sanctified (set apart from the world and devoted to the service of God) by the truth, your final selection to that position of glory, honour and service, to which

you are called, shall be *sure*. And "so, an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ."

"Wherefore," again says our beloved brother Peter, "I will not be negligent to put you always in remembrance of these things. Yea, I think it meet as long as I am in this tabernacle, to stir you up by putting you in remembrance . . . Moreover I will endeavour that you may be able after my decease to have these things always in remembrance." This he did, and the church to this day may profit by his brotherly counsel.

The Apostle Peter, addressing the consecrated, thus clearly and explicitly points out the way in which we may make our calling and election sure to the chief favour of God. The Apostle Paul, addressing the same class, shows that neglect to develop and cultivate the Christian character involves not only the loss of the chief favour of our high-calling, but eventually of all favour, if wilfully and continually neglected. He wrote: "If ye (ye who have solemnly covenanted to sacrifice your *very life* in the service of God, for the eradication of evil) live after the flesh (with selfish effort, merely to gratify self) ye shall die." (Rom. viii, 13.) God has no use nor place for wilful covenant-breakers and covenant-despisers, after they have been brought

to a knowledge of the truth and of His will, and have covenanted to do it faithfully.

With all our striving and watchfulness, however, we shall not be able, in our present condition, to reach our ideal. Perfection is something which can only be approximated in the present life. But the measure of our effort to attain it will prove the measure of our faithfulness and earnest desire to do so. And that effort will not be unfruitful. If no fruit appears, we may be sure that little or no effort is made at cultivation, pruning, etc. The fruit will not only appear in the development of the Christian graces of character, but also in increasing activities. We must not wait for our spiritual and immortal bodies, promised us in our resurrection, before our activity in God's service begins. If we possess the spirit (the will, the disposition) of that new nature our *mortal* bodies will be active in the service of God's truth now. Our feet will be swift to run His errands, our hands prompt to do His bidding, our tongues ready to bear testimony to the truth, our minds active in devising ways and means to do so more and more abundantly and effectively. And thus we shall be living epistles known and read of all about us.

SPECIAL NOTICES

CONVENTION.—It has been decided to hold our Annual Convention in the City of Nottingham again this year, either at Easter or Whitsuntide. Further particulars will appear next month.

TRACTS.—A reprint of the Tract "Thy Kingdom Come" will be put in hand as soon as we know what are the quantities required; kindly inform us soon, so that the printing might be proceeded with.

ANONYMOUS.—We are very grateful to the dear friends who have sent us, in support of the Lord's work here, the following:—a donation of £10, "As a thank offering . . ."; a donation of £1, "With every good wish"; and volumes for the loaning library. We are much encouraged.

GOD'S COVENANTS.—A useful little booklet upon this very important subject, price 6d. each. Also Charts at 4s., 7s. 6d. and 12s. 6d. each.

SOMETHING OF INTEREST.—The Secretary of the Class at Darlington writes: "May I say how blessed we are here: our monthly lectures (semi-public) are well attended, and the message drunk in eagerly. We are indeed thankful to Him for this wonderful evidence of His approval."

GOOD HOPES BOXES.—The Committee are grateful to all Classes who make use of Good Hopes boxes in aid of the Lord's work.

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

BIBLE STUDENTS MONTHLY

Vol. 9, No. 10

March, 1933

OUR MONTHLY DISCOURSE

"IN THE EVIL DAY"

"Watch ye, stand fast in the faith."

The Lord tells us in one of His parables that in the end of this Gospel Age there will be a separation of wheat from tares, the former being gathered into the glorious Kingdom for which we pray, "Thy Kingdom come," the latter being consumed as tares, though not as individuals. The destruction of a tare, an imitation Christian, will signify that the person thus posing as a Christian, drawing nigh unto the Lord with his lips while his heart is far from Him, will cease to make such profession. Thenceforth, the true Church will be recognised in its peculiar position as the "very elect" of God, a "little flock" who follow in the footsteps of the Master, gladly sacrificing earthly interests for the attainment of the heavenly. Thereafter, as the parable shows, these will shine forth as the Sun in the Kingdom for the blessing of all the families of the earth, including the tare class, who thereafter will be no longer deceived nor deceivers in respect to their true position, but be privileged with the remainder of mankind to come into full harmony with God.

We are living in the harvest time of the Gospel Age. Throughout the Scriptures this period is most dramatically set forth as being a time of thorough testing, a time in which the separation of the wheat from the tares will be most absolutely accomplished, so that not one grain of wheat will be lost and not one grain of tare will by any mischance be preserved with the wheat, for the Lord declares that He will make a thorough work of separation. It seems difficult for the majority of people to think of anything specially occurring in their day—that they should be in the midst of the fulfillments of prophecy. The Apostle says

they are "willingly ignorant"; and again, "They see not, neither will they understand"; and again, the Lord, through the Prophet, says, "My people perish for lack of knowledge." Indeed the majority do not want knowledge. Imbued with the spirit of the world they want money or pleasure or fame or name; and, to say the least, the majority of professing Christians are careless, indifferent, to what the Lord has caused to be written for their admonition and encouragement and assistance in this "evil day." Such are not of the "very elect." The latter, as the Apostle shows, will not be in the darkness that that day should overtake them as a thief—they will be earnest, vigilant, watchful and standing fast in the faith. Therefore, using the means the Lord has provided, they will receive the blessing, the special reward, while others by neglecting their privileges mark themselves as unworthy the great favour the Lord is now dispensing to the "little flock." We will not say that they will not have opportunities in that "great company" that the Scriptures point out, who will come up out of great tribulation, and be "before the throne" instead of "in the throne."

Mark how our Lord declared that the trial of our time would be so critical, so crucial, that it would deceive if it were possible the "very elect." But this will not be possible, for the Lord has promised them the assistance needful, and they will be in that attitude of heart and mind to seek assistance and use it. Mark how the Lord, through the Prophet David, foretold the special trials of this time. He tells us that a thousand shall fall at our side, yea, ten thousand at our right hand—amongst those whom we

consider most favoured and, in some respects at least, as our friends in the Lord. Then the reason is given why the very elect will not fall under these same pestilences and arrows, namely, "Because thou hast made the Lord, even the Most High, thy refuge, and thy habitation, no plague shall come nigh thy dwelling," the "wicked one toucheth him not." What to others will be a stone of stumbling, will to this class be an assistance, in that they will climb upon it to still higher personal development and character-likeness of the Lord. All things must work together for good to these because they love God truly, sincerely, above self or any other creature, and because of their faithfulness to their covenant—their consecration to the Lord. The pestilence of error cannot harm them, because in the secret of the Lord's presence they have an armament of grace and truth specially provided, as it is written, "The secret of the Lord is with them that reverence Him, and He will show them His covenant."

Pointing down to this harvest time, the Apostle calls it a special day or epoch, and such it surely has been. No other period in the world's history has ever been so notable in so many ways. Referring to this time, and to the testings of faith that will come upon the Lord's people here, the Apostle says, "Let every man take heed how he build, for other foundation can no man lay than that which is laid, which is Jesus Christ." By these words, the Apostle shows that he refers not to the heathen world, but to those who at least nominally accept Christ as the foundation of their hopes. He proceeds, "Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest, for the day shall declare it: because it shall be revealed by fire, and the fire shall try every man's work of what sort it is."

How could a plainer statement of this be made? The fire referred to, of course, is symbolical, as are the wood, hay, stubble, gold, silver, precious stones. As wood, hay,

stubble can be destroyed by literal fire, so selfish doctrines, errors and all improper faith will be destroyed in this time which the Apostle designates—"the day shall declare it," or demonstrate the faith that will stand and the faith that will be consumed. The Apostle proceeds, "If any man's work shall abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss." Alas, how many are finding their faith burned out; how few are having the great reward of finding that they have a faith that will stand all the tests of this day? Is it not true that various tests are consuming the faith of many who have only the wood, hay, stubble of human tradition and who lack the gold, silver and precious stones of the divine revelation!

The Apostle, continuing, assures us that all who have built upon Christ will ultimately be saved, even though they suffer great loss as respects their faith. He says, "He himself shall be saved, so as by fire." The fire of this day, then, will demonstrate to some how poorly they have built, how little they have heeded the Word of the Lord, to what extent they have been influenced by human traditions and creeds of the "dark ages" and other deceptions. Many, we may be sure, will lose all faith in Christ at this time, but if so it will prove that their faith was not properly founded upon Him.

Note again our text that it applies, refers to, the harvest time of this age, and that it also calls it a day, and designates it an "evil day"—a day or epoch in which trials, testings, etc., will be upon the Lord's people for the development, proving worthy, of those who love the Lord with all their heart, mind, soul, strength, and their neighbours as themselves, the Israelites indeed, and for the demonstrating also of those who have been only lukewarm in their love for the Lord and the brethren, and who have been overcharged with the cares of this life or the deceitfulness of riches, and so overtaken by "that day"—this day. Our

text indicates a need for the armour; a difficulty in withstanding the assaults of this day, and the fewness of those who will eventually stand. The Apostle's exhortation is that we take the whole armour of God—not merely the shield of faith, not merely the helmet of salvation, not merely the breastplate of righteousness, not merely the sword of the Spirit, not merely the sandals of preparation, not merely the girdle of Truth; but that we take all of these—that we will need all of these if we would be able to withstand all the assaults to be expected in this "evil day," and having done all, to stand. Alas! how few seem to realise the importance of this armour which God has commended; their difficulty is the result of not knowing the time in which they are living, not being sufficiently awake, not being sufficiently zealous to search the Scriptures and to put on the armament and preparation for the battle there alone provided.

St. Paul, writing to the Thessalonians, foretold this "evil day" in which we are living—in which so many will fall because not attentive to the Word of the Lord, because overcharged with the cares of this life and the deceitfulness of the earthly riches so many are seeking. He tells us that the trials of our day will come from the great adversary, Satan, not because God will be unable to prevent him from bringing these deceptions and tests, but because God wills that he should bring them—wills to permit him to thus test and prove and sift the professed Church of our day, that all may be confused, deceived, stumbled who are not at heart loyal to Him. After telling about the workings of Satan that are to be expected, with great power and signs and lying wonders, and with all deceitfulness of unrighteousness, the Apostle explains that this is permitted, "because they received not the love of the Truth." He adds, "For this cause God shall send them strong delusions, that they should believe a lie, that they all should be condemned who believed

not the truth but had pleasure in unrighteousness"—in untruth.

Many tell us that it makes no difference what we believe—truth or falsehood—that it is by our works that the Lord will determine our standing. But the Scripture forbids this thought, and assures us that none have works that would be pleasing to God because all are imperfect. The divine proposal is that during this age God will honour faith and reward faith, it being assumed and declared that a true faith will be backed by good works to the extent of ability, and that God will reckon this as perfection through Christ. The Apostle in his words last quoted corroborates all the teachings of Scripture respecting the value of the Truth to the people of God: mark the Master's words, "Ye shall know the truth, and the truth shall make you free"; and again His prayer to the Father for His followers, "Sanctify them through Thy truth; Thy Word is truth." The Lord has provided His Word, and from time to time has used instrumentalities for the unfolding of its meaning to those who are in the right attitude of heart to receive it; but He has also permitted errors, falsehoods and lying wonders to stalk about, though never before to the same extent as in this "evil day"—because now He desired specially to use these errors as a testing, sifting, separating work amongst His professed people, that the improper faiths may be manifested and may be destroyed, and that the true faith may shine the more brightly and ultimately the professors of it be glorified with Himself in the Kingdom.

In view of the Apostle's words respecting the love of the Truth, it behoves each one to examine himself whether he is loving and serving a creed of the "dark ages" or a denomination and creed of modern times, or whether his love and devotion are simply to the Truth presented to us in the divine Word. We may deceive others, we may even to some extent deceive ourselves, for, as the Apostle declares, the heart is exceed-

"IN THE EVIL DAY"

ingly deceitful, but we cannot deceive God. If in the Lord's providence the Truth comes to us and we get some glimpse of its beauty in contrast with the hopelessness of error, a test is upon us: if we reject the Truth because of its unpopularity, and hold to the abominable error because it is popular, we are thereby tested. Or, if we receive the Truth and rejoice in it in our minds, but if, because of its unpopularity we hide the light under a bushel, concealing it in order to thus shield ourselves from the opposition of darkness, we may be sure that this would be displeasing to the Lord, who seeketh not such for His "elect." He puts His Word on a parity with Him-

self, saying, "He that is ashamed of me and My Word, of him will I be ashamed when I come in the glory of My Kingdom." This is what the Apostle refers to as receiving not the Truth in the love of it. Whoever receives the Truth in the love of it will to the best of his ability and judgment show it to others at whatever the cost may be: he will thus be proving himself a child of the light, a child of God. He will be saved, but the one who seeks to save his life, to save earthly interests by hiding the light or failing to publicly acknowledge it, will be sure to find his course injurious to himself.

SPECIAL NOTICES

CONVENTION. It has been decided to hold the Annual Convention at Whitsuntide in the City of Nottingham. Let those of us who may hope to attend prepare our hearts for the happy occasion; and those unable to be there seek the sweet communion in prayer and loving interest.

IMMERSION. An opportunity for immersion will be arranged for if desired, but early application for same should be sent to this Office to enable the necessary preparations to be made.

MEMORIAL. As already notified in "The Herald," the fitting date on which to "keep the Feast" this year appears to be after 6 p.m. on Sunday, April 9th, when we all may hope to realise, once again, that inward joy and one-ness with our Lord which is peculiar to this sacred service.

SPECIAL OFFER. Scripture Studies, vols. 1 to 3 new, in red cloth, which we offer at 2s. 6d. for the three books, post paid. The books are complete, but there is some faulty binding in vols. 2 and 3, otherwise they are all right.

QUESTION BOOKS. For all volumes, new 5d. each, used 2d. each.

ANONYMOUS. We are grateful to the dear friend who has sent us 20s. to be used in the Lord's service.

ON TOUR. Brother H. J. Shearn will be visiting:—

Windsor	March 5th
Sheen	" 7th
Welling	" 8th
Gravesend	" 9th
Tunbridge Wells	" 10th
Eastbourne	" 12th
Worthing	" 13th
Pournemouth	" 14th

CALLED FROM US. The friends in Greenock inform us that Brother D. Addison, who has been an Elder and Secretary of the Class for many years, passed away on January 10th after a long illness. Our sympathies are with Sister Addison and family in their sad loss.

LOANING LIBRARY. The following volumes are on loan free of charge to friends unable to procure them otherwise. The six volumes S.S., "What P.R. Said," "What P.R. Taught," "P.R. Sermons," "Photo Drama of Creation," "Daniel the Beloved" and "The Revelation of Jesus Christ" (2 vols.).

USED PUBLICATIONS. Scriptural Studies, vols. 2—6, at 6d. and 8d. each. Complete sets (cloth), 4s. 6d., (Karotol) 4s. 6d. and 6s. Rotherham's N.T., 2s. 6d.; Authorised N.T. (large print), 2s. Annotated Bible, 10½" x 8" x 3" (½ leather), 5s. 6d. Weymouth's N.T. (large), 4s. 6d. Reprints (W.T.), 7 vols., cloth 30s., ½ leather 40s. "What P.R. Said," cloth 3s. 6d., leather 5s. "What P.R. Taught," cloth 2s. 6d., leather 3s. Cruden's Concordance (cloth), 2s. 6d. and 4s. 6d. Berean Manuals, 1s. each. Bible Educator (Plumtree), 2 vols., 5s. 6d. The Bible Word Book, 1s. Greek Lexicon (Liddell and Scott), large size, 5s. 6d. Edgar Books: "The Great Pyramid" (1924), 7s. 6d., as new: "Great Pyramid Passages," vol. 2 (leather), 2s. 6d. each.

DIVINE PLAN (new pocket edition), 1s. 6d. each.

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

BIBLE STUDENTS MONTHLY

Vol. 9, No. 11

April, 1933

OUR MONTHLY DISCOURSE

"THE PASSOVER MUST BE KILLED."

The term Passover amongst the Jews was frequently applied as the name of a festival week, otherwise called the Feast of Passover, beginning on the fifteenth day of Nisan. But we must not confound this with the frequent references to the Passover found in the Scriptures when the word feast is not used, which generally referred to the lamb that was killed, the Passover. For instance, we read, "Then came the day of unleavened bread, when the Passover must be killed." Again, our Lord sent disciples to inquire of a friend, "Where is the guest-chamber, where I may eat the Passover with My disciples?" Again we read, "And they made ready the Passover." When our Lord sat down with the disciples to eat of the lamb He said, "With desire I desired to eat this Passover with you before I suffer. For I say unto you I will no more eat thereof until it be fulfilled in the Kingdom of God."

While the Jews still apparently think more of the Passover week than of the Passover lamb, we, on the contrary, and in harmony with the example of our Lord and the apostles, have special respect for the lamb, which typified the "Lamb of God which taketh away the sin of the world," and under whose blood of sprinkling we who now believe—namely, the "Church of the First-Born"—are passed over or spared in advance of the world.

God's arrangements for the Jews were typical and full of valuable lessons for us who belong to anti-typical or Spiritual Israel. In the type the Lord provided for two great religious occasions amongst his people, the one at the beginning of the secular year and the other at the beginning of the religious year. The religious year

began in the spring, counting from the first new moon after the vernal equinox, approximately April 1st, but varying because of the difference between lunar and solar time. It was in connection with this, the beginning of their religious year, that the Lord appointed the Passover—the killing and eating of the Passover lamb on the fourteenth day, to be followed by a Passover week of unleavened bread. The civil year with the Jews began six months later, in the seventh month, approximately October 1st; and it was in connection with this civil year that the Atonement Day sacrifices were appointed, in connection with the Feast of Tabernacles or Booths, in which the Israelites called to mind their wilderness journey on leaving Egypt en route for Canaan.

These two great religious celebrations pictured the same lesson from different standpoints: the first emphasised more particularly the passing over of the first-born, who subsequently were represented in the tribe of Levi, at whose head stood the priesthood. Although the type seems to carry forward and to picture the deliverance of all Israel through this priestly tribe, to which Moses belonged, yet specifically, particularly, in detail, it dealt merely with the deliverance, the blessing, of the priestly tribe, the first-born. The other type, in the seventh month, more particularly pictures the atonement for the sins of the whole world, the forgiveness and reconciliation of all mankind who desire to be reconciled to God: nevertheless, in connection with this Atonement Day sacrifice, the special favour of God to the Church is also represented as preceding the blessing coming upon the world, reconciliation

for the Church's sins being represented in the first sacrifice of the Day of Atonement, while the sacrifice for the sins of the world in general was represented in the second offering.

There is a force and meaning in the Apostle's expression, "Christ our Passover is sacrificed for us," which is not generally appreciated. (1 Cor. v, 7.) Our Lord is not the world's Passover, but the Church's Passover. All Israel prefigured or represented the world of mankind, and the bondage of the whole people represented all mankind under the bondage of sin and death, the great taskmaster in the type being Pharaoh, in the antitype being Satan. Deliverance is desired for all, and the Lord's arrangement is ultimately to deliver all. The Apostle so explains when he writes, "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God."

But the Apostle divides the groaning ones into two classes, saying, "The whole creation groaneth and travaileth in pain together until now"—"waiting for the manifestation of the sons of God." (Rom. viii, 19, 21, 22.) His reference here is to the world of mankind whose deliverance from the bondage of Satan and the power of sin and death will only come through the manifestation of the glorified Church, the Christ in glory and power, as God's Kingdom ruling the world. The Apostle also mentions the Church of the First-Born in her present condition, saying, "But ourselves also, who have the first-fruits of the Spirit, do groan within ourselves, waiting for the adoption, to wit, the deliverance of our body." Both classes have an experience of groaning, both classes have an experience of waiting, but they wait for different things. The latter, the Church of the First-Born, waits for her deliverance as the body of Christ through a share in the First Resurrection. According to the divine promise the former, the world, waits until the Church class shall have been perfected, glorified, empowered, and shine forth

as the sun in the Kingdom of their Father for the blessing of all the families of the earth, for the uplifting of all who desire divine favour on divine terms.

Look now at the type: notice that it is not all Israel that is in danger from the destroying angel, but only the first-born. Only the first-born of the Egyptians were slain. Hence it was only the first-born of the Israelites that were spared or passed over. These first-born ones, protected by the blood of the lamb, the Lord declared to be specially His; and, with a view to marking them out and keeping them as a special, peculiar people, an exchange was made whereby the first-born of all the tribes were exchanged by the Lord for the one tribe of Levi, which He accepted as specially His and which in the type represents the household of faith. Out of this household of faith, in turn, a priestly family was selected, which typified Christ our High Priest and the Church His Body, the under priesthood, the Royal Priesthood. So, then, those who perceive the matter clearly see that the Passover has to do only with the household of faith. It is in full accord with this that the Lord's Supper, which antitypes the eating of the lamb, is not offered to the world, but is strictly and exclusively an institution for the household of faith.

Seeing in the type the slain lamb, its blood sprinkled upon the posts and lintels of the home and its flesh eaten with bitter herbs, we apply this in the antitype and see Christ the antitypical Lamb, see that His blood sprinkled upon our hearts cleanses them from a consciousness of evil and gives us an assurance of our being PASSED OVER, of our being spared, of our being granted life through His blood. This sprinkling represents our justification by faith; and the subsequent eating of the lamb with bitter herbs is represented in the antitype by our consecration, our partaking of Christ, our participation with Him in His sufferings and self-denials—also represented by the bitter herbs, which give zest to our

appetite and encourage us to partake more and more abundantly of the Lamb. All who believe the testimony, all who trust in the precious blood, are passed over, and, more than this, are expecting a general deliverance of the whole people, of all who love God, who desire to do Him reverence and service. So many as thus believe realise themselves pilgrims and strangers under present conditions, looking for a better country, even the heavenly Canaan. All this was represented in typical Israel, for while eating the lamb on that night of Passover they stood staff in hand, girded for a journey. Likewise the Lord's faithful to-day should realise themselves pilgrims and strangers, having no continuing city, but setting their affections on things above.

We meet not as Jews to remember the deliverance from Pharaoh and Egyptian bondage, but as antitypical Israelites seeking to escape the power of Satan and the dominion of sin. We meet not to eat literal lamb and bitter herbs and to commemorate the passing over in Egypt, but as Spiritual Israelites to recognise and commemorate the death of the Lamb of God as our Passover—to feast upon Him, upon the truths which He gave us.

More than this, as explained by our Lord, we not only will use the unleavened bread to represent the purity of His flesh broken for us, and the fruit of the vine to represent His blood shed for us, but also in the light of the Apostle's explanation we perceive that it is a part of our privilege to be broken with Christ as a part of the same larger loaf, and to have fellowship in His cup of suffering and death as a part of the larger cup. From this double standpoint we view our relationship to the Lord, first as those whom He passes over, and secondly as those who join with Him in the sacrifice, that we may have share also with Him by and by in the great work of leading forth from bondage to sin and Satan all who will accept of the divine favour and liberty as the sons of God! How wonderfully grand is the privilege thus

accorded us! No wonder the Apostle said, "Let us keep the Feast."

Our feasting upon this bread which came down from heaven and which was broken for us is not merely for the special occasion of our assembling annually. Rather that annual assembling which our Lord enjoins represents our experiences throughout the entire night of His absence, until He shall establish His Kingdom in the morning. It is for us to keep the feast, not merely in this special and commemorative manner, once a year, but day by day, hour by hour, to feed upon the Lamb of God, to by faith realise and appropriate to ourselves His virtues and merits, and to grow in grace and knowledge and love and all the fruits and graces of the Spirit. Indeed, we remember the Master's words to be in the nature of a command, "As often as ye do this, do it in remembrance of Me." There is no doubt in our minds now as to what we do in this annual celebration of our Lord's death—we are keeping the feast because we have come to realise that Christ was slain for us as our Passover Lamb. Evidently no other time would be so appropriate as the anniversary. Whether that be reckoned by sun time or moon time, according to the days of the week or according to the days of the month, it is unquestionably an annual celebration; and as oft as we do it, every year as we do it, every year as the anniversary occurs, we do it not in remembrance of the type, but in remembrance of the grand antitype, Jesus, our Redeemer.

We trust that the coming celebration will be one very full of interest and profit to all. We urge that none overlook the privilege, and assure all who participate with honest intention of heart, as recognising the Lord and the cleansing power of His sacrifice and the consecration which we have made to Him, that a special blessing will surely result from the keeping of this feast, from the memorialising of the great central fact upon which the entire plan of God for this age and for the next is built.

We urge that the dear friends remember that this Memorial may best be celebrated in little groups, and not by having various companies of the Lord's people assemble together as in a convention. The Lord and His twelve apostles met alone, and this was after the pattern of the Jewish custom, each family alone. So each little group of the Lord's people is a family, a brotherhood. As we meet

we trust that each little company in prayer will remember all others of the Lord's dear people everywhere, asking the Lord for more and more of His Spirit in all of our hearts, which will enable us all the more acceptably and the more completely to partake of His cup of suffering, of sacrifice, of death, and to be broken with Him as members of the one life, the one Church, which is His body.

FAITHFUL OVER FEW

O Blessed Lord, how much I long
To do some noble work for Thee !
To lift Thee up before the world
Till every eye Thy grace shall see ;
But not to me didst Thou intrust
The talents five or talents two,
Yet, in my round of daily tasks,
Lord, make me faithful over few.

A cup of water, in Thy Name,
May prove a comfort to the faint :
For thou wilt own each effort made
To soothe a child or aid a saint ;
And Thou wilt not despise, dear Lord,
My day of small things, if I try
To do the little I can do,
Nor pass the least endeavour by.

I may not stand and break the bread
To those who hunger for Thy Word,
And midst the throngs that sing Thy praise
My feeble voice may ne'er be heard ;
And, still, for me Thou hast a place—
Some little corner I may fill,
Where I can pray, “Thy Kingdom Come”
And seek to do Thy blessed will.

To teach the wise and mighty ones
The weak and foolish Thou dost choose,
And even things despised and base
For Thy great glory Thou canst use ;
Do, Lord, tho' humble be my sphere,
In faith I bring to Thee my all :
For Thine own glory bless and break
My barley loaves and fishes small.

F. G. BURROUGHS.

SPECIAL NOTICES

HOME-GATHERING.—The friends of the Morecambe district of Lancashire extend a hearty welcome to all who are enabled to share with them the special meetings arranged for Easter-time ; extending from Saturday evening, April 15th, to Monday night, April 17th, in the Rydal (Cafe) Rooms, Torrisholme, Morecambe. All necessary information of Mr. W. H. Morrall, 4 Warley Drive, Morecambe. Also there is to be a Home-gathering at Sunderland on Easter Monday, in the “Sons of Temperance Rooms,” 31 Norfolk Street, commencing at 2.30 p.m. Tea will be provided.

day, April 9th, after 6 p.m., is the date suggested for the celebration.

GONE FROM US.—The friends at Leicester inform us of the calling away of our dear Bro. Adams, who was one of their Elders for many years. After much tribulation he is now at rest.

REPRESENTATIVES.—The Secretary, Bro. Essex, will be glad to receive back all forms which he sent out, duly filled in. All desiring to share in this useful branch of service should apply for particulars to Mr. A. C. Essex, The Cottage, Park Road, Chilwell, Notts.

ON TOUR.—Brother T. Smedley will be visiting :—

Huddersfield	April 12
Dewsbury	” 13
Leeds	” 14
Morecambe	” 15—17
Blackpool	” 18
Preston	” 19
Manchester	” 20
Liverpool	” 21
Warrington	” 22—23

SPECIMEN COPIES of “The Herald” and of the “Bible Students Monthly” may be had free of cost at any time on application.

TRACT.—The Tract “Thy Kingdom Come” is now ready, price 10s. per 1,000. carriage paid. Kingdom Cards are also available at 4s. 9d. per 1,000.

THE DIVINE PLAN.—We can supply this volume in cloth at 1s. each. Also pocket edition at 1s. 6d. each. All six volumes are in stock.

GOOD HOPES.—The Committee are grateful to all Classes who have a “Good Hopes” box to assist in the work.

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

MEMORIAL.—We would remind all of the approaching Memorial : it will afford another occasion for showing our devotion to the Lord, whose we are, and of thinking of each other as we share the feast. Sun-

BIBLE STUDENTS MONTHLY

Vol. 9, No. 12

May, 1933

OUR MONTHLY DISCOURSE

“COUNTING THE BLOOD COMMON.”

“Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the Covenant, wherewith he was sanctified, an unholy thing (a common thing), and hath done despite to the spirit of favor?”—Hebrews 10. 29.

The Apostle is not applying this text to the world, but to the Church. All the context shows that he is addressing the Church, those who have been begotten of the Holy Spirit, those whose sins have been covered by the imputation of Christ's righteousness and who, in the strength of that covering, are justified, have presented their bodies living sacrifices. For what purpose do we thus make consecration? It is in answer to our Lord's invitation to drink of His “Cup”; to be baptised into His death; to suffer with Him as members of His Body, that we may reign with Him and be His members on the plane of glory, members of the Spiritual Israel, the Spiritual Seed of Abraham, for the great work of blessing natural Israel and through natural Israel, all the families of the earth.

So, then, the Apostle, in bringing this matter to our attention, is discussing the Church and what will happen if any of us—not any of us who have merely turned from sin, and have realised that Christ is the great Atoner for our sins—no, but those of us who have been justified in His Blood and have been sanctified—those of us who should then fall away.

We remember that on the night of our Lord's institution of the Last Supper, the same night in which He was betrayed, when He took the cup He said, “This cup is My blood of the New Covenant, which is shed for many for the remission of sins.” God's intention regarding this blood, as the blood that will seal the New Covenant, is that it should be efficacious to the remission of all the sins of Adam and

his children. This was the purpose, the object for which our Lord's blood was shed. “This is *my* blood,” not *your* blood. It is the blood or life that I am giving, that I consecrated when I was begotten, and that I am to relinquish to-day upon the cross. This which is mine to-day—the blood that will seal the New Covenant between God and men—I invite you to participate in. “Drink ye all of it.” *All* of you drink of it and drink *all* of it. Leave none. The invitation to participate in this blood, this cup, is never to be given to any other people or class but you—you who are specially called for this purpose. Not only you Apostles to whom I now speak, but all those who shall believe on Me through your word, and who similarly shall make this consecration and undertake to be baptised into My death, I invite to drink of My cup.

The Apostle asks concerning this cup of which we participate in the communion, “Is it not the participation of the blood of Christ?” We answer, Yes. Is not the blood of Christ the blood of the New Covenant? Are we not, therefore, participating in the blood of the New Covenant? In the participation, therefore, in that blood, by the invitation of our Lord, are we not sharers in His “Cup” and all that pertains to it? Yes. What does this mean to us? *A great deal.* We should be very thankful for the great privilege we have been accorded to share in His “Cup,” to be “baptised into His death.” As the Apostle Paul declares in the third chapter of Philippians, I count all things as loss that I might win Christ; that I might

have fellowship in His suffering ; that I might be baptised into His death ; share His " Cup " of suffering ; so should we. Paul counted every other interest and consideration as of no value in comparison with this great privilege of the Gospel Age, which is accorded us.

Now, if we should ever lose sight of this wonderful privilege, if we should ever come to the place where we fail to appreciate the fact that we have been invited to share in our Lord's " Cup," have been invited to participate with Him in this blood of the New Covenant, this blood which is to ratify, to seal the New Covenant, it would be doing despite to all these privileges and favours which have been specially given to us, but never given to any other people in the world and never will be given again, a great privilege never offered to the angels, but offered only to the Lord Jesus Christ Himself, and those who would have His spirit during this age.

If, then, we lose our appreciation of that " Cup " and say that it is only an ordinary thing, only such as all nominal Christians have thought it to be ; only turning away from sin and trying to live an upright life ; it is not a special sacrifice ; it is not a participation in the blood of Christ at all, nor drinking of His " Cup," then we are despising and rejecting all the privileges that were offered to us specially, above those offered to any other people. It would signify that we had despised the whole arrangement and that something was wrong with our hearts—providing, however, we did it intentionally, willingly, knowingly, after we had seen that this is the privilege of sacrifice, after we had known that we were accepted as members of Christ, to " suffer with Him, that we might also reign with Him."

For all such as have ever had this clearer knowledge and appreciation, to turn away is to reject this " blood of the Covenant," and to do despite to it, and to fail to use the privileges offered. In undertaking to use these privileges they had first, of necessity, to make the

sacrifice of the earthly nature. It therefore follows that there is nothing left for them, for they have scorned the new nature and the Lord's provisions which are obtainable only through participation in the sacrifice of Christ. No opportunity for restitution is left *them*. Hence the only thing for them is that which is appropriate for those who despise God's arrangement after they have once understood it, and that is the Second Death.

The " sorer punishment " mentioned by the Apostle is the " sin unto death." Are we competent to point out who have committed that sin ? For our own part we would prefer not to exercise judgment in the matter, but merely to say that such judgment is for the Lord. We will not make any decision until we see the Lord's judgment.

The Apostle says that we are not to judge one another. If, for instance, you should say, I believe that Jesus died and that He is our Redeemer, but I have lost that idea which I once had of our being invited to become dead with Him ; to share with Him in His suffering at the present time and later the glory that shall follow—should we then say to you, Oh, you have committed the sin unto death ; you have despised the blood of the Covenant wherewith you have been sanctified, and therefore, having no restitution privileges to go back to, you have practically gone into the Second Death condition ? We answer, No. We do not understand that it would be for us to judge you or to decide respecting you, because we do not know to what extent your previous declarations were true. We do not know that you ever understood what you were doing when you thought that you had made a full consecration. Perhaps you did not understand yourself. Therefore, we prefer to say that since we are not sure in the matter it is not for us to judge. However, we are to remember what the Scriptures say in this connection, " The Lord will judge His people." If, therefore, we should see that, after you had rejected the blood

of the Covenant by which you have been sanctified or specially set apart as a sacrifice, as a member of the Body, God had turned you aside apparently and had withdrawn all light from you and had thrust you out of His favour, to the extent that we could see this, we would be justified in saying to ourselves at least, whether we mentioned it to another or not, that the Lord was dealing with you.

We cannot imagine that if anyone would reject the Lord in any sense of the word it would still leave him in the light of Truth. We must understand that if anyone rejects the Lord, the light of truth will gradually pass from him, and he will see no more than many do, no more than a nominal church-goer or any worldly person. Such passing into outer-darkness is a sign that the Lord's favour has been lost. To what extent it has been lost we might not wish to determine, but if, in conjunction with this, there is manifested the character of the Adversary, the spirit of Satan—anger, malice, hatred, envy, strife—then we should conclude that the Spirit of the Lord had left and that the loser was dead—"twice dead, plucked up by the roots"—Jude xii.

It would not be worth while to pray longer for such a one, especially after we had done all in our power. God is willing to do all that can be done, but He has certain fixed laws and principles, and if anyone has once enjoyed these and then scorned them, the Lord would not change His principles for any prayers, even though offered carefully with tears.

Once we were inclined to believe that the final results of God's great Plan of Salvation would show the vast majority of His creatures saved and granted eternal life through faith in Christ and obedience of heart. However, as the years roll by and as our view of the Divine requirement becomes more clear, our expectations are considerably modified. From our present viewpoint it will not surprise us if the number going into the Second Death will be a considerable one.

This does not mean that our clearer sight shows the love of God to be less than we had at first supposed, nor that the provision made will come short and fail to grant a full opportunity of eternal life to every creature. It does mean that daily we are coming to see in a clearer light the high standard which God will require of all who will be granted life eternal at any time and on any plane.

The fact is that God leaves the human will entirely free; that He seeks not the worship of those whom He will be obliged to coerce and restrain, but merely "seeketh such to worship Him as worship Him in spirit and in Truth."

The **Church's trial** is now taking place during this Gospel Age. Every justified believer who knowingly and intelligently consecrated himself and whose consecration the Lord has accepted by begetting him of the Holy Spirit—every such one is on trial now, for either life or death, and he can have no future opportunity. In other words, the trial of the spirit-begotten ones of this age will eventuate in eternal life on the spirit plane or eternal death, just as the trial of the world in the time of Restitution will eventuate in eternal life on the human plane or in eternal death.

Consider what this means: It means that all who will be saved during the Millennium must attain to a condition of **actual** perfection and absolute heart loyalty to God, absolute love of righteousness and hatred of iniquity, if they would have eternal life. It means to you and me and all other spirit-begotten ones of this age that, if we do not reach a perfection of heart-development during the period of our trial, we shall die the Second Death. Thank God, it does not mean a perfection of the flesh, which would be impossible to us; but a perfection of the spirit, a perfection of the New Mind, a perfection of the will. But, oh, how much a **perfect heart** signifies! No wonder our dear Redeemer said, "Blessed are the pure in heart, for they shall see God"! Any

impurity of heart, of intention; any degree of evil contention, anger, hatred, strife, bitterness of heart, would mean just so much shortage of the Divine standard—perfect love.

We are not competent to judge, however. Some may have perfect love in their hearts who, because of imperfections in their flesh, make a poor showing of it. In our experience, however, comparatively few even make the claim of **perfect love**, either for God or for the brethren or for neighbours, not to mention their enemies. We may be sure that of all spirit-begotten ones in such a condition at the time of death there will be no place found amongst those counted worthy of life eternal. The only alternative for them will be Second Death.

They could not be of the “little flock” because God has fore-ordained that every member of it must be “a copy of His dear Son.” “For whom He did foreknow, He also did pre-destinate to be conformed to the image of His Son, that He might be the first-born among many brethren.” Can they not, then, be of the “great company”? We answer, No. All who would be of the “great company” must, through tribulation, attain to

heart perfection, in order to be accounted worthy of life eternal. The difference between the “great company” of overcomers and the “little flock” of “more than conquerors” is that the former prove faithful under stress, when forced to the decision, while the latter class, the “little flock,” possess more zeal, press forward joyfully to do, to be, to suffer, to serve; but both classes, to be overcomers at all, and to get eternal life at all, must reach the mark of **perfect love**.

Ah, yes, God’s ways are wise and just and loving. It would not be to His glory nor in the interests of His faithful ones or others for Him to admit to eternal life conditions any deficient in love. Does this alarm us and cause us to fear our own acceptance and our own attaining of eternal life? The Apostle says, “Let us fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it.” Let the thought stimulate us to a renewed zeal and energy in conquering self and the old nature and in pressing on from glory to glory and from one degree to another higher degree of likeness to our Lord.

SPECIAL NOTICES

CONFERENCE.—On Monday, June 5th, at 10 a.m., there will be a Conference of Representatives in Nottingham, and as the Convention will be at that time, it is hoped that there will be the usual good attendance.

IMMERSION.—Will friends desiring to be immersed kindly so inform us before May 24th, so that the necessary arrangements can be made for Sunday, June 4th.

COLPORTEURING.—Permits, and Volumes at special rates, can be obtained from this Office. We shall be glad to cooperate in all forms of witness.

GOOD HOPES.—The Committee are grateful to all Classes who have a “Good Hopes” box to assist in the work.

TRACT.—The Tract “Thy Kingdom Come” is now ready, price 10s. per 1,000, carriage paid. Kingdom Cards are also available at 4s. 9d. per 1,000.

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

Darlington	April 30
Sunderland	May 1
Newcastle	” 2
Edinburgh	” 3
Dundee	” 4
Carnoustie	” 5
Glasgow	” 6 & 7
Greenock	” 8
Dumfries	” 9
Barrow-in-Furness ..	” 10 & 11
Morecambe	” 12
Warrington	” 13 & 14

SPECIMEN COPIES of “The Herald” and of the “Bible Students Monthly” may be had free of cost at any time on application.

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

BIBLE STUDENTS MONTHLY

Vol. 10, No. 1

June, 1933

OUR MONTHLY DISCOURSE

"THE RANSOM"

"The man Christ Jesus; who gave Himself a ransom for all."—1 Timothy ii, 6.

It seems difficult for some of our dear readers to distinguish clearly between the Ransom and the Sin-offering. Although we have repeatedly tried to make the subject clear, we will try again.

The word "ransom" in the Old Testament seems to be used less definitely than in the New Testament. In the Old Testament, the Hebrew word translated *ransom* is *kopher*, and signifies a covering, a protection, as when we read, "The wicked shall be a ransom for the righteous" (Proverbs xxi, 18)—their covering, their protection. The righteous are few and un-influential in the world; and laws would not generally be made especially for their protection. The laws of society are made for the masses of the people—not for the saints; but those laws made for the people in general we—the Lord's saints—have as a covering.

The Prophet David declares that no man can give a ransom for his brother. (Psalm xlix, 7.) That is to say, all mankind are imperfect through the Adamic fall. All are sinners; therefore none could stand before God in the sense of justifying themselves; and thus unable to justify *themselves*, they would be wholly unable to justify *another*—their brother. Here the thought is very similar to that attaching to the word "ransom" in the New Testament, showing that to be such a ransom, or covering, requires perfection, righteousness, which no man of all our race possessed, except the Man Christ Jesus, "holy, harmless, undefiled, separate from sinners," who was therefore able and qualified to give Himself "a Ransom for all, to be testified in due time."—1 Timothy ii, 6.

The word used in the New Testament Greek for "ransom" is very explicit; it signifies a price to correspond, or a *corresponding price*. The implication is that something was lost that needs to be re-purchased, redeemed, bought back; and the thing which is competent to purchase it back must be of *equal value* to the thing lost or forfeited—no more, no less—a "corresponding price."

The thing that was lost by Father Adam for himself and all of his family was the right to life. As the perfect man, God's arrangement provided him with the privilege of living forever on condition that he would be obedient, loyal to his Creator. His sin was disloyalty, disobedience, and its penalty was death—the forfeiture of the right to live. Thus, because of Adam's disobedience, he came under the death sentence, "Dying, thou shalt die." (Genesis ii, 17, margin.) Adam's children were born to him *after* he had thus forfeited his life-rights, and he was unable to give them more than he possessed—a dying nature. Thus we read: "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all, for that all have sinned, etc.—Rom. v, 12.

God reveals to us in His Word that while He wishes to be merciful and to receive back to Himself all the willing and obedient of the race, nevertheless He must maintain the dignity of His own Law and cannot set aside the death sentence except upon the conditions which He has arranged; viz., a Ransom. If Adam is ransomed from the sentence of death, Justice will have no further claim against his life, and the ransomer would have the right to restore Adam

and his race. But no ransom could be found amongst all the family of men; for all were sinners—none was perfect, all had inherited the blemishes of sin. Hence God's arrangement—the sending of His Only Begotten Son to be the Redeemer, the Ransomer, of Adam and his family, and ultimately to be the Restorer of all that was lost.

To this service—to this carrying out of the Divine Programme—God attached a very great reward of glory, honour and immortality. The Logos, "The beginning of the creation of God," "the first born of every creature" (Revelation iii, 14; Colossians i, 15), accepted the Divine arrangement gladly and humbled Himself. Leaving the honours and favours of His high position on the spirit plane, He was made flesh in order "that He by the grace of God, should taste death for every man" (Hebrews ii, 9) as the Ransomer of Adam. St. Paul tells us of Him as the One "who for the joy that was set before Him, endured the cross, despising the shame," and now as a result, "is set down at the right hand of the Throne of God" (Hebrews xii, 2), henceforth expecting, waiting, until the time shall come for Him to bless Adam and his race for whom He has already died—waiting that the Father in due time, after the selection of the Bride Class, may put all things in subjection under Him—under the Messiah—that He may reign a thousand years for the uplifting and blessing of those for whom He died.

As the sinner was the perfect man, Adam—in full harmony and fellowship with God and only a little lower than the angels and crowned with glory and honour as a perfect human being—so the one who would redeem him, or be his ransom, must have all these qualifications. He must be a *man*, and a *perfect* man; in him God's image and likeness must be complete; he must be crowned with the glory and honour of *perfection*; he must be "holy, harmless, undefiled, separate from sinners" and in full fellowship with God.

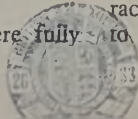
All these requirements were fully

met in the Man Christ Jesus when He was thirty years of age, at which time He presented Himself at Jordan to complete and confirm His consecration unto death, giving Himself a Ransom-price for all the race, to be testified to them all in due time. As a bullock could never take away sin by its death, neither could an angel or other spirit being ever take away sin by dying for Adam. Under the Divine arrangement, the Redeemer must be a corresponding-price to the one redeemed. Jesus was all this; nothing more was either necessary or possible. There was *nothing lacking* in the merit of the perfect Man to redeem the first man and his family; nothing therefore that the Church could give or do that would help in the matter. Justice could accept *only* the corresponding price.

That Ransom-price, that Corresponding-price for Adam, has already been placed in the hands of Justice. Jesus did this in His consecration at Jordan, in that He agreed to do the will of the Father even unto death; and on the Cross He declared, "Into Thy hands I commit My spirit"—the spirit of life, His right to life, which He had not forfeited, either by sin or otherwise. That Ransom-price, or Price sufficient to redeem Adam and all of his race, has been in the hands of Justice as a deposit ever since, and is there now—still unapplied. It cannot be applied piecemeal, a little to each one; when applied, it must be applied for *all* at the same moment.

Why must it be applied all at one moment? Because it is just the one life. It would require the entire merit of Christ's sacrifice to recover Father Adam from his condemnation, and it would require the entire merit of that sacrifice for any one of the children of Adam. The Ransom cannot be divided up into millions of parts and a little piece given to each member of the race. The whole sacrifice of Christ was necessary for each one of the race, and is sufficient for the entire race, when it shall be so applied. It is

to be applied for the entire race, but



not until the Father's time has come for turning over the race to the Redeemer—not until His appointed time for the Redeemer to take possession of the race as King of kings and Lord of lords, to establish over them His glorious Kingdom, to release them from the power of sin and death and to give them all the Restitution privileges which His Ransom-sacrifice makes possible.

In the meantime, another feature of the great Heavenly Father's Plan is working out—an arrangement by which a certain number of the children of Adam may become associates with Jesus in the suffering of this present time and in the glory that is to follow. This feature of the Plan is *not* the providing of a *Ransom*; for that was already provided in the death of Jesus; but this plan is to provide an under-priesthood who are eventually to be kings with the Saviour—a Royal Priesthood. Evidently therefore the Sin-offering must not be confused with the Ransom-price; for the Ransom-price is complete, and was complete before the Church was invited to come into this position of self-sacrifice.

The Jewish Day of Atonement pictured the entire work and operation of the Sin-offering, which began in the person of Jesus. The death of Jesus was typified by the killing of the bullock on the Day of Atonement. That was the great sacrifice for sins—a Sin-offering which was made by Jesus, who offered up Himself. He was *both* the *anointed Priest* of God and also the *devoted Sacrifice*. The merit of that Sacrifice might have been applicable to all the people; but if so, there would have been no room for the sacrifice of the Lord's Goat Class, the sacrifices of the under-priests, who, if faithful, are by and by to be made the Royal Priesthood of the Millennium. In the type, the High Priest allows the merit of his sacrifice to be applied to himself and his house—himself representing the Church which is Christ's Body; his house representing the Household of Faith, the consecrated ones who will fail to become members

of the Body of Christ and will instead be on the spirit plane, "a great multitude" who will serve God day and night in His Temple—in the Church glorified.

This passing of the merit of Jesus' Sacrifice, first of all, to and through His Church, does not diminish the merit of that sacrifice nor its value, for every one who shares in that merit, participates on condition that he will surrender his earthly rights, following in the footsteps of Jesus. The priestly class includes those who keep their covenant arrangement, voluntarily and heartily lay down their lives in the Lord's service. The Great Company Class is composed of those who have failed to fully surrender their earthly lives and rights, and will therefore have these earthly rights taken from them through great tribulation. Any others who receive of the Lord's favour during this Age and fail to get into one or the other of those classes—if they fail to become members of either the Royal Priesthood or of the Levite-servant company—*cannot* retain any Restitution blessings or privileges, but will die the Second Death. Thus the entire merit of Jesus, designed for Adam and his race, merely passes through the Church Class, the consecrated ones, on its way to Adam and his race. The Church having the opportunity, by reason of this arrangement, to share with Jesus in suffering for righteousness' sake—the great High Priest accepts our consecrated beings and makes them part of His sacrifice, and the full measure of His merit as the Ransom-price passes on to humanity to give Adam and his family Restitution privileges for a thousand years.

These are the better sacrifices and offerings for sin not made by *us*, but made by the great High Priest whom the Father has appointed for the purpose. This great High Priest has been completing His sacrifice for sins; first His own flesh, and then the flesh of all those who have come unto the Father through Him during the past nineteen centuries. He will soon

complete His sacrificial work, and glorify with Himself those who suffer with Him—making of them His consorts in His Messianic Kingdom. Then He will apply on behalf of all mankind the merit of the sacrifice which He finished at Calvary and which He has merely *loaned* or imputed to the Church during this Gospel Age.

This sacrifice will be given fully, completely, everlastingly, to Justice, appropriated as the full offset of Original Sin. Forthwith Adam and all of his children will be turned over by Justice into the hands of Jesus. Divine Justice will have no more to do with mankind. All will be under the administration of the Millennial Kingdom. For a thousand years the Redeemer, the Ransomer of the race, will teach, reward, punish, deal with humanity for their instruction in righteousness and their uplift from the

sin and death condition, giving to every one a full opportunity for returning to perfection.

At the close of the thousand years, Messiah having accomplished everything possible for every member of the race, will turn over all to the Father and will say to the sheep class, "Come, ye blessed of My Father, inherit the (earthly) kingdom prepared for you from the foundation of the world." (Matthew xxv, 34.) All others, found unworthy of everlasting life, will be destroyed in the Second Death, symbolically pictured as a devouring fire.

Thus we have striven to make plain the distinction between the Ransom-price and the *application* of the Ransom-price, and the Sin-offering and the blessings resulting to the Church from the privilege of participation in those sin-offerings.

SPECIAL NOTICES

CONVENTION. We are glad to learn how greatly brethren are looking forward to the Convention to be held at Nottingham at Whitsuntide. Everything appears to be in good order now. Let us continue to wait upon the Lord in expectation of a rich blessing from Him.

IMMERSION. An immersion service will be held on the Sunday afternoon. Will those desiring to take part kindly write us early, so that all necessary arrangements may be made.

CONFERENCE. As already notified, a Conference of Representatives will be held on the Monday morning, commencing at 10 o'clock.

ANONYMOUS. We sincerely thank the dear friend who has kindly sent us 10s., to be used in the Lord's service.

GONE FROM US. The friends of the Huddersfield district inform us of the departure of Sister Humphrey, widow of Brother Humphrey, one time a member of the Committee. After considerable suffering our dear one is at rest.

COLPORTEURING. Permits, and volumes at special rates, can be obtained from this office. We shall be glad to co-operate in all forms of witness.

ON TOUR. It is with much pleasure we are enabled to announce that Bro. Carl Luttichau, of Denmark, will be visiting the following towns. Particulars of Meetings can be obtained through this Office.

Sheffield	June 6th
Huddersfield	" 7th
Darlington	" 8th
Newcastle	" 9th
Glasgow	" 11th
Greenock	" 12th
Dundee	" 13th
Edinburgh	" 15th
Barrow-in-Furness	" 16th
Birmingham	" 17 18th
Malvern	" 19th
Ealing	July 2nd

Bro. Geo. van Halewyn, of Holland, will also visit in like manner the following places:—

Beeston	June 6th
Leicester	" 7th
Sheen	" 8th

ON HOLIDAY. A happy and effective means of witnessing to the precious Truth whilst on holiday is by the use of the little Kingdom Cards.

GOOD HOPES. The Committee are grateful to all Classes who have a "Good Hopes" box to assist the work.

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

BIBLE STUDENTS MONTHLY

Vol. 10, No. 2

July, 1933

OUR MONTHLY DISCOURSE

"DISCIPLES INDEED"

"If ye continue in My Word, then are ye My disciples indeed."—John viii, 31.

The Lord's preaching always produced two opposite effects upon the promiscuous multitudes that heard Him: He attracted one class and repelled the other. Those who were full of pride and conceit, and who preferred darkness to light because their deeds were evil and because they realised that if they admitted the light of Truth they must of necessity conform their characters to it—all such were repelled by the teachings of Christ. And if the Lord had undertaken the work of the ministry according to the methods pursued to-day, depending for support on the goodwill and contributions of the people, that support would often have been very meagre, or at least, very fluctuating.

On some occasions multitudes received His testimony, but later deserted Him, walking no more with Him as He continued to enforce the lessons of Divine Truth. (Luke iv, 14-29.) Sometimes the multitudes hung upon His teachings, "wondering at the gracious words that proceeded out of His mouth"; yet again and again they forsook Him, only the merest handful remaining.—John vi, 60-69.

What consternation would follow in the various churches of to-day, if the professed ministers of the Gospel should follow the Master's example in similarly declaring the whole counsel of God! How quickly they would become unpopular and be charged with breaking up the churches! The congregations of the great temples of fashion ostensibly dedicated to the service of God and the teachings of Christ would not stand it. They go there to be entertained with pleasing and eloquent discourses from titled gentlemen who presumably know the tastes and ideas of the congregation, and will preach to please them. They

are quite willing to pay their money for what they want, but they do not want the Truth.

Those who followed the Lord only for a little season and then forsook Him, of course then ceased to be His disciples and were no longer so recognised; nor did they presume longer to claim to be His disciples. A disciple is a pupil, a learner; and when a man ceases to be a student and pupil of Christ, the great Teacher, he is no longer His disciple. This was very manifest when the Lord was present, and when His name was one of reproach among men; but later, when His presence was withdrawn, and when His doctrines were unscrupulously mixed with human philosophies to such an extent as to divest them of reproach, and to make them really void, then men began to claim to be His disciples. This was long after His doctrines had been utterly repudiated.

The Lord's expression, "Then are ye My disciples indeed," implies a distinction between real and merely nominal disciples. And since we desire to continue to be Jesus' sincere disciples, let us mark the expressed condition: "If ye continue in My Word, then are ye My disciples indeed." The hypocrisy of merely nominal discipleship is an abomination to the Lord.

It is a blessed thing to take the first step in the Christian life—that of acceptance of Christ as our Redeemer and Lord and yielding ourselves fully to the Father through Him. But the reward of this step depends entirely upon our *continuance* in His Word, in the attitude of true disciples. The disposition of human pride is to wander away from the simplicity of Divine Truth and to seek out new theories and philosophies of our own, or to pry

into those of others who desire to be considered wise and great according to this world's estimate.

The reward of continued discipleship is, "Ye shall *know* the Truth"—not, Ye shall be "ever learning and never able to come to the knowledge of the Truth." (2 Timothy iii, 7.) Here is the mistake many make; failing to continue in the Word of the Lord, they delve into various human philosophies, which ignore or pervert the Word of the Lord and set up opposing theories. To those who seek for Truth among these human theories, there is no promise that they shall ever find it, and they never do.

Divine Truth is found only in the Divinely appointed channel—our Lord, the Apostles and the Prophets. To continue in the doctrines set forth in the inspired writings of the Prophets and the Apostles, to study and meditate upon them, to trust implicitly in them, and to faithfully conform our characters to them, is what is implied in "continuing in the Word" of the Lord. And this is entirely compatible with the heeding of all the helps which the Lord raises up from among our brethren in the Body of Christ, as enumerated by the Apostle Paul. (Ephesians iv, 11-15; 1 Corinthians xii, 12-14.) The Lord always has raised up, and will to the end raise up, such helps for the edification of the Body of Christ; but it is the duty of every member carefully to prove their teaching by the infallible Word.

If we thus continue in the Word of the Lord as earnest and sincere disciples, we shall indeed "know the Truth," be "established in the Present Truth" (the Truth due), and "be rooted and grounded in the Truth"; we shall be "firm in the faith," and "able to give a reason for the hope that is in us"; to "earnestly contend for the Faith once delivered to the saints"; to "war a good warfare"; to "witness a good confession" and to firmly "endure hardship as good soldiers of Jesus Christ," even unto the end of our conflict.

We do not come into the knowledge of the Truth at a single bound; but gradually, step by step, we are led into the Truth. Every step is one of sure and certain progress leading to a higher vantage ground for further attainments both in knowledge and in established character.

The Truth thus acquired, step by step, becomes a sanctifying power, bringing forth in our lives its blessed fruits of righteousness, peace, joy in the Holy Spirit, love, meekness, faith, patience and every virtue and every grace, which time and cultivation ripen to a glorious maturity.

Not only shall the true disciple thus know the Truth and be sanctified by it, but the Lord also said, "The Truth shall make you free." Those who have received the Truth know by blessed experience something of its liberating power. As soon as any measure of it is received into a good and honest heart, it begins to strike off the fetters of sin, of ignorance, superstition and fear. Its health-restoring beams penetrate the darkest recesses of our hearts and minds, and thus invigorate the whole being; it quickens our mortal bodies.

Sin cannot endure the light of Truth; and those who continue to live in sin when a sufficiency of light has been received to manifest its deformity must inevitably lose the Light, because they are unworthy of it. Ignorance and superstition must vanish before this Light. And what a blessed realisation it is to be thus liberated! Millions, however, are still under the blinding influence of error. Under its delusions they fear and reverence some of the basest tools of Satan for their oppression and degradation, because these hypocritically claim Divine appointment; and they have been made to fear God as a vengeful Tyrant, consigning the vast majority of His creatures to an eternity of torment. Thank God! We who have received the Truth have awakened from that horrible nightmare, and the bondage of Satan over us is broken. The Light has scattered our darkness.

We are made free, too, from the fear that we now see coming upon the whole world as the great civil and ecclesiastical systems that have so long ruled the world are being terribly shaken. All thinking people are in dread of the possible outcome of anarchy and terror; the alarm of all is increasing as we near the awful crisis toward which we are rapidly hastening, and as the danger becomes more and more apparent. Yet, in the midst of it all, and with the fullest assurance of the infallible Word of God as to the terrors of the conflict through which the world will soon have to pass, the true disciples of Christ who abide in His Word are not afraid, but rejoice; for they know that God's object in permitting this mighty storm is to clear the moral atmosphere of the world, and that after the storm, there shall come, by His providence, an *abiding*

peace. Instructed in the Truth, they realise the necessities of the situation, and have confidence in the Divine providence that can make even the wrath of man to praise Him, make all things work together for good.

Blessed promise!—"If ye continue in My Word, then are ye My disciples indeed, and ye shall know the Truth, and the Truth shall make you free." Dearly beloved, having received this wondrous favour from the Lord, shall we not continue in it, giving no heed to seducing doctrines but bringing forth its blessed fruitage in our lives? And shall we not be faithful to it under all circumstances, defending it against every assault, and bearing its reproach? Let us prove our appreciation of the glorious Light by our loyalty and faithfulness, working out our salvation with fear and trembling.

Bible Students Convention.

The Annual Convention, held at Nottingham again this year, fulfilled the expectations of the brethren who came from far and near to worship and bow down before the Lord our Maker, and to enjoy sweet intercourse together. It was with much joy we met, with happiness we lingered, and with feelings of deep thankfulness and joy of heart, we came away.

The Lord, in directing the minds of the speakers, graciously provided a sweet portion for all in attendance; so that in whatever state they foregathered their particular needs were met, and all hearts were comforted and refreshed; it was just a foretaste of that experience of joy and happiness which awaits the faithful people of God when their course upon earth is finished. Truly we were "seated together in the heavenlies in Christ Jesus" as the opening speaker suggested might be the case, and "all things worked together for good" as the following speaker reminded us. So that we had a rich time of blessing "Walking with God" contemplating, once again, "The joy set before us." Two addresses were

upon subjects to be found in the books of Daniel and Revelation, and kindred topics: they were listened to with great attention and keenest interest; which appears to indicate an awakening in that direction.

A particularly pleasing feature was the presence in our midst of Brother Luttichau, from Denmark, and Brother and Sister van Halewyn, from Holland. The brothers addressed the gathering, and their messages were greatly appreciated by all present. The friends were pleased to know that both were about to visit some of the Classes in Great Britain before returning home.

The discourse especially intended for the candidates for immersion was given by Brother G. Ford, who has been doing some Pilgrim service during the past year. There were six friends in all who made public witness of their consecration to God.

Greetings were received from many parts of the country, and from other lands, and were a welcome reminder of the tie that binds our hearts in Christian love. These messages were

warmly reciprocated, and were accompanied with the following scriptures : Psalm xxxi, 24, and 1 John iii, 1.

A devotional meeting preceded the Convention, when hearts were united in loving expectation of our Father's blessings attending the meetings ; and another was held directly after the closing address, and was followed by a Love Feast.

The attendances were somewhat larger than the previous year, but everything was very comfortable and satisfactory. The officials of the Y.W.C.A., whose premises we were occupying, could not do enough to make us feel happy and at home.

It was a Convention to be remembered.

NOTIFIED BY CHAIRMAN

PILGRIM SERVICE is free to all Classes who desire it, and so inform the Committee. Some 110 Classes are being served at the present time, and isolated friends additionally. Owing to lack of sufficient financial support the very valuable services of Brother Holmes had to be terminated, but the work has gone forward to the extent found possible. The ministry of Brother Ford was greatly appreciated by all, and it is good to know that he is still making some visits at the week-ends.

Brother Reid, from America, also served several Classes during his stay in this country, and now we are

favoured with the presence of Brother Lutichau, from Denmark, and Brother van Halewyn, from Holland—both of whom are to visit some of the Classes before returning home ; we all appreciate this kindness on their part very much indeed.

Just what service may be forthcoming for the future we may not exactly know, but we are happy to leave this with the Lord.

TRUTH LITERATURE.—Now that the publications from Brother Russell's pen are no longer being printed, they are becoming somewhat scarce, yet so far the Committee can supply :—All the "Scripture Studies" in ordinary edition, also in pocket edition, "Tabernacle Shadows" ; "Watch Tower" reprints ; Bibles, Manuals, Mannas, Hymn Books, and a few other things.

COLPORTEURING. — Volumes and booklets are being supplied for this purpose at very special rates, and permits are provided on application.

FREE LITERATURE.—At the moment the tract "Thy Kingdom Come" is available for distribution, also the handy and remunerative little "Kingdom" Cards.

HOME-GATHERINGS. — The Committee are always pleased to help Classes which desire to hold a Home-Gathering by suggesting speakers, arranging programmes, and assisting to make the Meetings known amongst the brethren.

SPECIAL NOTICES

ON TOUR.—Brother H. J. Shearn will be visiting the following towns. Full particulars of Meetings can be obtained through this office.

Harrogate	July 2nd	Brigg.....	„ 9th
Leeds	„ 3rd	Downham	„ 10th
Dewsbury	„ 4th	Sutton	„ 11th
Huddersfield	„ 5th	Braintree	„ 12th
Sheffield	„ 6th	Brentwood	„ 13th
Wombwell	„ 7th		

GOOD HOPES.—The Committee are grateful to all Classes that have a "Good Hopes" box to assist the work.

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

Both the Braille Library and the Loaning Library are still available.

BIBLE STUDENTS MONTHLY

Vol. 10, No. 3

August, 1933

OUR MONTHLY DISCOURSE

"HOW ARE WE SANCTIFIED?"

"For this is the will of God, even your sanctification.—1 Thess. iv, 3.

The Apostle in our text is practically saying, Here we are as Christians, the called of God. Now, what is the one thing God would have us do? Would He have us keep a seventh day? Would He have us abstain from eating meat? Would He have us adopt some certain forms or idiosyncrasies? No. The will of God is our *sanctification*. There is a certain difference between the words sanctification and consecration, though they are sometimes used almost interchangeably. The word *consecrate* has the thought of surrender. Consecration is a definite step, taken at a certain moment. It is the yielding up of the will and of *all* to God. Whoever has not thus definitely surrendered his will, himself, to the Lord, has never made a real consecration. We believe that there is no step more necessary to be seen clearly by God's professed people than this one, and none more necessary to be made plain to others. The word sanctification not only has in it the thought of this definite and complete consecration at the beginning, but also takes in the entire process of transformation of character and preparation for the Kingdom. It progresses throughout the Christian course until the character is fully developed and ripened, and it must then be maintained until the end of the way.

Many professed Christians do not see the initial step of full consecration as essential to one who would be a follower of Christ. In our conversation with people many tell us that they have been trying for years to be children of God, that they have been for years seeking to do God's will and live a holy life. We try always to get these down to the particular point: Have you *begun* right? Have you

been trying to run the Christian race on the *outside* or on the *inside*? Then they ask us what we mean. And we tell them that the matter is like a race-course, where there is a certain prize offered, with certain definite rules and regulations. The person who is to run in the race must be entered in the regular way. The contract must be made and signed. The man must agree to all the conditions. Then he will be entered as a contestant, and must run on the prescribed track and for the goal.

Now another, who had failed to make this contract and to enter the race in the prescribed manner, might run around and around on the outside of the track. He might run as fast and as well as those on the inside. He might boastingly say, "I can beat any one running on that track!" But would he gain the prize? Assuredly not. He would be only amusing himself or wasting his breath and his strength. The real race was run on that track. He had failed to meet the prescribed conditions, and all his running would be in vain so far as gaining the prize was concerned. And so it is with one who endeavours to live a Christian life without first having carefully learned and met the conditions and terms required in order to become a real disciple of Christ, and be recognised of the Father as His child.

All access to the Father must be through the Advocate. "No man cometh to the Father, but by Me." There is a *definite* way. It is not that you can go in *your* way and I in *mine*. All the terms of discipleship are laid down by the Lord Himself. "If *any* man will be My disciple," said the Lord Jesus, "let him *deny himself*,

and take up his cross, and follow Me." Unless we take this step of denying ourselves, yielding up ourselves to the Lord, we may do a variety of things—go to Church, etc., etc., and yet not be Christians. We are not Christians until we have accepted Jesus as our Redeemer, and made a consecration to God through Christ.

In one Scripture we read, "Sanctify yourselves, and I will sanctify you." This means, Set yourselves apart to God, and He will set you apart. We have a part in this work and God has a part. If we make a full consecration, God will consecrate us: He will accept us and set us apart for Himself. He gives us the indication of this acceptance in the begetting of His Holy Spirit. Such soon begin to realise that they have a new mind, a new disposition, a new heart. It is of this class that the Apostle Paul is speaking in our text. "This is the will of God" concerning you, "even your sanctification"—you who have consecrated yourselves to Him and whom He has accepted and consecrated, has set apart for His service.

The acceptance of us by the Father is only the beginning of the sanctifying work. And it is His will that this work should continue and progress in us, to its full completion. This sanctifying work should affect our minds, our hands, our eyes, our ears, our tongues—our all—that we may be fully used of the Lord. It is the will that is given up at first, and the will, of course, includes the service of our mortal body.

But this body has natural tendencies of its own. The giving up of the will means that the individual will seek to bring every thought, word and act into subjection to the will of God. It is one thing for the will to be made holy, and another thing to bring the mind and the body fully into line with this holiness of the will. The will is present with us, but how to perform is the problem. Not only are our wills to maintain this sanctified state, but we are to broaden our appreciation of

the Lord's will for us, and thus have more and more of the spirit of sacrifice.

Now what powers, what spiritual forces, are there that will aid us in this work of sanctification? Our Lord Jesus, in His last prayer to the Father before His death, prayed, "Sanctify them through *Thy Truth*; *Thy Word* is Truth." Here He gives us the key as to how this work of sanctification will proceed. The one who consecrates himself to God will not at first have a full knowledge of himself or of sin. He is only a babe at the beginning. But he is to be helped onward by the power of the revealed Word, by the Message of Truth. How will this Message sanctify? The Apostle Paul answers that thus God works in us both to will and to do His good pleasure. He gives us in His Word exceeding great and precious promises. He gives us counsel and admonition. And as these enter our heart and impress themselves upon us, through the illumination of the Holy Spirit, we are constrained to work out in ourselves the peaceable, precious fruits of righteousness and holiness.

We realise that by faithfully walking in the narrow way which our Master walked, we shall be pleasing to our God and shall receive an exceeding great reward, even joint-heirship with Christ to "an inheritance incorruptible and undefiled, that fadeth not away, reserved in Heaven for us who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." Thus we see how very important is the Word of Truth in this sanctifying process, whether we receive this Truth from the reading of the Bible or from a hymn or from the STUDIES IN THE SCRIPTURES or however. Whatever impresses upon our hearts the Word of God and increases our measure of the Holy Spirit is a part of that which does the sanctifying work.

There is another text which tells us how we are to be sanctified. It declares that by God's will "we are

sanctified, through the offering of the body of Jesus Christ once for all." (Hebrews x, 10.) The Apostle's thought here is that we were not sanctified in the beginning, but "were children of wrath, even as others." We could not sanctify ourselves; and the offering of the body of Jesus Christ, the sacrifice of His untainted life for us, was the basis whereby we might become God's sanctified people. No amount of consecration could have made us the people of God unless, first of all, the foundation for this should be made in the sacrifice of Jesus Christ. His sacrifice opened the way. His merit cleansed us and made us acceptable to Jehovah.

Again, we read that we are of the Elect, "through sanctification of the Spirit." (1 Peter i, 2.) When we present ourselves in consecration, we are next accepted and begotten of the Spirit. This acceptance and begetting sets us apart; it inducts us into the Body of the Anointed. The spirit of the Truth inspires us and guides us in the Heavenly way. It first showed us that we were sinners needing a Saviour. Next it showed us how to present ourselves to God. And after we had taken the steps thus shown, and were accepted as sons of God, it led us on step by step into the fulness of the stature of men in Christ. Thus the Spirit, through the Word, brings about our complete sanctification.

We are told again that it is "the blood of the Covenant wherewith we are sanctified." (Hebrews x, 29.) How is this? God has made a great Covenant with the Church. It was first made with the Head of this Church, and then with those who are to constitute His Body. It is a Covenant of Sacrifice. Jehovah said, prophetically through the Psalmist, "Gather My saints (My holy ones, My sanctified ones) together unto Me; those who have made a Covenant with Me by sacrifice." The way to come into this class thus called and gathered is to accept the terms laid down by Jehovah Himself. No one

comes into this class except by the *blood of the Covenant*.

When our Lord Jesus entered into a Covenant with the Father, it was by the consecration of Himself at baptism. This consecration was carried out and finished in His death at Calvary. There the shedding of His blood—the sacrifice of His life—was finished. There was no other way to fulfil His Covenant. It was necessary that He do all this that He might enter into His own glory as well as be the Saviour of the world. And we who have become His Body members must make this same Covenant with the Father. We are to drink with Him His Cup of suffering and death. We are to lay down our lives as He laid His down. Our blood is to be shed, our human lives are to be sacrificed, with His. There is no virtue in our sacrifice other than it is made acceptable by the imputation of Christ's. But by this imputation, we, as members of His Body, share in His sacrifice. So our death is like His, a sacrificial death; and our blood is counted in as His blood. Thus by partaking in the blood of the Covenant, the blood of the sacrificial Covenant, the blood which is to seal the New Covenant, we are sanctified. This laying down of our lives is a gradual work, in its actual carrying out, as was that of our Lord's. It is the work of sanctification, progressing until its completion in death.

So it is true that we are sanctified through the *Truth*, which becomes illuminated to us through the Holy Spirit. The offering of the body of Jesus opened the way to this sanctification. And our Covenant of Sacrifice gives us a participation in the "blood of the Covenant," and this means our full sanctification unto death. Whoever does not share in the drinking of Christ's Cup, in His sacrificial death, will have no part in the Kingdom. The world will have a share in the eating of the Bread that came down from Heaven; but to be members of Christ's Body of sacrifice it is necessary that we also drink of His *blood*, and

share with Him in His *death*. We are to be conformed unto His death that we may share in His *resurrection*, the First (Chief) Resurrection. The world are to have no part in the drinking of the Cup. The blood of the Covenant wherewith we (the Church) are sanctified is to seal the New Covenant for the whole world. It is not sealed as yet; for the sacrificing is not yet completed. The Law Covenant was a type of the New Covenant, soon to be inaugurated. The Law Covenant was sealed by the blood of the typical bullock and goat. So the New Covenant will be sealed by the blood of the "better sacrifices."

This is all an unmerited favour to the goat class. As in the type, when the Law Covenant was instituted, Moses took the blood of bullocks and goats, and sprinkled first the book of the Law, thus typically satisfying God's Justice, and then sprinkled "all the people," so in the anti-type, the blood of the antitypical bullock and goat sprinkle first the Law, satisfying Justice on behalf of the entire world; and then the blood sprinkles "all the people," the whole world, who are

dead in Adam. This will mean Restitution, to be gradually attained by the world in the incoming Age as the result of the Ransom-sacrifice and its application on their behalf. This will be accomplished by the Millennium Reign of The Christ, Head and Body.

It may be asked, Why were there many bullocks and goats offered in the type, when there is only one bullock and one goat in the antitype? Why the difference? We reply, There is no difference. It was merely the duplication of the bullock and goat in the type. But why? Because it required much more blood than one bullock and one goat would supply, to sprinkle all Israel. But there is a difference in the thought. It typified the work of the one bullock and the one goat in antitype.

It is a marvellous privilege to be in this Lord's goat class, the sanctified Christ Jesus, who are to share with Him in His sufferings of the present time and then to reign with Him throughout eternal ages of glory. Let us prove to God our appreciation of this glorious calling, by faithfulness even unto death.

SPECIAL NOTICES

SPIRITUALISM.—We can now supply Bro. McEwens' booklet dealing with this subject along up-to-date lines. A very interesting and instructive treatise, price 6d. each.

GREETING CARDS.—We can now offer an excellent selection of Greeting Cards in packets of 12 for 1s.

ANONYMOUS.—We tender our sincere thanks to the dear friend who has so kindly sent us 10s. to use in the Lord's service. These gifts are encouraging and helpful.

ON HOLIDAY.—A happy and effective means of witness whilst on holiday by the use of the "Kingdom" Cards 4s. 9d. per 1,000.

GOOD HOPES.—The Committee are grateful to all Classes who have a "Good Hopes" box to assist the work.

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

BIBLE STUDENTS MONTHLY

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OUR MONTHLY DISCOURSE

SIGNS OF THESE TIMES

"But who may abide the Day of His Coming? And who shall stand when He appeareth? for He is like a refiner's fire and like fuller's soap."—Malachi iii, 2.

The words of the Prophet given in our text refer to the close of the present Gospel Age. It is the same Day prophesied by the Apostle Paul when he declared, "The fire of that Day shall try every man's work of what sort it is." It is the Day of which the Apostle Peter wrote so graphically when he said that in that great Day of the Lord the heavens should be on fire and the elements should melt with fervent heat, and that the earth and all the works therein should be burned up. It is the Day of which the Prophet Zephaniah spoke when he said that in the great Day of the Lord all the earth should be devoured with the fire of God's jealousy. Isaiah, Jeremiah, and many of the faithful Prophets of God prophesied of this Day. The Prophet Daniel was instructed by the angel of the Lord that in that Day there should be a "Time of Trouble such as never was since there was a nation." Our Lord Jesus Himself verified this prophecy, and added that never afterwards should there be such a time.

The Scriptures call this Day "the Day of the Lord," "the Day of Jehovah," "the Day of God," "the Day of Christ," "the Day of Vengeance," "that great and notable Day," etc. It is the Day in which the Old Order is to perish and the glorious New Order is to be ushered in. In foretelling this Day, both the Prophets and the Apostles speak of the class which will *stand* in this Day when all others shall fall. St. Paul says that everything which can be shaken down will be; and that only the Kingdom which will then be set up, and which cannot be shaken, will remain. The present order of society—the nominal church systems, financial institutions, political institutions — *all* — will go down.

During the Gospel Age many who have not been Christians have associated themselves with the Church. The civilised world of to-day call themselves "Christians," in contradistinction to the nations which they call "heathen," though from the Scriptural standpoint they are all heathen—Gentiles. Among all these various nations we find many religions, whose devotees claim that they have consecrated themselves to God. But the touch-stone by which these claims may be tested is the Word of God. To the true Church of Christ alone will God give the Messianic Kingdom. Some who really have Christ and His work of sacrifice as their foundation will be saved, but at the expense of all their works, their character-structure, which the "fire" of this Day will consume. The tare class will be bundled and "burned," not as *individuals*, but as *professed Christians*; that is to say, their professions will be seen to be without foundation. They will come to see how grossly in error they were—how far removed from the Truth.

The ones who are upon the Rock Christ Jesus, the only true Foundation, are those who have accepted Jesus as their Ransom-sacrifice, and have consecrated themselves wholly to God through Him. All these, "have been called in one hope of their calling." Many of these will fail to make their calling and election sure and will suffer great loss. They did not build properly upon this Foundation, Christ, a structure of gold, silver and precious stones of Truth and of whole-hearted loyalty to the Lord. They will suffer the loss of the Kingdom, and through much tribulation will take a lower place, *before* the Throne—not rulers, but honourable

servants of the ruling class. All who have been begotten of the Holy Spirit must, as we have shown elsewhere, either be born upon the spirit plane or lose life altogether. Those who prove wholly faithful will be born Divine beings. Those not wholly faithful, and who miss the great "prize," though not denying the Lord that bought them, will be born spirit beings of a lower order.

The tribulations which characterize the end of this Age will thoroughly awaken these careless ones. Certain special tribulations, we understand, have come to those who were of this class all through the Age. But apparently a larger number of these are living now, at the close of the Age; and these must go through "the great tribulation," and must wash their soiled robes and make them white in the blood of the Lamb. They will have a blessed portion after their purification, but far less glorious than that to which they were called.

The Apostle Paul, in his writings, lays special emphasis upon the fundamental importance of correct doctrinal teaching. It made no difference whether Paul or Apollos or even an angel from Heaven taught anything, it must be in harmony with the foundation doctrines which had been given them by the Lord. He assured the Church that what he had taught them was from God; and that even if an angel should bring them another Gospel, it would be a proof that such angel had deflected from loyalty to the Lord. That Jesus Christ died to secure the Redemption-price for Adam and his race is the foundation doctrine of the Church, which was received from Jesus Himself and from His faithful mouthpieces and which was shown in the Divinely given types of the Law. Whoever taught this fundamental truth faithfully was a real help to the people of God. Yet even such a teacher might help them to build, even on this *proper foundation*, a faith and character structure which would not stand the tests of the great Day of the Lord; for the fire of

that Day would surely prove the nature of this structure. Consequently, both teacher and pupil would suffer loss and be saved only "as through fire."

This prophecy of our text is still in process of fulfilment. The "refiner's fire" is even now doing its work, and thousands and tens of thousands are falling all about us. The Prophet's query is very pertinent at this time. We see that the false teachings which have come down during these many centuries since the Apostles fell asleep have made humanity incapable of reasoning correctly on religious subjects. In the past we have had our own experiences along this line. Whenever anything religious was mentioned we seemed to lose our common sense. Now we have lost our fear of the dread penalty of *using our reason*. We have come back to the teachings of Jesus and the Apostles, and we find them grand and beautiful.

Those who have been teaching errors will soon be ashamed (Isaiah lxvi, 5), while the fire of this Day will only *manifest the Truth to all*. No power, no tongue, no pen, can successfully contradict the Truth, the great Divine Plan of the Ages. It is strong before its enemies and before all who make assaults upon it, and ere long the folly of its foes shall be made known to the whole world. "There shall be weeping and gnashing of teeth."

The coming of the King to possess His Kingdom will mean a personal as well as a national and a church examination, judgment and treatment. It will mean, when the Kingdom is fully inaugurated, the suppression of vice in a manner and to a degree never attempted by any earthly reformer. There will be no licence to do evil in any form. The only liberty granted will be liberty to *do right*. It is no wonder that so few experience joy at the proclamation of the return of earth's rightful King to reign. To many it will mean the loss of their present advantages over their fellow-men. To many it will mean the pro-

hibition and cutting off of sins now indulged in and enjoyed.

Nevertheless, both the King and the Kingdom are not only *coming*, but are *here*; and the present troubles and shakings in church and state, and the general awakening of the people are the results of influences emanating from that King and Kingdom. Though men know it not, it is the smiting of the Kingdom of God that is even now preparing for the wreck of all the kingdoms of the earth, that the way may be opened for the establishment of righteousness in the world, that men's hearts may be humbled and prepared for the righteous government which is to take control of earth. Worldly men cannot realise this; for this Kingdom cometh not with outward observation—with outward show and display. Therefore they cannot say, "Lo here," or "Lo, there."

These continue to hope for peace, trying to convince themselves and others that their troubles must soon be brought to an end, and that matters will then go on as formerly. They blind themselves to the true conditions and refuse to believe that God has determined to permit trouble to spread and involve the entire world and to bring about the utter overthrow of the Present Order of things. Selfishness, pride and love of money have closed their eyes. We give here an extract from a poem written some years ago by a Christian minister, which forcefully describes present conditions and the judgment of God which is now to be visited upon the world for their lasting good:

"Woe to the Age when gold is god,
and law a solemn jest,

That helps the boldly vile to crush
the noblest and the best!

When Mammon o'er cheap millions
flings his gilded harness strong,

And drives them tame beneath his
lash down broad highways of
wrong;

While Truth's shrill clarion down the
sky peals faintly o'er the rout,

And dust and fumes of earth and sin

shut Heaven's blest sunlight out!
Then look for lightning!—God's red
bolts must cleave the stifling
gloom,

In righteous wrath to purge the
world in Sodom's fearful doom!"

But we are thankful that while the judgments of a righteous God against sin must come at this time, yet the ultimate results will be glorious, when the world will come forth chastened, subdued, purified by the awful baptism of fire and blood; when they shall come to see that sin, selfishness and corruption have wrought their legitimate outcome. Then mankind will be ready to cry to the Lord and to long for His deliverance, and He will be entreated of them and will lift them up and bless them.

But the coming of the King means much trouble and the general overturning of the kingdoms of this world which, while professing to be kingdoms of God, are really under the control of the "prince of this world," Satan, "the prince of the power of the air, the spirit that now worketh in the children of disobedience." It means the shaking of society in a manner and to an extent never before known, and so thoroughly that another shaking will never be necessary. It means the breaking in pieces of the empires and governments of the world as a potter's vessel. It means the passing away of the present ecclesiastical "heavens," and the fall of many of its bright "stars." At present the sunlight of the true Gospel, and the moonlight of the Law with its types and shadows, are obscured by the thick clouds of worldly wisdom. "The sun shall be turned into darkness, the moon into blood."

While many would rejoice to see society relieved of many of its selfish, life-sapping ulcers, they seem to realise that so just and impartial a Judge as the Lord Himself might cut off certain long-cherished sins to which they desire to cling; they fear to have their personal selfishness touched. And their fears are well-founded. He will bring to light all the hidden things of

darkness, and correct and suppress private as well as public sin and selfishness. He will expose depths of corruption never before realised. He will make "Justice the line and righteousness the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." (R.V.) He will "bring down them that dwell on High, the lofty city (Babylon) He layeth low . . . even to the dust." He will bring down them who have "made lies their refuge."—Isaiah xxviii, 15, 17, 18; xxvi, 5, 6.

It is written that the Day of the Lord would come as a thief and a snare upon the whole world, and that only God's fully consecrated Church would be in the light and not be taken unawares. Many of the consecrated have been deceived by looking for the Heavenly King to come again in the flesh. They forgot that the only reason for His coming in the flesh at His First Advent was "for the suffering of death" as man's corresponding-price; and that now He is highly exalted, a glorious spirit Being. "He was put to death in flesh, but made alive in spirit." They forgot that the Apostle Paul also said, "Though we have known Christ

after the flesh, yet henceforth know we Him (so) no more." The true children of God are coming more and more to see *how* the Master comes at His Second Advent, and are not expecting to see Him in the flesh and with their natural eyes.

We who know that the King of Glory and His blessed Kingdom are the only remedy for the wrongs and woes of man should be pointing the groaning creation to this Kingdom, rather than to the poultices of their own contriving, which can do no real good. Tell them the meaning of present world-wide conditions, and how, beyond the troubles now overspreading the world, will come the glorious Times of Restitution foretold by all the holy Prophets since the world began. Tell them that the death of Jesus was the Redemption-price for the entire race of Adam, and that His return is for the purpose not only of delivering His Church, but to bind Satan and set free all His captives, including all who are in the graves, giving *all who will* an opportunity to come into the liberty of sons of God, under the terms of the New Covenant, soon to be established.

SPECIAL NOTICES

HOME GATHERINGS.—The usual Annual Home-Gathering will be held in the Y.M.C.A. Hall, Mansfield, on Sunday, September 24th, when a warm welcome will await all who can attend. Any further particulars of Mr. H. W. Jones, 29 Harrington Street, Mansfield, Notts.

Dewsbury: The friends at Dewsbury are holding their Annual Home-Gathering on Saturday and Sunday, September 30th and October 1st, in Speight's Academy, 6 Old Westgate, Dewsbury. Fuller particulars from Mr. A. Carrington, 6 Greenmount Street, Beeston Hill, Leeds.

DIVINE PLAN SHEET.—A sheet, useful for introducing the "Divine Plan," to likely readers, accompanies this copy of the "Monthly." A supply of these can be had free on application.

ON TOUR.—Brother H. Shearn will be visiting the following towns. Particulars of the meetings can be obtained from this office.

Oxford	Sept.	2nd & 3rd
Chippenham	"	4th
Cheltenham	"	5th
Bristol	"	9th & 10th
Chepstow	"	11th
Cardiff	"	12th
Pontardulais!	"	13th
Swansea	"	14th
Pontypool	"	15th
Llanover	"	16th
Abertillery	"	17th

GOOD HOPES.—The Committee are grateful to all Classes that have a "Good Hopes" box to assist the work.

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

Introducing

THE DIVINE PLAN OF
: : THE AGES : :

A Vindication of the Divine Character and Government :
Showing, by a Recognition and Harmonizing of all the
Scriptures, that the Permission of Evil, Past and Present,
is Educational and Preparatory to the Ushering of Mankind
Into

THE GOLDEN AGE OF PROPHECY

In Which All the Families of the Earth Will Be Blessed
with a Full Knowledge of God and a Full Opportunity for
Attaining Everlasting Life Through the Redeemer, Who
Then Will Be the Great Restorer and Life-Giver.—
Acts iii : 19-21.

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Further copies of this leaflet can be had on application, or will be sent singly to any names received by the publishers,

BIBLE STUDENTS COMMITTEE,
204 Broadway Chambers, LETCHWORTH,
Herts, England.

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BIBLE STUDENTS MONTHLY

Vol. 10, No. 5

October, 1933

OUR MONTHLY DISCOURSE

PICTURES OF THE KINGDOM

"The Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost."—Rom. xiv, 17.

Let us keep in memory that the Master's parables of the Kingdom of Heaven relate to the class of people whom He is calling out of the world of mankind to be associated with Him in His Millennial Kingdom soon to be inaugurated. Let us remember that sometimes this class is spoken of as including, nominally, not merely the saintly, the wheat class, but also, to some extent, the tares. These different parable-pictures represent the same subject from different standpoints, just as we take a photograph of a building from the north, the south, the east and the west, internally and externally.

From a boat our Lord taught a most wonderful lesson respecting the method used by the Almighty in the selection of the "little flock," whom He invites to be members with Christ Jesus in the administration of His Millennial Kingdom. The Kingdom message or invitation is the "seed" which, under favourable conditions, germinates and brings forth the required fruitage of character-development. Our Lord was the great Sower of this good seed of the Kingdom, and after Him came the Apostles. Since then He has used all of His faithful people more or less in this seed-sowing.

The fact that most of the "seed" of the Divine message seems wasted is no proof that the message is not good and desirable. This parable shows that the real fault lies in the soil—in the heart. If all hearts were right the message or seed would bring forth much fruit everywhere.

The parable of The Sower states that not all of the soil is good or suitable, nevertheless, the intimation is that it is within the power of many to correct and offset the unfavourable conditions in themselves. We are not left to conjecture, for this is one of the few

parables which our Lord Himself interpreted—a fact which many seem not to have noticed.

The "seed" is the message of the Kingdom. Many do not understand it. On such ears the message is lost, for the Adversary is on the alert to take it away, symbolized by the birds devouring the exposed "seed by the wayside." Such "wayside" hearers constitute the most numerous class. They are merely formalists.

"Stony" ground represents another class of hearers of the Kingdom message. To them it sounds good; they are interested, but they lack depth of character. They make professions and for a time flourish extraordinarily, but they lack the depth necessary to a character development suitable for the Lord's use in the work of the Kingdom, and when the trials and testings come they stumble. They thought they might be carried to the Kingdom on "flowery beds of ease," while "others fight to win the prize and sail through bloody seas." There is no *easy road* to the Kingdom. The Master declares to all who would be of the elect "Bride," "Through much tribulation shall ye enter the Kingdom."

The ground which will produce thorns is rich and very suitable for the production of proper Christian character, but it is infested with thorn seed and the soil cannot successfully produce both wheat and thorns; hence, as the parable shows, the thorns choke out the wheat so that a sufficient crop is not produced. These thorns are not, as some have suggested, sensual vices and criminal appetites. Hearts in which sensuality dominates have no ear whatever for the Kingdom message, and are not mentioned in the parable, which refers only to those who are no longer willing sinners, but who are walking

outwardly in the way of righteousness. The Master's word is "He that receiveth the seed among thorns is he that heareth the word, and the cares of this world and the deceitfulness of riches choke the word and he becometh unfruitful." There are many noble people represented also by this portion of the parable. There are many who, if freed from the spirit of the world, from its ambitions and wealth and influence, its love of the good things of this life, would be very fruitful in righteousness. When we look about us and see the thrift and energy of many people of civilized lands, we say to ourselves, properly, if these lives were really turned into the way of the Lord and were rid of these earthly encumbrances, what grand, noble characters they would make. However, their strength, their energy, is absorbed by worldly affairs and cares, and they do not bring forth the fruitage demanded as the necessary qualification for the higher honours of a place with Christ in His Kingdom. The Master's message to such is You cannot give your time and strength and influence to worldly matters and at the same time make your "calling and election sure" to a place with Me in My Kingdom. Whoever would be My disciple, let him take up his cross and follow Me. Where I am, there shall My disciple be.

"Herein is My Father glorified that ye bear much fruit," said our Master. In this parable the *good* ground varies in its productiveness—thirty, sixty and an hundred fold. The larger the returns, the greater will be the Father's pleasure and the Saviour's glory. Nor is the statement an extreme one, as some might suppose. This parable seems to imply that the responsibility for the fruitfulness of the heart and life and character depends very greatly upon the individual and how he receives the message of the Kingdom. Those in whom the fruits will be the most abundant will be such as grasp the invitation most intelligently and earnestly. "He that heareth the word and understandeth it" and whose heart is in a condition of loyalty to God and

who frees himself from hindrances and worldly ambitions and aspirations and, like the Apostle Paul, can say, "This one thing I do," will surely gain the Kingdom.

It is not sufficient that we *hear* the message of the Kingdom; it is not sufficient that we have *good hearts* or *good intentions* in respect to it; it is additionally necessary, as the Master says, that we should *understand* the Kingdom message; hence the need of Bible study. Intelligent people consider it very wise and proper that several years of study be devoted to preparation for the few years of earthly life. How much study, then, should be considered proper for our preparation for the eternal life and Kingdom blessings? The time and effort thus consumed in character development for the Kingdom are wisely spent, and the harvest of thirty, sixty or a hundred-fold illustrates the degree and intensity of our earnestness. The *rewards* in the Kingdom will also be proportionate. "As star differeth from star in glory, so shall it be in *the* resurrection of the dead." Varying degrees of glory in the Kingdom will be manifested, yet none will be acceptable to the Father who shall not have brought forth fruitage in good measure; the "well done" will never be pronounced if not merited.

The parable of the "mustard seed." As a mustard seed is very small, yet produces a large bush, so that the fowls of the air may lodge in its branches, so this illustrates how the gospel of the Kingdom would, from a small beginning, attain to a considerable size. Its size would not be great among the trees, but great among bushes or herbage. Thus the message of Christ received at first only by the poor and the few of Israel, has finally grown to such important dimensions that the fowls like to gather in its branches. But let us remember that the fowls, according to our Lord's interpretation of a previous parable, represent the servants of the Wicked One. So then the teaching of this parable would lead us to conclude that the Church of Christ, at one time, was so unimportant in the

world that it was a shame and a dishonour to belong to it, but that ultimately it would become honourable and great and the Adversary's servants would have pleasure in its shade. This development the Scriptures represent as being Babylon, declaring that, as a whole, with the various branches and denominations, the nominal Church of Christ is Babylonish. Hearken to the Lord's words: "She has become the hold of every foul spirit and the cage of every unclean and hateful bird." The intimation is that there is a large outward development of the Church which is not to her advantage and glory but contrariwise. Nevertheless, this is, nominally, the Church of Christ. However His Spirit may have been misrepresented and there may have been an improper development, ultimately the great Head of the Church will bring order out of chaos and confusion and will glorify and use His "elect."

The parable of the "leaven" illustrates the process by which, as was foretold, the Church would get into the wrong condition. As a woman would take her batch of flour for baking and put leaven (yeast) in it and the result would be that the mass would become leavened, so it would be with the Church of Christ; the food of the entire household would become leavened or corrupted. Every portion would become more or less vitiated with the leaven of false doctrines which would permeate the entire mass. Thus to-day nearly every doctrine inculcated by Jesus and His Apostles has become more or less perverted or twisted.

The desirability of obtaining joint-heirship with Christ in His Millennial Kingdom is pictured in the parable of "the treasure hidden in the field." The finder, realizing its value, desired it for himself and had such faith in it that he disposed of all of his property in order to buy that field, which he believed to contain the precious treasure. Only those who will appreciate the Gospel message will gain its glorious promises. If we love the present life with its joys and prospects,

its hopes and ambitions, then we will labour for these, but if we intelligently hear and, by faith, believe the Gospel offer of this age of a share with Christ in His Millennial Kingdom, then in proportion to our faith and appreciation will be our self-sacrificing zeal to attain that prize. Whoever believes the message of the Kingdom will find his faith an inspiration, indeed a necessary inspiration, to the attainment of the prize, for it will cost all that he has of earthly blessings; and unless he has faith that he will find the prize, he will surely be unwilling to sacrifice all he has for it. The field belongs to God. He has put the treasure there. He offers it for sale to any willing to pay the price. The buyer is the Lord and those who accept His invitation to join with Him in the sacrifice of their earthly interests that they may be sharers with Him in His heavenly glories—in the work of the Millennial Age, to unearth all that treasure in the blessing of the world of mankind. The hiding of the treasure is necessary; as our Lord said, "Cast not your pearls before swine"; they will not understand you, they will think you foolish, and in their disappointment may do you injury. "Hast thou faith, have it to thyself before God." Make your sacrifice of earthly things to Him and He who seeth in secret will reward you openly.

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

This parable represents the Gospel offer of a share with Christ in His Kingdom as being superior to all other propositions of the world. The honour of the world, of name and fame, position and wealth, are indeed desirable; as the Scriptures say, "A good name

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

Another parable of the Kingdom

represents the gospel message as a "net." Only one kind of fish is desired, but the net gathers every kind. Not every kind will inherit the Kingdom as joint-heirs with Christ Jesus, hence the end of this age will be a sifting, separating time, as represented in the parable. The desirable fish will be gathered into vessels, the remainder will be cast back into the sea as unfit for the Kingdom, but not necessarily unfit for any purpose. During Christ's Millennial reign that class unfit for the Kingdom will be dealt with and blessed and, if possible, made useful and fit for eternal life.

Here, as in the parable of the wheat and the tares, the furnace of fire, and the weeping and gnashing of teeth in connection therewith, symbolizes the great time of trouble with which this age will end, giving place to the Millennial Kingdom, the Kingdom for the establishment of which upon the earth the Church has been praying so unceasingly for nineteen centuries, "Thy Kingdom come; Thy will be done on earth, as it is done in heaven." What a Kingdom that will be! It will be a Kingdom entrusted to a "Little Flock"—"Fear not, little flock, it is your Father's good pleasure to give you the Kingdom"—and it will be fully empowered to establish the rule of heaven among mankind!

SPECIAL NOTICES

ON TOUR.—Brother T. Holmes will be visiting the following towns. Particulars of meetings can be obtained from this office.

Leicester	Oct. 8th
Kettering	" 9th
Sheen	" 10th
Ealing	" 11th
Anerley	" 12th
Windsor	" 13th
Gravesend	" 14th
Welling	" 15th
Maidstone	" 16th
Leddingford	" 17th
Eastbourne	" 18th
Bournemouth	" 19th & 20th
Brixton	" 21st

Brother G. Ford will also be visiting:—
 Brentwood Oct. 1st
 Rugby " 22nd

ANONYMOUS.—We acknowledge, with gratitude, the receipt of £5 from X.Y.Z., and 10s. from a Sister who desires to remain anonymous. The monies to be spent in the Lord's service.

A WARNING.—We are informed of one, professing to be a Brother, obtaining money etc. from our brethren by false pretences.

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

BIBLE STUDENTS MONTHLY

Vol. 10, No. 6

November, 1933

OUR MONTHLY DISCOURSE

"SUFFER THE WORD OF EXHORTATION"

"Let all bitterness and wrath and anger and clamour and evil speaking be put away from you, with all malice, and be ye kind one to another."—Ephesians iv : 31, 32.

The same Apostle who uses these words of our text has elsewhere classified these evil fruits here enumerated as works of the flesh and of the Devil. He tells us that they that do these things shall not inherit the Kingdom of God. He indicates that these traits have come with our fallen nature. But we who have left the world, who have renounced its spirit, are under the most solemn obligations as New Creatures in Christ to bring our fallen nature with its tendencies to evil into full subjection to the new nature, to bring the old creature under control of the mind of God, the Holy Spirit, the holy will, crucifying the flesh and bringing every thought into captivity of obedience to Christ. More and more the Lord is impressing this thought upon us day by day.

St. Paul contrasts these fruits of the Adversary and of the fallen flesh with the precious fruits of the Spirit of God. The one Spirit is Heavenly, Godlike, while the other is "earthly, sensual, devilish." Faith, goodness, meekness, gentleness, patience, peace, self-control, love—these are the Heavenly fruits. They are the very opposite of the spirit of the Adversary. As we endeavour to do the will of God, to cultivate the sweet qualities of the Holy Spirit, we find continual warfare with the inherited weaknesses of our fallen flesh. Some may succeed in a comparatively short time in gaining to a large degree the victory over these works of the flesh and of the Wicked One, while others have a great war to wage. But the victory over this evil disposition *must be won*; else we shall never be granted an entrance into the Kingdom. The Lord is watching to see the zeal and earnestness with which we strive to put off these works of the fallen flesh, these evil traits of

character. Knowing our own natural weaknesses, each of us is so to watch and guard himself, so to cry unto the Lord for help, so to fill his heart and mind with the Word of the Lord, that he may be kept pure and free from the alloy of sin.

Coming to analyze the Apostle's exhortation of our text, it would seem as if he were mentioning one of the worst traits first—"all bitterness." Bitterness is an acrid condition, the very opposite of sweetness. It represents a rancour in the heart, and is very closely allied to the last trait mentioned—"malice." Maliciousness in the heart leads one to malevolence, to seek to do injury to another. The spirit of bitterness and malice, granted an entrance into the heart, is very likely to extend to all the affairs of life and to make complete shipwreck of the New Creature. Its effect is most baneful. While it is possible for one to become angry, and to feel vengeful momentarily, without the feeling amounting to bitterness which would be lasting, without a development of malice, nevertheless, fleshly anger and wrath are sinful, dangerous and certain, if not conquered, to lead to bitterness and malice.

The Lord's Word admonishes us, "Let not the sun go down upon your wrath." No matter what provocation one may have had, he should see to it that the matter is settled as quickly as possible. Anger or wrath must not be harboured and cherished; for it is sure to lead to permanent bitterness and hatred. The word *anger* seems not to be so strong a word as *wrath*. Wrath in an imperfect, fallen being, seems to be deep, determined and lasting anger, something that is resentful, retaliatory. *Evil speaking* is a more refined, a more subtle matter, more deceitful, more

malicious. Many people become so weak in character, so unbalanced, that they do not realize the proper application of the Golden Rule in their daily lives. They say things of others that they would not wish others to say of them. They treat others in a way that they would not wish to be treated. All such conduct should be put far away from the Lord's children, from those who have taken God's holy Covenant upon themselves and who profess to be God's ambassadors.

We are not saying that there is no such thing as *righteous* anger, righteous wrath. "God is angry with the wicked every day." Even now His righteous wrath is kindled against the nations of the earth, and He is smiting them to their final overthrow. If all anger is wrong, then God Himself would be guilty of sin. But God's wrath, His anger, is always of a proper kind. It is not fleshly anger or bitterness. God is angry with wickedness, and this anger signifies that He will punish it. The Scriptures, however, never refer to the Lord as being bitter or malicious. God is Love; He is patient and good, even to the wicked. He does everything in justice and love.

Now if it is right for God to have certain anger, certain wrath, would it be right on our part to exercise anger or wrath on any occasion? There may, as we have intimated, be times when one may properly be angry. For instance, we should properly feel a certain degree of anger against ourselves. If we found that we had not properly improved our opportunities, if we have been careless or negligent in watching our "thoughts, and words and doings," we might well be provoked, even angry with ourselves. But if the heart is right, we should be neither too indignant nor discouraged on account of our failures in this direction, but strive more and more carefully, with the Lord's assistance, to overcome, endeavouring to learn a lesson from every mistake we make.

Not having the right or the ability to judge the heart of another, we should be very slow to anger, and very careful

how we express ourselves. We are to remember that only the Lord has the right to punish. The Lord's people should strive against all of these weaknesses, these blemishes, of the flesh which are stimulated by the Adversary and his hosts—anger, wrath, strife, malice, hatred. We should fear these things as we would a plague.

What carefulness, what scrutiny of ourselves, what earnest prayer for help, this thought should bring! How we should guard our tongues against evil-speaking, back-biting, slander, for this is the fruit of lovelessness and malice. And in guarding our tongues, we must remember that it is from the *heart* that these evil words proceed. Therefore our heart must be made and kept so loyal to Christ, so in tune with God's Holy Spirit, that it will not send forth any such bitter waters.

The Psalmist says, "Let not an evil speaker be established in the earth." See also St. Paul's counsel to Titus, iii: 2—8, and to Timothy. (1 Tim. iii: 11.) Oh, that the spirit of love and kindness and consideration one for another might so richly dwell in every member of the Church of Christ that each one would not only refrain from speaking evil of a brother or sister, but that it would give pain to hear a defamatory tale about any one, and particularly about a fellow-pilgrim in the "narrow way"! If this were the attainment of each member of all the different Ecclesias, how much more closely would they be bound together in the bonds of Christian love!

As we have said before, we believe that the majority of the dear friends are developing more and more of this spirit of love and consideration; but there is still room for improvement in the cases of some, at least. The mischief that can be done with the tongue is almost unlimited. How watchful and prayerful, then, we should be of our influence! We urge a careful re-reading of Vol. 6, pp. 583—588, of STUDIES IN THE SCRIPTURES. It is good that our pure minds be stirred up by way of remembrance. We believe

that our time is short in which to complete our work of character structure. This should be impressed upon us more and more as we see one after another of the Body members of Christ passing beyond the veil. Let

us seek by prayer and by daily, yea, hourly effort, that we may in all things become copies of God's dear Son, and hear, when our time shall come, the Master's sweet "Well done!"

REST

The rest of *faith!* How wondrous sweet,
Each trial and each grief to meet,
Upheld by that sufficient grace,
That trusts Him where it cannot trace.

The rest of *peace!* With mind so stayed,
That as the sea-birds, unafraid,
Upon the stormy deep do sleep,
My soul an inmost calm doth keep.

The rest of *love!* What holy bliss,
That He is mine, and I am His!
It sweetens every bitter cup,
It bids my tear-dimmed eyes look up;

It satisfies my hungry heart,
And makes this life of Heaven a part;
Oh! blessed rest of *faith* and *peace*,
Oh! rest of *love* that ne'er shall cease.

BRINGERS OF GOOD TIDINGS

The Lord's watchmen cannot but note, very particularly, the increasing enquiry into religious matters to-day. It is encouraging to read in the daily Press that religious books are amongst the "best sellers" at the present time. These facts have encouraged the Committee to carefully prepare, and publish in popular form, "The Plan of God—in Brief." It is an epitome of "The Divine Plan of the Ages"—that great key to the Scriptures—the reading of which "made our Bible a new book, and life a new thing," as has so often been expressed.

The little brochure is well in hand, and will be ready for distribution shortly; it is in pocket size, of attractive style and very readable; the print is clear and good. The price will be, in paper covers, 6d. post paid. At the back will be found a list of the "Scripture Studies" and Tabernacle Shadows, all of which are in stock here, but there will be no other advertisements.

The Committee are prepared to supply in large quantities at the rate of 32/6 per hundred carriage paid. The very moderate price may encourage friends to procure a quantity for giving away to suitable persons—such as those attending religious meetings of various kinds; others, perhaps, might canvass with them.

We shall all be interested to see if

this is the commencement of a further opportunity for spreading Present Truth, in a form calculated to appeal in this day of haste. We desire to have the welcome co-operation of everybody who loves the message: let us all do with our might what our hands find to do whilst it is called day, and before the door of opportunity is closed. The message is not ours, of course, but it is our common privilege to serve the One who has sent it, to Whom we all feel deeply grateful and for Whose sake we will gladly spread it abroad. If we cannot actively distribute the booklet, we may be enabled to think of means whereby we might assist in other ways: at least we can ask the Lord's blessing upon the efforts put forth, and use every endeavour to encourage the workers.

The foregoing is by way of a preliminary notice, calling attention to an opportunity shortly coming to all. A copy of "The Plan of God—in Brief" can be had soon from this office price 5d., (to the brethren) including postage. A specimen will be sent to all the Class Secretaries known to us, with a letter of introduction, for the consideration of the various Classes, and this may be expected within the next few weeks. Some may think the booklet a suitable gift to send out at Christmas time to their friends.

SPECIAL NOTICES

SEASONABLE GIFTS.—

Students' Bibles	12/6
Variorum Bibles	15/-
Clear Print Bibles	6/- & 7/3
Pocket Bibles	3/9, 4/3 & 7/6
Diaglott N.T.	10/-
Margoli O.T.	5/6
Manuals	cloth, 3/6 ; leather, 5/-
S. Studies (pkt.), vol. 1	1/6
Ditto (Karatol)	sets 12/-
Reprints	set 57/6 (new), 30/- (used)
"Watch Tower," (1879-1887) bound	6/6
What P.R. Taught	cloth 4/6, leather 6/-
Daily Manna	paper 1/6
Life and Teachings of Jesus Christ	2/6
Life of Jesus Christ	6/-
Young's Concordance	cloth 30/-
Gt. Pyramid Passages	7/6
Bible Confirmed by Science	3/6
The Plan of God—in Brief	6d.
The Hope of the Future	2d.
God's Covenants	6d.
Selected Discourses	6d.
Some of the Parables	9d.
Spiritualism	6d.
M.D. Hymn Book (music)	2/-
Christian Hymns	7½d.
Binders for "Monthly"	2/-
Ditto for "Herald"	2/6
For Children :	
God's Best Gift	1/3
"The Precious Gift" (illustrated)	6/-

Christmas Cards (Scriptural) :

No. 1, very attractive	12 for 1/-
No. 2 ditto	6 for 1/-

Greeting Cards (for Birthdays, etc.)
12 for 1/-**Calendars** (1934) of choice design
and selected Scriptures 6d. & 9d.**Palestine Scenes** (natural colourings) 2/-**Young's Concordance** (1879 edition),
binding worn, otherwise good clear
copy, post paid 10/-

WITNESS.—An interesting suggestion for the spreading of the Good Tidings is being submitted to all Classes through their Secretary. We await results with interest. Is the Lord about to grant us a further great privilege? See back of this page.

ON TOUR.—Brother T. Holmes will be visiting the following towns, particulars of meetings can be had from this office.

Darlington	Nov. 1
Middlesbro'	" 2
Sunderland	" 3
Newcastle and Ashington	" 4 5
Edinburgh	" 6
Dundee	" 7
Glasgow	" 8, 9
Greenock	" 10
Barrow-in-Furness	" 11 12
Morecambe	" 13
Blackpool	" 14
Preston	" 15

PILGRIM SERVICE.—The friends of the Harrogate Class have submitted a proposal in relation to this ministry, and we have forwarded a copy of same to each Class Secretary for the consideration of the Class. May the Lord direct the issue. This office will rejoice in any development found possible.

A REQUEST.—As we have back numbers on hand, both of "The Herald" and the "Bible Students Monthly," we should be very glad to have names and addresses of dear ones who would like a small supply from time to time, particularly sick and lonely friends who cannot afford to subscribe for them.

LOANING LIBRARY.—The following volumes are on loan free of charge to friends unable to procure them otherwise. The six volumes S. Studies, "What P.R. Said," "What P.R. Taught," "P.R. Sermons," "Photo Drama of Creation," "Daniel the Beloved," and "Revelation of Jesus Christ" (2 vols.)

GOOD HOPES.—The Committee are grateful to all Classes who have a "Good Hopes" Box to assist the work.

RENEWALS.—The subscription for this paper (2/-) becomes payable in May each year. It is supplied free to the Lord's poor upon request.

OUR MONTHLY DISCOURSE

"CHRISTMAS HOPES"

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Christmas (or Christ's festival) by general usage is celebrated on 25th December; and since its commemoration is not enjoined in the Scriptures, but is merely a voluntary commemoration of a great fact rather than of a particular date, we do well to celebrate it decorously at the usual time; notwithstanding the fact that we disagree with the date, and hold, according to the evidences, that our Lord was born about 1st October, and that 25th December, nine months previous, was probably the date of the annunciation.

Our confidence in Jesus that He was the sent of God, the Redeemer, the Messiah, the Deliverer of His people, rests not merely upon the testimony of the apostles in the New Testament records, wonderful and convincing as these testimonies are: they gain nine-tenths of their weight and importance from the fact that they evidence the fulfilment of promises, types and prophecies given by the Lord with more or less explicitness from time to time throughout the preceding 4,000 years. He who does not discern something, at least, of the divine plan of the ages in connection with our Saviour, His birth, His three and one-half years' ministry, His sacrificial death, His resurrection, His ascension, etc., fails to get the real strength of the divine revelation, designed by the Lord to be the firm foundation for His people's confidence in Him and in all the glorious things which He has promised He would yet accomplish through this great Saviour.

Note the original promise of the Saviour shortly after sin had wounded our first parents and brought them under divine sentence. (Gen. iii: 15.) Note the promise made to Abraham respecting Messiah that he should be of His posterity. (Gen. xxii: 18.) Notice the same to Jacob. (Gen.

xxviii: 14.) To David. (2 Sam. vii: 12—16.) Through Isaiah the prophet, His coming and His greatness are foretold. (ix: 6, 7; xi: 1—9.) Daniel, the prophet, also refers to the importance of His work of making an end of sin and bringing in everlasting righteousness, and thus sealing the visions and prophecies which the Lord had just given respecting Him and the favour to come through Him. (Dan. ix: 24.) We recall also how He was typified in Isaac who was not only the heir of the promises made to Abraham, but who was also in a figure put to death and received again from the dead. We remember also the types and figures of the Mosaic arrangement, and how Moses himself was declared to be like unto the greater one to come after him.

Had the hopes of Israel been merely concoctions to deceive the people, we may be sure that the deceiver would have been careful to have marked out some remarkable line of parentage for the coming Messiah; free from blights, scandals, etc.; but this was not done; instead, the weaknesses of the flesh amongst our Lord's progenitors are fearlessly noted. Judah, the son of Jacob, and head of the tribe from which our Lord sprang, was not above reproach and his general character was faithfully portrayed; his son, Phares, through whom our Lord's lineage runs, was born of an unlawful union. Rahab, the harlot of Jericho, a foreigner who became an Israelite indeed, was amongst our Lord's progenitors; so was Ruth, the Moabitess, another foreigner adopted as an Israelite. The line even through David is compromised by coming through Bathsheba, the widow of Uriah, the Hittite. The New Testament writers are similarly candid and make no hesitation in recording the

genealogy. All of this is in full accord with the Scriptural presentation of the matter; namely, that our Lord's virtue, His sinlessness, His separateness from sinners, was not through the flesh, not through His mother, but through His Father, God.

According to the flesh, Jesus Christ took hold of the seed of Abraham, as the Apostle explains; but as we have already seen, through various circumstances He was indirectly related also to the outside world. All of this is interesting to us, but nothing to be compared to our still greater interest in the fact that our Lord Jesus, although born a Jew under the Law, and redeeming those who were under the Law, did more than this, in that His death as planned by the Father and accepted by Himself was a propitiation "for the sins of the whole world." He died as the ransom price for Adam and his sin, and thus purchased from condemnation not only Adam, but his entire posterity involved through his transgression; hence, as the Apostle points out, "He is able to save [deliver] unto the uttermost all who come unto God through Him." (Heb. vii : 25.) Not only so, but our Lord's circumstances of birth and early experiences in comparative poverty as a working man, impress us with the thought that He is indeed able to sympathize with mankind in every station of life; having passed from the glory of the Father to the lowest condition of humanity and back again, He is surely able to appreciate and to sympathize with all conditions and classes.

The narrative of our lesson is so simple as to require few comments; our chief interest centres in the message which our Heavenly Father sent us through the angels at the time they announced the birth of Jesus: "Fear not"—the angel understood well that through sin and degradation a fearful apprehension comes over man when he finds himself in contact with spirit beings; he is apprehensive of certain further condemnation or punishment; his acquaintance with

man in influence, authority and power, leads him to dread the still greater authority and power of the Almighty, lest it should be injurious to him. Only the true Christian, having the eyes of his understanding opened to appreciate the length and breadth and height and depth of the love of God, can have that perfect love toward the Heavenly Father which is built upon an intimate knowledge of His Word, and which casteth out all fear. We are reminded of the prophet's words respecting the Lord's people of today, "Their fear toward me is taught by the precept of men." (Isa. xxix : 13.) The Lord would have His people free from this fear, though not free from a proper reverence toward Him.

The message continues, "I bring you good tidings of great joy which shall be to all people." How slow the Lord's people have been to believe this message and to accept the Saviour at His full worth! How prone they seem to be to suppose first of all that He was to be a Saviour merely for the Jews; or, secondly, a Saviour merely for a special elect class; or, thirdly, a Saviour only for those who under present darkness, ignorance, prejudice, superstition and devilish influences, manifest a special love for righteousness! But how broad is the statement—great joy—for all people! Our faith is not broader than the positive declaration of the Scriptures, when we hold firmly that our God graciously has arranged that every member of our poor fallen race shall yet be blessed with a clear understanding not only of his own weaknesses and imperfections through the fall, but also by a clear understanding of the great redemption price paid by the Saviour, and a share in the glorious opportunities thus secured to return, if he will, back to full harmony with God and to full blessings and everlasting life.

The angels did not declare that our Lord came to bring universal and everlasting salvation to all people; but they do declare that the good message of joy, of privilege, love, hope, shall extend to all people. The explanation



of this is that a Saviour had been born—a deliverer of the weak, the helpless, the dying, able to succour to the utmost all who would come to the Father through Him ; able to open the blind eyes and to unstop the deaf ears that all may come to an appreciation of the goodness of God shining toward them in the face of the Lord Jesus.

The word Saviour, otherwise rendered Deliverer, signifies in the Syriac language, literally, Life-giver. What a wonderful thought is conveyed by that word ! What is it that our poor, dying race needs ? It needs deliverance from the sentence of death, and then it needs deliverance from death itself, into life complete and abundant and everlasting. Our Lord has already become our Deliverer in the sense that He has bought us with His precious blood, that He has settled our account with Justice. As a result of this work already done (since the church which is the body of Christ has followed in the footsteps of our Lord and has about " filled up that which is behind of the afflictions of Christ " (Col. i : 24), very shortly now, under the sounding of the Seventh Trumpet, the mystery of God will be finished—completed—and atonement for the sins of the world shall be proclaimed with a full emancipation proclamation to all people. Good tidings of great joy it will surely be, full of gracious opportunities for enlightenment, restitution and obedience, and for a full return to all that was lost by father Adam, including life in perfect degree—lasting life !

No wonder after this message had been delivered, the Lord permitted an angel host to serenade the proclamation, and incidentally to prophesy also of the grand results yet to flow from the great work of redemption, which was then only beginning in the birth of the Redeemer ! Properly the anthem begins with praise to Him that sitteth upon the throne, to Him who devised the great and wonderful plan of redemption and who sent His Son, our willing Redeemer ; glory to Him in the highest—in the highest strain of

heart and voice, with fullest appreciation of Him as a Saviour ! Next came the consequences on earth ; namely, peace ; not such a peace as men might patch up between themselves and between nations and parties, and that under present conditions would be sure very soon to be scattered to the winds ; but a peace with God, a peace which comes from a restoration to the race of the divine goodwill. It was because divine justice could not spare the guilty, that the sentence of death, the " curse," has borne down upon our race for now six thousand years. Under that divine sentence of death the dying race has become impoverished, not only physically, but mentally and morally, and selfishness has become the rule, and in its wake have come all our selfish ambitions and pride and strife and vain-glory and money love which have caused so much of the trouble that mankind has experienced.

But now, glory to God in the highest ! because peace has been established upon a firm foundation—the lifting of the curse through the payment of our penalty by the Lord's own arrangement ! As soon as the body of Christ has suffered with the Head, the great antitypical day of atonement will be complete, and peace between God and man will be established, will be renewed, and as a consequence the Redeemer shall take to Himself His great power and reign for the purpose of blessing and uplifting those whom He purchased with His own precious blood. In their interest it will be necessary that the great peace shall be introduced by the breaking in pieces of present institutions with the iron rod of the new Kingdom, as the vessel of a potter they shall be crushed as henceforth useless ; that in their stead may come the grander and perfect institutions of the Lord's Kingdom. He will wound to heal, to bless, to bring in peace on the basis of everlasting righteousness ; for ultimately He will destroy all those who, after being brought to a knowledge of the truth, will still love un-

righteousness and tend to the corruption of the earth. He will destroy them, not in anger, but in justice, in love, that an everlasting peace in full accord with that which is in heaven may prevail upon earth.

Wherever the story of God's redeeming love has gone, even though confused by various falsities, it has carried more or less of blessing with it; even to neglectful hearers and not doers of the Word, it has brought blessing; and still more blessing to others who hear partly and obey partly; but its greatest blessing has been to the little flock, the royal priesthood who, entering into the spirit of the divine arrangement, have realized themselves justified through faith in the precious blood, and in harmony with the invitation of the Lord have gone forward, presenting

themselves living sacrifices that they might have fellowship with Christ in the sufferings of this present time, and also, by and by, in the Kingdom glories that shall follow. It is this class chiefly that is now rejoicing in a still fuller opening up of the divine Word so long beclouded by the falsities coming down from the dark ages; it is this class that is chiefly now rejoicing in the discernment of the lengths and breadths and heights and depths of the divine love and of the divine plan which has purchased the whole world and will eventually recover from present degradation all who under the favourable conditions of the Millennial Kingdom will develop the character which God demands of all who shall have eternal life—a love of righteousness and hatred of iniquity.

SPECIAL NOTICES

SEASONABLE GIFTS.—

Students' Bibles	12 6
Variorum Bibles	15/-
Clear Print Bibles	6/- & 7/3
Pocket Bibles	3/9, 4 3 & 7 6
Diaglott N.T.	10 -
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Manuals	cloth, 3 6; leather, 5/-
S. Studies (pkt.), vol. 1	1/6
Ditto (Karatol)	sets 12/-
Reprints	set 57/6 (new), 30/- (used)
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No. 2 ditto	6 for 1/-
Greeting Cards (for Birthdays, etc.)	
	12 for 1/-

Calendars (1934) of choice design and selected Scriptures 6d. & 9d.
Palestine Scenes (natural colourings) 2/-

ANONYMOUS.—We acknowledge with much appreciation the following anonymous gifts—“£2 sent for use in the Master's service,” and “10/- to help feed the hungry.” Our hearty thanks, brethren!

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